

people to apply the principles of the first statement and in a pastoral document to all the people in his diocese declares:

We have no time to waste. We must hurry with all prudence and charity to bring about needed reforms, for there exist situations whose injustices cry to heaven for vengeance.

We do, indeed, understand the growers' fears that strikes could ruin them. Ruination of crops because of a strike, exorbitant wages, et cetera, could easily do a grower in. But as pointed out by Austin J. Morris in an article in the *California Law Review* (vol. 54, No. 5, December 1966):

There was no logical response to these same fears in 1939 when agriculture tried, unsuccessfully, to rid itself of organized labor in the food processing industry. The only area in which agriculture's evaluation of organized labor can be validly tested, however, is actual experience. The 30 years' experience of the food processing industry has sufficiently demonstrated the poverty of farmers' thinking about unionism.

The author goes on to cite the case of Hawaii, where field workers have been organized for 20 years. He points out that bargaining in the agricultural economy in Hawaii "is as mature as anywhere in the United States."

In conclusion, the Bishops' Committee for the Spanish Speaking respectfully urge the Committee on Education and Labor to give grave consideration to the inclusion of the farmworker under the National Labor Relations Act.

Mr. THOMPSON. Thank you, Monsignor. I think we will hear the three statements and then give the members of the subcommittee an opportunity to ask questions. Rabbi Hirsch, do you wish to go next?

Rabbi HIRSCH. Thank you, Mr. Chairman and members of the committee. I am Rabbi Richard G. Hirsch, director of the Religious Action Center, Union of American Hebrew Congregations. I appear in behalf of the Commission on Social Action of Reform Judaism, a joint instrumentality of the Central Conference of American Rabbis and the Union of American Hebrew Congregations. Other national agencies which are members of the Commission on Social Action are the National Federation of Temple Sisterhoods, the National Federation of Temple Brotherhoods, and the National Federation of Temple Youth.

I appear before you today to offer support for H.R. 4769, which would extend to agricultural workers protection of their collective-bargaining rights under the National Labor Relations Act.

Although our national agencies have not had opportunity to study the provisions of this particular bill, its general purpose is in consonance with positions long held. Jewish tradition has always stressed the imperative of economic justice for the laborer.

My colleague, Monsignor Quinn, has just indicated this is in consonance with positions the church has held since 1890. I would like to submit that economic justice for laborers has been an integral part of the Judeo-Christian heritage from the beginning and in a sense Moses might be considered the first labor organizer and in his discussions with Pharaoh of Egypt he was the first to engage in the collective bargaining process.

In the millenia since then, labor-management relations have progressed considerably. The Talmud and other post-Biblical Jewish