iestas are most important to the Filipino soul. They are an excuse for merriment, a showcase of talent, a wondrous time to forget one's troubles in feasting, ceremony and song. In Hawaii, every island community council has an annual Filipino fiesta which culminates in a perennial favorite — the beauty contest. The winning candidates then vie for the state title, Miss Hawaii Filipina, in a pageant sponsored by the United Filipino Community Council. In this excerpt from an article by Kauai's Jose Bulatao, Jr., the Kekaha celebration of Jose Rizal Day, an observance which may well mirror the spirit of every Filipino fiesta, is described.

A rondalla complemented by reed and brass instruments playing the "Triumphant March from Aida" announces the arrival of the royal court, the entrance of Miss Maria Clara and Juan Dela Cruz, representative prototypes of Filipinism, officially starting the procession. They are followed by Miss Mindanao dressed in traditional, fiery red and representing the major island of the Philippines steeped in Muslim 1929 Rizal Day Queen, Eusebia Curammeng Baron, Koloa, Kauai Virginia Baron, Hawaii Multi-Cultural Center



traditions. Miss Luzon is next. She is garbed in blue. She represents the northernmost island of the Philippines, homeland of the Ilocanos. The next in line is Miss Visayas, dressed in pastel pink and representing the central islands of the Philippines. Miss Pearl of the Orient in tones of yellow follows, a poetic reference of the homeland immortalized in Rizal's poem, "My Last Farewell." The highlight is, of course, the entrance of Miss Philippines, in queenly, regal white. Suffice it to say that there is the usual array of sequins, baubles, bangles and beads in stunning, intricate patterns. The impression is no less than breathtaking.

The usual round of appropriate speeches and remarks, vocal solos and dances, brings moments of reflection and entertainment. The evening's fare is topped with dancing into the wee hours of the night.

How well, then will we remember — Apolonia, Maria, Consuelo, Teresita, Rosita, Virginia, Carlina, Juana, Gregoria, Helena, Lolita . . .

And here too, the names are realities of the splendor of the Filipina.

In Praise Of

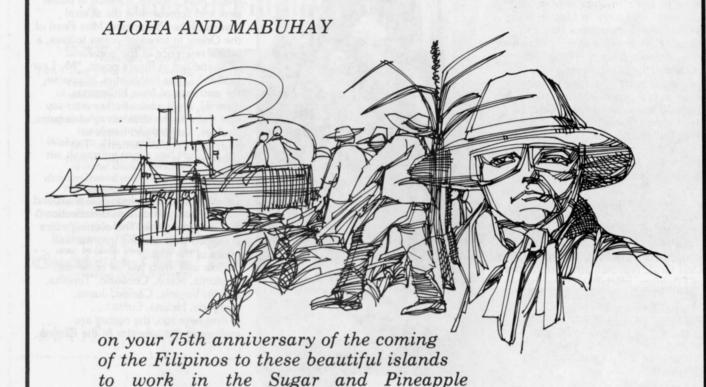




Palo sebo: sliding up a greased bamboo pole.

FIESTAS

Programs from Fiesta Filipina, the annual beauty pageant held by the United Filipino Community Council.



industries.
Things have changed on Kauai since 1905. Your struggles individually and collectively with others, working together, have made Kauai a better place to live for all of us.

To those who followed the first immigrants to Hawaii - look back on their contributions and achievements with pride, and to you, look forward to new challenges with confidence in this changing world.

Mabuhay,

ILWU LOCAL 142 Kauai Division

Division Director—Dyna Nakamoto Business Agents - Alfred Castillo, Nobu Tamura, Robert Girald Clerk - Matsuyo Seki Filipino Methodist Episcopal Church in Makaweli, Kauai, 1917. Methodist ministers were recruited from the Philippines to do outreach work in the plantations.

- Hawaii Multi-Cultural Center



or a people who originated from a country with a predominantly Roman Catholic population, it is surprising that the Filipinos best known as spiritual leaders in Hawaii have been Protestant ministers or founders of their own independent churches.

Two reasons have been advanced for this phenomenon: first, many Filipinos, especially those from the barrios and isolated areas, are nominal Catholics and, as they jokingly say of the French, see the church only three times in their lives: at baptism, at marriage, and at death. In Hawaii, cut off from the family and traditional ties, they guite readily accepted the invitation of the Christian missionaries to attend church services, deriving from these new congregations a sense of community and belonging. And most important, perhaps, is the fact that the pastors and their helpers spoke their language.

The second reason was that the Catholic Church did not actively recruit Filipinos to minister to plantation communities; perhaps the Church did not consider it necessary to reach out to the newcomers whom it knew were already baptized in the faith. New to the place, ignorant of the customs and the language, the newcomers perhaps developed the feeling that they didn't "belong." It was only in 1938 that a visiting priest from Manila, Father Ignacio Cordero, recommended that a Filipino priest be assigned to work in the Hawaii community. His recommendation was seconded by Mrs. Aurora A. Quezon, wife of the Philippine Commonwealth President, Manuel L. Quezon, who brought the matter to the attention of the Archibishop of Manila.

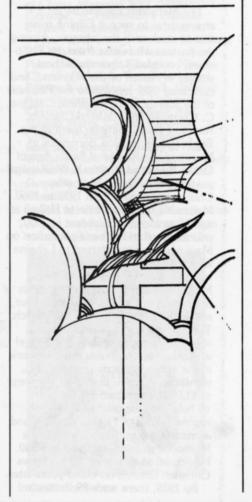
The charge of indifference or neglect by the Catholic Church was aired as late as last year (1980) when the president of the Filipino Community of Los Angeles, California, a lawyer named Bert Mendoza, wrote to Cardinal Timothy Manning asking why the Church had made no visible attempt to reach out to Filipinos, and why St. Columban's Church, the only Filipino Catholic church in the whole United States, continued to be under a non-Filipino priest when there already were a number of Filipino priests in the area.

The Congregational missions, on the other hand, were quick to recognize the potential of a Filipino congregation. As early as 1912 the Hawaiian Board recruited a Filipino evangelist from the Ellinwood Bible Seminary in Manila. The serious, be-moustached photograph of Reverend Simon Ygloria appeared on the cover of the October, 1913 issue of "The Friend," the official organ of the Hawaiian Board of Missions.

"Reverend Ygloria is singularly well-fitted for the peculiar working conditions facing mission work among Filipinos in Hawaii," reported William Oleson in an accompanying article. "(He) is fortunate in being able to speak readily in four Filipino dialects, besides speaking Spanish and English." Ygloria ministered to Filipinos in Ewa, Waipahu, and Waialua, and regularly visited the Immigration Center in Honolulu to give new arrivals "Christian welcome and counsel."

Even before 1912, a Baptist minister named Jose Alba journeyed to Hawaii with his family and recruited laborers from Iloilo. In August, 1913, Alba was recognized by the Hawaiian Board as official evangelist for Koloa and Lihue in Kauai.

Filipinos in Religion



In 1919, "The Friend" further reported the activities of two Filipino ministers: Juan Regala who preached in the Kilauea area of Kauai and T.A. Samonte, minister in the Lihue-Koloa area.

As the Filipino population increased, so did the attendant social problems. Spiritual manpower was found inadequate for the growing numbers. In 1924, the Hawaiian Board and the Methodist Episcopal Board signed an agreement to divide mission work equally between the two denominations.

In Oahu, the windward area from Waimanalo to Haleiwa became Methodist territory, and the Ewa side of the island from Waialua down to Pearl City came under Congregational jurisdiction. Honolulu and Aiea were administered jointly.

In Kauai, the Kapaa area was assigned to the Methodists and the area from Koloa to Kekaha to the Congregationalists.

The Big Island's Hamakua Coast belonged to the Congregationalists while the Pahala-Honokaa area was given to the Methodists.

Maui's central towns — Kahului, Makawao, Paia, Iao — came under the Congregationalists while Lahaina became Methodist.

The Methodist mission began a strong drive to recruit Filipino ministers to work with the laborers. Among the pastors who came from the Philippines, completed their theological studies in Hawaii or the Mainland, and dedicated their mission to the Filipinos of the islands, were Reverend Catalino C. Cortezan and Reverend Jacinto Runes of Kauai, Simeon Ibera of the Big Island, Romualdo Barrientos of Maui and the Reverend Santa Ana of Oahu. Reverend Braulio K. MaKapagal pastored the Filipino Methodist Church in Lahaina from 1923 to 1960. Matias Miguel, who came to Hawaii at age 24 as a contract laborer in 1920, was assigned to Puunene plantation on Maui and then transferred to Lahaina where he met the Methodist missionary, who, finding out that Miguel had some bible training in his hometown of San Nicolas, Ilocos Sur, asked the latter to help in the church. The Filipino pastor, Cenon Ramos, was transferred elsewhere, so Miguel was asked to do double duty: to work in the surveying department of the plantation at more than the daily wage of \$1.00 (he was paid \$40) and to help the missionary by visiting the homes of Filipino workers and administering to them. For this, the Methodist mission also paid him \$40. He retired as pastor of the Wahiawa Christian Church on Oahu years later.

By 1935, there were 29 Protestant



Members of the Makawili Church ran a day care center when Rev. David Umipeg was minister (1929). — David Umipeg, Hawaii Multi-Cultural Center.

Filipino churches in Hawaii.

The Aldersgate United Methodist Church (formerly Filipino United Church), and the former Filipino United Center in Palama, a "home away from home" for single Filipino men, were the results of pioneering missionary efforts of the Methodist and Congregational Boards in the '20s among the Filipinos. It was Aldersgate which organized, in the late '60s, the demonstration project which led to the establishment of the Kalihi-Palama Immigrant Service The Cosmopolitan United Church of Christ in Kalihi, a project of the Hawaii Conference of the United Church of Christ, centers its work on the new immigrants.

With the advent of World War II, a great many of the Filipinos left the plantation for city jobs related to the war effort. The years following the war saw the emergence of new opportunities for mission work among former plantation laborers by Filipino pastors who were concerned about the spiritual neglect of their brethren. Thus the phenomenon of the independent new churches indigenous to the Filipino community which flourished.

After the war two church organizations from the Philippines sent their missionaries to Hawaii to establish branches here. They are the Filipino Independent Church or Aglipayan Church, founded by a former Catholic priest, which is closely akin to the English Episcopal Church, and the Iglesia ni Cristo, or Church of Christ, founded by the late Minister Erano Manalo. Father Timoteo Quintero is the priest in charge of St. Paul's Episcopal Church which holds services at St. Andrew's Park Chapel at Queen Emma Square in Honolulu. Iglesia ni Cristo has nine churches in Hawaii; its Supervising Minister is Rev. Ruben A. Garcia.

Meanwhile, a considerable segment of disenchanted Filipinos found a messiah in the person of Hilario Camino Moncado, a charismatic leader who offered a socio-religious doctrine of mysticism combined with nationalism, "man's moral concept," and a call for ethnic pride. No one has yet ascertained the extent of membership in Moncado's Filipino Federation of America, an organization which straddles the Pacific Ocean with headquarters in California and Hawaii. Nor have the controversies surrounding the Federation and its founder quieted down. But the depth of Moncado's influence can be felt should you speak with his followers, now mostly older Filipinos in the Kalihi district where his church and an office building are operated by FFA leaders. A 77 acre complex can also be found in Molokai and a Federation settlement on Lanai. There are Moncado colonies and churches in Mindanao and in Moncado's hometown of Cebu in the Philippines.

Hilario Camino Moncado emerged from the ranks of the laboring population. He was 21 when he arrived in Honolulu in 1914, destined for the Koloa Sugar Plantation. In a year, he had joined the hundreds of Filipinos who left for the West Coast of America, working as itinerant laborers in Alaskan packing factories in the summers, in California's Mill Valley in the fall and squeezing in education the rest of the year.

After graduating from high school, Moncado entered the University of Southern California's law school, supporting himself by working in the library as an elevator operator. In 1924, he edited a newspaper and became an influence in the Filipino community in California. The Filipino Federation of America officially began on Dec. 27, 1925 and was incorporated

under California laws. With membership dues, the federation purchased offices in Los Angeles and organized into 12 lodges each with 12 "matriculate members." Because the FFA preached against vice and gambling, it was looked upon favorably by certain segments of the community. It branched out to Hawaii in 1928.

On the extreme were the "spiritual" members of the sect who did not eat meat or salt, allowed their beards and hair to grow long, practiced numerology and held mystical beliefs which included the doctrine that Moncado was an incarnation of Christ. The FFA symbol had a triumvirate of Christ, Jose Rizal (the Philippines' national hero), and Moncado and underneath were pictures of 12 Filipino heroes.

Smart, flamboyant, a stunning figure over 6 feet tall, and expert at PR, Moncado came upon the scene at a time when thousands of Filipino immigrant laborers, both in Hawaii and on the U.S. West Coast, needed a leader; he filled the vacuum. The Filipino political leaders in the government were preoccupied with the number one objective: to obtain "immediate, absolute and complete independence" from the United States.

Moncado, too, became a spokesman for Philippine independence, appealing to the nationalistic spirit of the Filipinos. His church attracted the intrinsically mystic and ritualistic Filipino who hoped for a glorious afterlife, especially since his present existence was hardly bearable. Most of all, the FFA offered Filipinos acceptance and a sense of belonging—they were the "chosen people" according to Moncado's teachings—in an inhospitable land.

Moncado died in 1956. Today, the FFA has 12 branches in Los Angeles, Stockton, Sta Maria, Salinas, Pasadena, Honolulu, Hilo, Lanai, Molokai and Lanao in Mindanao. In



Hilario Camino Moncado

Kalihi Valley, the Moncado Foundation of Hawaii, established by Diana Toy, Moncado's late wife, is run by her children Mario and Luz, whom Moncado adopted. Dor M. Collado oversees administration of the branches.

In the following years, some Filipino ministers left Methodist Congregational denominations to found their own churches. For the most part these churches are led by ministers ordained from their own rank and file. The first Filipino Community Church established by Reverend Nicolas C. Dizon was the first ministry financed and run by Filipinos. Then, in 1936, Reverend E.C. Liberato came from



Rev. Braulio Makapagal and his wife Mary in Lahaina (1930s).

California to establish the first church of the independent Filipino Assemblies of the First Born in Hawaii . An immigrant from Narvacan, Ilocos Sur, he is the Pastor of the Full Gospel Temple which has branches on the other islands and some 100 churches in Northern Luzon, plus a Temple Bible College in Diliman, Quezon City.

Reverend Franco Manuel founded the independent International Christian Church 37 years ago, after giving up editing and publishing a bi-monthly paper in Honolulu, the Filipino Chronicle.

Then in the late 1940s, Mariano Caneso saw a vision and followed it, and the result was the establishment by him of The Way of Salvation Church which has perhaps the largest congregation among Filipino churches in Hawaii today. The church also has a bible school in the Ilocos and some 45 churches in Northern Luzon.

Last January (1981) The Christian Leadership Fellowship (originally named Christian Laymen's Fellowship by the founder and president, Manuel Guillermo), arranged a "Special Evening" for the Filipino clergy as one of the events of the 75th anniversary of the coming of the Filipinos to Hawaii. The guest speaker was the

famous Filipino evangelist, Reverend Greg Tingson.

Here is a list of those honored:

Rev. E.C. Liberato, pastor, full Gospel Temple, Honolulu; Rev. Mariano Caneso, pastor, The Way of Salvation Church, Honolulu; Rev. Cris Bartolome, pastor, Bethel Chapel, Waipahu; Rev. Sevey Picar, pastor, Waipahu Full Gospel Mission; Rev. Paul Paco, pastor, Leeward Faith Temple, Pearl City; Rev. Jaime Galvez, pastor, First Filipino Church of the Nazarene, Honolulu: Rev. Franco Manuel, pastor, International Christian Church, Honolulu: Rev. Hilario Cabrera, pastor, God's Blessing House, Waipahu; Rev. Daniel Nebres, pastor, Cosmopolitan United Church of Christ.

Rev. Ilpidio Quilit, pastor, Waikalani Grace Chapel, Pearl City: Rev. Angelo Gallarde, Agape Fellowship Center, Waipahu; Rev. Efraim Amodo, Waipahu United Church of Christ; Rev. Douglas Gugudan, First Assembly of God. Honolulu; Rev. David Saludez, pastor, First Baptist Church, Waipahu; Rev. Juan Dahilig, retired, Wahiawa Christian Church; Rev. Matias Miguel, retired, Wahiawa Christian Church; Rev. Luther Jose, minister, Aldersgate Methodist Church, Honolulu; Rev. Leonardo Bugtong, Lutheran Church, Missouri Synod, Honolulu; Rev. Timoteo Quintero, St. Paul's Philippine Independent Church, Honolulu; Rev Abraham Guillermo, Leeward Church of Christ, Waipahu; Rev. Gilbert Gorospe, St. Philomena's Catholic Church, Honolulu; Bishop John A. Suyat, Alpha Omega Church, Honolulu; Rev. Mabek K. Bajet, Waianae; Rev. Peter P. Canonigo, Christian Mission Church, Honolulu; Rev. Jose Lagud, Filipino Evangelical Church, Haleiwa; Rev. Capistrano Albito, Universival Christian Church, Wahiawa; Rev. Virgilio Ibarra, Central Christian Church, Wahiawa: Rev. Irenio Bantolina, Kunia Assembly of God, Wahiawa; Rev. Henry Sabog, Our Lady of the Mount Rectory; Rev. Adriano Gervasio, St. Theresa's Rectory, Honolulu.

The list of Filipino Christian pastors is long and many have already been mentioned in this article, and many



Fr. Henry Sabog

more no doubt would be omitted for not knowing of them. Here are some more names:

Rev. Emeterio Centeno, who established the Papaikou Filipino Congregational Church, Rev. Mauricio Valera, Rev. Simeon Ibera, Rev. Floriano Santa Ana, Rev. Pedro Racelis, Rev. Emilio Yadao, Rev. Alipio Ramos, Rev. Isidro Cacal, Rev. T.A. Samonte, Rev. Venancio Madayag, Rev. Valentin Alabazo, Rev. Roque Bansuelo, Rev. Ben Junasa, Rev. Angel Taglucop, Rev. Erasto Arenas, Rev. Serafin Chavez. Rev. Teodorico Samonte, Rev. Tranquilino Cabacungan, Rev. Nars Palomar, Rev. John Regala, and the late Rev. Damaso Paco who established the Leeward Faith Temple in Pearl City and Waipahu, Rev. David Paco, his son, who pastored the Assemblies of God, and another son, Rev. Paul Paco, who recently broke ground for a new building in front of Leeward Community College to house his Leeward Faith Temple.

A word must be said about the wives of these ministers and the numerous Filipina deaconesses who worked side by side with their men for the welfare of their people. Many of them helped the new arrivals to Hawaii long before immigrant programs were organized by state and private agencies.

Mrs. Mary Makapagal and Mrs. Fely Isip, pastors' widows, ran the Happy Playmate day care center at the Aldersgate Methodist Church. Mrs. Makapagal has recently completed a Who's Who of Filipinos in Hawaii, a 700 page labor of love listing the many contributions of various people in the community.

It is perhaps safe to say, however, that the majority of the Filipinos in Hawaii today remain Roman Catholics. And perhaps it is also safe to say that a great deal of credit for this is due to Monsigneur Osmundo A. Calip, a former Philippine Army chaplain from Santa Catalina, Ilocos Sur, who organized the Territorial (now Diocesan) Congress of Filipino Catholic Clubs, a statewide federation of Filipino Catholic Clubs in the various parishes throughout the state. Mons. Calip, a Ph.D. graduate who is now professor of education and human resources at St. Johns University in Jamaica, New York, organized the first chapter or unit parish club in Kekaha, Kauai. Clubs were organized in each parish on each island where there were a number of Filipinos, and these clubs were then federated into a Territorial Council, later Congress. When Hawaii became a state in 1959, the federation became the present Diocesan Congress of Filipino Catholic Clubs (DCFCC). The DCFCC antedates by 10 years the United Filipino



Reverend Matias Miguel's Wahiawa Christian Church Congregation (1957).

Council of Hawaii (UFCH), now the largest united effort of Filipinos in Hawai to work for their common advancement.

One of the leading spirits behinds the continued growth of the organization is Filemon Battad of Waialua who has been its president, and (since 1960) executive secretary to the present. He also founded and has been editor from the beginning of the DCFCC Newsletter, which chronicles the activities of each

parish organization and island council as well as the doings of the annual conventions.

There are between 60 and 70 Filipino nuns and six priests, all born in Hawaii except one. They are: Fr. Henry Sabog (first to be ordained a priest), Fr. Martin Fernandez, Fr. James Anguay, Fr. Gil Gorospe, Fr. Alfred Rebuldella, and Fr. Adriano Gervasio who was born in the Philippines.



Rev. Tranquilino Cabacungan's Filipino United Church in Liliha (1934).

—Ines Cayaban, Hawaii Multi-Cultural Center

igration history says that the very first Filipinos who set foot on American territory were sailors who rode the seas on Spanish ships and decided to settle along the coast of New Orleans.

Centuries later, when the Philippines came under American rule, Filipinos were recruited by the United States Navy under an agreement arranged by President William McKinley in 1901.

Sailing with the Navy

Gaudencio Manago, an old sailor who is now 85 years old and lives in Pearl City, remembers with pride the day he joined the U.S. Navy. The year was 1919.

"I was a farmer and had finished the fifth grade. I was 21 years old and I thought that I was too old for the Navy. But, no, as long as you were physically fit, they took you in." He said he was walking on a Manila street when he saw the sign that the Navy wanted Filipinos — but they were recruiting only for attendants. "We were servants in the Navy," he said.

In 1914, Manago said he learned that the U.S. Navy began recruiting Filipino mess attendants and about 1,000 signed in. In 1919, about 1,600 were recruited. Manago considered himself lucky because after two years, he was sent to musician school for 12 weeks. He retired in 1935 as Musician First Class, Petty Officer, quite an achievement in a time when most of the Filipinos on ships were delegated as stewards - mess boys, cooks - in short, servants who were not allowed promotion to higher ranks. As late as 1970, 80% of the Filipinos in the Navy were stewards.

There is a parallel in some respects when one considers Filipino recruitment by the Navy and by the HSPA. In both cases, desirable working traits were physical — the recruits must be single men, strong and healthy and willing to work at lowly stations without complaint.

The Navy did not accept Filipino college graduates until 1969 when a new Chief of Naval Operations, Admiral Elmo Zumvalt, revolutionized traditional naval ranking systems. One of his innovative programs removed discriminatory regulations that kept minorities in the lower billets of the service. Equal opportunity programs were created.

In 1971, Filipino citizens joining the service were finally allowed to try out for higher ratings after rigid training in San Diego, California, and other naval schools. Filipinos who were already in the service and had become American citizens became eligible for officer candidate school.

In 1975, the steward billet was

Two Filipino sailors with American navvmen at Thurston Lava Tube in the Big Island (1935).

-Varde collection, Hawaii Multi-Cultural Center



FILIPINOS IN THE MILITARY

renamed Mess Management. Today, Filipinos still comprise 45% of those in this rating, but as more and more enlisted men make the effort to further their education in order to qualify for officer candidacy, the statistics are bound to reflect changes in the future.

The Philippines is the only country outside the United States where the Navy and the Coast Guard actively recruit for new personnel. No other branch of the military recruits outside the United States.

The naval presence in the Philippines has always been a strong one. It was Admiral Dewey's fleet that came and conquered the islands during the Spanish-American War. U.S. naval bases were established in Sangley Point in Cavite and in Subic Bay in Olongapo, Zambales. (Sangley has since been turned over to the Philippine government.) A year after Philippine independence in 1946, the U.S. and the Philippines signed a military bases agreement that kept the naval bases and the largest air force base in

Asia, Clark Air Base in Pampanga. A massive recruitment effort was launched and the quota for Philippine sailors was raised from 500 to 1,000. In 1971, the quota was raised to 2,000.

For the thousands of Filipinos who enter the naval service, Uncle Sam's offer to sail the seven seas is only a secondary attraction. Primarily, the Navy guarantees entry into the United States. After the first four years in the service, the recruit becomes eligible for American citizenship if he reenlists for another term. Acceptance into the Navy, however, is not an easy task.

An average of 400 hopefuls queue up to the recruitment offices at Subic Bay each week to take the qualifying exams. All applicants must be 18 to 25 years of age, high school graduates, single and of good health. Only a couple are accepted in that period of time.

Annual Filipino enlistment has fluctuated from a high of 2,000 in 1965 to 1968, to a low of 500 in the early 1970s. There were 16,000 Filipino aliens in the Navy and 800 more in the Coast Guard in 1970. Today, there are about 20,000 Filipinos in the Navy, 160 of whom hold officer status.

William M. Paz, born in a plantation house in Hana, Maui, holds the highest civilian position reached by a Filipino in the U.S. Navy. Paz was appointed Deputy Assistant Secretary of the Navy in November, 1978, and is in charge of some 30,000 civilian personnel world wide.

After three years in the army, Paz enrolled at the UH and majored in public administration. He worked at the Pearl Habor naval shipyard, and later was transferred to the Naval Air Station in Barber's Point, and after that, the Federal Aviation Agency. He rejoined the Navy in 1962 and was assigned to Sangley Point. In 1968, he was called to establish and operate a consolidated civilian personnel office for the 14th Naval District in Honolulu and under his direction, the Hawaii CCPO became the model for others established throughout the Navy.

In Hawaii, many Filipino servicemen extend their involvement into the field of community leadership. On March 28, 1976, the Fil-Am Military Organization was established at Pearl Harbor with Chief Ernie Correa (ret.) as its first president. Currently, Del Medina, retired Chief Petty Officer, heads the organization.

In 1981, the Bayanihan Association of NAS, Barber's Point, installed its first president, DKI Regie Castro. Jose Tanglao, chief management specialist, and Petty Officer Mario A. Albalos have received navy commendations for outstanding service. The latter is an Ilocano author of plays and poems and is a recent recipient of the prestigious Thomas Jefferson Award given by the Honolulu Advertiser for service to the general community.

Other naval personnel active in the community are retired Chief Joe Fallego who heads the Cavitenean and Sandigan Clubs, Management Specialist Fel Dona who heads the Nueva Ecija Association, and Senior Chief Management Specialist Salvador Maza who heads the United Pangasinan of Hawaii. Maza is a winner of the 1979 Honolulu League Award.

SOLDIERS & VETERANS

Unlike Filipinos in the Navy, many of whom are recruited from the Philippines, Filipinos in the army are second or third generation citizens who were drafted or entered the military service under the new "voluntary" enlistment processes.

A few are descendents of the Philippine Scouts and soldier musicians who arrived in the 1920s to be stationed at Schofield Barracks. Housed in Castner Village at Schofield, the Scouts joined the Hawaiian Division, forerunner of the 24th "Taro Patch Infantry" and the 25th "Tropic Lightning" troops.

Among the local families who can trace their roots back to the early historic days are the Medinas, Sorianos, Bandurrias, Joaquins and Jacangs. Bernardino Medina was stationed at Fort Statsonberg before coming to Hawaii as a Philippine Scout. His son Rick served the army before becoming a Maui councilman. Rick's son Russell is now at West



-Hawaii State Archives

Point with other third generation military offspring Rick Soriano and Lincoln and Christine Gayagas.

Another military family is the Los Banoses. Patriarch Domingo came as a navy recruit from Bicol and rose from stewardship to become the first Filipino yeoman in Hawaii. His sons, however, joined the army in World War II and became officers: Command Sergeant Major Charles who received a Legion of Merit Award, Colonel

Allan, Major Barney and Master-Sergeant Alfred who was wounded in the Korean War. Domingo, Jr., also joined the army before becoming Leeward District Superintendent of Schools. The Los Banos brothers are all retired from the service.

World War II caught many Filipinos in the United States and hundreds volunteered to fight for their adopted country . . . and consequently, for the country they left behind.





Filipinos fought side by side with their American brothers in World War II. Top photo: Those who stayed at home campaigned for war bonds and raised \$2 million in Hawaii under the leadership of Faustino Respicio (extreme right). Above, Hawaii Filipinos join the First Filipino Infantry Division.

Left: Col. Feliciano Pamintuan Soriano is probably the highest ranking American of Filipino ancestry in the U.S. Army today. He is Adjutant General of the Army Rapid Deployment Force and the XVIII Airborne Corps. Three hundred Hawaii Filipinos joined the First Filipino Infantry
Battalion which was expanding to the Pacific from Salinas, California. The all-Filipino brigade (except for the officers) were shipped to the Philippines and were stationed in Leyte, Samar and Bataan to help in the rehabilitation of the country after General MacArthur fulfilled his promise, "I shall return." Other Filipinos joined battalions stationed in Europe and other parts of the world.

When peacetime came, many returned to the U.S. and became American citizens. Others took advantage of the G.I. Bill to pursue their education, continuing to become pillars of the community. One such veteran is Ray Bartolome, who was born in the islands, returned with his family to Cebu, but stowed away at age 17 on a ship bound for Hawaii. After serving

with the First Filipino Infantry, Ray took up journalism at UH and became editor and publisher of various publications, the last of which was the Pacific Journal.

He is now coordinating activities of the Hawaii Filipino Veterans Club — whose members are the old soldiers of the First Filipino Infantry, including Hawaii's Chief Justice William Richardson who was a lieutenant of the regiment, and Justice Ben Menor who was a private. Ray is also Commander of the Jose Rizal Post No. 15, the Filipino branch of the American Legion. The legion helps veterans — including those who served in the Philippine Army under the command of American generals in World War II — receive medical and pension benefits.

Vic Anno heads the Fil-Am Veterans Club whose members fought side by side with their American brothers during World War II.

The Filipino 75th Anniversary Commission recognized the valiant spirit of these soldiers with a Memorial Service for the Heroes of Bataan held April 11, 1981 at the military cemetery in Punchbowl. The Master of Ceremonies was a major of the "Green Berets," Alfred Fernandez. Among those honored were Victorino Valencia, 89, who spent 40 years with the U.S. Navy, retiring as chief petty officer; West Point graduates Colonel Albert Alfonso and Colonel Robert Fernandez; and two survivors of the Bataan "Death March" who now live in Honolulu, Jose Arambulo Seradilla and Pedro Racelis.

These men represent the valor and the bravery of thousands of "unknown soldiers" who have offered or continue to offer their lives in service of America.





William M. Paz

At a wreath-laying ceremony to honor World War II Veterans at Punchbowl Memorial Cemetery: (I to r) Ernest Schanze, Punchbowl superintendent, President Ferdinand Marcos, USA Lt. Col (ret.) Herman Misajon, Raymond Bartolome.



The Bayanihan Association of Barber's Point. (I to r) Standing: Myrna Olivas, PRO; Capt. Schulz; Regie Castro, president; Mrs. Pacifico Magbitang, vice president; Capt. P. Ryan, C.O.; Lt. Ignacio; LCDR E. Frial. Kneeling; I. Paje, auditor; Alfredo Corpuz, auditor; Frnie Calara, assistant treasurer; Hermie Ordonez, secretary; Saturnino Mora, sergeant-atarms; Bernie Leoncito, business manager.

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The naval portion of this article was written with the help of Mario A. Albalos.



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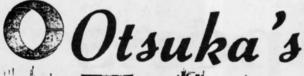
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ockfights and boxing gloves are the images most commonly associated with the Filipino sporting world.

The first conjures feathers and flying spurs, and intent sabongeros with carefully groomed roosters under their arms huddled around a clandestine arena on an obscure country field. Although cockfighting is legal in other states such as Texas, it is forbidden by Hawaii law, and the time-honored sport has become the butt of baleful accusations by humane societies and anti-gambling squads.

The second image recalls the days of the warriors of the ring, when Filipino prizefighters won world fame. The current Filipino hope for a world title is Andrew (Andy) Ganigan, the "sugarman" from Waipahu. Ganigan won the World Boxing Association's lightweight championship, lost the title to Johnny Lira, and is back in training again.

Salvador Marino, otherwise known as Dado Marino, was the first islander to win the world's flyweight boxing title. Born in Maui, he was the Territorial boxing champ of 1943. In 1978, he was named to the Hawaii Sports Hall of Fame.

More recent boxing championships are Ben Villaflor and Rocky Kalingo.

Villaflor, who came to Hawaii from Manila, won the world's lightweight boxing crown against Alfredo Marcano in 1971. He lost the title to Japanese boxer Shibata, won it in a rematch, but lost it again in 1976. Ben is now retired and living in Hawaii with his American wife.

Zamboangueno Kalingo copped the junior welterweight championship from the reigning champ, Texan Vic Grafio, in a 1963 bout at the old Honolulu Stadium. Right after his victory, he began studying the Bible, and, as he told a newspaperman, "I knew I couldn't continue to box." He joined the Jehovah's Witnesses and retired at age 28.

ESCRIMA

The tradition of the Filipinos' martial arts goes back to a pre-western era when Arab merchants introduced their metal blades and Chinese pirates their ancient sources of power. The traditional fighting art of the Philippines, escrima or arnis de mano, was transported to Hawaii by the immigrant laborers who practiced after work on the plantations. The art has been passed on to new generations by three schools: that of Grand Master Floro Villabrille on Kauai, the Tobosa School of Kali and the Pedoy School of Escrima on Oahu. Akin to kung fu and other oriental

martial arts, escrima utilizes sticks or staffs wielded in fluid motions as a way of self defense. At other times, swords and daggers (espada y daga) are used. Escrima "masters" incorporate in their teachings purity of thought, humility, discipline and oneness with nature.

Forced underground when the Spanish conquerors of the Philippines deemed the art too dangerous for the natives to practice, escrima was taught in secrecy. Braulio Pedoy, for example, says that he found his escrima master when he ran away from home at age 6 to hide in the forest. Its movements

were incorporated in dances and in plays called *moro-moro*, a Spanish form which dealt with Moorish (thus *moro*) battles against Christians.

Hawaii's escrima schools have attracted a variety of non-Filipino clientele.

ORGANIZED SPORTS

For the recreation of their workers, the plantations organized athletic teams and sponsored competitions. By the 1940s there were inter-island tournaments with baseball, basketball, volleyball and football teams, designat-



Waialua Filipino basketball team in the heyday for interisland sports tournaments.

-Roland Sagum

Filipinos in Sports



Ben Villaflor



ed by ethnic groups.

Most instrumental in the growth of organized sports for Filipinos was the Civic Associates of the Nuuanu YMCA in Honolulu. The club was formed by 12 civic-minded Filipinos on July 7, 1939. It's first president was Roland Sagum who became the first Filipino police captain; he retired with the rank of major with the Honolulu police force. The officers were Sergio Algarme and tennis champs Jesus (J.O.) Cayaban and Bernard Gusman. Gusman has been instrumental in keeping the Oahu Tennis Open going through its 22 years.

This is how a Filipino magazine described the athletic activities of that time:

"We can look back a few years and recollect the basketball games we played on the dirt court back of the United Filipino Center, Ewa and Waipahu plantations.

"Yes, this was back in 1935. Our teams didn't even rate a gym and a great majority of players played without the benefit of rubber shoes. Today, teams from Waialua, Kahuku, Ewa, Waipahu, Kawailoa, Wahiawa and different sections of Honolulu play in gyms. Our senior league teams play in accredited collegiate courts, present snappily-looking (sic) teams that are well-uniformed."

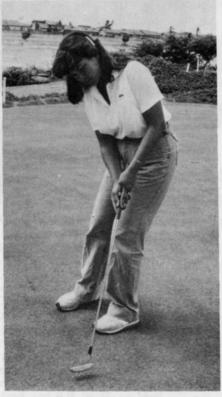
Much credit for this tremendous progressive stride goes to the Civic Associates of the Nuuanu Y and



Andy Ganigan



Escrima master Braulio Pedoy



Lori Castillo

sports enthusiasts from rural Oahu . . . Since 1939 we've had a year-round baseball, softball, bowling, basketball and volleyball program.

"... In recent years baseballers like Cris Mancao, Manuel G. Alba, James Oliveres, Abe (Bama) Balangsag, Joe Brub, William Lunasco, Johnny Valenciano Chong, Galinato and Art Saguid have seen senior league com-

"... Several standout basketball stars brightly occupied the limelight. Among them were Ed Edralin, Stanley Costales, Marshall Devers, Julio Tomas, Al Manlinguis, Clarence Pacarro, Johnny Baricuatro, Herbie Lamson, Alfred Rabara, Ernest Pacarro, Ernest Diama and and many others.

"Representatives of the Filipino community in the sport field has (sic) certainly taken tremendous strides. Where we were known only for boxing several years back, the Filipino athlete is certainly taking his place alongside his fellow Hawaiians."

A few athletes made names for among the greatest all around atheletes in the history of the Territory." He started with the Palama Babes football team in 1931, then starred with the professional Hawaiian Warriors football team, the Hawaii Baseball League and the Civic Associates Invitational Basketball League. He was also an amateur boxer, an allaround sprinter on the cinders, and sported a bowling average of 190. on the cinders, and sported a bowling average of 190.

Pete Velasco, another Hall-of-Famer, was in the Volleyball All-American for 10 years and captain of the U.S. Olympic Volleyball team (1964 and 1968). Velasco, whose father was a Territorial boxing champion, grew up in Papakoloa as a "proverbial 97-lb. weakling." He developed his athletic capabilities, devoted himself to sports, then went back to school to earn a college, then masters, degree.

Today, athletic teams are no longer organized along ethnic lines and Filipino athletes of the present era are part of multi-racial teams.

A hold-over from the early days, although sporting a totally new look, is the Fil-American Golf Club which sponsors a tournament every year. Golf has produced a mestiza Filipina national champion. She is Lori Castillo, 20, holder of the U.S. Women's Amateur Public Links Championship (1979 and 1980), the USGA National Junior Girl's Championship and the Junior World golf title. The daughter of Hawaii·Kai Golf Club pro Ron Castillo, Lori was named Hawaii Public Golf Links Association's Female Golfer of the Year (1980).



N.C. Villanueva, pioneer of Filipino broadcasting, interviews President Quezon over KGU (late 1930s). (l to r) Victorio Fajardo, Evaristo L. Fernandez, Quezon and Villanueva.

Filipinos in Communications



Moses P. Claveria while director of Filipino Programming at KAHU.

t has only been in the recent decade that the Honolulu media took a long, hard look at the market and decided to revise their image of the Filipino as a plantation fieldhand living in Waipahu. Although there are former fieldhands who do live in Waipahu, the majority of Filipinos in Hawaii are now urban dwellers whose consumer needs are the lucrative target of many an advertising campaign.

By 1979, all radio stations but KISA, which is Hawaii's only Filipino owned station, had phased out their early morning Filipino language programs which played Philippine melodies designed to wake up plantation workers at 4 a.m.

Instead, local audiences saw TV personality Emme Tomimbang and sportscaster Paul Guanzon on Channel 4 News and reporter Elisa Yadao on Channel 9 News.

Emme and Elisa have broadcasting in their veins: Emme's father, Tommy, was a radio announcer of long standing with a show called "Maligayang Araw" airing on KULA for years. Elisa is the granddaughter of the late Rev. Emilio Yadao who had an Ilocano paper and was the "VOICE OF ILWU" radio program when it first began.

After three generations, it is evident that Filipinos have blended into the mainstream of Hawaii society.

But if you turn the dial to Channel 2 on a sleepy Saturday morning, you can catch strains of a *kundiman* or the clacking of the tinikling bamboo poles, and a familiar voice saying, "Take it away!" after a spiel in Ilocano.

"TATA" RESPICIO'S FILIPINO FIESTA

Channel 2's FILIPINO FIESTA is the longest running TV show in town. Emceed by the Ed Sullivan of Pinoyland, Faustino Respicio, 75, its format of songs, dances, and interviews has changed little over 26 years.

Respicio, a law student from Laoag City in Iloca Norte, arrived in 1931 but was discouraged from proceeding to the Mainland because of the depression

"But it was all right," he said, "I joined an insurance agency instead." But as insurance is hardly a creative pursuit, Respicio bent his energies on writing and publishing two love stories for the lonely Filipino bachelors in the camps. His "Andoy" and "Love Letters" were published in Ilocano and English. His writing talent discovered, he became a reporter for the Philippine News Tribune, then publisher of his own war-time magazine.

During the war, Respicio turned to radio and had a direct hook-up to Washington, D.C. for Philippine Commonwealth President Manuel Quezon's address to the Fiipinos.

His radio campaign helped raise \$2 million for the War Bond Drive. After the war, assisted by Ilocano announcer Joe Sanidad (now of Aveco Travel), and Visayan/Tagalog commentator Tommy Tomimbang, Respicio launched his FILIPINA FIESTA on KULA. The show moved to KHON in 1954. Although the show is no longer live, but taped, "Tata" Faustino is still there producing and directing with the help of his wife Rosalina.

Another flick of the dial will take you to Channel 13 (KIKU, the Japanese station) where PETE RAMOS AND FRIENDS interview personalities and community leaders and feature performing artists. Once a month, Antone Cacatian and the Hawaii Talent Searchers Club run a talent contest over COMMUNITY FILIPINO

OVER THE AIR WAVES

FIESTA.

1450 on your radio dial is Radio KISA, the only Filipino radio station in the U.S.A. Established in 1973 by Richard Hagedorn, KISA's name signifies "Kaisahan" — unity. Controlling interest was acquired by Dr. Henry Manayan in 1975. Programming remains 75% Filipino — folksongs and rock from new Philippine recording artists, news and commentaries and information on events concerning the Filipino community.

KISA's station manager, Moses P. Claveria, is an old hand in the business, with 33 years of broadcasting behind him. A hellcat of a labor organizer in the 1930s, before the ILWU came into power, Claveria was recruited to the air waves by Norberto C. Villanueva, Hawaii's first Filipino broadcaster. Villanueva, a law graduate and former labor leader turned insurance man, ran a daily show called PLANTATION MELODIES over KGU in the '30s. He met Claveria at Naalehu on the Big Island during a baptismal party.

"Andy Baclig's band was playing and I was ashamed to play my clarinet before such professionals", recalls Claveria who was a member of the Oahu Sugar Band. "But N.C. scolded me and convinced me that I had to play and learn from them. Then he asked me what part of the Philippines I came from and it turned out that we were both from Narvacan, Ilocos Sur. N.C. asked me to come to Honolulu to join the radio station, but I wanted to stay with the people because I wanted to organize a labor union."

Besides, Claveria says, N.C. was already aligned to the "capitalists" — KGU was owned by the establishment, and "if I joined him, I would be seen as pro-capitalist too."

Pro-capitalist Moses was not. His adventures with labor organizing included being fired from two plantations after agitating for better treatment ("The plantation manager said 'I think the work in the plantation is not for you' so I did not hesitate, but got my money and went"); rubbing his hands on split bamboo in order to pass the "rough hands" inspection; facing plantation manager Frank Baldwin to demand better pay for 1000 cane cutters, and seeing the strike through at the "Little Manila" on Kaholo Beach where the strikers stationed themselves.

Claveria was courted by the director of the Puunene Plantation, the son of the plantation manager, and after them the speaker of the Territorial Legislature. But he refused to help stop the strike "so they sent six policemen with a garbage truck (for transportation) to kick me out."

His efforts at Puunene helped the entry of Antonio Fagel's "Vibora Luviminda" into the plantation.

Claveria was with the Luviminda Corporation which advertised over Villanueva's radio show when he was invited to join KGU again. "By then the ILWU was established so I said yes." He continued Villanueva's program when it moved to KHON (now KPOI) and was renamed PLANTATION PARADE.

In 1950, radio station KAHU (now taken over by KDEO), established as a rural broadcasting company in Waipahu, began its commercial operation on the air. N.C. Villaneuva was named executive vice-president, and he asked Claveria to direct the Filipino department. Filipino organizations, particularly the Visavan clubs like Visayan Hinabangay (United Visayan Community Inc.) and LUVIMI bought time on the station to air their announcements as well as their musicals. Later, the ILWU Local 142 Filipino program joined the parade of Filipino language programs on KAHU.

Claveria ran his MOSES CLAVERIA SHOW and later he and his wife Pat produced FANTASIA FILIPINO on Channel 9. When KAHU stopped plantation programming in 1978, Claveria became manager of KISA. On Kauai, Maui and the Big Island, however, early morning broadcasts in Ilocano are still being aired. Three of the longest-running plantation programs are aired by Catalino Suero on Kauai, Andres Baclig on the Big Island, and A.B. Sevilla on Maui. Sevilla began his broadcasts when

Maui put up its first radio station in 1946. Virgilio Agcolicol and Me! Rabara also announce in Maui and on the Big Island, Benny Legaspi conducts a similar radio program.

Another radio/TV personality in the '60s was Rosita Villanueva who aired over KISA and produced an interview series on KHET Public Television.

The 1930s to the 1950s was the era of plantation programming. The stations aired Philippine music, news and announcements mainly in Ilocano because the majority of Filipinos in Hawaii were then, as now, from the Ilocano-speaking regions. The programs started at 4:30 in the mornings on Oahu, Kauai, Maui and the Big Island and the Filipino laborers listened to them while cooking breakfast and preparing for work.

In the afternoons, the pineapple and sugar companies sponsored the radio shows. Mildred Tolentino (now Misajon), a classical singer trained in Italy, had the PINEAPPLE HOUR on KPOA. Millie also appeared with Rosalina Azardon, a singer of beautiful kundimans and Filipino and Ilocano melodies (she now lives in Kauai), in Clemente Reyes' sugar sponsored show also on KPOA. Rumelia Flores (now Velasco) sang and played the piano over BARRIO FIESTA, an HSPA sponsored program over KGU and KOHO. Tommy Tomimbang was on KULA

On Kauai, Antone Cacatian began his broadcasting career and Catalino Suero started a long running program. Cacatian is now on KISA. Abe Albayalde, publisher of the Kauai weekly FILIPINO NEWS which had Ilocano and English editions, held forth every afternoon with his FILIPINO REPORTER, a news program in Ilocano. He still continues his show today over KISA when not accompanying his Balikbayan tours to the Philippines - he goes twice a month, sometimes every week! When in the Philippines, he tapes his broadcasts for future shows, and that is why FILIPINO REPORTER is always up to date on Philippine news. Another radio personality on KISA was Frank Farinas.

THE VOICE OF ILWU established Filipino broadcasts with Ric Labez and the Reverend Emilio Yadao. The show is still alive with Jose Corpuz as announcer.

Other Filipinos were on the airwaves attracting a broader audience. Fortunato Teho, a sugar technologist who became the UH publicist and president of the Western Garden Writers Symposium, chatted about green and growing things over KUMU, KAIM, KZOO, then KISA, and hosted an

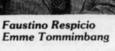
KGMB Newscaster Elisa Yadao interviews Governor Ariyoshi.













Norman Reyes Paul Guanzon

ISI AND LIVING TV show. Norman Reves, presently marketing vicepresident of First Hawaiian Bank, was KONA (now KHON) TV and KHVH news director. Reves made his mark with his VOICE OF FREEDOM broadcasts which announced the fall of Bataan and Corregidor during World War II from General Douglas MacArthur's headquarters in the Malinta Tunnel of beleaquered Corregidor. The last of the broadcasts announced the fall of Bataan on April 9, 1942. Here is how Carlos P. Romulo, then a colonel and a MacArthur aide, tells it in his World War II best seller, "I Saw the Fall of the Philippines."

The voice of the announcer was clear. I knew that voice. It was Third Lieutenant Norman Reyes, one of my assistants speaking . . .

I knew he would rather have died than speak:

"Bataan has fallen. The Philippine American troops on this war-ravaged and bloodstained peninsula have laid down their arms. With heads bloody but unbowed, they have yielded to the superior force and numbers of the enemy . . .

"Bataan has fallen, but the spirit that made it stand—a beacon to all the liberty-loving peoples of the world—cannot fail!"

THE PRESS

Long after the airwaves have dissipated into the stratosphere, researchers will be digging into written records in the libraries and archives for the chronicles of history. Libraries in Hawaii do not have complete collections of the numerous Filipino publications that cropped up through the years. A reading of Ruben Alcantara's bibliography on published material about Filipinos in Hawaii reveals at least 30 newspapers and magazines that have been published from the 1930s to the present. Only five seem to have survived ten years or more.

Others, like the proverbial *ningas* cogon, were published intermittently with issues getting farther-in-between until their demise.

All report the events concerning the Filipinos of the time — fiestas and community affairs, calls for unity and cooperation, news from the homeland; most were written in English, Ilocano and sometimes Tagalog and Visayan (see list).

The demise of these newspapers (none of whom had the longevity of radio and TV shows) may be due to their audience. During the early days they were illiterate laborers; later, they

were struggling immigrants, each with two to four jobs crowding out all time to read. But these periodicals will always serve as valuable pieces in the puzzle of time.

Relatively few Filipinos have contributed to Hawaii's dailies. In the 1930s, scholar/community leader Roman Cariaga wrote a column entitled "Hawaii Pinoy" for the Honolulu Star Bulletin.

In 1945, Ric Labez, a Manila newsman born in Kauai, wrote for the Hilo Tribune Herald and covered the liberation of the Philippines for the Star Bulletin. Later he was assigned to the City Hall beat, but quit the paper to join ILWU's Jack Hall as his Filipino aide.

Ligaya Fruto, who came to Hawaii on the staff of the Philippine Consul General in 1947, became a Star-Bulletin reporter from 1964-1969. Ligaya has also published two books: "Yesterday and Other Stories" and "One Rainbow for the Duration."

In the late '50s and early '60s, Teddi Medina penned "With Hawaii's Filipinos" for the Honolulu Advertiser.

Corky Trinidad has been editorial cartoonist for the Star Bulletin since 1969. Formerly with the Philippine Herald, Corky has been cited for distinguished work by national cartoonists.

From 1975 to 1977, Grace Feliciano, a Stanford graduate from Manila, reported for the Star-Bulletin.

In 1977, Hawaii Filipino News took the reins from the faltering Pacific Journal and Pacific Courier and is presently the only Filipino newspaper in Hawaii.

THE FILIPINO PERIODICALS 1930-1980

1914-	Ang Sandaka (The Sword),
	weekly, published by Pablo
	Manlapit.
1930-1939	Hawaii Filipino News,

Editor Roman Cariaga (Published by the Star-Bulletin - ran news with the help of a Manila Bureau)

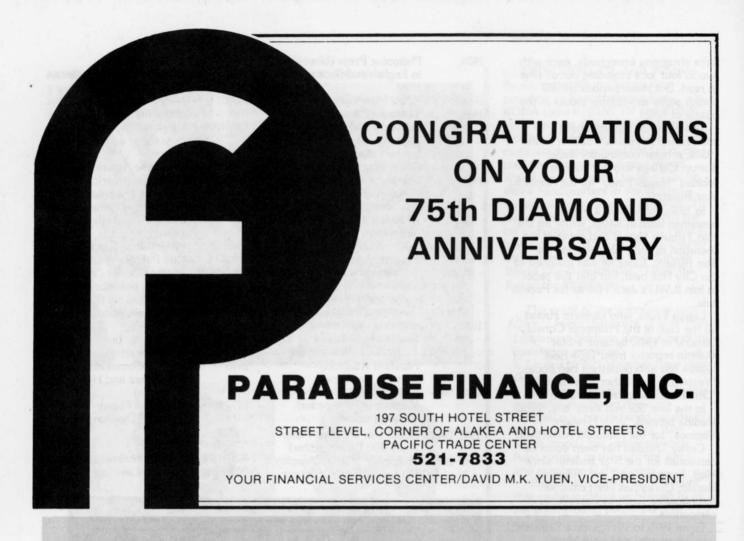
1931-1959 Filipino News, editor Abe Albayalde (English and Ilocano, weekly, published in Lihue)

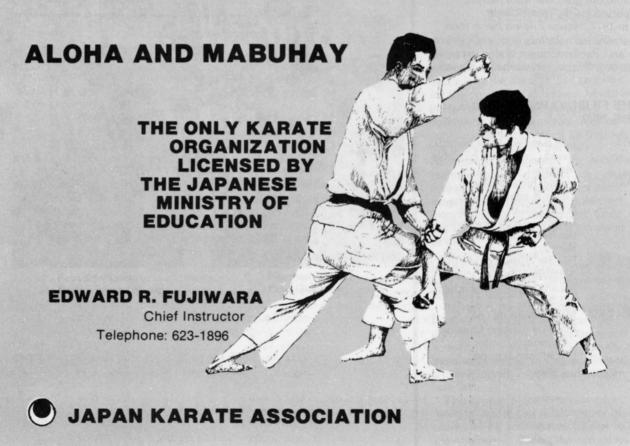
1934-1938 Masakbayan mi nga Filipinos (Filipino Outlook a monthly paper in English and Ilocano.

1934	Philippine Press (bi-weekly	1948-1958	Ti Mangyuna
	in English and Ilocano from	1950	Hawaii Filipino American
	Hilo)		Tribune
1938	Kauai Mangiturong	1953	Now is the Time (religious
1938	Ti Silaw (Cayetano Ligot,	a reer ordin	paper from Maui)
	publisher and Clemente	1959-1961	Hawaiian Reporter (labor
	Reyes, editor — claimed to		newspaper with Filipino
	be the oldest and largest		edition)
	Filipino publication)	1960	Philippine American Press
1938	—Tulong	1960	Philippine American
	—Nambag a Nahem		Goodwill Foundation
	(Goodwill, a magazine)	1962	The Filipino Herald of
	— Hawaii Island (semi-		Hawaii (Teddi Medina,
	monthly)		editor)
	-Mangitandodo (Kauai	1965	Pilipino Progress (Pearl
	weekly)		City Publishing Company)
	—Philippine Commonwealth	1967-1979	Pacific Courier (Victor
	Chronicle		Agmata, publisher)
	—Philippine News Tribune	1967-1977	Pacific Journal (Ray
	(Maximo Sevilla, editor)		Bartolome, editor/
1941	—Hawaii Nei (monthly		publisher)
	magazine)	1972-preser	, 5 ,
	- Work-to-Win Bulletin		law newsletter)
	Faustino Respicio,	1975	Filipino Community News
	wartime magazine		(Ric Labez and Henry
1943-1945	Philippines at War, the		Manayan)
	Medium of Information	1977-preser	
	Among Filipinos		(Juan C. Dionisio, editor/
1947-1949	New Post, the New Philip-		publisher)
	pines (Ric Labez, editor)	N. D.	
1947-1962			s are approximations as no
	Patacsil, editor/publisher)	complete re	ecords are available.



Cartoonist Corky Trinidad





The BAYANIHAN spirit lives! Maraming salamat, mahalo and many, many thanks to the wonderful spirit of help and cooperation that has made this special publication possible. The editors and publishers of THE FILIPINOS IN HAWAII: THE FIRST 75 YEARS gratefully acknowledge the help and cooperation of hundreds of people who have contributed their time, information, photographs, and their special experience to this publication, most especially:

Dr. Ruben A. Alcantara for his help and generosity in making available years of research on the Filipinos in Hawaii.

The Hawaii State Library Hawaiian and Pacific Collection, Mrs.

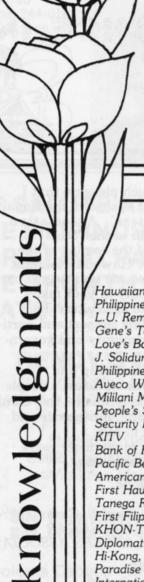
Prosy Strona, for research guidance and direction.

The Hawaii Multi-Cultural Center for the loan of their wonderful photo collection culled from the albums of Mrs. Ines Cayaban, Paula Capanas, Adoracion Remular, James and Vickie Solidum, and the Vardes; our appreciation also to these people for their permission to publish their photographs. A special mahalo to Goro Arakawa who probably has the largest collection of plantation photographs in Hawaii!

Unique photographs were also contributed by Gabe Baltazar; the Susannah Wesley Community Center, Allan Lee, photographer; Stafford Kiguchi; KHET's Rice and Roses; Sam Ichinose; Roland Sagum; and Mrs. Alice Savard, daughter of the labor legend, Pablo Managit

For their editorial contributions, a special mahalo to Mario A. Albalos, Jose Bulatao, Jr., Bienvenido Junasa, Karen Motosue and Joshua Agsalud, Raquel de los Reyes, Jon Okamura, and Larry V. Zabala.

Our very special thanks must also go to our many advertisers and many of the members of Hawaii's advertising agencies who believed in us and in this project and whom, by their support, made this publication possible.



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Your good citizenship and cooperation with all Kauai's people continues to help make the Garden Island a beautiful, prosperous and pleasant place to live.

We wish you many more years of succes and happiness.

Aloha,

Richard B. Cushnie, President KAUAI SUGAR PLANTERS ASSOCIATION

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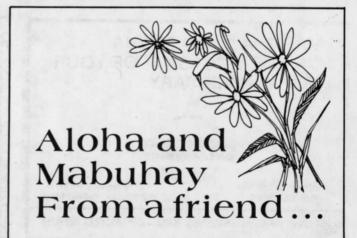
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