LESSON PURPOSE

This lesson is designed to highlight some issues in Hawai‘i that ring of social injustice, with most materials focused on the 1930’s and 1940’s, and in particular, the Massie Trial of 1931. Readings are offered to instill relevance to this racially tense period of time and understanding of a story which attracted worldwide attention.

Background information is offered to help explain some subtle underlying influences leading to this famous trial. An article also provides little known history of people of African heritage in Hawai‘i, a group whose presence and contributions preceded racial intolerance toward individuals with dark skin. These materials serve as excellent resources for Black History Month held each February.

Before explorers, missionaries, merchants, and sugar planters from around the world reached the Kingdom of Hawai‘i, people of African ancestry were held in high regard. From an advisor to Kamehameha before 1796, to entrepreneurs and teachers, people with dark skin were accepted, with notable contributing citizens in the Kingdom of Hawai‘i. What happened to shift this, and why? Does racial injustice exist in Hawai‘i today, and if so... for who? What can people do to correct social injustice? Collectively, students can answer these questions and then design resolutions to address relevant issues.

These activities were created to help students develop a deeper understanding of how people at the time of the Massie Trial were swept up in the foreign turmoil of racial hatred and injustice. It is also hoped that by exploring these social injustices, students will gain more empathy toward oppressed ethnic groups in Hawai‘i today. With this understanding of past and present issues, students are then offered a chance to voice their vision for a future Hawai‘i based on justice and doing what is pono, or right, for the land and its people.

LESSON OBJECTIVES

Students Will:

- Develop a timeline of contributions by people of African ancestry in Hawai‘i
- Create a chart of events impacting racial attitudes and influencing tensions during the Massie Trial
- Research literary citations to enhance historical understanding of blacks in Hawai‘i’s history
- Study the influential power and control of the “Big 5” Corporations over Hawai‘i in the 1940s
- U. S. Congressional Report
- Voice their vision for a future legacy of social justice

Products

- Historical timeline from 1800 to 1940
- Chart of Massie Trial events
- Expository reflection about citation research
- Group presentation about corporate influences
- Presentation materials – a vision of social justice in Hawai‘i’s future
HAWAI`I DOE STANDARDS and BENCHMARKS

Social Studies MHH
Standard 1: Historical Understanding: CHANGE, CONTINUITY, AND CAUSALITY—Understand change and/or continuity and cause and/or effect in history Benchmark SS.9MHH.1.1 Describe the multiple social, political, and economic causes and effects of change in modern Hawaii
Standard 3: History: HISTORICAL EVENTS - Understand important historical events in Modern Hawaiian History Benchmark SS.9MHH.3.9 Analyze significant contemporary issues that influence present day Hawaii, such as the Hawaiian Renaissance, the sovereignty movement, current land issues, and the influx of new immigrant groups
Standard 7: Geography: WORLD IN SPATIAL TERMS—Use geographic representations to organize, analyze, and present information on people, places, and environments and understand the nature and interaction of geographic regions and societies around the world

Language Arts 11
Standard 4: Writing: CONVENTIONS AND SKILLS: Use the writing process and conventions of language and research to construct meaning and communicate effectively for a variety of purposes and audiences using a range of forms Benchmark LA.10.4.3 Using a prescribed documentation style to adhere to fair use and copyright guidelines for citing grade-appropriate sources in papers, projects, and multimedia presentations Benchmark LA.11.4.4 Use grade-appropriate conventions for documentation in text, notes, and bibliographies

NATIVE HAWAIIAN GUIDELINES

‘Ike Pilina (Relationship Pathway) We envision generations that have respectful, responsible, and strong relationships in service to akua, āina, and each other. Nurturing respectful and responsible relationships that connect us to akua, āina, and each other through the sharing of history, genealogy, language and culture.

‘Ike Kuana ‘Ike (Worldview Pathway) We envision generations who flourish and inspire local and global communities through a culturally Hawaiian perspective that honors all things—past, present and future. Providing a solid grounding in the Hawaiian worldview that promotes contributions to local and global communities.

DOE GENERAL LEARNER OUTCOMES

- The ability to be responsible for one’s own learning
- The understanding that it is essential for human beings to work together
- The ability to be involved in complex thinking and problem solving
- The ability to recognize and produce quality performance and quality products
- The ability to communicate effectively
- The ability to use a variety of technology effectively and ethically

ACTIVITIES/PROCEDURES:
### ACTIVITY #1

- Introduce purpose for assignment – to gain background information about an ethnic group whose history in Hawai‘i is not well known, and to better understand racial prejudice and social injustice in the islands, past and present. Share that students will also visualize the future they wish to see for Hawai‘i.

- Invite students to share any prior knowledge they have about African Americans in Hawai‘i. Elicit any historical information they can share about blacks in the USA during the mid – 1800’s (recall time prior to and during the Civil War) Ask students to keep this in mind when reading the article.

- Set up small groups and assign students to read together *African Americans in Hawai‘i*. Provide materials and instruct teams to create a timeline of accomplishments cited in the readings, adding captions that describe this ethnic group’s arrival in Hawai‘i through World War II.

- After sharing timelines, discuss and list tactics used by people from the U.S. to stigmatize individuals with dark skin in Hawai‘i. Ask groups to site specific examples from their readings to support their answers. Stimulate discussion about why this was done. Compare events happening in the mainland at this time.

- Ask students if the ending of this article presents a positive picture of racial tolerance in Hawai‘i. Invite brainstorming about what might be a better image of social justice in Hawai‘i.

- Discuss the idea of legacies and people considered leaders and visionaries about social justice. Note speeches such as “I Have A Dream” by Martin Luther King, Jr. and President Barrack Obama’s “Yes We Can”. Review when possible and discuss their themes and key elements.

Find text and audio of these and other famous speeches at: [http://www.famousquotes.me.uk/speeches/index.htm](http://www.famousquotes.me.uk/speeches/index.htm)

- Assign students the task of crafting a speech of their own based on a critical social justice theme they find most important. This activity can be done in groups or individually. Provide time to share; video, if possible, for future reflection.

### ACTIVITY #2

- Ask students to do some independent research. They are to find and read

### Teacher Notes & Materials

- Materials:
  - paper & pens for groups to create timelines
  - class set of *African Americans in Hawai‘i*

Help students relate this article to intolerance fostered by issues of slavery and the association of skin color with social acceptance and economic growth. This stigma of skin color was at the heart of the Massie trial.

A unique video presentation of many of those mentioned in the article can be found at [http://www.hugeaux.com/historyhawaiiafroamer.htm](http://www.hugeaux.com/historyhawaiiafroamer.htm)

This web site has some YouTube videos that are about African American persons of historical interest in Hawai‘i.

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<tr>
<th>Things to Remember: (What worked well; what needs to be changed):</th>
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**Ke Kaulike He Ha’awina Kiwila–Civics Hawaiian Style HS Lesson #6  Social Injustice In Hawai‘i**
two articles of interest about historical people or events from the literary reference sheet following the article *African American’s in Hawai‘i* (or any other reliable sources.

-Ask students to write two or three “Did You Know” facts of interest found in each of their two references. These findings are to be shared in class (i.e. Did you Know: According to Eleanor C. Nordyke, “Blacks in Hawai‘i: A Demographic and Historical Perspective,” *Crew members aboard whaling ships arriving in the Islands between 1820 and 1880, included a small number of Portuguese of Black heritage from the Cabo Verde Islands. Cabo Verde is a group of islands off the West coast of Africa colonized by the Portuguese in the 15th century.*)

- Facilitate sharing of new information (whole class or small group). Tie information about this ethnic group back to understanding the history of social injustice and prejudice in Hawai‘i.

**THINGS TO REMEMBER:** (What worked well; what needs to be changed):

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**Injustice and Courage ACTIVITY #3**

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<tr>
<th>Injustice and Courage ACTIVITY #3</th>
<th>Teacher Notes and Materials</th>
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<tbody>
<tr>
<td>-During your study of the Massie Trial, discuss with students what they know about who stood up for the wrongly accused young men indicted in this case.</td>
<td>Stannard’s article <em>The Massie Case: Injustice and Courage</em> -one per group</td>
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<td>-Ask if anyone is familiar with Joseph McCarthy and the term McCarthyism. Provide a brief introduction to this person and what he did in the U.S. (See: <a href="http://en.wikipedia.org/wiki/McCarthyism">http://en.wikipedia.org/wiki/McCarthyism</a> or many other resources on this person and topic on the internet.)</td>
<td>Be prepared to give a brief outline of McCarthyism and examples of intimidation based on fear.</td>
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<td>-Have students read all or parts of David Stannard’s article <em>The Massie case: Injustice and courage</em>. If time is limited, ask students to focus in on the sections “Heroism left out of story” and “Need to remember” (ending). (Jigsaw strategy with each group reading and reporting on different sections is an option.)</td>
<td>Empower student belief that they have the answers to the solution by voicing their visions of resolve.</td>
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<tr>
<td>-Debrief by asking each team to share what they learned about heroes involved in this case.</td>
<td>The challenges of Micronesian in Hawai‘i is a topic warranting consideration. This lesson can be a starting point to further study Micronesia and some similarities concerning</td>
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<tr>
<td>As a class, discuss the term legacy and what it means to them, connecting those they read about and the legacy they left.</td>
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<td>-In small teams, ask students to list any groups of people they feel are experiencing some form of oppression or injustice in Hawai‘i; ask them</td>
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to explain why they feel this way. Relate historical understandings to why this may be happening.

Have each group brainstorm ideas of how they can engage their civic voice and do something about an injustice happening to people and places in their community. Save these ideas as reference for a culminating service learning project. *(Discuss and list possible actions if needed - I.e. write letters to the papers or legislators; do a service project; create videos, brochures, fliers, etc. to inform others about an issue, write a Public Service Announcement, performance poem, or dramatic skit that shares a message, teach younger students, etc.)*

**THINGS TO REMEMBER:** (What worked well; what needs to be changed):

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<thead>
<tr>
<th>History of Aloha in Hawaii</th>
<th>ACTIVITY #4</th>
<th>Teacher Notes</th>
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<tr>
<td>• Ask students to talk with a partner or in small groups about their understanding of what the term “aloha” means to them. Have them write their own definition, and then discuss the relationship between “Aloha” and “Social Injustice” in Hawai‘i.</td>
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<td>• Debrief by asking students to share their discussions.</td>
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<tr>
<td>• Read the brief writing <em>Aloha - Is it a foundation of Civics?</em> Ask partners or small groups to select one of the ‘olelo no‘e‘au and discuss what it means to them and how it might relate to life in Hawai‘i today. Discuss briefly with whole group.</td>
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<tr>
<td>• Ask partners or small groups to read the article about President Obama entitled “In multiracial Hawaii, Obama faced discrimination”. Instruct students to reflect if Obama experienced true aloha while he was growing up. Ask each student to write a reflection about this article on President Obama.</td>
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<tr>
<td>• As teams, have students discuss and chart what other cultural groups they feel are facing racial discrimination in Hawai‘i today.</td>
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<tr>
<td>• Provide time for groups to identify one social issue they feel is a major concern in Hawai‘i today, an issue reflective of social injustice. Provide students the motivation and time to gather information about an issue and create a short presentation to share with their peers (poster, public service announcement, PowerPoint presentation, short video, booklet, pamphlet or brochure, etc.)</td>
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**If possible have projects showcased or presented to outside classroom guest. (i.e. local politician, newspaper editor, administrator, ALU LIKE staff, etc)**

**THINGS TO REMEMBER:** (What worked well; what needs to be changed):
<table>
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<tr>
<th>Big 5 Control in Hawai‘i</th>
<th>ACTIVITY #5</th>
<th>Teacher Notes</th>
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<td>The following reading is intended to be an additional resource for understanding the concept of ‘Corporate Control’ in Hawaii.</td>
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<td>-Using the complete congressional report of 1940, have students work in groups to chart power and controls of the corporate Big 5 in 1940 Hawaii.</td>
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<td>-The report can be cut into sections to accommodate the number of students in each group.</td>
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<td>-Have students list their section of Big 5 control and present list and descriptions to the class. The potential applications of this much information can be left to the teacher to develop activities designed to address many other issues of oligarchy or paternalistic control.</td>
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Note: This report depicts a very controlled society with some very controversial views on corporate control. For advanced analysis, some students may parallel this idea of corporate political control with recent Supreme Court decision of corporate contributions to political campaigns. See [http://www.huffingtonpost.com/2010/01/21/supreme-court-rolls-back_n_431227.html](http://www.huffingtonpost.com/2010/01/21/supreme-court-rolls-back_n_431227.html) for this court decision article entitled *Supreme court Rolls Back Campaign Finance Restrictions.*

THINGS TO REMEMBER: (What worked well; what needs to be changed):
AFRICAN AMERICANS IN HAWAI’I
by Kathryn Waddell Takara, Ph.D.
(reprinted with author’s permission)

The earliest settlers of African ancestry arrived in Hawaii well before the missionaries’ 1821 arrival. Until Hawai’i became a territory in 1898, many of these black immigrants were active in the community as advisors, entrepreneurs (businessmen) and musicians. One man, called Black Jack or Mr. Keaka’ele’ele was already living on O’ahu when Kamehameha conquered the island in 1796. It is said he helped to build a storehouse for Queen Ka’ahumanu in Lahaina, and probably made his living in the maritime industry (“Early Black Businessmen in Hawai’i.” Afro Hawaii News. Marc Scruggs).

Another individual, known as Black Jo was a long time resident, trader, and the Sail Master for King Kamehameha II, working with his trading vessels and acting as an advisor and interpreter for the King. He died in 1828 (ibid. Marc Scruggs).

In 1811, there came to the island of O’ahu an ex-slave, Anthony D. Allen, from New York. In 1813, he took a Hawaiian wife, had three children and was granted six acres of land in Waikiki by a high priest (Honolulu Advertiser. July. 1991. B 1.), where he prospered and was much respected in the community and was known as “an entrepreneur extraordinaire.” He established a boarding house, a bowling alley, a “dram shop” (saloon), and the first hospital for American seamen in Pawa’a. He was also a dairyman, farmer and blacksmith, supplying vegetables, livestock and service to residents and ship captains. His popular boarding house was widely known for its excellent cuisine and entertainment. Allen is given credit for building one of the first schools in the islands and the first carriage road to Manoa Valley. He was so highly respected by the Hawaiian royalty that they gave him land to hold and pass on to his descendants. That land is the present site of the Washington Intermediate School near King and Kalakaua. Allen’s son was a paniolo (cowboy). Allen died in 1835. (“A Black Friend of Hawaii Missionaries.” Marc Scruggs. Honolulu Star Bulletin. Jan. 12, 1987, p. A-10.)

Between 1820-1880, there arrived on whaling ships descendants of Black Portuguese men from the Cape Verde Islands off the coast of West Africa. Some stayed married and became residents and worked as musicians, tailors, cooks, barbers and sailors. (“Census Notes of the Negroes in Hawaii Prior To The War (1945)” by Romanzo Adams. Social Process. P. 214.)

It must be remembered that a number of African American men were entrepreneurs and active in early Hawaii business matters, a paradox of opportunities given the extreme racial climates of oppression and slavery in the states. “William the Baker” was the king’s cook and sold his place in 1833. Joseph Bedford, known as Joe Dollar had a boarding house from 1826 for almost twenty years. Spencer Rhodes operated a barbershop in 1838, Frederick E. Binns had his barbershop by 1845 and Charles Nicholson, an African American tailor, was designing and sewing in the 1840’s until 1861. William Johnson also had a barbershop in 1863 (“Blacks in Old Hawaii” by R. A. Greer. Honolulu. November. 1966.)

Also noteworthy was Betsy Stockton, an intelligent and dignified ex-slave of the President of Princeton University, who had studied extensively using the comprehensive library of her ex-master and attending evening classes at Princeton Theological Seminary. She accompanied the Charles Stuart family with the second group of missionaries to arrive in Hawaii aboard the ship Thames in 1823 from New Haven, Connecticut. She learned the Hawaiian language and was one of the founders of Lahainaluna School on Maui, probably the first school for commoners or maka’ainana, where she spent two years as a teacher of English, Latin, History and Algebra (1823-25), before her untimely return to the East Coast due to the illness of Mrs. Stuart. She is also remembered for her high moral and religious character and for helping to heal the sick while on Maui. (Pacific Commercial Advertiser. May 12, 1906. and Historical Missionary Album. 1863. p. 922.)

Because of the great slavery debate in the United States and the many of plantations owners were from or familiar with the slave system in the south, Blacks were intentionally excluded from the proposed lists of immigrant groups sought in the 1850s to provide contract labor by the Kingdom of Hawaii by local missionaries and abolitionists (slavery opponent) opposed to contract labor. (Nordyke. P. 244.) At one point, U.S. Secretary of State Blaine urged the importation of Blacks and not Asians to help replenish the dwindling Hawaiian population, only to meet resistance and aversion to Negro immigrants. Hence there were no significant numbers of Black immigrants until after Hawai‘i became a Territory in 1900.

Although individual African Americans were accepted into the community, mass immigration of African Americans was discouraged by legal restraint as early as 1882 when sugar planters wanted to import large numbers of Blacks to relieve their labor shortage. Moreover, again in 1913, there were strenuous efforts to keep the 25th Negro Infantry Regiment from being stationed here; yet they came and remained for several years without creating friction and made quite a favorable impression. Unfortunately, there were some prominent African American immigrants who never wanted to be affiliated with the darker races and silently blended into the local community denying their African American heritage.

In the late nineteenth century, Booker T. Washington, the famous educator from Tuskegee Institute in Alabama, came to Hawai‘i to investigate the possibilities of African American plantation workers being used here to supplement the growing Japanese, Chinese, Filipinos and Portuguese workers. To his surprise and discovery, he found the working conditions here in many ways worse than in the South at that time.

However, by 1901, the first group of about two hundred African American laborers was brought here by the Hawaiian Sugar Planters’ Association from Louisiana and Alabama to join the other Oriental plantation workers on the islands of Maui and Hawaii. Many later returned south or were amalgamated (combined) into the local community (Hawaiian Annual. 1902 p. 164)

The Puerto Ricans who came to Hawai‘i around 1901 were in the main also of Negro, Indian, and Spanish descent although in the census they were listed as Caucasian until 1940, probably due to the Spanish part of their heritage.

In 1907, another small group of twenty-five to thirty families came to Maui recruited from Tennessee, Mississippi, and Alabama, including the lawyer Crockett family and Mr. Maple, a chemist. The Maple School on Maui is named for the family.
Just before and after annexation in 1898, several African Americans from the United States participated in politics and government and made the islands their home. Among them was T. McCants Stewart, an attorney, who was in the cabinet of King Kalakaua and helped in drafting the Organic Act of the territory, and on several occasions aided Hawaiians in regaining their lost *kuleanas*. His daughter, Carlotta Stewart Lai, arrived in 1898 and graduated in 1902 from what is now the illustrious Punahou School, she later became a principal at Kauai’s Hanamaulu School. William F. Crockett, another attorney, came to Hawai‘i in 1901, and later to became district magistrate of Wailuku, Maui, judge, and territorial senator. His wife and mother were outstanding teachers and his son became deputy county attorney of Maui. James Oliver Mitchell, was born in Koloa, Kauai in 1893. He was a teacher for 46 years on O‘ahu, and Maui, principal, coach and finally Athletic Director at Farrington H. S. in Kalihi on O‘ahu; and Nolle R. Smith, another illustrious resident of Honolulu, in the early part of this century, was an engineer here, a fiscal expert in Haiti, Ecuador and Puerto Rico and a member of the territorial house of representatives. The family also acquired a considerable amount of land. Another early African American pioneer was Eva B. Jones Smith known as Eva Cunningham who was the first woman to have a radio show in Hawai‘i and whose piano school was “the place to go” before 1920.

In 1915, Alice Ball, an African American chemist at the University of Hawaii did major research towards the cure of leprosy. (Damien, The Leper.)

Once more, in 1941, at the outbreak of World War II, there was another mass movement including the City and County government of Honolulu, the Honolulu Chamber of Commerce, the central council of Hawaiian organizations, and several unions, to discourage the War Department from sending a labor battalion of 600 African Americans to unload ships. Yet, with the coming of World War II, several thousand African American men and some women came to help the war effort as soldiers and defense workers. During this period, there was much friction between Caucasian and African American soldiers manifesting in fights, racial slurs and near riots.

The Army, Navy, and Marine Corps generally maintained separate (segregated) living quarters. Only at Schofield Barracks could men live, work and play together without friction.

Unfortunately, as the military established itself in the 1940s and more tourists began to arrive, the local populace learned indirectly, often through rumor and hearsay, more about African Americans and their inferior status on the Mainland. The consequence was the subtle adaptation of attitudes and stereotypes from the dominant economic and socially acceptable Whites.

Moreover, the media perpetrated the latent anti-Black sentiment of the mainland press by reprinting stories, which presented the African American in negative stereotypes identifying him/her by race whenever a crime was committed by pointed labeling. Likewise, news and reports from the Mainland of lynching and riots were sensational in contrast with the relative harmony here.

Fortunately, the result of these often latent anti-Black feelings brought by the multitude of Mainland Caucasians has not developed into the crystallized prejudice often found on the Mainland, but has nevertheless manifested with some local people in the form of aversion in varying degrees.

During the 1940s and 1950s for example, for some Japanese, “on the spot”; after the attack on Pearl Harbor, it was deemed “indiscreet” to be friendly with African Americans and it was known that the FBI opposed an affinity between them and the suspected recalcitrant (unmanageable) Black group.
Other instances of this aversion were patterns of discrimination in hiring, refusal of service at some restaurants, barber shops and taverns to African Americans, reluctance to rent housing units, sell leasehold/fee property to them, and the denial of cordiality generally given by the average local person to a White person. There was also the ostracism (isolation) of women who dared to date African American men.

After the war, conditions became less strained when most African Americans returned to the mainland. Those who remained and those who arrived subsequently most often blended into the local community since there is no defined black neighborhood or community. Many have become active business persons, government employees and a few have had successful careers in politics and education like Charles Campbell, the former representative from Kalihi, Helene Hale, former “mayor” of the big island of Hawai‘i, and Donnis Thompson, educator and former head of the Department of Education. Others have been successful in the fields of entertainment (Trummy Young), the arts (Lilli James), education (Dr. Miles Jackson), and the sciences (Dr. Ernest Harris, Entomologist-study of insects), to mention a few professions. Sadly, however, the obstacle of racism has not disappeared.

Today, the African American as a group has still not been fully accepted in Hawai‘i, although there is much lip service given to the practice of racial harmony.

For example, according to a 1982 statistic, there were 330 black businesses in Hawaii, but only 23 had paid employees, suggesting that the majority were sole proprietorships, and almost half had gross receipts of less than $5000.

According to the 1990 U.S. Census, the approximately 27,700 African Americans residing in Hawaii comprise 2.5% of the total population (Honolulu Advertiser 1991: A1), up from the 17,364 and 1.8% figure quoted in the 1980 census. Of the 27,700 total, there are more than one third in the armed forces and almost fifty percent listed as military dependents leaving about 4000 other civilians.

For more information, you can contact Dr. Takara: takara@hawaii.edu
Updated: 4/18/2000
Activity #2 – Literary Citations

RESEARCH ASSIGNMENT
Learning More about People of African Descent in Hawai‘i

Find two new sources of information (from a person, book, magazine, or internet site) which help deepen your historical knowledge about African Americans in Hawai‘i. Write 3-4 brief “Did you Know” informative paragraphs about new information. Be prepared to share what you’ve learned with the class.

NOTABLE PEOPLE mentioned in the article by Kathryn Takara:

- Anthony D. Allen
- T. McCants Stewart
- James Oliver Mitchell
- Eva B. Jones Smith known as Eva Cunningham
- Helene Hale
- Alice Ball
- Kathryn Waddell Takara, Ph.D.
- (any other person past and present)

Possible Research Websites:

Cabo Verde & Hawaii
http://www.medesign.org/cv/Brava.html

The History of African Americans in Hawai‘i (includes video and pictures)
http://www.hugeaux.com/historyhawaiiafroamer.htm

Ball, Alice Augusta (1892-1916)

The African American Diversity Cultural Center Hawai‘i
http://aadcch.org/

African Americans’ role in Hawai‘i noted

Other Resources:

- http://hspls.org/hp/Bibliographies/AfricanAmericans98.pdf (a bibliography of relevant books)
- Kathryn Waddell Takara, Ph.D. takara@hawaii.edu
The Massie case: Injustice and courage

By David Stannard

http://www.dmzhawaii.org/?p=198
Posted on: Sunday, October 14, 2001

Seventy years ago last month, in the pre-dawn hours of a Sunday morning, two Honolulu police officers awakened a young man named Horace Ida at his home in Kalihi-Palama. Ida dressed hurriedly and went with the detectives, thinking he knew what they were after.

Two hours earlier, while driving his sister’s car, Ida had a near collision with another auto at the corner of King and Liliha streets. An argument broke out and one of the men riding with Ida got in a brief scuffle with a woman in the other car. Ida assumed the woman remembered his license plate number and decided to file charges.

But soon after arriving at police headquarters Henry Ida found himself under arrest for a far more serious crime. The 20-year-old wife of a Pearl Harbor Navy officer identified him as one of five local men who allegedly had kidnapped, beaten, and repeatedly raped her earlier that evening after she had left a Waikiki nightclub alone.

The woman’s name was Thalia Massie, the daughter of a wealthy and politically powerful Washington, D.C. couple. And for the better part of the next year Honolulu was swept up in an unprecedented frenzy of accusations, threats, and violence.

“The Massie case” remains the most notorious criminal incident in the modern history of Hawai’i. Associated Press editors in 1932 voted it, along with the Lindbergh baby kidnapping, the biggest criminal case in the country. Books and articles have been written about it, and at least one Hollywood film was based – very loosely – on it. But by now many people have forgotten what actually happened, and many more have never heard of the case.

The story deserves retelling because it remains powerfully relevant today. Not only because of the tragedy and racial injustice associated with the case but also because of its less-heralded lessons in straightforward moral courage.

Controlling the story

All the men accused of raping Thalia Massie were from impoverished or working class backgrounds. Two were Hawaiian, two were Japanese, and one was Chinese-Hawaiian. From the start, based on little or no evidence, local newspapers assumed the men were guilty and referred to them in print as “thugs,” “degenerates,” and “fiends.” Their alleged victim was described as “a white woman of refinement and culture.”

Although the Honolulu press would be filled for months with racially inflammatory articles and editorials on the case, few in the business, political, or military communities wanted the story to spread beyond the Islands. During the preceding decade tourism had begun to take off, Hawai’i’s semi-autonomous political status remained precarious, and the Navy commandant at Pearl Harbor was not eager for Washington to question his ability to maintain order. A blanket was thrown over news of the events, and at first the story was confined almost entirely to local newspaper accounts.
At the same time, authorities pressed for an aggressive prosecution to placate an enraged Navy and local haole community. Few expected anything but a quick conviction and lengthy prison sentences for the five men.

Vicious, racist violence
But after a three-week trial and the longest jury deliberation ever in Hawai‘i, the jurors declared themselves deadlocked. A mistrial was declared. Before a decision could be made about retrying the five men, however, Thalia Massie’s supporters and family took matters into their own hands.

First, Horace Ida was seized on a Honolulu street by a carload of sailors and was beaten, clubbed, and whipped with leather belts. Then, with the aid of two Navy enlisted men, Thalia’s husband and mother kidnapped and murdered one of the other defendants, Joseph Kahahawai. Police captured the killers with Kahahawai’s naked corpse, wrapped in a bloody sheet, lying on the back seat of their car as they were driving toward Koko Head to dispose of it.

At this point the story could be contained no longer. As the story erupted in the United States, the president called a special Cabinet meeting at the White House. Congress held emergency weekend hearings. The Justice Department and the FBI sent a team of investigators to Hawai‘i. Every major American newspaper ran front-page stories on the case.

Sympathy for white woman
Almost without exception, the expressed sympathy of America’s politicians and journalists was not for the murdered young man, but for his killers. From coast to coast newspapers, magazines, and radio commentators described Hawai‘i as – in the words of a syndicated Hearst editorial – a place where “the roads go through jungles, and in those remote places bands of degenerate natives lie in wait for white women driving by.”

Not to be outdone, Time magazine blamed the killing of Joseph Kahahawai on the victim and his friends, describing them as “five brown-skinned young bucks” who demonstrated the well-known “lust of mixed breeds for white women” when they raped Thalia Massie in the first place. The fact that the men had not been convicted of the alleged crime by a local jury only proved to the American press that Hawai‘i itself was a “cesspool” of anti-white racial hatred that did not deserve territorial status.

Accordingly, the New York Post called for a battleship to sail into Honolulu harbor and rescue the killers from the civil authorities who had them under arrest. And everywhere the cry went up for the United States to impose martial law in the Islands.

Darrow defends killers
Into this furor, then, stepped Clarence Darrow, the most famous criminal lawyer in American history. Much of Darrow’s celebrity was based on his spectacular courtroom defenses of the oppressed and downtrodden.

But now, at age 74, he was broke, financially ruined by the Depression. So, for the equivalent of about $400,000 today, he agreed to defend four white people charged with killing a young Hawaiian man – a murder that even Darrow later admitted they were guilty of committing.

To a large extent Darrow’s strategy was the same one used by defenders of lynching in the South. Asserting flatly that Kahahawai had indeed participated in a gang rape of Thalia Massie – something that Honolulu prosecutors had been unable to prove – Darrow took the position that the murder was a
justified “honor killing.” As such, he contended, customary “unwritten law” demanded that the accused should go free.

Facing Darrow across the courtroom was Honolulu’s newly appointed prosecutor, John Kelley. From the first day of jury selection until their final summations Darrow and Kelley went to war with one another.

Years later the New York Times, which ran nearly 200 stories on the case while it was in progress, would recall it as one of Darrow’s three most compelling trials ever. The others were the Scopes “Monkey Trial” over the teaching of evolution in Tennessee and the Leopold and Loeb murder trial in Chicago. But neither of the other two, the Times said, contained a moment of high drama to compare with Thalia Massie – under cross-examination by prosecutor Kelley – tearing a piece of evidence to shreds on the witness stand and rushing across the courtroom in tears to the waiting arms of her husband and the applause of a standing-room-only crowd of spectators.

Reporters from throughout the world were in Honolulu for the trial, and a special radio hookup was installed so that Darrow’s closing argument could be carried live on the American continent.

Few juries have ever been under as much pressure as this one. On the one hand, there was no doubt that the four accused defendants had killed Joseph Kahahawai. On the other hand, there was equally little doubt that a conviction would bring, at the very least, what was called a “commission” form of government to Hawai’i, an arrangement only one step short of martial law. Congress and the American press had openly warned of such a consequence, and even prosecutor Kelley – while appealing to the jury for a verdict of guilty – admitted that a fair and honorable decision by them could mean the end of civilian rule in the Islands.

In addition, many of the jurors were employed by companies controlled by the corporate oligarchy that then dominated business in Hawai’i or they worked for firms with close connections to the Navy. Thus, their livelihoods and the economic well being of their families were at stake, in addition to the threatened political status of the place that was their home.

Surprising many who expected another hung jury, the panel reached a verdict. The defendants were found guilty of manslaughter. It wasn’t murder, but it was a conviction carrying a mandatory sentence of 10 years imprisonment.

Predictably, the national uproar grew louder. The thought that three white U.S. Navy men and a middle-aged Washington socialite might spend time in the Territorial prison – even if they had kidnapped and murdered a young Hawaiian man – seemed unthinkable.

And, as things turned out, it was. Despite the verdict, the killers would never spend a day in prison. After a flurry of diplomatic maneuvering between Washington and Honolulu, Territorial Governor Lawrence Judd commuted the sentences of the convicted killers to one hour, to be served in his office. In return, Hawai’i was spared martial law until the outbreak of World War II.

Within days of the commutation the Massies, Thalia’s mother, the convicted Navy men, and Clarence Darrow boarded a ship and left Hawai’i forever. Months later, an independent investigation by Mainland detectives, funded by the Territory, demonstrated beyond doubt that the accused men could not possibly have committed the alleged rape. Indeed, compelling evidence suggested that the supposed crime had never even occurred.
The first historical assessments of the Massie case were not written until the mid-1960s. Although not without sympathy for the accused, most accounts then and since have focused with tabloid-like fascination on those characters in the drama who behaved most contemptibly. They include Thalia Massie, who falsely charged the five men in the first place; Thalia’s husband and mother, and the Navy enlisted men who helped the other two murder an innocent man; Navy Adm. Yates Stirling, who fabricated lies about conditions in Hawai‘i in an effort to advance his own career; and Clarence Darrow, who borrowed a tactic from the Ku Klux Klan to defend his clients.

**Heroism left out of story**

In contrast, little attention has been paid to those who behaved well under extraordinarily difficult circumstances. And yet it is with them – a true racial and ethnic cross-section of Hawai‘i then and now – that the valuable lessons of the Massie case reside.

First there are the accused men themselves. Horace Ida, Joseph Kahahawai, Henry Chang, David Takai, and Benjamin Ahakuelo. One of them was nearly beaten to death. Another was kidnapped, then shot and killed with a single bullet to his heart. All of them endured months of vicious defamation in the press and the threat of lengthy imprisonment for a crime they did not commit. And police and prosecutors tried all the usual tactics – including individual offers of immunity if one would inform on the others – and some that were not so usual, such as pitting the men against one another racially. Despite the threats and enticements, none of them ever budged from their insistence that they had done nothing wrong.

Then there were the lawyers who stepped forward in the first trial to defend the accused men without compensation. William Heen, of Chinese-Hawaiian ancestry, perhaps the best attorney in the Islands and the first non-haole Circuit Court judge in the Territory. A young local Japanese lawyer, Robert Murakami, recently graduated from the University of Chicago Law School. And a prominent haole originally from Mississippi, William Pittman.

Not only did they put their careers on the line, defending five almost penniless young men amid racial and political near-hysteria, but they did so by publicly exposing that turmoil for what it was. And none did so more effectively than Pittman, in a Southern drawl, summing up his defense by accusing the prosecution of bending to the will of “a conspiracy of white people – the small group of hypocritical haoles more anxious to satisfy the Navy than to seek justice.”

After the murder of Joseph Kahahawai the grand jury at first refused to indict the killers, despite the fact that they had been caught with the dead man’s body in the back seat of their car. Of the grand jury’s 21 members 19 were white. And, as one of them openly said, they were fearful of what would happen to their “standing in the community” if they voted to indict four well-connected white people for the murder of a poor Hawaiian. But the judge, Albert Cristy, who also was white, risked disqualification from the case and possibly his entire judicial future by repeatedly demanding an indictment from the grand jurors – and finally getting it.

Then there was Jack Kelley. Originally from Montana and a former law partner of William Heen, Kelley was trying his first case as a prosecutor when he went up against Clarence Darrow. Not intimidated by the immense political pressure he was under or by the legendary reputation of his opposing counsel, he matched Darrow point for point. Describing Darrow’s defense as advocacy of the “serpent of lynch law,” he warned the jury that nothing could be worse than allowing that to become the law of the land.
The jury was made up of three haole-Hawaiians, two local Chinese, one Portuguese, and six whites. After two days of deliberation – and fully aware of the ominous larger consequences – they brought in their unanimous verdict of guilty.

Darrow was outraged. Of the non-white jurors, he complained that during the trial “it was not easy to guess what they were thinking about, if anything at all.” Adding that “obviously they do not think as we do,” he concluded that “a jury of white men would have acquitted.” With this last comment Darrow conveniently forgot that a single negative vote from among the jury’s half-dozen haole members would have blocked the convictions.

Together with the first jury that had deadlocked in the rape trial, 24 jurors had heard both cases in an intensely politicized and menacing environment. Among them were seven whites, nine haole-Hawaiians, four Chinese, two Portuguese, and two Japanese. None had anything personal to gain – and a great deal to lose – by facing down the local and national white power structure and voting their consciences. They did it anyway.

There were others. Princess Abigail Kawananakoa, Hawai’i’s conservative Republican National committeewoman and a wealthy heiress to the Hawaiian monarchy, received a telephone call one night at her elegant home. It was from someone she had never met, a poor Hawaiian woman whose son had been arrested for a crime she said he didn’t commit. After speaking to Joseph Kahahawai’s mother for a while, the Princess hung up and called William Heen, urging him to take the case. She followed the subsequent events closely, speaking out publicly against what she called the “travesty” of a two-tiered justice system in the Islands, “one for the favored few and another for the people in general.”

At a very different place on the Islands’ social scale, George Wright was the haole editor of the English-language section of the Japanese newspaper Hawaii Hochi. Wright had been a civilian machinist at Pearl Harbor before being fired for union activities. Along with his boss, Hochi publisher and editor Frederick Makino, of haole and Japanese parentage, Wright maintained a lonely editorial drumbeat of criticism throughout the entire Massie affair – pointing out crippling flaws in the charges against the five men from the very beginning and never wavering from a demand for justice in the face of an avalanche of racial prejudice.

Need to remember
Just as it is essential that we continue to remember those who stood up to the likes of Joseph McCarthy in the 1950s, so it is important that we honor those who publicly opposed the forces of racism and oppression during the Massie case.

It took character and courage to speak out against the racial and political injustices that permeated life in Hawai’i at that time, at a time when a former Advertiser assistant editor recalled how American naval officers commonly referred to Hawaiians as “niggers.”

The example should cause all of us to consider what we would have done under those circumstances – and to reflect on what we are doing now, as more subtle forms of oppression tear at Hawai’i’s social fabric. What will people think, 70 years from now, as they look back on how we treat the poorest and the weakest and most damaged among us? How we behave now will be our most enduring legacy.

David Stannard is a professor of American Studies at the University of Hawai’i. He is writing a book on the Massie case that focuses on the involvement of local people in that struggle for justice. He would like to hear from anyone with personal memories or family stories or photographs about the events of
that time. You can call him at 235-4924, e-mail him at stannard@hawaii.rr.com, or write to him at the Department of American Studies, University of Hawai‘i, Honolulu, HI 96822.
ALOHA – Is it a Foundation of Civics?

Important questions might arise when learning about civics, Hawaiian style, concerning the very frequently used (and sometimes abused) term “Aloha”, and how it relates to life and governance today in Hawai‘i. In fact, Hawai‘i actually has a law on its books called “The Aloha Spirit Law”, which states:

[§5-7.5] "Aloha Spirit". (a) "Aloha Spirit" is the coordination of mind and heart within each person. It brings each person to the self. Each person must think and emote good feelings to others. In the contemplation and presence of the life force, "Aloha", the following unuhi laula loa may be used:

"Akahai", meaning kindness to be expressed with tenderness;
"Lokahi", meaning unity, to be expressed with harmony;
"Oluolu", meaning agreeable, to be expressed with pleasantness;
"Haahaa", meaning humility, to be expressed with modesty;
"Ahonui", meaning patience, to be expressed with perseverance.

These are traits of character that express the charm, warmth and sincerity of Hawaii's people. It was the working philosophy of native Hawaiians and was presented as a gift to the people of Hawaii. "Aloha" is more than a word of greeting or farewell or a salutation. "Aloha" means mutual regard and affection and extends warmth in caring with no obligation in return. "Aloha" is the essence of relationships in which each person is important to every other person for collective existence. "Aloha" means to hear what is not said, to see what cannot be seen and to know the unknowable.

(b) In exercising their power on behalf of the people and in fulfillment of their responsibilities, obligations and service to the people, the legislature, governor, lieutenant governor, executive officers of each department, the chief justice, associate justices, and judges of the appellate, circuit, and district courts may contemplate and reside with the life force and give consideration to the "Aloha Spirit". [L 1986, c 202, §1]

Source: http://www.capitol.hawaii.gov/hrscurrent/vol01_ch0001-0042f/hrs0005/hrs_0005-0007_0005.htm

Aloha is recognized, in very simplistic terms, as meaning “hello”, “goodbye”, and “I love you”, but these definitions fail to incorporate a deeper, more significantly spiritual and cultural approach to understanding how each citizen within a society has a role requiring responsible thoughts, actions and words in order to ensure a safe and healthy environment where everyone can live and prosper.

The word aloha should remind us all of a time when following and performing protocols and acts of reciprocity had everything to do with respect, the very basis of civics that governs our lives. The following ‘ōlelo no‘eau (poetical sayings) below illustrate this:

Aloha mai nō, aloha aku; o ka huhū ka mea e ola ʻole ai. [113]
When love is given, love should be returned; anger is the thing that gives no life.

E mālama i ka ʻōlelo, i kuleana e kipa mai ai. [348]
Remember the invitation, for it gives you the privilege of coming here.

A person feels welcome when accepting an invitation and friendly promises
HONOLULU — Growing up as a young man of mixed race, Barack Obama benefited from the spirit of tolerance that defined Hawaii’s racial climate.

His childhood in the country’s idealized melting pot was far from painless, though.

As part of the islands’ small group of black Americans in the 1970s, he encountered racism and struggled to form a black identity.

Obama’s experience in Hawaii is echoed by other blacks, including some of his schoolmates, and challenges the state’s vaunted image of racial harmony.

“A big joke amongst the brothers was you could be anything else but a brother and have free rein of the world in Hawaii,” said Rik Smith, a black former schoolmate of Obama’s at Punahou, an elite private school in Honolulu. “When it comes to people of color, black people, there’s a huge amount of racism.”

In his memoir, “Dreams from My Father,” Obama, who is half black and half white, recalled a seventh grader calling him a “coon” and a tennis pro who joked that his color might rub off. One person wanted to touch his hair, and he was asked whether his father, a native of Kenya, ate people. An assistant basketball coach used a racial epithet in referring to black players.

Obama, who attended Punahou on scholarship, was among a handful of black students at the K-12 school.

In a 1999 essay for the Punahou alumni magazine, Obama wrote: “Hawaii’s spirit of tolerance might not have been perfect or complete. But it was — and is — real.”

Smith estimated that about six black students were enrolled in high school at Punahou around the time that he and Obama attended.

Smith, a geriatrician in California, said his experience at Punahou and in the islands was similar to Obama’s. Smith recalled classmates at Punahou agreeing that he should put his individual identity ahead of his race and remembered girls he wanted to date telling him they’d meet him somewhere else when he came to pick them up.

“Even in Hawaii, I’d walk down the street with a white guy, white girl, Asian person, and they would get uncomfortable if there were a whole bunch of black GI’s coming down the street,” he recalled. “It wasn’t that different from the South or the mainland.”

Lewis Anthony Jr., another black student at the school in the 1970s, said there were clear boundaries between black students and students of other races when it came to dating.

He remembered when the parents of a white girl objected to her going to the prom with him, fearing someone would have a problem seeing a black man and a white woman together and shoot at them.
“I bought into the whole melting-pot theory of Hawaii,” Anthony said. “I thought it was true. And in many ways it was until it became more personal.”

Hawaii’s almost iconic status as the nation’s most diverse state stems from its mix of mostly Asian cultures. Asians — mainly Chinese, Japanese and Filipinos — number around 700,000 and constitute more than 50 percent of the state’s population, the highest percentage by far of any state. They are followed by whites and Native Hawaiians and other Pacific Islanders as the largest racial groups in Hawaii, according to the most recent U.S. Census estimates.

Nearly 20 percent of Hawaii’s population is multiracial compared with about 2 percent for the United States as a whole.

The islands’ 49,000 blacks make up less than 4 percent of the population, with a sizable portion of that number consisting of transient military families. That compares with a national average of 13 percent and ranks Hawaii 38th among all states in the percentage of its population that is black.

When Obama went to school in Hawaii between 1971 and 1979, there were even fewer blacks.

Although Obama was raised by his white mother and grandparents, he chose to identify himself as black and tried to understand his black identity.

He read black writers such as Richard Wright and met periodically with Smith and Tony Peterson, another black schoolmate at Punahou.

Peterson, who unlike Smith and Obama is not biracial, said Obama seemed curious about what it meant to be part of a black community.

Smith and Peterson remembered the group discussing race. The topics ranged from people who appeared to dislike being seen with blacks to whether non-black girls would date them. According to Peterson, they also discussed whether the country would ever see a black president.

Kathryn Takara, a professor at the University of Hawaii and a poet who has written about the early black experience in the islands, said she understands Obama’s feelings of isolation.

“There are many issues that affect the black world, such as the dearth of African-Americans in higher education and problems of poverty and justice, and there are few in the islands whom I can engage with about them,” said Takara, who is black.

She said many people in the islands don’t see issues affecting the black community as relevant to Hawaii.

Miles Jackson, a professor emeritus (retired professional title) at the University of Hawaii, said blacks in Hawaii have never faced the type of “outward hostility” and widespread discrimination many have encountered on the mainland.

Jackson said the number of blacks in Hawaii shot up after World War II. The emigration from the mainland was spurred by articles in black magazines depicting the state as a comfortable place for blacks, he said.

Although some Asian and white landlords in Hawaii in the past have refused to rent to blacks, Jackson
said blacks were never restricted wholesale from living in certain neighborhoods and usually had opportunities to work and prosper.

“Historically, Hawaii has been a refuge for African-Americans,” said Jackson, who has written about the history of blacks in the islands. “It took them away from the harshness of discrimination and segregation on the mainland.”

But that doesn’t mean Hawaii blacks don’t sometimes encounter ignorance about their culture that can border on racism, said Elisa White, an assistant professor in the ethnic studies department at the University of Hawaii.

“To be African-American sometimes means you have to explain your experience in a way that you wouldn’t have to in the continental United States,” she said.
INTRODUCTION

Pursuant to your request, I have attempted to prepare a report on the industrial set-up in the Hawaiian Islands. You must bear in mind that much of this report is prepared from memory and that there may be certain discrepancies in names and places. Also, some of the material herein contained obviously could not be obtained by personal investigation due to the short time that I was in the Territory. I am confident, however, that the facts stated in this report are substantially true and correct, and that most of the information, which I have received has come from thoroughly reliable sources. It is my purpose to relate the facts fairly and impartially.

If the reader finds this picture of the Islands too drab, it is well for him to bear in mind that this impression of Hawaii has undoubtedly been gained from sources which are desirous of building up the tourist business—one of the most lucrative in the Islands. One who studies this report should endeavor, also, to judge it in the light of the viewpoint, which is held by the individuals who are interested in the Hawaiian sugar industry. These industrialists should not be too severely criticized because of the situation, which exists there; rather, one should be amazed that conditions are not worse. Their absolute control and domination of the lives and welfare of virtually every individual in the Islands is such that, had not their actions been somewhat tempered by some regard for the rights of human beings, the picture would be far darker. It is possible, of course, that this restraint in the exercise of their power to the fullest degree may have resulted from their fear that if they went too far public reaction would cause a Congressional investigation.

The Hawaiian industrialist is usually a man with a charming personality; a genial host and a fluent talker. Furthermore, I believe that he conscientiously believes that the system of which he is a part is the only one that can prevail in the Islands, and permit the sugar interests to stay in business. As individuals, these industrialists are fine men; collectively—well! They contribute generously to public charities; they erect grand club houses and furnish athletic equipment, perhaps for the purpose of keeping their employees from thinking too much about every-day problems; they bestow paternalistic hospitalization, housing, etc., perhaps because they wish such things to be also under their control—but regardless of their motive, they seem to conscientiously believe they are doing things in the proper way. They have become imbued with the idea that paternalism will answer their industrial difficulties. Even now, they do not realize that they must eventually permit their employees to exercise some choice and control over their own individual lives, permit them to deal and negotiate concerning their wages and hours, allow them to choose their own dwellings, to select their own doctors, to form their own clubs, and to create their own entertainment. While the industrialists of Hawaii will brag about the fact that they have had comparatively few industrial disturbances, they forget that this may be the result of complete subjugation of the laboring classes and is not due to any real satisfaction of the employees with their working conditions.

It is impossible to understand the labor situation in the Hawaiian Islands unless one knows something about the various types of control exercised by the sugar interests. For that reason I have devoted a considerable portion of my report to that phase of the industrial situation in the Territory.
REPORT ON THE HAWAIIAN SITUATION

Corporate Control

Virtually every business of any importance is owned or controlled by the so-called “Big Five”, that is, American Factors, C. Brewer & Co., Ltd., Alexander Baldwin, Castle and Cook, Ltd. [sic], and T. H. Davies & Co. Ltd. These companies have interlocking directorships. This method of obtaining joint action extends not only to the companies named but also to various subsidiary corporations. To gain a better picture of the corporate set-up of the Hawaiian Islands, please refer to a map which was introduced in our hearing involving Castle and Cook Co., Ltd. Refer also to the testimony of Frank C. Atherton.

Land Control

Most of the land in the Islands is owned or controlled by the same group which manage the affairs of the “Big Five.” The Bishop Trust alone is reputed to own 20% of the most fertile and valuable land in the territory. It refuses to sell the land which it owns. Only short term leases are given to those whom it desires to have such leases. S. H. Kress & Company which operates a large store in Honolulu had to secure ground for a store through a third party. It is the purpose of the “Big Five” to keep out competition. I had reports to the effect that some employers had informed their employees that they would be discharged if they were found in Kress’ store.

Bank Control

There are no independent banks on the Islands. All of the banks are controlled by virtually the same people who are interested in the “Big Five.” By controlling loans, the officers of the “Big Five” are able to keep semi-independent business men from engaging in activities hostile to their interests. They are also able to know the financial condition of all the inhabitants of the Islands. Persons who do not comply with the wishes of the “Big Five” are refused loans or extension and are forced out of business.

Transportation Control

The Matson Navigation Company, which is more or less closely connected with the “Big Five” through Castle & Cook, Ltd., has a virtual strangle hold on the Islands. Practically everything that is raised in the Islands is shipped out via Matson. A very large proportion of the materials which are consumed in the Islands are shipped in via Matson. Consequently, there is hardly a person in the territory who does not pay tribute to Matson in either one form or another. The Dollar Steamship Company has some kind of working agreement with the Matson Company. The Interisland Steamship Navigation Company is a subsidiary of the Matson Company. The rates on this line are very high. It prevents free communication between the Islands and discourages the production of fruits and vegetables on other Islands which might be transported to Honolulu.

All of the transportation facilities are more or less controlled by the “Big Five” interests. By a territorial license law, busses operated by the Traction Company are not required to pay a license fee. A competitor, Rosenkrantz, is required to pay a very substantial fee for the operation of the busses.

Control of Purchases and Sales

Practically every item purchased or sold in the Islands is handled by the “Big Five” who act as factors and agents. All of the sugar and pineapples are sold through these companies. Virtually all imports are made through them. Because of their large purchasing power, they are able to get agencies for various mainland products. If some outsider comes into the territory representing an American firm and begins doing a substantial business, efforts are made to secure the agency for that company. Having control of purchases and sales, it is a simple matter to control the transportation of materials.
Hotel Control
The Royal Hawaiian and Moana Hotels on the Islands [sic] of Oahu are the best hotels on the Islands. They are owned and controlled by the Matson Navigation Company. The Alexander Young Hotel is closely affiliated with the “Big Five.” On the Island of Hawaii, Kona Inn is operated by the Interisland Steamship Navigation Company.

If one takes a bus or a taxi from one of the controlled hotels, he pays a further tribute to the same interests.

Telephone Control
The Mutual Telephone Company is controlled by the same interests which operate the “Big Five.” Wireless communications between the various islands are also under control of this same company.

Police Control
The Police Department of the City and County of Honolulu is under the control of the Police Commission, some of whose members are closely identified with the “Big Five.” A witness testified during the hearing that Frank E. Thompson, attorney for the Matson Navigation Company, said that he told Chief of Police Gabrielson what to do. The Castle & Cook record is full of instances showing that the “Big Five” does, in fact, control the Police Department and uses it for anti-union purposes.

Legislative Control
The majority of the members of the Legislature are under the domination of the “Big Five.” For instance, the Speaker of the House is the chief counsel for the Sugar Planters Association and also Alexander Baldwin. The control of the legislature is best shown by the acts which it has passed. I am attaching a copy of the anti-picketing bill. There is also an anti-trespassing act which prohibits freedom of access to most of the plantation workers who live on company property.

Executive Control
While the Governor of the Territory is appointed by the President, he also is subject to the domination of the “Big Five.” It is generally rumored that Thompson makes the selections for the Governor’s appointments. I was informed that when the President visited the Islands, Mr. Thompson’s two daughters were escorted by the President’s sons. The Governor pays lip service to Congress and the President.

Former Governor Judd, who proceeded the present Governor, was called as a witness in the Castle & Cook hearing. He admitted he was manager of the Hawaiian Industrial Association. He testified that the books of this company had disappeared a few days before our subpoena was served and that the bookkeeper had gone to China. This Association, like similar associations on the mainland, is engaged in espionage and anti-labor activity. One of its agents, B.F. Johnson, was assigned to watch me.

Judicial Control
The same Frank E. Thompson is alleged to have secured the appointment of most of those persons in the Islands holding judicial positions. He is reputed to have a blackmail system which keeps those men under control.

The Federal District Court Judges do not seem to be quite so much under the control of the “Big Five” although their sympathies are contrary to those of the Democratic Party. One of them made a remark to the effect that he could think of nothing better than that Lewis and Green should get into a pistol duel and both of the shoot at the same time. Judge Watson whose courtroom we used for our hearing stated very frankly that he did not like to have his courtroom used for labor hearings. He objected to men appearing without coats or shoes. He apparently did not realize why many of these men
did not have proper clothing.

The Prosecuting Attorney who receives $7,500 per year is also reputed to act as attorney for various insurance companies controlled by the “Big Five.” Kelly, the Prosecutor, made a statement to the affect that the National Labor Relations Act was just a joke. It is claimed that he is under the domination of the same Frank E. Thompson. His connection with Thompson and the cooperation of the courts from the lowest to the highest, with Thompson, is well exemplified in the testimony of Burum who appeared as a witness in the Castle & Cook hearing.

I will not attempt to discuss this testimony in detail as the Board’s decision will probably cover the matter thoroughly. Burum stated he first contacted Thompson at the suggestion of an army intelligence officer. Thompson later requested him to make reports on all union activities. Burum is acting as manager of a Seaman’s Institute which is supported by public contributions. Thompson ordered Burum to arrange a beatup of a union agent by the name of Wisebarth. Burum did not carry out Thompson’s plans but was convicted nevertheless because he failed to appear and testify on the advice of an attorney hired by Thompson. Thompson paid Burum’s fine and attorney’s fee.

The Grand Jury voted three to one to investigate the Burum incident. Judge Stafford who had charge of the Grand Jury, with the help of Assistant Prosecutor Cassidy, prevented the investigation. Stafford was formerly an attorney for the sugar interests and followed union leaders around during a plantation strike making notes for company use. The investigation the Grand Jury had voted would have involved Judge Stafford and the Prosecutor’s Office, yet these two people were in charge of the Grand Jury and were able to prevent its investigation. I was tipped off that a number of the Grand Jurors were attempting to find some way whereby I could be appointed special prosecutor. Although the facts disclosed at our hearing would certainly warrant a disbarment investigation of two attorneys, the Attorney General took no steps to make an investigation.

A former Assistant Attorney General, Winn, appeared as counsel for Castle & Cook during our hearings. Just prior to his resignation from the Attorney General’s office, he lost a big tax case which meant a great deal of money to the sugar interests. He immediately became a partner of the legal firm representing the Hawaiian Sugar Planters Association.

In another instance the Prosecuting Attorney failed to take any steps to prosecute until the Statute of Limitations had run. This matter involved the Bishop Trust and Walter Dillingham.

The “Big Five” are very much afraid that Congress will assume closer control over the Islands. For that reason they sometimes insist that someone be arrested and convicted irrespective of the merits of the case. A prominent mainland attorney and capitalist was killed by a man during a drunken brawl. One of the jurors in this case held out for acquittal. He was arrested and severely beaten by the Prosecuting Attorney. Other members of the jury intimidated other jurors. The “Big Five” usually has enough persons on any jury to control it.

Because the “Big Five” wanted a conviction in the Massey case the Chief of detectives drove the suspect’s car to the place where Mrs. Massey claimed she was attacked and then had the Police Department take pictures of the tire marks.

Two Federal Judges would make the Supreme Court look like a bunch of youngsters. Both of them are badly paralyzed. Judge Banks on the Supreme Court, a recent appointee, is very old and a buddy of Frank E. Thompson. There are several magistrates who operate in lower district courts. The plantation managers have these men under absolute control and tell them what fines or jail sentences are to be imposed.

Bar Control

An attorney who takes a case against the interests of the “Big Five” soon learns that he cannot stay in business. Even attorneys who have had the audacity to file on the Democratic ticket have been cut off by the “Big Five.”
Malihini (strangers) are not liked. Therefore, one coming from the mainland has a difficult time being admitted to the bar. If Justice Van Devanter wished to practice law in Hawaii he would have to give two months’ notice of his intention to do so and would then be required to pass an examination.

University Control

The University is controlled by the same interests. Its President, Crawford, was listed as one of the incorporators of the Hawaiian Industrial Association (maybe he expected labor troubles at the University).

Army and Navy Control

The testimony during the hearing showed there was very close cooperation between the Army and Navy Intelligence units and the “Big Five.” The testimony showed that free passage was given to certain army and navy officers for the purpose of making trips to the west coast to investigate labor leaders and that reports of that investigation were submitted to the representatives of the “Big Five.”

Some army and navy officers are extensively entertained and put under obligation to the powers that be. In fairness to those officers, I do not believe that many of them are influenced by such entertainment. However, some of them maybe misled by the great show of patriotism by those who owe more allegiance to the Union Jack than to the Stars and Stripes and who have despoiled the Islands and created what military hazard there is, by a desire for cheap alien labor.

To show you the loyalty of those who pose as such loyal friends of the military officials, let me quote the following from the files of one I plantations: “A campaign is being conducted on the mainland at this time, as you are fully aware, to buy ‘at home.’ In the Territory every effort is being made to discourage patronizing American concerns like Sears, Roebuck & Co., Montgomery Ward & Co., etc., and right here in Waialua, in our own store, we are purchasing an enormous amount of our supplies, even the necessities of life, from alien Japan. Many people, including army folks are continually commenting on this fact.”

Another quotation gives further help: “On January 5 of this year (1933), we hired an alien Japanese, Chinsaka Sekiguhi [sic], and gave jobs at the same time to his 18 year old son and his 19 year old daughter. With thousands unemployed in the Territory, and with many actually destitute, it looks to me like a mistake to give a job to a girl where there are two men working in the family already.”

Bryant H. Wells, retired United States Army General, is now Secretary of the Hawaiian Sugar Planters Association. General Wells appears to be a very kindly old gentleman whose years of discerning have passed. Apparently to add dignity to certain nefarious practices and to prevent him from telling what he knew about the situation in Hawaii, he was given a job at a very handsome salary. Were his prestige and his silence sold for a mess of pottage?

A very decided effort is now being made to flatter Major Hugh Drum who will return to the States shortly. His picture, or some write-up, appears in nearly every issue of the Honolulu Star-Bulletin. I was invited to a party in his honor at the Royal Hawaiian Hotel but did not attend.

An Army intelligence officer sat in the jury box during most of our hearings at Honolulu. Army officials here in Seattle were checking on me while I was in Hawaii. (So were several steamship lines and one man purporting to be a longshoreman. Cables were sent to various other people requesting information concerning me.) It might be interesting to learn who ordered the army officials to become interested in my activities and to determine what, if any, part General Wells played.

Judging from the testimony produced at the hearing, the sugar interests believe that anyone who engages in union activities is an undesirable person and they very cautiously impart their information to the Army and Navy Intelligence units. If there is a truer picture of Fascism anywhere in the world than in the Hawaiian Islands, than I do not know the definition of it. I hope it is not the belief of a few misguided army officers that one who opposes such a system is acting in an un-American fashion.
The close cooperation between the Army and the Navy Intelligence units and the “Big Five” was certainly surprising. Surely, a so-called defense arm of the Government would not lend its aid to support practices which are wholly un-American. If that is the case, then that branch of the Government, and not I, should be spied upon, followed, and investigated.

**National Guard**

General Perry M. Smoot, Commander of the National Guard, is very friendly with, if not absolutely under the control of the “Big Five.” It is reported his name appeared prominently during a senatorial investigation relating to the sale and distribution of arms and ammunition. Many of those holding high commands in the National Guard are employees of the “Big Five” or their affiliates.

**United States Department of Justice and Richardson’s Report**

Seth Richardson’s report for the Attorney General, copy of which was included by reference in our Castle & Cooke hearing, indicates a great laxity in the enforcement of laws in the territory. I suggest that his report be read in conjunction with the material contained herein. Attention should be called to the fact that his report was prepared a few years ago and that some changes have taken place.

The present District Attorney appears sincere although perhaps lacking in a little courage. One who knows the situation could not blame a man for being a little careful when has to earn his livelihood in the Territory. One of the Assistant District Attorneys, McLaughlin, who has been in the Islands only a short time, apparently has no fear of the trust. The other Assistant, Moore, is rumored to have played a part in the framing some time ago of Pablo Manlapit. I believe he is a holdover from previous administrations.

**W. P. A. and P. W. A. Control**

It is reported that the pay for relief workers was fixed at 25¢ on the insistence of the “Big Five” in order that the rate of pay would not be raised above the standard in the Islands. During the harvest season such workers have been forced to take plantation jobs at 15¢ per hour in the fields of the Hawaiian Pineapple Company. Some of the workers were forced to work on a private contract job at Port Weaver for a smaller salary, longer hours and no transportation expenses under the leadership of H. A. Mountain who is now employed by Castle and Cook. Ridiculous prices have been paid for the rental of trucks and the purchase of materials. Ten relief workers were employed under John Hamilton to work in the Chamber of Commerce in the preparation of a directory of all businesses in Hawaii. A report on housing was also prepared for the Chamber of Commerce.

Two relief workers have been doing work for the Bureau of Governmental Research. This is a private bureau operated by the “Big Five” for the purpose of studying taxes and similar matters. Two men formerly employed by the W. P. A. now hold important positions in this Bureau. Charges have been made that P. W. A. and W. P. A. workers were used as strike breakers.

Loocey, the present head of the W. P. A., has made considerable improvements but he is also reputed to be under the domination of Frank Thompson. I believe he is trying to do his best and is making definite progress.

Many of those who are under the domination of Thompson are not in that status because of their own choice. The use of frame-ups and blackmail methods are so common that many people get in his clutches involuntarily. A high governmental official, not Loocey, called me into his office and expressed his appreciation for what we were trying to do. He stated he was holding his job through Thompson, that be had been framed up by Thompson several years ago and had been paying tribute to him ever since. He was personally opposed to everything that was being done but that his lips were sealed. He further stated that he sat outside of Thompson’s office and heard Thompson and the then Chief of Detectives and others arranging to frame Manlapit.
To give you an example of Thompson’s power, not as an individual but as a mouthpiece and chief conspirator for the system which he serves: Thompson was disbarred several years ago because of conversion of funds from an estate. It is impossible to find this case indexed in the official reports of the Supreme Court.

Incidentally, the “Big Five” through its henchman, are now endeavoring to secure the appointment of their men to two judicial vacancies in the Islands. (Residential requirements make it impossible to get new blood.)

Walter Dillingham who is one of the wealthiest men in the Islands, purports to be friendly to the New Deal. He acts no if lobbyist for the Island interests. He secures many governmental contracts. His name appears on several Boards of Directors of the “Big Five” and their subsidiaries.

To give you an example of how Dillingham works, I met Mrs. Claude Porter, wife of the Interstate Commerce Commissioner on the boat going to Hawaii. She and one of her daughters happened to be returning on the same boat that I did. While making her table reservations, Mrs. Porter asked the steward whether or not I had made a table reservation. He looked at his card and told her that Walter Dillingham had made a reservation for me. Four days later I received a note asking me to call Mr. Dillingham. I did so and he invited me down to his cabin for the purpose of getting acquainted, as he explained it. When I arrived he told that he had just learned that I was on board. He gave me to understand that plantations would not tolerate any unions among the Filipinos and gave a long explanation about the problems on the plantations. I believe he was trying to feel me out and find out just where I stood. He also explained to me a system of bonuses which obviously was adopted to prevent men from joining the union. My impression of Dillingham is that he is a very crafty individual. He and his secretary were on their way to Washington, D. C.

**Election Control**

The “Big Five” is able through its henchmen to control elections in the Islands. To give you one example, during the 1st general election, in a race for delegate to Congress, a man by the name of Harold Fujimoto who runs a general store in Wailea, Hawaii, supported Loy McCandless against Sam King. Because of that support he was not permitted to make deliveries to customers of the Hakiau Plantation.

On election day last November the Republican Party (Big Five) leased a radio station for the day and evening. The announcer kept stating that Landon was piling up substantial leads all over the country. He was deliberately misquoting the returns and making these announcements when the Republican leaders had conceded the election. The purpose of so doing was to influence the local elections, because of the difference in time, the polls in Hawaii had not closed. Their efforts were successful—Maine, Vermont and Hawaii!

**Newspaper Control**

The newspaper are all owned and controlled by the same interests who control the “Big Five.” However, due to the fact that the editors of these papers have a high regard for newspaper ethics, the newspapers report the news more or less favorably although local news is frequently killed or played down. The conduct of the newspapers at least at the present time and during our bearing, was the most wholesome thing about the Islands.

However, a reporter by the name of Pat Brown was fired from the Honolulu Advertiser because he reported that Frank C. Atherton, while testifying, stated in effect that the “Big Five” were all one in that they all had interlocking Directors. This was a substantially true report of Atherton’s testimony. Atherton called the City Editor and also the News Editor and instructed them to fire Brown. Atherton caused the paper to publish a retraction of the above report on the day following its appearance in the newspapers.
Church Control

Through the Hawaiian Board of Missions which is financed by the Hawaiian Sugar Planters Association, or in other words, the “Big Five”, money is given to Protestant Filipino ministers on the plantation although virtually no one attends their churches. These ministers have access to the houses of employees at all times. They are required to attend all meetings of Filipinos and to give reports on all activities to the plantation managers. In other words, they act as the chief stool pigeons for the plantations. Filipino interpreters, also employed by the plantations, not in the same capacity.

Some of the ministers located in Honolulu have attempted to preach social justice. Because of their attitude their contributions from individuals high in the “Big Five” have been cut down or entirely eliminated.

Prostitution

Certain white slave prosecutions have recently taken place in San Francisco arising out of the Hawaiian situation. All of the houses are leased, I am informed, through one central agency. By such centralized control, collections are well systemized. The information that I have is to the effect that the only police officer getting a cut is the Chief. The rest of the profits are divided among the powers that be.

Because of the fact that there are few Filipino women in the Islands, the proportion being about 10 to 1, the Filipinos are unable to live a normal social life and consequently become a prey for this type of business. The large number of soldiers and sailors in the Islands also furnishes a large part of the dividends derived from this occupation. Many of these places are located in residential sections where there are many children. One of them is located on land adjoining school grounds. They are reputed to be well regulated.

Hawaiian Hospitality

One of the most treacherous things existing in the Islands is the overabundance of hospitality. For the unsuspecting, it acts as a drug or sleeping potion. Instead of seeing conditions as they actually are, after having imbibed in such hospitality one is apt to visualize a paradise of grand people who will do anything to entertain and to make one’s stay enjoyable. So subtly is the work performed that one does not realize what is happening. He is apt to see only what glitters and to think that it is gold clear through. One who has accepted such entertainment can hardly have the heart to do anything that would embarrass a genial host. It is so ingenious that a person becomes infected without knowing that he is contracting a disease. So cleverly is the other man’s viewpoint and propaganda instilled into one that in a short time he can conscientiously see things through rose colored glasses.

Cayetano Ligot was sent to the Islands by the Filipino Government as a Labor Commissioner. He was royally entertained, forgot his mission, became a tool for the sugar interests and accepted pay from the Hawaiian Sugar Planters Association. His wife tried to get into the plantations to sell pictures, which is one of the worst rackets used to fleece the poor Filipinos.