

20 October 1982

Mr. Philip Vera Cruz  
1501 Hillside Drive  
Bakersfield, California 93306

Dear Mr. Vera Cruz:

Craig Scharlin has just delivered to The Bancroft Library the collection of tapes and transcript of your interview. We are very pleased to have the collection. It will be open to scholarly use in the Miller Reading Room of The Bancroft Library.

I enclose your copy of the Certificate of Gift.

We look forward to seeing your interview in published form.

Sincerely yours,

(Mrs.) Willa Baum  
Division Head  
Regional Oral History Office

Enclosure  
WB:lgd

cc: Craig Scharlin  
Lilia Villanueva  
bc: The Bancroft Library

NARRATOR'S CERTIFICATE OF GIFT TO INTERVIEWER

I, Philip Vera Cruz, do hereby give to Craig Scharlin  
*Narrator* *Interviewer*  
for educational purposes, including research and/or publication, the following tape  
recorded interviews conducted with me on 4/9-10, 5/22, 8/27-28: 1976 3/19, 12/28 1/30-31 : 1977  
*date(s)*

I understand Craig Scharlin plans to give to The Bancroft  
*Interviewer*  
Library of the University of California, Berkeley, copies of the interviews and/or  
transcripts thereof, together with authority to use such material for scholarly and  
educational purposes, including the right to publish and permit publication of  
quotations from it.

This gift does not preclude any use which we may make of the interview(s)  
themselves.

*Philip Vera Cruz*  
*Signature of Narrator*

1501 Hillside Dr.  
Bakersfield, Cal. 93306

*Name & Address of Narrator*

5/10/1982  
*Dated*

*Craig Scharlin*  
*Signature of Interviewer*  
Craig Scharlin  
1218 Spruce Street

Berkeley, CA. 94709

*Name & Address of Interviewer*

24 Sept. 1982  
*Dated*

Life of Philip Vera Cruz: childhood in the Philippines, working and studying  
*Subject of Tape(s) or transcript(s)* in the United States, labor organizer, labor  
leader...

C: We'd like to get on tape as much as we can about what you remember about your life in the Philippines and then back in Berkeley, we'll type it out and see how it looks, see how it sounds, and see how it comes out, then hopefully, I'm sure it'll be interesting, and then we can proceed to your life here and everything up to the present.

"I think, you see, the factors that built my character were my parents. They're kind of ~~you know~~ <sup>people, you know,</sup> humble, and uneducated, but ~~they had~~ a lot of common sense. ~~But~~ My mother was not a fighter, ~~you know,~~ but she was kind of always agreeable. She didn't want to argue with people. And ~~my father~~ <sup>neither did</sup> either. But they ~~re not trying~~ <sup>never tried</sup> to impose their own feelings. ~~They~~ <sup>on me,</sup> ~~are~~ <sup>were</sup> not highly opinionated people. They just want <sup>it</sup> to get along. ~~And then~~ <sup>then</sup> my mother had a lot of patience; ~~my father,~~ <sup>then</sup> ~~is~~ <sup>sometimes</sup> kind of blows up, you know, ~~has~~ <sup>tended to</sup> a temper, but he ~~also~~ <sup>he</sup> takes a lot." (in life? Did he live a hard life?)

C: Do you have a temper?

P: I'm like my father, I have a temper too, yeah.

B: Yeah. I do, too. That's my weakness. ~~And, uh,~~ <sup>Like my father, can also,</sup> but I take can

take a lot, ~~too,~~ <sup>has</sup> just like my father. Then, my uncle ~~has~~ <sup>has</sup> also a lot to do with ~~it,~~ <sup>my character.</sup> ~~too.~~

(My father's half-brother, ~~brother~~)

L: Did he live with your family or did he live close to you?

P: ~~at one time he did live close but~~

P: "Yes, ~~before,~~ <sup>only</sup> and I seldom saw him when I was small, ~~but~~ <sup>I was older and</sup> when we

moved to Pangasinan, then we were very close. He was a school teacher ~~there~~ <sup>although, it</sup> and I didn't ~~see~~ <sup>that much of</sup> him... but ~~we~~ <sup>well, then, still</sup> were very close. ~~And~~ <sup>You know</sup> he was kind of ~~arrogant,~~ <sup>van</sup> ~~he~~ <sup>(guy)</sup> like a rich guy, ~~always~~ <sup>he wear</sup> dressed up,

wearing a tie and suit, you know. He was kind of eccentric, ~~He wasn't~~ <sup>too, really!</sup> raised ~~differently~~ <sup>(by the same people who raised)</sup> from my father. ~~Also,~~ <sup>Although</sup> he inherited ~~property,~~ <sup>(some)</sup> like my father.

B: He was economically better off than your family, then?

P: Yeah, but you see, ~~his mother was my father's mother too.~~ <sup>this uncle and his mother were his mother's, they had the same mother</sup> But you see my father's father died when ~~my father~~ <sup>(and)</sup> was small. He went ~~to his grandmother,~~ <sup>live with</sup> ~~and the grandmother was a~~ <sup>and my uncle was my born after then when my father's mother remarried,</sup> ~~very~~ <sup>very</sup> white person. My father's mother looked ~~white.~~ <sup>white.</sup> She didn't even get

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sunburned. She was that kind. I'm almost sure she didn't have Chinese blood, so her white skin must have come from some Spanish blood in her family.  
L: Did she have Chinese blood in her? Your father's mother?

P: No.

C: ~~the white the~~  
Did it come from Spanish?

P: Yeah. Just white, <sup>she was</sup> Very white, And tall. And I found out that <sup>(also)</sup> my father's father <sup>(too, although)</sup> was a tall man, I never saw him, <sup>SO I</sup> though, <sup>I</sup> how had no idea <sup>I</sup> what he looked like.

~~He was like a Vera Cruz, right?~~

P: Yeah. But my grandmother, I stayed with her, <sup>(my grandmother)</sup> too. She took <sup>(me)</sup> me when I was small. So, my character was built around <sup>(the two)</sup> them. I resist authority and <sup>(at times)</sup> it is my handicap here in the Union.

~~(And it <sup>(all)</sup> comes from that <sup>(my)</sup> background in the Philippines)~~

P: Yeah. Because I hate authority, And then I revolt, I fight the big ones. That is my problem with Ceasar and Dolores.

C: Do you think that is your <sup>(personal)</sup> trait or maybe a Filipino trait?

P: No, because then not all of us are like that.

C: Let's talk about your father.

P: You see my father, he also kind of looked half and half himself, see, and so you see, in the Philippines, you know, they look at these people and think that some of them are kind of special or something, because of their lighter skin, but then we didn't belong to the rich ones, to the rich families. We got something, We got some land.

C: How did you get your land?

P: I don't know, <sup>(my father)</sup> they inherited their land, I think, from my fathers family, but it wasn't much, it was small, you know. But I know we got more than the others because I heard the people talking.



Q: We got ~~at~~ more than the other people around us.

L: What did your father do?

P: He was nothing, he <sup>didn't do much of</sup> ~~not doing~~ anything.

L: ~~Was he a farmer.~~

Q: Will, you see, he was kind of sickly, so he could not work on the land ~~so some~~ other people would work on our land, growing rice or anything that they could grow. He'd collect some rent, but it was just a little small operation, you know, he was not really a farmer owner. But it was enough to feed ~~us~~ us, we got enough to eat on. and then later on, finally, I went to school, ~~and so on,~~ <sup>but</sup> and my family was getting very little <sup>money my father</sup> so he began to sell the land, ~~and so~~ <sup>while</sup> I was going to school, ~~but I was not going to school like I live hear and go to Belano, No? I went far away, see?~~

Q: ~~How did you go? Did you walk?~~  
have

P: No, No I'd stay there. From one Province I'd go to, ~~Belano~~ <sup>when we lived in</sup> Pangasinan I'd have to go to <sup>Ugapan</sup> ~~Belano~~, it's <sup>maybe</sup> ~~50 or 60~~ 50 or 60 kilometers away. and then, when, I was in Bigan, <sup>also</sup> you see that is another province, and I had to stay there <sup>in</sup> Vigan, ~~Llocos, Sur,~~

L: ~~Where you born Philip and when?~~

P: ~~On that day,~~ I was born on Dec. 25th, 1904, ~~in the town of Lapog,~~ <sup>in the</sup> province of Ilocos Sur.

out  
typing

It had a small port where small boats carried migrant workers to Cagayan and Pangasinan for rice harvest and brought them back with their shares as wages at the end of the season. The place was the center of <sup>activities</sup> ~~the town of~~ of simple folks. Residents met ~~to~~ others with their carts pulled by carabaos or oxens from nearby villages ~~and~~ and towns, But there ~~was~~ were few things to sell as poor people didn't have much money to buy, either. In the barrio, families owned small pieces of land in contrast with the big land ~~and~~ <sup>who</sup> ~~holdings~~ of the landlords. My father inherited his land, ~~had~~ <sup>(2)</sup>

We got more than the other people would us.

~~more than ~~xxxx~~ most of these people.~~ <sup>little</sup> But unfortunately he was <sup>always</sup> sick <sup>(1)</sup>  
~~Since when I couldn't remember~~ <sup>before</sup> and gradually parts of the property  
 were ~~xxxxxx~~ mortgaged and sold ~~it~~ out at a piece at a time until  
 all of it was gone. I lived here except for a few pre-school months  
 spent with my grandmother, my father's mother, in a barrio in another  
 town called Santo Domingo, until I was in the fifth grade when my  
 family migrated to Pangasinan."

C: Tell us more about Lapog or Saoang.

P: There was just a few people there. I don't even know how many.  
 You see the people in small towns like this, well, sometimes, even  
 second cousins marry each other. That's why my father ~~is~~ and my  
 mother (there's an interrelationship between)

P: People fish, and there are farms also. Saoang is by the beach.

Our house was ~~xxxxxxx~~ away from the beach. You could not see the  
 beach from the house because there were a lot of trees.

I lived there until we went to Pangasinan--I was about 14 or 15 years  
 old. I grew up mostly in that place.

P: I was the oldest in the family. I got only one <sup>other</sup> brother and one  
 sister. But there were brothers that died. I think there were four  
~~xxxx~~ brothers who died young. We got a cousin who was adopted into  
 the family. She was my mother's sister's ~~xxxx~~ daughter. And when  
 she was still a baby, the mother died, and so my mother took her,  
 but the child died, too. So Leonor, my sister, was the only girl.  
 The youngest one, Martin <sup>my brother is</sup> who is a lawyer now, is the youngest one.

I think my brothers died from malnutrition. The kids were skinny.  
 They got sick and died. They were not getting the right food. My  
 mother, ~~she~~ didn't know, and we got no doctors, we got no dietician,  
~~they~~ were just simple people -- they were lucky if they could write  
 their names <sup>AA</sup>. My father actually could write a little bit although

he never went to school. Somebody taught him. My mother, she could not write, but she could read a little bit. If it was printed, she could read it, but if you write longhand, she could not read it.

My mother tried to teach me about dialects--Ilocano--and she tried to tell me how to pronounce the syllable--put two together, or three together--I don't know how she learned that for she never went to school. But she learned by herself how to pronounce words."

L: What was your father's position in the community?

P: Nothing significant. My father was not ambitious. They respected him but he was not able, because he didn't have the education, a little education would have made a big difference for him. When you are an important person there, somebody writes a letter, and here he couldn't read it, you know, brings it to you and you're suppose to look at it. Or he's got some problems and you're suppose to know something about it."

he got tricked as far as business dealings were  
C: Do you think ~~concerned~~ and/or rent because he didn't have any education?

~~He~~ "I was the one who finally sold the property. It was kind of unusual because I was a kid. I got an uncle also who was a cousin to my father. When we were finalizing the sales, I went there to get him, and they were kind of unwilling to write the contract that I would sign because I was a ~~minor~~ minor. I was very young. I think I was ~~first~~ <sup>third</sup> year in high ~~school~~ school. They ~~said~~ said, "Suppose ~~your~~ your father would raise hell when the property is sold!" They didn't know what to do because they knew me since I was a kid and ~~they thought~~ <sup>they thought</sup> they thought ~~that~~ I was a nice kid, ~~that~~ that I was not lying or anything. So they did it."

L: What was your mother like?

P: "I look more like my mother. My face resembles my father but my features are from my mother. My mother was born in Saoang and was



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L: So what did you <sup>do</sup> for medicine in those days.

P: " We were depending on this quack doctor. There was no real doctor. I think if he was <sup>here in Belano</sup> ~~in Belano~~ <sup>would be</sup> ~~my~~ father <sup>if</sup> O.K. They couldn't <sup>have</sup> given <sup>him</sup> some kind of blood transfusion ~~and~~ then he would get ~~stronger~~ stronger, see, but they just gave him herbs, this medicine man they don't know what the hell they are doing, but see people, two people like <sup>my parents</sup> ~~these~~ are superstitious too, they do a lot of things that you can't believe in, like now, I don't believe what they were doing, but at that time I didn't know, you know, <sup>kind of</sup> ~~so~~ that's the ~~these are the~~ parents I got, simple-superstitious people.

C: What traits do you see you got from your mother and ~~which~~ which ones from your father? (1)

P: Oh, I got a lot of patience to you know, from my mother and some times I am more like my father, I take a lot then I blow off <sup>blow off</sup> the steam <sup>see</sup> you know and that's not good <sup>because I sometimes</sup> ~~you~~ surprise everybody, cause they say that to me here in the union you know, cause I am so nice fellow and then here I explode, that's my weakness.

L: Is there <sup>any</sup> ~~thing~~ thing you can remember from your grandparents ~~on your~~ mothers side?

P: <sup>Now</sup> ~~My mother~~, see my mother, her mother also died, she didn't even know how she looked. <sup>Remember,</sup> ~~see~~ my fathers father ~~did~~ died and he didn't even know how he looked. So my mother ~~didn't~~ didn't even know how her mother looked, <sup>but see</sup> I ~~see~~ the old guy, <sup>her father,</sup> though, ~~he~~ just a common person. I think he was illterate too, he lived in the same town and say him alot. He had a lot of patience too, He was like my mother too. "

L: Did you have a close family, did people always get together.

P: " Oh yea, They stick together, <sup>about</sup> see that's one thing, you know, the people there, if <sup>they weren't</sup> ~~wasn't~~ helping <sup>they were</sup> ~~things~~ very much critized, you know <sup>there is</sup> ~~he~~ <sup>bit</sup> ~~got~~ that pressure, within that little community, see (2) ~~so~~ he got to do a little some thing to relieve that pressure and then

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~~When~~ when he need somebody then they tell him, you know, see that's what you should remember, when you are well you don't, you know, you don't need us, you don't even help us, even if we need you, now look how you are left, you can't even help yourself, you know, so when he gets well <sup>see</sup> so he remember that, some kind of, oh well, yea, I remember, this and that, this and that and that, when he gets well he does the ~~same~~ <sup>same</sup> things, he forgets, ~~but~~ <sup>he</sup> I know him too, he still a part of the family (you know) just ~~call him out~~ <sup>call him out</sup> once in a while

C: Where there people who were not actual members of your family but were close friends, almost part of the family.

P: Oh let me see now, your ~~talk~~ <sup>talk</sup> about an important kind of close friend, oh ya, there were some people like that, I got a neighbor you know, we were not related to her, but ah, she use to come and ah talk until late at night and then she goes home, sometimes she sleeps there you know, ya remember there sometimes she sleep there, she don't want to go home, and the house, she got a big house, just next to our ~~house~~ <sup>house and</sup>, ~~she~~ she won't go home, she want to sleep there, and she'd talk to my mother and father, both of them, ~~and~~ <sup>and</sup> she was older, she was old than my father and my mother, they call her ~~isla~~ <sup>(you)</sup>, she had children and you know what, she got the neighbors that are related, you know, but she was closer to us, and and then the son got to get married, the older son, no, the second to the oldest, I think, that one, she didn't know how to pray, and they are catholics you see, so my, my mother <sup>got to</sup> trained her, I mean train him, ah you know taught him how to pray before he get married, he got to learn that you see. I have seen people like those, like our neighbor, see, my mother is like the relatives, they talk nice about her. And even the people you know, just friends, people who know her, they like my mother, but she's not ~~that~~ <sup>that</sup> one who goes around gossip, <sup>gossip-gossip</sup> and my father

didn't want to gossip either, see, cause they always told me that gossip will cause a lot of trouble, and then my father ~~said~~ said ah, well, your mother how does she look, she might be ugly or, you know, and then he said, she's a human being like you, now you respect ~~him~~, <sup>her, give her the respect</sup> if you show the respect then he will also respect you. And my mother is always talking about that and she wants me to behave and please don't do that, this and that, God doesn't ~~want~~ that, and this and that, and ofcourse that made me very inquisitive about ~~what~~ what she was taking ~~about~~ about and then I was kind of deeply religious too myself, and another thing was I didn't know what to believe, you see, so a, I wanted something to believe in but I didn't know and then I couldn't believe something that I couldn't understand. So I was a catholic but I went to the protestant churches, see, in the Philippines.

L: Was it the Eglisia Y Christo?

P: No its a Portestant, I don't know, I have been going to the a, I don't know the first one I went to, but then my mother heard about it and was disturbed, you know, then there was another one, see, I was a little boy at the time, I was in the intermediate school, and then when I went to high school my mother was not there, so I been going around, I went to the Methodist church, I went to the Christian church In Bigan,

C: You were always confused by the Catholic Church, like it ~~wasn't~~ <sup>wasn't</sup> answer <sup>ing</sup> the questions you had, their answers didn't make sense, so you would go to one church to find some answers to how you felt?

B: Ya, see I want to find out, you know, what they were doing and see, how come there are two, you got a catholic and you got a protestant, ofcourse I learned that when I read a little bit in history, I found out that Martin Luther revolted and thats why there were protestants but then I didn't know that, before, and then I found out that when

they say God, there is no distinction, you know, there were many Catholics in the Protestant, the only difference is the way they celebrate the mass, and how they do it in the Protestant Church, you know, the rituals, that all, as far as the, about Jesus and all that thing, the same,

L: So what did your parents do when they found out that you were ah? went inot a protestant church?

P: They did not say anything but I heard somebody told me, no, they didnt say anything to me, see, they always trusted me, I was the oldest, and they didn't say anything. Somebody told me that my mother was kind of ~~disturbed~~ disturbed because she heard I was going to the Protestant churches.

C: Did you have a strong personality when you were young?

P: Ya, I was sort of the strongest person in the house, see, when I grown up, my father listen to me, and before he use to whip me, when I was little, and what I say will go, ~~when~~ when I was in high school, even before I went to high school, if I say something, if I give an opinion, my father listens, it's not like the others, "You are still young, you don't know, ", no, my father was not like this kind. When I talk, he listen. And my mother too. But they still kind of give me some advice, like my mother say, they doubt some way, like for instance I say I want to go ~~xxx~~ to the United States and my mother said, " You don't know anybody ~~there~~ there," and she was right, you know, and I said, "The Americans are good", and she said, "Ya, but you know, they don't know you, " and then my father said, he was kind of philosophical, saidah, "Well son, you go, you go, but somebody dies, here, he means, him, my mother, my sister and my brother, he said, don't be so sorry you ~~know~~ know, cause everybody well die,". I think he was talking about himself. So he was telling me if I go to the United States don't worry about being,  
exactly ~~he~~ he didn't say that but that's what he meant.



and then he said ah, " Be careful, do what you think is right".

L: When you were going to all these churches were you still checking out the catholic church or were you just abandonoing that?

P: I just went to the Protestant and watch the people, and listen to the preachers and what the people were saying, and this and that I knew what they were doing in the catholic church.

L: So there was never any discussion between you and your parents about religion. They just let you do what you ~~wanted~~ <sup>wanted</sup> to do?

P: Ya.

C: A lot of young catholics, particularly in the Philippines are very devoted to the church, I get the feeling from ~~what~~ <sup>amazed by it, it's been very powerful & big</sup> you are ~~saying~~ that you took it for what it is but you didn't let it ~~over~~ <sup>over</sup>whelm you.

P: I got in trouble too, because of my convictions, like ah, see when I was in Spokane Washington, I went to Gonzaga University, I graduated from high school there, it's a Jesuit school, and then I ran into some kind of arguements with some people, from the church because I rejected an idea that nobody knows, when they say God, they don't know what they mean, and you see that kind of bothers me, it bothers the Filipinos too, because I was talking like that, then even the old guys, they said, well, when you are not sick, you don't say like that, but you wait when you get sick, then you hope for God, but you see, that's not the point, when you ~~pull~~ pull from something stronger or bigger, or more superior, you know, it's due to ~~your~~ <sup>your</sup> weakness, to your inability to understand, comprehend, you know, what the world is all about, what life <sup>is</sup> if all about, and you are helpless, helpless because <sup>ause</sup> you are really looking for something for help you see, well that does mean that you understadd, because you see what puzzles me really, is that when we try do do, as human beings, it's contrary to what the animals have been doing, <sup>but we,</sup> because

see now we try to inject morality, you know, in which we say that killing is no good and this and that, and ah, we should be together and this and that, and I believe in that too, trouble is, sometimes doesn't work, you know, you see, it doesn't work, because the needs, the supply, at the present time, in location is not sufficient to satisfy the needs, of the people around, that's why they fight, you satisfy those needs and you see that there is no war, that's were all these struggles are about, to survive.

L: During this period in High school when you were questioned the Catholic doctrines or the Catholic religion, how did this effect you brother and sister?

E: Oh, They didn't know, they were kids, when I came to the United States my sister was only 5 or 6, and my brother was only 3-4. They were kids, you see, that's why I was able to support them cause I was very much older.

P: I was born in 1904 and came to the U.S. in 1926, I came to the U.S. when I was 20, I was not able to vote. I was really a different generation from my brother and sister.

L: Do you remember the year that your father was born?

P: No. But my father was 41 or 42 when he died. He was very young. My Parents married very young. See I was the first child, and my mother was, I think she was only 16, very young, I was like a single child, maybe that's why I was sort of dominate, you see the others who followed me died, you remember what I told you, three of them died, and the last one who died was after leonor, but before Martin. you know, the lawyer now, see they died, that's why, and these are almost the last ones, you know come in,

C: Do you think your parents treated you with more respect because you were the only child and the others had died?

P: Ya, well I was a sacared too, becasue my mother told me that she loves me more than my sidter and my brother, and she should not have said that, because it's not so good you know, I mean my little sister and brother, Martin and Leonor, the ones who lived,

tape  
TAPE #2 APRIL 9, 1976 (cont)

my mother said that, "of course I have your bnother and your sister here, but," she said, " I love you more than your sister and your broother." I did not say anything because it scaredme, you know. Not that I was so afraid of it but I was afraid that they, my brother and sister, might find that out someday.

I don't know why she said that. For the last three years that I was in the Philippines I was not with her very much. I was going to school, high school, where the school was very far. ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ It's not like now where you got schools in the town where you live. ~~xxxx~~ I boarded with a family who lived in the town where the high school was. My grandmother took care of me when I was in first year (highschool?) in Lingayen. That was for one year. Of course I was use to my grandmother because she ~~was~~ the one who took care of me when I was very young.

My grandmother was a very affectionate old lady. She loved me very much. ~~She~~ I don't know excatly how long I stayed with her when I was young:

L: Why did you live with her at all, when you were young?

P: You see, my father was her first son. And my father lost his father when he was young, you see. And so my grandmother married the second time. So ~~xxx~~ she had to live in another town with her second husband. And so, to~~x~~ take my father's place, she wanted me.. So I went there. It was hard for my mother too. And my father, he wanted me with them, too, but it was ~~xxxxxx~~ all right with him because it was his mother who wanted me, you see. I can't remember how long how I stayed with my grandmother. She took me when I was

very young. I can't check ~~that~~ out now bec ause they are all dead.

L: Did you feel that this experience was the reason for your independence from you parents when you returned to them?

P: Yes, I kind of felt that. Because you see I learned that the grandfather that I called grandfather was not really my grandfather. When he wouldn't let me go out to play with some of the kids, one time, why, he whipped me. That was because when he turned around, I ran outside to play, and when he saw me, he called me back, and then he whipped me. You know how kids are, but I never got that. At that time, you see, the feeling thatwhen I learned that he was not my real grand<sup>on</sup>father, then there was a feeling of discrimination or mistreatment ~~from~~his part. ~~Probably~~ the old guy didn't mean that because my father was not saying anything bad about him. Maybe

he wanted to discipline me. But my grandmother, she never whipped me. And my mother, too. Never. The feelings I got from living ~~my~~ with my grandmother was that the unit, ~~the~~ <sup>own</sup> family unit was very strong. And then I found that with my family. And so when my grandmother took me, see, my father was her son, see, still kind of a tradition, it goes along with the family life in the Philippines. And that one I ~~xxxx~~ value very much, <sup>or who</sup> What I observed there in the Philippines was that no matter what you choose, to join the family, everyone else in the family accepts it as part of the family. (Take for example you and Lilia, see. Because Lilia chose you, well, you are a part of me, because Lilia is my sister, and I take you for what you are, and your color don't make any damn difference to me. I like you because Lilia got you, you see. Lilia is my sister, see? And anybody that will hurt you, I don't like it. That's the ~~way we are~~ <sup>way we are</sup>.) And such feelings are very strong in my <sup>own</sup> family. Even if we have differences in opinions, like <sup>when</sup> my family got problems in poverty, I find out that my father was quarreling with one of the uncles, because they got their properties alongside each other.

C: This importance of being a part of the family and taken cared of ~~this~~ one doesn't have to be a blood relative, it can be anybody who is considered a part of the family, and ~~that~~ the family unit gets pretty extended, doesn't it?

P: Yeah. Sometimes, like you, for instance. You become the more responsible person. You already belong to the family. You feel that obligation, that responsibility that, for example, when I'm not knowing what's good for me or what's good for my family, or my sister or something like that, then you are obligated, you ~~have~~ <sup>got</sup> that sense of responsibility to help out, not only that you protect Lilia, but that you gotta protect me too.

I still use this trait even today in my union work. That's why I don't like ~~it when it hear~~ <sup>it</sup> somebody talking against somebody when he isn't suppose to be saying it. It's kind of a double-cross. Yes, I think it's one of the better traits I have brought from the Philippines to this country. Helpfulness, loyalty, understanding. See, your color don't mean anything to me, its your relationship with my sister is more important, and my family, because you see when you take her, ~~xxxxxxx~~ as she is my sister, you are my brother, see my relationship with her is like with you. It's sort of a direct extension of relationships, its a very good trait.

L: What is the name of your Grandmother?

P: Angela, but I called her Lola, and I called her second husband Lolo. In Illocano there are different ways to address your lparents, like Tatang, nanang, that's father and mother, but then I found out that my sister and my brother, when I went home from the school, they call my mother a different name, Enang, I understood that too, but it was diff<sup>er</sup>ent from what I called my mother, and they were suppose to call my mother the same way, and then my mother, when I heard them calling her Enang, my mother look at me and she laugh, she laugh and laughed and she looked at me and said, "I don't know why they call me like that". They got it from our cousins, my father got a cousin and that one, that cousin, she was raised by her grandmother too, and she was a mestiza also, she like my father see, and they got two girls, and they called her Enang, so they hear these kids calling their mother Enang and they followed. But they called my father Tatang (laugh)

Then I found out that my neices, like my brother Martin, called my father Papa, and my mother Mama, Goddamn kids. (laugh) Then we were suppose to come from the same family but there were different influences. Tatang and Nanang are Illocano but then ; Papang and Mamang are the same too, they use it too. But those people who seem to use those terms belong to a higher family, they got status. You see it has to do with how old the kids are, their generation, the oldest ones will call their mother and father Tatang and Nanang, but the small ones will call them Mamang and Papang, like mommy and daddy, They pick these things up in scholl or from their friends or cousins.

L: Do you know how your parents met?

P: I don't know, they met though in Sawang, they lived very close together, they probably got married just after the American occupation since I was born in 1904.

C: Tell us about the fighting in your area when you were young, guerillas, bandits, American soldiers?

P: What I heard from my mother and the old folks, they were talking about the kAmericans, they were talking about them. And there were some who were good, some who were no good, will thats the way it is any place you, the same way, like for instance, when my mother was a small kid they were hiding, shee was just a little girl, they were behind a big rock, I knew the big rock she was referring too becuae

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I had been there. And they could tell when the soldiers were gone because they listen for the shots of the guns, and they won't get out from there until the soldiers are gone. Then my father, using some kind of psychology, he felt that he was a young fellow and he got nothing to hide, so he was not afraid to just be natural, the soldiers were coming. There was another cousin who was raised by his grandmother also, you see there were ~~two~~ <sup>three</sup> of them, Aliona, Joseph, Agiano, and this guy Joseph look like a white guy too, cause I've heard about these guys, and Aliona, I saw her. And then when he met with the soldiers they took him and put him in jail for six months (Laugh), he said psychology didn't work. He was thinking that since he wasn't guilty he didn't have to hide, so he was guilty anyway, I guess just for being there.

L: What was your mother's name.

P: Maria. Her maiden name was Billamin, that name in the place where I live there not so many, I heard that there are a lot in the south in the Visayas.

About my father when he got arrested, you know he learned that song, Row, Row, Row your boat, he learned that from the American soldiers when he was in Jail, as a captive, and he talked about the Negroes. and he said, those Black people, you know, ~~Black~~ <sup>fat</sup> like hell, they big and fat, and you know how Filipinos is, they are not so big. I think he was talking about these big husky Negroes, actually Filipinos will sometimes say fat when they just mean large, they are so small sometimes themselves. My father never told me where they took him, he didn't know, he was just in jail for six months, he was just a kid then. He was big enough to carry a gun so they took him. But he didn't have a gun, so he thought he was not guilty. My auntie and my grandmother were ~~am~~ laughing about this because instead of running away to hide he walked out and met them, and his cousin was trying to get him away from there, but because he couldn't get him away then his cousin ran.

L: What was the general impression of the American people then.

P: It was mixed. ~~xxxxxx~~ You know the reason the feelings were mixed because some of the Americans were kind of <sup>(fat)</sup> dirty also, and they were kind of running around to catch the girls, you see it goes against the moral principals of the Filipinos, because if the girl wants you its O.K., but if you go around and kiss them, then they don't want that because it looks like you are forcing. But then

for the most part they were good. After the war, not during the war. They were good then because they were being compared with the Spaniards. See when you say good you got to have some kind of a negative example to make it good. Good compared to what. So the standard was the Spaniard, and the Spaniard was no good to the Filipinos, but the Americans were better, especially when they built the schools and the begin to put up some roads., <sup>but this and that and</sup> then they begin to put the hospitals, then what did the Spaniards do, nothing, they use to say that if you going to meet a Spaniard you got to fall down on your knees because if you don't the driver will be able to wip you if you don't. When the Spaniard pass by you better get ~~dd~~ down, that's what they were saying. My grandmother was saying this and then my grandmother was white also, and I couldn't understand why she was doing that, treated that way, when she even looked white.

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I: Were there alot of big Spanish land owners in you area?

P: There were, but I was not will aquinted with them, I know some ~~F~~ Filipinos there, their name was Guerro, they own a big track of land there, kind of a forest, but see, they are Mestizo, they look more whate than Filipinos, and then also some from Bigan, you could see the complexion, these are the guys that own land, and I think way back on my grandmothers side, ; I think that they must have owned land, but you see they owned land then, but then they divided so many children, and still my father got more land than most of them didax.

I: Did your parents encourage you to go to school?

P: See, it's kind of funny, I told you that my father was sickly, so he felt that I could watch or take care of the caraboas, cause we got some caraboas, but then I missed a year of school because my father won't let me go and the others my age have gone to school one year already. My age had come up to go to school but he won't let me go. And then my mother didn't know any better either but she was kind of sympathtic with meax, but she knew also the responcebilitites, that my father couldn't take care of, Then sometimes I would be talking to the children of my age, asking them what they were doing so they tell me. So the next year I was kind of wondering, I was waiting for them to tell me to go to school, but they wouldn't, and I told them that I wanted to go to school, but they said, "Ya, well, what about the caraboas" <sup>uv</sup> So, because they said that to me

I had to still look after them caraboea, I was small. My caraboas were tied up, but you got hot weather, and if it's too hot the caraboa will suffer there, so you must bring him to the shade during ~~the~~ noon time. However, I decided to go to school, and I went and I didn't tell my parents <sup>(Luis!)</sup>. I got some relatives, my fathers cousins, and then they drop by and talk and laugh, and then my parents were asking about school, then they told ~~them~~ 'em that I was there, and my mother was laughing and my father was laughing. I just went. Then when I was in grade four, my mother didn't want me to go again. So I wrote a letter to my teacher, don't drop me out see because I don't want to quit school. My teacher was a friend of my Uncle, kind of a mestizo to that guy and maybe that's why they ewere ~~friends~~ very good friends too, so he came around and talked to my father, and told him that I should go to school, my father was kind of ashamed, he respected the uncle, so he let me go again. My teacher would ask me what I was doing, ~~and talking my father~~ ~~I should go to school~~ and that I should go to school, but my father said no, until my uncle went to talk to him, Then after that my father said, "Well, son, you want to go to school, well, get serious, and don't stop". Then he took the opposite view; <sup>Luch</sup> I was that kind of a guy that I don't joke, I was very serious, and I listen to him and when he ask me kind of something I answer him in a very serious way. So, I say "Ya, I want to to go to school He ~~is~~ had to take care of the caraboas but when I don't go to school I take care of them. And when I got into the fifth grade he didn't want me ~~to~~ stop.

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But then when I was in the fifth grade, in Pangasinan, then I have stop again because I blame my uncle, I was there and he didn't know very much what to do. While the school was goind on I transferred but I had my transcript back where I came from, but my uncle did not help me, he thought that I was still young, he crazy you know, he doesn't make sense, so I lost one year again, so I repeated a year, when I went backk I was still in the fifth grade. Then I passed every year, ~~and~~ and when I went to Linguyan for one year and Bigan, and my class mates before, they were no father than I was, ;some of them were still in the same class and some of them were even behind.

But I developed a serious way of considering things ~~and~~ and so I



began to really think, seriously, because I wanted to go to school and I know that I didn't have the means, and the thing that I was doing was that I took up the normal school, in the high school in the Philippines you got the normal and the generals course. When you are taking the generals you are suppose to prepare for a longer course, like being a doctor, or an accountant or a lawyer. When you tke the normal course you are preparing to teach. And see in the Philippines they look up to the government for employment, it's not like here where you have so many jobs, created by privated businesses we didn't have those, but its for sure that if you are not do dumb you can pass and then I can teach. So, I was doing it for security it's not that I like to teach, I don't think it would bother me but what I wanted was to get ahead, but I didn't have the means, so, my family still has a piece of property, then I sold it, I used that money to come to the United Staes, but it was not even enough and I found a little bit more.

C: Tell us about any friends other than family that you knew:

P: The only that I got was somehow related to me, but we were about the same age, he was a little bit older, but he could not stay very long because his family went to Cagayan, a northern province, so we got separted you see, his name was Juan Billamin, he was a cousin to my mother, Then later on we wnet to Pagansinan, and I got a lot of friends, you see I that kind of a person, that I make friends almost instatnly, when I start talking, you know I can get in, ~~who~~ Well, they liked me all right but the trouble was when we were going to school they could not pass, and I'd keep passing, so I left them. So I develpoed other friends, but not for long because I had been going from one place to the other. In the Philippines because of the life lots of kids wouldl just go for a sort time and then drop out.

I'm talking about my best friends, so, again I learned something tht even if you have very good friends you know, when you are not equlally, mentally gifted, or something, you kind of separate, very soon, you know something he doesn't know, and then when you are tlaking ~~to people who~~ <sup>he</sup> will ~~be~~ <sup>be</sup> just listening, and then in the next year ~~you~~ <sup>he</sup> will be in the one grade and you'll be higher,.

C: How do you feel about this whole thing, is that just the way it always is, that people who arent equal get separated in a competitive society.

P: Ya, they get separated, because you see the poor guy looks for

somebody who goin to sti k to him, and somebody who ~~is~~ is smarter can not stay long,with him, because.

C: Is that a sign or semtem of a competitive society?

P: The need,your line of interests, I think you should be interested in some line too, to maintain that relationship. I had been always going with a guy, he could not pass, and I left him and when I went to high school he is still in the sixth grade. You just can't keep a friendship. and then the o~~the~~<sup>thers</sup> they were not so close, but we were friends. Then there was another one, who was a very nice person, very loyal to me, he also was not so smart, but he was good, but the trouble was he could not make it and then I left, and I came to the United states. Nobody went through several years of school with me, because I was changing schools and I kept passing. I would have to make new friends every yearf

You see I'm taking about the grade school, they could not pass, and I left them there, and then I went to high school.

School was four years but in the Philippines I went through the third year. In high school I had friends who were with me for a couple ofkyears, but then again I met new friends in the first year when I had to transfer again. So my good friends, my close friends we did not stay together, because I went to ~~xxxx~~ other places.

C: Why were you transferring schools all the time?

P: It was out of convience, you must not forget that almost everything we got was almost gone. and the property that I was getting some expences from was in Illocos Sur, so I went to Illocoa Sur, you know, because the money that they would give, for theat little property was left they could not pay it all, so they kind of risked it, I didn't understnad the risk before, and as I needed the money now they would give me some, see, a little amount until they paid it all. I was ~~just~~ just luckly to be able to go that far.

L: Did you handle the money of the family?

P: Ya, it was me, my parents took care of themselves, because my grandmother got land there, in Pangansinan, after we moved there,

L: When you moved to Pangansinan was all your land in Salong was already sold?

P: Not yet, so I was the one who really terminated the sale. So when I made some friends in the first year then I have to leave them because I have to go to Bigan, another province,and the reason why I went over there, well I didn't go there in the first place, cause

my mother didn't want me to go, she wanted me to go to Lingayan, the capitol of Pangansinan, because it was closer for her, to see ~~you~~me, and then when I went to Bigan the second year, it was more convinient because I didn't have the money in my pocket, but to completely sale a small property for my schooling but I just a little by little. Then I got my auntie there., my mothers sister, ho was kind of helping me a little bit, but she was also very poor, so she could not do very much, So that'smy situation I got in.

L: What kind of expenses did you have for school?

P: Well, this is a public school, but you have to buy your books, you got to have something to eat, your clothes, see, it's kind of funny over there, its a poor country but then it is expensive just to go to school, they curse themselves, thats why its very hard for poor people, it's alright with the rich ones, cause they got the money but the poor ones they can not catch up. And thats very imbarassing for them, its not like here, even here in the United States when they come in, people from college, you know, they are not like that, they got ties and nice hair cut, they look like people who are working in the bank, young professional types, but now you get a professor, you won't know if he is teaching or not, be-~~ca~~ cause he is dressed up like the students, ~~and~~ and the students are dressed up like the farmworkers, so what the hell you know, and sometimes the guys got his doctorate, you don't know, and its good for the poor people. For Studnets. Cuase they don't need to wear neckties and this and that, and have clean suits all the time which cost money~~x~~, now the middle class people its all reight.

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I'm telling you.

P: The present generation is very revølutionary, Because they don't want to conform with the status quo. And see, you know sometimes you don't get a haircut, you wear a beard and this and that, you think you're not, you know, it looks like it's kind of an innocent thing. But really, inside, behind that, is a revolutionary spirit. The poeple who are doing it, some-  
times, they <sup>also</sup> just imitate, like the growers, you know, the gorwers' sons, they grow beards like that. They do sometimes. But they are vdry conservative. They're the people that don't think. People that kind of copy.

*26-30* I have been here for fifty years. And I know (the attitude towards clothes has changed.), I know the changes. I've been in this country for fifty years.

C: Let's backtrack and cover the ~~different~~ time when you were still back at the Philippines. Starting with when you started going to school, which you started to tell us about. You said that it was your decision alone to go to school, that it was a choice between taking care of the carabao or going to school.

P: That's right. You see I didn't even tell them because I knew they didn't want me to go to school. Because when I asked them, my mother, she didn't say nothing. Oh my mother was saying, "Let him go," you know, to my father. But my father said: "You go to school or not, you'll leave anyway," you see. That's what he thought. He took as examples this animals. They even ~~xxx~~ live and they can't figure out as a human being does. So *47-48* if they can live, you can live too (without education), that's the way he thought. He didn't think education was too important. There was no reason for him to think so. He was uneducated himself.

L: What other factors motivated you to go to school other than the fact that your friends went?

P: Why did I want to go to school? Well, you see, I got some ideas about people that I saw. Before I went to school, I saw some people who seemed to be educated, you see. They were respected. Some teachers in the community, and some lawyers. But <sup>a little</sup> it was seldom that I saw lawyers. I got the idea that if I got ~~some~~ education, ~~it will be better for me.~~ ~~xxxxxxxxxxxx~~ Meah, I had that idea.

E: You were very young, then, when you had this idea?

P: Yeah, because you see, nobody was guiding me. See I don't have anybody educated in my family. And my uncle was far away, you see.

L: You must have been 8 years old when you were thinking about this, right? (When)

P: Right. You'll be surprised. My father was talking about real estate, and I could not believe . . . he'd say, well, my property is probably from here to here, ~~xxxxx~~ from there to there, you see, and I'd just look around. He said to me when you got property, you're gonna have problems. But when you got no problems, you got no problems, but you also got nothing, you see. Well, it's true. When you got property, you <sup>got</sup> ~~have~~ something to protect, and tho

you know, and those are ~~xxx~~ problems.

C: When you said you looked around when your father was telling you that his property was from here to here and from there to there, what were you feeling about ~~his~~ this?

P: Kind of impressed me. But even if he didn't tell me, I knew. The fence was there. But I didn't know where his other properties started and where they ended. And I learned this from him. But ~~I~~ see, property was really getting into my head then. Because people who got property were rich.

C: Did you think then that education would get you more property?

P: Yeah. I got that ~~xxxxxxx~~ <sup>into my head too.</sup> ~~xxxxxxx~~ the general ~~impression~~ <sup>idea</sup> that I got was this, that you got to figure out yourself how to get property for you, for yourself, too, you see. Like the others, you know. Now if you're gonna work hard, \_\_\_\_\_ for yourself ~~xx~~ or something like that. I got that kind of feeling. Or even if I didn't know what it was all about. But I got that general sense. Because I heard about this rich people, and then their families, they got lawyers, and they got this and ~~they~~ that. And they were educated, you see. So somebody who was educated must be better off. I got that general sense. Otherwise I didn't know what education could do.

C: What was your first school? Where was it?

P: That was in the same place in the barrio. In Saoang. Until the fourth grade. My first teacher was a goddamn hot temper. Oh he ~~xxx~~ <sup>beat</sup> a lot of guys. He beat me once. Because I ~~didn't know~~ was in ~~some~~ trouble with some guys, I think. And he made me stand out there and then, he beat me here, right here (pointing to thigh of right leg). With a stick. It was kind of disciplinary thing. And he was blaming me. But ~~the~~ the other guy was free. Then he tried to kind of leave me there and the school was over and he go home and left me there, you know. (Laughs ~~heartily~~ heartily). I was too small and I didn't know, you see. If I were older, I ~~wouldn't~~ didn't give a shit if he left me there or not. But then I didn't want to be left along there by myself either. So I started crying, and he let me go. But the way he was the beating the other guys, it was because they didn't know the lessons. And even when things were repeated, they, you know how it was. And it was in English and the kids, they were not born to speak English. First grade, and they're suppose to ~~see~~

Speak English.

C: Did you study a lot at home?

P: Well, somewhat, yeah.

L: How did you feel about learning English? Did you like it?

P: It was okay. I didn't have much problem. ~~People~~ <sup>That all</sup> depends upon the feeling of the people towards the language, you see.

Now, English was popular then. Everybody educated was in English except the old ones, you know. And you don't have much respect for the old ones because they didn't do anything, you see. And the Americans did something, like ~~producing~~ <sup>introducing</sup> public schools, and put some roads, hospitals, and something like that, you know, so I think that English is better. Your evaluation was like that, you see. If there is nothing good attached to it, then it's no good. So I didn't have any problems with the language.

C: Were there other teachers you remember from that first school?

P: No. They could not punish me very much. I was always all right. I was kind of rebellious in school also. When I was in high school I was suspended. I got a teacher. She kind of ~~punished~~ punished me and we stood up in class. Because I was ~~was~~ always teasing people (laugh), and then I made some guys there <sup>always</sup> laughing, you know. The teacher was kind of old fashioned. When we use to have our history or something, I forgot the subject, and they would appoint somebody <sup>go and</sup> to locate the city or some towns in the map <sup>we couldn't</sup> and find it, you know. And even when she wouldn't call me, I would just go there and then somebody would say "That Vera Cruz, you know," and until I get bawled out, you know. I was punished like that, you know. And then she ~~was~~ punished me and I didn't have time to go to the post office. I got a letter to drop. And I just premeditated, intentionally planned it. She said "Don't go, and come back here," but I didn't pay attention and I went. When I came back, she sent me to the office of the principal and they suspended me for three or four days. And it affected my grades.

C: Where did you go after your fourth grade?

P: I went to Asingan, Pangasinan. I was in the fifth grade there, because I repeated fifth grade. I repeated fifth grade because my uncle didn't bring me to school, you know. He said you can wait.

He was crazy. So I wasted one year. And so I went and my ~~fix~~ friends in the <sup>as</sup>barrio, you know, were going to school, going together, but/I said that my best friends were the ones that were not passing, you see. Because the others were passing but they were not my best friends. They were from other places. And so I was the only one going away from there. I cannot even remember ~~where~~ in that small place where we were coming from, I was the only, the others stopped. Oh, there was another one there, passing and was good; and there's another one. But the others that we were going with, they were not passing. So I left them. Then I went to high school I had to leave town. I stayed with my grandmother again for a year. Then after one year, as I said, it was convenience again, because I didn't have the money in my pocket and we were selling the last piece of property there. ~~and~~ I sold that property myself, on my own initiative. B<sup>u</sup>cause I got no more money. My father said "You go there and sell the property." They didn't know anything about "minority" then. My father, my mother, they didn't know anything about a "minor". They thought, well, even though I was young, I had the right to sell it because I had their permission. But the people in Ilocos Sur didn't know for a fact if I was given permission or not because my father was in Lingayen.

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C: What was your family living on then, if ~~his property~~ <sup>you were selling the</sup> ~~land?~~ <sup>land?</sup>

P: Oh, they already lived in another place. And my grandmother got some property there. But you see, when my grandmother ate, my father ate, too, you know. So that's the way it is. If my grandmother got something to eat, well, my father will have something to eat, too, because that's his mother.

C: Your father was not a very ambitious man, was he?

P: He was sick. He was very ambitious in the beginning, I heard, because he was buying property, you know. But you see, that sickness cut him off. In the beginning, he overdid it, when he get sick, you see.

C: Where was the school you went to ~~in~~ in your 2nd year in high school

P; About two years later in Bigan, and I was boarding, and there was <sup>when you transferred?</sup> a poor family, that a some of our relatives were related to, the old lady, over~~there~~ there, so I was there too.

L: Why did you move to Vigan, because you were living with your Grandmother

P: Oh well, see because I said that because see the money is coming from ~~the~~ Illocos Sur, so if I stay in Vigan I'll be getting the money from there, see because the property there.

C: Were there some important teachers in High school?

254 P: That was in the barrio, in Illocos Sur, Cabino Solivan, that was my teacher in the first grade, He talk d to my father and then he sent me back to school, remember when my father didn't want me to go back to school.

I had some American teachers in highschool, the first one that I can remember in Ligayan was a Ida Martiner, she was from Montana, she said she was German. She was an american but with German parents. She was very good, very nice, and she was saying youx got the wrong empression about the americans, in general cause she said Amercians are not all rich, there are a lot of poor students too, and then they work their way through school. She was haonest about it. but then the mistake, was that the racial factor was not figured in, because we d dn't know anything about prejudice then when I was in High school in the PHilippines, she didn't talk about it, and so I thought that what she said was true, you know, if you work hard you can make it. But then when you have that racial factor involved then its harder. But she was honest, ofcourse she didn't want to say that ~~xxx~~ I guess and more over you got to understand Montana. She people in Montana are not as prejudice as people from California, that is parcely populated, and see when you have too many pepple concentrated in a certain location, ~~ix~~ your problems are also intensified because of the competition for jobs, therefore even people who are not thinking againt you well be influenced by others saying that, Philip git that job so you got no job.

300 The American teacherss weren't always saying that America is apple pie and stuff like that but they were talking about jopportunities and generally speaking they were right also, comparing to oportunities in the Philippines and here, even that is my country where I was born see my oportunities are closed over there, also, I got more here even if I'm prejudiced. So you got to be honest about it. It is not because you are discrinated cause of the racial factor ~~xxx~~ that you always say that its better there when its worst, its better here. The only thing is you keep on fighting for more rights that we are



(314?) suppose to have. And then we will be better and better and better. Because you see about 50 years of being here in the United States, there was no Filipino in the Bank, there was no Filipino in school teaching, at the time; now you find them teaching now, working in the bank now, but then the children of those people who got no chance then. You see, if I wanted to marry a white girl, they didn't want to let me marry her. Well even you, if you wanted to marry Lilia, if she were here then, they won't let you, its the same way. Now if I want to marry a white girl, it's my business you know, and then if you want to marry Lilia, you did, its ~~right~~ <sup>you</sup> right <sup>so</sup> as long as Lilia likes it and you like her. See the change. 324?

The thing is even when you see the decisions of the supreme court that are getting better and better, even the conservative justices they decides a little bit more to the poor people, why? Because the situation is changing all the time. The pressure is getting greater and greater and greater, you see, sensible judges are concerned about their achievements in history, that's what they are concerned about and they are concerned about the right decisions. Right? Especially as they well be seen in the future. they are looking at the future. Still like Warren, even the other Justices, ofcourse these lousy ones here, you know, they decide for their friends, like the growers, but they well be very much criticized, they are attacked by the press, in their big deals, like the Los Angeles Times, They take the side of the farm workers,...

L: Were there any high school sweetj hearts before y u left?

P: It was kind of funny, that thing goes through every normal human being, you happen to see someone, maybe you like her, she doesn't even notice you, right, or vice versa, and then there are those who you like and they begin, they also like you, the only thing is, the opportune times are there., and your customs interfere and the way you live, you don't have the cars to go pick her up, go somewhere to the show or go somewhere else. And you go to the show and they send the grandma, or the sister or brother, a chaperon. And then if you kiss her they don't want to tell Mama, see. Then she can not come anymore all the things, its all bullshit. So, I went through these things too. Now, I have seen a number, and there were people who were really interested in me too, but I didn't want to be serious because feel kind of responsible. I know I got a brother and sister, and I know how my folks have gone down, I know that, so I wanted to be somebody. I wanted to be somebody, you know...

406 and even if the girl got something, no I don't want, I hold myself back. There were some girls, they got property, but I was poor see, and I didn't want to have interests in that. I didn't want to get seriously involved with a rich girl. Because I' l be driven to the point that I have to marry her. You might think that would help my sister and brother and family but you see my plans were different. I wanted to make it on my own. I met some rich girls, but I didn't pursue them, I thought it would make some problems, because those girls didn't know me, we only met in school, ofcourse they could tell by the clothes I wore, cause they were not fancy clothes, kind of old and so, I could not really afford to wear better ones. So she could judge of that. Well as far as in school she would be proud if I could be with her, but then when we go to the public considering my clothes, my dress, then she might be embarrassed.

I was very conscious of the social problems that would come from this situation. I felt that I had a responsibility to take care of my brother and sister. And I know if I get married then who is going to hold me and I can not do what I want. MY plan was kind of impossible because you see I wanted to be educated and then help my sister and brother, but then when I was going to school and was already in the U.S. in it was depression time and I didn't have no money then my brother and sister got bigger and my father died and my mother wrote and said my sister stopped school already, she was only un second grade, it bothers me, you know, so I started sending \$25 a month, \$20 a month - keep them going - that was a lot in the Philippines then, 2 to 1 at that time, 50 pesos could take care of a lot and my sister was only in the second grade and she stopped and my brother was in a higher grade because he passed my sister because he kept going. Because of those things, even if I like very much the girl I always tried very hard not to get too involved. But I dated many girls, when she was sure you know, so we just go together, but then I can not go together all the time 4/60?, just meet together and talk. Just after school, never went to movies. There were movies, I use to go, but no with girls, to watch those cowboys, the silent movies.

L: You seemed to be very serious, what kinds of fun things did you do, things in your spare time?

P: When I got to the United States I was always working, but in the Philippines I have been with my friends, I was pretty serious, I'd go to school, go home and take care of the

50<sup>0</sup> carabaos, and then sometimes when I had spare time I get my Uncle and take a walk just around in the town. I remember we went to another town onetime. You see my uncle dress up like a rich guy, and I was wearing my shoes, so I was kind of liking it a little bit so we went together but I didn't like his ways, that's what I was telling you.

When I was very young I use to talk to the older people, men, I was telling you about taking care of the carabaos and all that thing, well the kids are in school so I got to be talking to the people around, old people, and sometimes when they are not working or they are working there I talk to them.

When I comes to maturity I think I was mature for my age. I use to find it difficult to express my goals and ambitions to my friends, they wouldn't understand, that's why I was saying that you got to relate to something mutually to keep you together or else he's not interested and what you will be talking about is something common.

L: Were there other friends you talked to who shared the same goals of going to the United States?

57<sup>6</sup> P: To some people that I talked to they were not really my close friends. Because these people got ambition like ours, they got some means see, and I was kind of far from them, I happened to be talking to them in certain situations. They are the kind of people that are isolated from the poorer class. And I talk about being a doctor or a lawyer, but among my class, my friends there weren't to many people who shared the ~~same~~ same ambitions. They thought that when they pass high school, not even anyone of them are talking about going to college, all they could talk about, was going to school, then when they get through with school become teachers, and they will be glad if they can finish high school. ~~My~~ My father was laughing once because there was this teacher who had only finished the first grade ?

they pass and they become teachers, ~~so~~ so that is why I was telling you that if I could not come to the United States I could teach, and then I can get some money, I was going to Mindanao then, my plan was if I can not come to the United States, I'll go to Mindanao, I'll teach then I want to buy property there. Mindanao was like our frontier, there was the most public ~~land~~ land, and that was suppose to be the future of the Philippines as far as expansion is concerned just go there and choose your land, that's were my brother is, he is a lawyer there, he's ~~xx~~

600

been there since 1950, in Zamboango. I have been figuring out  
If I fail one way I will fall the other way.

L: Philip, what happened to your mother after your father died,

P: She died, at first my brother didn't tell me, my ssister didn't  
~~tell~~ tell me, I did get a letter from my sister, ~~ix~~ but I can not even  
answer and it said that a it mentioned about my mother but when ~~she~~  
she died they didn't even tell me. But my nephew in Cebu, who  
graduated in agriculture she was the one who wrote me cause she  
went to my brothers house over there in Mindanao and learned about  
my address. She was the one who told me. ~~ix~~ I don't know what year  
that was, it was a long time ago. I was already in the strike.

E: When you were taking about high school sweethearts, you mentioned  
about noticing somebody and that someone doesn't even notice you,  
did this really 'happen to you?

P: something happened that I heard that so and so was talking about  
me, and she was going nuts, but I didn't know anything about it,  
and I thought it was true also on the other side, could be a girl  
could be a man, there were some girls that I see too, who didn't  
notice me, but they were to rich, you know the way I look at them,  
and they were beautiful, you know, I like them. But I have my own  
future and they don't fit into the picture.

EL: Were there private schools then.

P: In Lingayan, ya, a lot of the rich people go to the private schools,  
There was this dance in Bigan, for instance, there was one you know,  
~~I thought~~ <sup>I thought</sup> of course she was wealthy, but I didn't want because I dddn't want to  
be held down, because I got my future planned out, she didn't propose  
to me, she didn't say anything but you could tell. She always says,  
"Where's Philip" Everytime we go to school, she says, "Where's Philip"  
and then there was another one, she was sitting here and I was sitting  
there, and she was always advising me to behave and all that, she  
was very good, I like her, she looked wealthy, she looked rich  
There were d many girls in school then. Maybe sometimes its a break  
when you marry a rich one

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TAPE #4 APRIL 9-10 (cont)

There is a great difference between the poor and the rich...

L: I think that you were just a very proud person...

P: No, No, not that way, I don't think I'm very proud, I didn't

w ant to impose my problems to someone else, my figure did not tally with  
my means

my means, then I didn't even know if I could make it or not, even if I got the means. That's something that you really don't know. In your life you see, you can not buck quarrels, but your wife or husband when they get made you know, they say, who are you, you got nothing, even if they got children already, which is kind of foolish. And I wanted to avoid those things. You see my grand mother got the property because she got the fiscal means, she was kind of like a district attorney and they won the case, that's why they got the land in Pangasinan. And I heard about the quarrels between the wife and the mother-in-law it was bad it was no good, and they were very well off people and they gamble like hell. And inspite of the guy, the district attorney, they call it provincial fiscal, well they were not rich, they gamble e verything. the quarrel were all in the family and that's what it was about. so all those things that you here bothers you, there are not all people like that, because if I were rich I would rather get somebody who got nothing except for his good sense and love for me that's all I want, then we together can make it, make whatever we make thats ours I would rather have it that way, then moveing into a palace, and then they say, what did you bring, its very insulting you know. Someday they will get made at me and I can not be voting always on their side, see because I also got a conscious.

So thatas why I failed, I succeeded in helping my brother and sister to a certain degree. But I failed because I never got educated, I wanted to be educated. The way I succeeded was in helping my brother and my sister, thats all the success that I got. really kind of personal just a family help, which was my opligation anyway. I did fulfill that one to a certain extent, I did help my brother to becoeme a lawyer, cause he could not ~~fx~~ if I did not help him, cause my mother was poor, my brothers wife is the principal of a big school there, see my brothers wife is smart, Sartanina Gorospe's M<sup>+</sup> sister is married, she got the kids, three of them are graduated and then there is a girl, I think her name is Corason, I got a picture and she is taking up nursing I think, Leonors daughter and then there is another obe she got two more going to college, and she says that seh is kspending P10,000 a year to send them to school, my sister, she and her husband they educated the kids. She is married to perficto Retota, he graduated in the forestry university, so he was also a teacher, he didn't like teaching so he went back to farming and they are in Illocos norte, and my brother Martin is in Zamboaga

C: How did you family migrate?

100 P: It was kind of a funny thing. We got into a boat, a sail boat, and then we got an ox and a horse and our house hold things, see, we went there to leave. There was no ~~motor~~ motor in this boat, so we are just depending on the breeze, the wind and so when we were very close to <sup>De</sup>Gupan, to the harbor there, then the direction of the wind reversed, so we had to go back And boy it scared the hell out of me, all of us, because it was like a storm, the waves were getting bigger and we were still trying to reach the port. And so we had to go back and get into this not very safe port, Candon, in Illocos Sur, there was my mother and my father, and Leonor was 2 years old at the time, I was carrying her. When we got into Candon we got to get into this wooden box, something like a life boat, to go to the shore, and the waves ~~were~~ were big. A cousin of my father who kind of had some experience steering the little boat.

You see if you make that boat parallel to the waves, it will roll over. But if you going to make it perpendicular to the waves then it won't sink but then ofcourse if the load is too heavy get into trouble. So we made it safely and I was carrying leonor then and that got my mother too, you see, my mother was very religious very superstitious. when she got sick before when I was a baby, her breast got sore or something, and I was, she could not feed me, I was feeding on some other peoples and some kind of starch or something anyway I survived and as a baby she had to bring me from one mother to another, those wet nurses, so I owe not only my mother but other people too my life. My mother kind of made a pledge, something like a religious commitment to visit this saint over there. I forgot the name of the saint because I didn't believe in it. The place where this saint was suppose to be was not too far from where we were when we were turned back by the wind and the waves. So, my mother said, he won't let us pass it, and that's why the waves changed its direction. You know how these things are. So my father was kind of ready to believe too, he was <sup>kind of</sup> superstitious too, all of them, there were some people who 167? then a I don't know, my mother's sisters was with us too, and so from there we took the train and these people who were managing the boat, will they continued because they could not leave the boat there, it was filled up with cargoes and stuff like that.

~~but~~ we didn't have that much with us, we were poor people, it not like

you got a lot of furnitures and this and that, we didn't even have them things there, maybe a portable bench or something, or you got a chair or two, that's ~~in~~ all the furniture you got. YOU got no drawers or you know you kdon't have those things, The rich people have 'em but the poor people don't.

200 We left most of our things in the boat, the boat went on its way when the weather subsided, and the storm subsided. Then a we went to that saint, to that church. At one of the stops on the train. From Candon to ~~Manan~~San Juan Luna, and ~~Manan~~ I don't know how many kilometers it was, maybe we walked, we hiked but its not like here, you hitch hike, and some people pick you up you know when you hitch hike over there you wlak all the way you see, <sup>laugh</sup> so you make the first step and the last one. You can walk on the road, ther aren't not many cars, there were some rich people too, but they give you a ride, its not like here, but then they won't pick you up here too they afraid you might hold them up, but you know a lot of pick get picked up for free rides, I do sometimes, if I feel the guys O.K. I pic him up.

220 And so my mother mother said her prayswhen we got there, and she was satisfied and we could then go to the train ~~train~~ <sup>laugh</sup> We took the train to Dagupan. At this church there is the image of the ~~saint~~ saint, and I don't know this saint now, its a women, I forgot her name. My mother was satisfied, so we took the train to Dagupan and Dagupan is in Pagasinan. That's a very important port, and the boat will go there, to Dagupan, so when we got in there, I don't know if the boat was there already ar not, and then we met one guy and that guy came from the town were we were going. and that was 42 kilometer away, you know its a \_\_\_\_\_? town, it's in the middle of the province. He must of got a caromaga, like a calasa, a horse drawn small carrigge. Ya, the boat was already there, cause see ~~see~~ <sup>see</sup> got the horse and I road with that horse on horseback, it was a female, what do you call that, a mare, ~~huksee~~, when we took the train the orse and the ox stayed on the boat. That's why i remember because when we meet this guy with the caromaga I was on horseback, but my father ~~is~~ stayed there because we still got our things there, ~~huss~~ so he will be going with the party, going to the town. My mother and Leonor rode in the calasa and I followed them and I was riding on horseback, and I was still small. And a son of a gun, that horse was ~~always~~ trotting, and the horse had just come from the boat and should

not running like that. Because he won't walk, then did make much sense for us guys. The way they found out was this, we stopped and said were are you going, and see because he was looking for passengers, because he bought some passengers from Asingan you know the town were we were going, to Dagupan, and then from Dagupan going ~~ba~~ back ifk he could get passegers then he'll get a little money see. So that's why he tlaked to my parents. they said well, were are you going, and my fat r siad we're going to asingan . Well, that's were I come from, he said. and then he said, what part, then he was talking about my fathers mother, mentioned about his mother, and then his half brother, and then he said ~~ix~~ , Oh, I got related to them. It happened that way *lowly*.

So my mother and Leonor got a free ride to Asingan a he brought us right there. And I know that we were kind of related someway far relation, but related someway.

This is the first time for us to be in Asingan, I think ~~ix~~ my father went to Pagasinan one time before, becuase he knew some Pagasinan terms. They speak Illocano, but you see in Pagasinan, most of the people are from Illocos Sur, Illocos provinces, Illocos norte and Illocos sur , Abra, cayon, but a most of the people were <sup>300</sup> Illocanos originally, but then they were in Pagasinan too see, just a few people from Pagasinan, and Larry Itliong was one I think, So the Illocano they spoke in Pagasinan is slightly different then in ~~Asi~~ Saoang. But when they talk most of the time they understand what they are saying, but there are times that you don't understand.

But you see in this collection my ~~mother~~ mother never went there before, to Pagasinan a but she went to Cagayan, Cagayan is in the northern part of Luzon, and see we got relatives there, my fatehher got consins there, andkmy mother got cousins there, and uncles and so on like that. So our relations were kind of scattered, Cagayan, Pagasinan too. And other places. That's the way these Illocaonos werea. And there children they speak Illocano too but then later on they lose that Illocano when they were in the Tagalog provinces. Then they pick up the Tagalog, then they don't know anymore about the Illocano, the old folks only talk ~~about~~ the Illocano but the young ones talk Tagalog see. /

That trip took maybe around a week. This is something very very common in the Philippines. You know when we got to the shore, and it was windy and so on like that and then we started walkang, and then



we were kind of wondering were we were going to go. The we kept on walking towards a town, Candon was in the north and we go south anyway see, so when my mother made some dkind of a pledge to visit that shrine, well its in the south see, so we kept on walking in the road and then veyy soon it was night time, dark, so we were looking, and we donl't see very many houses. Anywayd it was by the shore, it's along the shore. We say a house, I think that we had better go and go to their house. That is the way Filipinos are, see. You know somewhere the house is next to you, you go, because they did that to us over there, and we do to. so we went and everybody was happy, we didn't know these people, we just walk right up. And then it happen this one Louisa, I forgot the family name, she was just a white women. she was Spanish, look Spanish too, not rich, poor, it struck me becuase my family, some of them are white too, but we are poor also, that made an impression on me. kMy father and my mother were there, and then that women looked white, she had a daughter and family. Then they got of an Igorot house, more like bamboo, you know ~~de~~ because they were not rich, but they were not too poor either, they ~~eme~~ just that peasant family not having much money, but able to live on,

They cooked for us, oh ya, you see you ate there when youu get lost like that, or you go to a certain house. You don't have to pay, they don't want you to pay, they are poor they give ~~you~~ you, they share with you what they got. That's a beautiful Filipino custom. It's a beautiful thing.

400 And so then in the morning and then we stopped again when we reached that town, and then we went to that church . This is a kind of a duplication of what I already said. Then my mother was happy. She prayed, she ~~was~~ all confused, you know. She was glad she was there and was able to fulfill her pledge, her commitment. After that, we went. She said she was happy she was able to fulfill her cmmittment, this and that. We almost got to Dagupan port already, before, and then the wind changed its course, and we were driven back . God, or the saint, they wanted that to happed, you see. You were passing by and you were not fulfilling your prmmise, you see (that's what my mother thought). They pulled you back, you see. It was going to be a one-day trip. We ~~went~~ <sup>went</sup> in the afternoon, I think and ~~in the evening~~ <sup>at night time</sup>, we ~~were going~~ <sup>kept rolling</sup>, you know. And, ~~in the morning~~ <sup>early</sup>, we ~~were still~~ <sup>kept</sup> going, ~~you see.~~ <sup>not me.</sup> ~~and then~~ <sup>in the evening</sup>, here comes the ~~maxxxxxx~~ <sup>and</sup> ~~xxxxxx~~ <sup>xxxxxx</sup> changed

wind, changing its direction, and ~~we~~ drove us back, you see. We got no motor, so that's how we got there. From there, we took the train. The train from Luna and then to Dagupan. And then when we got to Dagupan, the boat was there already in ~~the~~ the port, So they brought out the ox and the horse. I think my father made a mistake. He told me to ride on the horse, you know, and the ox was left~~there~~ there. My father was with it because he got the things that we brought with us. He should've taken the horse. But he did not. He told me to follow them. He didn't understand that that was 42 kilometers. <sup>(to Asingan)</sup> He should've take it easy with the horse, because it had be on the boat~~and~~ and it needed that exercise. But he told me to ride it, instead. ~~It~~ It should've been ~~walked~~ walked.

My father was going to walk back to <sup>Asingan</sup> with the ox and out other things. I don't know how he carried back all our things. We never put things on the ox's back or have it pull a cart or something, not like the Mexican way, you know. I don't remember how he carried our things. I really don't know how he did it. My father arrived in Asingan the next day after we got there.

The calesa driver brought us right in front of my grandmother's house. My parents were very thankful to this guy. Then when I went to high school (after having stayed with my grandmother during my first year in high school), I stayed with this calesa man's house (chuckle). He was kind of related to my grandmother. His last name was Tolusa. I forgot his first name now.

When I went to school in Asingan, sometimes I spent the night there, sometimes I <sup>just</sup> ~~walked~~ go home. But I had to eat <sup>someway</sup> lunch-time and I was in their house. <sup>(which was near the school in town)</sup> My family settled in a barrio outside Asingan, about 4 kilometers away.

C: Could you describe the house you lived in this barrio?

P: Oh, well, you see we lived with ~~my~~ my grandmother. But say, my uncle already got a family (my father's half-father, Geronimo Tamana; he was my uncle). They lived in one house, and that was a land of 5 hectares. One hectare is 2.49 acres. They lived there, and later one, it got kind of crowded. Because they didn't have a big house, either. Kinda small, not even finished, you know. ~~And~~ There was one big room, and another with a partition like that, and some space somewhere. And I use to stay with~~my~~ my grandma (in her room). You see I was used to my grand ma.

Even when I was big already. She always got mer there with her you see. And then the others, I don't know where they stayed. But I was with my grandma all the time. Because you see my grandma fot a emotional attachment to me, and so, I responded the same way. Because ~~when~~ I found out that she loved me, then I ~~loved~~ liked my grandma a lot. The only thing that come in between me and grandma was my uncle. I criticized my uncle to my grandma, and she used to laugh and laugh because I didn't like my uncle. I didn't like ~~kn~~ him because he was arrogant and when I got friends <sup>around</sup> and he talked foolish to them, and I don't like that. He hurts my friends. ~~Hexhurks~~ And I don't like that. Oh he ~~talks~~ <sup>talks</sup> to his brother, he taks to his cousin, talks to anybody, that's his way; he's a nice guy. He's a very nice person and he would never say no; but the trouble with him is, his ego. His inflated ego, so you gotta praise him, this and that, this and that so you get along with him, you see. And when he's bullshitting around, <sup>bragging</sup> don't contradict him, you see, ~~because~~ <sup>because</sup> you'll be in a fight.

C: I'm curious about the house; how much privacy was there?

P: Everybody slept in the floor. It's not like here, where you got rooms. The only ones ~~kn~~ who got rooms overthere were the rich people. That's true. The kitchen is in a small ~~xxxx~~ corner of the house. The toilet is outside. Actually, there was no~~x~~ real toilet, We just went outside. No toilet paper either. Do you know what we used? Newspapers. Yous hould see how messy it is. The paper would be blown around across the field, you know. Later on, my father said he wanted to build his own house. They buildt small one, a little house, little kitchen, it wasn't even finished. It was a shack. And Martin was born there. Martin doesn't even know it. Martin the lawyer. That guy doesn't know hwere he come from. He took for granted that he go to school, as long as I'm here, he thinks he's going to spool. He never asked me to help him go to school. He took for granted that he's going to school. Not like my sister; she asked me to help her go to school. Martin graduated from high school and took for granted that he's going to college, you see. He didn't write me and said, Brother, I want to go to college and I hope you can help me. He just took for granted that he was going to collège after high school. (chuckles). He would write and say

Brother, I need this and that, that's all. I just kept on sending, all through when he was going to law school. Even when he was laready a lawyer, I was still sending him some money.

My rbrother was very grateful. He told me, Come home now. And he said, you have ~~worck~~ helped me, us, and you have worked for half a century, you ~~sw~~ know, he used the word century; I think he ~~worck~~ meant 25 years.of working and helping them there. And he thought that he was a lawyer already there, I could go home, take it easy. Well, he was figuring my age, and I was kind of old already, you see. But ~~knaw~~ then I was not old yet. Not the same way he was talking anyway. He wanted me to come home and ~~ix~~ retire, but I didn't <sup>(I was about 38 years old then).</sup> want to. And then, my oldest niece was telling me that they built a house and said, "Papa got a room for you." So they already prepared for my going home. I think their house is kind of mordern, because he was talking about septic tanks.

Do you know why I remember that I was 38 years old when Martin was asking me to go home and retire? ~~Beke~~ Because that's ~~whr~~ when I was sent out <sup>of</sup> ~~to~~ the army. ~~They~~ Because all those who reach 38 they think they are too old for the army, so they retire them, and they could go and work in the ship yard, or but then.....

TAPE #5 APRIL 10 (cont)

P: Well i didn't say all of them in the army, I was drafted.

CE: Do you think you weren't fulfilling your obligation to retire gratefully?

P: No I don't think so, maybethey wanted ~~my~~ to see me there. I was glad that he realized the little help that I gave him.

C: Do you think that if you went back, you would live with him?

P: I don'tthink so. ~~They~~ Because you see he got a wife. And then the kids are coming. Of course my mother was there too. And before it was my aunt and then my mother was there too. Not now, but what I mean is this: I don't want to be apoint of argument, bwetween him and his wife. BEcause see, I like to be by myself. If I went home, I would build my ownhouse. Then he can come if he wants to. <sup>See me.</sup> Then I could ~~exercise my own thing~~ and visit them, and if I find out that they are kind of irritated ~~or~~ or that I'm not welcome, then I could get out, you see. Now I can exercise my own thing here.

L: Where did Martin get his ~~lawyer~~ degree? Did he live with your Mom then

P: In Manila. (Philippine Law School????) He stayed with an aunt in Manila while still in school. Martin didn't practice law right after he got his law degree. He was appointed/judge. That's the way it worked it over there. He was writing to me then, asking me what to do. The decision was his, of course, but he was asking me if he should accept because he didn't anybody there in the place where he would be assigned judge, in Pacadjan, Zamboanga del Sur, Mindanao. He didn't know anybody there and his wife was a teacher, and then they already got a kid. So he wanted to be sure that they got something to eat and so he accepted the appointment of being a judge. He was recommended by a representative.

C: That's sort of the opposite of the process in this country. First, you have to prove yourself as a lawyer, then you get appointed as a judge. But over there, it's the opposite.

P: ~~There were only~~ <sup>There were only</sup> two lawyers in that place and my brother was the second one. And they needed a judge. Of course my brother came from the outside, from Ilocos Sur. marital

I value my brother's and his wife's relationship. I don't want to be the cause of their problems. Because I saw that, in-laws and sometimes they cause trouble. ~~Maybe~~ Maybe because when one gets mad, and I give help to another, and naturally, I'll be taking sides, and I don't know the problem, you see.

I missed something: This is what happened. When I came to the United States (I'm filling up the gap), my parents moved to Isabela. They left Pangasinan. I don't know why they left. They might have had ~~the~~ same problems with my uncle. They moved after I had left for the U.S. (I remember that) ~~you~~ when we had problems, there were some people <sup>from the same barrio</sup> there who were planning to go to Isabela. And they talked about a nice new land, rich land. So they went. But my father was sick, but he went anyway, see. So, my father died there, in Isabela. ~~in a town called Santiago~~ They were writing me from a town called Santiggo, but then there was another town mentioned in the letters, and I don't know which town he's buried in.

They left with ~~the~~ <sup>went</sup> some people who were planning to go to Isabela, too, and those were the people they ~~stayed~~ <sup>were</sup> with, you see. So they wrote me, you know, that my father died, when I was in Minneapolis, Minnesota. That's when I wrote that poem.

And I quit that year, too. I quit school. I was still in high school, in 1928. And so I wrote them that they should go back to Lapog, Ilocos Sur, where Leonor was born. Martin was born in Pangasinan but he grew up in Ilocos Sur. In Lapog and Bigan. And so, I got to keep on giving them money then, because me mother said she could not afford to send Leonor <sup>I knew what she meant.</sup> to school. <sup>they got</sup> they got no money to buy their paper and pencil, you see. <sup>nothing to eat.</sup> they could not buy clothes for them, ~~you know~~ I knew that. So I told my mother, if you send them to school, don't let them stop. And then ~~will~~ <sup>I'm gonna</sup> send you the money. So I had to keep what I said to my mother, because I love my mother too. That's why I was ~~knowing~~ behaving in the United State because of her. Mostly, you know. (Philip remembers her here and ~~starts to~~ is emotionally moved, and cries).

100

109-110

You know they're left to the children, but there are those that kind of feel lost when they don't see their kids, it was very hard when I left my mother to come here, when I left I was her son. My brother and sister were still so young. I was really afraid of that when I left because she would show her feelings to them.

C: Was your father a bit of a disappointment to her? Did she look to fulfill some of the male responsibilities?  
P: Of course I was the oldest son, and my father was like that, very sick, but my father was a very good person, he was a good man, the trouble was his body could not back him up, back up his goodness part, and when he use to help he couldn't make it. So they were looking up to me then, that when I would grow up and be a responsible person, and that's the way they raised me. So they always advised me to be good, this and that, and don't mess around get into trouble, that's the way they control me.

C: you said that you were a good boy. You used those words before. Do you really mean that, you worked hard, etc.

P: Ya, I go home, I don't go to the programs, or the gambling joints, through my money in the bar, I would go to pool halls and places like that but I wouldn't stay there long, ~~and~~ and that's really because of my mother and father, the two of them together. I liked to go to school in the summer time, I like to save some money so I could go, and there is possibility you know, if the old folks will go, I still had my siskter and brother to take care of. So I can not get away from that. So that is what happen.

C: Do you feel bad that you never saw your mother before she died?

Do you feel that being here and sending the money that you have fulfilled your obligations.

159 P: See, this movement is very demanding. The farm workers movement, because my mother was still alive, at the time, but I didn't make the trip because I was always broke, ofcourse I got some money but ~~then~~ I couldn't afford to go then and also at the same time leave the Union. See my \_\_\_\_\_ is kind of \_\_\_\_\_ kind of divided you know, and so I thought I was depending on them too, that I know that my mother is Martin's mother, and Leonor's mother and will protect her too, and then I also can figure that they can feed her, they can house her, take care of her, like before. And I gave them thousands of dollars, to get were they were, so I felt that I've done my job. They took care of her.

But you see mama, she was never satisfied, my mom is like a a barometer, when I'm there my mother is gaining weight, when I'm not there she is skinny. You could see the effects right there, it's like the moon witht the tide, when the moon is there the tide goes out ,when the moon is gone it back again, she look like that.

183 MY mother wanted my to go home, a long time ago, many times she would write me. I could not go home, I got the kids back there? You know if I went home I could not send them back to school.

200 Q: To most people here I didn't make much money, but the little I was able to save and send home, for my brother and sister it was very valuable. See to you, you know my values here, but my brothers and sisters education is more important to me than the dollars that I would have put in the bank. If I put the money in the bank for them and what ever i can eat, and I will live very moderately ~~and even~~ in cars and dress, I'm not going to spend money for a car. I like a good car but all I need is a good engine, cause I know I'm not rich, I can not fool people here and I don't want to. They know who I am, Lots of Pilipinos spend their time here trying to fool people and their families in the ~~families~~ Philippines that they are something here that they are not. Most of these people are for themselves and thats why the Filipinos are trying hard to get out. Because when people who are more united, <sup>together</sup> as a unite, they are the ones who (dont?) get out. The Spaniards wouldn't even have gone to the Philippienes if the Filipinos would have been united, but there are too many tribes, speaking different languages, this and that. You got to be stronger to unite these people.

You could see also the other minorities. Because of the suffering, the exploitation, somebody got conscious, got feelings for the people, then he begins to arouse them and this and that and this and that but because of the number you don't get them, just one here and two there and three, five and so on, there they will go, and if you got so many to draw from you better say you got a movement. Thats the way it goes. Now Filipinos have not gotten to that point, a F<sup>l</sup>ipinos are selfish, and stupid, I'm talking about the leadership. And then they get everybody suspicious and distrustful because of what they see, so its very hared for people who got good intentions to build up a good community. And the Filipinos ~~as~~ mis educatted and dis - organized and the least exposed, they got not much exposure, segrega - ted, like that, if he's in town or in the city he only clings with his own people and then they bullshit each other, they don't do nothing, so thats why the Filipino is always behind. The young people today can act indifferent, the young people d~~o~~today. I was talking about my own generation. The young people are kind of very different you have a different breed right now. and they are looking, they are being kept back by the parents. You are making trouble, you go here and there and therer and they spot you. I'm working for this guy, pretty soon I get fired you know, hwere I"M going to get the money to feed you. But this, they are not listening to them. But some of them are kind of sneaking around. trying to go anyway with the crowd and learn something. And then when these guys get older and older and ~~older~~ then they will be out of the way, and these ones will come together and solve some of their problems align themselves with others thats the only way. Now you take the Jewish people, thats a minority that's very well developed, intellectuall~~y~~, adn they hold high positions, and they are a real minority. To be Secretary of State, Sec. of Treasury of the United States, to be a Senator of the Un.S. you don't have enough Jews to vote for them, but they learn then needs of the people and they talk for them and they ~~get~~ elected and then when you look at a Jew and an other white guy you can't. tell the difference, they both white, as far as I'm concerned I don't care, I vote for somebody who represents my interests. So Filipinos like here in the Union I think they should support the kunion. But they are not going to come to the Union and spend years and years here ~~and then~~ if the future is not in his own favor. Because he does



not have the votes and the majority always puts its own leadership and the Filipinos should get educated and be an expertise in certain lines. That's when he will support a movement that will ask for his opinion. And his opinion has weight. Then if he can not agree with the management or the leadership then he can get out and still be a doctor, still be a lawyer, be an accountant, but he will not be crucified, or be ignorant. So that's one thing that I learn here. That's what I tell young people, Filipinos, I want them to prepare themselves, that might be kind of conservative but ah...

30<sup>c</sup> I had two purposes when I came to the country, I wanted to get educated and then at the same time help my sister and brother. Ofcourse, with my education I hoped to do something, not only for myself but for some other people here to because I see that the more educated you are you see the more you can help others. Ofcourse you see its in you you've got to make the decision, you know, you can decided to make the money for yourself, or even if you make the money you can also donate or you can help other people too. That's the way I fight. If I didn't have anything to do I was aiming to do some-kind of business myself. Now that one conflicts with what I've learned about big businesses exploiting people but as long as you are still in the same system you got no choice, you got to work for the government which is really protecting private <sup>business</sup> or you'll be working for private business. At the same time you don't need to higher yourself and say the hell with you. Now when there is movement like this I think that you are obligated to support it because it is good for the people. and if you got <sup>no</sup> ~~an~~ education and you are broke how could you help. Will you can help go picket line, and then if you make a mistake there they put you in jail and then it cost you some money and then ~~xx~~ they ~~x~~ throw you out, See, then ah for instance people coming into the movement, like a Filipino comes in they, I don't think even if he is kind of a smart one to learn things, he'll not have or get the necessary backing and kind of build him up and soits better if he supports the union if only he can by not giving his full time and money and then later on they don't like him and then throw him out, then were the hell ~~xxxxx~~ will he be. It's not that you don't like the people around ~~you~~ don't forget that this is a struggle that in spite of all the good things that they are talking about for the human for protecting this and that, help this and that, it's like if you are in the battle field now in the battle they say, when you are here you have your comrade, when the shooting is going on you don't you comrade you got no time for it, you keep on shooting

because if you stop they'll get you too. When you will be on the front they'll tell you that, that you got to protect yourself,  
L: Could you talk more about the contrasts ~~being~~ between being rich and poor.

400  
P: Look, I don't know if this is true or not. But the richest landowner in the Philippines at that time was Gonzales family. The richest all over the Philippines, I think. They had a lot of property in Asingan. In the barrio adjacent to my barrio. In the town of Santa Maria, I heard they owned a lot of land there, and I saw ~~xxxx~~ the big buildings there. Big buildings for their offices and everything else, and their "encargado" ~~lives~~ lives there with this family, you know. And he takes care of the big business there. Of course the owner, he comes and visits. Rice business and other agricultural products. While we poor people, you know, let me tell you about this thing. There was once a case between this Gonzales family and some poor people. See, they had a lot of land, maybe 400 hectares, maybe 4,000, I'm not sure now. Anyway, there were some ~~smaller~~ <sup>poorer</sup> people who ~~owned~~ <sup>migrated to this</sup> land not too far from this family. The Gonzales family hired this surveyor, you see. And this surveyor included all the smaller families' land! The landowner got this (share) track of land here, and next to it, (over here), bigger land, were the poor people's lands. ~~And~~ Then he hired the surveyor, and he surveyed the whole goddamned thing, you know. And so he ~~got~~ <sup>darn</sup> got the title of the ~~whole~~ thing, he got the title of the land, not only of his land, but of the whole thing (including the land owned by smaller families). And there was a case. And I knew the lawyer, see. He was coming to the house. He was the one that ~~was~~ I was saying. He was the poor people's lawyer. But this guy was always broke, too, because he gambles he was a gambler, that's what I heard. His name was Anacleto Filart. They looked Spanish too. That's why they liked my grandmother because she was white like them, see? They were all mestizos. That's the way they are, in the Philippines. And then these guys, they called my grandmother and my uncle's kids and my uncle, "white people", "espanoles," they called them. But they themselves were also white. And so, there was a fight. And did you know that this son-of-a-bitch kept on taking ~~people's~~ money from the poor people? See he was a district attorney, and he wasn't

supposed to. Of course I didn't know for sure then, but I think he was supposed to be a provincial fiscal which corresponds to a district attorney here. They're not suppose to take money from the people he was defending because he was a public defender, but he was ~~getting~~ getting money from them. And the case was not yet decided when I went away. And so I know how corrupt the government was and I know how these rich people had been taking advantage of the poor people. Then when my brother was in Zamboanga del Sur you know that he was a lawyer, then he was talking about ~~squatters~~ squatters there. What happened with that case is that he did get the title to the land. But the poor people they stay there it got fences, they know its others property. But it was not recorded.

C: What about corruption? Americans say the Filipinos are corrupt, you got to bribe them. How do you feel about that?

500 P: The corruption there, let me talk about the big business, that the one we were talking about, now, he already grab the land, and then these people are still working there but they are forced to pay for the rent, and I think they are share cropping cause they lost the title, and they said they homesteaded but they got no records, so what they did was they dictate how much they are going to get, when it comes to share. Now I don't know how exactly they were doing it but the poor people were always in debt, you know and they can't get out of debt, so therefore the arrangement ~~is~~ was not so valuable for them, besides it was their own land before and they lost it, and then they work for the guy who grab it and he can of dictate how much they going to pay plus the owner of the <sup>land</sup> ~~store~~ might own the store where they must buy their food from. You see, the poor guy has no chance, he does not know anything about the law, he cannot afford to higher a lawyer. When he goes in to get some new land he does not know how to proceed and get the title, see, he thought that he cleared it and cultivated it and nobody was going over there, so it was his. Then later on he found out that he don't own it, but they stole it by acquiring the ownership and the government is suppose to protect these people; but the government does not protect them because as I said the big guy is in big business and then later on his son is in government and not to protect the people but to protect his daddy's business. Which will be his business later on. So you see these

things have been goin on in the Philippines.

L: Was this Gonzales case will known?

P: Oh ya, everyone knew everything about it. They got the legal right, they don't like him but....

L: What about the success stories of those who went to the U.S. and maybe came back.

577 a P: There is one when I was a kid , he came from the United states and he was poor and his name was also Garuspe, and my sister--mm in law is a Garuspe and my mother is also related to the Garuspe's. and the mother of this one took care of my grandmothers before, so he came to the United States and (you know my mother worried very much about her mother, and she died when she was small, but he heard the stories that somewhere in town this old lady raised her and grew up so my mother didn't know the relatives in town and then t it happened that the son of this one came to the United States) and he was kind of educatted I guess and he got that American accent too because he had been there a long time, and then he came home and was visiting schools , he was like a supervising teacher, and he came from not a very poor family, they got a good house, but not rich either, so kind of in the middle, and then later on I heard he was working in Manila and he was getting \$4 a day, no P4 a day. And you see before, a policeman there get 12 pesos a month, and he was making 4 or 5 pesos a day, so I don't know what the hell he was doing, but I was impressed too. That was the most vivid such story that I can remember and then also a school but he was in the barrio, but that was all I could hear and I didn't know anything about a lawyer or a superintendent that I first saw was Murphy, he was a white guy. Big American, he was the first one that I saw. But I didn't talk to him about America. Only when I got to high school did I ~~ask about America~~ ask about America.1

As far as my teachers were concerned they were telling the truth for the most part. but what they missed was that they didn't know the fact of the racial discrimination because by being themselves, they went to the Philippines, they started to feel in sympathy with the Filipinos I guess, that they had the right to get educated, and so they expressed what was goin on here among the poor people that they could also work their way through college see, and so it could be applied to us also, so I think they were honest about that part of

it, the only thing that they didn't understand was because they were not non-white, so they themselves were not discriminated against, they belonged to the majority in the U.S. and ~~when~~ even if they were not rich they were poor and they were struggling to get educated, will they succeed. These people who really work hard, and try to get an education, they did. They did succeed. But the racial factor was not considered.

70° But of the Filipinos who came over to the U.S., especially before the war, a very very few succeeded. The policy here was that when they had graduated from college they would still be a dish washer. In the cities. I have friends who got degrees, they were working in the hotels with me in the restaurants and there was a doctor of civil law, he was washing dishes, he was a bus boy in Chicago. Now over here I heard that some of them were graduating from college but they were of my generation you know, and they are still there and there are some who have retired already, but the college graduates now, is different. Because his son is a college graduate and he got a job. But the father could not get a job and he was also a college graduate. There is a difference in the times.

L: Did you write to your family a lot about your life here?

P: No

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P: As I said, I did not write what was going on here, I didn't want my mother to be worried, the second one was that I think comparing where <sup>we</sup> come from, even if some people get unhappy here, I thought that it was better than there, and that's an honest opinion, you know, I have more chances here than over there cause I didn't have any education yet and was just trying to struggle for an education and I didn't have a chance there so my chances were better here even if it was very very hard for me as a non white. then the other one 17? is perhaps a personal ego I guess because I won't tell ~~the~~ them ~~the~~ the answers to the truth cause I been telling them there before that American is good, so I have to struggle and make it good and so I didn't want to say anything about it. And most of us did not that's why the people there in the Philippines did not discover what is going on here for a long time because the high officials use to come over here, they didn't give a shit about us, for instance, <sup>the person being</sup>

32<sup>1</sup> <sup>when</sup> I was in Chicago, Roxas was here, <sup>the Vice President</sup> Osmena was here, I heard that Quirino was here too, \_\_\_\_\_ those people, and I could talk to some of them, I wasn't interested in asking questions, I was just listening, others were asking questions cause I got friends, and we belong to the radical group here, in Chicago, you see my grand uncle in in the stockade, it started from the library, because even when I was going to high school would go a lot of times to the library, public library and pick up marxist books, that's where I got the idea that there is something else besides this economic system, the only thing is that I didn't have the time and money to pursue that study. So, these people they ask for instance, what about the Philippines, "it's good", people are happy contented, a bunch of junk. But he should know, he was a speaker of the house, many people there are poor, they need jobs, they need money to send their kids to school, and unemployment is pretty high over there, as far as I'm concerned I don't care what he says, I know what is happening there, because it's not that far away that I can find out. There is an interesting thing happening here. Filipinos are not being honest with other Filipinos. We don't write home; what is really happening here and the politicians come here and don't want us to know what's going on there. It's sort of strange. But we here do know what's happening there.

I: Did you paint a false picture?

P: I never did that. I told my brother that all this money I'm sending you I work hard for it. But he was too young to understand, and my mother is always telling him that that money is hard to make and we are poor but he is kind of immune and that even when I told him he was not impressed. The reason why I say that is because I heard from other people you know that came to the United States that when he was going to high school he was going to Baguio, because he got a little extra money to spend, well I heard about that and he was kind of dressing himself up, not like I was a bit more, well I can see that too and I am not sorry for that because you got to build the, see, I missed a lot of things, ~~my~~ if my father was not so backward then I could have learned dancing or something like that, to play an instrument before I was interested then, and my uncle was a teacher too, not my father's brother, another one, it's a good uncle ~~xx~~ I got, I respect him too, he was my father's first cousin. He was a musician he was smart, smarter than this one I got, my father's brother.

and he got a lot of talents, he was a tailor, he is a musician, he was a teacher, you know, he can do a lot of things, he was fired, and he was barred from the bureau of education because of a little politics, he became a teacher again, Carlos Ituta. And this one he was a very responsible person and he got his kids to be educated too, I think he got one a dentist or doctor, Francisco, I have not met him yet and the wife, she suppose to be here. But some of the kids are here, see I don't ever have time to go look <sup>up</sup> at my relatives, ~~they're~~ around.

See I was handicapped, my uncle Carlos said that you should be all right but I'm afraid about your father, cause they are not the kind, then I could have used it, <sup>yo, your concis-</sup> you know for public relations. Now I find that our and also about music, I could be an actor to get something I want. You facilitate, you make it easier for you, but my father was afraid to make the decision to teach me any of these things. See I didn't insist, because while I was very interested I was <sup>bashful</sup> backwards and so that was not the interest I got. I miss those things and they could be very good tools, where there is organizing or for business or public relations, anything you do you could use them as long as you understand psychology and you have a little talent of somekind or skill, you can use them to get the guy, get this or that or get what you want and be done by getting the people to do it for you.

So I found out that my brother was not bashful like I was. It took me years to overcome that inferiority complex.

C: Because you sold the last piece of land to come to the U.S. did that make your feelings of supporting your brother and sister stronger?

P: Oh ya, that point is very valid because my father said, "you know son, now your sister and brother they are also intitled to that but because you need it then use it". I had been spending money going to school and ofcourse then we use it because my father could not work. Now I think my father was very sensible and very fair to my sister and my brother ~~that~~, but then he was very lenient to me, and he got some trust in me because he let me use it. And he said, "you see that there is nothing left, and now its you that your sister and brother got nothing left, your use it, you took it but you can have it but don't forget, that you got to help them too". So, even back then I understood very well the implications of what my father was saying to me. That's why I said that I matured very early.

C: Could you tell us about being President of the Junior class?

P: I was the president of the normal course high school. The reason why is that I knew that I didn't have the money to go through college, but I wanted to go so to be sure if I was not going to be able to go then I can apply for a teaching job, then I'll save my money and go later to college, then at the same time figure out how to help my brother and my sister go to school. ~~So~~ I came from Ligayan, I was in the second year there, and the second year I made friends, I'm that kind of a guy, I'm very friendly, and they like me, so I got a lot of people who come around, when they see me, they say, "Oh come on, let's do this and that". It was not hard for me to go to them because they call me and I was really very thankful of that, When it comes to the meeting will of course if I know the subject matter I could stand up and discuss. So they began to notice me, and I had a friend who had been teaching in Mindanao and had come back to continue his studies, he was older than I was. So he figured out well, I want to be president, ah, I think he started figuring about when he will be president and 187 when I will be president, his name was Mariano Cartiente. And so we were kind of talking about it then I never thought that he was figuring something like that, but that is the advantage of being with some experienced people and older people, and so I learned something, I guess kind of being agreeable with him, and when he made some suggestions he said well, a, he said that he wanted ~~me to be~~ <sup>to be</sup> me ~~to be~~ a candidate, I think in the third year, and then we kind of campaigned that way, and I had a lot of friends and he knew it, he was very friendly too, he got a lot of influence to, and then he knew more than I did, he got more experience. But then when it comes to the subject ~~that~~ that I know I can discuss with anybody because I have my own opinion too, not necessarily beating them, but I have my own opinion to express, so there were also other people who wanted to be president, will we beat them and they got to support us. later on Mariano changed his mind that I would be a candidate for the presidency of the Junior class cause he wanted to be president next year for the senior class. I was not even figuring out that way and I just say, "Ohho, I don't care" so we won that way, I became president and I was not really ready for it because you see when you are a president any questions that comes up, you really got to know.





And he's entirely wrong, you know. But still he fights you, right or wrong, he will fight you anyway, see.

C: You learned this as president of your junior class?

P: Yeah, that's why you gotta go gradually. Because I thought I was smart enough. But when the other questions come in, I go stopped, you see. And it got me to read the Roberts Rules of Order. And that's what I've learned. So here in the communities, the trouble of the Filipinos is that their rules are more important to them than ~~they~~ what they want to accomplish. Which is foolish, you know. Now when they don't know the rule, admit it. And let somebody who knows straighten it out. And go in the right procedure. That's the mistake of, you know (th Filipino communities), that's why they always fight. Because of their ego, and he knows he does not know it and he still fights.

C: Was being president of that class your first experience of ruling, being in leadership? Did you like it?

P: Yeah. Also it affected my grades. My grades were falling down. It was not a very good experience. The only thing is that I learned some lessons. Because I thought that I was smart enough to handle it but I lack experience. I didn't know enough about the Roberts Rule of order.

C: How about your ability to deal with people as a person in high position? How successful were you?

P: Not very successful.

C: Did you learn from that?

P: Yeah, the reason is that I don't , ah.....This comes, this is a weakness that I got or thing. You can interpet it in any way. You can call it a weakness or you <sup>might</sup> call it a strength. But you see as I told you about my uncle, that he was kinda domineering, and I resent authority. And he is pressing me, I don't like it, see. So I fight back. And authorities don't like that. So I'm not very successful in that. But I developed an independent judgment. And nobody <sup>will</sup> ~~would~~ <sup>tell</sup> ~~have told~~ me how to decide. Well, I listen to suggestions, and if I think that they don't really harm, you know, something more important I can go along. Like, for instance, they suggest they should do this and that, it's all right if they want to try that idea and if they find that it is wrong then we kiss it. You see. I work under principle you know. Whenever it comes to the letdowns, you know, life for instance I got in trouble with Cesear. Some other guys they fight me, they're radicals, and its these people who

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333 (build this thing.)? ~~see~~

And then the lawyers. They call them racists and this and that, you know. Got into a big fight.

C: Who called who racists?

P: The ~~radicals (?)~~ ~~radicals (?)~~ they'd call the lawyers racists.   
 (UFW lawyers)

The lawyers are Jewish, you know. And then Chris is one. Then there was another guy, from Peru. This is reasonable radicals/

Then they blamed me because I'm an officer and how come I let them fight like that, you know. ~~Verbal~~ Verbally fight that is. And it affects the union. Sure, it affects the union. But you got them bastards in La Paz, including Cesar, they got not enough sense that people got their own ideas, ~~and~~ they come in, you know, and so they express their own. Now even if I were there, when they were fighting, I could not stop their ideas.

358 That's why you've got problems. Because you keep on \_\_\_\_\_ (?) things. And that hurts me, you ~~xxx~~ know. And I didn't ~~xxx~~ say that Cesar is so goddamn narrow-minded like that. And I still think he was wrong. Until Today. To accuse me like that.

363 \_\_\_\_\_ (?) accuse me of other things. Fuck him, you know. As far as I am concerned I like Cesar, but accusing me like that. There's no valid reasons to do that. I cannot control people's ideas you know. That's why you got yhe movement because people bring in their ideas. Now if the ideas don't fit, discard them. Those that fit, use them, you see. Now if you're gonna say you cannot talk, then what's ~~the~~ your principle that fighting for freedom of expression? Let him speak, godamn it, If it(his idea) does not suit the situation, discard it. ~~xxx~~ May be you can use it tomorrow. Condifions change. ~~You might not need it now, but~~ ~~xxx~~ It might be useless to use it now but you might need it tomorrow. But if you don't let poelpe express themselves, how the hell ~~xxx~~ do you get the ideas? They don't all come from your head. Some come from other heads to use. That's where I differ from these guys, <sup>(UFW current leadership)</sup> I differ very much from them you see. Now, I guess I got isolated but I developed my own rationalization, my reasoning, and decide the way I think. Not the way they said. And I'm not gonna ask Cesar's opinion, bullshit, ~~xx~~ I got my own.

C: So, the dance.

400 P: I said that it could be very useful. Oh, you mean the high school dance. Oh well, you see, ~~xxxxxx~~ as I said my dress, the

way I was dressed, wasn't, presentable.

*One strong remembrance imbedded in Philip was his lack of proper clothing for certain occasions. As far as he could remember, he was one of the poorest kids in school.*  
Q: ~~Were you the only one dressed poorly?~~

P: I think so, as far as I could see.

Q: ~~Were you the poorest kid in school?~~

P: ~~I guess,~~ <sup>at</sup> on e of them, at least, and the others, they might have been poorer like me but they got better suits, you know.

And that really g can get you down, because even if your values are not in your dress, you feel that you're out of place, you see.

So I was really depressed about that, and I never cared to go <sup>to</sup> on certain occasions <sup>again</sup> where I was invited. Because I knew I ~~had to get~~ <sup>gotta get</sup> dressed up and I didn't have it.

~~Q: Did you go to the dance by yourself <sup>or</sup> and with friends?~~

~~P: I was invited and we all met there.~~

~~Q: Did you dance?~~

~~P: No. You see,~~ <sup>of</sup> that impression is very deep in me. That's why even when I came to the United States, I was ~~not~~ acting like, you know, anti-social or something. ~~But not exactly you see,~~

*next!*  
~~because~~ <sup>I became</sup> I was involved with this organization in Chicago and some other places and I was more or less the spokesman for certain groups, you see, in the organization. That even <sup>to when was</sup> when I ~~am~~ not a candidate or <sup>was</sup> ~~am~~ not elected, they still. . . well, I <sup>was</sup> still inside because they want <sup>ed</sup> me in, you know. So <sup>I was always</sup> they ~~would~~ appoint <sup>to</sup> me this and that, this and that."

~~Q: When you came here, were you careful about your dress tho?~~

~~P: Over here (U.S.)? Well,~~ <sup>at</sup> when I was here in the United States it was better, because I could spare a few dollars, you know, <sup>to</sup> buy a sweater. <sup>But even today, sometimes I cannot go to certain places,</sup> Now, I ~~cannot go to other places~~ because ~~if~~ <sup>in</sup> I don't have the dress, the proper <sup>active</sup> ~~one~~. Now, what is 'proper' ~~you see~~ is, of course, <sup>(would)</sup> ~~again~~ debatable, because you know, ~~if I go speaking around,~~ and

<sup>to</sup> go to Berkeley, in the colleges and universities, well, I <sup>(would've been)</sup> ~~was~~ expected to wear a tie and a sweater or something like that, and of course, clean, you know. <sup>(would've been)</sup> ~~That time,~~ I was expected to be that way. Because they will look at me from head to foot. <sup>(would've been)</sup>

That time, you know, when I was younger, here in the United States. And if I got a haircut, or if I look like a decent guy. So they can believe what I'm talking about, you see. (This is if I had gone around speaking then, a few years ago--Editor). Right now, I could go around in this jacket (describe jacket--Ed.) and I don't even look at my shoes, you know. It'll be o.k. because some of them

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are even barfooted and they're there, and are working for Ph/Ds, you know. You feel at home. I'm with business people, you know but it's all right because I've gotta jacket, and the professional is highly educated. He's not like a Hollywood actor. In the

474-415

Philippines, it was important how one was dressed. That's true, even now, I think. I bet you there are ~~\_\_\_\_\_ there than there~~ ~~are here~~. And they could hardly buy a suit over there. But you see, the damn guys over there, you know, the standard that is set up is too high for poor people. ~~Here~~ here, ~~but~~ they are able to afford, it ~~went down~~, <sup>because the standard of living</sup> instead of going up, it went down. And it's good for the poor people." **Insert 3**

~~Q: Let's cover your departure from the province to Manila, to the ship, and your arrival to this country.~~

~~P: This way. Abhh, in Manila, at that time, I came from Ilocos Sur, I was a student there. I was the president of the junior class, you know. And I quit <sup>high school</sup> because I was coming <sup>(to the U.S.),</sup> ~~and~~ <sup>finally</sup>~~

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~~Q: What made you decide to come?~~  
~~P: Because I'd rather come. Because if I had to wait longer, I wouldn't have the money then. The money that I used going to school. I was president of the junior class when I quit.~~

~~Q: When we left Manila, it was April 25th, 1926 and then we arrived in Seattle, Washington May 17th, I think.~~

~~P: He's a relative - that relative of mine is now <sup>living</sup> in Stockton. He <sup>came from</sup> was coming from also Ilocos Sur. We talked together before about coming to the United States. He was kind of a cousin to my father. Second cousin. And His name is Pedro de la Cruz. He's a year older than I am. His wife is a schoolteacher in Stockton. His eyes are good, you know, cuz, he's a barber. But of course he didn't~~

~~I spent a lot of my lifetime reading. A lot of it. Then when I was <sup>still</sup> in Asingan, <sup>Pedro + I</sup> we found out that there were two more who wanted or were planning to come to the United States. Two more men. One was the oldest ~~friend~~ one among us four. ~~But~~ And~~

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~~the one ~~coming~~ from Asingan was the youngest. I forgot their names. Oh yes, the youngest one was Herbacio Gorospe. He's the one who committed suicide in Seattle or Tacoma. I heard, but I don't know if it was true or not. But I heard that he met a girl he fell in love with, a white woman, I think so, but I don't know what happened but he killed himself. And then the other one who was in Tacoma also, ~~Angel~~ Felipe Arhel, was his name. He was the one with Herbacio.~~

there was myself, Pedro, Herbasio & Felipe.

So ~~and then we have Pedro de la Cruz.~~ ~~So~~, the three of us were coming from Pangasinan, and Pedro coming from Ilocos Sur. ~~INSEP 14~~ So I was wondering if he was coming or not, you know. And then very soon, somebody called out at night - he was asking - and I ~~found~~ found out that ~~he~~ <sup>it</sup> was ~~the one~~ <sup>him</sup>. So we kind of get ready in a hurry (burst of laughter). We got the plans, we agreed that we were going. We just didn't know exactly when we were going to meet.

2 Then this one was very good to me, this relative of mine. Only you know, ahhh, he's an individual that is very heartfelt, and this and that. But outside of that he's not, he does not understand very well. One of them must be very old now.

600 So, Pedro came one night and we went to visit ~~and got introduced.~~ Oh I don't know. You see we got some relatives in the barrio, and in the side of the town where they lived, ~~and~~ that's the way we found out that two <sup>other men</sup> were also going to the U.S. that time. So we got acquainted, ~~and~~ if you're going to the United States and we're going, why don't we go together? ~~And~~ Pedro knew somebody there in Manila <sup>to help us get our passport + tickets</sup> ~~and we got to him.~~ He was a racketeer. <sup>why a little later.</sup> ~~The one who sold us the ticket to the boat. We got our tickets~~

I'll tell you

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reason

~~all night.~~ Originally that guy was from Lapog, Ilocos Sur. ~~And~~ ~~so~~, but he was tricky. He said, 'well, you got some money to change, you know, into dollars?' And ~~we~~ <sup>they</sup> said, 'yeah, we got some money.' But I said, 'NO, I got no money.' I got a few ~~dollars~~ but I didn't want to change them, you know. I got a few pesos left but I didn't want to change them to dollars, you know. So, then the other guys gave him their pesos and he said he'd meet us at the boat with the dollars. We could read, you know, we knew the boat was called the Empress of China. And you know that damn guy didn't show up? He was a mestizo guy. You know there are a lot of mestizos who are no good. Not all ~~mestizos~~ <sup>mestizos</sup> are ~~bad~~ but a lot of them are goddamn bastards, you know. ~~-----~~ <sup>-----</sup> To p. 59

~~How did you get from the province to Manila?~~

~~We~~ We got on the train, I forgot to tell you. From Pangasinan, where I live, you see, we <sup>all</sup> met there, we took the bus to Dagupan and from Dagupan, we took the railroad, the train, you know, and then to Manila.

~~You said good-bye to your family just like that?~~ <sup>Was it difficult to say good-bye to the family?</sup>

P: Well, they knew. My mother was crying for over a week already. They knew I was going. And my mother touched me. I liked my mother

very much. But <sup>#</sup>the pull to go was stronger than my mother. It was very hard. My mother had been crying you know. It was very hard. ~~So, we went, the four of us~~

Q: How did your father take it?

A: My father <sup>was</sup> a guy who seldom cry. He ~~didn't~~ <sup>didn't</sup> cry, <sup>(usually),</sup> he's like me, you know. I don't cry very often. But there are things that touch me. ~~Then~~ <sup>that</sup> was the first time I saw my father ~~cry~~ cry.

<sup>The whole family</sup> saw us off at the bus. It was very hard. You who was going. ~~It was~~

When we got on the boat, they played that Hawaiian <sup>farewell song</sup> ~~music~~ very hard ~~(Singing hard tune)~~. I think they shouldn't have played that ~~xxx~~ shit. It was very hard to get away. See the ship was pulling you, and your feelings are holding you back. It looks like it was going to tear you into two. "

~~TAPE #7 APRIL 10, 1976 (CONT)~~

Insert 5

~~Then Pedro got the address for this guy. I forgot the name.~~

~~Because you see, this one,~~ <sup>911</sup> this guy was a young fellow. A good looking guy. And he looked very decent, soft-spoken, was good guy, in talking. ~~And then~~ we went to ~~their house~~ his house. And the mother was there. And then later on he brought us where we got our passport. ~~He was the one.~~ <sup>911</sup> We were country people, you see. We didn't know very much, Even if I stayed in a city, it was not Manila. So what happened was, he brought us there and so on and we went through all this process of getting the necessary things we needed. And medical vaccinations. They really gave you a physical examination. We really passed through ~~and~~ then this guy in the last minute, ~~walky~~ said, 'well, you got everything now, but do you have any extra money that you want to be changed to dollars so you can spend it there because you cannot spend pesos there?' The reason was logical, you know. So they gave their money but I ~~wasn't~~ <sup>didn't give</sup> mine. I don't know why. I really cannot understand ~~why~~ why I didn't give my money. There was not very much left because when I got into Seattle Washington, I got \$25. left. I forgot how much the boat fare was. ~~But then I~~

found out when we got to HongKond, then we found out that there's a lot of people there that exchanged money, you know. So I exchanged my money there (laughter). The others, they got very few left, maybe nothing, I don't know. I forgot if they got money or not. Pedro

bucket

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can tell you more because he can remember some other things that I forgot.

~~So~~

You know, you gotta rearrange because I already said about the guy that took some money from the other three and changed them to dollars and was supposed to meet us in the pier, but he didn't show up, So that's the way he jipped the guys but he didn't get anything from me."

~~Q: Where did you stay in Manila?~~

Insert 6

~~Q:~~ In Manila, ~~the~~ Felipe Arhel, he got a girlfriend in Manila.

The girlfriend was there and she got a brother and he was also staying with the brother. They got some kind of an apartment.

~~The brother was~~ working, you know. So we stayed there and we ~~had~~ not paid anything. We stayed in their apartment. ~~And~~

the girlfriend <sup>her name</sup> was Rita. <sup>Yeah</sup> Her name was Rita but I forgot the family name. I think they were from Pangasinan but I really didn't know where they come from. <sup>Q</sup> So we stayed there. And

one time we went for a walk I guess. ~~then~~ then, we were crossing a kind of a highway and the highway was a two way street. It was not a freeway. It was a two-way street. In a two-way street,

it's hard to go through. And the policeman was in control of the traffic and we were going against the traffic, yousee. ~~In there~~ at that time, they didn't have any signals or stop and this and that, that's why they got a policeman <sup>#</sup> in there. The traffic <sup>#</sup> in that part of the city was very busy. And we came from the barrio--

we were country kids, we didn't know about traffic rules and regulations, and so, we started going and the cars never stopped. They kept coming and going and we could not cross the street. Some of us got close to the policeman because it was a safety place because we knew that the drivers will not hit the policeman. Later on, the traffic stopped because the policeman changed the ~~sig~~ signal.

And so we were relieved because we could go then. But the policeman <sup>Q</sup> was so busy at the time when we were going against the traffic that he got no time to give us a signal. So we didn't know what to do. And even if he gave us a signal we didn't ~~understand~~ understand him. That was the funny part there. <sup>Q</sup> That was my first experience about traffic. You could <sup>just</sup> see people from the country when they go to the cities ~~and then of course, they got.~~

EX

⊗



*who spoke Tagalog,*

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C: You couldn't understand the people in Manila ~~could you?~~

P: ~~Tagalog?~~ No. But some of them were speaking Ilocano. And in the city of course, you see, they have this flush toilets. Where we come from, there were no flush toilets, you see. So they told us, "when you go to the toilet, this and that," they told us what to do. And not to use a stick or something. Because it will plug<sup>#</sup> the toilets. They didn't have any toilet paper. They were using newspapers. Newspapers ~~colg~~ <sup>log</sup> up the toilets. That time I didn't know. So we did what they said. That was the first funny experience I got in the city. Now I don't know if I can think of another one.

~~C: Did you go out to eat in a restaurant?~~

*and eat in a restaurant.*

~~P: No.~~ "We didn't have that ~~money~~ money to go around. But ~~they~~ we went brought us to the market and I don't think the market was sanitary."

~~For right now. (present).~~ ~~Before,~~ of course may be it was o.k., But I didn't feel it was very clean then. Because we also had big markets in our town and they were cleaner than that <sup>In our town,</sup> ~~one in Manila~~. ~~and~~ not so many people handle the things. <sup>(food)</sup> And it wasn't like here <sup>in the US</sup> where ~~was~~ <sup>for</sup> something that's delicate to handle, you get it from behind a glass door, you know. You have some protection from the flies and all that thing, you see. But over there, I didn't see any. So I don't think it was very sanitary. I knew about sanitation then because I was already in high school and I study about sanitation. So, ~~and then,~~ I saw the crowded market. That's all I know about Manila.)

C: How did you get water in the province?  
P: From a well. In the city, I don't know how they got water. I was there for only a week/ I didn't see any faucet.  
C: What did you think of the city? Did you like it or not? What were your impressions of it?

~~P: Well,~~ it was just a crowded thing. And the big buildings. And the traffic. I was ~~never~~ ~~been~~ never ~~been~~ in a traffic like that before.)

*Insert 11*

~~C: Tell us about the day you got on the boat.~~  
P: When the day came, we went to the pier. And then we showed our passports and they let us in. People were there to say good-bye. I didn't have any relatives. The people who came with us were Felipe Arhel's girlfriend and her brother and I think that was all. We didn't have any relatives there.

L: What was Rita doing in Manila? Was she working?

P: I don't know. I don't think she was working. She was just a young girl at that time. I think only Felipe got a girlfriend. I didn't have any. Of course I ~~had~~ got some friends but not that serious, because I didn't want to be tied up. Then we went into the ship and when the ship was beginning to pull out of the pier, then they started singing (playing--ed,) that music Aloha, the farewell song. I think it was Hawaiian. It was pretty hard. People were outside on the deck, looking, for the last time, watching the pier. And as we moved the damn thing out, well, we stayed out until we could not see anymore where we come from. I then I figured out--you see I came from Ilocos Sur, I was born there--then it reminded me when I was a kid that we saw ship going that way. This was the same ship (I used to see--Ed.) that were going to HongKong. That one I put them together for the first time (memory of childhood seeing ships sailing north). When I found out that we were going that way, then I remembered. I could also see the outline of the island. I knew where Ilocos Sur was. Then we could see ships passing by, way in the horizon going to HongKong (when I was a kid). On the boat, some were lying on the deck, and some went ~~xxxxxxx~~ <sup>inside to their</sup> beds in the bunkhouse. We were in the steerage, the lowest deck. You got a bed here and a bed here and here and there, and top of each other. Then there's an alley here, then a bed here and here, like that. Then here comes this Chinaman, ~~selling~~ <sup>carrying</sup> things to sell. They came from the kitchen. They were selling food. Those people who didn't get dizzy (seasick--Ed.), they picked out things (from the Chinaman). These Filipinos, you know. You see, when the Chinaman was carrying things like this (tray or basket on top of his head or shoulder), he could not see, so people on the top bunk would pick ~~ed~~ without paying and when the Chinaman looked, almost everything was gone. (Laughter). When he looked up, nobody was moving. (More laughter), These Filipinos, you know. They're not really doing it right and so he (the Chinaman) learned that (trick--Ed.).

L: What kinds of food was he selling?

P: Pastries, and duck, cooked duck, and chicken. Later on, ~~when~~ I found out that these goddamn guys (Filipinos), they gambled like hell on the ship. That's where they started gambling.

I never went where they were gambling. There were two who were ready to kill each other. And I heard that it started from the gambling. And they got their knives ready. They (the crowd) succeeded in separating them tho.

C: Do you think these guys gambled a lot in the Philippines, too?

P: Oh yeah. Filipinos are gamblers in the Philippines. Then when they were on the ship, they learned the Chinaman's gambling, the sikoy-sikoy, buttons, they count it by four. If you got one or two or three or fours, you bet on those. I think they called it sikoy-sikoy. See I'm not a gambler so I don't know. But I heard about it. They learned that (on the ship). There were a number of games that they were playing, betting money. And a lot of them, you know, when we got into Seattle, got no money left, you see. It was good for me in the beginning. We got into HongKong at night because we started in the afternoon. I don't know how far H.K. is far from Manila. We got there by night. You could see that at night, the place looked different because you got all the electric lights on and you are out at sea ~~and~~ so you could see that the mountains, H.K. is a mountainous region, and the houses were right there on the hills and sides of the mountains. That was my first sight of <sup>a</sup> ~~a~~ <sup>city</sup> ~~city~~ in the hills. Usually the big towns I saw in the Philippines <sup>they were not in the hills they</sup> were built in the plains, like this. I ~~had never~~ didn't know what Baguio looked like. I never saw it. ~~It~~ (sight of H.K.) was very exciting. Then in the morning, the next day, we went ashore. We found out that the policeman was a Hindu--he got a long whip, you know. And then we ~~went~~ went to some kind of a night place, a kiosk, some of the Chinese were there and here comes the god damn policeman, he was a hindu, from India, and the son of a gun started whipping the people and I said this son of a bitch, then we Filipinos were looking at each other wondering if he wanted to do that to us (laugh). We just stayed there for a while. He was wipping the chinese because he does not want them there, he want to get them out of there. See it's just like a ldog, if the dog is not trained yet, will you got to kind of show the whip, to drive him out, so they were doing that to the Chinese in Hong Kong. But the Policeman did not touch us, he only did that to the Chinese and I think he knew who was a stranger, so, it was quite an experience for us to find out that they whip the people.

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When some of us wanted to take a ride and we saw this rik-shaw, so I said hey, the one who is pulling is not an animal, he's a guy, and he got a belt like this, and he got his money there, you see their money there got holes, they got Shangai money, they got hong Kong money, many different kinds of money. I didn't know anything then but I had heard about all these different kinds of money, Shangai, Hong Kong, Japanese maybe and even Philippine money; they got them all. And that's were I changed my money into dollars, but I didn't have very much,

Then from there we got back unto the boat and we found out the poor people, you know they were on little boats, they were that way and one kid was tied up like a monkey, he was looking up at the people on the big ship, one guy was speaking Chinese but asking for something for us to give, drop some bread, something to give. Now, if it was bread, it would go into the water he would scoop it up and save it cause he wwill eat that. They joke (the people on the big boat) they throw something that can not be used, something dirty maybe, will the chinese man talks back, they feel disgusted, he ~~wax~~ looked like a fool, ask for help and they throw something and its very hurting. The children that were ~~fixed~~ tied, that was so they wouldn't fall down into the water, from those snapans.

It was then that I saw the ~~poor~~ poverty in China, the Pilipinos who were poor, nobody was doing that, it wasn't as bad as in Hong Kong. I didn't see poor people in Manila like that, I heard that there were a lot of poor people there too but they were not like that, they were not as desperate as that, really treated like dogs. Now I have seen people who were servants, not in Manila, but were I come from, and they were eating, not the best food but they were eating, so, compar them with the poor people in Hong Kong they poor people in the Philippines were in a better position. That's what I was thinking when I saw these people in China. Then the contrasts ofcourse was that the Chinese in the Philippines, they were very will off, they were the ones that might have some servants. Then I larned lateer on about the rich chinese people on the mainland, like Chung Kai Shek and the family he married. These things kind of gave me very deep impressions, why so many people are so poor and ~~why~~ why some people are so rich, but I could not understand. The only thought that I had then was that people were smart and used there heads and

made money. ~~While~~ While others were poor, the guy that got made it somewhere else, but ~~xxx~~ I did not think that he was making it from the poor people, I didn't know, because ~~see~~, the people that I observed were merchants, who made their money by selling, profits from selling, so, I then did not see the direct relationship between labor and profits at that time. From that impression I got I could see that the Chinese were really in a good position in the Philippines.

40<sup>0</sup> Then our boat moved on and next stopped in Shanghai, and that was even a bigger city than Hong Kong. In Shanghai I got a different impression, like people there were kind of ruff, they ~~were~~ <sup>got</sup> some gangs and even some policemen to drive them out, I only stayed in Shanghai one day, the same as Hong Kong. We would just get off the boat to take a walk, but nobody stayed there, then we kept on walking and we saw these people, a lot of ~~xxx~~ people there and then these men were bad, I think I shouldn't talk about it because it is hurting to the Chinese, the smell was bad, some market or something, some damn thing, I don't know, but we didn't go in, I don't know if it was the sewer or what, but we just turned back and went to the boat, and I saw a lot of people and it was very hard to, will in that place we went to some kind of stores where they sell suits, they were no good, very cheap of course, we didn't know the quality cause we didn't have those kinds of things in the Philippines anyway, anyway they said we are going to the U.S. so we buy some, so each of us got a suit, a black suit, in Shanghai, but it was no good, I found out when we got to the United States, they're all shit, the suits that were made in Shanghai, a lot of people wore them, they look like flannel or some damn thing, but it's not flannel, so we wore them when we got off the ship but then we found out that they were not really good, quality, when we learned about clothing here in the U.S. They were cheap see. When the guy had just come in he wore those kinds, unless he had been from here before and understood what kind of quality in clothing he was going to buy. But for us we didn't have any previous experiences and when we were wearing suits in the Philippines, I was wearing these white suits, look like bus coats, and some like the rich ones were silk cloth and some wool but they were expensive belongs to the people who got money not people like me so ~~xxx~~ I never had those experiences.

500 We were mixing up with the people there at the pier and then these ruff Chinese guys, young ones, they were husky, these god damn bastards

they really stick their hands in your pocket. And then we kind of hurry up to get to the boat but they grap you too, but there were police and he saw them, came and tore them loose. That's how ruff that place was. And the reason was they were that way was because they were poor, now I understand why people are ruff and tend to crime just because of their needs that they have to have to survive, are not there, they got no jobs, they got no money to buy things with, so they got to ~~ix~~ act that way ~~xxxx~~ cause they got to live, so we got into the ship and proceeded to Japan.

Then in Japan, Nagasaki, we were on the Empress of Asia, it was a Canadian line, steamship line, the guy talking to us was a English man and every white man that we saw and every white man that we saw, we thought that he was an American, and then one of us said, you are an American and he said, no, I'm not an American~~x~~, I'm British. Then we got to find out for the first time taht not all white people are Americans, ofcourse we read about Germany and this and that and they were white, but at the time it didn't get into my head, thats when I get into the ship, and it's going to American so I think he's an Amercian but he was not. So we talked and he told us about the route, when you tke the ship its a nice route, you go many places and see the scenary, and he told us that one of the best scenarios in the worldd is in this place and here or there and we~~x~~ will be coming there soon, he was telling that was, see when I went to Alaska in 1948 it reminded of route when we were going through Japan, all these trees, these some islands were full of pine trees and they were planted so close just like sugar cane, but the only thing is the sizes in Japan see they harvest their trees, at certain times they cut them down and then plant more, but ofcourse you got so many trees, in Alaska when you are there you turn around and as far as you can see is forest, that's why I know that they U.S. has got a lotl of reserve lumber, many right now.

Then we went to Nagasaki, and people were selling apples. We didn't have no apples in the Philippines and I got some big nice looking apples. And then from there I didn't venture to go out, I was always sure I could see the ~~xix~~ ship, I would not want it to leave me there See, that's one thing ~~xxxx~~ about poor people too, if they got money shit they don't care if the boat leaves or not, cause if I want to see something I go, so I didn't go, around, see a lot of these people they spend a lot of money, and look at girls and all that thing but ~~M~~

I never did that because if I do that And the boat miss me, good bye, can I go where I am suppose to go ( laugh) so I got to be very careful (laugh) some people did miss the boat, maybe they waited for another boat, but a number of our boys, god damn, they were wild like hell, they went all places and then they would come back laughing telling stories, a lot of bull shit, they think it was exciting but it was not so unusual to me cause I've not done that but there is nothing that well benefit me. Japan was a lot different than China, Japan where ever you turn was clean, very clean. Then ofcourse at that time Japan was a powerful country and China was butchered among the European countries and then we stop at Tokyo when we were getting out of Tokyo I was even cutting somebodies hair and it was Ok, and shit when we get to the middle of the Pacific we get a storm, I got so dizzie, I got sea sick, all my pals got sea sick and that storm, see, the table is here and then it goes there, see how big the waves were, then the table comes back, (laugh) because I found out when I was walking I could not walk straight cause the boat was like ~~like that~~ that. I was scared in a way but I thought that the ship was very big and could take it, so ~~sh~~ it took us about ten days to cross the Pacific, and we landed Vancouver, B.C. here in Canada,

700 We got there in the morning and it was foggy and good damn we said, when we got there there was no heater, it was winteer time, will may is still Srping but you still got foggy, its foggy and it was cold and we come from the Philippines.

So we went to the second floor of this hotel, but there was one heater, there were beds but there was no shit nothing and we couldn't sleep. . .

TAPE # 8            APRIL 10, 1976

Lil: ~~WHXX~~ The ship you came on, the Empress of China, ~~were~~ was there a first-class deck and were you allowed to eat in the dining room? Wf not, where and how did you eat your meals?

P: There was a dining room in the steerage. There were no white people down in the steerage. Just Chinese and Filipinos. I didn't know anything about the second class, or first class until, *of course,* maybe I had seen it in my passport (ticket?) because I read what was <sup>typed</sup> ~~written~~ there. I was in the steerage, all of ~~wxx~~ us was

in the steerage. Then all I saw were, well, some Chinese eating with Filipinos in the steerage. When we were coming ~~to~~ close to Vancouver on the big ship then I find out that they were dancing, that they were in the first close and allowed us to look and come closer. So then I found out that it was nice there. But of course their fare was quite high, you see. We didn't have that kind of money. Then they put us into a hotel, like a hotel, but it wasn't a hotel in Vancouver. They fed us. It was kind of a terminal for steamships for transfer of passengers to where they will go. And those people who will go there will take the ship. Then, as I said, they put us on the second floor or third floor, I think it was the second floor. Then I found out as I was about to eat, I think we went for lunch, and shit I found out that there was a heater there--it was nice and warm. While over there on the second floor, there was no heater.

They served bread and butter. But the Filipinos were not eating butter, see. The butter was not touched. Then one guy ~~XXXXXX~~ I saw putting butter, <sup>on his bread</sup> /you know, and I found out that he was here before. Went back home and come back again. Look at the butter. It was very impressive <sup>to</sup> ~~for~~ me because I didn't know what was butter and the others didn't know either. Never ate butter in their lives. It was kind of a thing that was strange. It was food but we didn't know anything about it because we never tasted it. I didn't taste it the first time.

L: What kind of food ~~the~~ did they serve you on the ship?

P: It was American food. I cannot remember now what they served but it was American style. They served us ~~break~~ three meals a day.

Later in the evening in Vancouver, we got into a ferryboat. We had a Filipino violinist and they got an orchestra there you know, so they played. We were kind of proud too, because there was a Filipino who ~~could~~ really could do something to represent us. And that guy, we all landed in Seattle, and I never saw him again. I think he went to Detroit or New York. Even if I saw him again, I wouldn't recognize him. I forgot his name. He was a nice fellow.

Then we got into Seattle. I was kind of wondering, you know. See it was nighttime. From Vancouver in the evening, we got into Seattle at nighttime.



But not too late nighttime. So we looked at Seattle. Oh boy, something new. Buildings around ~~NS~~ and so on. It was very impressive. It was more impressive than Vancouver. HongKong is pictureque ~~city~~ <sup>scenery</sup>, but different scene than Seattle. The only ~~people~~ ~~around~~ difference is people around. Then we got out from the ship, and everybody looking for ~~their~~ <sup>his</sup> suitcase. And you cannot just go there and pick up yours, you gotta show your passport and check up, like that. A number of them knew somebody here in Seattle Washington. Somebody was there to meet them. We got nobody to meet us. So we were kind of listening, you know, what they were doing, where they are going. Then we said (to each other), well, where do we go? And then I said well, where are you going? <sup>(I asked...)</sup> ~~Oh~~ that guy <sup>who</sup> went to talk to the phone to call and find out if they have vacancy in that hotel, this hote. First time that I heard about ~~getting a room~~ <sup>going to get</sup> in a hotel. Because I've never been in that kind of situation, you see. So I said, well, what about us? Do you have any place there. Oh well, the guy said, it's full. ~~When~~ Why don't you call this one? We were talking to a cab driver. He said, call the Diamond Hotel. That was the first hotel that I slept in. Diamond Hotel was a small hotel run by a Japanese. Then we called ~~up~~ and they said, o.k., we got some vacancies.

180 C: Did you ever use a telephone before?

P: No, we got a telephone in ~~Asingan~~ Asingan, and in Vigan, too. But you see, it's kind of, you call up here, all the goddamn stations ring, all the towns as far as the wires went, the bells were ringing, you see. Like that. It wasn't like here.

In Seattle, Washing n, it was a different set-up because you got the necessary equipments and it's more improved. Over there they didn't know very much and they send somebody who understands about the telephone. But then he did it the cheapest way that you can get the message, that's all.

So we told the cab driver we are going to Diamond Hotel. So he brought us there. There it is, he said. Small hotel, and we didn't who was there. Then we stayed there in the sidewalk. We <sup>n't</sup> could find nobody. Because it was a sidewalk, you see, and it was nighttime (laughter). We were kind of standing there, look around, and wait. And somebody comes, and we ask, Diamond Hotel, and nobody came. We were there a long time, a little bit longer.

180 And then we said Bayaw, it means like brother-in-law, "Bayaw", maybe we go up stairs (in a whisper), you could see the office was in the second floor (laugh), so, we got closer to the stairs, but we can not see because it goes this way then that way, so you are at the bottom you can not see what's there, we got closer and didn't see anything. and then very soon we heard people talking then we kind of sneak in and get higher on the stairs, (laugh) and then very soon I saw some people there, who are they, I said, go find out, and then we got along and then found out that there was a girl there, in the office but we didn't know what she was doing, she was talking to the people you know and so then I said, "Oh, there are people there, over there, up, " So we went up the stairs (laugh) we got all our suitcases made of rattan, then we went up and we watched what they were talking about, we just stood there and watched and kept looking, the girl was busy anyway, just like puppy dogs, so we were watching to find out, and they were talking about rooms, and then we got closer and realized what she was doing and finally we said, "kwill, we need rooms". I think I was the spokesperson. Then the girl, she was Japanese, maybe a mixture, she asked, "how many are you", and we said "four". She said, "well, I can not give you for four, but I can give you for two". "So, who going to stay together". So I said, "they stay together and we stay together". But if we, we were talking in the ship before and even in the Philippines that we will never be separated (laugh), so we felt that way, and especially when we came to America and being so far from we needed the protection see, not pretty well planned but a kind of an instinct see, we came to a strange country and we were strangers and didn't know anything about the environment, we didn't know the people, so we would stick together. I decided to room with Pedro and Angel and herbagiosee, We asked, "well, how far are the rooms apart" and the girl said "next door", see there over here and the other door is here, you're pretty close. So we went over there and I was busy, it was cold and I got sea sick, we didn't even eat that night, unless we ate something on the ship but I cannot remember anymore so, we got in there and then you know I was kind of dizzy and I felt like going to bed and I slept, and ~~of course we~~ <sup>then</sup> look at the bed, before we got into the bed you know we look at it at there was a spread so we got blankets see, and Pedro said, "I'll bet my blanket", and he opened his suit case and took his blanket out,, cover himself and I took my

200 blanket to cover myself, and then fall asleep. And then in the morning when we woke up we tried to investigate things. Well we discovered that we didn't need the blankets, the blankets were already there (laugh). We didn't know there were blankets already on the bed. You see, we never slept in a bed like that before, I liked it but I didn't even look because we were very tired and you could see the difference in the way of ~~us~~ living, the way the ~~us~~ people live here and the way the people live in the Philippines. Now I was a guy coming from the Philippines to a new place where the way they live was entirely different from the way I was brought up. And it's kind of funny, then in the morning we knew where ~~was~~ the toilet is because they told us before we went to bed, so we knew where the toilet was, when we got up then we got no bathroom, we didn't bother putting our pants on (laugh). We only got our shorts, and there were other Pinoys there too, and one, he talked to us nice, and he said, "where you from" "kWhere did you come in", and I answered, "Well, we came in last night, and came here last night. And he asked "when did you come here to the United States, ~~the~~ "Yesterday". And he said, "well, here in America, when you get out of your room you were your pants (laugh)". "Because that's the way". So we found out ~~that~~ that everyone that we meet in the hall he got ~~his~~ pants, but us we got only our shorts, so, we ~~we~~ were like the ~~girls~~ Igorots here, so, then we learned another there, how we know what to do. Well, then we got hungry, so we went and asked, "Where do we eat". And they said, "Oh, there is a restaurant there," So we went but we could not see anything. I had never ate in a restaurant before. Then we saw some pig feet in a glass jar, so, we saw it then we liked it but we didn't know how it tastes. We wanted to try it. The guy said, "you want this", and we said "ya". <sup>The guy</sup> ~~and~~, He put it into a plate, and then another guy wanted it to, and another and another wanted it too. He gave us some napkins, then we don't know what to do again, are we going to hold it or use a fork or what I learned how to use a fork in the school. Then the guy said, he was nice, "you can hold it", " ~~so~~ so then we picked it up and ate it, but see, everything was new, everything was strange, the food etc., but very exciting and embarrassing too.

C: You were seeing lots of new countries now, was American special, from the other places?

P: Ya, it was special, it was entirely different too. Japan was very clean, Manila was not so clean as I remember, and we stayed in

a slum district, then were we had been walking in China was not so good either and then Japan was clean and the people had different customs but anyway they were clean so you don't feel like you don't like them. Now then you come to the United States, its a different kind of people and then also you see different kinds of people.

300 When we got into the United States we got in a Japanese mans hotel, it should have been a white mans hotel but it was a Japanese hotel. I was surprized, a Japanese hotel in America , I never thought that there would be a Japanese ~~hotel~~ hotel, and the way people here were dressed up, even Japanese here and Japanese over there, they were notl dressed up the same. Like the women, the girl in the office she look like an American girl, no difference, move like a guy, you know, where in Japan it was not like ~~xxxx~~ that before. The dresses are different. Then you have the white people here that look at you and watch you and this and that.. Ofcourse we have seen white people there too but not the way wwe have seen them here and those white people there in the Philippines they understood the ~~xxxx~~ people there, see, they even the Pilipinos pronounce their words with a kind of Filipino accent, you see the white guy in the Philippines understands him, but not here. And then that guy who has been there can make that Filipino understand him in the P<sup>h</sup>ilippines. But the guy over here when he takes all he is wondering is if you know how to speak English or not. Because when you answer him, if you can understand him, well, he can not understand you the way you pronounce the words.

L: When you bought the ticket in Manila did you know that you were going to land in Seattle?

P: I was coming to American, to the United States but I didn't know where. Only when we were in the middle of the Pacific Ocean then did I hear the guys talking and saying, "Where are you going", "Oh, said one, I'm going to Detroit, I'm going to Chicago, ", some guys are going to New York, some guys are coming to San Francisco, some guys are coming to Los Angeles and then I said to myself, "were the hell are you going". And then I went to look for my paper to look and then I found out that I was going to Seattle, Washington. Seattle Washinton via British Columbia. But I didn't know that before. So then I heard abain people talking that we are going to Vancouver first then we will get off at Seattle Washington, that's what they were saying. And then I heard some people say, oh somebody is going to meet mee

there and usually a cousin or brother or friend, something. Will, I had relatives here too but I didn't know where ~~there~~ they were. All I thought was that I was coming here and I didn't realize the big size of the United States. I had seen it on maps but I didn't have the impression of comparing the Philippines and the big map of the ~~United~~ United States. You see then I didn't have that much sense, even in the Philippines, if you are not going to a particular place, if you are going to a particular place and you say in your mind, you are only going to the Philippines maybe you land in the north, maybe in the south, maybe in the central part and the people you are suppose to visit, well hell, you might be far away from them. So you got to understand, but you can only learn to be specific through your own personal experiences, when you go through it, when you are traveling then you meet difficulties because things like that that you are suppose to look and find out, he didn't do it, cause you thought you didn't need it. Then when you are ~~xxx~~ confronted with it, then you know that you should have looked after that before, so you know see so next time you will make a move you will be sure you know were you know you way is.....

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TAPE #9      MAY 22, 1976

P: When I arrived in Seattle, Washington, I learned that we were about three hundred young people then who came in on the same boat--~~xxx~~ Filipinos.

C: You didn't know how many there were of you until you arrived?

P: Well, I heard it someway. I don't know if I heard it on the ship or after we came up (got off the ship), came to Seattle Washington. And I stayed there for...well, I said (before) that we got into the Diamond Hotel. I think I told you that already before, how we were kind of unfamiliar with the situation, in the U.S. We didn't know anything ~~xxx~~ about hotels and this and that. We stayed in that Diamond Hotel for 4 days. In the first morning, I met a friend who was my classmate in the first year from high school in Lingayen. Then he just came from Cosmopolis, Wash. where they got sawmills and lumber, planing mills and box factory. So he told me that they were talking about me. He was with some of my relatives there working (in Cosmopolis).

C: Did they know you were coming?

P: No, and I didn't know where they were either. Then, ~~xxxx~~ you know, we just came in because people were hunting for jobs, the Filipinos. And we didn't know the country, we didn't know the situation. So, he said that he was going, and so we said that we want to come too. So we went to Cosmopolis, Washington and they told us where my relatives were living. As soon as we were coming in, I met one of my relatives, going to work, ~~(into xxx)~~ <sup>(into Cosmopolis)</sup> so they put us in their place ~~xxx~~ in Cosmopolis. It's a little town. The people there as I've seen them (remember--Ed.) are mixed. There's a lot of Greeks, some Japanese, a lot of Filipinos, Whites. They were all working in the box factory.

I got there in springtime and I worked until November, I think. But in late Fall, ~~xxx~~ we were laid off, it was already kind of winter because it was snowing already. When we were laid off and I was working in the night shift. At the time also, the Bilipnos were on strike at the box factory, the planing mill and the sawmills. It was a combination of three (one owner, perhaps?--Ed.). That was the first strike I've seen.

C: Did you participate?

P: Not exactly. I was in it but I was already laid off, so I

wasn't really striking then. I was laid off two days before the strike.

From there (Cosmopolis), I went to Spokane, Washington. My relative there who went to school with me before in the Philippines, when we were small, was in Spokane Washington. His name was Godfrey Agbalog. His name in Filipino was Godofredo.

I went there by myself. We were writing together (to each other). I split with the guys I came with on the boat. They stayed in Cosmopolis. Then later on, they also left Cosmopolis but I don't know when. The other one, Pedro de la Cruz, who was related to me and who came with me, to the U.S., followed me to Spokane because I was in correspondence with him, too.

I left Cosmopolis around springtime. I remember about April but it was still snowing there someplace in Spokane Washington., 1927.

I got a job there in Spokane as a busboy. It was in Sept. when I went to school. High school. I didn't finish high school yet, then you see, I went to Louis and Clark High School. I entered as a Junior. And I was on and off (went to school on and /00 off) because of the situation, you know, the condition. I was broke and I had no money.

Then in 1928, after school, I could not find no job in Spokane. So we were looking for jobs and somebody said that there were advertisements, on some street in Spokane and they got ads over there, I think it was one of the main streets, but I don't remember, yeh, it was maybe a main street, because the main street there was suppose to Riverside, they called it Riverside, but it was not Riverside, it was Main Street and they got some ads that they wanted people to go to Montana to work on the sugar beets. That was the first farm work that I ever did in the United States.

We went there in spring of 1928 and we stayed there for two months and I ~~earned~~ earned \$35. We were five then, together, Filipinos. The story of our life there is very hard. In Montana for two months that I got \$35. Then when the job was over we wanted to come back to Spokane Washington but we don't have enough money, so, the other people, three of them, they went to Chicago from Montana and there was one guy with me who went to Minn. Minn. We went to Minn. because Spokane was much f arther. It wasn't Montana, it was manville, N. Dakota and that's close to Minn

to Minnesota, After the job was done I said we got \$35 and that ain't enough to go back to Spokane Washington . So the three went to Chicago ~~went~~ and the other one with me went to Minneapolis, Minn. We went there because it was closer, Agapito, a relative of mine went with me with the same name also of Balog because he is a cousin of that guy and I'm related to them. And ~~ix~~<sup>ix</sup> in Minneapolis I went to West High School. That was in 1928. I think the school had no tuition but I was working in an hotel, the Dikeman Hotel.

The company paid us for the fare from Spokane to North Dakota, but only one way. It was spring when we worked there, and we were kind of howing, thinning beets. To thin beets you kind of just leave jsut one, instead of double you leave just one so it can grow and expand. You pull it, you destroy one so the reat will grow bigger and better. It was difficult work, bending over using the howe. It was a kind of a small farmer and they hdd a kind of a small house near their hoase.

It was very interesting because I think that the water that we were drinking was dirty, it was rain water that was deposited into a well and I didn't know it until later and we could not take a bath. We took a bath one time when there was a storm, in the rain and that's the way we d took a bath.

200 Now in Autumn, September of 1928 I was enrolled in West high school and I was in the 3rd year, you see my credits were many but the only thing is that I have not taken the required subjects like foreign language and stuff like that. See I actually went to high school for many many years, I got so many credits. But you see it was good couse you see my education in high school was kind of broad. The only thing that I missed was Chemistry, I studied everything else. I never graduated thoughl from West high School. My father died at that time (I don't want to gâve you that now) and I went back to Spokane, Wash. because I was in trouble, I was kind of in a depression, I found out that the room I stayed in, the gas was leaking, and it effected my mind and I was not doing well in my situation and it got me worried, my father died and my mother was poor with nothing then I got my sister and my brother. So I got a lotl of problems that bother all at the same time.

I think we paid some kisnd of tuition there at West High School, and one of the reasons that I went back was because I couldn't pay. I was suppose to be paying at Lewis and ~~Hark~~ Clark too but Mr. Hart,



Mr. Henry Hart, was the principal teacher and he was good to us at Lewis and Clark in Spokane so I went back cause i felt more comfortable there. I took the train back with the same guy. So theis is Dec. of '28, it was 25 degress below zero, I remember that, in the winter at the end of '28.

But it is kind of cntradictory be cause I went there...See we lived in a hotel and then later on we went out and went to a kind of a little room, not a boarding house, we cooked our own and ofcourse we worked in the restaurant so we ate there too....

Anyway, we took a train back. When I went back there I didn't have any job and then my relative in Stockton now, he was there, because he was there when I left. He was working when I left and then when I got back he wanted me to go to school, he was also going to school. So, I went to school at Lewis and Clark and I was on and off at school but as you see when I had a chance I went back to school and finally  
300 graduated from Lewis and Clark. I think it was in 1932. ~~af~~

I had been ~~spending~~ sending, ever since I got to the United States about \$30 a month home sometimes \$25 but pretty regular, it was amost all the money I earned but see I always worked and I was making around \$10 a week. Then, as soon as I graduated from High kSchool I went to Gonzaga University in Spokane Washington and I had to pay a tuition of \$150 a year . Really I was in debt and I have not paid half of it. I paid half of the tuitioon and I could not pay the rest, I could not get the money to pay it. Maybe it was not O.K. with them but I didn't go back to school anymore I could not afford anymore and that was all ~~the~~ the education I got~~x~~ I went to the University for one year and I was working in the evaning at restaurants at this time.

After I graduated from high school there was a vacation time so I worked then I started at Ganzaga in the fall. When going to school then I would work at night in the restaurant and on Saturdays and Sundays when I was not working in the restaurant I went to work in the country club, Spokane country club. I was a bus boy and taking care of the locker room, mens locker room, leaning up there and making some drinks for them, selling some cigarettes, cigars, all that thing. It was pretty good becuase they paid me about \$40 for two days and I make some tips, you know around \$40 too for two days because those are the busy days you know, Saturdays and Sundays, the time when these office people, these professionals, they were dockors and laywers and businessmen and I had been there so long that they knew my name

and I knew their name and sometime they just said, "you want to give me a cigarette, Philip" and I gave it too him, he said that he got no more time to sign his name so I just sign his name. He said, "sign my name there Philip", so I signed it.d

400 After I finished my first year at Gonzaga I got no money so I got to go back to work and take care of my sister and my brother but then at night time I went to school, I was having a full time job and went to school also, this was a restaurant job. And so I went to a night school, and this was a branch of the Washington State College in Pullman, it was the extension division. I think I went for one semester and that ended my formal education, I got some credits from there. I took up some political science, economics and business so my education was very low but kind of broad.

I had a friend, Frank Baldabino, this one is a very important one, He is rich now living in Mecca, Calif. Frank and I had been together, we knew each in Illocos Sur, ~~xxx~~ but not very much, and then later on I met him in Spokane Washington, and we became very close friends, he was younger than I was. We got different problems. Practically he didn't have any problems because he was along in the family and then his family was not hard up either. So he didn't bother about sending money back home, if he send some money it just kind of a gift or something. But his parents were kind of well off and he didn't have the problems that I got. Well I was in a different situation with my parents and then I got my brother and sister too and because my brother and sister could not be taken care of without me cause even if my father was alive he couldn't do anything, he was sickly, and my mother she was no professional, she never went to school just like my father, so, the responsibility fell on me and I was very sensitive too that. I gave up my chances to go to school here for them.

I knew Frank was in Spokane when I came back and after being there awhile we seemed to get attracted to each ~~other~~ other because he was kind of a decent guy and he was not fooling around or anything like gambling so we were kind of the same, the only difference, I found out later on, was ~~xxx~~ that money was very important to him. Ofcourse for me it was also very important but in a kind of a different way. He really didn't need the money because he got property there in the Philippines but I didn't have any. ~~Frank~~ Frank and I were working together in the restaurant and then he was in trouble with some kind of assistant waitress, who

was in charge of us and so they got into a fight, and said, "yea, fuck you" because the girl, she ~~xx~~ was an Italian named Pauline and she didn't understand how to handle people. She said, "I'm going to tell Ruby", cause she asked him to do something and Frank didn't want to, and Frank said, "Ah, you go ahead, you god damn , , ,", and "fuck Ruby too". So there you are. And then Frank was very close to me, we were like brothers and then he said, let's go, and then Pauline said <sup>to me</sup> don't go, Ruby told me that you should stay, we like you, Ruby likes you. But you see my relationship with Frank was so strong that I have to be on his side, so, we quite and then we prepared and we went to Chicago, that's the way I got out from Spokane Washington. We took a train. This was 1934.

In Chicago, people you know, they thought that I was educated in Chicago, I never went to school in Chicago. Maurice Landisman, a Jewish guy, he tried to convince me to go to college, he was a kind of a, he called himself a socialist. I really don't know ~~was~~ what he did, but he was kind of well off and his brother was in the YMCA college, a central YMCA college I think, ~~x~~ I don't know if he was teaching or what. I said, "Mr. Landisman, I would like to go to school but I got no money". And he said, "Well, maybe you don't need to pay the tuition". He got some kind of influence you know, he tried very hard to get me there but I could not tell him my problems, my sister and my brother, I could not say it. It wasn't exactly being too proud, but I saw it as my personal problem and ah I didn't feel like telling him, you see to help ~~ix~~ me and also to help my sister and my brother it's already a bit too much already.

Frank and I talked together about were to go, because we were talking about it before and we wanted to go to Chicago. And had got some information that some Filipinos were working in the post office and we thought that was good to try. But when we got there, they were not getting anybody. And it was true that there were Filipinos working in the post office. That was a good job then because they were paying more and I knew one guy who was getting \$35 a week when we were only getting \$12 a week. This is when the depression was sort of in a recovery. So in Chicago I worked for W and R and I worked only in one place and it was Frank who had been walking around and this old guy, Weiskopf saw him and said, "what are you doing". That the still of the old guy. The old guy, you know, he fucks around on the side walk, he's just a cool guy, but he was smart in business. He didn't go very far

in school, cause he told me himself and he was washing dishes and he was a waiter but his kids, one was a doctor the other one was a teacher the other one graduated in business administration. He was a very responsible man, and then he saw Frank there on the side walk, because Frank was sort of spieing around, looking to see if he had a chance to go ask for a job. So the guy saw him and said, "what are you doing here", and Frank said, "I'm looking for a job sir" and he said, "you ~~xxx~~ come tomorrow", you see, just like that. I know the old guy is like that, cause if he likes you he likes you, he not going to spend his time <sup>600</sup> trying to find out who you are and this and that. He just look at you a say, "well, I like him, see" and then he say, "well, what do you want" well, what are you here for", and then, <sup>Frank say</sup> "I'm looking for a job"... "Come tomorrow or come in the afternoon". That's the way he is. Because I worked <sup>Frank</sup> there for a long time and I knew him.

So when <sup>Frank</sup> was working there he said, he asked Frank if he knew another good boy like you and then when he came home, because ~~xxxxxxx~~ we lived together he told me. I was not working then, It didn't take us very long to find this job. And then Frank later on he went to, don't forget that Frank also went to Gonzaga University, graduated from the same high school in Spokane Washington, and he went higher than I did, I think he was in the second year, and then he went a little bit to the central YMCA college in Chicago, but not to long. He quit and that was all the education he got too, Then the war came in, I was in Chicago from 1934 to 1942. In 1941 the war was on. I worked for the W and R Rest. the whole time and Frank and I were living together the entire time. Some times we got separted because of women. And women had played a great part in pulling us apart ~~and bringing us back together~~ sometime s these women were responsible, you know, they really break you up.

700 Becuase Frank is also a very handsome man, he is kind of a mestizo, Then Frank got drafted in '41 or '42. Then in 1942 I also got drafted that was in August of '2#42. So, we kept on writing to each other and when I came in, well he know that I was coming. Then he was sent to the Philippines and I was in the second Filipino infantry, he was in the first and they were shipped overseas and I stayed. They didn't send me, I was discharged, I was suppose to go and work in the ship yard. I was discahrged because of my age, I was 38 then. Frank was younger.

He went to the Philippines, then after the war I came to Delano, and we were writing each other, and then after the war he came back

to the United States and came to California because of me, you see we have a very strong bond. The ship yard I worked at was in Vallejo but I didn't go there. I was assigned over there but I stayed in the farm because the government had been paying a lot of attention for the farms, so, as long as I worked on the farm it was O.K.

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P: I was released from Camp Cook, in California, and then I came to here and I knew his address in the ~~Army~~ Army so he knew that I was here when I was released. So when he was released in the Phil. and came back to the U.S. and instead of going back to Chicago, will he had went there for a visit before when he was on furlough or something, he came here because of me to Delano. But see Frank is a nice person, the only thing is that we got two different philosophies. See, Frank is a fair guy, the only thing is our values are different, that's the only thing that parted us. And the immediate factor causing our separation was also women.

C: When you say women, was it usually Frank or was it you...

P: See, it started in Chicago, the god damn woman she was with me first and later on then wiith Frank and causing trouble. She tells this and this and that and ofcourse we didn't pay any attention before but still its getting into him and into me too. Because he married this son of a bitch. This is before the war. They got separated. they are not married now.

And then when he came back here I was with somebody and this one again is the kind of a woman too, I didn't know before, then she went with him. It's a mess. Outside of that, Frank is a good person. This woman isn't still with him. No. He's got a F<sup>l</sup>ipina wife now and I think they got a kid. But I haven't seen him since he left Delano. He went to Coachilla but I don't know exactly where.

In Chicago the woman was white but here she was Pinay, but the old time kind and this one she married many many times, I almost made the mistake myself, I almost married her and I was glad I didn't. And Frank was right when he said, "you know, I saved your problems".

After the war, when I came here for the first time, since about 1942, I have lived here ever since. Ofcourse I went to Stockton and wroked in asparagus in 1948, and then we got a big strick and I went to Alaska and came back to Delano. Only one trip to Alaska, in 1948.

And then I came back in 1948 and have been here really ever since, so, Delano is really my home. Even if i am in Ridge Grove, see Ridge Grove is another town, 8 miles away, but its Delano that is really my home. I have lived in Delano longer than i have lived in any other place in my life, even the Philippines.

The times I spent in Stock were only a few weeks or a month, just working in the fields.

C: How did Frank make some money. YOu mentioned he made some money?

P: See, he saves everything, that he worked for and got into business. I think he is in the realstate business right now, in Mecca. And I have been going into the realstate business myself. I bought lots in Ridge Grove, I have the lots in my name, and I don't owe anything. That's shy its hard for me because I pay taxes but I can't afford to take care of the land. They are mostly empty with only some old junk houses there, and I get a few dollars out of them. I almost went into business. Without the Union I would be in business. See thats why my outlook of the radical movements is kind of different, because even now, if I had a chance I would go into business, but I don't oppose ~~xxx~~ or hurt. I go into business to survive, to feed yourself. Because nobody is going to feed you so you got to be sencible about it. That's why <sup>1</sup> don't like the Union. You see they take advantage of you. They wnat you to spend everything there, all your life there, and then when you are in need they don't look at you. So what they are saying in the public for P.R. does not reflect the true operation, for the movement. It's not. And I will be a damn liar and be decetfml if I don't tell the truth to my own people. And if I say this to my own people it could be appllied to the others too. its not only to them. Because they will do the same thing.

I feel that i have some security with my land. It gives me somethingl to fall back on, if something happens to the Union. That's why they can't say very much about me, because if force me out I can just say "fuck you". I'm not totally dependent on them like many our.

100 What I have is not much, just some. Most Filipinos like me, my age and with my same background don't really have anything to fall back on, they have nothing, except social security with really isn't very much and that's why I think differently and that's why I see the side of Rodel. And some otheres who are kind of attacked, or being expelled or secluded or isolated by these organizations, I know, I understand it.

And now, like myself - I don't like Marcos and I don't like the martial law. And I have been talking about it. And then I found out, you know, that- I kept on thinking, in relation with my family there in the Philippines. You see my brother, he is a lawyer. ~~Next~~ His oldest daughter is a doctor. The second one majored in Commerce--he's in the bank. And the other one is a pharmacist. Then there 's another one. She took up pharmacy. He's got so many girls. Then the ~~the~~ other one, Corazon, I think her name, he wants her to be a lawyer. I have a lot of them. Professionals. My sister's husband was a graduate from college. He's been a teacher and then turned to farming. And his first son graduated in agriculture--he's in Cebu (the son's). The wife is a C.P.A. (the son's?) He got a brother who ~~graduated~~ graduated from the Philippine Trade and Arts. He was teaching--now he's in the Army. He's in Marcos' Army. That bothers me.

C: You were saying that you speak out here against the martial law . . .

P: They go after my own people, you see. In the Philippines. That's why I don't want to write because I don't want to make the connection. We might have the same name, but . . . Then there's another guy (nephew?) who graduated in electronic engineering in the Philippines. He's working. My sister, I got a letter from my sister very recently.

C: But ~~they~~ <sup>have</sup> (your family) ~~have~~ <sup>they</sup> ever written you and told you that it's dangerous what you're doing (here, speaking out against martial law?)

P: No, because they don't know what I'm doing. But I'm just afraid that what I'll say here will get them into trouble. Then there's another studying nursing and the other one will be taking medicine, you see.

C: Do you feel good about that--that your family--all these relatives who came from a poor family have been able to establish themselves with a trade and profession?

P: Yes. But then they are also--the trend will be--the tendency ~~is~~ <sup>is</sup> conservatism. That's what kinds of bothers me. While it makes me feel that they are secure, it also works the other way, ~~that kind~~ <sup>that kind</sup> of neutralize what I'm doing, you see. So I come to the conclusion that you cannot go, cannot travel faster,

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than the phase of progress of a greater number of people. You gotta to be along with them.

C: You mean you rpolitics, even when you want to be radical, you can be only radical in a realistic sense. You can't go way ahead of the people.

P: That's right. Because you will lose them. There are so many ~~thunkx~~ things that pull them back. At times they don't know the issues because they don't have the prop~~er~~ education. The other thing is that so many things are at stake -- that they got jobs, they got their friends. Then they got sometimes like a ~~por~~ property or they got some kind of business, you know. While others are pulling that way, others are pulling back. That all depends which is stronger.

Take the American ~~mix~~ middle class for example. Ten, no, twenty years ago, you puat up the Farmworkers movement, nobody will help you. Now, you say farmworkers movement, then they \_\_\_\_\_ . Of course there's still the minority. ~~gzhz~~ The ones that are \_\_\_\_\_, still is the ~~minozkix~~ minority. But you see the reason it is strong is because they are organized (the middlec class???) The majority are not organiz d so they are susceptible; you know, to help here and there, in some way that they believe in. And then, that adds to your strength, to your power.

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C: Also, what you're saying is that the American middle class has progressed politically to a point where they canx support (the farmworkers movement, for exxmple).

P: Yes.

C: While the Filipino middle class is more conservative.

If ~~is also because~~

P: They (the Filipino middle class) ~~is also because they~~ are insecure about what they have.

C: They haven't got anything yet. Probably even though your brother and sister have professional positions, <sup>and relatives</sup> they probably still feel very insecure like they can lose everything. So they ~~w~~don't want to rock the boat yet.

P: That's right. If they had been belonging to the middle class for a long time, it would have been a different story. Becuase the children would be bore~~d~~ sitting around, doing nothing.

C: Well, in the Philippines, it is traditional that the radicals



come from ~~either~~ the peasants, who have nothing to lose anyway, because they have nothing, and the rich, the intellectuals, or who have had it for many many years and are tired of it, sort of, and can see that it's corrupt and not helping anybody. But the middle class in the Philippines has been conservative. ~~xxxxxx~~ Just like here. It's the same all over.

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P: And the people who are really---the seat of radicalism come from the oppressed. But don't forget that the leadership, most of the time, comes from the middle class, ~~xxxxxx~~ intellectuals, because they are the ones who are educated. Also, now, you try to go back ~~x~~ to the history, past and present, that they are coming from the middle class. You take for instance, Karl Marx. He was not poor. He became poor, very poor. But he was an intellectual.

C: His family was middle class. His father was a business man.

P: Yeah, but when he put up his ideas, they ~~xxxxx~~ didn't want him to get a job. And he became very poor.

C: Actually he became a successful journalist, He wrote for London and American newspapers, so he was making a living as as writer. But not much.

P: Now you take for instance, Engels, with him, He was the son of a \_\_\_\_\_. He was in the P\_\_\_\_\_ himself. Now you take for instance Lenin. He was a schoolteacher. He was not poor at all. You take Gandhi. Well, of course, he was just liberal. He was no radical. Gandhi was not radical. He was liberal. . And India is still the same right now.

C: Let's see. Lenin was a schoolteacher, right? Ho Chi Minh was a school teacher. And Mao Tse Tung was a schoolteacher.

P: Castro was a lawyer. Che Guevarra was a doctor. You see the leadership

L: Jose Rizal was a doctor-- an optometrist.

P: Cesar is the only one I know who comes from the poor-- migrant worker.

L: Bonifacio was a peasant.

P: The people you know sometimes when there is a disagreement, it comes out, and you really break up, but what really surprised me about Rodell and Kathy.

L: It was very telling that their relationship was built on only one thing and that was the political aspects of it and when the problems arose on the other side, just the man woman part of their relationship they could not deal with it because there was never any

real understanding, They were just all right on when it came to politics but when it came to a more important aspect of their relationship they were dealing with a total mess and they could not deal with it. I was telling Rodal that maybe it was a blessing in disguise, you may have lived together for 30 years and maybe never got to know each other. Rodal was really crushed by it, he really loved Kathy and couldn't believe that she would leave him. Their relationship was built on a very superficial rock or foundation. And then it would have been harder if it happened after many years, at least it happened now.

P; When we got into Seattle, Washington, it was already night time, I don't know what time but it was already night, from Vancouver. And then somebody helped us on the phone to locate a place for us and we heard that there was a vacancy there at the Diamond hotel. It was a small hotel run by Japanese. We took a cab, we got in there. When we got off on the side walk, and then we didn't know we were just kind of standing around, and as far as I was concerned ~~we~~ I never had any experience with a hotel, so, I never thought about going up. We thought that somebody would come down or out and we would see somebody there, but there was no one, the place was on the second floor. Since we didn't see anybody I said why don'y we go up the stairs. When we were 3 ~~or~~ or 4 stepss up the stairs we heard some people talking, and then they were really on the lobby of the second floor, So we went up and looked and peopl were sitting there and some people were tlaking, talking to the girl who takes you to your room. And then I went back and called the others to come up. So we went up together with our rattan suitcases, I just had one, actually I think I had two, one rattan that I broughtt from the Philippines and another that I got in Hong Kong, a leather one.

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So we went in and then we took our room. I don't know how much we paid but at that time I had only \$25 left in my pocket, and we tayedsin that hotel for four days. In the morning, the first thing in the morning, I met a guy from my Family from Ordaneta, Pagansinan, and we were classmates in the first year, high school, in Lingayan, Pagansinan. I forgot his first name but his second name was Taban, And so he told me that they were talking bout me, cause he knew my relatives there. He was talking about me that night with some people and then that morning I met him in the hall. He had already been here a year. So then we talked, and he said that I got my folks there and he told me their names, and I knew their names, so I

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asked him when he was going back and so he told me the date, but I remember that we stayed there in Seattle Washington for four days, So when he went we also went with him to \_\_\_\_\_ ? \_\_\_\_\_ Washington. During those four days in Seattle we didn't do anything special, we just go around in the city, everything was very strange. There wasn't much to do, not like today. When I was there there was no bridge, today it's like Los Angeles.

Then I saw my uncle and he brought us to the rooming place. He is a first cousin to my father, he is here in Delano, but his name is Jose Sanchez. Sometimes I see him but ~~w~~ he is not interested in what I'm doing, he is very old now, he got married before, he got two sons, one went to the Air Force and one ~~now is~~ <sup>was</sup> in the Army and at the present time is in Bakersfield in college, he was a farm worker.

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We went to present ourselves in the box factory, there was an office anyway now sometimes you don't choose where you go, you ~~know~~ know they pick you up and then they look at you, if you can fit in the saw mill, then they put you there, the planing mill, then they put you there, the box factory then they put you there. So usually the weaker ones and the smaller they go into the box factory, except those who are really operating the machines, the old timers there. There were a lot of Filipinos working there, some of the Filipinos were operating the automatic machines.

We were cutting these boards into boxes, we don't nail them, we just prepare them, you know wooden crates. They use these crates in many many ways, they use them in lettuce, grapes, different kinds, and different measurements and oranges etc. So that's the way we were working there in the box factory. At the time we were paid 25 cents an hour and we worked 10 hours a day, six days a week and we got paid every 15 days with silver dollars, So I got my sweater and I use to put my wages in both of my pockets there in my sweater and you know it was pretty heavy. ~~It~~ It was a good thing they paid every 15 days, if they paid every 30 days I couldn't walk home. I didn't put no money in the bank, I just kept it in my room. I would send the money to the Philippines by post office, a money order.

I stayed there until spring time, and I told you already there was a strike and I was laid off, because there was a strike and Godfrey was striking with me, and we had always been writing to each

And I told him about the strike and I got no job and then he called me up to go to Spokane Washington, that's the way I went to Spokane. There he found a job for me in a restuarant, it was a cafeteria. So I worked there until it was time to go to school, and I quite my job.

C: How were you treated as a Filipino and worker in the box factory and the restaurant. Did you feel discriminated against.

P: You see the people in important positions, managers and super intentents are all white, their attitude was that you are to do your work and this abd that and they don't care what else you do, they just pay you.

560 As a new arrival here, an immigrant, I wasn't able to associate with many otherx workers, there were many Greeks there, and the Greeks and the Filipinos are different people, they got different language, and then the whites who were not Greeks, theyx people outside the factory were usually allright. You know, when there are to many Filipinos there are insidence, fights and thing like that between Filipnos and others, and that will influence their feelings. Andthen we were not really mixing up with the whitte people, and the Greeks, will you see them in the pool hall sometimes, ~~and~~ sometimes we talk to each other, but just usually we just look at each other -- that was the situation before. These Greeks were really there ws one guy, he watched me and he never played ppool, and so he talked to me, and said, lets play pool, some of them were very nice too, but I think he was kind of a homosexual that guy, because he was saying, he always talked to me, things like, "that guy, we can take him". Soon I began to get suspicious. Maybe he meant the guys money. In the beginning when I worked there, oh boy, I cried, and it's bakkbreaking work, long hours, and remember back home I never really worked hard. Somebody was operating the machines and then I kind of grapping the thing and piling it up and all these piles. I piled them up on some wagon and it was really hard for me. My arms were always very sore, I really cried in the beginning.

It took me a long time before I felt like I could enjoy the things that I saw and was doing. And not being homesick . The hardest part whenyou go away are the first years, days and months and weeks, and the olonger you stay away, your feelings of going back becomes less and less. It diminishes according to ~~to~~ time. And Filipinos who are here and are new ~~are~~ they are in a very emotional stage.

This is because they are always thinking about going home, here they can not go home. See, when my mother asked me how long I was going to stay here I told here three years, will I've been here for fifty years now and haven't been back yet, so that's the way it goes. I didn't plan it to be that way, I never thought that way, I thought that when I got through here I would go home but I didn't. I never got through. When I got through with one thing I got no money. There were two important thing in my plans, the first was that I would like to be educated, but my sister and my brother interfeared with my plan, and so I failed in gattting educated and then my second plan was to go home and also to help them out, so it was turned the other way around. Instead of having my education first, when I could not make it, I went to a certain extent and then quite, and then I figured on going back to college after ~~wards,xxxx~~ my brother and sister grew, but when they were already grown up it was too long, when I got through supporting them i didn't have any money. I felt that I couldn't support them as well back in the Philippines as in the United States. It was not a mistake, I want to be honest about it, that if I stayed in teh Philippines I would have still had many problems because that is why I took the normal course so if I hadn't come to the U.S. at least I would have been teaching in the Philippines, and then if I could save a little money I could continue my studies. But that was not I think right now, if I stayed in the Philippines I would have been in Mindanao you knowl, because I was attracted to educatin and at the same time I was attracted to property also. Maybe because of the property my family lost over the years. And I know the advantage of having property. Even when I was young. And so if I went to Mindanao I could not have taken care of my sister and my brother, we would have been all living theere in Mindanao and maybe my sister and my brother would have married different kpeople. But they have made their way O.K. They got their education, and he is a lawyer and she graduated from College too, she graduated from St. Tomas university, so that is the life that they have there. But only I suffer until she gradusted from high school, and when she went to college she got a son already and it was the husband, he has some kind of property, some land, my brothr-in-law graduated i from the Far eastern university and was teaching too. And he went to Mindanao, they pay him low, very low, but he was able to puy a



and then it was about 2½ degrees above zero, I never forgot that, and everyone told me to shovel the snow, how ~~xxx~~ could you shovel the snow, the snow turned into ice already, you can not shovel the snow, and you got no snow to shovel anyway, it's all ice already on the side walk. See, when you are in the city, you a responsible for the sidewalk, some body break their neck there and they can sue you, so that's the way. And then I felt that she was very unsolvable, so I went back to the house to tell her "I'm leaving", and I took my suitcase. You know, I worked for them, but they were very aristocratic, never ate with them, I have to wait until they get through eating and then I can eat myself. That was the attitude they got in practice. I wasn't able to send money home then.

100 So, I was so bothered you know, that from the sidewalk I brought back the shovel and said I was quitting, and the man said, "Oh, you work for Rita, my wife, I don't know anything ~~xxxx~~ about that she was the one who took you". And I said I don't care, I'm leaving I don't care if she likes it or not. So I went I took the street car I carried my suitcase out to where the street care stops, and I took it in town and I got nothing, no money and then I had to quit school.

Then, next spring time, I went to school again, by this time I was again a school boy, it was Mrs. Long, her name was Maud, and she was a widow and she was kind of 50 years old or more.

After I quite the Amrstead's at that time I didn't even have a penny. See in town there are some friends of mine there then there was a guy, his name was Frank, who was kind of new there in Spokane Washington, he just come from the Philippines recently, but he got a job. He was a very nice person, his name was Frank Abacilla, and he got a room, he lived by himself, so he took me in his room, and I slept there, and the only way I ate, I went back to the cafeteria where I was working before, because they liked me there, so they let me work and eat there. And I worked there for two weeks and they didn't pay me anything but they let me eat. I worked 10 hours a day for two weeks and I never got a penny but my ~~xxxx~~ meals and I slept in Frank's room. You see, that was one of my unusual experiences. They didn't pay me because someone was already working in my place so they really didn't need me, so I ~~am~~ just helped out for food. But then when I found out that they weren't paying me I just quit

going and I looked for a job and I found a job in a restaurant. I

So, In the spring otime I went back to school again. You know, I couldn't get any better jobs, they got none, I got no education, and even those who graduated from college, they don't get any jobs, only restaurants and things like that.

In spring of 1928 I went aback to high schoōl, Lewis and Clark High School and I became a school boy again with Mrs. Maud Long. And Mrs. Long was a protestant and she was good. Mrs. Long never ate without me. She was a widow. We always ate together and at that time there was an engineer who stayed in her house. His name was James Lauty, he was a chief engineer out in Spokane Washington. He was a border but he didn't eat there, he ate downtown. But when h he comes home he always got something to eat there cause Mr.s. Lon long was like that. And Jimmy was an engineer and he was pretty good. His father was a judge in Seattle Washington, and then they also got Lydia, an 8 year old girl who was the grand daughter of the old lady so we were really four there, yea we were four and we use to go, Mrs. Long had a, she brought me many places, she brought me to the churches, she don't say, "Go to church", she brought me to church. So I remember that Jimmy and Mrs. Long and myself, the three of us, use to go to church every Sunday, a protestant church and Jimmy also could sing.

We use to go to the show about two times a week, she got a Buick and she would drove around and there is a state fair, she'd take me there, if there was a wedding she'd want to show me. L<sup>1</sup>ke a wedding in the catholic church she would bring me there to show me the wedding. And then aboutl public lectures she would bring me there so I got educated in a way.

I met her ofcourse by accident. Somebody told me that she wanted a school boy, so I went and she was good, she was over 50, she was a very good lady, she was different from the other ones. The other one was a Catholic, you know, but she won't eat with me, this one she won't eat without me. She cooked and I washed the dishes and she even payed me something too, about 2.50 also. See, Mrs. Long, she likes to talk to me, even when I was working she wants to talk to me, she would tell me to sit down there, she'd get me a chair, this lecture you know, well in the beginning I was very interested until she begins to repeat herself and become boring you see, and I was getting bored and I didn't like at and something bothered me,



because my grades were high in school and all of a sudden they were going down. And then she said "what's bothering you Philip", "is it somebody, did you receive a letter from home, something", she was nice she tried to find out. But I was young and inexperienced, you know I didn't know, and she said, I'll do your work and if you want to the library you go. But I already made up my mind that I can not take anymore, telling me the same thing over and over you know it was making me sick. So, I quit, I got away from her. Well anyway my relative from Stockton was working and I went to his room, and he said, "why don't you go to school anyway", and I told him that I didn't have any money but he said that's alright, I'm working. So he was good that guy.

So I went to school and stayed with him, Peter, and I finally graduated and I think he graduated too at the same time. So it was around 30 or 31 that I graduated. And when I graduated, Mrs. Long, she was the one who came in and gave me a present, and the way I quit her you know, she didn't want to lose me but I decided. I told her I was going ~~xxx~~ into town.

E: So then <sup>You</sup> saw this add on Main street in 1928, June, about picking sugar beets, <sup>You</sup> didn't know anything about sugar beets?

P: I'm a little confused about these dates, I had been on and off at school but I think that was the end there in Spokane Washington.

Will about North Dakota. I told you before that after school I could not find a job, a restaurant job, and so was walking on Main Street with some Filipino friends who were out of jobs too and then we saw this ad, ~~cleaning beets~~, thinning sugar beets, and then it said that they would pay for the fare, and meals in North Dakota. So, we went and when we were in the train, we didn't have anything. But some of the Mexicans who were going to N. Dakota like us, they were recruited, and they got some bread, that was furnished by the company, and some balloney and they made sandwiches out of those, so we were eating too balloneyd sandwiches, and sandwiches for all the time on that train to N. Dakota, for ~~several~~ a couple of days. It was just a passenger train, you had a seat and if you want to sleep you just recline.

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In our contract we didn't get any money until after two months, after we had finished. When we went there we didn't know how much we were going to get, it was just sort of on good faith, we went there because we got no job, and the job was there, so we went and we stayed there in a small house next to the house of the farmer

and he got a talkitive wife. See, we heard from people in town, Manville, that John, the farmers name was John, was alright but the wife talk to much, so ah, we stayed there and got some facts and took our meals and the company brought us to a grocery store and told them to give us good and then we got paid they can deduct it. And we didn't even know then how much we would get paid, ~~xxx~~ they were deducting our food bill from our pay and we didn't even know how much we were going to get paid yet. They could have told us at the end that we ate all of our salary. Will, all we got left at the end of the summer was \$35 a piece. And that's why we could not go back to Spokane because when we went to the train depot then we found out that the price of the ticket was very much higher than what we got, we could not go back.

In that house we stayed in there were a lot of misquitos, and I think we only got about 40 acres and a lot of times we were not working and we were not going to the other places and looking for jobs because we didn't know anything about farm work. See and there some Mexicans who said, "are you working now," and we said, "tomorrow we finish", "well, what are you doing now", "well, nothing" and he said, "why you guys not working", well, we had finished here and we go back to the house, see, will, we didn't know the place and the people who brought us ther didn't give a shit, they didn't care so that's why we didn't get enough money to go back. And then the farmer said that we can get our water from the well. We looked at the well and there was water, I thought that the water was coming from under the ground, like a well in the Philippines. But it was waterf that got into the roof and got into the well, it just drained in, and so you could see how dirty it was, and we were using it for cooking and drinking and thing like that, god damn, we didn't know until ~~xx~~ we were about to go. We didn't get sick. But we were lucky. There were five dof us from Spoakan, all Filipinos, we were the only ones on that farm.

Besides giving us lousy water, the old farmer was good but the wife was not very friendly. We never ogt into theirkhouse, and we lived just next to them. After work we would just hang around, tlak, I don't play cards, I don't know how, we didn't stay there very long anyway.

They got about three or four children, and they didn't ask Her to do any other kind of work and they knew that we were green

400 horns, with our clothes and our shoes they were not work shoes, we were from the city. So that was the first farm work that I ever did here in the States. It wasn't so hard for me, I was older, not like when I worked in the box factory, I wasn't so homesick, but I got other problems, like I was getting worried because my feelings<sup>guedas</sup> about going to school and getting through before helping my sister and brother. I was not going to school and I was not even making enough money to send home. I think I started sending money for my brother and my sister and my mother after my father died in 1928. So I think when I was in Cosmopolis if I was sending money it was only for some debts, you know that we barrowed, ~~ka~~ because the money that I took from home was not enough.

C: When you were sending money how much did you send or how much did an average Filipino family in the P<sup>H</sup>ilippines then.

P: They almost made nothing. You these people they own an hectare adn sometimes they don't own anything, and you see for the money that I was sending \$25 a month and sometimes \$30 I was trying to give all I could, and you multiply that by two, that is like the salary of a teacher there. The salary of the teachers were around \$30 a month that's a dollar a day, but they lived better than the others who don't get anything,...

L: So you left N. Dakota and you and Agupito went to Minneapolis, cause it was closer?

P: Ya, and dI wanted to see M<sup>n</sup>neapolis because I heard about the twon cities, S<sup>t</sup>. Paul and Minneapolis. And then when we got in there, ~~the~~ and got off the train, we walked out and look around, it was raining, spring itime, there were a lot of flies, you know, and I didn't ~~like~~ like what I saw, because it was dirty but we were not even in the town because Minneapolis is a big city also, we were outside of the city and so I said, "I don't like it here, too many flies, then I said, "let's go to Chicago". So we went back to the station and when we were getting in I met my friend, my classmate 482 from LIngayan again, Agapito \_\_\_\_\_, that was the first time that I saw him and I didn't even know that he was in the U.S. So when we were getting back on the train we met and he said, "oh, how come you're here" "where are you now", I said that we are going to Chicago cause we don't anybody here" and then he said, "Come to the house". So we went to their house and we went to get our suit cases the next and we stayed there. They found a job for us. They were renting a house, some filipino men 600

So then ofcourse we lived in their apartment, So then later on, I don't remember very clearly, we were living in a hotel again,

L: Did he find you the job in the Dikeman hotel, was it Agapito Natividad who helped you find a job? Cause you worked there in a rest.

P: Ya, but he didn't work there, somebody did.

C: Traveling around did you ever get into any trouble, robbed, hassled, beat up, that kind of thing,

P: No, this almost happened in Chicago

C: There weren't many Filipino women around so if you were interested in women they had to be white women, so were there any hassled because you were an asian man.

P: Ya, there were a lot of woman. These woman, they were young, and you know they moved around. See now, for instance a lot of people got their money stolen but it didn't happen to me, but to people I was with. Everywhere from time to time. That's why the Filipino were kind of weak, because of the women. You could you know that when they have these social gatherings that they have, like a dance, men will be \$1.20 or \$2.00 or \$3.00 and the women free. YOU know why. Because they got no women, so the women will go because it's free. Maybe they got a Rizal day, benefit and dance, these are usually white women but even if they are filipinas, they don't pay, you can see why because they needed women and there were really no Filipino women so they try to attract others by letting them in free. Now in the banquet they charge a couple or the man will pay for the woman. So you can see that when they say that we'll have a dance for Rizal Day, or you only go for the dance, the women just go and the man pay. ~~See~~ now ofcourse some of the women were husslers but a number of them were not.

But you must understand that the Filipino man because of his position is getting taken by the women. It's sex. You see you got to go a little bit deeper from the surface, this is, when you talk about sex it means reproduction, its the law of nature, to reproduce or you got no more people and so that law of nature is very strong on them because they miss it, they don't have ~~any~~ any, they don't have the women. So that is a cause of trouble among them, because some women are also very tricky, they don't really love the men, in some instances they pretend that they are in love with them to get their trust and then when they trusted them then they say, "well honey, you can not read very well, or you don't speak good English, so if

something happens, you can't understand what they are saying, why don't you put my name in the car, if something happens I can go and take care of it, while your working so you don't get bothered". Then its in the girls name, pretty ssoon, this and that and get some more money for gas and oil and pretty soon, "honey, my mothers sick, I have to go and see her and I'll come back and I'll write you".

~~Ex~~ The Filipino men were very susceptible to this, they were so hard up for women. A man wants to get married not for the children in the first place, First, he wants a women because its a pleasure for him and the w men responds because she need a man and so in the process you got kids. And then it becomes a problem to you and to her beause there are real kids, and even if you didn't intend to get married you are only doing it for fun will when the kids are coming then you got to get serious and you don't want to leave her ebecause of the kids and she don't want to leave you for the same reasonl. So you got a common bound and then that's the way its happens.

700 But it wasn't legal for Filipino men to marry white women in California , in some States it was O.K. and in others no.

There were a lot of Filipinos married to white women. But the reason was because they were the only ones that they got. When out in California they were married to mostly Mexicans because they are kind of closer.

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P: The Filipinos you see are very poor and are working people and then when they get married naturlaly they live wittt the poorer people too like the Mexicans. When they feal in love here in California they can go to Mecico, or to some other places where they can get married and then when it was legalized ofcourse they marieid the people around them but it was always their class, the poor class because you see sometimes a white girl, that cares for a n noned white develops because whe d is poor herslef and the poor Filipino shares with her what he's got and maybe it was not intentional maybe she was just in need and want to barrow some money or get somemoney from him but it develops very soon they get married. And so maybe she was a husstler or maybe she was even a whoree, but later see not because ~~butxxxxxx~~ one women ,is a whore is the whole family, it was only circumstances that made her that way and so very soon they got

married she was a girl of bad reputation but the family didn't know what she was doing. When they get married, this Filipino got Filipino friends, and members of the family, sisters and cousins and friends, then here comes the other Filipinos who have married decent ones, so its not good to pass judgement and say "Oh, its another whore, or another cheapy". Well, you can not say that, she might be poor but she's not bad.

L: In your traveling years, did you talk about this alot with your friends, was there a general feeling of causousness?

P: Oh yea. But you see now again, you can not tell if a person is dishonest or bad or going to take advantage of you or by nature friendly, you can not tell this just by your initial contacts. And so she shows some kind of friendlinesss, care and like that, and then if oyoua are taken, then that is the time that she can get something from you. And then we heard about a lot of these people that were taken and thatk's why, and even when we talk about people getting taken it's not really the girls who are doing it. No sometimes like in Spokan Washington, the Filipinos there they did not really help wne another. Then there was a guy, in Seattly Washington, he dropped by in Spokan and I talked to him, cause he got no place to go, and I put him into teh room, and ~~the~~ guy went to work and he was still very sleepy and then when we come home, our close are gone. So we had a lot of these kind of experiences. And this made distrusts among the Filipinos, so you just don't distrust other people like the whites or the blacks because your own people have been doing the same thing to you. And some white people are very good, they even help you and they never got anything from you, then there are some who are going to take advantage of you. So the same thing with the Filipinos. They take advantage because you don't know him, and you pretent to be hard up, you take him because he is ~~filip~~ Filipino and then when you trusted him and you lethim sleep in your bed you come home then yourl clothes are gone.

Anyway back in Minnesota, I got that job at the Dikeman Hotel. An then also I went to High schooll, West High school at that time, andnothing very unusual happened,

This was about the time that I heard from my family that my father had died. The letter went to Spokan Washington, and they wired it to me Minneapolis Minn. and thats the way I larned it. So it was several months after my father' died that I finally heard. You know I was

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I was bothered by the news. At that time my mind was kind of concentrated on my studies but things kept on bothering me, and I could not get my head together and then I found that gas in my room, maybe it was leaking, was giving me kind of all the time a little headache. When I got the letter about my father dieing then I wanted to go back to Spokane Washington. I didn't want to go home, I could not go I had no money. You see I think I was paying in West High and I figured when I went back to Lewis and Clark I don't pay the tuition.

In Spokane I was working in the evening when I was going to school and when I went to West In Minn. you see I only worked about 7 or 8 hours and I started at 12 o'clock during the day and so I went to school in the morning and kind of worked straight through and that was it, every hour I got my classes and then I was kind of getting balled out because I was not the ~~only~~ iFilipino who ~~worked~~ going ~~thet~~to the school and we were working in the hotel and the old lady she saw us kind of late she didn't like it, she was raising hell because her businessd was effected, the wife of the fowner of the hotel.

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But I had enough money saved up to go back to Spokane. When I went back to Spoaken I was with my relative who is now in Stockkton and we stayed in a kind of little apartment, but it was not even an apartment because it was only one room, you could cook there and another thing that happened we were living together and I never ate one lunch in the school, so in the afternoon I'd get a headache and I could not get my head into that physics because every time the tide ? ~~xxxx~~ comes in I think it was 1 or 2 o'clock that's the timed when I would get a headache because I was not eating any lunch cause I couldn't afford it. I never go to hthe cafeteria in the high schooll. I didn't have any money to buy the food. Some of the other Filipinos howeverdwere eating cause they got a different situation I guess.

L: You were rather serious, were the other Filipinos you knew like that or just kind of happy go lucky?

P: I think the people who went to school maybe they got troubles like I did but they did not take them as seriously as I did, and some of thäm they were not going to school and naturlaly they got some wages so all they spend their money is to buy some clothes, suits, Filipinos dress up a bit too much. But I was always in the middle,

I did not want to be flashy and I could not afford it in the first palace. And I thought it was not proper and I just wanted to be decent in <sup>my presence</sup> a sense they can see me as poor but I'm clean so that's all I wanted clothes they did not impress me, I did not care about clothes. I like to have nice clothes but when I look at myself I can not afford it. If I bought all the clothes I wanted I could not have helped my brother and my sister and the way I am now even if I got all the clothes or new cars then my brother and my sister would not be educated and the kids ~~and~~ couldn't go to school because they got no support from their parents what good is it? ~~And~~ I would even have the new clothes now, and if I got a nice car it would not even be here anymore. But I just took a an amount and spent my little for them and my little education for them and its easier for me.

L: During that time what kind of things made you happy,

P: See I ~~am~~ <sup>have a</sup> kind of a dual personality, I'm not worried that I'll go crazy, I'm not that kind, but I do all I can all the possibilities I figure what I can do and then I do that, and I give all I can and sometimes after I spend the money I get back to the book and study and reading, that was my pleasure, and I talk to people, you know, I enjoy, not playing cards or gambling or anything like that but 200 talking to people, I like that, most of the time I don't want to spend my time talking and having some fun while I like people I also want to be along. So whether I was with people or whether I was along by myself, I not worried to death I never felt that kind of lonesomeness because my mind is always on the pass.

L: Was there something here that was real enough for you that enabled you or helped you to stick it out?

P: I always hoped to do better that hope never left me, and I not the time better than some others, will, I think I have a better association with people and I can figure my way out better than others because even if I didn't have enough formal education I have seen it, I have confidence in myself. See if I only work for money and these things for myself its not hard for me. Just to work for yourself, I'm not worried about that. My worries were my inability to furnish the things I need now to do better and at the same time to help my brother and my sister get educated. Now, I know I missed quite a bit because if I didn't have them then I would have gone to school,



now if something happens I bet you I'll be able to get rich so it all depends on how you look at it. When it comes to security in this kind of a system now your friendship alone is not enough cause sometimes when you are not in need your friends are around but then when you need them you can't find them so that's why people here and not only myself feel very insecure and that's why whatever they got they want to keep it for themselves for security. cause that's all they got. The careful people, its instilled in the minds of the people themselves because you see the philosophy that they are in, they were raised in, was yourself first. Ofcourse, they also have that care for other people but its not so sure.

L: So you went back to Spokane and you met Frank Baldibino.

P: Will, I knew him from before but when I went back we did get together. And we lived together and we both graduated from high school. But I graduated first and at the same time we were working at the restaurant together.

Now remember Frank got into some trouble in the restaurant. Pauline, the girl that was kind of a second to the head waitress, the head waitress had not come in at that time, so Pauline was telling a certain place and I think that Pauline did not understand Frank, she didn't understand about his objection, so, Pauline threatened Frank and she said, "if you don't do it I'm going to tell Ruby". Ruby was the ~~and~~ head waitress. So that burned him up. He said, "the hell with you, shit". And then Frank said also when Pauline said that "Fuck you, and Fuck Ruby too". So it was that way. Because he said <sup>300</sup> that he knew that he could not stay anymore and we were together and we were sort of like brothers, but we weren't living together, but we worked together and were very close, see he got his own room here and we got our room near by. I was with Pete de la cruz then. So, He said, "let's go", ~~xxxxxx~~. Then when Pauline saw we were going, she begged me to stay, but I had to go to ~~xx~~ and so she ~~xxxx~~talked to Ruby and Ruby told her that I should stay, that I was not getting fired because it was only Frank, so it went that way, but because of our strong friendship we quite together and we brought our suitcases and prepared them and went to Chicago. That's why we went to Chicago because of Frank's fight. And then ofcourse to be fare with Frank I would say that Frank is a nice person, he just is a human being and our misunderstandings were created by some girls and also our philosophies were different. Everytime we had an misunderstanding we would separate

but then we would come back together and be friends again, I think we cared for each other, and it really hurt me to lose him. Its in the feelings. kI didn't give a shit about what he got, but you see you get use to lpeople.

When it comes to property and money he was very successful, thats today. but then he was very helpful and he was very sensible and he is honest with you which ~~hx~~ is very hared to find and hás behavior is very good, he does not embarrass you as a friend and so non like that and ofcourse he's got his own thoughts also like I have, in general he is always proper most of the time anyway, he was a good friend.

C: These problems you and Frnak had with women, did they come about because of the women or because of you and Frank?

P: Frankhad more women than he needs and I could get women myself but we were not that kind, we really weren't that serious about the women, he needed a women, when somebody attached to one of us then they would get close to both of us and the trouble is that we were alwyas together and these women would come in between and then they say this and this and that and ~~xx~~ kind of hurting to him or hurting me and that kind of slpit us, its notnthat we were not able to get women, we could get more women then we needed. The problem was that t women that would go out they wanted to , they were figuring only for themselves, like for instance in t first case in Chicago, this was a white women the trouble was that I got her first then they fell in love with each other, I don't know and so Frank didn't give a shit and I didn't give a shit either, and hthis women tells things 400 to Frank and telás me things and kinds of draws us apart, but she did not succeed, we didn't giveda shit if she went for somebody else and ~~xxx~~ then we would be still together. And then there is a women here, she is a god damn whore also, a Filpina, she's here in Delano, so this son of a bitch she's bad and ofcourse she had been with many men, but I didn't know before because I was new here, and so Frank goes out because this women was with me, not living with me, thend also he kind of got her, and Frank told me that that women is not for me and he did not really care but I think he got serious to because he married her. But they re not married andymore, he is married to someone else. That drew us apart for a long timel that was the thing that really broke us up, then after that women we got

back together again. Then something happens and he left when I was in Ridgegroave, he was kind of plaming me about a job that, you see, he use to sellbeer and the manager didn't like him because the people were creating some trouble becasue they were getting to drunk and could not work, so Frnk thought that I was talking to the mangaer and telling him this and thas, and that finalized the bread, and so it was money again, women and money.

C: Would you say you were being fare to this women who you said was a whore?

P: Will, she was not exactly a whore, but the way she was going around, it was too much, but I didn't know, because you see people when they founđ out that we were kind of going together, they don't want to say anything , then after things happened then they told me. Typical of the Filipino community. Men and women told me.

L: Frank had no children with her?

P: No, 1

L: And then you and Frank got together again?

P: Yes, but then something happen again. I was working in McFarland the next town from Delano and I told the boss over there that I was going to ~~quikk~~ quit and he said no don't quit. See, Frank could not stay here becasue he told me the problems because i was there too and there were things that Frank did that really hurt me too, and then I just could not reconcile anymore and he left and he didn't care about me then and I didn't want to go and see him and I have not seen him since he left. And I went to Coachilla but I don't want to see him. This was a long time ago.

In general Frankk was a nice person and I enjoyed being with him more than any other friend, our philosophies were different but he 's a nice guy. I now must consider uour friendship brokend forever, he's gone. He tlaks nace about me because I met some people that were trying to organize the people who live in these apartments these houses and he said that he knew me and ofcourse it wwas true, but Frank was the closest friend I ever had and that's whyit hurts, if you don't care about anybody then it won't hurt you.

L: What was your housing situation, why were you always in hotels?

P: Well, hotels, they got apartments too; they have little kitchens. Apartments were just too expensive for us! I would rather have a little room by myself, and that way you kind of have some personal freedom

freedom. It's hard to live with lots of others, all sharing a small little apartment, I would rather pay a little bit more if I could have my own room. Then if you want to read then nobody bothers you and if you want to turn the radio loud you can do it but then if you are with somebody, even if you are reading, you know, he's watching you, listening and he can not go to sleep, so, it's not so easy. If you are a husband and wife it's kind of a different story. Even if you are only two when you go to sleep but for me if I don't go to sleep and Debbie is sleeping I don't care but she is not that kind. She goes to sleep and I'll be reading. But some people it bothers.

L: Were you aware that you were paid less than others for the same kind of work etc?

P: Oh, we knew that, Well, you see, it started from the Philippines because you see the people there, when I was in Lingayan, they were talking about the salaries of the teachers and the Filipinos were paid half of the salary of the American. Like one teacher was getting around \$105 teaching high school, and then the least amount that the other teachers could get was \$150 that was P300 a month and that time so they were asking questions like how come? For instance, there was a teacher whose name was Pascual Batasar and Pascual Batasar was teaching in high school and he could teach them mathematics he could teach English and he could teach History and some other subjects and <sup>600</sup>he was only getting P125 a month while the Americans were getting P300 peso a month and then I said why, and Pascual ~~was very much~~ had a masters degree and the minimum salary of an American was P300 and they said the reason was because they got a higher standard of living. That was the only reason. 1

But when we came here the thing was that we had to accept the fact that we were considered as inferior people. See that kind of sense got into my head early, and that was like a matter of fact, I had already started feeling this way because of the situation of the teachers in the Philippines and although I was very young then, I was very serious person and always tried to analyze why there was this difference. So when we came over here I know that because when I worked in the box factory a Japanese would get more than a Filipino there was a Japanese old guy sweeping the floor and he was paid 30 cents an hour that's what I heard and the Filipinos, the young ones, they got 25 cents an hour, that was the rate, and the highest

paid there I think was around \$4 a day. 10 hours and you got 40 cents an hour that was big money.

L: What did you do when you got sick?

P: You go to ~~an~~ the doctor if you got money, you don't got money you don't go to the doctor.

C: Philip, did you ever see one of ~~xxx~~ those signs that said no ~~Filipinosxxx~~ Filipinos Allowed.

P: No, What I saw was in Chicago they put some ads, "Help wanted, ho high waisted Filipinos" They use to have that a long time ago, and a Filipino look funny because he is short and he tries to immitate these people he sees in the picture show, that were pro-traying a certain period of time in which ~~and in~~ this fashion was in and then the tailors picked that up and sold a lot of this.

They didn't want the high waisted Filipinos because I guesss they thought they were too fancy~~xx~~ ar they are now like the hippies, not acceptable, they are not workers, they think they are just out <sup>700</sup> for fun. Those were the ones who wore the k Zut Suits. And the Mexicans also they got that .

And the Filipinos are usually smaller than the Mexicans and he really looked like a monkey.

L: Did you ever get seriously ill here?

P: No. There was one time in the winter .

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There was a time when I was a pullman and I got very sick, it was winter time here in Delano, that was the time and I could not even go the the Doctor and I got a friend to take me to the doctor, and I could not even drive my own car. The only other sicknesses that I got were just common colds and the flu, just pains in your muscles, achy and that's it.

Now whend we were working in that w and R restaurant at the corner of Randolph and Clark Street there were a number of Filipinos working there. Frank and I were bus boys we were usually making coffee and cutting cakes and pies and make some sodas and milk shakes, that was our work, then there were Filipinos who were working in the kitchen peeling potatoes, carrying the dishes from the dinning to the kitchen and wash them so, there was a guy named Bennie

Bennie, since I had been there I always called him hollywood, so Hollywood was going to get married, and so, Frank and I were talking, they were goofy guys, when peeling potatoes and making conversation about women, and then the girl, I forgot her name, she was one of the ballerinas, she was beautiful, she was a dancing girl, so we said Hollywood is going to get married, well, there is going to be a party at such an address, on the north side of Chicago, and he said, "Philip, you go to, you are invited", and Frank and I could not go together because when I got off he was working and when I was working he was off. So we went at different times. So I went and I got to the address and they were playing a game. There was a bottle, an empty bottle, and we spin the bottle and ~~thas~~ if that bottle points to you that girl will kiss you, I think it's ~~called~~ called spin the bottle. So that bottle happened to stop in front of me, so, <sup>Miss</sup> son of a gun, she tried to kiss me but I didn't want to, I didn't want the ~~ix~~ other guys to feel that <sup>she</sup> can Philip and ~~thas~~ and that, and I didn't want to start some kind of friction at work.

So, I was running from the crowd and they were laughing and so that was over, and she did catch me a kiss me. Well, the next day they got married, so Hollywood bought a wedding ring for the girl, she was white, and I saw her, she was a beautiful girl, very beautiful, and she was very small, like a small Filipino, but she was a very beautiful woman. And then they got married and after their marriage in the evening she said to Hollywood that I'll go back there, to the dancing hall, so she went back and she never ~~want~~ came back. She was gone, Well, what happened to her. They never found her. And they were talking again in the restaurant, peeling potatoes, this and that, he was working with the other guys, they were kind of kidding him, "what happen, hollywood, the girl disappeared", and then a guy was saying, "You know brother, he said Tao to one of them" if this guy could stop kidding him he was going to kill somebody. But anyway nothing happens and the girl disappeared.

You see, that's the way Filipinos are taken. She got the wedding ring and some money. You can really write a good story about that if you polish it and then they will have a good idea about how Filipinos are kind of goofy here with kind of honest intentions. ~~has~~ ~~these~~ ~~was~~ Hollywood was in Chicago. We called him Hollywood, you

know these people, the Filipinos they give nick names to everybody, like his brother, I never learned his true name cause he worked in Raucus restaurant, a Greek restaurant, it was a chain store in Chicago, and you want what they call him, Racluios, he come from the Raclios restaurant so they call him Raclious, so I never knew his real name.

You know the Filipinos do that to creat a feeling of familiarity. And then when somebody is looking for him and tell you his reâl name, and then you say, well, you don't know him...

P.V.C. TAPE 14 8/28/76

"In August of 1942 I was drafted into the Army. They sent me to San Luis Obispo, and we got our basic training there, we started out our training there. When I went over there, it looked like the first Philippine outfit was still there and then very soon they sent them to Fort Ord, I think, or some were, because we split.

"Now, in 1942 lot's of us were discharged from Camp Cook. That's where we were getting our training. I say we because there were a lot of people like me who were discharged. The Col. said, "you can go and visit some of your close friends or family before you go to work". See, they gave us different work assignments. I had some relative in the army who I talked to that said that some of our relatives were in Delano so then I decided to come and visit them before I would go over to Vallejo, to the shipyard. That was my assignment from the Army, to work in the ship yard. So when I came to Delano a number of the Filipino workers were also drafted, they went to the army and then later on they were somewhat short of help in the farm and so they were deferring farmworkers then. They said if I wanted to stay and work here then it would be allright instead of going to the ship yard. So I was thinking, well, I had never been in Vallejo before and I didn't know, see, I thought that I was going back to the city. I lived in the cities first when I came to the United States and I had already lived in a big city, Chicago or Minneapolis Minnesota, but especially Chicago. Then I didn't want all that noise and stuff like that and then I was thinking about the ship yard and it might also be kind of noisy or something. So, when they told me that it would be allright to work in the farm then I would work in the farm. You know, it's kind of funny because



it was some of the <sup>and also the grower</sup> workers there in Delano that told me this. So I talked finally to the grower but I had already started working in Delano, and they said that it would be alright. One time I did not have a job in the camp, and we went to work on another ranch, and I planted cantalope and we were kind of weeding and it was hot and the ground was very very hard and I was not use to bending and stuff like that and boy I could not really straighten my back for three or four days you know. Well, that kind of changed my mind also and then I didn't want to stay on the farm. And also the facilities, the kitchen was full of holes, flies were coming in and out, and misquitos and everything. See I went to school a little bit and I studied sanitation see, so when you have a little knowledge like that, you don't like flies around your plate you know. And then the toilet was a pit outside. The grower didn't even care of digging another hole, or something like that until the others were complaining, and they finally say, "Well, dig another hole and this and that". So when I decided to go back to the city I could not go because my back was aking, and I could not strighten my back. So I was just waiting for my back to get stronger.

"It's sort of funny that I had back problems and it was hard for me my first time to bend over. Some of those racist growers use to say that the Filipinos make go workers because they are short, and close to the ground so it is easier for them to bend over. How stupid. Now, I'm a Filipino and I'm sort of sort but it's just as hard for me to bend over as some big white guy. They just don't know what difficult work it is out there, bending over when you back hurts, and the sun is so hot. See, I was ~~new~~ new, and was just coming from the city and was not use to the farm so ;I wasn't use to that kind of work.

100  
"Then I was waiting for my back to ~~heal~~ heal, and when it healed one of my uncles told me that the job in the farm was really easy, so, why don't you try it, maybe you'll like it. The job was suckering, pulling out these little buds. this was Sabino Sanchez, he is a brother to Jose Sanchez. He's a first cousin of my father. And so when I went and tried it it was O.K. and my back got stronger and my back got stronger and later on I had been working a doing some harder jobs. So, I stayed and the thing that made me stay mainly was being in the big city, and I had been kind of bothered, too many people and too much noise. I like the farm better.

" I didn't even write the army or tell them I was working. As long as you were working it was O.K. We were paid then 70 cents an hour, which was bad and then it was raised to 75 later on and then it went up to 80 cents and we usually worked nine hours but during busy days ten hours a day. There was a certain season when there wasn't workin Delano. SEe, when the grapes were over they use to plant lettuce around here, around Delano and tis area and I also got friends who had been working in the lettuce and I also worked a little bit in the lettuce. These farms we worked on then were kind of small farms. When the war ended I just kept working on the farms, nothing really special happened for me.

"All the time then when I was working of the farms I lived in the camps, it might have been a mixed group but usually all Filipinos, but it was a small group anyway cause it was usally a small farmer. There would be around ten of us, a very small group.

"Now, after the war I continued working and then in 1948 I went up to Stockton for the asparagus season but I didn't stay there long because of the strike. Well, that strike, I went to Stockton, but really the place we were going to work was Byron, near Stokcton.

Byron is a small town around 17 miles south of Stockton, close to highway 99. I got a cousin, this is my second cousin, his name was Fortunato Villamil, and his father and my mother were cousins, you know, So, we went and we had a cousin also in Byron who was a Foreman. Then when we went on strike of course our cousin didn't want to go on strike, cause he was a foreman, and it kind of created some kind of conflict. Well, my other cousin was kind of mad. His name was Benjamin Apusto, we just call him Ben, but that guy you know, he changed his name. His name then at that time was Benjamin Delbijes. And I said, 'how come you changed your name'. And he said, "Yea, well, when something goes wrong the police always want to pick me up you know, '. So he had two names. Sometimes Filipinos would do this, this is not common with all but sometimes someone will do it because they been fighting or you know and because he was arrested once or twice or three times that he was a habitual criminal. So that was the fault of the police too.

200 "So anyway, we went on strike, and the strike headquarters was in Stockton, on, oh I forgot the name of the street now. It was a kind of popular street then for Filipinos. I didn't even know the name of the Union who organized the strike. But they were CIO and the leaders were Filipinos. One that was kind of popular at that time was this Mansilvas, I forgot his first name, he's in Seattle Washington now. He used to be a very good leader, an honest leader and some others there I forgot their names. So I joined the strike, This isn't the first strike I joined. That was the strike which was the biggest one, except of course for the Delano strike of 1964 and the UFW strikes. But up till then it had been sort of the biggest/  
But see, we had been <sup>kind of</sup> going on strikes, but little strikes. This is since the war. So far for me this is the biggest strike I had been

involved in. There had been little stikes if you call them trikes, sometimes we don't work for two or three days and then we go back to work. You know, something like that. These little strikes I',M tlaking about just involved us Filipinos then, all Filipnos. See, at that time the Filipinos were striking more than the Mexicans. There were many Mexicans coming in then, the growers were getting them, the contractors were getting Mexicans to work in the asparagus fields. The Japanese were gone as workers, they were mostly small farmers and then ofcourse during the war they took them out and they lost most of their farms.

"I really don't remember fow long the Stockton strike lasted, When we went in there you see the headquarters was on El Durado street. In one of the dhotels there you know we had our meetings and the headguarters was there but we were striking in a wide area. We were striking S+ockton, Elton, Byron, Tracy and some other areas, I was not aquainted with all the areas there and it was really a big strike. They used some machines to cut the asparagus and they ~~were~~ were still growing. They just cut them off. You see, the asparagus, you are suppose to cut them everyday, so that's why they used the machine to cut them off, but they just left it there ~~drying~~ dieing. So we stayed there but soon our money ran out. We were just staying there in the hotel but the Union acould not provide us with money. So when we got no more money, but I had just a little money left so we went back to Delano. I had a little money in the post office there so my acousin and I took it and we went to Seattle Washington, to work in Alaska. The strike was still going on when we left, but we could not pay our room naymore, we got sort of disperate. Also, in 1948 I was still supporting my brother going to Law School back in Manila.

"The Stockton strike was over wages, always the same, just the basics, wages and fix the camps a little bit, that's all it was about, they were not asking for pensions or medical care.

"When we got into Seattle Washington, we took the bus, I also got some relatives there. See, we had to come up to Seattle to look for work in the canneries in Alaska because there was no work then 300 in Delano, it was not the right season. See, when they are cutting asparagus in Stockton there is no work in Delano. This is, Godfrey Agbalo, is kind of a cousin to my mother and he is married to a white woman, so we had a place to stay in Seattle Washington. It was just Fortunato and me who went up there. Well, Fortunato got dispatched first because he got seniority, he had worked in the canneries before and he went to another cannery in Alaska. In my case I was not a member yet of the union there in Alaska so I didn't have the seniority. There was another guy who didn't have the seniority too but they needed only one. See, I got my job by pressure. My relative was also going to that cannery and he was kind of putting pressure on some official to give me the job, this was Godfrey. See they recruit from Seattle and Godfrey was going to this particular cannery. So, he pressured the agent who dispatches, and so instead of the other guy he took me and I was the last one to get my name in there.

"When I got into the boat I got a friend there watching and making sure I will be taken and I got into the boat. So I was lucky. So the boat took about four days and the boat was stopping from port to port. That's why I've seen Alaska, While we were working there, <sup>we went to</sup> Kodiak island, Alitak. I don't even know then the name of the company we were working for. It was the spring time, so this was my first time in Alaska, and my last cause I never went back. In Alaska

I was kind of worried too cause I could not send the money back to the Philippines. See, people who worked in Alaska got paid in Seattle when they went back home, after the work. That's why the Alaska people were kind of complaining because they don't get anything from the workers who go to Alaska cause they got no money to spend, so there was no business for them. But then I went to talk to the book keeper, I needed the money and I told him, you know, I'm supporting my brother, he's going to law school and if I don't send him any money then he'll have to quit. and I said, 'well, I don't have to explain to you the necessity of having money when you are going to school cause you went to school yourself, that's why you've got this job'. So he was kind of thinking you know. And he said, 'will, I can not send it direct but is you got somebody <sup>here</sup> in Seattle to send it to your brother then it's alright'. So I got the money (alugh). I got the check and I sent it to Godfrey's wife and she sent ~~it~~ it to my brother and this was before I finished working. I was very lucky. I have been really doing things for my brother that he did not expect that I have done. Like when he was in the first <sup>year of law school</sup> ~~grade~~ before. See his teacher did not pay much attention to him and he was coming from somewhere, I think Isabela. Then he was transferred to Illocos Sur and this teacher didn't want him to take this examination you know. And so I wrote to the director of the Bureau of Education in Manila. I wrote to him and I sent some of the letters that my brother had sent me stating his grades, and I hit it hard and went after that teacher there. See the teacher didn't want him to take the examine because all his papers were not in. This was the final examination and he could not advance to the next year if he didn't take it. And so when I wrote to that director of the Bureau of Education in Manila they went after that guy over there, first to the Principle and then ~~to~~ that guy and he

was scared like hell cause he had given hell to my mother too.

"

P.V.C. Atape #15 8/27/76

For those two months at the Cannery, I only got \$500, and that was good money then. I sent \$200 of that to my brother when I was still in Alaska. From Alaska, I briefly stopped at Seattle. I didn't stay in Seattle very long. Just visited friends.

Then I went back to Delano I was picking grapes again. Fortunato and I came back together.

In Alaska, they had different kinds of jobs. Like they call fishwash--washing at the fist. The butchers cut the heads with an automatic machine. Then they open up the fish and some would be cleaning and some will be washing and then it goes to the machine where it is ~~xxx~~ canned, cut up and canned. I was placed where I think they call 'filling can.' That means that some of the cans are full to the requirement, you know, the required weight. And then the others that are not filled to the requirement or are lighter, they go this way, get out from the main line. Then you put more and then put it back on the line. That was the job I did.

The cannery was in Alitak, on Kodiak Island. I don't remember the name of the company. Over there the workers lived better than in Delano. Because of the Union. The bunkhouses <sup>was</sup> ~~xxxxxx~~ good.

43 The ~~gx~~ food there was furnished by the company, see, room & board over there. ~~gx~~ Then you got your cooks and you got your dishwashers and baker and you got a waiter. I think there were two waiters. It was good. It was ~~xxx~~ a lot better than over here. But only two months. So I got to leave. You sign a contract for two months.

Then I came back to Delano, with Fortunato, and picked grapes again. I didn't return to the same farm. This time I went to Caric. Louis Caric--that's the father. He's got two sons and a daughter. And the two sons are Louis, and the other one is Steve. They're still here. They're big now, <sup>a lot bigger than</sup> ~~bigger than before~~ they used to be. They got big homes, big houses.

I worked for their father before. For <sup>a</sup> ~~one summer~~ a whole summer. Even winter time when we went pruning.

The reason why--I'll give you a reason. It's kind of contrary to my ideology, you know. I told you before that <sup>my family</sup> ~~we~~ used to own land. Not much but we owned land. A lot more than ~~in~~ many others, poor like us. Then we lost it. Of course I sold ~~part~~ part of it to come to the U.S. Then we were supposed to have some inheritance in Pangasinan but we didn't get it, you know. I left it ~~to~~ to my uncle because he's got kids. I didn't want my brother to fight him because he got, ~~you know~~, see my brother will be a lawyer then and I didn't want my uncle to hire a lawyer and then lose everything ~~the property~~ as payment for fees. I didn't want him to lose that property. I would rather see my cousins get that property. They needed it. So I have that desire to possess land. See that's my reaction. I want to get back what I lost. Also I was not really fired up, by the Marxist ideology. I was not really feeling that way though I thought it was a good one. The way I was acquainted with Marxism was because I was going to college then and then I stopped. Even when I was in high school I used to pick up books in random, you know, ~~and~~ and I picked up those things, see.

I could not buy this land that I wanted to possess until I got through supporting Martin and my sister. And their expenses.



When I got through with them, then I am on of few Filipinos who didn't gamble their money in cars or roosters or anythings, I didn't want to gamble my money. So I kept on working. My hobby was reading. So I don't need to have money to read except the money I want to use for the books. I used to read about politics. ~~I didn't read novels because when I didn't read novels because when I read a novel it was too long. The story is too long. I don't have any patience to finish a novel. The only one I finished was The Jungle by Upton Sinclair (or Sinclair Lewis???)~~. That was a good one. It made me start writing, too. After I finished that book, and the one who gave it to me was my ~~friend~~ friend, Bill Berg, who is in New York. He gave it to me a long time ago.

Bill is that kind of a rare white person who doesn't see color of people's skins. Maybe he can see that I'm brown but he's not \_\_\_\_\_. He's that kind of person. That's why I learned other things too, Like even if I talk about the white guy, this and that, this and that, I'm just trying to wake them up, these people. At the same breadth, I would tell them that the white people had fought and are revolutionaries and the minority cannot do it ~~and need~~ without their help. And that's very true. I'm not dishonest about it. I'm being honest.

Because my hobby did not cause me money but paper and books and I didn't gamble, see, so the little money I got left, I saved, I didn't want to send to Martin anymore because he was already a lawyer. I was still sending, maybe \$300, when he was already a lawyer. I sent him \$2,500 before for his library. And he didn't buy the books. They put up a house. I sent him \$2,500 a t one time. Then they said that Martin didn't want to buy the books

and he wanted to buy the books but my mother said 'Well, you need the house, too.' So I told him, 'Well, I gave you the money because you needed it and whatever you use for it as long as you don't throw it out it's good enough for me. So use your own ~~good~~ judgment.' I don't blame nobody. He needs the house too. So that's the way.

The little money I got was accumulating in the bank. I didn't want the bank to make money on my money, so when I started to buying, I never stopped until I spent it all. So now I got no ~~money~~ more money but the property is there.

I bought my property around 1955 or 1956. But you know, onetime I could not even afford to buy a pair of shoes because I didn't afford it. All my money I sent to Martin.

I sent money for both Martin and Leonor when they were together before they got married. Then they lived in different places. Leonor was somewhere else and Martin was in Manila. When Leonor went to college, I didn't spend any money for her because she married somebody who had property also. They're not rich but they are a lot better than the others, you know. And the reason I say that is because I know the family. We're kind of related to them too. My brother-in-law graduated from forestry in the university. And he cannot go to the university if <sup>he</sup> ~~you~~ got no money.

200  
The Filipino community in Delano in the '50's is bad. It was very bad. The Delano community was very immoral. A lot of rackets going on. ~~Even~~ The gambling joints and women were all mixed together. And they preyed on the Filipinos. Dancing and prostitution. These gamblers who are supposed to be leaders of the community--they are with the growers and the city councilors

or city judge. They encouraged them to gamble. Gambling was illegal, you know, but they let ~~them~~ <sup>it</sup> go. Because the growers wanted the Filipinos to be ~~gamblers~~ <sup>gambling</sup> in order to keep them broke and they could not fight back when there was a labor dispute. It was all a frame-up, it was all planned.

There were a lot of organizations but the leaders, the conspicuous leaders are also the leaders of the community and they are identical, they are also the gamblers. So, there you are.

But somehow I wanted to stay here more than go back to the city. I think the only city I could go back to was Chicago, cause that's where all my friends were. There was another factor too why I didn't go back. I didn't have a good job there either, you see. And also the others who were there before, now they were gone, they were drafted into the army and I saw some of them in California. You know, my friend Frank, think he decided to stay in California too, and he got cousins there in Chicago, he didn't go back, and they were kind of far apart also cause Frank is that kind of a guy who keeps his money tight and the others they will lose their money and they never have any money.

Now I was in a different position than Frank cause Frank was by himself a lonely child and then they got something, some property in the Philippines and the parents were not dependent on him and he got no brother or sister to help out like me, while my family loose everything and they got nothing left and then besides I got a brother and a sister too support. It wasn't until around 1950 that I started supporting them. See, I brought some property in 1955, you see it took me time to save money.

So you see, I didn't stay in California just because of Frank. We both got our own reasons. I liked the country better than the

city. You see, I was not educated, if I had some kind of education that I could fit in to some kind of a special job, like if I were a mechanic or something or a teacher -ofcourse they didn't even want a Filipino to teach at that time - So, it's very hard even if you got some kind of skills, you were kind of overlooked, see. You see, your choice in the city was a dish washer or bus boy or maybe you work in a hotel and in Delano you work in the farms and I took the choice of staying here.

You see, in the city I only work in the restaurant, you've got to go every day, you miss one day and you get fired if you don't have a good reason, you know, if you got sick they are not going to fire you but if you get sick to long, will, then you are gone. But over here, see, if you say, 'will, I don't feel good, I don't want to go to work'. <sup>Now</sup> They will be warning you but the helll with them, you know. There's more freedom. It's cheaper to live too. You don't necessarily make more money, you don't really make any money. And when it comes to discrimination, we were a mixing up anyway, so your discrimination is felt when you come to meet some other nationalities or races . Then among ourselves we had our own fights. They are not fighting anybody else. You see we were busy criticizing each other, you know, and so on like that and bull shitting each other. Assailing each other.

See, this time I was always living in the labor camps. In fact, this is when I was trying to save some money and then I bought a little property, while I was living in the labor camps. This was not common for the Filipinos, maybe ~~xx~~ I was one of the few around here. Filipinos don't want to buy. You see, I was always living in the labor camps, but then if I quite the camp or wasn't working, you see, on the place that I bought there were some small houses and

I could stay there and later I built a new house in front of the small house where I had been and we stayed there. You see, the house is all right but I never finished the house cause, see the floor is not finished, I could not make up my mind if I would put a carpet or what and then later on when the strike came in, and I got into the strike then I got no more time for the house. That's what happened see. It's a nice little house, and I was by myself and I got a good stove, good sink. It's not furnished, you know, everything is all over.

Now see, ~~whx~~ up until the strike came in 1964 I was working and I had some money so I could improve my house but when the strike came and I joined the Union then I wasn't working anymore, or at least not making any money. But I didn't want to leave the Union. The UFW. I ~~was x~~ had \$100 in my pocket and I lost it all so that was it. I just got \$5 a week from the Union. It was sort of a good thing that before the strike I bought the property.

Now let me explain to you what happen. See, I could have lived better if I was out of the Union, but I did not know any better. See what I lost is material things, what I gained is something much more, it's what I learned, about people, about struggle and led me to think more. It cost me a lot to learn something even if I didn't go to school.

You see, I am politically inclined but the trouble is that my mind is kind of philosophical. But you see the trouble is this, we Filipinos never have a chance to express ourselves in politics that was the drawback and so while ~~learned~~ read a lot of politics and think about international things and national issues, you know, I could not apply it in the community, I could not apply it outside of the community because we are not recognized, we are just a small group and we didn't have any force, we didn't have any

pressure and then the people who were exercising politics and the <sup>Filipino</sup> racketeers. You see, it's just the other way around from the way it should be.

400  
Now see I was involved in AWOC before the UFW. It is kind of a funny incident how I got involved in AWOC. At that time I got a property with a small house in one place and then the neighboring property was owned by a Filipino too who belonged to AWOC and his cousin was an organizer, that's Ben Gines. And then when I was watering the trees you know, He said, 'Are you a member of the Union now' and I said, 'what Union'. And then he told me and I ~~sa~~ said, 'No'. 'Will', he said, 'don't you want to be a member'? And I said, 'well, how much'. \$2. You see, at that time I always had money in my pocket, you know, I always got money. I was working and I always saved. Some Filipinos, they too always have money in their pocket some times but sometimes there's none because they lose it, they gamble. Will, I didn't gamble so most of the time I got money in my pocket, not too much, at least \$200, something like that, maybe \$100 or something or maybe more. And I just gave him the \$2 and he'll get my vote, you know. So I was paying and this was 1964, just before the big strike. See, this was a different movement to me, I had never heard of it before, the Agricultural Workers Organizing Committee -AWOC- AFL-CIO. And so I became involved and then here comes this strike, then I came to town to look for it. That was the third day of the strike and I never left the Union. That was 12 years ago. So those were very important and expensive \$2 for me.

And I don't need nobody to convince me. I know that the Union is good for the workers.

P.V.C. TAPE 16 8/28/76

I didn't know it even started until one of the guys who signed ~~him~~ some kind of a paper there for membership. He didn't work that Monday. Then the others were kind of teasing him. They asked him, 'How come? You were off Sunday, yesterday, and Monday, you didn't work again.' Then the guy said, 'The trouble with you guys is that you sign something and then you don't do what it says.' That's about the Union, you see. 'Well, what?' the other guys asked. 'They started a strike,' the other guy said. 'But because you are working and don't want to strike so I come back to work.' That was the second day of the AWOC strike. ~~We~~ The strike was against grape farms here in Delano. ~~I~~ I was working for Jack Ranovich (?) at that time. So I talked to the other guys. I said, 'It's no good. ~~We see~~ The other guys are on strike and we have to help them.' On the third day I didn't go to work. I went to town and looked for the AWOC office. I couldn't find it. I was kind of wondering around. I heard the office was somewhere around Takaki Drugstore. I went over there and I didn't see anybody. There was no office there. Then later on somebody told me, you see I went back to the place where there were a lot of Filipinos and some people were preparing some kind of 'qu~~er~~en' something. They said to me to come back in the evening because there was going to be a meeting there. So I didn't go back anymore. Or if I did go, I went back to attend the meeting. I went home but I went back there and I didn't quit the Union since then.

The leader of AWOC then was Larry Itliong, Ben Gines, and some others. There were small strikes in Delano then but this was the first major strike. This strike never stopped. Before the strikes would last two or three days. With this big strike, it lasted until 1970 when we got the contract. So it took 5 years.

See it was like this. On Sept. 8, 1965, the Filipinos went on strike here. Before that, they also ~~was~~ got a strike in Coachella, you know. There were Mexicans too. It was not only the Filipinos who were striking there in Coachella, but it was mostly Filipinos. The leaders of the union/<sup>there</sup>were all Filipinos.

This is one thing you have to understand. California has different, well, the weather varies. The first season for picking grapes starts in the warmest, hottest part of the State. That's why they start in the South, like Coachella. When they get ~~in~~ through there, then the grapes here are ready to be picked too. It moves north.

The strike started in Coachella and <sup>spread</sup>~~stretched~~ to Delano. The reason why we struck here was this: In Coachella, when they were asking for \$1.40 an hour, the growers there decided that they should pay. Because if the people will leave, there will be no one to pick the grapes and the first season in Coachella, the growers get the highest price. They go \$14 a log which is 48 pounds, and sometimes they get more. So the growers don't want to lose that. So for a lousy dime more, they would rather give that dime and get the profits from the grapes.



When they got through in Coachella, the workers moved to Delano, well, Arvin, Lamont and then Delano. The people here who worked there in Coachella, you see the people who worked there were mostly from Delano, well, when ~~y~~ they come ~~get~~ back here to Delano, they expected ~~to be paid~~ \$1.40 an hour ~~also~~ But the growers didn't want to give that money.

The reason is that Delano is a different situation when it comes to the labor force. See/<sup>over</sup> here you got some kind of a steady workers, you know. Because they live here. In Coachella, they come from Delano and some other areas, come from Mexico, Texas, you know. So if the people will be striking and cannot find a job, they leave. Then their grapes will be affected and they will lose their profits see. It's for convenience that the growers gave in. But something that the Union didn't get was a contract. They didn't get a contract in Coachella. They got the price but they didn't get a contract. The union was not recognized.

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This is where the leadership of the union <sup>can</sup> ~~is~~ kind of be questioned. Al Green, he was the director of AWOE. You kind of question his honesty and leadership, you know, <sup>giving up</sup> ~~because~~ without a contract. The contract ~~is~~ is the most important thing. Al was white. He was with the AFL-CIO. He was also very close to the Teamsters Union.

When we started there in ~~Coachella~~ Coachella with the strike, the Teamster organizer, Jim Smith had been coming there to talk to us and saying that Teamsters is a big union, a rich union and they're powerful, control transportation, trucking. Not the train but trucking and so they ~~would~~ have power to pressure the grower. That was true but then, when there was a march to

Sacramento, that was initiated by the Cesar Chavez group. Some of us also joined the march, part time and some full time, you know they went through. The Schenley industries they were afraid of the boycott. They were the big land owners and also they sell whiskey and that sort of thing. So while the people were still on the march they call up and wanted to talk to Cesar and said that they were willing to negotiate with the farm workers. So everybody was excited after hearing that. Now remember that this is still before the merger, the AWOOC members just joined in the march. Cesar's group was called the National Farm Laborers Association.

See, the first strike was mostly Filipinos because then it was mostly Filipinos who were in the grape fields and also they were more ready than the Mexicans. You see, they got some kind of unity, they got some kind of labor consciousness, they had been in this country working for many years and they were a little bit more aware of prices and this and that cause they worked and they hear the wages and at that time they were better organized than the Mexicans. AWOOC was not only Filipino but it was mostly Filipino. But now the Mexicans are more mobilized than the Filipinos. Because see the success of the Mexican group seems to kind of dis-unite the Filipinos.

See, back in 1964-65 there were, even then, more Mexicans than Filipinos but they were just coming in and the Filipinos had already been here for some 40 years. And even in this area there were more Mexicans than anybody else but they were newer immigrants, real migrant laborers. Many of the Mexicans had been living here for several years at this point but still the Filipinos had more chance to work in the vineyards cause they were more experienced, and the Filipinos were cheaper to maintain. They might pay them a higher wage than a Mexican but it was cheaper to maintain the

Filipinos, like they live in labor camps, they got no families. See, for the convenience of the grower he, the Filipino worker, is always there. So the Filipino was sort of the primary worker, he was the one they wanted the most. And then even the growers today would rather have a Filipino than another worker. The trouble with the Filipino now is that the experienced ones are getting old and they can not work anymore<sup>as</sup> as hard as they use to. But then when they go to the young Filipinos because there is also some new immigrants, then theyx growers are kind of playing the game, wanting to play off the Filipinos against the Mexican workers. They always play that game of divide ~~and~~ <sup>and</sup> rule.

Now you see, the AWOC was organized in 1959 and Cesarx Chavez organization was organized in 1962. But Cesar was coming from <sup>SD</sup> the cso, the Community Service Organization., ~~whichxwas~~ The person responsible for that is Fred Ross, SR. This Fred Ross Sr. was under the employ of Sal Alinsky in Chicago. This was not a union they were getting money from some kind of foundation. Sal Alinsky was a Sociologist, he died already. And I think understands psychology you know and how to kind of steer up people and he calls himself a rebel. ~~Kind of~~ But he's not a revolutionary. He believes in the system but he wants steer up issues and awaken the sleeping uneducated workers to kind of get up and get together and fight for their own welfare. But according to what I understand about him, I have not read very much about him, but I read a little bit, he was a brilliant strategist I think and also he was a social-ogist too you know. But see I think he was kind of mis-representing the workers. He was not really a revolutionary, he was a reformer, I think. Now is in line with Ghandi in some ways, like Martin Luther King. See, he does not belong to the radicals that really he tries to portray himself as one of them but he was not.

Then the AWOC, the Agricultural Workers Organizing Committee, AFL-CIO, which was led by Al Green, Larry Itliong and Ben Gines for the Filipinos. ~~See, they have their offices close together and~~ Because of the interference of the teamsters Union then it made the two groups, Cesar Chavez group of the Mexicans and the Filipinos in the AWOC merge. I think it was a natural response for self-protection because the teamsters were breaking up the ~~Filipinos~~ Filipinos too. But not only the Filipinos but the Mexicans also. So they were splitting the labor force and so we merged together.

See, William Kircher was the new director of organization working directly under George Meany of the AFL-CIO. I heard that Al Green went to Cesar's group, then I think later on Larry I guess. But they did not pursue you know, the merger because I think Al Green was afraid of Cesar. You know, he was just protecting his own position. But the trouble was with the teamsters was getting worse as a problem and so William Kircher from the AFL-CIO talked to both sides, and see the AWOC was under him, and so he could talk to Cesar representing us. Finally in August of 1966 we merged together.

30<sup>0</sup> ~~As~~ Now the officers of the NFWA were kept in tact, Cesar's group. They were the officers of the NFWA and they were still the officers in the new UFW. Then they got Larry Itliong and Andy Imutan and then later on see I was there and they called us all Vice President. But the term vice President was wrong, cause we got a director and an assistant director. So they worked a compromise. Cesar will be the director and Larry Itliong will become the assistant director and of course Al Green was already sacrificed, he was out.

See when the AWOC and the nfw merged there was already a split in the Filipinos, the split had come about even before the

merger. That was one reason why Ben Gines was out after the merger. The split was caused by the Teamsters. Some Filipinos in AWOC didn't want to merge with the Mexicans. Some of them were saying that because there were so many Mexicans, you know as I said there were a lot more Mexicans even then then there were Filipinos, that after the merger then we will be nothing. So they were acting for self preservation, self-protection. But then in my own way of thinking, in my own way of reasoning ~~and~~ about labor movements I think we got to be putting people together ~~xx~~ because that's why the farm workers unions were weak and ineffective because they were factional. You had Filipinos along and Mexicans along, whites alone. Then the non whites scabs on them and vice versa you know. Ofcourse I had been reading about labor movements and that gave me the ideas and I learned something from the wobblies also, you know the I.W.W. cause they were the ones who first put up the idea of ~~a~~ one big labor organization, in the whole country. See, they were internationalist and so my feelings were like that. You see, it make no difference to me who I am taking to, cause I am not hiding anything. What I <sup>believe I say to</sup> ~~want~~ ~~is~~ everybody because that's the way I feel. I'm not just saying it to make people believe in me and then take me to the chop suey house and give me something to eat. No. I'm not that way. See Andrew <sup>Escalante</sup> and I, that guy who got rich over here, when I got in <sup>to</sup> the Union <sup>we</sup> ~~I~~ split because our principles were in conflict. He was a racketeer. We use to be kind of friends. He was with the growers, that was a long time ago. The point I'm making is that Andrew could feed me steaks or what ever but the hell with him. I would rather eat ~~man~~ hamburger and be with my own, see.

It's really hard to judge how many members AWOC had before the merger because even many of those who were on strick, they were not bonifiede members, because they were not paying dues.

Some were paying dues. They claim that the NFLA was a lot larger group before the merger but I doubt it. Ofcourse they had a much larger potential membership cause there were many more Mexicans.

See, this problem of the Filipinos being divided between the UFW and the teamsters is an old problem, it goes right back to the beginnings of the UFW as a union

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You see, when the Filipinos started the strike in Delano, it was really the Filipinos ~~who~~ who kind of paralyzed the growers over here. Then I heard that Al green went to talk to Cesar's group about helping and then later on I heard that Larry was also in touch in talking with them and ~~they~~ I think that Cesar had asked the national farmworkers board to consider the issue. Then they presented it to the others members at the meeting. The members at the meeting were kind of split. They didn't want to merge with th the Filipinos. And we had the same problems on the Filipinos side. So the susp~~an~~ion and fear were kind of common or mutual between the two nationalities involved, the Mexicans and the Filipinos. However, the greater eliments in the groups or perhaps the dominating leader ship on both ~~s~~ides were the deciding factor in the merger because they canvinced their ememberships that it's better to have one Union instead of a Mexican and a Filipino Unionxxx working in competition with each other. So therefore, the decision was made and some members went away on our side. They went to the teamsters. Then we who were left, the greater number of the strikers, I mean the active strikers in the Union, we favored the unification or the merger of the AWOC and the NFWA. So it developed that Cesar became the director and Larry Itliong was the assistant director. When we were introduced

by Cesar or some other people for courtesy sake you know because we got no title, even though we were supposed to be in the board, so they just called us Vice Presidents of the Union see. This included me cause I was in the leadership of the AWOC. When I was still in AWOC I was kind of closer to Ben Gines than Larry Itliong, ~~although~~ I was sort of the bridge you know because Larry and Ben were kind of competing for the number one spot of leadership. But for me I was not competing, I don't care who was leading as long as he was honest and do something for the Union to kind of make it go. And that was all I wanted. I didn't have no official title then, it was just like that. I was not really ambitious. The only ~~thing~~ problem was that when I started to speak in public it put me in a place to compete with them which they didn't like. Once in a while cause I was considered as an officer although not elected, to speak occasionally, you know with them there. And then very soon people heard me and they like to hear a little different angle of interpretation <sup>about the union work</sup> ~~of the Union~~ and this and that. I think that I have been always conscious cause I observe that the Filipino side and the Mexican side their reaction was not so good for me, and that kept me out of the inner circle. I was very outspoken, with my ideas I begin to attract people too you know. So the Filipinos or Mexicans who were ambitious they don't want that because they think that if you will be there in competition with them and you will become popular and this and that and they are afraid that they will be pushed out of their position, see. It's the same old thing. Now maybe Cesar was not afraid of that but the others were. They feel very challenged. It may sound egotistical for me to say this but it's true. You see, you know why I say this, when it comes to some important issues, if they can get by without me, they won't have me there. And Larry and Andy don't forget, it's not only the

Mexicans who are against Filipinos too, Filipinos are against Filipinos too. See, just like them too, they got the same problem too. There are some Mexicans who are fighting. and That is going on now.

100 I didn't know Larry very well, but is that kind of a guy, he is a sort of show off, he smokes big cigars and that thing, and he dress up like somebody who got money. And he puts his money there in ~~in~~ his outside pocket <sup>in a big role</sup> so people could see. And Always bullshit. But he knows how to get along with the uneducated workers, and you know some workers don't know much and so they rely and somebody who could help them out here and there. So, Larry has also been involved in labor Unions, see. So a lot of people knew what Larry was but I didn't, I didn't know until later on we meet some Filipinos that don't like Larry Itliong and the reason was because they knew him. So I'm not qualified to say that Larry had been cheating the people or was not honest in the organization because I was not there and I can not verify those things. But anyway that's what the other people were saying and so I was wondering too why he was so effective as a leader.

But then even though he was like that Larry was more effective than the rest of us cause he was the assistant director. And he can decide who will get the \$5 and who will get the \$10 or some extra money and some things like that, or fix his car or this and that. And he was recognized and given that power because Larry fights back. He was fighting back. But to me I kind of want to maintain that distance see. I rely on the <sup>good</sup> conscious of the people and some times I just give some hints and don't ask directly. But you see in the struggle it does not work that way, no matter how good the leader is, you tell him one time, two times, three times, five times



still here ~~he~~ won't do it. Even if he should be fare he won't do it and so you got to fight hard, you got to threaten that son-of-a-bitch to make ~~him~~ it happen. To fight for you right you got to be forceful. Now you are going to be recognized or you wreck the organization, that's leadership ;you see, it might be wrong but that's what I learned. I have not been saying this to people but that's what I have been experienceing for eleven years. That be-  
cause I was a nice guy nobody paid any attention to me but as far as being consistent to the principles I have been fighting for in the beginning I am still respected ~~by~~ <sup>in</sup> that cause I don't shit around. Just because somebody wants to give me some money I don't want the money.

Now you see, I'm really not a forcefull leader. I haven't tryed to push myself to the top, maybe that's why I've survived, why I'm still with the Union and Larry isn't but then maybe that has also been my handicap. You see, the only reason that I survive is this. It's not that the members of the board in the Union like me very much, you know, because I've got different ideass and I can not do as much as they do. And again, when it comes to some palnning and some issues, well, I'm not informed as early as they have been discussing the things. I only attended board meetings and then it comes to the decsion and I got to participate in the decision but I don't have the full information, you know, the pro and con which really handicaps you in making a very sensible judgement. And sometimes you see what you hear, when the decision was already made, you know, then naturlaly you see you are not equiped you are not informed in both sides of the issue. Naturally you decision is based on what information you can get. You can only get that information from the meeting, which may be currently going on. And the decision got to be made like that. So you've got to

either yes or no. And so that's why it kind of turned me off too. And they are saying you should be there and here and this and that but that's all bull shit cause they don't mean it. This is kind of funny cause they want you to be an effective leader but they don't want you to be built up you know to be really effective cause you will be competeing withs their position. The Filipinos in the Union have been more showcase than anything else, they got no power. Larry had some kind of power but then he might have been abusing it too. But Larry is the only one who really knows why Larry left the Union, because at dâfferent places at different times when he spoke there he gave different reasons. But he left, he wasn't kicked out. I think he was frustrated too. I have frustrations here in the Union too but they are kind of different from Larry's. I am kind of resigned from beibg the responceibilities that they are kind of charging me to perform but you see I know what I can do and I know what I can not do. LIke for instance, when it comes to the village, I really got nothing l to say about it. But ~~xxxx~~ they think that I should be able to sort of put the epeople in line but see the contradiction is this, that you got be built as a leader probably and you got to have that kind of authority in order to be free to decide according to your own judgement according to the situation and show to the people that you are guiding see. But if you don't have that authority, even if you are Cesar himself, you can not do it. But that's why people believe Cesar because he desides every #2 \$2 bill. He never gives me to authority to make decisions , real decisions.

Larry idid have some kind of power but his problems were other things. For me it's no use to try to get that authority. First, I'm reaally not that kind of person and second, they aren't going to let me have it. I don't want to fight Cesar all the time he got

sense. But you see, some day I am going to put something down and then let them answer it, I don't give a damn. Cause they think they can blame me for this and that but they are just using me as a scap goat.

Now, remember as I was saying, the only reason that they call us vice president is because we got no title and even Dolores Huerta said, 'will, who am I know/ '? Because she got lost and she was the secretary before in the old NFWA and Cesar was the President. And Cesar said, 'Well, you are vice presidents'. Then when some people come in nad they say, ' Well, this is Philip Vera Cruz, one of the Vice presidents of the Union'. See. But when I went around speaking and the people coming in to the Filipino hall, during the time that they had these caravans you know, and hall was full and we use to have big crowds there. Well they would ask the question, "Well, who are you/ '? Well, i say that I am one of the vice presidents cause that's what Cesar was saying. But then ~~yo~~ they put you on the spot and say, 'WELL, were you elected?' And I got to tell a lie. See, I got to tell alie cause it really doesn't sound right if you say that you are not really elected by the people and how did you get your position see. But see, I can'answer that also by saying that we didn't have any real formal organization because we are an organizing committee and we are just sterring the operations until there is an election. But then if you don't know about governmetns and how these things work then you cna not answer that,.

The n when the elcetions did come then we were nominated and elected. It is hard to really say if I am the choice of the Filipinos because only some of the Filipinos wer~~e~~ there.

39 How the Filipinos see their leaders really depends as much on how the leader acts as too the experiences of the Filipinos themselves. They looked up to Larry before. Then when Larry was gone

will they feel this way and that way about me. And then when I speak to people even if they are their they often don't understand very well what I'm saying anyway. It's cause they are very set in their old ways. And then I'm not so free to really talk about some things to them because ~~them~~ sometimes in what they are doing they are not cooperating very well. See they spend their time playing cards all day and I can not say, 'Well, why don't you get into the sub and do a little things so people can see that we are doing something for the Union'. Or see, they have there roosters there, their fighting ~~cocks~~ cocks and see it takes time to take care of their roosters and that's a serious business to them which seems foolish to me. See, so many of the Filipinos are very old now, and if you call for a meeting they don't want to come. The community has not trained them to be cooperative in the meeting because see some of the Filipibo leaders before most of them adhad ripped them off, see misled them, cheated them and everything and roobed them so that's why they won't believe in anybody now. And even the young Filipinos in the Union, they are not disiplined either. They are also restrained by their parents and their parents have not taught them much because when they were brought up to the community meetings well they found out that the elders were fighting each other. There was no sense to it and so they don't ~~xx~~ want to have anything to do with meetings.

As I said before this <sup>Smith</sup> Jim ~~Spook~~ was the teamster organizer who was pretty close and I think a personal friend of Al Green. And so the teamster Union was in the process of organizing the citress workers, and there was an office there by the teamsters Union that I heard was also shared by the AWOC. And Al Green was responcible for this and see at that time the teamster Union was already out of the AFL-CIO1 and see there funds should not be

mixxed up and that was big mistake of Al Green because you see he wanted the Teamsters Union to be involved in the organizing of the farm workers.

Now the Filipinos were sold out also for the propganda of the Teamsters union. Saying that the Teamsters werer the biggest Union in the whole country more than 2 million members then, it's more now. And then they said that its the richest union and it has lots of political power and controls the trucking industry and you see therefore it will be more logical for the farm workers to align themselves with the Teamsters Union than the AFL-CIO. Cause the AFL-CIO isn't doing anythingl. See, this is waht they told the Filiopinos. That was the propaganda. Ofcourse, Jim Smith didn't say that the AFL-CIO isn't doing anything but that's what he meant and so that kind of split the Filipinos. So when we talk about the merger and going through the porcess then some of the Filipinos went away. Ben Gines was the leader at that time and I counted about nine, seven or nine who left with Ben. It was a very small part of the cuurent striking Filipino labor force but it lloked like a tip of an iceberg because when we had mistakes here in the farmworkers Union, in the hiring hall about dispatching or getting jobs then they flock or a lot of them switched to the teamsters Union, cause the Mexicans were not treating the Mexicans right.

The problems for the Filipinos in the Union is this. In the meetings it was really dominated by the Mexicans cause the leadership was really Mexican and then the language is Spanish and sometimes they kind of forget to translate also, and the Filipinos can not connect things together and this kind of turned them off too. Another reason is that each side is kind of supiscious of the other. They didn't quite trust each other and the Filipino group in

comparison with the Mexican they are very small in number and they can not come out. Also, when Larry was there as a leader he was always up in front, and Andy was kind of that kind of a guy too, he goes to the front too. See, they were very aggressive and that was my personal defect because you know I am not that kind. I don't like to go to the front to be there. Now if I have some kind of responsibility in the front then I go there, But I don't like to be there to just bull shit around, I'm not that way. Then ofcourse if you want to be a leader I think you got to be more aggressive, I understnad that. But then also it kind of conflicts with my democratic beliefs also, cause I don't want to monopolize everthing. I like to share so just because I am in a high position that doesn't mean that i have to be above everybody and then I'll be the only one who is conspicuous. Will, I don't want theat, so I was kind of unconsciously or consciously sincere about the implementation of the democratic process. I was not afraid of being pushed out or anything like that. Iim not afraid of that. I knew that I could go to the front and be what they call a strong leader but it's not my way and I don't feel that it's proper.

P.V.C. TAPE #18 8/28/76

This problem for the Filipino is sort of a natural thing for any organization were minorities are. You see, no matter what the ideals of being democratic, the antural thing that follows is that the greater numbers always dominate the minority ones. ~~The only~~ There is something that I have learned from the minority groups Like forinstande the Jewish k people, and I know from the Japanese, you got to be very well equiped, very well educated and be informed and then you will be listened too. And there is a time when you really

play a role in becoming a part of the decision making ~~group~~<sup>body</sup>.  
Otherwise you are just following others instructions. And if  
you don't follow the instructions of the directions then you are  
out. That's the rule.

Often, to be a leader like here in the Union you ~~xxx~~ have  
to think fo a lot of other people and just assume that this is  
what the other poeple want, that this is what they want you do to  
That's more the d way Larry was functioning ~~and~~ but I don't believe  
in that way to function. I believe that the decision or the  
interest should come from the bottom.

Another defect i got or maybe someone might call it a strength  
is that even if someone high up decides, and I don't care who it  
is, if I don't agree with it then I don't go for it, I won't do  
it if I think it is wrong. Now if it doesn't involve so much of  
a fundamental prinicple then it's O.K. with me. But you just to  
do the things that are convient for them I don't care what they  
are going to do to me. For instance I say this because the whole  
problems here, like the volunteers here where calling the Lawers  
here racist and that kind of thing and it was kind of a bad  
situation. Then it went to the board and to the legla department  
and they blame me because I am an officer here and I should have  
stopped that. But I was not even there when they were fighting  
and I didn't know anything about it. And another one. The left  
wing had taken hold of Comacho, a farmworker who was one of the  
original leaders in Cesar Chavez group. The PLP, the Progressive  
Labor Party and maybe the RU and the S<sup>t</sup>udent Brigade. I met a lot  
of them. They are not going to deter me and tell me what to do or  
say. They are not going to be a factor in my judgement and my  
decision. I listen but I follow my own thinking. And ithis guy

was kind of obstructing the organizational process here, and he was in conflict with the guy who was in charge who Cesar had assigned here. So they also blame me on that cause I didn't do anything about it but I didn't even know that there was a problem cause they don't tell me see. And then there were others. Like the volunteers working for this Agbayani Village were involved in the Huelga school and I don't know what they were teaching there. Ofcourse I like the idea of the Huelga school but I don't know everything about what they are doing and so that was also my fault.. I not even invited over there and they don't tell me what happened.

And then over here at the village some of these volunteers were fighting the lawyers. They were in the Agbayani Village so how come I could not put them in a more peaceful way, and keep things in order. And then when it comes to the construction of this building I didn't have any thing to say and I was suppose to be the person in charge. But it's just some bull shit. When the dedication was to come they said that the date was to be this and that and nobody knew, nobody was informed here. See, it's not democratic. It was all Cesar, it was all decided in La Paz. The decision just comes from the top and then down. But what about us who have to talk to the people and trying to have good relations and you can not even invite people who were close during the construction or have been contributing to the Union. Then the guy in charge over here was Ben Maddoc and we ~~we~~ were not kind of getting together, he didn't like Debby and propagandize over there that Debby is not a competent lawyer and she didn't know anything or something. Well, the effect was that Debbie was put aside like a leave of absence or something. And it was kind of hussled and the reason they took Debbie back was because she wanted a hearing and they were afraid of the trouble because I am going to be there



and they don't want that see.

Then when it comes to getting the people here and the rents I wanted kind of a lower rent cause we were always saying that we will be a low cost housing and then its higher then what they charge downtown you can not fill this up. But then they were telling Cesar, Ben Maddoc and Chris Bragga and Loraine, they suppose to be Filipinos and then Polly, they are telling the board 'dndon't worry about getting people, there are a lot of people'. And ~~some~~ it happened that way. Well, the hell with them. If that's the way they think you can forget about them, that's your problem. Cesar hated me very much off this thing. And then he wanted me also to fire the ~~xx~~ people over here who were fighting with the <sup>lawyers</sup> ~~people~~, expressing their opinions (and talking) about the movement and this and that from a radical perspective you know. Well shit, that's their opinion you know, I got no right to tell them what to say. So Cesar wanted me to fire them and I didn't want to fire them. I said, 'hell no, I'm not going to fire them'. I want to find out first before I take any action like that. He didn't like that and so he fired them himself. And then when they went to talk to him or wrote a letter to him then they want him back. Fuck him you know. What about me, if I fire them then I'm going to be the scap goat again. Cesar is not honest.

If you look at the Union for the last 11 years you see that all the writings have been focused on the Chicanos, the Mexican workers and ~~the~~ all the resources of the Union that were spent in organizing was done for the Chicanos <sup>for the</sup> ~~and~~ Mexican workers. And all the churches that have helped the Union, the freight expenses of the organizers, they were working for the Mexican workers not the Filipinos. So the Filiopinos were left out. So even if they show

some kind of unity before will there was no real effort to kind of organize them and get them closer you see. Now the reason why the Filipino leaders were ineffective was because we can not make decisions you know that when they come in will naturally people who come in and work for the Union they face some financial problems. So when they are faced with these financial problems the Union will not help them. So therefore they leave the Union. We were very few, 1,2,3, left in the office and then when it comes to the pinching of the pennies then it's the Filipino who gets out first see. So they can not really blame it on the Filipinos. Cause the Filipinos are not so good also in meetings. See they are not participating. But then when it comes to organizing they spend money. You can not just saw, 'Well, this was started by the Filipinos and Filipinos should come and support this and that', you know. Well, what about them. How come they need a lot of money to organize the Mexicans.

In the beginning there were more Filipinos than Mexicans but now there are many more Mexicans. And because of the mistakes made by the Union in dealing with Filipinos, the Filipinos started to believe that the Mexicans were discriminating against them. Maybe true or not but that's the suspicion there.

Then there was the feelings by the Filipinos that there was unfair dispatching going on in the hiring halls. They felt that the Mexicans were dominating and only giving jobs to Mexicans. Well actually I don't think the Filipinos were right about their complaints. Because they do try to do what is right there in the hiring hall. Now you see again you got the forman element. A lot of the Filipinos were foreman and they play with the growers. And so therefore a Filipino forman is also interested in making the money. When it comes to dispatching, well, he wants all his men to be dispatched, which can not be done, because his interests are involved because

he gets money from the guy. You see, its not maybe the grower who is exploiting the Filipino, it's also the Filipino foreman is also robbing the Filipino worker, see the foreman gets some kind of bonuses from the grower and naturlaly he tries to propaganda the guys under him that he is the best farmer and you can't find any better. YOU see, he does this because of the minor consideration <sup>200</sup> that he gets from the grower.

It can be frustrating for a worker especially if he doesn't understnad the situation and maybe is not to educated. He goes to the grower and the grower says, 'I can't hire you becasue you got to go to the UFW hiring hall' and then when the worker starts to go the grower will say, 'but if there was no UFW I could hire you right dnow. And then maybe the Filipino does go to the hiring hall and he can't be hired immediately cause their is a list and so how does he feel. And another thing too is that there <sup>is</sup> ~~isnt~~ an agreement between the grower and the Union that when the grower needs a worker he got to give the Union a notice a work order. But then he only does it half way and he doesn't do the most important thing. The Union can not dispatch anybody without that work order because you see if he dispatches somebody and then the grower is playing the game and wont't hire him so the worker will hate the Union. And so the Union is trying to affoid that. If the <sup>Union</sup> ~~grower~~ gives out and the grower then reneges and will not hire him the Union will force the grower to pay him. It's the grower ~~to~~ that's the devil there. Then the worker does onot understand enough to know whats going on and especially if he's a Filipino maybe he does not dome to the meeting becasue of theis and that then how does he know.

So there is also a basic problem here that isn't created by the Union but is created by the growers. You see, you start with

a group of Filipino workers and they haven't really grown in number ofn the past years and then you start bringing in Mexicans and you start increasing the number of Mexicans workers, the Filpino obviously is going to feel challenged by the Mexicans, cause the growers are bringing in more and more numbers. There is always going to be a feeling of conflict there because of that imbalance, a feeling of competition and if you are ignorant than you don't know, you feel lost and think he is going to take your job. And it's not only the Mexicans that are coming in in increasing numbers, it's also the Puerto Ricans and the Arabs. At the time of the strike ~~in~~ I saw may 3 arabs and now there are more than 1500.

Now another problem is that since the Filipinos are the oldest of the present group of workers, they have been around the longest well, then they are the ones who are the foreman. That's about as high though as the the Filipino can get. There really are no Filipinos who are even small farmers. This is a basic difference between the Filipino and the Japanese. The Japanese is a business minded person and the Filipino see he plays big shot by being a contractor and he cheats the workers. Then the Japanese also cheats the workers. But the Japanese is better at using his money. The Filpino he ~~is~~ a big shot he smoke ibig cigars, flash around his money in front of the girls, but the Japanese won't do that. He'll atake his money, but it in the bank. When he's ready to buy a ranch he~~sd~~ takes the guy a check but the Filpino does not do that. He brought this thinking with him. It's the colonial mentallity he learned in the Philippines..

Often the mestizo iskmore effective. The Mestize is close to the employer cause he is a mestizo also or white or Spanish aor he might be an American but they were the ones who owned the big

businesses. You would rather be closer and deal with your own people and so as long as I make the money the hell with the m. thats the attitude.

To find out if the UFW can become a democratic union again you have to go back to the structure. <sup>no</sup> ~~you~~ matter what you say the structure is permitting a kind of some character there to do some kind of dishonest job in the union and there is no guarantee.

I think that the new workers in a Union like the UFW will be more enlightened then in the past. There are a lot of people involved outside of just the workers who spend their time building up this Union and they feel that the Union belongs to them also 300 and so they help checking up on things, like whats happening to the money. But you know as workers get higher pay and more benefits than they just be like the other workers around who get kind of lazy and don't check up on what's going on in the Uion. Bkut also we are a young Union and we are learning from the mistakes of the bigger unions and we'll be more careful how we do things here and I hope we'll be more democratic.

One of our problems that we must deal with is that Cesar is nconsidered so important, he is sort of idioliazed, and what if something happens to Cesar. Now, in the beginning I think it is permissible a to have a leader like that because you see even drawing the membership and drawing the supporters you got to have a quality or personality like that, you have to have the character to put these different elements together. that's the only was you can succeed in the movement. The way that Cesar can attract the workers will he makes them move and do their part in the movement and then the people who can help they also work, he makes them work without forcing them but kind of getting them with their own free will.

And also their money. People who also support us can do a lot of things like not buying this and that, they respond. The non supporters, even if they are not in the picket line or in the boycott or something they respond like non buying. See that's helping and Cesar cause his personality can do this. Now you put another guy there, maybe he might have a different effect and it ~~make~~ not be as effective as Cesar was doing. So you have to give a lot of credit to Cesar in that because you see the beginning of the Union it looks like we are dealing with the most uninformed group group of workers. They don't understand the issues areally. You can see when you go to the meetings you observe all <sup>is</sup> moral building ~~and~~ and you build their moral, fighting but follow instructions. They use a lot of slogans. ~~xxxxxxx~~ "GIVES US UNITY" AND "VIVA LA CAUSA", "SAL SI PUEDE". Instead of spending the time over analysing the issues and this and that so that they can understand what they are doing after putting their time and money and efforts and everything. No it's not. They just take it for granted what you say and then say, "Cesar Puede".

483 A lot of time is spent in developing slogans. So you got to understand the stages of the development of the workers. It's sort of like a child and the father. Now later on when they know more and this and that we will be giving them more to think about an resolve. For right now they are only approving things because Cesar said it. Or if I am speaking and saying what Cesar wnat's then they take it <sup>for granted</sup> ~~for~~ that I am telling the truth. So it's not that they know that it's good for them but it's because Cesar said it. That's where your building Cesar as an idle is important.

Then ofcourse on the other side it will be a dangerous thing.

because see your leadership is only an insident there the movement is the most important thing. See, because without the movemetn you got no leadership. And then the movement is something is something that is contanuous and it has a goal or goals. It has some ideals and so that's where your theory comes in and then you impliment it by action. You support it by action and thats where your movement comes in. Ofcourse later on while everybody is being led by Cesar and say, 'well, this is it and go, and this is it and go', and then later on say Cesar may be thinking about his pocket book. Then he says 'well, this is the way'. Or something may happen to Cesar and then the people ~~you~~ don't know where to go. The Union is now to tied to Cesars ~~image~~ image, very much so. If something happens to Cesar, if he quits or dies it will really shock the Union because see Dolores Huerta may be O.K. but she can not take the place of Cesar and Richard his brother because of the name, then the other guys. But see it will not be the same you know becasue even if they appear in public, like Dolores Huerta and Richard. Richard is being built as a leader. You see if Cesar can not go then he sends Richard. This is sort of tradionnal in umions, you always got big names as the labor leaders. But then you ~~re~~ can not really have a democratic union if you have a leader who is like God.

P.V.C. TAPE #19 8/28/76

If you have a union leader who is built as a synbol and he talks like God you can not have democracy there because you deprive the people of reasoning. They are not really thinking, and they just take for granted what the leader says is true, is correct you know. But it has been proven that leadership maybe is good in the start but in the end is not so. <sup>or</sup> Maybe ~~is~~ <sup>he</sup> becomes <sup>Very</sup> ~~to~~ conservative, <sup>see</sup>.





top are making all the decisions and even some of those people with lots of power are not even elected. I was really appointed by Cesar but then I was elected but really I got no power. But then, some were never elected and have a lot of power. That may be O.K. for a time but you got to have some kind of ~~trans~~transition.

You've got no alternative. You can not even get the people to have a meeting to make a decision sometimes. The trouble is that y u have a system that confused a lot of people you know and the people who are directing the institutions and the people who are ruling the government y u see, they are doing it for themselves. Now, when they are talking for the ~~emp~~ people they are really tlaking for their businesses, they are talking ~~for~~ to control the ~~ex~~ people with the big business. And the people who have been doing that in the educational fieldis that because theyare also protecting their own jobs. Like fighting for the big business who can really give them the jobs. L;ke for instance when it comes to the election of some people inthe educational field you know, if you fight for the bkg business then you are assured that they will help youo. Like if nobody knows youl but then you got the ability to teach or be an executive then y they help you see. So these people are sponding to their jobs. And they would rather be closer to the people who can give them their jobs then the millions of people who can give them no jobs. So your democracy is not really working.

Now to go back a bit, during the big strike of d66, 67,68 willl you see they wanted me to go to the boycott you know that means to go to the cities. lWell I didn't want to go. My reason was kind of personal and some times it's also for the Union but I didn't want to tell them, I told them part of it. Like for instance I got a house and I don't want to leave it and I don't have any more

chance to earn money and build another house and I didn't want to loose my ~~xxx~~ property. That's a kind of personal ereason that's kind of for my security in the future. The ather reason that I felt that I can also be here and also do something for the Union and I think I did. Also, one more thing I think that being in Delano, when we have a board meeting, then I know what was going on in the whole country, <sup>106</sup> in the whole world. If I were in one place like in Chicago see I would just be communicating from Chicago to the central office here and getting some information what's going on. Will it would be different from the meeting of the board. So I put it bluntly that if Cesar ~~could~~ would decide I ssould go that I was being honest in saying that I couldn't go for certain reasons. And I didn't go and Cesar said that if I thought I could be ~~useful~~ useful here in Delano than I can stay. But if you aren't useful than it's up to you. YOU know when we went to Santea Barbara to discuss about the boycott and we stayed in that Mission ~~xxxx~~ there, some kind of catholic Mission I think. So I asked Cesar, are the people going to Santa Barbara <sup>also</sup> going to the boycott'. And I said, <sup>cause</sup> ~~well~~, I can not go 'to the boycott'. And I asked him if he wanted me to go to Santa Barbara and he said yes so I went but only to Santa Barbara. T knew that I was not going to the boycott and I told him, see, thats the kind of a guy I am, I'm very honest. Sometimes I don't think Cesar likes that. See, I'm not very well liked cause there are things that I don't want to accept. So from that fine untill today they tell me something and I want it, then it's O.K. and if I don't then I tell them. See that's why I'm kind of out and in. ~o that's the situation that I have in the Union and I don't want them to controlme, that's the most important thing.

The sacrifices you must make are great. But you have to try, if you can to protect yourself too. That's why I don't advise young Filipinos to really come in and involve themselves for years and then later on because of the politics of the Union then they will be kicked out and then they will have nothing see. I don't like that.

I would rather see Filipinos who are professionals come and volunteer like the doctors and nurses and some like that and then they are going to listen to them cause you see they got something to say. You know their opinion has ~~more~~ weight. But to a Filipino who is not educated they are just using him for a picket line and this and that then when he misunderstands things or they want to put somebody in his place they push him out he's gone. Well, the poor fellow, he spends years in the Union and when he gets out see his experience in the Union won't ~~do~~ him any good except understanding the issues and this and that and how to fit in in the movement but his earning power will be so less that he will be a god damn begger maybe and just be poor all his life and that won't help his children.

Ofcourse it's hard for a young Filipino who doesn't have an education and is poor and the only occupation he has is farm work. But if he got a chance to go to school I would rather see him do that.. You can support the Union and still try to improve yourself. I just don't want somebody to just devote all his time blindly to the Union because ~~we~~ the politics are dirty. I don't like that. If they can use that on me they can use it on the others too.

During the strike I was in charge of the people coming in to Deal no cause there were a lot of people coming in and I had been speaking a lot and then I call the executive part or the legal

part or I call the clinic. We didn't have any village then and then a representative would come and speak. I was the coordinator here.

200 I think it was Cesar's idea to build the village but I had ad hand in the decision making and then Cesar liked me then. But Andy said it was his idea but I don't know. The idea came early, I don't know what year, but see Cesar is very good, he has a lot of ideas. The reason why Cesar is playing politics like that is because he wants control and to direct a movement you got to have some kind of control. But the point is that he could not afford to have people like me you know. Sometimes I go his way and sometimes I don't believe what he is saying. You know he can not afford that because see the people begin to question him. And so i keep my mouth shut too in that case because I felt that Cesar was doing a lot of good and I still feel that way but sometimes I have to say something . It might be for the immediate determent of the Union but in the long run it will be beneficial. That gives Cesar a lesson. Not only him but the ~~xxx~~ the other emebers of the board too.

Now in this counntry we have a system that always places the workers against the employer. I'm talking about profits verses the wages of workers. For the mean time y ou got to follow the rule. Now the rule is the present set up of the capitalistic system see. The legislation that has been put forward, legislative-ly inacted , to help the poor people, the working people, they are kind of socialistic. You see the spokesmen of the present system do not associate this legislation with socialism, but really in nature they are. The present trend is towards socialism no matter what they say and that's the only way they can save a part of this capitalistic system. The reason shy I say this, I

think there are four billion people now in the world and it well be increasing very rapidly. And then the sizes of multi-national corporations had been rproven to the the detrement of the working man and they become the mutual enemies of the dworking peoples becasue of the fact~~ssofix~~ that profits and wages and benefits are contrdictory, they are in conflict you see. And the only way that capitalism can surv~~eye~~ is to find a media, a compromise you see and to balance. I think the big multi-national corporations ahave to be mere respncible about their employees and if they can really adjust themselves to can kind of control their profits at the same time, to keep their business going and at the same time keep the people satisfied by providing them their needs. The only way they can do that is to kind of figure out the wages adn benefits so the workers will be taken care of also. They got to have a balance between profits and wages and thats the only way they can maintain the system.

In this system companies ofcourse will insist on makeing profits. That's the only way. But I think in the long run the system will kind of change. See the people who are competing because of the increased sompetition for survival will be more in the dnear future because of the population explosion. And so teh people who got nothing will be more politically conscience because of necessity and they will kind of legisatate and take control. So whether its through legislation we will be moving towards socialism anyway. And now the other of change is a revol-ution. I think a revolution will take ½lace in the kunderdeveloped countries. And these countries will change faster then the indus t-rialdzed countries because oyou see the way theyd live is more cruel than ~~re~~ here. Over here, the business people, when they

think that they can not survive by being too stiff they will be flexible you see. They give a little bit, they put up some kind of public works and this and that and then press the government to help the big business, to provide jobs and that's the solution that they have been doing and they seem to succeed but <sup>300</sup>ofcourse the system, the problems of the system always reoccurs. Like when I came in in 1926 and later on in 1932.33 or sometime like that we got a depression, a recession and then later on comes a depression and it became world wide you know. Then later on they began to elect officials like Franklin D. Roosevelt who favored some public works and jobs and this and that. People voted for him. And so then the people begin to eat again and get a little money and that's how the government seems wonderful, because it can solve its own problems see. But then after how many years from 1933 to this time, you know, the same problems re-occur because it's the same system you see. So therefore the people will be more educated and they learn that they can not really depend on big businesses even if they have that mass production which cost less to produce because you see there is something in human nature that prohibits the distribution of the needs of the people because you see here the guy who owns the goods does not want to give it to somebody without the price that gives him profits see.

In an underdeveloped country it is harder for the government to readjust as it does in this country from time to time because the big business totally controls the government, like Marcos, and so the Revolution will come there. See Marcos got to do just what the big business wants, to stay in power he got to have martial law and the businesses are satisfied because there are no Unions and the pay of wages is so low that they make a lot of profits and

it satisfies some people cause they get richer. Then to a certain extent some people who can get some jobs and be favored by the ~~xxx~~ dictatorship. l But the masses of the people get worse and worse and ~~xxx~~ worse and worse and they will rise.

As far as I know about the church I don't know very much but I was raised as a Catholic and I belonged to a religious family ~~a~~ came from that kind of a family. But I became rebellious too because what I heard about religion is that it is some kind of a relationship between God and man and that the church is suppose to preach about the life of Jesus Christ, you know. He identified his life ~~to~~ the services of the poor people. But I look at the church and it looks like the church is the one that is very much responsible in the exploitation and the enslavement of my own people. And ~~xx~~ so therefore, I didn't agree on that. I agreed with the philosophy of Christianity but I don't think that that philosophy of helping the poor belongs to the Christians alone. I think the other people who believe in another religion, I think they are doing the same thing, preaching the same thing. So, what I have seen was not in agreement with what they were teaching and so I want to be more practical. I didn't like the idea that they use  
400 to scare the people in the churches and promise something in return for a good life and an eternal life which people aren't even sure will be. Cause you know to me it is beyond the human concept of knowing what ~~really~~ God really is. That's something you can have a lot of interpretation. Like for instance there is some kind of a theory or some kind of an issue where there the spirit is the cause of ~~matter~~ <sup>matter</sup> and vice versa. It looks ~~that~~ like in every matter there is some kind of an energy ~~ssee~~ and sometimes you can not differentiate between like and electricity. And I don't know, the inanimate matter that I am talking about, see when they look

at it in the microscope, and they see the vibrations there. You see the atoms are moving, you know. And even in the toughest material like steel, see it looks like its very compact when you are looking at it or when you are feeling it but really ~~its~~ they are not together. They ~~are~~ atoms there are revolving and if the atoms there are revolving there or vibrating then they are not really together. It's a thing that I can not really understand very well because I am not a scientist and I didn't even take up physics very much. I use to fall asleep during my physics class and get a headache.

I'm glad that the younger generation in the churches are pressuring the older ones to change and I think that they are doing the right thing and that's why I am not against the church because you see you got to give the church a chance to help the people but if the church doesn't help the people then I don't care about the church. Because instead of helping the people it makes like more miserable then I don't like it. As far as the soul and the body are concerned, well, ~~you~~ I think you got to have the two and you got no choice and you got to take care of the body first cause that's where your soul is and your judgement and your conscience too are really coming from your own feelings, <sup>and your own feelings</sup> and if you don't have your needs they you don't have good judgement and so therefore you are harmful to your fellow man rather than helpful.

My philosophy is sort of practical, if the church is helping the people, working with the people then it's good, but if it's not helping the people then I don't want it. The same with the Union, as long as it is helping the people then we should support it and work for it but as soon as it stops helping the people then it's no use.



P.V.C. TAPE #20 8/28/76

I became a U.S. citizen after the war because when I was in the army ~~they~~<sup>we</sup> were induced to become U.S. citizens but there was a great resistance among the Filipinos to become citizen as a result of our experiences outside of the Army. They were very unpaant and we were very much hurt because what we learned in books and a little learning in books in the Philippines was entirely different than when we came to the United States. Now we didn't experience prejudice in the Philippines because as far as I'm concerned, ~~wh~~ in the Philippines whether he was white or black or anybody he was always admitted, he was not really discriminated because of his color. <sup>But</sup> Then when we came to the United States we found out that the people didn't want us here.

I question their right to teach people in foreign countries or the Philippines telling them that the American peoples are godd and then when the people come in then they treat them the opposite way. So that's kind of deception to me. ~~It was~~ So when I was asked to be an American citizen in the army I didn't want to be an American citizen ~~but~~ because they didn't treat me right when I was outside. Then they also put on my paper when I comes to the color they put in my paper white and then when I got out my job was still the same and I didn't have any better opportunity to be in a better position you know. So I felt that the American citizenship could not improve my like. So I didn't want and later on I found out that if I have to stay in this country then I have exercise my rights, maybe I can vote and alsomaybe I can buy a lot some property, give me a little advantage. And then if something happen then they won't just kick me out of the country because I'm a citizen of the United States see. So my citizenship was really

decided for some kind of personal convenience not that I believed exactly what they were saying about being democratic and the American people had been wonderful and that thing. Now of course I also see that the people who are so mixed up in this country that it was not only the Filipinos who had come through in the discrimination and the racial prejudice and that sort of thing but also the ~~others~~ <sup>whites</sup> themselves. Like for instance I heard a lot of stories to about the Italians, the Irish, about the German., and about the Jews. But in my stay in the United States I have been mostly with the Jews when I was in the city.

I would never encourage my brother and sister to come live here. My brother did ask me if he could come and I told him if you want to go to school you stay there because over here I can not support you, it costs too much. Here I earn a little money but there \$1 will be two pesos so I'll be able to help you out but you come over here you got to earn your own way, I can not help you, maybe a little bit but not much because here you see I said that it costs a lot more. That was the reason not that I didn't want him to come and go through the same experience but really I felt that his education was more important than to come and see things here and I said that if some day you want to come over here when you finish then you come ~~to~~. Now of course I wish that I had someone here of my family. So like my sister's oldest son, I think he said something, and then I said, I was busy then here with the Union and I didn't pay much attention. ~~It~~ And I said to myself, "if he wants to come, he can come". But I can't give him the money, I don't need to give him the money. And then he didn't come he went to his ~~uncle~~ uncle, my brother, and my brother is a lawyer there in Mindanao.

So nobody in my family really know what I'm doing. Someday I want to visit home after the martial law. Then I want to go home

to see. Sure it would be nice if a niece or a nephew would come. See, the youngest son of my sister is studying medicine, he wants to be a doctor and I wish he would ~~x~~ come.

Leonor lives in Illocos Norte, her son lives in Cebu. and

Sometimes you might wonder what do I consider my country, here or there. Well, let me say this about it and I want to be very honest. See, I think it has something to do with my philosophy that I believe that people should be able to choose wherever they they want to be and I don't agree with some people that I ~~xxx~~ should ~~xx~~ go back to the Philippines, or just go back where they come from, I don't believe in that. Before I was very much hurt ~~and~~ when people told me to go back where I belong. Then I am a citizen of this country, when I came here I was a national. But when I got back I would be a foreigner because the Philippines is already an independent country, a sovereign country and I'm a citizen of this country. So to me my feelings toward the Philippines is conditioned by my ~~xxxxxxx~~ attachment to my own people. See, the Philippines is as important to me as is the United States, if I try to consider the interests of others, other people also, I think ~~that~~ the other parts of the world are just as important as the Philippines and the United States. So therefore, I would say that I belong to the world, even as an American citizen, I hold no grudge to ~~any~~ any nationality or any race. I like people and I ~~think~~ think all the efforts and energies and monies <sup>of the people</sup> should be concentrated to serve themselves and better themselves. ~~Because~~ ~~right now we can really go~~ I consider myself an internationalist. You know, I can go to France, I got friends. I'm very proud of the fact that one of the things I've got from being in the Union is meeting people and making good friends from people all over the ~~world~~

world. See the Union shouldn't just represent farmworkers here, it should represent farmworkers all over and it's not only farmworkers cause I feel that all the people of the world, poor people especially and th others who are better off should help, so it will be a mutual thing, It's not only for the betterment of the poor people but also for the safety of all.