of the union contract. Besides, Local 56 launched a broad educational program directed at the new workers and their families. The local hired a social worker to handle special problems, and brought in a clergyman to provide spiritual aid and combat the feelings of "not-belonging" which often cause anti-social behavior.

In the company-owned dormitories where the newcomers lived, the races were temporarily segregated. But in the cafeterias and in the community building, Jamaicans, Negroes, Japanese Americans and white workers ate, played and worshipped together. Since the temporary workers lived in company-owned housing located in a company-owned village, the union felt a special responsibility to protect their living conditions, and so the local's grievance machinery also covered housing and other related facilities.

The large influx of Negro migrants, coupled with the prejudices of some newly-arrived Southern whites, fanned racial tensions in nearby Bridgeton—a situation which both the company and the union were determined to stop. To counter the common notion that Negroes were uneducated and slovenly, the union recruited a hundred Negro college women to work in the Seabrook plant. Union-inspired letters to the editor of the local paper urged a more democratic approach to race relations. When a sign in a local store stated that whites only would be served, a union boycott quickly helped to change the owner's mind. The company, as the largest employer in the Bridgeton area, also made it clear to city officials and community leaders that it shared the union's demand for equal treatment of all its workers.

Nor was the union's fight against prejudice limited to the Seabrook-Bridgeton area. Local 56 sponsored a series of educational radio programs urging the adoption of a state Migrant Labor Law, to protect the rights of seasonal workers. This law was passed and it helped improve conditions for the migrants.

The shop stewards' committee of Local 56 is a cross-section of some 20 national, language and racial groups in the union. At first, language difficulties made it necessary for each group to elect its own representative for the stewards' committee, to serve as interpreter and spokesman for its interests. As recently as 1953, election ballots had to be printed in seven languages. Today, this is no longer necessary; most of the workers know English and have faith in the union's anti-discrimination policy.

Local 56 also urged its members, as citizens of Seabrook and Bridgeton, to speak up on such community problems as rent control and river pollution. And as the community tackled common problems, many of the old prejudices about Negroes, Japanese Americans and other minority groups began to fade.

The Seabrook workers are a kind of United Nations in themselves. Japanese doll festivals, Estonian choruses and other unusual cultural events give an international flavor to the Seabrook Community Center. And the democratic machinery of the union continues to serve all its members equally, whatever their race, religion or national background.