

firing squad, and if he is real lucky they may just send him to a labor camp.

But in a free society, you can only get industrial peace and sound and satisfactory labor-management relations if they are built upon a foundation of economic and social justice, because when workers are denied their measure of justice, they are going to struggle for it, and so the agricultural workers are going to struggle for it, and the revolution of rising expectation moves them just as it moves the people who are marching in Asia and Africa.

They know that it is possible now to have the good life, and they know that they are entitled to their share of the good life, and if they are denied access to their share they are going to struggle, and when they sit around in their inadequate housing and they are hungry and their children are hungry, their bitterness will multiply in direct proportion to their denial, and they will dream up means of struggle, and out of that struggle will come more instability and a greater threat to the economic well-being of the total community than possibly could happen if we made the other approach.

And it is that simple. We will either make it possible to do this rationally and responsibly, or other forms of social and economic struggle will be developed.

The thing that is so amazing is the ingenuity of the human mind. What they won't figure out to do if you deny them the right to do it the right way.

Now I know that—I met with the growers in Delano. I went from the AFL-CIO convention in San Francisco in December of 1965, I went down with a small delegation to Delano where the grape strikers were struggling.

The growers had refused to meet with the delegation of ministers and priests and rabbis the week before I got there, and they had some very bad publicity because of that, and I think they were a bit overly sensitive about their public image when I arrived. And they wanted to meet with me. And I quite willingly agreed. The mayor of the city worked out the meeting and it was right before the Christmas holidays.

They were having a Christmas party at this grower's home, with much festivity, and I couldn't help but sense the tremendous contrast between what they were doing in their lives at that festive period as contrasted to the naked, stark poverty of the grape strikers and their families.

We met in the library of this very spacious home, and I said to the grape growers, "Why don't you sit down in good faith as men of good will, moved by the spirit of this holiday, and sit down and work out your problems with the grape strikers?"

"They don't want to destroy your vineyards. They want to make a better life for themselves and their children out of working in your vineyards.

"Your economic well-being and their economic well-being are inseparably tied together. You may own the vineyards, but you cannot produce your crops without their hands and without their sweat. You need each other. Why don't you sit down?"

And they had two arguments: They said, "First of all, the law doesn't give them the right to collective bargaining. The Congress very specifically excluded them when the law was written, and, there-