



Seems Like Old Times

The Corpus Christi Class of 1918 recently had its 50th anniversary reunion at the Holiday Inn on Ridge Road West. Thirty of the class of 64 members attended. In the picture, roughly left to right, are: Armada (Diringer) Craft, Helen Burns, Thomas Curry, George Moore, Everett Carr, Anna Ritchie, Carl Wittmann, Gerard Dill, Catherine (Cullen) Grimm, Adeline (Finzer) Thomas, Alfred Ford,

Clifford Schroedel, Angelina (Colombo) Canepa, John Heicke, Minnie (Bishop) Schnorr, Carl Klem, Dorothy (Fleming) Schlenker, Frank A. Meara, Irene Schroedel, Ormond Dailey, Elmer Costich, Mildred (Stable) Shanhart, Mary Wheaton, Elizabeth (McDonough) Metzger, Joseph O'Brien, Marion (Berkel) Burke, Alice Costich, Arnold Payment, Marion (Gerew) Hughes, James Stein.

Missionaries Discover 'Extinct' Indian Tribe

Miami—(RNS)—Three missionaries who felt an obligation to preach the Gospel to all men have discovered a tribe of South American Indians thought to be extinct.

One of the three ministers, the Rev. Dean Ford of Binghamton, N.Y., told of the search for and discovery of the tribe when he returned to the United States here on furlough from Surinam.

The last known contact with the primitive tribe was in 1838, said Mr. Ford, until two years ago when an expedition of European explorers found an abandoned hut in the Surinam jungle, at least 90 miles from the nearest known Indian village.

"They had no motivation to follow up the find," the missionary continued, "but we did. It is our obligation to preach the gospel to every nation."

An initial six-week search, several months ago, turned up many clues to the tribe's existence, but most of the evidence was at least a year old. The initial expedition did not find the tribe itself.

Still the missionaries continued to hear of evidence that the tribe was alive, and about June word came that some strange Indians had been sighted.

Mr. Ford, two missionary companions, and 10 Trio and Wayana Indians set out again. This time they were successful and spent the night with the eight men, eight women and 12 children thought to be of the Wayarekule tribe.

One of the most striking things about the Wayarekules, Mr. Ford reported, was that their skin color was a sickly white. "They obviously should be brown like the other Indians," he explained, "but they never see the sun because they never get out from under the umbrella of the jungle trees."

The Indians, he continued, were friendly, but suspicious. Their language was similar to that of the Trio Indians.

He emphasized that the attempt was not made to change the culture of the Indians but to apply the teachings of the Gospel to their way of life.

Mr. Ford is connected with the West Indies Mission, which has headquarters in Miami.

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Inadequate Housing Plagues Migrants

By FATHER PHILIP MURPHY
NC News Service

Morgan Hill, Calif.—Juan Rodriguez lifted a hand from the steering wheel of his pickup truck and pointed to the sign in the Morgan Hill orchard. Among the neatly ordered rows of fruit trees was the remains of a posted warning: "No Trespassing."

Rodriguez drove past the sign a good mile, slowed down, then guided the truck off the paved road and through the orchards and open fields of a small ranch.

Dust clouds billowed behind the truck and drifted slowly in the still heat. Rodriguez pulled to a stop in front of a five-unit barracks that had the tired look of an abandoned motel. It quartered some 80 people, most of them Mexican-Americans.

Rodriguez entered one of the cramped units, and in Spanish greeted the man of the house, his wife, three of their children and two young men, apparently neighbors. They were a small crowd but they easily filled the front room. The ceiling was low and the lighting dim. The room held kitchen utensils, a small table, a few wooden chairs and, a low-slung double bed.

The family was one of some 400 migrant households which strap mattresses and bedding to the top of weary wagons and roll into the Morgan Hill area in late May. They leave after the harvest season in late August.

Rodriguez, a poverty program worker, struggles to find food, housing, transportation and employment for the migrants during their stay in Morgan Hill.

He works closely, if unofficially, with Father James P. McEntee, assistant pastor of St. Catherine's parish in Morgan Hill.

The soft-spoken Father McEntee sees the many problems of the migrants extending, like the spokes of a wheel, from a single center— inadequate housing.

"Sickness gallops through a family that lives in such close quarters. A man and his wife can have no privacy. The teenagers are bitterly aware that things should be better. They become angry and wild and get in trouble with the law. A girl may go out and purposefully get herself pregnant so she can get out of the house."

"Sickness Gallops... In Such Close Quarters"

He added that sometimes as many as 17 people may be living in two rooms. Others get no housing at all.

"We've had a couple of families in the parish hall who spent two weeks sleeping in a car and a truck. One family had five children. The other had seven," Father McEntee said.

The migrant families of Morgan Hill have to do yearly battle with the treacherous, two-edged sword of inadequate housing and uncertain employment.

Father McEntee explained that if the migrants come to the area after the harvest season has begun they may not get housing. If they come early, they can get housing but no employment.

There is also a cruel law

of inverse proportion applied to migrant farm laborers — the bigger the family, the less chance for housing.

"A mother and father with one older child and five smaller children will probably not get housing. The farmer wants to hire five grown adults," Father McEntee said.

In the neighboring Watsonville and Hollister areas, ranchers and the community have sponsored low rent government housing for the farm laborer and his family. But in Morgan Hill there is no farm labor housing camp supported by the government.

All the housing is supplied directly by the ranches.

Father McEntee sees this arrangement as a kind of "feudal system" that puts the worker's fate too much in the hands of his employers.

He hopes that the Church and the community will work for government-financed housing similar to the Buena Vista farm labor community in Watsonville. There is much red tape and the politics in the county is frustratingly complicated. But he still hopes.

An initial investment of \$15,000, Father McEntee estimated, would probably be enough to get the housing project started. But there is one other difficulty—what Father terms "inborn prejudices" toward the Mexican-American.

This is not a militant racism, he said, but a kind of indifference that, he feels, would not be shown to the laborers if they were Irish-American or Italian-American. And he added:

"Until we get the community to see the farm workers as people, with all the rights and dignity of human persons, the problem will remain."

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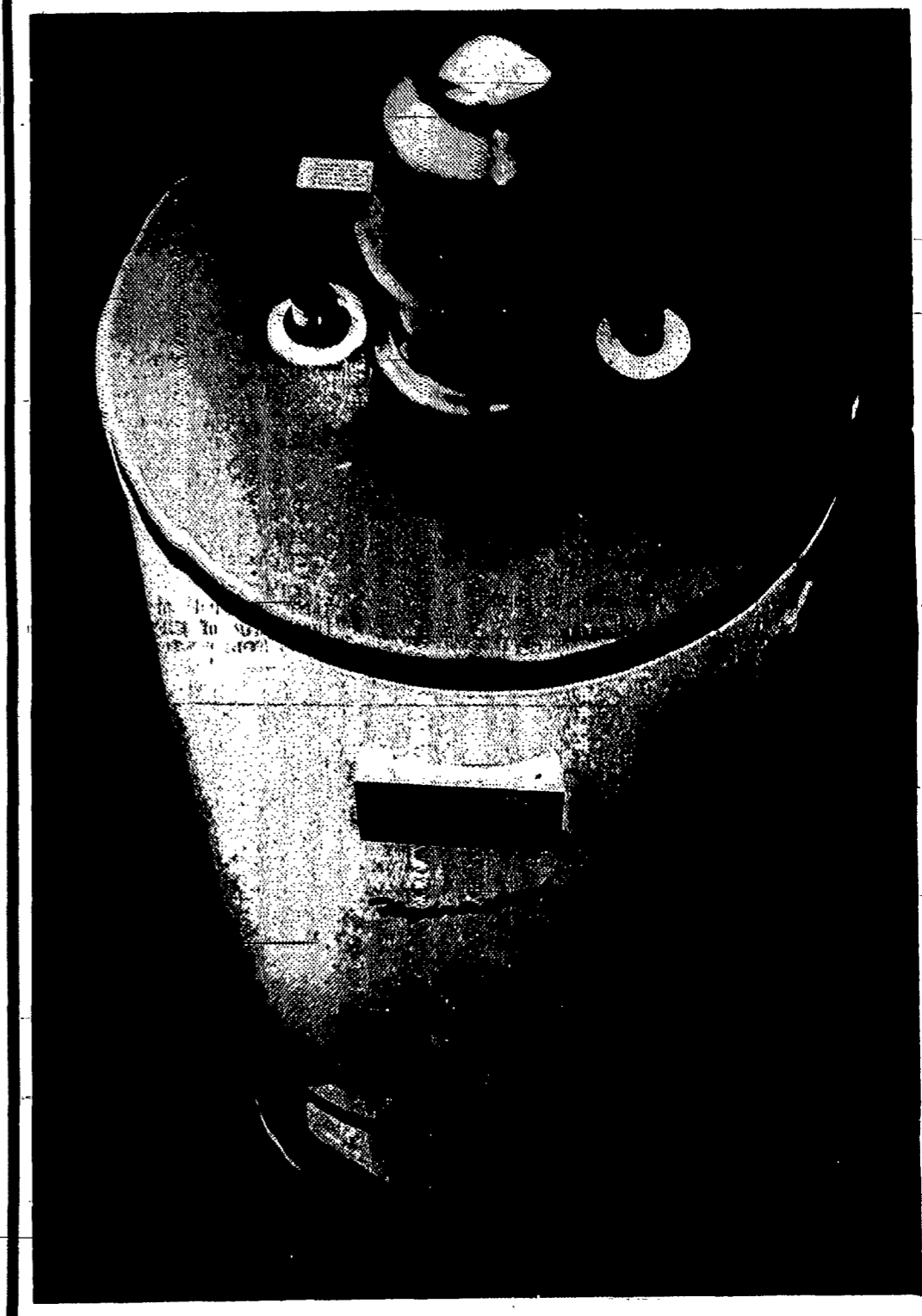
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