

The Grapes: Communist Wrath In Delano

By Gary Allen

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An important dramatic event is now being staged for the American public, a play with several acts taking place simultaneously in many parts of the country. While it is all part of the same production, the accent of the players and even the title varies with the locale. In the cities it is advertised as "Civil Rights." On the campus it is promoted under the title "Peace Demonstrations," while in rural areas theater-goers are treated to the "Fruit pickers' Strike," based on an old and successful production titled "Agrarian Reform" which has enjoyed a long run from the banks of the Volga to the foothills of the Sierra Maestra.

While the play is performed in different geographic areas, the theme remains the same. From Selma, to Watts, to Berkeley, to Delano may look like a circuitous route on your road map, but it is a straight line on the road to revolution. If that is the road you are traveling, you are now in Delano, California.

Delano (pronounced *Delayno*), virtually unknown outside of California until it was reluctantly shoved on the stage by a highly publicized "grape strike" is an agricultural center of twelve-thousand citizens lodged in the center of the phenomenally fertile San Joaquin Valley, which sticks like a pointing finger up the middle of the state. It was in the fall of 1965 that the rest of the world found out about Delano. That is, that's when we were told about it by the news media. Delano, the world was informed, was the place where, five-thousand starving grape strikers, craving dignity and a living wage, had taken to the roads in protest. Delano, Americans were told, was a sort of Selma-west, a cesspool of bigotry and intolerance where opulent capitalist growers reveled in the grinding poverty of the field workers. But virtue, the media boys said, was on the march—and through strikes and boycotts the oppressor was about to be pried from the worker's back.

Yet, strangely, the "Grapes of Wrath" image so carefully constructed for Delano is as distorted and twisted as the minds which created it. It is, in short, a revolutionary fiction, a phony, a fake. As such, the Delano "grape strike" has to be one of the weirdest strikes on record. It is not, you see, over wages or hours or working conditions, at all. It is a strike that is not really a strike.

How can a strike not be a strike? Very simple: When the workers are still at work, but are being picketed by outsiders who never worked there. This year's grape crop, you see, is up nine percent over last year's and it has now been harvested and marketed by the men who have always done the job. Contrary to what the mass media have been telling the public, the workers have not been on strike in Delano; the workers are, in fact, being struck by outside revolutionaries. True, two "unions," the A.F.L.-C.I.O.'s Agricultural Workers' Organizing Committee (A.W.O.C.), and the upstart National Farm Workers' Association

N.F.W.A.—but the “strike” leaders were generals without armies. Workers wanted to work, not strike. So it was that the organizing revolutionaries assembled a crew of outsiders, set up picket lines, and declared that the people out in the fields picking grapes, the same ones who for the most part have been picking grapes there for years, are strike-breakers and scabs. Of course, it is not true, but how will the people in the cities know?

Out of this farce has arisen fantastic propaganda, virtually all slanted toward the phony “strikers.” The representatives of the growers have made available mountains of information and proofs—including audits of payrolls showing what the true wages are—but the mass media have shown little interest. One grower, Jack Pandol, explains it:

We're just not news. The sensationalism is all on the other side. The wilder the charge made against us, the more publicity it gets. Nobody seems concerned with whether it is true or not. I finally got a Methodist Minister to come out to my ranch and look at my payroll time-sheets and housing facilities for the pickers. He couldn't believe it; it was so different from what the N.F.W.A. propagandists had told him about pay and work conditions.

The phony “strike” is ostensibly over a demand by the “unions” to be recognized as bargaining agents for the workers (in spite of the fact that virtually none of them has joined), and a “union” wage demand for \$1.40 an hour plus 25 cents per box of picked grapes. The absurdity of this grandstand stunt becomes obvious to anyone who wishes to check the audited payroll sheets of the various growers, which show that wages now vary from \$1.80 an hour up to as high as \$4 to \$5 an hour in some piece-work situations.

Then what is going on here? This doesn't make sense! We have a strike without workers, with “outsiders” demanding lower, not higher, pay; we have vast coverage in the mass media pretending to take the matter seriously and repeating slogans right out of a dozen Communist revolutionary organs; we have the mass publication of falsehoods easily demonstrated as such by even a cursory investigation of the situation. Yes, something strange is happening at Delano. But, what?

In order to understand what is really at stake, one must first peer into the cast of characters staging the play.

Performing in the lead role of this farce-tragedy is a curious young man named Cesar Chavez, who heads the N.F.W.A. Cesar, who suffered through school for nine whole years, was recruited and hired in the early 1950's by a staff member for Saul Alinsky's Industrial Areas Foundation. Chavez could have found no better training ground for revolution. His mentor, Alinsky, describes himself as a “professional radical” and is author of *Reveille For Radicals* and *Rules For Revolution* (to be published this year). He runs a prep school in grass-roots organizing for revolution based upon picket lines, boycotts, mass meetings, rent strikes, demonstrations, and sit-ins.

Cesar Chavez spent six years in Chicago studying at the “Alinsky School of Revolution” before his “teachers” thought he was ready to return to California to found the N.F.W.A. The N.F.W.A. was (surprise!) engaged in grass roots organizing for the revolution when the “competing” A.F.L.-C.I.O.'s A.W.O.C. “struck” the grape growers in the fall of 1965. Chavez's “union” joined the “strike” a few days later. Chavez, who has

been publicized by the Communists as the charismatic political leader of Mexican-Americans, quickly stole the show from his more established “competitor.”

Cesar’s “competitor” in unionizing the field workers is Larry Itliong, who runs the A.F.L.-C.I.O.’s A.W.O.C. in the area. Itliong, you will not be amazed to learn, has also been involved in revolutionary activity for some time, making his start in his native Philippines. The Philippine immigration service, it turns out, won’t permit Mr. Itliong to return home because of his affiliation with the Communist Party in Seattle and San Francisco, so he must suffice with “union organizing” and a would-be career in Delano as a politician. Larry Itliong ran for the City Council in Delano this year as “the People’s Candidate.” He lost, but he did have the full support and endorsement of his “union rivals,” Cesar Chavez and the N.F.W.A.

Co-starring with Cesar is Luis Valdez, portraying the Che Guevara of Chavez’s revolution. Valdez was trained for his role two years ago by the Marxist Progressive Labor Movement and sent to Cuba for advanced study in Communist revolutionary methods. Chavez’s secretary is Donna Haber, who began her career by helping to found the Communist W.E.B. DuBois Clubs. Law enforcement authorities in The Delano area, however, believe that the real star of the Chavez show is a twenty-seven-year-old Stanford graduate named Wendy Goepel. Wendy has been involved in Communist activity since in at least 1957, when she attended the Communist Helsinki Youth Festival; she has been busy building a promising career ever since. A member of the Communist DuBois Clubs, she ghost-writes Cesar Chavez’s speeches.

Lest such a production run afoul of the authorities, every play needs an attorney. The N.F.W.A. has one. He is Alex Hoffman, on the faculty of the University of California and active in its Communist-dominated “Free Speech” and “Peace” movements. Hoffman was one of the leaders of the pro-Vietcong parade of October fifteenth in Berkeley (See American Opinion, December, 1965). The California State Senate’s 1965 Report on Un-American Activities commented on the boldness with which Mr. Hoffman plays his part. Hoffman, the Report said, “has made no effort to conceal his Marxist convictions. . . .”

No play like this can get off the ground, of course, without financial angels, and Chavez and the N.F.W.A. have some powerful ones. For instance, the other Caesar, the one in Washington, has granted the revolutionary N.F.W.A. \$278,000 from the War on Poverty Program, though the funds have been delayed because some local Victorians objected to tax money being used to recruit “union” members and to encourage revolution. Meanwhile, Cesar is forced to subsist on the meager donations of the National Council of Churches.

Some churchmen, you see, no longer take a blue-nosed attitude toward revolution; in fact, a number seem to enjoy participating in such productions. Such has been the case in Delano. For many years farm workers there have been ministered to by what is known as the Migrant Ministry, an adjunct of the California Council of Churches. In the past, the Migrant Ministry has worked tirelessly, providing spiritual nourishment to the workers; but in recent years new “ministers” have taken over. The “new breed” has done away with “all the foofra about religion” and is working on a real Job—“union” organizing.

The one thing that the members of the current batch of Migrant Ministers active in Delano have in common is that they are all, coincidentally, graduates of the same school,

the “University of Alinsky,” which has a rather narrow curriculum—offering classes only in revolution. Law enforcement authorities in the Delano area have been amazed to learn that some of these revolutionary “ministers” have never even been to Divinity School.

The California Council of Churches and the “Liberal”-dominated Central California Diocese of the Catholic Church have also supported the phony “strikers.” Since the “striker”-harassed workers and their bosses are predominantly Catholic, a real schism has resulted. Growers complain that, even before arriving there, visiting clergymen have already made up their minds about the situation in Delano. Many well-meaning ministers, you see, can’t believe that there are those in the world so wicked ass to promote lies, and thus they swallow the propaganda line. And, once in Delano, visiting clergymen spend their time with Cesar Chavez, who continues the propaganda barrage—which is just what he spent those six years with Alinsky learning to do. The propaganda is exceedingly clever and easily fools the naïve. It should, for it is not written by poor, uneducated grape pickers, but by Douglas Grayfield Adair III, *Phi Beta Kappa* graduate of Pomona College. Adair is the chief propagandist for the “strikers” magazine, *El Malcriado*.

Just, as in Selma and Sr. Augustine and elsewhere where the revolutionaries have struck, the local clergy has remained fiercely independent throughout the dispute and resents the invasion by outsiders who slander the community. One such clergyman is the Reverend R.B. Moore, pastor of St. Paul’s Baptist Church in Delano and a member of the local Kiwanis Club. You would like to know the Reverend Moore; he is a fine gentleman and a good American. He characterizes the “strike” organizers and revolutionaries who harass the workers in the Delano area in these words:

*A hog doesn’t grunt because he’s sick or hungry; he grunts because it’s his nature to grunt. . .
. They aren’t working for the poor people; they’re working on the poor people.*

The “strike” leaders, particularly the “clergymen” among them, have given the world a picture of racism and famine and poverty in Delano. Reverend Moore is flabbergasted. “I don’t know of one Negro here that I could even give any clothes to, and I have quite a supply in the church for just that purpose,” he says. According to the Reverend Moore, “This is one town that never needed the N.A.A.C.P. or any other such group because our people are accepted.”

Is Delano really Bigotville, U.S.A., as the “strike” leaders proclaim? Could they be deliberately deceiving the public? Reverend Moore thinks they are; but then, he only lives there. Maybe we forgot to mention that Reverend R.B. Moore is a Negro. That wouldn’t be important normally, but we’d have to see him embarrassed by being called a bigoted racist.

Delano is by its very nature a melting pot, and it certainly bears no relationship to the White Anglo-Saxon Protestant communities that cause the Left to drool with a hungry hatred. The growers in the area are predominantly refugees from Yugoslavia who escaped from the Communist and collective revolutions that engulfed Central Europe following World War I. They came to the United States bringing with them nothing but talent and courage and ambition, and they settled in the San Joaquin Valley because of its similarity to their native land. They worked hard, saved, bought an acre of land and then another and

another. Today they are being vilified as exploiters of immigrant labor. Nothing could be more absurd.

The Chairman of the Delano School-board and President of the Lion's Club is of Japanese ancestry. The Chairman of the Planning Commission is a Mexican-American, as are several members of the City Council and the Captain of the Police Department. Stores in the community are owned by Mexican-Americans and Filipinos. To charge Delano with racial bigotry is insane to all who live there. You must understand, however, that this play is not being staged for the local citizenry, but as a propaganda spectacle to create public opinion in the cities.

The fact that Delano is remarkably free of racial problems hasn't stopped the script writers of the revolution from putting a heavy emphasis on "Civil Rights." In fact, the dispute has become as much a "Civil Rights" movement as a labor squabble. On October 28, 1965, the West Coast leaders of the Student Nonviolent Coordinating Committee (S.N.C.C.), a Far Left "Civil Rights" group which counts among its members some of the top young Communists in the nation, met in Fresno, California. The principle speaker was Cesar Chavez. The S.N.C.C. leaders decided to give Delano top priority on their fomentation-and-disorder list and pulled ten of their late-model radio-control units out of Mississippi and brought them into the San Joaquin Valley.

Delano is now teeming with S.N.C.C. workers. One of the most important is Marshall Ganz, a native of nearby Bakersfield, now acting as one of Chavez's chief lieutenants. Ganz was an honor student at Harvard for three years but gave it up to go South as a field organizer for the revolutionary S.N.C.C. organization. Southern law enforcement authorities, who found it necessary to jail him on several occasions for his revolutionary activities there, are doubtless glad that he has returned to California. Ganz, of course, continues to act as a S.N.C.C. organizer. Another top S.N.C.C. man active in Delano is one Brother Gilbert, for several years Vice Principal of Garces Catholic High School in Bakersfield. Brother Gilbert, who is also a member of the Communist DuBois Clubs, has left the school and is operating in Delano under his real name, Leroy Chatfield. With such effective revolutionaries in residence, it is no wonder that the Valley now echoes to the cries of "*Venceremos*" (Spanish for "*We Shall Overcome*"), which Cuban refugees testify was also a Castro rallying cry during that "agrarian reformer's" rise to power.

Delano has been made a magnet for all revolutionary types, varying from the "personally gullible" like Steve Allen* to the professional Communist like Northern California's Communist Party Chairman, Mickey Lima. And it wasn't purely by accident that the various characters of revolution flocked to the Delano area. The right sort of people were actively recruited. For example, John Hauptman, a self-professed Marxist, did the recruiting for Delano in one of the productive pastures for that type of thing, at Berkeley.

* Allen, incidentally, who marched with the "strikers and has helped to organize a boycott of Delano grapes in Los Angeles, admitted before a U.S. Senate Investigating Committee that he took his "facts" and "figures" for defense of the Delano revolutionaries at face value directly from the N.F.W.A. strike book

You wouldn't expect Communist Bettina Aptheker, the flower of the Berkeley rebellion, to stay away from such a production, and she didn't. Neither did Patrick Hallinan, one of the many Hallinan boys active in Communist activities. Other prominent visitors to Delano playing bit parts for the N.F.W.A. have been Allen Ginsberg, the "beat generation" poet and marijuana advocate, and veteran Communist Sam Cushner. Harvey Richards, photographer for the Communist newspaper *People's World*, has also spent considerable time in the Delano environs supplying pictures to the various Communist publications which have been coordinating publicity for the "strike." Making an appearance, too, was Alan Zak, Chairman of the Los Angeles DuBois Clubs. And old-time Idaho Communist Al Plumber, who claims to have joined the Party in 1933, has also set up shop in Delano. By adding dozens of lesser lights from S.N.C.C., C.O.R.E., the Students for a Democratic Society, and the DuBois Clubs to this crew of experienced professional agitators, a truly talented aggregation, made up not of Mexican stoop-laborers but of Communists and "New Left" college graduates, has been assembled behind the scenes to lead the play for public sympathy.

Even so, if the Press had simply reported some of the tactics being used to try to get the pickers to leave the fields and strike, there would not have been much sympathy. When the "strike" was originally called, about five hundred of the 5,500 pickers working in the area were forced by threats and violence to leave the fields. Some moved to other areas to avoid harassment by the revolutionaries, some got permission from their employers to take a few days off to try and avoid trouble, and a few temporarily joined the imported picketers. *After three days, however, all but about a dozen were back at work.*

Of course, the fact that the pickers didn't want a strike didn't deter the visiting Marxists. After all, they had a job to do. Pete Cuadra, who supports his family by picking grapes, describes the tactics used by the imported revolutionaries:

Friends we knew were being taken from their homes, beaten and threatened if they did not attend the union meetings. A woman was threatened with a knife at her throat on her own front lawn . . . they continued picketing the workers that were in the fields. Now their language started to be abusive and very offensive. Besides calling us scabs they began to use more vulgar language not only to men but women also.

Among the leaders of the crowd making profane and obscene denouncements of the workers was the "Reverend" Chris Hartmire, an Alinsky devotee and former convict who is Director of the Migrant Ministry. He is being supported by the National Council of Churches. Most Americans would be shocked to learn that their Church contributions were being funneled through the National Council of Churches into use for "union" organizing and to provide "Reverends" to curse honest working people. Yet, that is just what is happening.

The real workers, however, have not been fooled and have continued to work. Celestino Dulay, one of the pickers, told a union organizer: "We are making \$3 on piece work. You are offering \$1.40." Ted Ramos, a labor contractor, described his confrontation with a strike recruiter: "I explained to him that I had expenses on my house, my car, a pickup, and my furniture of about \$350 a month. If he would give me a written guarantee

of \$350 a month, I wouldn't go to work." The union man left, and pickets were on the roadside where Ramos' crew was working the following day.

Intimidation of the workers by the imported pickets is now the primary tactic. Their latest gambit, one worker told us, is for the picketers to shout "We know who you are. If you do not come out on strike now, you won't get a job after we win. Bobby Kennedy is on our side. We can't lose." Another favorite tactic is to fire marbles at the pickers with slingshots — law enforcement authorities report that agitators bought four thousand marbles in Delano in a single day for use against the field workers. It's not very pretty business; but then, intimidation never is.

The terror that decent workers have suffered in Delano makes it ever more vital that we understand what is happening there. It is not merely a local matter and it is not merely an example of "union excesses." In fact, what is happening in Delano is a textbook example of the classic Communist "united front" technique, in which the Communist stage-managers work hand in hand with non-Communist fellow travelers, opportunists, and dupes. Delano has been made the gathering point for a number of famous and infamous characters who ostensibly make strange bedfellows. It is a test site for the Communists. And it is very important Walter Reuther, for example, made a special pilgrimage there after the groundwork had been laid in a secret visit one month earlier by his brother Roy. Reuther, of course, has lent full support to the revolutionaries' leader, Cesar Chavez, by announcing that he and his union would aid the "strike" and boycott. This, in spite of the fact that Chavez is theoretically a competitor of the A.F.L.-C.I.O.'s local organizer, Communist Larry Itliong. Reuther knows what he is doing—and Chavez, by using the Alinsky revolutionary methods instead of the narrower labor union tactics, has coupled his movement with Reuther's Citizens Crusade Against Poverty movement.

What we have here, you see, is the result of the "Citizen's Crusade" put together by top revolutionaries last fall. It is a "Crusade" which promptly began to combine the "Civil Rights," "Peace," "Poor Corps," "agrarian reform," and "revolutionary labor" programs of the International Communist Conspiracy—and to tie them up with the War on Poverty. You will remember that Walter Reuther's union provided \$1 million for the project; you will recall that top "Crusaders" include the Reuthers, Martin Luther King, the notorious National and World Council of Churches figure Eugene Carson Blake, and convicted sex pervert and agitator Bayard Rustin; you will remember that "Crusade" Director Dick Boone has declared that an important part of the "Citizens Crusade" programs will be to employ the "Alinsky approach"; you will even remember that Walter Reuther threatened at the "Crusade's" April convention in Washington (held in cooperation with the federal Office of Economic Opportunity) that unless his program was followed: "...we will tear asunder the fabric of society." And then, bang, it hits you: An important new "united front" is operating in America. And it is operating in Delano. No wonder War on Poverty funds and Reuther's union funds are being sent to support Communists and their agents and dupes in Delano; no wonder that S.N.C.C. is pouring in agitators; no wonder that the pro-Vietcong crew is supplying heady support; no wonder that Walter Reuther and Mickey Lima and Bettina Aptheker and Communists from all over the United States have been crowding into tiny Delano. No wonder!

Local officials surmise that the strategy beings used calls for Chavez and his openly revolutionary N.F.W.A. to run interference for Communist Itliong's "union." The idea is that many growers may decide that Itliong's organization is the lesser of two evils and be stampeded into surrendering to him. A number of the local growers show signs of being willing to submit to this false alternative rather than have federal authorities force Chavez's N.F.W.A. on them. The workers will be the losers in either instance.

Local citizens are, of course, upset at the role that both the federal and state governments have played in this dispute. One Delano law enforcement officer told us, "It is simply amazing how these people seem to have so many state and federal administrators at their beck and call." Besides the Poverty Program grants, the federal government has been helpful in other ways, such as providing transportation funds for Delano "union" organizers to travel around the country soliciting funds. We have even seen a photostat of an *extremely* friendly letter signed by Harold Barrett Jr., an officer in the federal Bureau of Apprenticeship and Training, authorizing Dolores Huerta, another Alinsky pupil and co-founder of the N.F.W.A., to fly, courtesy of the taxpayers, to the April, 1966, meeting in Washington, D.C., of Walter Reuther's and Martin Luther King's "Citizens Crusade" — which is endeavoring to unite all of the "underprivileged" of the cities and rural areas into that one big "union of the poor" to demand their "rights." That letter was a reminder of just how important the new "Citizens Crusade" is to the Communists.

Another prominent government official who caused a tremendous furor in the Delano area is Senator Robert F. Kennedy, who was in the area in connection with Senate Committee Hearings on agriculture. During the Hearings, when it was brought out that Deputies from the Kern County Sheriff's office were taking candid snapshots of the various agitators and Communists as they entered Delano, Senator Kennedy became very alarmed, much more so than he ever became over the Fair Play For Cuba Committee. "Sheriff," he growled, "I suggest you read the Constitution of the United States." The Senator appears to feel that it is an infringement on the rights of the revolutionaries to have their pictures taken. But Bobby made his point. Representatives from the Sheriff's office do not photograph the Communists in Delano anymore.

Senator Kennedy was not, of course, at all shy about taking sides in the Delano dispute. The "strikers" publications are full of pictures of Bobby with Cesar Chavez or Communist Larry Itliong. In fact, on the famous March-April march from Delano to Sacramento, the marchers stopped in various small towns along the way to play a tape recording of Bobby Kennedy's speech to the Delano revolutionaries.

The march, which projected the "strike" into national prominence, started from Delano with about seventy persons, of whom (according to local police) approximately five were Delano people. The wire services falsely reported there were 250 marchers.

The crowd remained at about seventy persons until it neared Sacramento, where it was joined by Communists, Leftists, and misguided do-gooders from all over Northern California. The marchers carried religious symbols in an hypocritical appeal to the Catholicism of Mexican-Americans in the area. At one point on the march, however, both the American flag and the Cross of Guadalupe were dragged in the dirt by young men screaming "*Vive Castro.*" As the parade entered the outskirts of Sacramento, the marchers again began chanting and shouting slogans, "*Vive la huelga* (Hooray for the strike)

predominated, but the “*Vive Castro*” cheers also continued. Governor Edmund “Pat” Brown, described by *Time* magazine as “a tower of jelly,” fled town rather than face the marchers. He is facing re-election this fall.

The marching revolutionaries carried large Red flags bearing a small outline of a black eagle. This is the flag of the Trotskyite revolution in Mexico. Many of the agitators also carried banners declaring that they meant to start a revolution.

At the Capitol grounds Dolores Huerta, Vice President of the N.F.W.A., gave the speech of triumph celebrating the end of the march. She said that there had been an earlier effort to end “deprivation” in the San Joaquin Valley. But, she said:

The difference between 1959 and 1966 . . . is revolution—the farm workers have been organized. . . .

We are not alone. We are accompanied by many friends. The religious leaders of the state, spearheaded by the California Migrant Ministry, the student groups and civil rights groups that make up the movement that has been successful in securing civil rights for Negroes in this country. . . . and organized labor, our staunchest ally, are all in the revolution. . . .

The workers are on the rise. There will be strikes all over the state and throughout the country because Delano has shown what can be done, and the workers know they are no longer alone.

If the rules to settle our economic problems are not forthcoming, we will call a General Strike to paralyze the state’s agricultural economy. . . .

The social and economic revolution of the farm workers is well under way and will not be stopped until they receive equality.

What is the revolution they are after? Why, it is the very revolution declared earlier by Walter Reuther and Martin Luther King for their “Citizens Crusade.” And, of course, it is being given the full support of the Communists. It is therefore not very difficult for students of revolution to calculate what the growers have in store for them in the future.

The grower’s Achilles heel is an old law, passed during the Administration of Theodore Roosevelt, aimed at curbing speculators with “inside” knowledge of where federal dams were to be built. The law says that any grower getting water from federal dams can be forced to sell his property over 160 acres as “excess land.” That law has never been enforced, as it would destroy the farmers. But now a beginning attempt at forcing the growers to sell their land has been made by the federal government—this in their attack on the large DiGiorgio Vineyards. Chavez and the N.F.W.A. and their behind-the-scenes backers see the handwriting on the wall. In the next few years they expect to make increased demands to force the growers to sell their “excess lands” in a program in which the federal government, probably through the War on Poverty, will loan money to the “unions,” or their members, to purchase the lands and set up the type of “cooperatives” that Sargent Shriver is already encouraging in the cities. The farmers will be forced, because of the government’s monopoly position in water, to submit to having their lands taken from them with their own tax money.

While two growers have now surrendered to the “union,” the majority continue to refuse. One of the two that did surrender, Christian Brothers, was Church run and was

never picketed, but surrendered because of Church pressures. The second, Schenley, was the target of a nationwide boycott by Leftists; and, since less than one percent of that company's holdings are in California grape fields, Schenley Industries may have figured the fight was not worth it. Or possibly government bureaus mentioned the magic word, *antitrust*. Still, nearly every grower in Delano we talked to maintained that the Kennedy family owns a large block of Schenley stock.

Meanwhile, Walter Reuther's "Citizens Crusade" continues to demand federal legislation with all kinds of welfare guarantees, on threat of stepping up the revolution in the streets; right now one of its primary objectives is to force our farmers to accept a union shop. The implications of such control of agriculture are phenomenal. First, it would give the union revolutionaries like Reuther full-circle control over the U.S. economy and, second, it would place a loaded gun at the growers' heads. A ripe crop is not like a production line. You can't shut it down for a month and then come back to it. When a crop is ripe it has to be picked now, not next week. A threatened strike at harvest time would offer an annual opportunity for blackmail. The loss of one crop could break a farm, and no law could protect the farmer from a phony "wildcat" strike.

If you live in the city you can expect to hear more of the "Grapes of Wrath" that exist for the farm workers. You will be told that only massive federal legislation, poverty grants, and unionization will end the terrible situation—just as you have heard a similar tune concerning "Civil Rights." The charges are phony. They come from the same source. And you can count on the fact that the Communists are continuing to run the show.