—the most unusual collection of racial, religious and national groups ever listed on a single payroll—operate the company's complex farm and cannery machinery.

All of these people, including the seasonal laborers, are covered by a union contract that assures them complete equality—in working conditions, union membership and rights, recreation, community activities and even, to a large extent, in housing.

White Northerners and white migrants from the deep South work and live side by side with Negroes, Filipinos, Jamaicans, Puerto Ricans, Japanese and refugees from a score of European countries. For more than 15 years, including the tense war-and-postwar period, there have been no serious racial or religious incidents at Seabrook.

Both the Seabrook management and Local 56, Amalgamated Food and Allied Workers Union (affiliated with the Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO) are responsible for this fine record.

Local 56, organized in 1940 by Leon B. Schachter and his associates, had the challenging job of unionizing the canners, freezers and factory farms of South Jersey. It had been tried many times before, without success. But this time things were different. Within a year, Local 56 won a contract with Seabrook Farms, and the workers not only benefited from important wage increases, but were backed by an ironclad anti-discrimination policy.

In 1942, when an hysterical reaction to Pearl Harbor routed Japanese Americans from their West Coast homes, 2,500 of them were relocated on Seabrook Farms. Working beside them in the fields and factories were many other Americans whose soldier sons were fighting in the Pacific. In some communities—like Great Meadows, N. J., less than a hundred miles away—the arrival of the Japanese Americans led to public protests and violence. But Bridgeton, where the Seabrook plant is located, was carefully prepared in advance by union and management.

Well before the newcomers' arrival, union-management meetings were held to discuss the problem. Then union membership meetings were called at which union leaders underlined two main points: (1) The severe labor shortage made it necessary to import workers to beef up the country's war production; (2) The Japanese Americans were loyal citizens who had been victimized by war-inspired racial prejudice.

From the start, the newcomers enjoyed the full backing of the union contract prohibiting racial or religious discrimination. Those who were Buddhists soon established their own Temple in Seabrook, while Christians were welcomed into the Catholic and Protestant churches of Bridgeton. The Japanese Americans conducted themselves, as workers and members of the community, in a manner that commanded respect. Today, their sons and daughters are winning high-school prizes and college scholarships and hold down some of the best white-collar jobs in Bridgeton.

During World War II, to meet the grave labor shortage, the Federal Government and the company experimented with hiring soldiers on furlough and war prisoners from nearby camps. To make sure this would not depress labor standards, the union insisted that the soldiers and POW's be subject to all provisions of the union contract, including wages and dues collections. However, seasonal labor shortages continued to be an urgent problem until Local 56 thought up a new and better way to recruit workers.

Under the Organized Migration Plan, worked out together with the Southern Tenant Farmers Union (now the National Agricultural Workers Union), 10,000 Negro and white workers were recruited to work on Seabrook Farms. Given temporary membership in Local 56, they were brought North by both unions in chartered planes and other special transportation, to avoid Jim Crow discrimination and humiliation in public carriers.

At Seabrook, seasonal employees got the full protection