

humanity and dignity as a free moral agent who may exercise his right to help form his own destiny and to responsibly better his own conditions.

This is the end of the testimony as it was to be presented to by Dr. Neigh, Mr. Chairman.

Mr. THOMPSON. Thank you very much, all three of you. Your statements are splendid and are most useful. I might ask if it would be possible for us to get the statements referred to on page 3 of the last testimony by the other denominational groups and any other that might be available? Would you be able to get them for us?

Mr. HIRSCH. I might add we have had 10 lost tribes, too.

Reverend IGARASHI. Yes.

Mr. THOMPSON. I think the best way to proceed now is for the Chair to recognize members for questions and time will allow us to operate under a 10-minute rule with the number that are here.

If any more show up we will have to reduce our time proportionately. We will start with Mr. O'Hara, Michigan, who is the author of the bill.

Mr. O'HARA. Mr. Chairman, I don't know what I can add to the statements that have been made. There is, however, one question which has been left unanswered. The church organizations have, for a number of years, advocated legislation to deal with the problems of farmworkers. They have supported bills to guarantee their right to organize under the NLRA and to improve several aspects of their working conditions—workmen's compensation and unemployment insurance, and prior to a termination by Congress, reforms in Public Law 78.

It seems that no one likes to oppose the churches as such and be on the side of evil. So those who have opposed the church position on various aspects of the farm labor program have taken the approach that, "the churches just don't understand the practical problems of the grower. If they really understood what was going on they would not take the position they do."

I wonder if any of these several very excellent witnesses might like to comment on this sort of defense, which has been used by growers in the past, and I am sure will be used again this year.

Monsignor QUINN. Mr. O'Hara, I think there is a genuine concern on the part of growers for their future and the possibility of widespread organization of farmworkers does present a great threat. When the church and temple support these efforts on the part of the farmworkers, I suppose the growers are justifiably concerned that pressure is being put on them by a lot of people who are not nearly as close to the problem as the growers themselves are.

But I think the emphasis here is on the fact that poor people are not able to express their concern, cannot get together for 100 different reasons or so, to get something for themselves and the desire of the poor in the cases which I have cited in California and Texas particularly is an effort to work together with the growers.

As we point out and has been pointed out by all three witnesses here, our churches are concerned about the growers themselves and hopefully they are counseled to join together with associations themselves. I think the emphasis here is on the fact that a certain segment of the population in the United States, a very affluent country, is being exploited and neglected and I don't think anyone can score the churches or the temple for that kind of interest.