FILIPINOS
(A-I)
Faustino Baysa was born in Ilocos Norte, Philippine Islands on February 10, 1908. He went to school there for 11 years while also working on his parents' farm. Hoping to earn enough money to continue his education, he followed an uncle to Hawaii in 1927. He came on a three year contract with the Hawaii Sugar Planters' Association.

Faustino got a job with Waialua Plantation doing field work, mill work and finally settling into hospital work. In the plantation hospital, he did every kind of job from taking x-rays to helping in the operating room.

He has been back to visit the Philippines twice, meeting his wife-to-be on the second trip. They were married in 1954 and still live in Waialua with their children. Faustino is very active in community affairs.
VL: This is an interview with Faustino Baysa in the Waialua Sugar Company Annex. Today is June 10, 1976. Okay, you were telling me when I called you up the other day about working on the farm, in the Philippines? Can you describe what that used to be like?

FB: Our families there in the Philippines? Oh, we had a family who did not have all the luxuries of family life. We just had about enough and sometimes a little extra but we had to work hard. So, the family itself had their own chores. Our family had more boys than girls. So we had to share on some of the girls' chores. So the oldest one used to take them to the farm, take care of the animals. We used a buffalo. And then, we plowed our own fields, we planted our own rice, planted tobacco, corn, beans, and we harvested them ourselves. Stored them in our granary. Our extras, well, we shared with someone, and that was the money we used for our educations. But not very much. Fish, we used to go catch our own fish. And, we used to raise our own hogs, chicken, lamb, pets and ducks. We raised them up. We went to the field and cut the grass and fed them. And then we did the butchering by ourselves too. We did not have refrigeration, so it had to be butchered then and cooked the same day. If we cooked it for preservation, anything for later use, just preserved and stored in a place where it could not be ransacked by cats at nights. But we made enough plus a little extra, as long as we did our own chores.

(Buzzsaw in background.)

VL: How were you recruited to come to Hawaii?

FB: I made up my mind to come to Hawaii by following my uncle. Because I was not able to continue my education. I wanted to go back to school badly. And my parents could not afford it. My father died. Only my mother was on. So, when she told me to quit school, I made up my mind to travel. So I followed an uncle that year, after my graduation from high school. So I came as a sugar plantation labor recruit. But the drawback was they used to recruit only bona fide workers, field workers. The procedure was to feel your hands, rubbing your palms looking for callous
or things like hardened palms and you pass with them. (Chuckles)
Hardening of your palms from hard work, and that was one of the
signs that they used to look for to determine whether you are a
worker, a good potential or something. But they wanted workers.
So I came in. I tried my best to make my palms hard enough, by
pounding rice, cutting firewood, digging garden. Came with my
uncle and then passed through.

VL: Did they have contract at that time?
FB: Yes, we used to have a contract at that time. Labor contract.
Coming in.

VL: What did it say?
FB: Well, we were supposed to come in and work for at least three years,
with the Sugar Planters' Association, and then if anyone wanted to
go back home, transportation expenses would be provided. But
that was only part of the contract. As long as one worked the
specified number of years. At that time it was three years.
After that, I believe 1929 they stopped recruiting. They had
enough. The Depression came in, so they stopped recruiting
any more laborers. They had more than what they needed, on the
jobs.

VL: Did you expect to return to the Philippines?
FB: I expected to return sometime. But before then, I thought maybe
if I earned enough money, I would go back to school. But, it
turned out that our younger members of the family were asking for
help, so I worked and tried to give them money.

VL: Your brothers and sisters?
FB: My brothers especially.

VL: So you helped them come to Hawaii?
FB: Well, my two brothers next to me, when I supplied them the money,
they went to school for a while. Then the next time I heard
from them, they were in the Mainland U.S. (Laughs) They saved
some of the money I was giving them, and they felt they had enough
schooling. But one finished up Normal school. At least he went
further than I did. He was qualified for teaching profession.
But, as soon as they saved enough money they used it for paying
their transportation to the Mainland. I lost track of them for
a while. As soon as I heard from them, that was from Seattle
already they were down there. That ended up my financing their
needs. So I had to take care of the rest of the lower age group.
My sister was the next one. Two of them went beyond high school
level but did not go through, and that was the best we could do.
It ended up with me not being able to go to school myself.
VL: So you used to send money back to the family?

FB: Oh, yes. Send back occasionally.

VL: Have you been back to the Philippines?

FB: Oh yes. (Chuckles) I was here in Waialua for ten years before I was able to save enough dough to move back. My transportation going home was guaranteed on that contract, so I had that transportation back. But coming back this way, was on my own. I had to have a return permit to come in.

VL: You did want to come back?

FB: Oh yes. Well, I took a vacation only from work. So after certain length of time, I came back with a re-entry permit from here.

VL: What made you decide to stay?

FB: Down here? Well, my job. And, I enjoyed working. Of course, when one goes back to the Philippines, one thing sure is spend money. Yes, and being in Hawaii for a certain length of time, the folks at home expected me to have little bit more than what they had. Some people kept on asking for help. You help as long as you can stand it, but then, soon as you're broke, well, it was time to go back to work. That's it.

VL: Mmm. Let's see, your first job on the plantation was as a field hand?

FB: Oh, yes. Field hand. Weeding; hard work then.

VL: Can you describe a typical day?

FB: Being a student then, I was one of those, who, I would term it not so used to hard labor. But I pretended I was a hard worker. (Laughs) So, I had to make up my quota. Not being used to it, my speed was not the same as a regular farm hand's. It was uneasy. So as soon as I had the chance to ask for another job, I applied for another job. I believe I tried every facet of field work then. I landed up with tending to cows. Kept following the cowboys. That was how I met many of my friends. We used to go and take care of the cows in the pasture right on the foot of the hills down here, at Kaala mountain. The plantation used to have a dairy. They used to run almost everything. They had the store. They had the dairy. They had their theater. Oh, they had everything in the plantation. And the only thing we had to do was work hard and put up the day's work, but those days there were no such things as eight hours a day. (Laughs)

VL: It was ten hours?
FB: No ....sometimes ten. When work start at six in the morning, ...It was about ten hours, around there. But earning, was just $1.10 a day. And when you worked your time—I think it was twenty two days a month, you have a bonus of another extra ten cents for every dollar. The time came on a rainy day I got tired of the cowboy work, I applied for factory work doing all kinds of odd work inside there. The sugar room was where I stayed most of the time, I made a little good impression with the boss Bill Eklurd. My immediate foreman was Chinese, Jim Wong, I liked him, and he used to give me some nice breaks. He gave me some utility work where I had an opportunity to learn everything. When someone took off in one department, he would come and call out there, gave me a chance to learn a trade. So actually, in the factory, I learned practically every kind of work in there. Sugar room was my main stay in there, as long as nothing happened.

VL: What is the sugar room?

FB: Well, it's where the sugar juice were processed, limed, boiled in tanks passed through the evaporators. You have not been in the factory, ha?

VL: No, we have.

FB: If you notice those evaporators after the juice is cleared from the settling tanks. Most of the water is evaporated, boiled until the liquid is turned into heavy syrup; then they pump the syrup into the vacuum pans. And they granulate the sugar there, apply low pressure and regulated temperatures. After it's granulated, ready for drying up, they drain it down, and it goes to the sugar room centrifugals where they dry up the sugar. In there, the first run sent through the centrifugals, the granulation is the grade A 96°. And whatever comes out in there would be partly molasses with a lot of sugar in it yet, so it goes back to the crystalizers and then is reboiled, remelt and processed into the vacuum pan. The second run into the centrifugals is the B sugar, they used to call it. The process is repeated in the secondary pans, granulated, recycled and dried. Whatever passed through the centrifugals after the second run would then be sold as molasses. But there where we worked most of the time, as long as the grinding season was on. The grinding season, usually, start about March until end of September, or beginning of October. Then we had off season work, and did some repairs, and overhaul machinery and other equipments. That's what happened on one of the off-seasons time around October and November. They used to ask for volunteers to do odd jobs outside the factory. And at that time, we felt we were competent. It was not the first time to go out in the field. So I was one of those volunteers to go out and do some dynamite work. Blasting and boring job. (Chuckles) We used to enjoy the blasting work. When you're young, you think you're capable of doing lots of things. So I volunteered for blasting work. We were on one of the gulches down Opaeula when
the camp police came for me to go to the office. We used to have a camp police. He came looking for me, and I was scared. Why a policeman came for me, anything like that, while I thought I was doing good. So when the policeman came in and said—"The boss wants to see you at the office." I inquired, "What did I do?" He said, "I don't know. He just wants you, the boss." So he came back for me around 10 o'clock in the morning. I dreaded the trip to the office. I waited for a while, and then when big boss came he said, "Well, you didn't do anything wrong. I want you to go to the hospital. The office boy went for a vacation, and we don't have any help up there, so you help for maybe one month." That gave me sign of relief. I was supposed to relieve only for one month. It turned out that this man never came back, so I kept on relieving day in and day out. (laughs)

VL: How did you feel about being transferred?

FB: Well, the challenge was there. Different jobs. We had to do clerical work, and we had to help in the dispensary. I was not well trained. So during the first few weeks I kind of felt like resigning. Especially we had to do post-mortem work. In the first night, I had to do some unpleasant work; somebody was blasted out in bed, and so, I had to help examine the corpse in the morgue and I had to sew the remains. So (laughs) my reaction in the morning was to resign. (Laughs) Well, we used to do all the things because it was part of the routine work in the hospital then, just to take care of everybody. And those days, we didn't have adequate facilities for all like your modern facilities now. Whenever we had an accident case, we took care of the accident. Clean, dress 'em up, took care of the paper work, history of the accident, and made the accident report. Those were the things I was told to do. But that night after my first day, accident happened, and somebody was blasted off the bed. (Chuckles)

VL: They were blast---an explosion in the house?

FB: Oh, it was just explosion in the bed. They brought them to the hospital, then we had to do some examination. We had the doctor then, who used to be a captain in the British army, the plantation doctor, Dr. Davis. So he came and picked me up at the house, and told me, "We do a lot of extra work today." And we did the autopsy and my reaction was to resign. I won't forget. I was not used to it. The doctor urging, "Oh, keep on." He say, "You're doing alright. I'll stay with you." He was showing me how to do it. But the idea of working with a corpse wasn't a part of my life. I wasn't trained to do the work, and I was right there, smack with the professionals who was doing it. And I had to do the sewing myself, I had to sew it back on the dismembered corpse, and of course, they showed me how to do it.

VL: Your first night, you had to do that?
FB: Yes. That's why, my reaction was to resign, ah. (Laughs) Going home, well, on that night--it was about 9:30 to about 11 p.m. When we finished working and I went home, could not sleep because I could see everything on my first experience and imagination. Following day, I submitted my resignation. (Laughs) I wanted to go back to my former job, my former boss at the factory used to be a very likeable fellow. Bill Eklund, used to be a good tennis player.

VL: Eklund?

FB: Bill Eklund. He used to be a good tennis player, and I understand he was a territorial champion for seven years. But, we had a liking for him because he showed us how to play after work. That's why I used to love my work in the factory, because there was something more than work. It was the attitude of my boss being friendly, showing us how to relax after work. He comes and joins us, and showed us how to play. And then, I started to like tennis. I never played it before. So he showed us how to play it and once in a while when the professionals used to come across--he must have been a well known person in tennis because the people who used to play for the Davis Cup, whenever they pass Hawaii, he used to bring them as guest. And he used to play here and the tennis court used to be down here. And then,... we used to call it the haole tennis court and we used to have the tennis court for the laborers here at the turn out stand. But the haole tennis court---since we were guest of my boss---we were lucky enough to be called to come in to watch the game. So, we were exposed to somebody who was popular, and we saw these professional players without paying extra money. Don Budge was one of them who used to come out. He used to be one of the best tennis players then. He used to play on the Davis Cup tournament. He was a personal friend of Bill Eklund, and whenever he passed by, coming home from Australia or from some tennis games, he just come in for a visit, maybe, and then played tennis.

(Buzzsaw in the background again)

FB: I thought it was a nice gesture for our boss to call us to come and see a good tennis game, and he played some games there.

VL: So you had a good relationship with your supervisors?

FB: Oh, very good.

VL: You never had any supervisors that were not nice?

FB: I was pretty lucky, because most of my supervisors were good:my first impression to them was very favorable and I tried to make good with them. I didn't have to offend whatever they were thinking at that time. My immediate luna at the factory was Chinese. And the
other was Portuguese. They used to call me by first name. And then, I liked it. I felt like I was someone, a human being.

VL: Mhm. But you were saying one time, was it another worker who called you a...I forget the name. "Brother-in-law."

FB: "Bayaw," they used to call it. Ah, that was when I first arrived, a fresh recruit and since I was not used to pidgin English, I was not used to some radical (Tape garbled). I thought it was rude. So I had to object to it, I tell 'em, "I have a name. I wish you'd call me by name." But the tendency then was the common workers were just talking a slang, and while we were new, they thought, maybe, they could take advantage of us, i.e. "Hey." They put the finger like this. (Makes beckoning gesture with forefinger.) My first impression was I thought it was wrong. I wanted to be called by my name anyway. But at least he called me in a friendly way. Being new and environment was not the same as where I was raised up, I objected any ridicule. It ended up with some exchange of punches, and one of the boys--big boy--challenged me and I thought I could---since he challenged me, well, let's get over with. (Microphone falls) It ended up with his being one of my best friends, after the incident. Even till now, he's retired, too; he's still around. We were just very close after that encounter. I started with something kind of radical. After we understood each other, I began to understand the situation and the surroundings, too. I became more tolerant, and they became more tolerant with me. But the situation was still the same. Not the way you see it now. When you were...a worker, they used to just call me worker, and a bango number. The situation for you to think you're a human being was out of the question. They say, "Hey, bayaw, you come here, 7488." You call "donburo" or something like that. And "donburo" to me didn't strike me like I understand, because it was beyond my comprehension. And you call it that, or you go mauka. Now I understand mauka and makai and things like that, but when I was a newcomer I didn't understand this language. I expected him to talk English to me, because I thought that I understood English. But whenever they talked, it was a combination of English and Japanese, or Filipino word with it. That turns out to be a pidgin English.

VL: How long did it take you to learn pidgin?

FB: Oh, boy, must have been a good six months before I tried to catch on what they were talking about. That's why I had to try to ask for a job transfer here and there, because whenever young boys like my age then were in the field, they thought they could take advantage of me. Not understanding too well, and they talk among themselves. And I was suspicious over what they were talking, too. Since I didn't understand and they didn't talk directly to me, I was not receptive. But whenever I go home after work, I thought maybe I was wrong. Even that fist fight I had with someone was wrong. I had to admit it. But there were a few people who were
more understanding, and whenever after work .... I made it a point to go and talk to them in the camp. They used to have some Filipino foreman, and .... they were very influential, and tried to help us understand. Then I was invited to go and attend church, and I was reluctant in joining the church. Sectarian, I was not too sure. I used to join them in the Philippines. Down here, I was not too sure there's a right place for me to join in or not, but I attended the services on Sunday, but there always come a time when the tennis game come around. The tennis game attracted me on the Sunday mornings, and I missed the service in the church. (Chuckles) That's a drawback.

VL: What about your first house when you just moved here? Where did you live and what was that house like?

FB: Since we were recruits, the way they used to do was assignment, we had no choice of housings. They assigned the house, and there's where we lived. So, being with my uncles, we lived in the same house with my uncles. There were some other people in there who were no relation to us. There were four bedrooms in there, so they just assign me two there, two here. Here and there, so there were eight people living in there. But it didn't matter to us, because we were used to sleeping on bunks as long as we had a mat. Lying down on the floor was not good, but by that time we had those army cots. When we were new, these army cots used to be sold for just over two dollars. Well, that was satisfactory enough for us---we did not stay in the house anyway. Come home from work take a bath, and go out, watching for the games. And either go play ball, come home, you're so tired that you sleep. Wake up early in the morning. Used to wake up about 3 o'clock in the morning, and then cook our own provisions, get ready for the train to come in. We used to have this choo-choo train, and that used to come in with cane cars behind it. And if one don't wake up early enough, the train pass, and you are left behind. So you have to wake up early enough.

VL: You would cook for yourselves?

FB: Oh, yes, we had to cook. Everybody cook for their own selves. That was part of life then, and I was not used to it, because I had my parents, so, when I left home, followed my uncle, I had to start my own. Learn how to do it. Had to ask how to do this, that. My housemates were experienced, because they were old timers, repeaters here. We had only one kitchen, but had our own stove. We used to have kerosene stoves. Stove used to cost only about $15 to $20, kerosene stove with two burners. We bought aluminum pots. Some of them used to cost not more than 35c. Canned goods were cheap. A bag of rice used to cost $2.90. And that supply lasted for two to three months. One hundred pound bag of rice. They used to promote credits. The good part of it, if one was known to be a plantation worker, did not have to worry about not having enough money to buy, just go to the store on credit---
"Jehon" they used to call it or "Dio-Bung". They give credit. And, at the end of the month, the collectors come around and you say, "I don't have enough money." And he say, "Okay. Don't worry. Next month alright." So, we used to depend on plantation store. And then they used to have this other stores in here. Otake stores, Tanaka store and Hiroshige stores. The present Fujioka store was there in the back, but the one that was burned down used to be an old plantation store. And all you need in there was to present the bango. They used to call "bango." That's the number given to you and most time they call you by the numbers. And that was the thing I objected to. I wanted my name, not the number. But, the foreman then was so used to just calling people with their numbers, and they had no objections. So, I must have been termed one of the naughty ones. I used to be. I didn't like my number. I wanted to be called by my name. So everytime I'd tell my friends, "I have, my name. If you want anything, call me by name." So these people who understood what I was talking started calling by our names, and then I turned out to be a friend of theirs. And too, whenever I needed some help, I used to ask them for help. Whenever I needed something (talking about the store), I just go in and asked for favors. So, the people who knew what I was asking for would come with helping hand.

VL: What kind of help did you ask for?

FB: Well, like, I don't understand this. And they explained the language. Pidgin, something like that. How to do this work, because we were not used to. As I told you, I was pushing paper and pencils, and I ventured in the field. I used to have my blisters on my hands. So, even on the first aid training, I came in without training. So I had to learn how to take care of myself. There used to be Japanese girl who took care of the dispensary. She was very practical. She knew how to work, but she was short of words too. The language we used had to be either pidgin English or broken English. And when we don't understand each other, we had to add some other words that would help to explain ourselves. That's how this pidgin English comes out beautiful. When you don't understand Japanese, you talk pidgin, and you can communicate. So all the more I wanted to learn Japanese. Most of my neighbors were Japanese. Talking in Filipino was no problem, but when I talked to Japanese they used to pause and if they did not understand, the old people would say, "Nanika?"

VL: "Nanika"? What does that mean?

FB: "What's that?" So I decided to learn Japanese. So I did. I went to night school--adult education.

VL: When was that?

FB: Oh, I don't remember---on the date, I'm not too sure. We made it a point that since they offer night school, that I register for night schools, and learn better. Just to add a little more of understanding on language. I took conversational Japanese for two years. So, it added a little bit more understanding to me 'cause I could communicate with older Japanese. With transfer of working place from the factory to the hospital, it became a little bit more necessary for me to understand the Japanese. So, when they talk to me in Japanese, I used to go back to my co-worker "Sugi-san" who used to tell me, and say, "This is what it means." And as soon as I wanted to talk back, I was stuck. So had to learn how to say it back. (Chuckles) That's all the more was important for me to learn colloquial way of talking Japanese. And after I quit my night school in Japanese .... I was pretty sure I talked right.

VL: Your house, was that in the Filipino camp?

FB: Portuguese camp. (Truck passes by) No. There was no such thing as Filipino camp. They used to call it Portuguese camp. Now they call it Mill 6, section where the stable was. There used to be a Spanish camp. They called it Spanish camp then because I understand most of the people who started in those camp were Spaniards. But, later on, there were not enough Spanish in the camp mostly Koreans, Filipinos, and Japanese in that camp. We used to wonder why it was called Spanish camp. But, it just went down from one ear to another that this was Spanish camp, so whoever was introduced to this place, this was Spanish camp. Even then when I first went there, there used to be only one Spanish and two Puerto Ricans. My first foreman was Portuguese. He was younger than I was. Two or three years younger. So his control among the workers were not as good as an adult overseer. That's why we had little bit disagreement with some of the workers, because they thought that they could run me down, but I was not willing to just give in. I had to fight for my own. (laughs)

VL: Do you think these problems were because you were new, or were they racial?

FB: It was not racial. It was just the point where boys will be boys. And that since I was new in there, they would try to say what they wanted to tell me and I was supposed to accept it. But, I was not that willing type to accept anything rude. If it were nice, I just had to deal nicely. But when it was not to my own liking, I had to object to it. I was not too receptive for most of the ribbing then. But being not used to that kind of situation, I just didn't agree with it. And the worst part probably was my own error, because I was supposed to be more receptive. When I started to understand a little bit more of the situation, I had to accept that, maybe I was wrong.
At the end of the day I used to wonder what I did and think that maybe I was wrong. So, I used to bank on some of the oldtimers' advices. "I did this," and say, "What should have I done?" I was lucky enough because whenever I tried to contact some of the oldtimers then who were Portuguese there were people who understood me a little bit more. They were trained, probably, to have a little bit more understanding than the common workers. They used to tell me, "Don't worry about it, you will get used to." But when the situation arise, worrying is one thing. The temper was there. They had to temper their attitude, too. Most of the people who used to run me down eased up on me. We had a chance to sit down during lunch hour, "kaukau time". We used to have half an hour for lunch, and if we ate fast enough, could finish lunch in 15 minutes and then dozed off. Sometimes they used to come in and chat. Kaukau time comes in, they shared their meals and I offered mine. "My own cooking. But it was not the best cooking. I was a greenhorn then. Sometimes just fried a canned goods and that was it.

VL: Did you used to cook Filipino foods?

FB: That didn't matter to me then as long as I had provisions going to work. What we were used to eating depended on our parents, we never cared on how to cook. But when I started to realize that cooking for these fellows was much tastier than mine, we had to find out just how they did it. Incidentally, I had to learn Chinese cooking, too.

VL: So you ate different foods?

FB: Ate different foods is right. Ate Japanese foods, and asked them how they made it. So we tried but won't turn out the same way like they did. So I had to come back and say, "Well, it didn't turn out that good. So how did you do it?" So whenever they had some parties like that, cooking, I watched. "That's how you do it?" There were some college graduates who came into the plantation before. They were willing to show us how, "This is the way to cook." And we're just lucky enough. They were willing to tell us how--I considered myself lucky because whenever we get around some of these boys who used to know better than we did, they were willing to show us how to do it. Shared what little they had. They ask you to join them on clubs. We used to have all kinds of clubs together. But--the situation then was Japanese club was just Japanese. The haole club was haoles. And you were not acceptable in there, because they maintain that was their routine. That was the routine way of living around here where your group in there were mostly Filipinos, well, Filipinos eat together. And they would think that your food is not as good as theirs. Until we started to join other clubs. Very few of the Filipinos before I came in did socialize. They didn't go around and eat with the rest of the group. They had their own and when they invited guests it was their own kind.
VL: Why do you think that started to change?

FB: Well, I think it did. We started making that Cosmopolitan Social Club before. Whereby we had school teachers, and plantation supervisors. Very few of Filipino workers were invited to join. And I was one and Ray Sarmiento was another one. He was one of those who went. Those who tried pretty well in everything...

VL: This is a continuation of the interview with Faustino Baysa. I was gonna ask you who started that Cosmopolitan Club?

FB: The start was by people who worked in the office. Frank Alameida was one of them. He used to be a bookkeeper in the office. He and his wife were very sociable. And whenever we had a small community gathering we would find that they invited us to join in. Most time the only person who was asked to help them then was the minister of the church and the foreman. Whenever they come in. But among the workers, they were either not willing to go in, or they were shy. Whenever they asked us to do with encouragement of those minister who were in, we used to join up. Minister of the church come up like that. Well, we joined in and since we started playing together, play games, we began to understand that there was a gap. So they started doing some play---impromptu programs. Just grammar or you go in there and pick a little piece of paper, grab a subject and supposedly talk about it. Just to talk even if it were funny. We had to try our best and since the intention was to socialize together, and trying to know each other more, we began to like it. The ministers of different churches were there. There used to be the Hawaiian church, and ... there used to be a Mr. Jerome Holmes of the Haleiwa Church, and the congregational churches. And then they had the Japanese Pilgrim church. And when they got together at least we knew some of the people there. We sat on the same table with them, start conversing. And then began to understand a little bit more of this people. The more we got together, either in church or social clubs then we began to understand a little bit more of what they like and don't like.

VL: Did you belong to any other clubs?

FB: Oh yes. We were invited to the Community Association and the Athletic Association. That's why we were lucky, they invite us to join Lions' Club, invited to come to church, and then they would have their church fellowship. Your young people's, they used to have the Christian Endeavor. And then layman's fellowship; we met together on a Sunday morning before church, cooked and eat breakfast together, i.e. maybe you cook this month, then next month I do the cooking. And we began to like it. It gradually fade out because the attendance was dwindling. But there used to be a minister in Haleiwa. The Reverend Jerome Holmes was there. He was extra good on contacting people down there to come in. So whenever he
had something he thought that would be interesting he would ask us to go in. Then we had this family, Kalili family, who was so close to us. In fact, I first met her when I was working in the hospital. Whenever she comes in for examination with the doctor, she used to approach me and call me "son" and the approach made me closer to her. I liked her very much and whenever she asked me for certain favors to do, that made me feel elated. At least someone thought that I could do something for them. I always thought that someone was asking me a favor and since they thought that I could do it, made me feel good that I could do something for somebody. And felt that got me closer to the Kalili family. And whenever I did something wrong or otherwise the important thing was she was very nice enough to tell me, she would say, "Come here, son. This is the proper way to do it." And I considered her like a mother in all the years that she was teaching at the school. She used to be very active in church. And whenever they had something good in her Hawaiian church—Liliuokalani Church—she used to call me and say, "Come on. We have something very good here. Come and join the fellows here." And no matter how small, whatever she ask us to do, even just decorating her church, bring some plants she could use. Made me feel good when they thought I could do something for them. That's how I came closer to the other nationalities. Whenever she said, "Well, this is something we have to do together and we need your help." So good.

VL: So you think that the relations between the different ethnic groups was good?

FB: As far as Waialua is concerned it has been very good. The only incidents what they were not good is when they thought that you cannot understand them. Waialua as a whole is very nice place. That's why I like Waialua. You get to know practically everybody.

VL: Do you think the other plantations were not the same?

FB: I don't think they have as close relations like that. But because the leaders of the plantation are people who comes out and join your activities you feel that they consider you as part of the community, and they come in and help you here and there. We have been lucky. That's why I was suggesting to you that Mr. Midkiff is one of them. He was one of those who made this impression that the whole community is something that you have to recognize, since you live with them. And—I think he made the breakthrough on some of this differences between thinking that you are one nationality, and the others are that. He get you together. He used to call employees and dine together. At the expense of the plantation, we ate together one night, and he paid the bills. Bring out any problems and he explained the situation. Even now, I don't think you can get any other plantation who is willing to invite the whole community and explain how the plantation operates.
This is the only place where you can get a willingness to bring their problems open to the community. Of course, that time, when it was hard and expense was too much for them, maybe they cut down some of it. But, even to this day, with the management now, Mr. Bill Paty, the last time we had was last month. We had it at the Officer's Club in Schofield Barracks, invited the people in the community--community leaders. Personal letters to invite them so he could tell them what's happening in the plantation. What they're trying to do, and what complaints here and there, and what he's doing about the complaints. Even now I think this is the only place who does that. That's why the personnel relations is very commendable, I would say. Even like us, now, retired, I don't have much to do with this now. But I had a personal invitation to attend. Probably, he still think that I am one of the ethnic leaders in the community. But not everybody was invited, practical cross section of active community. It was here and there. But, there's where I met some of the people who are running all their businesses in Waialua. Small businessmen in Waialua were invited. Ministers of the churches were invited. People who were even connected with the rock crusher; they were all there. YMCA groups were there, so we had a chance. It was a lucky break for us to meet these people. Otherwise we won't have a chance to meet them. And, what amazed me was, part of the program Bill Paty started to call everyone by name, and where they worked and what they are doing now. And that's a feat, or something. Not everybody can do that. I was introduced to most of those people, and I forgot already. But when he tried to open the program and tried to, he say, "I want you to meet certain people." And then he calls you by name, and then who you are, and what you're doing. And that was something that not everybody can do. Amazing. Wonderful retention, I'd say. But as a whole, the personnel relations in Waialua was something, really. I have no complaint about it. It really was superb.

VL: Did you have any complaints about anything?

FB: They do. You still have. Of course, the working relationship between management and labor. There will always be because labor wants all they can get. But how much the company can hand out is another thing. That's a personnel relations work, too, labor and management work, but, we don't have anything to do with that. We have to look it from the side. You cannot do anything about it. I mean, but you have to understand that if you have only so much, then you cannot give all. Isn't that right?

VL: Mhm. Did you ever have any complaints yourself? About living on the plantation?

FB: Oh, there were plenty of complaints. It's natural. I said there were plenty times when I did not like the things happening. I wanted to move, transfer. There was a time when I was up on my
neck just not satisfied that the work did not go the way I would like it to be. So I put in complaint that I wanted to resign. So the big boss asked to see me, and my not knowing that he knew everything. So he started to talk to me. He was a very smart man on psychology...

VL: Mr. Midkiff?

FB: Yes. Very smart man. He started to talk to me, and first thing he talked about was good relationship here and there, and then in runabout way of talking, he asked me, "You know, I want you to do me a favor." He say like that. So I say, "Sure." And, boy, when he came out with that favor, he wanted me to go back where I was working. "Go back to the hospital," he said. He just caught me. I couldn't do anything. (Laughs) A very smart man. I think he's tops as far as talking you into thing. Even the hardest thing to take, his approach could convince you to accept it one way or the other. So his way of management was something, I would describe was just superb. I enjoyed him very much. One way when he's down or something he comes in and ask for help—you can't refuse, because he is so nice to you.

VL: Why did you want to leave?

FB: Is just a disappointment. One way or the other. Some places, look greener. I had offers to work here and there. How many times I wanted to quit the job because I thought, well, maybe opportunities were there. They would come up and say, "Oh, what are you after? You want more pay?" And I tell 'em, "Sure, you want more pay. Everybody want more pay." They raise your pay so you cannot complain. There was a time I had offers to work in the bank. They give you more pay. Well, he says, "Someday you will realize that you are not there." I would be working for banks now, because I had offers to work for them. But the doctor would be the first thing—he used to come to me. That was the turning point of some of the thing that used to keep me on, and I couldn't refuse. Because they always get to me as, "You're helping the people in here. Helping them the other way would not be as good." Even during the War, how many times I wanted to go into the service. And we couldn't get out just because they thought what we were doing was more important than going to the war. So it ended up like we wanted to be in the service. They gave us home guard. They used to come and pick us up for training at night, about 9 o'clock. The armored truck would come and pick us up. We went for training at Schofield. They even taught us how to read the map and strategies. We were attached to the 21st Infantry but we were on the home guard. We were not shipped out. They gave us commission, rank, training. We were assigned to headquarters.

(Buzzsaw in the background.)
Working with the medical department, they assigned me to first aid station. We started to complain about not being able to learn how to shoot. They furnished us guns. All the ammunitions we could get. They used to take us by the beach down here, make anything float and shoot'em floating. They assigned us the gulch down here, and we practiced at the shooting range, with all the ammunition we could get. Then, they used to let us take the gun home. I used to go home with a .45 caliber pistol in a holster. Being so ignorant of safety, I used to just hang it on the wall. We go to work. But, those days, you could trust everybody. We used to leave cars out all night and nothing happens. We were just lucky, because we knew the people around and the neighbors were so nice. Coming home early morning, sometimes 3 o'clock in the morning, get invited to have a little kaukau before going to sleep. My neighbors were extra good.

VL: Mhm. When did you have your own house? After you got married?

FB: Yes.

VL: What year was that?

FB: 1954. We used to live close to the theater down here, before it got burnt. The occupant of the first house is still my next door neighbor now at Tract 2 sub-division.

(Buzzsaw in background)

FB: After I got married, but before the first baby was born, they were selling houses in the subdivision. Tract 2, down here, where the old hospital was. In fact my house is standing right where the hospital office was before. But, my wife and my next door neighbor lady became so close together that they decided they live close by. So, they bought one house, and we were to buy the house behind. It ended up that they were not building the house behind, so we went across the road, so we are still living close by.

VL: So, prior to that, you didn't have your own house?

FB: No. We used to live on plantation house, and we were renting it---I was renting my house. Two bedrooms for $14 a month, and water used to be $1 a month. But, when they offered the housing up there is was just a feeling of guilt in my part where my wife used to have guest coming back and forth from Mainland, going places. She used to have guest, like professors, doctors, teachers. She was with missionaries in the Philippines. Whenever they pass, they would make it a point to come and say hello to her and sometimes a couple stay overnight. Dr. and Mrs. Santos came in. He was then president of the Northern Christian colleges in Philippines. They
came in. They stayed overnight, and that was a turning point where I have to get a better house. They occupied one room, and was so small, and we occupied one. Was so small and not presentable for guests like them. It was my feeling to have something better. So, we talked it over and decided to buy a house. So we bought the house.

(Buzzsaw in background)

FB: We were among the first five who bought in the new subdivision. When the first five houses were built, I got one of them. One month before our first child was born.

VL: How did you meet your wife?

FB: (laughs) Incidentally. My wife and a brother-in-law were relatives. I have a sister who was married to a relative of my wife. She used to work with missionaries in the Philippines. On their way back and forth moving from one town to another our house in the Philippines was their stopover section. We met them one time but we never thought anything would happen. I don't know how it (laughs) actually happened.

VL: Did you get time off from your job for honeymoon or something?

FB: No. I just went in for vacation. When I went for vacation, nothing was said about going to get married. My first vacation out of state was 1938. I went there just for trip and see what's happening at home and actually, there was not even any mention of trying to find a friend or something. All I wanted to see places, and they looked so different from recollection. A span of ten years from the time I left there until I went back. The places looked so strange. One can imagine what changes are in ten years. The youngsters who used to be small, were adults then. So most of my time was spent on the road, going around, visiting places. Sightseeing, I would say.

VL: How long was that vacation?

FB: (laughs) Oh---eight months.

VL: But you didn't get paid that time?

FB: No. Not then. Because I thought I was not coming back. So when I was down there I thought I would settle down. Find a place to stay back since I thought I earned a little bit of money. After I saved enough and after sending my own brothers and sisters to school, they were on their own already. So I thought, I am going to see if I could find a place where I could settle down. So I went around, just looking around at places where I would like to stay. That's why I moved around more, just snooping around.
By myself. In fact, I bought some properties up there. Because when I decided I was going to come back without looking for girlfriend that way, I spent my money. And when I was broke, I had to come back... and start all over again. Then the War broke out. That was the vacation when I brought back my brother's family with me. When my older brother knew I was coming back, he asked me if it was possible for me to bring his family. So then I said, "Sure." Asking me a favor, and I thought I could do it. There's nothing wrong with it, so I started to work it out. I contacted the office of the Hawaiian Sugar Planters' Association, in Manila. And the man in charge used to be a well known man. He used to be a section overseer in Waialua. So, knowing I stayed in Waialua, I thought I should contact him and be a little bit closer, so I contacted him. Sure enough, when I explained to him where I came from, he started talking about his work, who he knew and people I knew here in Waialua. So we talked of something on a common ground, and we became very close. So when I mentioned that I needed some help to bring my brother's family, did I get the reception? He even offered his car for transportation. So he sent his car with the driver, and all the paper work done before we reached a certain place. Appointment was all arranged. So, that's why I was all lucky, with a contact like that. So even till now, I don't know how to thank other than just say, "Thank you." Because he won't ask for anything else. But he said, "Oh, well, that's it. I just did it for your brother." He said like that. "I didn't do it for you," he say. "I did it for your brother." And my brother did not know him. I knew him.

VL: At that time did you have to have a relative in Hawaii in order to come here? Or what was the legal procedure?

FB: In a way, if you had a what they call passport to come in, they didn't require affidavit of support, then. Since your family was here and you wanted to join them, all you did then was go to the Embassy and ask for permission to come in. If any affidavit of support was needed then, I was ready to say I was the co-maker of that affidavit. And with the backing of Mr. Lord who used to run the HSPA in there, with his recommendations, they didn't even ask us the thing here. That's why how important the connection was; something I couldn't pay back. Connection was good, protection right there. And he went beyond that because he even sent his car and driver, and the pre-arrangements for all the places we had to go I was new in there. I didn't know the place. But as soon as he sent the driver, he said, "This is the place to go. You just present that note." And there you are they were waiting for us. So bringing my brother's family was not a problem at all. He had three children then, and the youngest one then is the doctor now at Waialua Clinic.
FB: He was just six years old then when I brought him over. That time, the boat used to go to China and Japan. So I had a chance to take them around. We went to Hong Kong, go all around. We also went to Shanghai (China) and Japan. Those were the days of the...what was going on? Japan was occupying—Manchuria then. But Japan was just controlling the Yangtze River. Gunboats all over the place, but—we were allowed to go there. We went in. So I took them around. And since, my passport was American, we had special consideration every time we showed that American passport. They let us go.

VL: When did you become a citizen?

FB: 1952.

VL: 1952. What did you have to do to become a citizen?

FB: Oh, just apply for naturalization. They asked what I was doing, and why I wanted to become a citizen. On the interview they used to have this naturalization examiner. They ask for interview with a little personal questions and witnesses. And that witness has to be an American citizen, too... so I had two witnesses. So they ask, "What are you doing, what have you been doing, what clubs are you on?" So they started asking; then when they felt satisfied the next question was personal.

VL: You know when you were working in the hospital, from your point of view, what were the health conditions like on the plantation?

FB: Very healthy. The facilities were not modern, but they had the privilege of using modern facilities by just referring patients if necessary. Hospitalization or specialist service they refer you to a specialist. And if they need surgery in Honolulu, they would do it in Honolulu at plantation expense. That's why the benefits were there, except that you had to go through proper channels. The doctors at the clinic were considered general practitioners. And whenever a situation arise that needed specialist service, they had to refer to specialist or the specialist comes in here, and take care of patients down here. Of course, the plantation would prefer if the specialist was willing to come in here and do the work. The cost of hospitalization would be cheaper because we had the facilities then. The hospital there, and, regardless of whether they operate you here or in town, didn't matter to them. If the specialist was willing to come in, it just as well be here because the nurses were paid anyway. Regardless of whether the operation was performed here or there. So you save a little bit of extra expenses on hospitalization whenever the specialist was willing. Even if he charges his time from the time he leaves town till here.

VL: So there was yourself and one doctor?
FB: No, we used to have two doctors.

VL: Two doctors. And how many nurses?

FB: Six registered nurses, and eight practical nurses then. Then they had a laboratory technician in there, and once in a while we have helpers.

VL: It's a large staff.

FB: Yes. We had 32 on the staff. Everything. Because we used to run the kitchen. We used to run the laundry. We used to have everything in there. Plus services of a radiologist. We had the laboratory and the x-rays. Night staff would be a registered nurse and the doctors on call and one or two practical nurses. The technicians of the laboratory would be on a call only at nights after 5 o'clock. If it needs to be done, she would come in. Same thing with the x-ray technician. On call only, after 5:30 p.m. I used to get called any old time of the night. If they could not get me, they get someone else. But the plantation was willing enough to do that. And if they cannot do it in here, they send 'em to the closest one, Wahiawa. Supposing the x-ray technician was not available when emergency arise. They would send patient to Wahiawa. And charge the bill to the plantation.

VL: What kind of industrial accidents did you see?

FB: Practically every sort.

VL: On the job?

FB: Practically everything. Most of it would be cane knives. Cut, lacerations, bruises, incised wounds and abrasions. In the beginning, before mechanization, they used to have men loading the cane cars. They used to call "hapai ko." You understand what "hapai ko" is?

VL: Mhm.

FB: Carry sugar cane on the shoulder and go up the cars. There used to be all kinds of accidents, including falling from the ladder. Backaches. When you fall from a ladder, what would happen, you either have a strain or broken back. Broken leg and arm. Anything like that. And aside from that, you will have some scratches. So you describe all of that on your accident reports whenever they bring the patients. How it happened, when and where and then there is a space where it asked, "Could it have been averted?" That's your supervision report plus your own statement in there. And the office used to analyze your report and then they would come and see how could it have been averted. You try to imagine, then you talk to the patient who fell, and then they don't agree
with you, because how can you, if they slip on the slippery field; if you can stop the rain, they will tell you. Can you stop the mud from going on the steps? Those are the questions and then come out with reasoning, and say it could not be prevented. So you accept it as an accident without any solution. Only solution is take care of the person who got hurt. But we used to have quite a bit of accidents before they had mechanization.

VL: Yeah. So after mechanization, there were fewer accidents?

FB: Fewer accidents but more severity. Because whenever you have an accident, usually it's something worse than you ever had before. Small scratches would be gone, and we have cases like now where they get killed. They get incapacitated. Even some of my close friends are paralyzed now. Because of the severity of accidents that happened, some were killed. When they first have this grab harvesting—the safety precautions on the man, before he moves the tractor, was not there. Now, it's there. It's provided, but they learned through experience. So the more they studied the accidents, they tried to solve it. Trying to remedy the trouble in there—if it's any trouble. Otherwise they look at it objectively, and, if they think it's a hazard, they will remove it or remedy. The plantation is very cooperative of anything like that. Of course, until the thing happens, you don't realize it, too. That it's a hazard. But when you look at it, there was no reason for killing a person before, anything happen. (Laughs) But for the tractor, because if the person who is driving watch it, and then the man who is working on the ground listens, they would look together. But they get busy, and that man try to work it out, and we had cases where the man was run over by the tractor. And when that happen, they make a provision to make a signal before it move. Those things were put in only after the experience. But that's what happened. The transition in the plantation was trial and error experience. But they are willing to try. How could it be prevented. And they instituted some workable situation where, if you see anything, not proper, you have a privilege of writing it down. And you even get compensated if your suggestion is very good. Suggestion box. No matter where, even now, if you see anything that's potential hazard and you think it needs safety consideration, you make a suggestion and they even pay you for it.

VL: What would I get? (Laughs)

FB: Whatever, if it's worth money, they will pay you for it. Even a small suggestion, if it's accepted by the safety committee, a little one statement, there will be about $2 or $5 worth of a statement and even if it's not workable, just a suggestion is alright, accepted by the committee. If it's not workable, they will tell you.
VL: Did the safety committee have hospital employees on it?

FB: Most of them were workers, and leaders in town, plus the Industrial Relations, plus a doctor. But the safety situation is better looked at by people who are working in there. Because they know what's what. And if they see, regardless of where, even if you were not on the committee, you go ahead and put your suggestion and leave it to the committee. And whatever it is, as long as it is something that's sensible suggestion they even write you a letter. Nice letter.

VL: The tape is almost over. Ah, do you remember any delinquency or crime on the plantation?

FB: Delinquency, you mean? There are, but how can you solve it? The thing happens, even now. Delinquents here and there. You lose lots of parts from the machinery without knowing how it happened. They still do it.

VL: In the past, was it more?

FB: I don't know whether it is proper to call it more or not. It just happens here and there. Because you will try to prevent anything, like you don't want people to go in there because there are some hazard inside, and yet, when you turn around, first thing in the morning, you notice that something happened. How did it happen? You don't know. You complain about it. And you want everybody else to know that it happened, but what can you do when you don't catch anybody? Still happens. The only thing you can do would be try to solve it by doing some preventive work. Not leaving it there, but there are times when you think that, oh, I will take a chance, because I will come in the morning earlier. Only to find out you go in the morning, and it disappeared.

VL: What about in your homes? Did you used to lock your homes?

FB: Well, it's always a precaution. We are supposed to lock it, and more so now, because of all of these stories that people homes are entered. I would say I'm lucky because my house has been safe from situations like that. I have some of my little things that's kept out in the open. We are thinking of what would happen here and there.

VL: But in the past?

FB: Yes. Even---I think that knowing the people and trying to be nice to them, I think, there is the reverse situation where you are nice to them, and they don't bother you. They even help you out. Even now, some people get their plants stolen here and there. I put my plants outside. You go back and forth. They don't touch them. Something like this.
VL: Okay. I'll ask you one last question. What would you say was the one event that brought about the most change in your life?

FB: Oh, I would say, having a family. A family. Having, I would say, a wife who is understanding. Always willing to understand what situation come up if I make an error, comes out with it. But I think that's something with having a family who is understanding, and you always want to come home and do your best as possible. We have our six children, and no complaints. They are naughty, of course. We have to expect it like that. But we manage. We don't have as much as some would think that we have. Actually, we are pinching all the time. But, as long as we can manage, we try not to buy things that we cannot afford. Things that we need, if we can plant, we plant. We raise our own vegetables. We hardly buy vegetables. Even now. With three children in college and you would imagine what you would pinch. When I retired, my wife started to get work. Now, with the job changeover, always keep them like that, and do the best we can. She goes out early, go to work, and I stay home, help on housework.

VL: When did you retire?


VL: Okay. Why don't I stop this...

END OF INTERVIEW
This is an interview with Faustino Baysa. Today is June 24, 1976. We're in the Waialua Sugar Company Annex. Mr. Baysa, could you tell me, when you first came to Hawaii, what struck you as being different from in the Philippines? What was the first thing?

Surroundings you are talking about. This place was entirely different from where I came. I was used to depending on my parents. When I came here, I had to do my own and I felt that I could not depend on anyone else, so I had to cook my own food. I could cry when I found that I was not ready for that kind of place.

Did you still practice some customs from the Philippines?

Yes. The environment was a little different, but some of the people in our neighborhood were someone I could talk to. And whenever I felt homesick I could go out to the neighbors and play cards, talk stories about the old homes, and talk about their own families. And soon, the time was up to go to sleep. Being tired, well, going to sleep was not a problem.

Are there any particular Filipino customs that you still practice?

Yes, the type of food was one. We just had to go to our neighbors' section, and then, since we found the vegetables were there, we tried to ask them for share. Ask for seeds to plant in our own backyards. Otherwise, the stores were prepared for that type of commodities. Vegetables and dried fruits, like that. It's almost the same, because I think the stores were accustomed to what the people wanted to buy. The only thing hard for the newcomers here was to adjust themselves to new food that they had and would like to try; and yet some finicky would not even try.

What about holidays or festivals that you used to celebrate in the Philippines?

Yes. There were some, but we were planning our own, so it was not hard for us. I was invited to this groups where the oldtimers here were so accommodating and they would ask us to join in. And I found
out that our experience way back was a little bit more than some of the people who came here because they came from mostly, what you call, farmers. And those of us who went to a little bit more schooling, went to some of these bigger towns and adjusted ourself to people who were more educated. So, we had a little bit more exposure than some of them. Of course, the foreman that were available here then were people who grew up from the ranks and as far as their knowledge on something more technical, well, we could come up par. So when they talked about something we knew, then we were at home in talking with it. And then since their curiosity was aroused, it developed that we could offer more. Then, we were asked to participate and it ended up with leading the people.

VL: So you had an easier time adjusting than some of the farmers?

FB: Yes. Because of the environment that I have been accustomed to, we were prepared for something that they were looking into. So actually, in Waialua when we came in, there were very few of our ethnic group who went to school. Most of them went to elementary school and intermediate school. But, we expected that, because they said the criteria, when you come in as a laborer was to be good workers. They did not need to have schooling, but had to be able to use their hands, muscles and back. And that was most of the things that they required of laborers asked to come in and work. Of course, I mentioned before if one was considered a student, that person would be out from the line. (Chuckles) So, had to try my luck anyway. Pretended that I was a good laborer. And they accept me. Very few of the laborers in Waialua were younger than I was then. Rarely when families brought children with them. Those who came in as a child and grew up here, had a little advantage. Like, when you talk about the Misajon family, they were settled in here when we came in already. They had the Izon and Bunda families, too. I remember three popular families in here when I came in. And some of the children were of our age. That's why as soon as they thought that we could understand them, one way or the other, we were invited to join them on their activities and it made us feel good. And feeling at ease made forgot being homesick. Leaving the playground and back to our own homes, we were with the old people and again become father and son to them. (Laughs) Aside from just a sudden cut of dependence from our parents, we didn't feel that difference too much. Of course, it should be considered that going to an environment which was different from ours one had to adjust themselves, develop some friendship and some probably would. Ponder whether liking or disliking the approach one way or the other.

VL: How would you compare your education with your children's education?

FB: Well, I think we believe that they should do better than we did. I always think that way. And I tell them often, "You have to be better than Daddy, regardless of how hard we struggle to put you through. You have to make it and try." And they look back and say,
"Is that right?" "We didn't have a chance and you have a better chance than we did." We always tease them that, "Our parents were not as advanced like your parents." (Laughs) So at first it was hard for them to understand what I was talking about. But in plain talking to them, I say, "You have to try to do better than we did. Otherwise, po-ho.

VL: Did your wife go to school?

FB: Yes, she went to high school, too. But she was one of those who had to stop and go again. And she had to work for subsistence, helping the families go to school, too. While she wasn't going to school herself, so, when she was pushing her sisters below her, she had to stop going to school. Of course, too, she was lucky because the American missionaries who were there were generous to help her. Not only in monetary value, but also material things they gave her. "If you need this, we give you some clothing, or some part of the food." So she didn't have to spend much. And then while she was helping with the chores or the household like that, then they paid her a little money. Was not too much, but in the Philippines, twenty pesos was something. The value now would be about $3.00. And if they paid twenty pesos a month, then that was quite a bit. Then, I'm talking of course about during the Depression.

VL: How was it here during the Depression?

FB: Down here? Well, I was in a steady job with the plantation. The money was not too much, but as long as we turned out for work, there was work for us.

VL: They didn't cut back your hours or cut your pay?

FB: No. In fact, we were working more. The pay was the same. Whenever the volume of business picked up, we just had to finish the work. There was no such thing as overtime, negotiated like it's now. Before, when the day's work was over, then they settled for your pay. Well, my first work down here were only dollar and ten cents a day. Turn out for work, early morning, at least at 6 o'clock. As soon as you reach there, except for lunch break, work until they call it pay hana at 3:30 p.m., time to go home. You had worked for the dollar and ten cents. And if you worked 21 days a month, the criteria for turn out for work, you get a bonus of ten percent or something like that.

VL: So the Depression didn't have that great an effect on you?

FB: No. Not in a situation where as long as I turned out for work, there was work to do. The people who were affected most by the Depression were those who had no jobs. They were not laying off in the plantation, except that they were not hiring replacement for normal attrition. That was the difference. Since I was
transferred from the field, they put me in as a substitute worker at the hospital and placed me on a salary basis. So it was measured on something like a monthly pay. It was small, but guaranteed pay for that.

VL: Did you know any people that didn't have jobs?

FB: Oh yes, there were quite a bit.

VL: What happened to them?

FB: Well, they were just trying to do their own way of raising the food. Go fishing. Go to the beach and pick limu, seaweeds, and/or raise your own vegetables. Tomatoes in the backyard, like that. That's one thing we were very fortunate, because there were enough room in the backyard and as long as we were ambitious enough to plant and water the vegetables. The plantation was not charging anything for water then. The pay was small, but then we had to make up the difference. And most of the people who were living in the camps had their own gardens. And all the water we needed. It was part of the fringe benefits, I think, for the plantation, until they started selling the houses. And then, if you were one of those who thought that you should buy a home, you were ahead of the people who are buying now. We had it at a cheaper prices then. They were practically forcing people to buy the houses. When I bought my house, they were practically forcing people to buy.

VL: Why?

FB: Well, they were not willing to buy. I don't know why people were not willing to buy, but in our case when my wife came in, she had visitors coming, old friends of hers from the Philippines who were professionals. And whenever they passed through Hawaii, they made it a point to call and come to say hello to her. And our house was not fitted for most of these people who I was not used to having as visitors; I had workers coming around. It was alright. When the doctors and professors came around, university teachers and things like this. Some of them staying overnight, then, on second thought, we better try and buy. As soon as they started selling the houses there, I was one of the first five in there who went for the houses.

VL: You think other people didn't have enough money?

FB: No, they had more money than...I think they were not just willing to invest it in a house. They were more inclined to put em in the bank for certain amount of interest. The interest then was only three, four percent.

VL: Did you used to bank?

FB: Well, we managed to put a little bit in the bank.
VL: But before you got married?

FB: Oh, yes. I always thought maybe I should have a little bit here and there. I believed on saving a little extra before I spent all my money. When I get broke, well, at least, I could come back and say there's a cushion behind there. They used to have this people coming around and try to induce one to get the Building and Loans. State Building and Loan was one of the first one who approached us.

VL: State Building and Loan?

FB: Yes. Those were the first one who came our way before I even thought of doing something else in there. People from Utah came around. One of the nurses was a close relative of the manager of the State Building and Loan. It was first established in Honolulu. When he came in to talk with the relative, brother-in-law I think was, then they talked to me about Building and Loan. It was something like, you subscribe for certain amount of shares and you had to pay every month. So it sounded very good, so I started just saving twenty dollars a month, and kept on saving twenty dollars out of my small salary. I thought it was something that accumulated. So when I went home for vacation, all I had to do was go and withdraw some. Because aside from a small amount of money that I could save, I also save in the bank. Then our credit union came around and you could deduct from your payroll a little bit a month.

VL: This was the plantation credit union?

FB: That's right. That used to be for employees on the plantation. It started with employees only and then later on they branched out to including the families.

VL: Was it good?

FB: It's still good now. In fact, it's one of the best now. Very convenient for us. Because whenever you need (a loan), as long as you go in there during office hours, it's very convenient. All you have to do is ask for it.

VL: Better than the banks?

FB: I think so. Taking into account that as long as you are not retired, it's easier to borrow from the credit union on personal loans. In fact, they encourage you to borrow. But when you are retired, they think that you are not working anymore, their policy changes, so somebody else has to borrow. In our case, now, whenever we borrow, it's my wife's loan and I become the co-signer. So whenever we do some repair work on the house or we buy a car, then we go to the credit union. It's so easy to borrow. They pay the
whole thing for us. We pay them in small amounts every month. It's a convenience, I think, because there are times when you are working, the bank is closed before you even come home. With the credit union in there, you telephone and they get ready for you. You can let somebody else pick it up. Sign the papers later.

VL: Who started it?

FB: I think the government came in. Actually who started it, I'm not too familiar with which people. But the idea of establishing a credit union on plantation was brought in by Federal people. They came in and met with plantation people and talking about starting a credit union in Waialua. We were on that meetings, too. They invited us to petition.

VL: Did you ever hear of the Filipino Federation of America?

FB: Yes, it was very active in Waialua. But I was not inclined to join the thing and because there were plenty stipulations inside, I didn't believe on it.

VL: What was it?

FB: Nutrition is one. The religious part of it where you believe that the head of the Federation was it as far as they were concerned. I didn't believe on it. And then the type of food; you cannot eat certain things. Some of them were meat; it has to be fish. One of my close friends joined that thing. We used to cook together before he joined in that stuff. And later on we had to separate. We lived together in the same house. Both of us had no families but since his food was limited and I didn't believe on it, we had to separate. He cooked his, and I cooked mine. No strain. No bother. Whenever he wanted something I had on my own cooking, he could try it. And I did the same way on his. But whenever I was craving for something to eat that he didn't like, I just went ahead and cooked and he didn't bother me. We still remained friends and we used to work together.

VL: Did you ever hear of any businesses that used to collect money from the Filipinos and then leave? They were phoney.

FB: There were. But I can't remember the names. Long time, you see. There were some who came with the pretext of starting the business or something like that. In fact, some of them were trying to get hold of all the names of leaders in the community, trying to get the history or account for what they're doing here and there with the idea behind that they were going to make a book. So they're asking people to put in a down payment or something like that. Now, that's just the down payment. (Chuckles) When they give a receipt, it's not called down payment, it's just a fee for that kind of venture. But this particular person I'm referring to was a popular
radio commentator. And most people would listen to him on the radio because he was so convincing. Then when he came around, he would just mention about, "Did you hear the presentation on the radio?" They say, "Okay, good." Then they would tell just what they were after. Did not materialize because we didn't see the end of it.

VL: Did you pay money for that?

FB: No. I didn't care to. Where I got involved was somebody asked me to donate a certain amount and I think I donated five dollars for the compilation of a list of community leaders. Not that I wanted to join him, but I wanted him to go home.

(Laughter)

FB: Sometime, it's easier to get rid of a person by just donating something. And since I was not too interested, the thing to do was try to get rid of him. And say, "Okay, you take this and then go. Because I have to go somewhere else." You have some own reasoning, too, that you want to go somewhere else even if you are not really that busy. But it still happens now. People are coming around. Even with this present situation where cable-vision comes around, I had an experience just two weeks ago. I was just getting ready to go to some of these meetings and here he comes. He say, "I was told to come here and install a sample for extension on your cable." I say, "Who sent you down?" He say, "No, I was told to come in here." And I say, "Not that I know of. You see, I'm supposed to be running my house in here, and I'm supposed to know if people come around, see." "Can you wait and just try? It takes only ten minutes?" he say. "No. You better get away from here. If you don't, well, I'll call somebody." I went like that. Then he repeated the same thing. "Won't you wait for about ten minutes? That's all I need to go inside the house." I said, "You don't go in the house." (Chuckles) You see? It's still happening. People insist on coming over. I didn't follow it through, but I think he went to two other houses and they did the same. And I think he was a fake. Because most time, if they install, you request for it. But this had one just like a small extension phone on (his back) with the one of this cable control. He had it with him. But it was lucky I was home and I was just going out when he came in and he approached me instead of my children or my wife. They would let him in and I was afraid he was one of those who was inside the house and would do some trouble.

VL: Do you think in the past, many Filipinos were cheated out of money?

FB: I heard of some. I won't say many, but there were clubs who claimed they were good and people were induced on joining. Well, they
contributed so much. Sometimes it was an investment of some kind but now, we don't even hear of them and they were not refunded. There were some. Especially, there were a group of people whose headquarters were on the other islands. You have to excuse me for not mentioning name. But they did quite a bit of propaganda. And had lots of people from Waialua. They were caught on it, too, because the thing it sounded so good and so promising and for a while they were doing good because everytime the benefit was due, it comes in. So, that was an example where inducement was there because they saw the thing was happening.

VL: But you never joined?

FB: Well, I didn't believe on it. That's one of the reasons, probably. I was, I think, hardheaded.

VL: Hardheaded? That was good. (laughs)

FB: I guess that's so. There were plenty times when I thought it was no good. I would be frank with them. And then, my idea was to say, "If you want donation, I will donate. But I don't want to be in." I may have been caught on some of those thing but I write it off as a donation. And that was it.

VL: What was the thing you liked most about living on the plantation all this time?

FB: Well, I would say the environment was very good. Well, it was friendly. And since I was lucky enough to be in a place where people come in and you can help them. I was working at the hospital clinic. They would come in and the first thing they ask you is to help them. And if I was able to do something for them, good. Sometimes you meet them on the road, they smile at you. In fact, there are more children who calls me by first name that I don't even recognize them when they grow up. So it's embarrassing for me to meet people that say, "Hi, Faustino," and then I can't recognize. I slap my head like this because I don't remember the names. Especially if you have not seen them for so many years and they come back. And the faces change as they grow.

VL: Did you ever deliver babies?

FB: No.

VL: When you first worked at the hospital, did most women have their babies in the hospital or at home?

FB: Mostly at home. They used to have midwives. There were three ranging midwives, I think, that time when I first came out. And there was a Mrs. Toyo Yamao who used to be very popular. And Japanese and Filipinos used to call her whenever the thing happened. The only time she would come in for doctor's help is when they have
unusual cases like breach or thing like edema. She would come in and ask the doctor's help. Otherwise, normal deliveries, they just preferred staying home. And that was true, too, Filipinos, Japanese. Americans, well, you didn't find. I don't think I remember any who tried to deliver. But Filipinos, I think it was hard work to convince them to come to the hospital. People who came from the Philippines were not used to having a prenatal examinations. They would go for manipulation on the stomach. They called it, hilot. They just massage your abdomen and turn, and then convince you that they are turning the baby so it will be normal when it comes to term. However, when the midwife find that the baby was breach, then those were the things who were willing to come in to the hospital because they would be suffering then. Otherwise, we had to depend on the camp nurses. We used to have a camp nurse and a Filipino helper who went to the camp and tried to bring them in for prenatal examinations. Those were the inducement for them to come in to deliver at the hospital because they would come in for examination, we would tell them, "The doctor knows everything about you. It would be easier for you and it's cleaner, sanitary, and if there's anything hard or complication, the doctor would be there right away." But occasionally we would find that even if they came in for prenatal clinics, pretty soon the midwife would come in and register the baby. Delivery at home! Those were the problems. So the doctors used to depend on us who can communicate with them in our dialect the importance of coming. I tell you, those were problems then.

VL: Did many babies die because they were delivery...

FB: Not too many. It's not because of the delivery, because the midwives had been very efficient. There was a Mrs. Kito Sasaki. And there was a Mrs. Kane Mukai who used to do. You know, this Sagara's mother. Mrs. Sagara's mother was a midwife. She used to come in. The only reason we knew them very well was when they came to register, they used to come to me and ask me to help them. Asked information. Because when you can do the little help, you become a good friend to them. The little things that you could do. That's why I say I always thought that I was lucky because I was there. Whenever they needed help, I could help them.

VL: Did they used to pay the midwives?

FB: Yes. They used to pay them. They had a set fee, I think. But not too much. Because even the doctors were charging $35 for a whole delivery then. Delivery and prenatal care and postnatal care and things like that. One of the doctors, I used to handle some of his paper work in there. And whenever he delivered somebody who was not in a medical plan, they used to call non-plantation people. His charges were $35. About there. Includes prenatal and visits at home after delivery. When they went home from the hospital, the doctor used to visit them at home.
VL: But, for plantation workers and their wives, it was free?

FB: Well, they called it free but that was on the fringe benefits for being on the plantation. That was considered part of your wages. That's why. Your housing, your water, your electricity were considered part of your wages in there. That means, I am talking about the dollar and ten cents.

VL: Did they used to subtract from the dollar and ten cents?

FB: No. Your dollar and ten cents was your pay. But the fringe benefits were something on their books, it's an expense on the plantation towards your health, housing. What else would you call it? It's fringe benefits.

VL: What did you think of that system, where the plantation gives these perquisites?

FB: Well, people were satisfied for a while. That was the important thing. Until people started to realize that since the plantation was doing more business. The union came in; they started bargaining. And it was hard for a while to establish the union. Trying to change the routine relations with the management and labor. But, you can see just when the union started coming in, the union was in and they had to talk for all. Organizing was rough job. That's why some of the people you talk to now, those were some of the organizers before.

VL: Why was it rough?

FB: Well, it was just that some were objecting to it. Others were not used to just coming in and then you run this side for that. It was a routine procedure where the plantation was doing all the business in there and you come in as a worker. They pay you a certain amount. Well, it was not thought of on the basis of talking, how much you should get. They think that you deserve a raise, you had a raise, then. But it was not a overall raise; it was considered on the individual basis. If your proficiency was there, you had a raise and it's satisfactory to you. But the rest of them were working on a piece work, or contract basis. If you did more work, you had more pay. Those were the prevailing situation then. And those people who did a day's work for a day--I'm talking about way back before the Depression--when you come in and they guaranteed you at least a dollar and ten cents a day, then you work for that and everybody was satisfied because you agreed to come in and work for it. But as you progress and you think you are more proficient, you ask for a raise and the boss would look you over and what you have done and if you deserved it, you get a little raise. But you cannot come out and say, "I deserve this much." Because they were trying to just rate you on your ability to do your piece work or something like that. And the field work whereby you would say on a contract basis, or huki pau, you would agree on finishing a certain amount of work. And
when you finished it, you go home and you are paid for that contract. But it's hard work. You know, you get to use your muscles of course. And harvesting, it's not the way you see it now where all machineries. People used to pile the cane, arrange em up, bundle em up little bit, and the man used to come in and grab it, carry em on their shoulders (kapai ko), go up the ladder and put em into this cane cars. We used to call it cane cars. You don't see it now but it used to be displayed. The cane cars used to be displayed on....but the old engine that we had, the Number Six was displayed at the park for a while. And that used to be the work horse for the plantation then. Used to have six good ones in there. All the time, haul cane back and forth. Used to come in with those empty cane cars, come pass by the camp. We used to come in the early morning and ride on it, bring you to the cane fields. You go down there, wait for the luna to say start work.

VL: How did the workers feel about the new machines that made the work easier? Like the mechanical planter...

FB: It was also a problem to convince the people but that's where the Public Relations man in the plantation had to do and notify you ahead that this was coming. You have to get a little bit of conferences with the people. Talk with them, that this is to be expected. And way ahead of time, they used to tell, "Well, we going to try." Some people will grumble at home. They talk of it at home. And you would hear it. And they would buck on it too, because "I going to lose my job here." And then you have to convince them that they are not going to lose their jobs when machine comes in.

VL: Did any lose their jobs?

FB: Well, some of them were just displaced. You don't lose your job. Because you see, when you used to have hundred people cutting cane like that and when the machine came in, you see what happened, all you need was the ground crew. So you have to give them another job. And that was the solution that was acceptable. That they are not going to be losing the job, except that they were going to learn a new job.

VL: Did some of them grumble about changing?

FB: Well, some of them. But eventually, after giving enough time teaching them this new job and they get used to, then they were willing to accept it. That's why that transition, of course took time. But that's why I say the public relations in the plantation was very effective. Mr. Paty was a Public Relations man then. And he was good at it. Before him, Gordon Virgo was the Public Relations man. He was Mrs. Yokomoto's husband's boss before that. (Mrs. Yokomoto is another interviewee.)
VL: Is he (Gordon Virgo) still around?

FB: He died. But he was one of those who could make you open your mouth wide even if you're not willing to talk. He was just convincing. He was a good community leader and when we had some activities in the community, Gordon Virgo used to just make it lively. It's hard to find anybody else like the way he used to do. He was a good ventriloquist. That's what was good for the children. He could make you believe a sound like an airplane was coming and it was coming from here (points to mouth). Not only children. Even the soldiers. New people coming from Mainland, like that. Soldiers coming around; bring them around in the plantation, visit the hospital. All the jokes that he put in between just make them forget that they were walking around plantation.

VL: How did you first hear about the union?

FB: Well, they approach us. In fact, I was asked. But then, the place where I worked, I was told that that section is not included on the bargaining side, so I should keep out. But as soon as I leave the place, I was approached to go in. If not for the place of work, I don't know what would it have been. I was approached every time.

VL: As soon as you left the hospital?

FB: Yeah. I was at the hospital already. But the word, it used to come from my boss, he say, "You are in here and we expect you to help. You are in the middle. Management and labor on one side and you're in the middle. You going to help both ways, so don't get active on certain sides only."

VL: And did you remain---or did you take sides?

FB: No. We tried not to. Because if all my working friends are on one side. They considered me on a place where we're going to take care whether in management or labor. So we were convinced not to participate too hard. But aside from that, people used to come around and approach you to help here and help there. Two side come around. So you had to listen and in a way it's good because you can hear both sides. And you know something on it, so the only thing was to try not to talk too much on it, being not officially there.

VL: Were these outside people? Outside union organizers? They could come on the plantation?

FB: Yes. They were.

VL: They were allowed on the plantation?

FB: Yeah. Well, they were restricted of course.
VL: ...Mr. Baysa, June 24, 1976. Go on.

FB: There were cases where we would be tagged or labeled against because when somebody start talking, you are not doing anything good for them they would say something that's carried on even. They think that you are working against them if you are not working for them. Somebody would start that talking and then when it start going, it spreads usually. It was told that I was against them. I can't do anything about it. In fact, my close friends were doing the talking. They were carrying it out. There was no basis for it but since I was not active, helping them, they come back with a conclusion that I was against it. That's how the thing spread. The feedback comes up that certain person heard him talking in Honolulu that you were against. Well, I wonder where he got that message or where did he get that opinion. So just keep quiet, let in one ear and out the other. There was a time when they were trying to organize the workers at the hospital. They tried to canvas everybody. So one of them came in and asked me if I wanted to join in on that thing and I just tell em I was not eligible. I was not eligible for joining in because we were supposed to be a neutral side. So they would say, "If you are not eligible, we're trying to organize this place. So, are you against it?" I say, "No. You go ahead and talk to them." Well, in the end, one of my friends who was doing all the organizing tried to blame me because they were unable to organize the whole crew at the hospital. Well, it must have been just a manufactured word because as far as I knew, I didn't work against it. But I didn't work for it either. So, thinking that since they didn't do any success on that venture, this friend of mine tried to blame it on me because I didn't do my share of doing it for them. I think it's a personal opinion on some of them, but it's carried out.

VL: What about during the strike in 1946? What was your position?

FB: I had members of my families on two sides so I just had to keep quiet regardless of what all they were going to do. Just had to keep quiet. The union is on strike, alright, the hospital was open. So what we used to say is, "If you need help, come." "So are we entitled to come in on the hospital?" Then we tell em, "They didn't say otherwise, so come." That was the position where we were. We could not deny them because there were no instructions saying it's so. So whatever came up, the facilities were open whether you were a salaried man or not. Because they used to think that since they were on a union, bargaining unit, when they strike, they were holding back. Because some people were saying it outside official record that since they were on a strike, they would be charged. Where that word came from, we did not know. We could not trace. But it was going around. Now, nobody would take the responsibility of
having originated that word. But within the union itself. And I had friends in there. They were the ones who could come in and give me the feedback that, "Somebody told us we could not come to the hospital because we are on strike. And if we did come, we will be charged." But that's where we had to tell them and answer them back that unless we had an official word that you were going to be charged, we could not say otherwise. So, if you need help, come on. We are open. Strike or no strike, we are open. Because the management in the plantation did not say so; the word was going around that it was like that. Now, who started it, we didn't know. But the feedback comes in. So, somebody must have started that rumor that we're going to charge them. So, there was a time when they said, "Well, you just put em down in writing. If they're going to charge, you put the charge on it. We will take care of it later on." So that was the situation. If someone wanted to charge, go ahead and charge. And it will be resolved later when the strike is over. But those things were just processes that was happening during the strike. Someone would say, "Charge." I was in the neutral section where I won't say whether charge or no charge. But in the end, the whole thing was no charges. The whole thing was resolved on the bargaining table when the strike was over. But the problem was to stop people from talking.

VL: Did you have sympathies with one side or the other, even if you didn't say it?

FB: You would. Because if you see them hungry, well, what could you do? Offer them something to eat. I could not pay them. But if I had something to eat at home—I had vegetables—share. And my garden in the backyard and I had enough. You need, you come and get. My own relatives and friends. And they did the same. I don't think that they felt it too much, as far as food is concerned, because there were so many things to eat. "You go up in a river, you don't have to buy fish". And there were help all over that place.

VL: And they had soup kitchens?

FB: They had soup kitchen. And those help were coming from business outside and other union groups outside. They were helping in. And people were accepting that soup kitchen. There were some who felt guilty on going in there. I know quite a bit of people who would say, "What for I go down there? I'm not that hungry. I'll go there when I'm really in dire need of help. That thing is not for me." They just say like that. Of course there's some who enjoy it. Like, even our project now (referring to Area Wide Horizons Sr. Citizens free lunch program). You have seen how it works out. You'll be surprised how much reaction some people have. That they don't want to be in there because they feel self-conscious. "I don't need that group up there. I'm not that bad," they will tell you. "That should be for people who cannot afford." But the program is directed to elderly. And that they should have a hot meal. That's the program up there. But I could name a few who always come in and feel
bad. They say, "I'm not going in there for that." So we try to convince them to go for the fellowship. "And if you don't want to stay for the meals, go for the fellowship so that you meet friends instead of just staying home, bored." "Oh, we have so many things to do," I told em like that. "Give time for this thing." That's why we have a few who are coming in just recently, because we go out to field trips. That's one of the things that they would enjoy. We present something that they would enjoy and they would ask back "What's my share? How much I owe you?" And I tell em, "No, the transportation is free. But you'll have to pay for your own meals." Then they come in. Some of them bring their own food. They cook their food and share it with us. Much more than we expect. When time for meals, they lay the things on the table and they have more food than whatever we bought. But it's the sharing of fellowship and laughing together. Especially our people who get used to working in their own backyards, they think they should be working in their backyards still. There's still a few who tells, "I have plenty." Some of my own close relatives tell me like that. "Chee, no more time for this things," or...

VL: That's the same idea as in the strikes. The soup kitchens is for food but also to come together and support each other.

FB: That's right. See, because it's boring when you are idle and not turning out for work. And how can you spend your next eight hours? You get tired of just your own four walls. So some of them go out in there just for fellowship. Play cards. If you have seen us play cards in there. We were playing chess this morning and I was teaching some of the old people who didn't know anything about it. They say, "Cannot. We don't know how to play." Say, "Come. You learn." You see. And just teach what to do. Eventually, you will. You have seen them. How they enjoyed the hanafuda. You know what's hanafuda? Like Sakura. How they enjoyed that checkers. One of these times, you'll find us playing chinese checkers. We have good players over here. Chinese checkers. Have you played that?

VL: With the marbles?

FB: Yes.

VL: Yeah. (Laughs)

FB: I see. We have good players up there. Good.

VL: Okay. You see, Waialua was the last plantation to join the union. Why do you think that was so?

FB: Because the people were not as fast to say yes. They were people who were not committed to just say yes in there. They were on the middle of the roadside whereby they didn't know whether they going to play yes or no. They have a hard time.
VL: Why was that?

FB: There were some who were convinced, they say, "I have enough. I don't need that." See. But, I think some of the people were not willing to just pay that certain amount of dues. And they can go without. There were some who were not too sure whether it was going to do that help or not. Those were problems, you know. You had to convince the people. Something new that you're going to bring to them is always a problem. You have to convince them that it's something that is going to benefit them. And that's catchy. When you tell 'em it's going be good for them, it's going to benefit them, then they sway in. And you might be able to sign them for that. But it will be a hard time. Very few were those who would jump in right away. There were those who thought that the personnel relation was good. That's why they had a harder time to get them and sway them on one side. Other places where the relationship between management and things were lop-sided, they could jump in and get the opportunity to just come up. But to me, I thought the good personnel relations was something that they had to think before they jump in on one side. But, convincingly, as soon as they thought that it was good for them.

VL: Did you have a newspaper or radio trying to convince you that union was good?

FB: There were. They were all the time. The thing was so well exposed.

VL: Through radio?

FB: Radio.

VL: And newspaper?

FB: Leaflets. They had their own newspaper. Anything like that. And it's against the law for you to say the union is not right. You cannot just say like that because the union has a right. In their own rights. And you cannot just say it's no good because it's something that you're not supposed to say anyway. And if you did say it, you are up against some of the people. Some of your friends and probably the law will get you on it because they know it's good. It's for labor.

VL: But the law was on labor's side?

FB: No. It's not that you would say it's on that side. But the law protects labor.

VL: Even in 1946?

FB: Sure. You're right to ask. You have a right to organize. But, you have to within limits, too. But what happened then, there were strongarms. They'll twist you. If you are not willing, some of
them were punched, anything like that. That's why some people who think that the strategy was too rough, they would be scared because otherwise reverses were begun. But there were a few people who were not afraid and I know some of them, they even buck against their leaders, you see. They even resigned. And they couldn't do anything because when you can express yourself, they keep quiet. It was not on their strategy that you should argue with that guy who is against you. So, convincingly, you should be tryin to get them into your side. That's the strategy on that.

VL: Did the plantation ever use strong arm?

FB: Not that I know of. Because it was against the law for the plantation to do anything like that.

VL: But they had newspaper, too, huh?

FB: They will say something for their benefit but not to discredit the union. They can say that the things that they (the union) are asking for, we have. You know, anything like that. But, openly, they cannot come out that you're against the union. That's against some of the provisions of the law. But, there are people who will be just told to keep their mouth shut when they were in (union) meetings. And I know some of them who were told on the meetings and boy, since they know a little bit more on parliamentary rules, they come up, "Who is going to stop me from talking?" And that one, they were right, too. Because they can say what they want to just as much as the organizer.

VL: These were pro-plantation, management?

FB: No, they don't have to be, but the dictates of some of the leaders were just strong arm type. You have to say, "Yes, sir." But, when you think otherwise, if you had something to say and you were brave enough to say it, you will stand up and say it. And there were a few who did that. And they even resigned. "I quit." And they quit. But by that time, they stopped bothering him. They keep him quiet. Threat went out, and he accepted the threat.

VL: Then what happened?

FB: They didn't bother. They just kept away from it, because if anybody threaten him, he was ready for em, too. They didn't bother. They were that smart. They're not anything like that. But, if you are not that strong in your opinion, it's, "You sign this now, it's good for you." You just sign it, no questions. But they said there were times when they would come in and knock on your side and say, "You have to do this. Otherwise something going to happen to you." They won't tell you what, but then if somebody get reprimanded and nobody else talk for him, he would come otherwise and say, "Can't say anything."
VL: Where were you on December 7th, 1941?

FB: I was at home.

VL: Do you remember that day?

FB: Yes. There were "dog fighting" over my house.

VL: And what did you think?

FB: Well, we thought they were practice shooting because we heard that all the time. Practice shooting. There were cases like that. Dog fights here and there. This is the place where they used to practice. The airfield was down here at Haleiwa. You know where I'm saying? That section by the park at Haleiwa, just when you pass the harbor, the kiawe trees in there. That used to be a training field. Used to have some of those small planes in there and P-40's I think. And I think the seven that was left behind to chase the plane who bombed Wheeler Field came from here. Had dog fights around here. See, I used to live near right by the theatre and had the dog fights over here. In fact, there were people who would try to hide on the bed and thing like that. Now, I don't know exactly who was it now, but the bullet went right through the table. That's where they were hiding on that.

VL: Mr. Midkiff (another interviewee) told me couple of people went to the hospital.

FB: They were hit. There was one who was left in there. And that was the only patient we had for a long time. Only one patient. With all the whole crew of the hospital in there working for one patient.

VL: So when you found out it was not practice, what did you do?

FB: No, we found it sooner than that because when we were hearing the dog fight, it keep on coming in, we came out and look at it. And then, the superintendent of the factory came out rushing, and he said, "Faustino, you go tell the people it's real thing!" That was the thing. Mr. Wallace was the superintendent for that factory at that time and when he saw me looking up there, he said "Don't look at em! That's a real thing! You tell the people."

VL: So how did you tell them?

FB: Well, see, wanted to find out that it was. Because we just kept on talking was the real thing. "Go tell the people it's real!" You see. "Don't watch it."

VL: You went door to door?

FB: We went to just next door and then with that noise coming around, anything is that way. It took certain time, though. It was not that
easy to explain em right through. But people were not so convinced that it was real until they finally heard shooting here and there, kept on. But actually, we saw the plane passing on this side was different from ours. There was one trailing here and there. So we accepted the word. It's a real thing. It's war. And since the superintendent was the one talking, we say, "it must be true." So I told the next door neighbor it's war. And then of course, the radio was blaring here and there.

VL: So, what happened in the next few weeks?

FB: They told us remain on the job. Just turn out for work. Don't get panicked. Everything will be alright. So, they have this civilian defense well organized and then they would come around. We couldn't go out and tell everybody there were stewards and then they would tell us, "We take care of this. You go to your position. You are at the hospital. Don't go out on the other side. You go right straight to work. And if anything comes in, at least somebody will be there." Expect any emergency coming in anytime.

VL: Did you carry your gun with you?

FB: Not yet that time. We were not issued gun yet. We were not prepared for the thing. We volunteered for service. We were told that we couldn't quit our job, that our situation there was such that the need, as far as the government was concerned, was to stay in our jobs. Agricultural work was supposed to be frozen. And our job in the hospital was sometime we could not quit. I volunteered for the service and then they told, "Hang on". You remain frozen in there until certain time. So we kept on plugging for volunteer work and we used to practice every afternoon. We used wooden guns to practice just how to handle the guns and we had a few of those wooden guns for a while. Practice your regular manual of arms. We drilled every afternoon. First sergeants came around and taught us how to give the command. "Pretend that you are in fighting." Crawl. When we were a little bit more proficient on drilling, they started training us for strategies and reading maps. We used to come in for a lecture. They barricaded the place at the main office. And then, we used to go in lecture rooms and regular Army officers, captain and a major, would come in and tell us how to read maps.

VL: Were any Japanese on this civilian...

FB: Oh, no. They were not, going to stir the tension and irritate the thinking of the people that the Japanese were doing this. The Japanese did attack and they were not ready to just pull them together and irritate the whole thing. However there were some situation where the thinking was, "How can I fight my Japanese neighbors when I eat with them all the time?" Those were situation. As far as I was concerned, my laundry lady was Japanese. My next door neighbor was Japanese. And most of my friends working together, with whom we eat at work, were Japanese. So, we tried to avoid...
telling, "You are Japanese" or "You're Filipinos." We just worked, trying to avoid mentioning about Japanese attack. "You do your job, I do mine." So, trying to avoid any irritation or so was the clue for some of the things we were supposed to do. Whenever we went to the camps, some of them look and say like that, "This people, I wonder if I can trust them." They would give an eye slight. I say, "Why should you worry about em?" But, mind you, I understand that Waialua was the only place where people were not taken out for internment. We just think of the good relationship among the people in here. That we tried to avoid mentioning anything that would irritate. That was where we were lucky in here. Good public relations was what I think. I say to em, "If he's your friend, well, why should you change now?" You will find out that Waialua did not send anybody to internment or displacement. That's what I heard. It's the only place where there was no displacement. We were just asked to consider that he's your neighbor. Work with em. There's no reason to change. But, to avoid irritation. Of course, when we were allowed to drill and practice at night, we used to camp here. I was on the volunteer service and I was commissioned to take care of first aid. So I was with the headquarters. So when we went out for drill, the regular Army would come and take us. They came to pick us up about 8:30 at night. When we go in, there would be some lectures, some hiking. There was a time when we had to hike from Schofield Barracks down the gulches in here to Waialua. We missed our lunch. We went through backyards. We were supposed to know just how to read the maps and other gadgets. They would give us direction by angles and azimuths and things like that. And sometimes we crossed a certain location and say, "I'm supposed to go there," and end up with us crossing pig pens.

(Laughter)

FB: We were all "greenhorns," then. But they depended on our ability to read and apply and the person waiting for us in the end expected us to reach there if we were proficient enough. I tell you, some of us had to swim the river because we were on a wrong angle, coming up crossing the river instead of on the bridge.

VL: So you had, then, other groups like Portuguese or Korean?

FB: Those volunteer section, the ones who started were mostly Filipinos because they were the ones eager to go and since they could not stop them from talking on volunteering. They just wanted to resign and go. That was the temperament from our people. It was just a desire inside. So the alternative was to get them ready, trained as needed, but aside from that, convince them that they were needed for work and what they could produce was helping the regular Army and Navy by just supplying them with food. That was the thing we kept on talking, although inside of us was raring, "I want to see action, too." One of my friends, Tony, who used to work in the factory, when he volunteered, was sent through, so I kept trying. Oh, Gordon
Virgo was with the draft board. How many times I went to approach him? And every time I approached him, he would call my boss, the doctor, and he (the doctor) knew it before I knew that thing. (Chuckles) And the word that would come in, "Go and get a clearance from your boss. If he lets you go, then we will take you." That was the draft board reasoning. So, I was in classified. Only to find out that my boss knew already what I went there for. So I can't say. Well, "Would you stay for a while?" Deferred. Some of them were really good in their professions, I would say. They were good.

VL: What kind of restrictions did martial law place on people?

FB: Oh, it was not too strict in here, the way you would think. Except limitations on going around after curfew hours. We used to have a special pass at nights. Very few were given a pass and I was just one of those who had a night pass. Because if I was called for work at night, then I would carry my pass. I had a pass issued from a chief of police and then the pass from the OCD, Office of Civilian Defense. And then, I had another pass from my employer telling that I was needed for any emergency call and I was in danger plenty times because if I stayed out for work and I go home after it gets dark, they would have road blocks. And how many times I was mistaken for....

VL: What would happen? They would say, "Halt"?

FB: Well, they halt you and they look at you and they get you scared because they have their gun pointed at you, but plenty times I was taken for Chinese. I was taken for Japanese. I was never called a Filipino until I showed my pass. And they would look at me and would say like that, "How did you react? How do you get the pass?" And just tell em, "I had it. They gave it to me." No reasoning how I got the pass. Since we were on training, they gave us the pass so we could move. And then, that's it. I was lucky I had connection with the civilian defense and I was connected with 21st Infantry. And when the commission ask for first aid, I got the card that I could go in there in case anything happens.

VL: So, most times, people had to stay in their homes.

FB: Yes. We were supposed to stay home after it gets dark. We were supposed to "black out" our lights. Nothing showed out. But sometimes, some to work on night shift. I had friends who were working at night in the factory. And whenever they came out of the factory, it would be hard for them to go out right away. They either go home on the bicycle, or walked home with a pass, or sometime they would come to my house and I took them home in my car. Had a special tag on the car that I was permitted to drive at nights. As far as the people in the community were concerned, we passed through. But with the new boys from the Mainland, we had complications at the roadblocks. They didn't know the difference between Chinese,
Japanese, Hawaiians. Everyone who was not white was Japanese as far as they were concerned. So, many times did I pass by and took my brother home from work, while he was working at night in the factory. He would come in, too, just a few yards from the factory to my house. So many times I tried to come in, pass the roadblocks they stopped us and questioned, "How did you get that pass?" There was time when my older brother was working in the factory and was on the afternoon shift. He would quit at eleven. We forgot to close the window in my bedroom. He switched the light in the kitchen so we could eat. The light could be seen from way outside through my bedroom window. The police came over to pay us a visit.

VL: Oh. What happened?

FB: We were guilty of having that window open. My brother didn't know it, and I was a sleep. I didn't know he (the police) was coming in, either. But the bright reflection could be seen from way outside even if the lights were on the other end of the kitchen. And "black out" was in force. Later on, when they started to ease the black out regulation we used the painted lamps with a small hole at the tip. And that helped out quite a bit. For some time, it was hard going. We used a flashlight covered with a dark cloth and go right through around the house. We had to cook everything during day light hours.

VL: You had your own car at that time?

FB: Yes, I had one car.

VL: When did you first get a car?

FB: Oh, 1928. 1928 model. Was one of those open car. Touring.

VL: You used to go into Honolulu?

FB: Yes that time when I had no family to think of, I drove to town often, after work. I took a bath and went. We used to spend the day in town, and came home whenever we're ready to go to sleep. Back to work next day. Work, play, and that's all. Nothing else to worry about. Laundry, someone else took care of. They used to come and pick our laundry every weekend. Monday comes up, the whole thing was back.

VL: So what did you pay for laundry?

FB: We used to pay $2.50 a month. They clean up, patchwork, and iron the clothes for $2.50 a month. Those were the days. Come to think of it, now you can't even pay $2.50 for one cleaning. But we used to pay regularly. In fact, I still call them (the laundry ladies) Oba-San now. They are still alive. I'm helping them now, but those days when I was single, they were really nice to me. Whenever I
VL: During the War, the gasoline was rationed, yeah? Did that affect you?

FB: Yes. They used to allow only ten gallons, a month that time and we were supposed to economize.

FB: We were supposed to be able to go with that, so you could not go around. But people who were working used to have extra coupons. I used to be able to go with five gallons a week. Whenever we had places to go, we could ask for extra rationing, but had to have a good reason for it. And we were lucky. Whenever we talked about going out to see people who were sick, the coupon came in very handy. (Chuckles) And others, some of them did not have enough. The month allowance goes in one week, the whole ration was gone. And then, the problem came when someone swipe the gasoline from your tank. (Laughs) They would. Some of them would siphon it.

VL: That happened to you?

FB: Why, it did happen. I parked my car in there and just did not think about the roadside parking and soon found out. I got stuck on the way and say, "Gee. What happened?" And so I looked at it; no more gas in the tank. Then the idea of locking the cap came up. But, we never thought of those things before. We trusted everybody. We used to leave the car alone two nights on the road and nobody touched it. We cannot do it now.

VL: What other things were rationed? Sugar? Rice?

FB: Yes. Rice, families could buy ten pounds every week. Single people used to have only five pounds. I didn't worry about rationing because we were eating at the hospital. But if somebody needed extra rice, I could buy my five pounds rationing inside there and offered to someone else. But then, I had to make sure I eat up there, otherwise I had nothing to eat. But we managed. Because we could buy bread at the store. The bread was not rationed. You could buy all the bread you wanted, until it's gone from the shelves but the situation in Waialua was mostly Japanese and Filipinos. And those two nationalities essentially eat rice. They're not the bread eaters. Poi. You could buy poi anytime. And poi was made in Waialua, so that was no problem. But we have a hard time to adjust ourself with poi. We could eat only once in a while. Maybe once a week but sometimes even less than that. Not like now. I can eat poi everyday now.

VL: Is there anything else about the War years that you want to say?

FB: Well, the training at night. Camping at night. We had jokes and
things like that. We used to train the people to come in. This is just a story among the campers.

END OF SIDE TWO.

TAPE #1-29-2-76. SIDE ONE.

VL: This is the continuation of the interview with Mr. Faustino Baysa. Okay.

FB: We used to train people for Home Guard and tell them that whenever someone was approaching, they have to challenge them three times before one can do any action. So, one of the boys was on guard on one of the cane field roads here, so he challenged the man coming in. Just happened that one old Japanese man was approaching. He used to be a water tender. And he come in and heard this guard say, "Halt". Then he (the guard) say, "Halt:" again too fast. "I halt already!" And he (the guard) say, "Halt!" And he say, "Why you say two, three time? I first stop already." And he (the guard) said, "I've to say 'Halt' three times so I can shoot you."

(VL laughs)

FB: These were actually happening when they practice up like that. So the following day when we practiced again, they told us that story and say, "Why did you do it?" He (the guard) say, "Oh, that thing was so fast, I wanted to shoot." (Chuckles) So the following day, camping night at Opaeka'a, we had another story come up again that one of the boys tried to repeat what the guard on duty said. (The learner) "What shall I say now?" And he say, "Halt. Advance to be recognized. And then if 'friend', you say, 'Pass'." So this man came up with the story that he was at Opaeka'a. So he (the learner) tried, "Halt, who goes there?" He say, "Friend." He (the learner) say, "You advance. You are very nice." (corruption of "Advance and be recognized").

(Laughter)

FB: So the man did not advance. So those were jokes that we had on but were actual happenings. Because the men were trying to say it fast. Training at the end, they never learn about before. And all volunteers. So we joked a lot. And we told that story to our man, Mr. Middkiff (Waialua Sugar Co. manager). He was the colonel, commander of our home guard. And we told the same story to the 25th Infantry man, Duncan, who used to be our major and boy, did he roar. Yeah, the good part during the War was my younger brother whom I have not seen since I left the Philippines. A surprise call came in from Pearl Harbor. He was in a submarine service. I didn't know where he was because as far as I knew, I was sending him to school and then they went to the Mainland. The War broke out, I didn't know where he was. First thing I knew, one telephone call came in and here he was. He say, "I'm here at Pearl Harbor. Meet me
at certain place." He went into Armed Service YMCA and here was my younger brother whom I have not seen for over 14 years. He was a submarine officer. So he stayed with us down here for some time. They were trailing the Japanese Navy when they were trying to capture the entrance to Leyte. They were sneaking back and forth. The place where they landed in Leyte, there's a space between two islands in there, Mindanao and Leyte. They were sneaking with the Japanese cruisers. And they were caught. They were bombed, so the submarine was "hit". One-third was blown out. So they blown out so they had to limp back with a broken submarine. They came in at Pearl Harbor. So, while they were waiting for repairs, part of the submarine was flown from Mainland, so he stayed with us here. Stayed a whole month.

VL: He was in the Philippine Army?

FB: No. United States Navy. The USS Scamp was the submarine he was on. Well, those were one of the fast submarines then. He was in the Mainland. My two younger brothers were over there. But he volunteered. So, that was one of the good part of the war. (Chuckles) I was able to see him for a while. But during the battle of the Philippine Sea, their submarine was lost and we didn't know what happened after that. They were just presumed lost and no trace of it. So then the whole crew was just gone. All U.S.S. Scamp crew. That's just before they landed in Leyte, the thing end. They were on the mission to intercept the Japanese Navy between Japan and the Philippines. That was all he knew about it. The next time we knew, it was lost. The officer in charge, usually a chaplain, came around. Came and ask for an interview like this and I got the notice that they didn't come back. But they were so smart in presenting the whole thing. Very professional. It was a real bad news, but the way he came in and relate was so smooth. Storytelling first then eulogizing. But my brother was lost on that Battle of the Philippine Sea. So, that ends my story of the War.

VL: Maybe I'll just ask you little bit more about, for example, do you remember in 1952, the Filipinos here had a strike. Remember that? Their supervisor was switched to another job and they were protesting. And they all walked out. Do you remember that?

FB: Yeah. I knew of that situation in Waialua. Well, we didn't try to butt in too much on that. Because they said as far as the company was concerned, everything was being taken care of, that they were going to talk it over nicely. They were convincing the people to go back, but they were pulled out by the orders from the union. They were pulled up like that. That was a situation where there were some strong arms. They're bully to persons who would turn out for work. They would put some, what do you call this, loudspeakers. If you were one of those who didn't cooperate right away, they would station the loudspeakers in here and make speeches against the way you are doing. What are you doing here and there. What are you after. Are you
pushing up for this side? But there was no violence as far as we can see, but there were lots of those maneuvering and dickering for support here and there. How they handled it was something I'm not too familiar. But industrial relations was handling it nicely.

VL: And what about the 1958 strike?

FB: '58. That was not too long. I don't know too much. No. I don't know too much about it. Our situation was the same where, when the strike is over, we were just asked not to bother about it. "Let the people who were assigned to talk to representatives of both groups handle this," they just told us, so we tried not to....

VL: So the hospital workers are still not unionized?

FB: No. They tried hard, though, to get em through. But the only thing we could say was talk to the people who were eligible for that and if they sign, well, you get them in. The only people who were not eligible then was supervisory group and the registered nurses. And the doctors. All the rest were eligible. But after they get through talking with them, they vote and they voted against. At that time, some of the boys were angry because I was not helping on it. They thought that I was doing against them, so I just tell em, I didn't want to bother with it. So if you get a chance to talk with them....I didn't try to do any active part on it. By the position where we were, we supposed to be neutral. And regardless of what happened, we just take management or labor, we just take em. Night or day if they wanted to. I've been called in even 2 o'clock in the morning. I got up and go to work. Finish, come home, turn out for work following morning. Strike or no strike. So that was a position we were urged to take. Don't bother about it because there were people who were assigned to do the talking and unless there is some word, then we shouldn't bother about it. Same thing with the men. They just tell em, "Just don't turn out for work." My own brothers, they were on a that strike. I go over and visit just like families. We cook together and thing like that. Did not even talk about the union business. So we just asked them if they needed anything, that we could do something. Say, "Well, we have enough." So my brothers' families were going to school, so we didn't need to. Cause that time, before I got married, it was easier for me to just move around and say, "Hello. What can I do for you?" without consulting anybody. Then, from work I drive into their homes and say, "How is it? What we are going to eat?" And if they're through cooking, well, I even eat with them. Eat what they had. Then if I had something, I could bring them. That's how we maintain the thing. And I had my other brother who was a little bit vocal during that strike. He stood up and made his own statement. So they shut him down. They told him to just shut up. He just didn't like the idea, so he got off the thing.

VL: He disagreed with the union?
FB: He disagreed with the union and he's one of those who was not afraid to say his word, so he stood up and spoke. And some of the boys next to him, they collaborated with him and they (union) didn't like it because they (the collaborators) agree. But what they think was right to say, he said it. So what alternative he did was resign. "If you don't like me to talk, well, then it's no use for me to be there. It's still a free country. So if I cannot say what I like, you folks can get away from here. Don't bother me." So he just didn't want to attend anymore meetings and he set up his own program, so he did not have to bother them unless they bothered him. So, when they started threatening him, he take em, he took the challenge. He say, "Whoever can, if they're willing to threaten, well, come closer," he said like that. Take the challenge. "I didn't do anything wrong. I was just taking my stand. I believe in what I said. If they don't want me to say it, well, it's their's. It's not mine." So he said, "You can have yours. You can have your union." So instead of making flare up, they let em quiet down.

VL: This was in '58?

FB: I think that was '58. But it's not to discredit my brother, but when he think of something, he would tell. If he think he's right, he will tell you.

VL: What was his disagreement?

FB: Well, it's just on the meetings, whenever they have an opinion, he wants to say his own opinion, too. He was on a public meeting, stop work group. I think. And since he was surrounded with people who agreed with him, he was brave enough to stand and say. (Chuckles) So they tried to shut him down. He said his word. I think he swore a little bit.

(Laughter)

FB: And say quit, see. "I just like that," he say. "All yours. Don't bother me."

VL: I got one last question. Could you compare life today with life in the past on the plantation?

FB: Of course, you can see the advance. That people are having more money. They are brave enough to go on for a loan that they were scared to do before. They're bringing their families here, so they act more responsible. I have to say more responsible because I think I felt that the responsibility is much more recognized when you have your own family. That happens to me. No more that carefree stuff already. I have to think twice before I do it. I believe on getting the wife her share. We thought fifty-fifty, but then once in a while when running the house, if the wife says no, well, just have to agree with
em. There are times when you want your own opinion. It's the 
same with all my other neighbors out there. They still think that 
the man should be handling the affairs of the family. And the wife 
should be preparing the food, clothing and thing like that. But, 
now that you can see that the women are going out for work. If you 
notice that some of them run away if they did like that. Some 
families are broken because their controls are too much on a 
husband's side. Some of the women who are in our neighborhood want 
more outing than the husband can afford and then there are some who 
eventually get separated. They get away from the house because they 
cannot go out the way they like. It's hard on the children. I 
have seen that. My neighbors are doing it. It's rough. But 
whenever I had a chance to talk with him, he say, "It's for the 
better. Because then my children behave little bit more. And they 
don't expect." There's a family whose wife goes out and then when 
she get broke, she wants to come home again. And there's just the 
opposite who wish that the wife would come back. The wife is 
standing pat and she has her privileges when she's not home and the 
suspicions that the husband give is not founded. All of these 
families I'm talking about are close friends of mine and the 
feedback comes in without even asking. Sometime they come and cry on 
my shoulders, "What I'm going to do?" But, we cannot just suggest 
something. When it's a family situation, it's hard. It needs more 
of a professional standpoint than greenhorn like us. But we have 
seen that people are progressive. They have more to spend and they 
are more willing to take care of the families now. I would say 
that the idea of bringing their families with them in here help 
quite a bit. They don't bother other families anymore. They used 
to come in single, then try to make good with someone else family. 
Troublesome, like that. Now, I think that since they are bringing 
their wives and their children in and their parents are coming in, 
the culture is coming to a point where it shows exactly the same as 
what they would be doing in there.

VL: In the Philippines?

FB: Yeah. Of course, we still have some who are behaving beyond what 
you think is normal. They thought that they could do it here. 
Instead of realizing that they are new in here and they adopt 
themselves, they take it to a point where it should be the reverse 
and it's not acceptable.

VL: You mean, they try to live exactly the same was as they...

FB: Yeah, the way they used to do where they came from. They think they 
can do it, otherwise. Of course, there were some people who were 
used to being spoiled. And when they come here, they expect to do 
the same. But they cannot take advantage of others, because we have 
our own expectations, the same as they do. But it still happens. 
You would hear some news in here. The people from outside Waialua 
come in and come with the arms and shooting the houses here and there 
because they want somebody to say yes and they can't. It still
happens. But we do feel concerned after the situation come up. The people involved were close friends of ours, so we try to find out what happen. They just don't understand because they (the outsiders) expected them to just submit to what these other people say, and the way I understand, it happens on the socials or outings on the evenings. They carry it on. Our tradition here is once it's finished, one should forget about it. But, there are some who still carry their bossing out. Well, we have problems. We're trying to solve it. I think that our government knows about it. Immigrant problem, they call it. The only objection is sometimes, we would have to read that our own racial group is just mentioned because it can happen to other nationalities, too. But, we understand the problem is here. But we don't know the solution. That's the whole thing. We can't do anything about it. With my own family, I can do something. But aside from that, well, if it happens outside, all I can do is open my ears and listen if we can do something. Sometimes, we talk it out with our friends and say, "What can we do?" If they have any good suggestions, we could proceed. Try. Our community is trying to do that. We have a pretty good Filipino community (association) in here. And our officers are willing to help youngsters like that. The new immigrants and the local boys, we want them to play together. The children. And we even play, as far as that's concerned. We interplay. We even try to get them to lead. We train them to lead, so whatever ideas they have, we would like them to come in, but lead. Not just spoil. So our program is out to develop some of our young people to take the leadership. So we'd (older people) stay in the back and just help those...that's what we're hoping for. We have a few leaders coming up and that's why I told you Araceli (OHP interviewer) is one of them. We hope Margaret Agsalda is another one. And there's Sagasay girl. Sally, I think her name is. We are just crossing our fingers that they keep up. There were a few before who we thought would be good, but as soon as they get disappointed, they give up. So, not much point of leadership when one get knocked down and don't get up. We tell em. "You may be down, but don't give up. Get up again". And it's a hard thing. It's easy for us to say like that. We say don't give up, but some of them don't show up anymore after they get overworked. So it end up with the oldtimer will have to carry the ball again. But, we have some of the boys in there. You interviewed one. Ray Sarmiento is one of them who's still hanging on. He gets knocked down once in a while. I don't know what he's going to tell you, but plenty times he gets knocked down, but he still get up.

END OF INTERVIEW
NOTES FROM AN UNRECORDED INTERVIEW

with

Faustino Baysa

August 17, 1976

Waialua, Oahu

BY: Vivien Lee

(The following notes are from an unrecorded interview which intended to clarify some points made in previous, recorded interviews.)

Mr. Baysa was born in Ilocos Norte, Philippines. His family farmed land that they inherited. Others had their own farms or were tenants; some tenants were "exploited."

In 1938, Mr. Baysa took all his savings with him back to the Philippines, intending to stay there permanently. Instead, he received a request from Dr. Davis (the plantation doctor) to return to his former job. So, after a ten-month vacation, he returned to Hawaii.

In 1946, he took his second vacation. This time he bought 27 hectares of land (approximately 10.8 acres) at three hundred pesos per hectare (total approximately $4,050).

Before the War, workers from Hawaii were called "Hawaiianos." After the War, they were called "Landees"—actually anyone from a foreign place was called that. It implied that that person "stole" girls away from their boyfriends.

I read Mr. Baysa portions of the Antonio Polendey article; he said he knew Polendey very well from their working together at the hospital. Both of them cooked for the hospital staff parties.

The old hospital had approximately 18 staff members; himself (office worker, X-ray--30 KV machine--technician, dispensary worker, yardman, general handyman, OR room assistant), three RNs, one camp nurse, one helper (practical nurse), two laundry ladies, one doctor, one cook, one helper, one dispensary girl, four practical nurses.

He began at the hospital in 1931. It seems like he did every possible kind of job there was to do, including helping in the operating room. He filled out forms, received the patients, prepared them for the doctor's visit by washing wounds, etc.; sterilized instruments, repaired the autoclave, helped in the morgue, dispensed drugs to the patients, taught the practical nurses how to bandage, etc. Also he was on night call in case of emergencies.

Medicines were kept in an unlocked room; only the narcotics were locked up. However, no one ever stole drugs. Mr. Baysa could even leave money around without anyone stealing it.
Hapai ko accidents were common. The Safety Project was the business of the main office, not the hospital.

When someone died and his relatives didn't come for the body by night, the body was placed on a gurney and left in the morgue. The morgue was a separate building behind the hospital near the cane fields. At night it was really scary especially when the yardman made a racket with his tools which were stored in another part of the morgue.

Mr. Baysa's parents were strong Catholics, but he and his younger brother didn't believe in idolatry.

After work, sometimes there were staff parties. Or, the staff would go crabbing and fishing together. The ditches had pake fish, shrimp, aholehole. "Paipai" is the name of a net used to catch shrimp and fish.