BIOGRAPHICAL SUMMARY:  JACINTO RELLES RUNES, retired Methodist minister

The Rev. J.R. Runes, Ilocano, was born on August 15, 1893 in Caba, La Union, one of four children of Feliciano and Antonia Relles Runes.

His family entered the United Brethren Church and Jacinto began training to become a minister. He went to school at San Fernando, La Union up to the (equivalent of) 10th grade. He travelled from Baguio, Pangasinan, and to the Mountain Province working as a bus conductor, telephone operator, and and as vice-mayor of a small town. He married Elena Tadana in 1914.

In 1923, he left for the U.S. mainland to study engineering, but stopped over in Honolulu and was convinced by a Methodist minister to stay and preach in Hawaii. He worked in Honokaa in 1923 and was assigned to Waimea in 1924. After the Hanapepe incident he helped conduct autopsies, collected money for their widows and children, officiated at the funeral, and helped to relocate several families with friends and relatives.

Runes stayed in the Waimea area until 1960-1964 when he commuted between Maui and the Big Island. He "retired" in 1972 but continues to be an active minister. His first wife passed away in 1937. In 1948 he married Presentacion Velarmino. She passed away in 1975, and in 1978 he married Juana Valencia. He has four children.

Rev. Runes enjoys swimming, gardening, and travelling. He and his wife currently reside in Omao.
Tape No. 5-18-1-78 and 5-19-1-78

ORAL HISTORY INTERVIEW

with

Reverend Jacinto R. Runes (JR)

September 15, 1978

Omao, Kauai

BY: Chad Taniguchi (CT)

CT: This is an interview with Reverend Jacinto Runes. Today is September 15, 1978, and this is his home in Omao.

Reverend Runes, I was wondering if you could tell me first about your life in the Philippines.

JR: Well, in the first place, when I was young my father was a fisherman. And I asked to go with him. And then, those days, we had lot of fish. Plenty. And that was the business of our family. Then, when I grew....

CT: What did your family do?

JR: Well, they make salted fish. Put salt. So, in the jars. And then people come and buy. And at the same time, my father sent me to school in our town, Caba, La Union, PI. Then, after that, the missionaries came to the Philippines. When I was attending that school. Then I was baptized in the United Brethren Church. I was young at that time, but I loved to be baptized.

CT: Do you remember what age you were?

JR: I was seven years old. Then, when I grew bigger my father wants me to be a minister. And at that time, my uncle, Benito Runes, was also a minister already. So I went to school with them, when they are also having their training. I began to learn religion. Then, when I had the opportunity, after two, three years attending the school in San Fernando, La Union. I also traveled from my town to Baguio and to Pangasinan. And also to the mountain provinces. Then, after five years I found my job. I worked at the Bureau of Public Works; that is in the Philippines.

CT: What was your job?

JR: I was conductor of the passengers from Baguio to Camp 1. That is
the beginning of the---that's the gate to Baguio. Going back and forth.

CT: Was this on the bus?

JR: Yeah, big bus. Then I was a telephone operator after six months working as conductor. And I stayed there for two years. In Camp 1, that is Pangasinan, that's Camp 1.

CT: How old were you at this time?

JR: I was already 18 years old, that time.

CT: So you went school with your Uncle Benito, who was a minister?

JR: Yes.

CT: And then, after that was finished? After several years?

JR: Well, after I grow I went to Pangasinan and stay there in Pangasinan. Join the Methodist Church down there. And at the time, I begun to preach because I was granted a license to preach.

CT: What did you need to obtain the license? What qualifications did you achieve to get that license?

JR: Well, here, all leaders of the church, they are entitled to a license to preach. I was a leader of a church at that time. One of the official-something of the church. Then, in 1923 the people in Pangasinan wants me to be their leader in the town. So I was a candidate for vice mayor. Then I was elected. But I found out that when I was young, I was still young. And I don't like to be a politician. So, after one year I quit, I resigned. I decided to go to the Mainland to take engineering instead.

CT: Why did you quit politics?

JR: I think I don't like it. I was still young at the time.

CT: What did you have to do that you didn't like?

JR: Well....the main thing is this. We are few elected in our party. and lot of argument, you know, in the meeting. And what you want, the other party, they will take all.

CT: You were a minority, then.

JR: That's right. Like here in Hawaii. Those who are least in the party, well, they cannot do much. So I quit. I was tired already.

And I decided, then, to go to the Mainland to take engineering. But when I stopped in Honolulu, I went to the Methodist mission. I showed them my credential, my license to preach. And Dr. Klinefilter,
he used to be a superintendent of the church in the Philippines for 11 years, talked to me in Tagalog. And he said, "Brother, this is your place so stay here."

So I said, "I cannot continue my plan, then." So I decided to stay in Hawaii for one year. And they shipped me to Honokaa. I stayed there for seven months, in Honokaa. Then in 1924, when the conference came in the month of May, I was assigned to Waimea district in Kauai.

CT: Before you continue about Waimea on Kauai, I was just interested in knowing if your family in the Philippines had always been Methodist, or if they had another religion before.

JR: Well, my parents, they were Catholic. But many of us became a member of the United Brethren Church. And some of us became a Methodist.

CT: Do you remember when your parents joined the United Brethren?

JR: Yes. Was, I think 1907, something.

CT: You were already a young boy.

JR: Yes. Small.

CT: Do you know why they decided to...

JR: Well, they have experience in the Catholic church so they want to change. That's all I can say. There are some more thing to say but I don't want to say those things here. They just want the idea of the missionary who went to the Philippines. So they just follow. We all follow.

CT: Were these missionaries Filipino?

JR: No, American. No Filipino missionary when they started the Protestant churches down there. Because the Ilocos provinces was divided into three. In the south, Methodist; in La Union, United Brethren Church; and Ilocos Sur, Methodist; Ilocos Norte....Christian church, they was, I think.

CT: Do you remember what positive points your parents saw in the United Brethren, that made them want to join?

JR: Oh yes. They are kind. The missionaries was all kind. They go and visit them like brothers. They talk about joining the church, and they mention many things. They read the Bible, pray in the house. So, as a matter of fact, practically all of our families, you know, the Runes families in the town joined. And the other families. Very strong, you know, at the time. Even today.

CT: How many families were there altogether in your town?
JR: In the town, I think about...at that time, maybe about 6,000 or 7,000-something people.

CT: And of that number, I assume that all of them were Catholic before the missionaries came.

JR: Oh yeah. Some Catholic and some Independiente. The Independiente join the Episcopal Church here. We have the Independiente church. But in our town, practically Catholic, no Independiente. So all of those who joined the United Brethren Church were all from the Catholic church.

CT: Do you remember if there was a large number that joined it?

JR: Oh yes. Practically all the, I may say, high people. Practically all of them joined the United Brethren Church. Almost all of us.

CT: When you say, "high people," what do you mean?

JR: What I mean, "high people," the officials of the town. Like for instance the mayor, the officials, the employees of the government.

CT: And do you know why this group of people was attracted to the United Brethren?

JR: Well, as I say, they are kind. They teach you the Bible, they go into your house and pray for you, for your family. And not only that, this young people that are capable to go to school, they send them to America, at that time. So a lot of attraction.

CT: Did they teach the Bible in English?

JR: In English. But they transfer in Filipino.

CT: So when you learned to read the Bible, did you learn it in English, or...

JR: Well, me, I learn in English and also in Filipino. [He went to an English school in Caba, La Union, where English was compulsory for all students.] Because I also---I was an interpreter up there. Some-time, not all the time. I used to interpret. I was young, but.

CT: Did the missionaries speak Ilocano also?

JR: Afterward, yeah. They learn.

CT: You said many of the high people in your town joined the United Brethren. What about those you would not consider high people?

JR: They do, they join. They followed them. But what I mean, at the first practically all the officials of the government joined the church, the United Brethren Church. And even today, the church down there is very strong. As a matter of fact, I have a cousin, a Roman Catholic, my relative. He urged me to go to church, because
I sometimes go there when we did not have the United Brethren Church. He is also nice. He asked me to go. I sometimes go. But he said, "Come back." Well, I just go but I like the church.

I told him, "I like the new church." I said, "Manong,"--that's I am younger so I call "Manong." I don't call him "Father," but I call, "Manong." He is nice.

CT: What were the differences between the United Brethren and the Catholic, that attracted you to the United Brethren?

JR: What do you mean? You know the missionaries, they go to different houses to teach the Bible, at that time. Praying, to recognize God more. That's what they did. So they influenced more people. Because the Catholic Church did not do that before. They just tell you to go to church, that's all. They don't go to different houses, they don't go to barrios. We call, "barrios," the houses away from the town. They [Brethren] always do that. They gather us in one place to have a meeting, not only in the church. Then when we were already educated in that religion, we all go to church.

CT: When you were educated on....

JR: On their services.

CT: Which services?

JR: This United Brethren Church.

CT: They had meetings outside of church first?

JR: Yes, yes.

CT: And then later on...

JR: They go to church. As soon as we had the church. Because in the beginning, we didn't have the church when we first arrived there. When we joined the church, then we started to think of building the church. Then, at that time we know, already, the way. We already learned how to conduct the services and so forth.

CT: At the time when many people changed to United Brethren from Catholic, was there any conflict about this?

JR: Well, of course. But there was no fighting. No, at that time. Of course the leaders of the Catholic Church, they don't want the idea, you know. They don't want the idea. But people, the leaders, as soon as they join the church they change their attitude towards other people. Maybe before they would laugh toward the other people, but as soon as they join the church they love each other, you know.

CT: This is the government officials?
JR: Yes. Government officials, and even the common, I just say, "common people."

CT: Okay. So then you came to Hawaii on your way to the Mainland.

JR: Yes.

CT: Did you already have a particular school on the Mainland that you wanted to go to?

JR: I think so. In Detroit, I was thinking. In that city.

CT: Had you already made an application?

JR: Not yet. I just go there.

CT: What made you stop in Honolulu?

JR: Just to see Honolulu.

CT: And when you talked to...

JR: Dr. Klinefilter? When I showed him my license to preach, he said, "You belong here, Brother. Don't go to the Mainland." He said.

CT: Had you known him in the Philippines?

JR: No. But at that time, the HSPA wanted the ministers to come here, and also the nurses. So that we can help our people down here. So he said, "You belong here. Stay here and help here." So at that time, as I said, the HSPA wanted the nurses, the ministers, those who can help, those who can interpret. Because many of these people cannot speak English before. So they want us to stay here.

Then I said, "Okay, I will try. I'll try to stay here two years or three years, then I will proceed to the Mainland." But until today, I am still here. (Laughs) As a matter of fact, I was retired three times.

CT: So you always had intended to continue to go the Mainland but somehow you always ended up staying?

JR: Yes. I stayed here.

CT: Well, could you tell me about what your duties were when you were assigned to Waimea?

JR: Oh yes, I can tell you. I'll tell you that I had to go to different camps, from Mana to McBryde. To the different camp. Except Makaweli--Kaumakani now. Because there is another minister down there. But I was assigned to Kekaha, Waimea, Pakala, and McBryde Plantation. All the camps in McBryde Plantation.
CT: How many camps was this?
JR: I think 12; 12 camps altogether.
CT: Can you describe to me what schedule you would follow in a certain week?
JR: I have my rest only on Monday. But from Tuesday to Friday I have to go to different camps. One night I preach in one camp, the following night another camp. Just like that. The whole year around.
CT: Do you remember, Tuesday, what camp you went to?
JR: Tuesday? Yes, I go to McBryde. Friday, I go to Mana. I have lot of people, sometimes about 800 people attend the service, at that time. About 800. And also, in Kekaha Mauka, 500, 600, at that time. The other camps, they are the small camps. But at least I have between 30 to 35, the small camps. Practically all the people come together. They want to hear the Gospel. And that made my mind to stay in Hawaii, because I was really want to help my people.
CT: What about Wednesday?
JR: Wednesday, Kekaha Mauka.
CT: And Thursday?
JR: Thursday, I think that I am Pakala. I took the children to the beach, also, to have our Bible School.
CT: What about Saturday?
JR: Saturday I prepare for Sunday. I have Sunday School services in the hall. For instance in Kekaha Hall I have my service down there. So those who can come from Mauka and Mana, they all gather in that hall, that old plantation hall, before. And even now, they still have the hall. On Sunday. Because we have the church at that time yet. So I used to have services in different halls. Plantation hall. Like for instance, McBryde, they have the hall down there. I have service in the afternoon. I have at 10 o'clock in Kekaha. Then 2 o'clock, I'll have in McBryde. That's on Sunday.
CT: So on Sunday you had two services in Kekaha and McBryde?
JR: Yes. Right.
CT: How did you travel around?
JR: I have a car. Well, in the beginning it was hard. For two years the mission was able to give me a bicycle. And I used that bicycle for two years.
CT: Starting in 1924?

JR: Yes.

CT: Well, if we could center on 1924, because that is the year that the strike happened; if you could talk about your first experiences in Waimea, and the west side of Kauai. Was that your schedule in 1924?

JR: Yes.

CT: How many people do you remember coming to your services at McBryde?

JR: About 60, 65.

CT: And then Kekaha Mauka?


CT: And on big occasions, 500 or something?

JR: Oh, big; 500 sometime. Well, average just 300. The same thing in Mana. Averaged 350 to 400; 400, yeah.

CT: And what about in Pakala?


CT: But you went to Pakala on Thursday?

JR: Yes. I have my Sunday School there.

CT: On Thursday?

JR: Yes.

CT: Did you do any work in Waimea?

JR: Yes. I have my service there afterward. Not in 1924.

CT: So in 1924, did you do any work in Waimea?

JR: After 1924, I have my regular service there.

CT: But prior to then...

JR: No. Just go and visit in the camp. I have a service—-yeah, I forgot to mention I hold the service in the camp, plantation camp. In Waimea. [Rev. Runes also lived in Waimea, renting a house in the back of the present Big Save Store, for $15 per month.]

CT: In the Mill Camp?
JR: Yes.

CT: What day was that?

JR: I think Saturday.

CT: Boy, you were really busy.

JR: Busy everyday. I don't regret, though. I love it. As a matter of fact, Mrs. Kinney--that is the wife of our Bishop--she even ask me, "Brother Runes, how could you manage to work all these things in?"

"Well, I am happy. I do whatever I can."

That question came when I was a missionary in Hawaii; also in Maui.

CT: In the camps, if you went to a small camp, where would you hold the service?

JR: Sometimes in the house. If they don't have the hall, in the house.

CT: In the house of what?

JR: Of these people. Because they have a big house, all of them. So in the balcony we have our services there.

CT: Could you describe to me what one service was like?

JR: Well, the small camp I don't have much people, maybe about 20, 25. But these big camps, as I said, average 300. Mana, Kekaha Mauka, before. And also McBryde.

CT: Well, what I was asking is, could you describe to me what you did in the service?

JR: Oh. I have a regular service like what we have in the church. I have my program, singing, praying. Then I preach.

CT: What language was the service...

JR: Ilocano dialect. But at that time, there are some that cannot understand Ilocano so sometimes I talk in Tagalog.

CT: But most of the time in Ilocano?

JR: Ilocano. Except Pakala. The people in Pakala mostly Visayans, at that time. So they know how to talk Tagalog. They understand Tagalog so I talk Tagalog.

CT: But the other camps Ilocano?

JR: Ilocano.
CT: What did you preach about, in 1924?

JR: About Christ, love. I preach about love, so that they will know, so that they learn about love. "For God, so love the world that He gave His only begotten Son. Whosoever believeth on Him shall not perish but have everlasting life." I began my preaching in those scriptures. In Ilocano.

CT: Were you the only one who was a minister at the time?

JR: There was one in Makaweli. Reverend Umipeg. But I took care Waimea, Kekaha, and McBryde.

CT: What I mean is, when you went to conduct services and to preach, were you the only one?

JR: Yes.

CT: Did you have any assistants?

JR: Well, at that time I have my brother-in-law going with me, for one year. Going with me.

CT: Regularly?

JR: Yes. At that time. Because he came with me from the Philippines. And he wanted to be an FBI. So he was a principal/teacher in the Philippines. He quit. Like me I quit as a vice mayor. And we decided to go school. We were young at the time, so. When we stopped in Honolulu, he always followed me wherever I go. So he was with me for one year. Then we both went back to the Philippines because the mission wants me to bring my family here. I have two children, at that time.

CT: Did you have any social activities when you went to the different camps?

JR: Sometimes they were playing volleyball. I play with them. I played with them before I have the service.

CT: But as a preacher, did you initiate any other social activities in group?

JR: Sometimes they have the club and they ask me to be their advisor.

CT: Well, I supposed that happened later. But in 1924 would...

JR: In 1924, no. Just go and visit. I want to be acquainted with the people. And not only the laborers but all the people, all different nationality. I go and visit them. I go and introduce myself. Even the plantation officials, you know, I go inside I introduce my name. I wanted to meet them. And they were kind
enough to meet me, at that time. Especially, we ministers were
the people that can interpret, you know. Of course, there were
some interpreters but they needed the ministers at the same time.
Because in those days, practically the Filipino people that came
here, they came without wives. Only themselves. And at that time,
there was so many troubles, you know. So the ministers they had
hard life. But then, I am glad that I was here to help them.
Sometimes there will be fighting, I am in the middle of the fight.
Even I am in the church, sometimes somebody come and ask me even
though I was preaching. I will be in the middle with the bolos,
you know. So I said, "Don't do that." They stopped fighting.

At that time my uncle, the minister, Reverend Benito Runes. He
came and he will advise me not to go in the middle of those people
fighting. "They may kill you," he said.

So I said, "No. They don't kill me." I was there and they stop.
They stop right away, they go home. You see, that was the life of
the minister in the beginning. Lot of trouble.

CT: You mean, when you say, they fighting over women?

JR: Well, that I do not know. But they were fighting. Outside of the
house. But when it comes to women, why, lot of experience, you
know.

CT: Can you talk about that?

JR: Well, I don't know if it's nice for the people to hear. Because
sometimes when Filipino will take one woman for the husband. I
sometimes go and take her back to the husband. I was not afraid.
"So this not your business. Do not take her away." So, I put her
in my car.

CT: What do you mean? One other person took a wife from the husband?

JR: Yeah. At that time they just take. Looks like they have the
authority, you know. They don't afraid. In those days, no. As a
matter of fact, I used to interpret sometimes 10 people in the
court. Because of this. And even the sheriff told me one time,
"Runes, you are making more money than I am."

"What do you mean? I receive only $2 a case." But in those days,
10 cases, that is $20. So I said to him, "You don't know how to
talk Filipino." (Laughs) We were just laughing.

CT: What sheriff was this?

JR: Crowell, in Waimea.

CT: Oh, you interpreted in the court in Waimea?

JR: Yes. So lot of cases.
CT: Can you tell me again about the women? Did this happen a lot, where somebody would take another man's wife?

JR: Oh, a lot. Even when I was in Hawaii yet. I was first assigned in Hawaii. There were women down there before, when I first arrived in Hawaii. This husband take [her] several times from the one who took her. So I said, "This is no good. I have to do something." Then I make up my mind that if they do that, I will revenge, I will take back the wife. The wahine. And give back to the husband.

CT: In these cases, did the wahine want to go?

JR: Well, sometimes they want to go, sometimes no. But I said, "This is not your husband. You have to go back."

As a matter of fact, I asked one sheriff in Kapaa one time, to come and help me. To advise one wahine. We call it, "wahine." To go back to the husband. And he came. And then he went and advised that wahine to go back to the husband.

And she said, "No. I am not going back."

And the sheriff said, "I cannot force her to go back to the husband."

"Yeah, but this is her husband."

"I cannot force her."

So she left. She left. Then I commanded the husband to take the wife. When the husband went and carried the wife, she does not want. But he forced the wife. And some other people that came with us. The wife went back [to the first husband]. Now they are in the Philippines. Together. With the two children.
But the husband was there hiding. When this man put his hand inside he just cut it. So the pistol, the revolver and the arm left in the house. You know what he did? "Come on. All of you, come on, I am going to kill you. All of you." They run away. But the hand and the pistol was there already, you see. You see that. And these people never show. Never. Since that time, those business they stop already. In that particular place.

CT: Waimanalo?

JR: Yes.

CT: Were you there?

JR: I was not there. But the story—that man is a member of the church. So they came to me and told me about their story. And I believe because the man was still there. You see. Since the time, they stop already. Nobody fool around down there because they are afraid to that man. "This man will kill us if...."

CT: So there was a lot of....well.

JR: Yeah, lot of humbug at that time. I am glad that I was here to help them.

CT: Yeah, seem like you did a lot at that time. Aside from doing those things—helping in fights—what were the other duties that you had?

JR: Well, funeral, we had lot of accidents, you know. One time, the reservoir in McBryde was destroyed and there were about four people that was killed one time. Five, I think. And I performed that funeral, five of them. In Camp 7, Eleele. And also funeral—they were making the tunnel in Kokee at that time, for the plantation. Lot of accidents. So I did lot of funerals, you know. Baptize babies. So I was occupied during my ministry at that time. Everyday. But I love it.

CT: Yeah, I was reading the newspaper and there seemed to be a lot of work accidents.

JR: Oh, plenty at that time. Because of those tunnels, you know. They are fixing all these reservoirs. Not much accident in the road but those workers, plenty.

CT: When you preached, did the people you preached to have the feeling that they wanted to return to the Philippines, or that Hawaii was going to be their home?

JR: In those days, they wanted to go home, to return to the Philippines. But now I found out that many of them did not return. Just few of them returned.

CT: So when you preached did you talk about going back to the Philippines?
JR: No, I did not talk about that. I just heard from them. That, "Maybe I will just stay here for three years." Because that is in their contract in the plantation. After staying here three years they ought to have free passage to go back to the Philippines.

CT: At that time as part of the service were offerings collected?

JR: Yes.

CT: In about 1924 can you estimate about how much of an offering you would receive?

JR: Oh, very small. I have to see other people before I have a bigger offering (in order to be able to support the work of the church). But I am glad that this plantation, and even the Robinson, they were able to help me to run the church at that time. It was hard, you know; $1 a day. Especially in Pakala, $1 a day with seven children. 'Just the father working. So sometimes I don't ask any money from them.' Instead, I find something to give them. Even the clothes. Sometimes I pity them, I have to do something.

CT: Where would you get clothes and....

JR: Clothes and some rice, you know.

CT: Where did you get that from, to give to them?

JR: Some people that are willing to donate. And that time, I may say many people helping me in this world. The Robinson, the Kekaha Sugar Company, the Brandt, before. Most of the Brandt. Mr. Brandt, I think the name; the boss of the bank before. Even the store of your [grand]father, he even help, Taniguchi. Kanzaki.

CT: What did my grandfather help with?

JR: Well, sometimes he give little money. "This money for the....I help these people."

I tell them, "They get hard time." So they open their heart. Yeah.

CT: Maybe if you went to McBryde and there were 60 people in the service, do you remember about how much you would be able to collect in an offering?

JR: Sometimes $4, $5. Because those days they get hard time, too. So everybody suffers. Anyway, I have my salary from the mission. I was receiving, I am not depending on the offering. The offering is just for Sunday School expenses and for world service. We have to collect once a year for world services, for all over the world. In those days not self-supporting church. We have salary.

CT: The mission in Honolulu paid?
JR: Yes. From the division in Philadelphia, we have. But not much.

CT: In 1924, what kind of salary were you getting?

JR: I have $55, a month.

CT: And what about your house and food?

JR: Well, from all that. As a matter of fact, I have little money from the Philippines to spend for my family, when they are here. At that time. Because this $55 maybe just enough but you need some other things too, besides. And besides, ministers, they know how to budget.

CT: So this $55 was enough to live?

JR: Well, for the food only, eh. But as I said, I have extra money in my pockets when I took my family over. So that helps me. And then, the plantation began to help. I don't take from them but they send to the mission their help, their donation towards my salary.

CT: Which plantation?

JR: Kekaha Sugar. Then the Robinson also give me $25 a month.

CT: In 1924?

JR: Yes. So this all help my life.

CT: Did they contribute any materials?

JR: For the church, you mean?

CT: Yeah.

JR: Oh, they do. Every December--the month of December--they always give donation toward the church. As a matter of fact, when we built the church they give $1,000 toward the building now in Kekaha. The Wilcox also.

CT: That was later on, eh?

JR: The Isenbergs also. That's later on.

CT: But in the beginning they would at least help you out by $25?

JR: Yes, $25.

CT: They send it to...

JR: The mission.
CT: To Honolulu or to you?

JR: Well, the Robinson, they give it to me. But the [Kekaha] Sugar Company, they send to Honolulu.

CT: Did Waimea do the same thing? Waimea Sugar Company.

JR: No. I did not have anything from them.

CT: How about McBryde?

JR: I don't think they have.

CT: So just Kekaha and Robinson?

JR: Just Kekaha and Robinson.

CT: I just wanted to get an estimate, talking about offering. In Kekaha Mauka, if you had 300 people there, about how much would you be able to collect?

JR: Well, I have about $7, $10. You know, 10 cents, 5 cents. Those days.

CT: Well, that's an hour's work. Ten cents was one hour's work.

JR: Five cents, 10 cents. I don't blame them. They all receive the small money. If they work 21 days they have 10 cents "bonus," they call it. One dollar plus 10 cents; $1.10. So in one month, if they can work twenty....I think 23 days instead of 21. Then they have the 10 cents bonus. In those days it was hard. But some Filipino, they earn though. They save, you know. They save. Especially some from Ilocos Norte. They know how to save. But they have vegetable, they raise chicken, they have many things in their yard.

CT: Were most of the people who came to your church Protestants already, when they came to Hawaii? Or were they Catholics who changed?

JR: No. Different denominations. They are from different denominations. But there is no other church they can attend. So all of them come and attend the service.

CT: Was there a Catholic church in Kekaha?

JR: It might have been just started, I think. As a matter of fact, in Kekaha even those women down there, many couples that were married in the church by me, they are now in the Catholic Church. Because they don't have the Catholic Church at the time yet. They just started. So everybody, every different denomination, they come to me. And they are still good until now. They respect the church where they got married. They are nice. As a matter of fact, even
Dr. Renti Cruz in Wilcox Hospital, I baptize that young man. He's a doctor now.

CT: You've been a minister for 54 years.

JR: Oh yes, right. Mrs. Cuaresma, you know her? I baptized, the first girl that I baptized.

CT: Consuelo?

JR: Yes. That was in 1924. I baptized her in 1924. Martin Luna, you know, the attorney, I baptized her.

CT: Aside from Reverend Ramos in Makaweli, were there other ministers in other parts of the island that were Methodist?

JR: Oh yeah, many.

CT: Do you remember them in 1924?

JR: Sure. In 1924, Roman Umipeg, Reverend Roman Umipeg, Makaweli. Reverend Ramos was also in Makaweli before Reverend Umipeg. Reverend Macapagal was in Honolulu. Reverend Lining was in Hawaii. Reverend Afalla was in Hawaii. Reverend Miguel was in (Lahaina, Maui). There were Reverend Dizon was in Honolulu. Reverend Capanes in Kahuku.

CT: Any others on Kauai besides you and Reverend Umipeg?

JR: Yeah, there was but they belong to the other denomination, Congregational.

CT: Oh, I see. Do you remember their names?

JR: Reverend Vallera (Congregational).

[Taping stops, then resumes]

JR: I forget to mention about the first minister before me. His name was Reverend Amor. He was assigned here one year before I arrived. And also Reverend Grenadusin; was in Honolulu. This Reverend Grenadusin has a son, a bishop, now in the Philippines. Methodist bishop. He was in Honolulu also.

CT: I wonder, in 1924 when you first came, in the Filipino community, in the places that you went, who could be considered to have been those who were leaders?

JR: Yes. Kekaha Mauka, there is a leader there. There was a leader down there. Amadeo Lampitok, his name. In Mana....I forget his name. There is one but I can't remember his name.

CT: What job did Mr. Lampitok have?
JR: He's a _luna_, overseer. For Kekaha Sugar Company.

CT: And what about the man in Mana, what was his job?

JR: The same. _Luna_. There was one in Kekaha, Juan Alipio his name.

CT: What was his job?

JR: He is a camp boss. Camp police. (Also Jose Bulatao, Sr., was a leader in Kekaha. He was camp boss there.)

CT: How about in Waimea and Pakala, and McBryde?

JR: Oh those, they don't have leaders. About the same. They don't have leaders. In McBryde, it was taken care by Mr. Medeiros, he was the camp police down there.

CT: Why do you consider these three people to be leaders; Mr. Lampitok, the man in Mana, and Mr. Alipio?

JR: Well, they are the...looks like the president in the town. Like they consider them as a leader because they are helping them. In other words, they do something for them. When they call the meeting, the people believe them. When they want something to help, they can ask them.

CT: Can you give me an example of something that they would want?

JR: If they want something, for instance, in the office. They ask them to go with them. They cannot express what they want; In other words, some of them cannot speak English, whereas those people can speak English. I mean the leaders.

CT: Did you ever....

JR: Interpret them? Many times.

CT: So people would come to you too, then?

JR: Oh yes. Many times. I am sometimes act as a social worker in the plantation.

CT: What do you mean by, "social worker"?

JR: Social worker, that means I prepare programs; if we have something. Like for instance, Rizal Day program, at that time I used to help them in those things.

CT: You mean you would organize the program?

JR: Yeah. I help them. So I said one time to a manager in Kekaha, "You need somebody, because I have been doing this for a long time." So they pick up one--you know, I don't know whether you
remember—Reantazo. He passed away. Reantazo was a... what you call, like a welfare director in Kekaha Sugar Company.

CT: And you said that there were these kind of people in Kekaha, Mana, and Kekaha Mauka. But that in Waimea, Pakala, or McBryde, there weren't?

JR: I used to help them. I used to interpret them. Like for instance, there was a trouble among some people, workers in plantation in Pakala. We call that Pakala before, now Makaweli. It happened that I was talking with the old Robinson, their father, at that time. And the worker they go complain about higher, asking for higher wages. More money. And this man cannot understand them at all. They always go and talk to him but he can't understand them. So I said, I'd...

CT: He cannot understand their language, or he cannot understand what they asking for?

JR: Yes. Their language and they cannot understand what they were asking. So I was there. I said, "They want a higher salary."

"So how much they ask for?"

So I mentioned to them. Then they stop going to him already. I told them, "He is willing to pay you whatever you want." Then they stop.

Then since that time, this old Robinson like me very much, because I stop already these people going to him all the time. Since that time, he wants me, he recognize me. I was new at that time. So even the children, like...I mean his sons. All of them know me. They like me, they love me. So they help me in my work. And even some Sunday School expenses, they even furnish, you know.

CT: Which Robinson was that?

JR: Almer. And what is the name of the old, now? The other one?

CT: Sinclair.

JR: Sinclair. All of them, they all nice.

CT: That first time you helped them out, did the workers get what they wanted?

JR: Yes, the old man give them because they were just cleaning the fishpond, I think. Not the people in the plantation. I think private. So he said, "Tell them that I will pay them whatever they like." Then, since the time, they did not go to him anymore. And he even praised me. He even told to my superintendent that he likes me. Because of all those things I did.
CT: Your superintendent, was he in Honolulu?

JR: Oh yes. Dr. Fry, William Fry was our superintendent at that time.

CT: Okay then. If we talk about the strike, when did you first hear of the strike? When did you first hear about it?

JR: Well, when they were fighting, I heard right away. So.

CT: Well, before the fighting happened.

JR: Well here, the Visayans at that time, they were all in the strike already. But the Ilocanos does not want. So it happened that they captured two Ilocanos. They put--these two Ilocanos went to Hanapepe to buy something, I don't know. But they took them in their camp. That's what I know. Then, they complained--those Ilocanos in the camp--so this one went to the sheriff. So the sheriff went there and take them out. But before the sheriff arrived there into their camp, they knock him down. And that was the time began the shooting. The special police and the strikers. So there were 15 Filipinos killed. And, if I'm not mistaken, four special police that was working.

CT: Did you know the two Ilocanos?

JR: No. I did not see him. I just heard.

CT: Well, before all that shooting happened...when I asked you, "Did you hear about the strike?", I was trying to find out whether there were people who came around to the camps that you held services at, to try to persuade...people to join the strike.

JR: Well, of course there was a man by the name of Manlapit--not Malapit. He was a leader, and he had some leaders also around.

CT: Some people from Kauai?

JR: Yes.

CT: And what did he do, or what did they do?

JR: They asked for a strike. They asked them to strike. But the Ilocanos did not agree so only the Visayans went on the strike.

CT: Do you remember who these other leaders were?

JR: I know Baring, the time. He's outsider.

CT: Visayan?

JR: Yes.

CT: Anybody else?
JR: I do not know some.

CT: Did they go to like Kekaha Mauka, or Kekaha, or Mana, as far as you know?

JR: That, I don't know. But I know they have secret, you know. Those are secret; had to.

CT: Oh yeah, they cannot go publicly to do that.

JR: Whenever they go to a camp, they have to find somewhere that nobody know of. In those days. Not like now.

CT: These people who favored the strike, did they ever talk to you?

JR: No. Not at all. As a matter of fact, I was not pay attention about this. I mean I don't want to mingle about the strike. I don't want to talk about the strike. Because, as I said, I came here to just make peace, that's all. As a matter of fact, when they had the strike, I went and visit in their camp. They don't harm me. They just love me to go in their camp, strikers camp.

CT: In Hanapepe?

JR: Hanapepe, Kapaa, all over.

CT: In 1924?

JR: Yes. Wherever they are.

CT: What did you do at the camps?

JR: I just go over there and visit them. "How are you?"

"All right."

Well, just make peace, that's all. "Be good." That's all. What you can say?

CT: Do you conduct services there?

JR: No. I just go and visit them. As a matter of fact, I was only the minister that can go in. Some Filipino ministers, no. They hate them.

CT: Why did they let you in and why....

JR: Because I don't talk about the other of them. I am neutral. I don't talk about the plantation, I don't talk about them, the strikers. I am neutral. Whenever they come and ask donation, I give. Even only $1 that I have, I just give.

CT: Well, $1 was a lot.
JR: Oh ho, at that time, yeah. So they have no objection of me when I---they were happy. So I said, "All right. Be good. If you have the luck, God will help you."

CT: How many strike camps did you visit?


CT: And how many times did you go to....

JR: I think I went three times, I think. Because the Visayans, eh, they know me. I am not a person that whenever they have the cockfight, you know; some ministers they criticize right there. Not me. That's where they hit them. When a person's doing something wrong, well you cannot punch right now, you know. You have to do something that makes him calm.

CT: So for example, would you go to the cockfight too?

JR: Well, I just go there. I just go and see. But I don't criticize them there. If you criticize them, they will knock you down. So be diplomatic. Yeah. Not because his fault and you don't love him. No, not me. I will study first the case. Then I know already, where I am.

So when I went back to the Philippines in 1924, these people, the strikers, they came in the boat and give me leis and aloha. See.

CT: This was after the shooting, though.

JR: Yes, that's after the shooting already.

CT: Exactly what month, do you remember, you went back to the Philippines?

JR: I cannot remember that.

CT: Do you remember if it was before Christmas, 1924?

JR: Yeah, before Christmas.

CT: So right after the shooting, then?

JR: Yes.

Yeah, when I came back, the same thing. They came. Not because he is bad and you don't like him. No. You have to do something to make him good. Like the plants. When you see it's not growing nice, why you have to do some---put fertilizer and something, you know. The same thing as our life. Not because one of your son is no good and you don't like him. No. You love him just the same. Then, that means he loves you eh, later.
CT: When you went to Hanapepe, to the strike camp, do you recall when you went? Do you remember what month you went?

JR: I cannot.

CT: When you went there, how long did you spend?

JR: Well, I just spend just few minutes. Talking to them. "How are you?" "How's your life?" I do not stay long.

CT: What did they say when you....

JR: "Oh, we are all right. We are glad that you came," they said.

"Okay, do your best. Be in peace."

"Oh yes," they said. "Yes."

So whenever I go there, oh, they come in with me. They are nice.

CT: You speak in....

JR: In Tagalog. Because they are Visayans, they cannot understand Ilocano.

CT: Did you go and speak to the leaders, or just to anybody who happened to be there?

JR: Well, I think no leaders down there with them. I think all of them I think the same. Maybe there are some but they are close friend of mine. But their main leader was not there.

CT: Who was the main leader?

JR: Well, Manlapit.

CT: Do you remember about how many people were in the strike camp?

JR: I cannot remember. But many of them. Because in those days, many Visayans, you know. And even today many Visayans. But they are all old already.

CT: When you went to visit did you go into the hall, or just in the yard?

JR: They have the place over there. They make their own shed down there. Not in the hall, they have the shed. They made the shed. In Hanapepe, all banana plantation in the place where they were, when they were fighting.

CT: You mean they made with canvas or with wood?

JR: With canvas. These people, they have so much pistols at that time.
If they have enough bullets maybe they killed maybe some. Maybe more. But they don't have enough ammunition. And they have a lot of pistols, you know, at that time.

CT: When you went to visit, did you see any pistols?

JR: No. But they hide.

CT: How do you know that they had pistols?

JR: Well, after the strike I saw them in the file, in the box.

CT: Do you remember about how many?

JR: No. Even when their bodies were in the hall. You know, the Waimea Hall now? Where the church using now? It was an old building at the time. That's the place where they put the bodies.

END OF SIDE TWO

TAPE NO. 5-19-1-78; SIDE ONE

CT: On the day of the shooting at Hanapepe, when did you first hear about the shooting?

JR: Well, during the shooting I heard to somebody that there was fighting in Hanapepe.

CT: Do you remember who told you?

JR: No. But I just heard.

CT: Where were you living, at that time?

JR: In Waimea.

CT: Then, can you tell me what happened when the bodies....

JR: Yeah. After the shooting, one truck went there and take the bodies. And when they reached Waimea I was there already. I was there because I heard through the radio, I think, I heard something like that. Then I was there already to prepare. What I mean, to help. The bodies were in the jail and then after, transferred to the hall, Waimea Hall. And Dr.... one doctor in Waimea was with me. He called me to help him to investigate the shooting at the hall, the bodies. I forget the name of the doctor.

CT: Was it Dr. Penniston?

JR: No. I told you before. I don't know whether you remember.
[The doctor] called me to help him. So we stayed there until 1 o'clock in the morning.

CT: This was in the...

JR: In the hall.

CT: Maybe you can tell me like you did last time, where the bodies were first unloaded.

JR: In Waimea Jail.

CT: The bodies were put into the jail?

JR: Yes. They keep them there. And after one, they brought them to the hall. They just stayed there, I think, for maybe one hour or two. Something like that. Because the body, if I'm not mistaken, arrived there at 2 o'clock. And I was there.

CT: You were saying something about the way they were unloaded, first time.

JR: Well, yes. I talked to the Filipinos to go and help. So they went. And then I helped them to carry also. That's why, all my clothes all blood. I have my coat at the time.

CT: You were wearing your coat?

JR: Coat. Silk, you know. When I first arrived.

CT: And it was all blood.

JR: All blood.

CT: The last time we talked you mentioned that they were throwing the bodies down.

JR: Well, they don't have helper maybe. Because that's why. So I told them. I talked to the Filipinos. "Go and help. Everybody go." They went and helped. Not only them. Yeah, they helped. Including myself.

Then, when they were in the hall, the Salvation Army was there too. And the sheriff, Mr. Crowell, came and said, "Runes, you don't have service over here." He does not want us to have a service for them.

I said, "No, I am not in charge of the service. The Salvation Army." Sheriff Crowell, you know, was hurt, almost killed.

CT: Oh, he had his bandage on?

JR: "Yes. The Salvation Army is in charge of the service, Sheriff."
"Yes, but there will be no service."

But we had service just the same. The Salvation Army, one minister from Makaweli, Reverend Ramos was there.

CT: What kind of service did you hold?

JR: Like the regular funeral service. Memorial, something like that. Then in the morning we had the funeral.

CT: Earlier the night before, when the bodies were at the hall, did families or friends come to identify them?

JR: Yes, they are some. Yes, they came. Because many of them have their own families, you know. But they went to the Waimea Plantation camp. They stay with the other Visayans down there. But here, I will say this first. When they were there the manager does not want the idea. But I was there when the families were there. And I told him, "Please let them stay. They have no house."

So he said, "Okay, they can only stay for one month. After that, they will go out."

CT: Who was the manager?

JR: Alan Faye, I think at the time. I think Alan or the brother (Lindsey).

So they stayed for one month. Then when after one month, he asked me. "The people, are they still there?"

I told him, "You cannot drive them away from your camp."

He said, "Why?"

"Well, some of them in love already with the men. You cannot drive them away."

He just laughed. And sure enough, they still there.

CT: Do you remember who these people are?

JR: Oh, I don't know the name already.

CT: How many families do you remember going to Waimea and staying in the camp?

JR: I cannot remember.

CT: And do you know why the manager did not want them to stay?

JR: I know because that is for the workers. Those houses are only for workers, not visitors. So I don't blame him to say that. But I
asked him to please let them stay for one month. And at that time, maybe after that, maybe they will be able to find a place where they stayed. So he consented. But after one month, he wants them to go away. But I said, "They already married."

CT: In Filipino tradition, or Methodist tradition, is it acceptable to remarry very soon?

JR: No. One year.

CT: What tradition is that?

JR: That's the Roman Catholic way, I think. I do not know if Roman Catholic, but most of the Filipinos, they have that way. That's their way.

CT: And that is a tradition, but in this case...

JR: Well, that is different. Because maybe when these people don't have a house, the women they have children, so they just forced themselves maybe to do it.

CT: In that case is it looked down upon?

JR: Not exactly. Like the refugees, for instance. Something like that.

CT: So people understand.

JR: Yes, people understand. And so there was no objection, I think. And even myself. I think I don't have any objection about that. Because those days, they got hard time. As a matter of fact, one Filipino postmaster and myself went around ask donation for these families in the camp. If I'm not mistaken I think we collected over $170. And all this money was given to them.

CT: Who did you ask?

JR: All the stores, all the people. In Waimea, until Mauka side. And your grandfather, even Mr. Kanzaki, all of them. You know, your grandfather was a very kind man. He is a real Christian man. All of them. Kanzaki. Their business did not progress, I think, because it was hard at the time. They got hard time. Nevertheless, they just maintained their business until they passed away.

CT: So you and this postmaster went around to collect donations. What did you say when you went to somebody's house?

JR: Well, "Their husbands died and they are staying there with their children in the camp. So please help." They give, they are willing to give. The Japanese people, anybody. At that time, I think everybody liked to help. Because they know, they saw the bodies that were in the hall. Everybody, no one so far did not
give. They just give. Give $1, 50 cents, you know. So in one afternoon, we collected about $165 or $170-something.

CT: Oh, in one afternoon?

JR: One afternoon. Two of us, with the postmaster in Waimea.

CT: Did you go together or split up?

JR: Together. Yeah, people did not have any objection to help, at that time.

CT: You went to Japanese homes?

JR: Oh yeah. All of the people.

CT: Chinese?

JR: Everybody.

CT: Hawaiian, too?

JR: Yeah, everybody. They give. So I think we spent about 1-1/2 or 2 hours; we have that $170 or $165. Right away, we went to the camp and give them.

CT: You remember how many families you gave it to?

JR: I think several of them, that family. We give them, we divide among them.

CT: Three or four?

JR: No, more than that. More than that.

CT: Ten?

JR: Maybe about seven; yeah, about seven families. About that.

And I remember, in the morning we had the funeral service. So they brought them to the graveyard in Hanapepe. They made a ditch for them. I think bulldozer. So two of us, one priest and myself, conducted the funeral service in the graveyard. He was on the end. And I was also in the other end. Doing his service there, and my service going this way. We walked. He even asked me, he said, "Are they your members?"

I told him, "No. But I came for the Filipinos. I came for the Filipinos. That's all I can tell you. Whether my member or not member, I came for the Filipinos." He did not talk anymore.

CT: Were they his members?
JR: That, I don't know. But you know, sometimes the priest considered all the Filipinos are members of their church. But many also attend our church. That's why I said, "Whether members or not members, I do my part. I came for the Filipinos." So he did his service and I did my service.

CT: What do you mean? For every person, you....

JR: Yes. We walked and did the ritual until the end. Like him, too.

CT: You read the...

JR: The ritual.

CT: ...for every one, individually?

JR: Well, no. Not the whole ritual. I read from the beginning to the end.

CT: As you walking?

JR: Yes. And like him, too. There was no difference.

CT: Do you remember about how long it took?

JR: Well, I think took us about 45 minutes, I think.

CT: And do you remember how many of the Filipinos came?

JR: I cannot remember how many, but several of them came. Especially the family, they came.

CT: About 10, 20, 50?

JR: No, more than that; about 35 or 40-something.

CT: And I wonder if you could describe the feeling that the families had at that time.

JR: Well, they are sad. They are sad because they lost their father. I mean, the husband. The children cry, they cry.

CT: Were there any talk about why this happened?

JR: No. They know the story. As a matter of fact, even the Marine, they came from Honolulu, on account of this battle they had. And when they arrived, I think already stop shooting.

CT: I wonder if we can go back to the night that you helped the doctor to inspect the bodies. What were you looking for?

JR: Where the hole come from. You know, whether the back or in front.
That's what we were doing, examining. So that the doctor may know how to report where the bullet started.

CT: For each one?

JR: For each one.

CT: What do you remember? What did you find?

JR: Well, some back, some front.

CT: Some shot in the back, some shot in the front?

JR: Yes. Shot in the back, some in the front.

CT: Do you remember if it was more shot in the front, more shot in the back?

JR: I think more in the back, I think. I remembered more in the back. Because this is a war already. So when they are fighting already, well back or front, I think it does not matter anymore.

CT: And do you remember how many bullets in each body?

JR: Oh, some three, four. Sometime, you know. I don't know what kind gun, though, they have, the special police. But I know that these people, the strikers, they just have the pistol, not gun.

CT: Did you see any of the dead policemen?

JR: Oh yes.

CT: Were they brought to the same place?

JR: Yes. Same place.

CT: And what about them?

JR: I think some stabbed in the back. Stabbed, you know, with a knife. Maybe some Filipinos walked in different place. I think they go in the back. Something like that.

CT: Not all bullets?

JR: No.

CT: Oh, I didn't realize that...


CT: I didn't realize that the Filipinos and the policemen were in the same hall, that night.
JR: No, no, no. Not the policemen. The policemen were not in the hall. I don't know where they put them, but they weren't in the hall.

CT: So where did you see them?

JR: I saw them in the courthouse, somewhere around there.

CT: But the examination you did was with the...

JR: With the Filipinos.

CT: Do you know if when you went to collect money, do you remember if you went to ask the plantation for donation also?

JR: Never. Never. I know they will not give me. Because that's their...it's against them. Only the people outside of the plantation. And maybe if we went there they may think that I--we are also part of the strikers. So since we are working among the people of the plantation, we don't do that. I don't do that.

CT: You had to sort of watch yourself too, then?

JR: Of course. That's why I said I am able to go in the camp of the strikers, because I am in the center and neutral. I don't talk for the plantation, I don't talk for the strikers. What I do just is my work. I came here to work for God, that's all.

CT: Do you remember the names of the people who were killed?

JR: No.

CT: Did you know any of them?

JR: Yeah, I know them. Some of them I know. As a matter of fact, I think practically I know them, but I forgot the names.

CT: You were acquainted with them?

JR: Yeah. Because me, I can talk Tagalog so I can just go to them talk to them. And even today, these Visayans, they like me because I don't talk against them. As a matter of fact, when I was in the Big Island, I was invited to one camp, a small camp. And there were two poles down there; I mean flagpoles. So I said, "What is the matter? You have two poles over there, and one American flag and Filipino flag and the same thing on the other one.

So they told me, "You know Mr. Runes, this is the Ilocano and this is the Visayan."

So I said, "But they same, Filipinos."
"No," they said. "This Ilocano and this is Visayan."

I was just laughing inside, you know. When they asked me to talk, then I mentioned what is Visayan and what is Ilocano. "Ilocano is from the north and Visayan is from the south, but that is the Philippines," I said. "That's the Philippines. So, I admire you for these two flags here, two poles. But remember that the Ilocano and Visayan are Filipinos. We are from the Philippines." After that, they just put one pole for the flag. In those days, it was not easy, you know. You have to threaten them, you know. Before, they don't know. Ilocanos cannot talk Tagalog or Visayan. The Visayan cannot talk Ilocano or Pangasinan or some other dialects. But that's one thing good for me, because I can talk to these dialects.

CT: You had the experience of going to different places, when you were young.

JR: Right. Yes. So I am glad, and I don't regret to be a minister. I love it. Until today and until I die. I love the people.

CT: When you think back about this strike and the shooting, what do you think about it now?

JR: What do you mean?

CT: What effect did this have on you? What effect this had on the Filipino community?

JR: Well, I think this is a lesson for everybody. From that time, there was no...strike anymore. What I mean, in those times, the Visayans and the Ilocanos did not have the unity at that time. But this time, they are in one now.

CT: You mean today?

JR: Today. So I think this give a lesson to everybody.

CT: What is that lesson?

JR: Lesson means that they divided before, but not now. Since that time they were all right.

CT: You mean Ilocanos and Visayans?

JR: Yes. They are all right now. As a matter, before, even the Japanese, their houses in the camp, Japanese there, Filipinos here, Ilocanos there and Visayans here. They divided. Korean here, Chinese down there. Not in one group. But now, the Filipinos, the Koreans, the Japanese, the Portuguese, they are in the camp now all together. They are in one now. As a matter of fact, even these marriages before, when Filipino admire a girl, if a Japanese girl,

CT: So you think the lesson is that at that time they were apart. And that is why it was not successful?

JR: Apart. Yes.

CT: How did the strike affect you? How did the other shootings affect you?

JR: Concerning what?

CT: Did it leave a big impression on you? Well, maybe there wasn't anything special about it.

JR: Well, in this way, I don't like this to be happened, but it's already happened. But I can say now that this I think give the lesson of everybody. And since that time, when the workers go on a strike, all of them already....this gives them, I think, the Filipinos, it gives them unity. In other words, not divided now. And even the Japanese, the Portuguese, whenever they have the strike, whenever they want something, they all together. Not like before. So I said that this give lesson to everybody.

CT: Okay. Thank you very much.

JR: Well, thank you for coming. Come again. If you have something to ask, I am willing to answer everything.

CT: Yeah. Very good information. We really appreciate it.

JR: Thank you.

END OF INTERVIEW
The 1924 Filipino Strike on Kauai

Volume I

ETHNIC STUDIES ORAL HISTORY PROJECT

Ethnic Studies Program
University of Hawaii, Manoa

June 1979