

The Daily Tar Heel

The official student publication of the Publications Board of the University of North Carolina, Chapel Hill, where it is published daily, except Monday, examination and vacation periods, and during the official summer terms. Entered as second class matter at the post office in Chapel Hill, N. C., under the act of March 3, 1879. Subscription rates: mailed \$4 per year, 1.50 per quarter; delivered, \$6 and \$2.25 per quarter.

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—Pebley E. Brown— CPU Roundtable

The current and controversial steel squabble lurches on in the federal courts with management, labor and government each determined to protect the "rights" of those it represents. Although the strike is off, the problem and issues remain to be solved.

Both the Di and the Phi have debated bills on the problem and four of our faculty sages have spoken in print about the issue. One even quoting Shakespeare which shows how timeless the bard of Avon is and how omniscient he must have been to anticipate our needs in this current crisis with his consoling words of comfort and wisdom.

Tonight at 8 p.m. in the Grail Room, the C.P.U. will explore the complexities and ramifications of this issue so fraught with difficult and complicated interrelations. Ring master for the three-ring forensic circus is the newly elected Dave Kerley. Management, labor and government are certain to have their proponents, and keeping the three rings from chaos promises to be a tricky job.

Just what are these rights? In this maze of conflicting claims what are the facts and issues involved?

First, there is the clearly delineated right of the government to protect the welfare of the public where disputes between minorities jeopardize the rights of the majority from whom the right to govern is derived.

The bludgeon of government intervention and seizure is a shoddy and altogether imperfect instrument to effect the difficult solution of an issue so fraught with economic, social, and political ramifications.

The right of the majority to be protected against paralysis of the national economy and the deteriorating influence of an ever-spiralling inflationary tendency. The rights of labor to be free to bargain collectively and effectively in their own interests. The right of management to hold private property, to a decent return on their investment, to freedom from government restraint where not clearly necessary for the collective economic welfare of the nation. And finally, the rights of the individual to work in or out of a union depending upon his own predilection without coercion on the part of government, management, or organized labor.

Centralization and nationalization almost inevitably lead to inefficiency in operation because of the lack of competitive incentive where premium is placed upon efficiency of service and value to consumer public.

On the part of management there lies an equally serious threat to the public in the form of collusion, monopoly and trusts whose objects are the fixing or raising of prices with the effective nullification of the competitive incentive and the coercive squeeze upon any "non-cooperating" management, forcing out any who dare to defy the monopolistic grab at the expense of the public good. The whole system of economic and political ethics is dedicated to the Great God Get.

by Janie Bugg

CAROLINA TALES

Editor's note: For the first time in the DTH history we are blessed with a female poet of notable talent. Janie a transfer student from Florida State University, entered UNC at the beginning of the Spring quarter. Here she gives her first impressions of Carolina.

Prologue to the Carolina Tales:

On the fifteenth of March, that mem'able day,
I, towardst Chapel Hill, didst make my way
From the sandy dunes of sunny Florida,
From a region immensely for-rider.
In search of frolic and of knowledge,
At last I reached this famous college.
Here a white snow lay on the ground
And April's showers were not yet found.
The campus was bare, save a few folk
Who hadn't gone home—they must have been broke.
At the Inn McIver, I didst find my bed.
To amuse myself, Pogo, I read.
A couple of days passed and the students returned;
They'd been to the beach and they were sun-burned.
A friendly lot, it seemed to me,
"Hey, how you?", the greeting, it be.
Classes began without much ado.
The first days attended by very few.
But never-the-less, while I've time and space
I'll describe some folk I've met in this place:

A politician there was, a friendly man,
This type is known since time began.
He was dressed in a suit, white shirt and tie.
When he spoke he looked me right in the eye.
His voice was strong, a' most booming.
The better for speeches, I'm assuming.
He spoke of the "spirit of Carolina",
Implying that he could make it finer.
Throughout the campus, he showed me around;
A better guide couldst nowhere be found.
The library, Lenoir, Murphy and Y Court,
And Harry's, the Rathskeller—things of that sort.
The last thing that he said to me,
"Remember S P", or was it U P?
He was a perfect, genile politician,
I say this of my own volition.

A typical coed, I met on my hall,
A goodlooking girl, not too short nor too tall.
Her hair was close-cropped, for "poodle's" the fad.
(On some it looks good, but on others, bad.)
The clothes she wore, a skiff and sweater.
For classroom wear, there's nothing better.
There were slight circles beneath her eyes
From trying to study and socialize.
We played "Do you know . . . ?" with great success;
Our mutual friends were of the best.

She gave me hinis on "do's and don'ts",
To which I complied with "will's and won'ts".
She spoke of men that she had met,
Those she'd remember and those she'd forget.
But her thoughts of men were not in majority
(I say this with sufficient authenticity).
She spoke of Truman and Eisenhower,
On affairs of the world, we talked for an hour.
Before our discussion had become heated,
We, to our studies, had retreated.

★
On the steps of Old South I met College Joe.
Whose Southern drawl was very slow.
His counter-part is High School Harry.
He claims coeds came here just to marry.
His words were of the good old days,
When "All the way, Choo Choo" was the phrase.
He bragged about how much he could drink.
(To drink that much, you'd be dead, I think.)
Classes and study, both he scorned,
"They're sure to ruin you," he warned.
Of his appearance, I'll now tell you:
His hair is cut short, like the crew.
(This is far better, I do swear,
Than the duck-tail cuts that some boys wear.)
His shoes were grey, that once were white,
His pants and shirt were very bright.
The bell, our conversation ended,
Our separate ways, we then wended.
I thought about the things he'd said,
Knowing deeper things go on in his head;
For some folk seem to think it the fad
To seem to others very bad.
Now I have told you very quickly
The dress, the manner, the looks of three
Who are assembled in our company,
Enrolled in this University.
Their stories I may later tell,
But longer here, I first must dwell.

—McGavran—

(Continued from page 1)
W. Kerr Scott referred to on the occasion of the O. Max Garner Award dinner at the University March 22. The Governor said at that time that he had strongly recommended to President Truman a man in the audience for a top-flight assignment. But he did not reveal the name of the appointee.

Dean McGavran also was recently named chief of the Committee on Field Training of the American Public Health Association. He has been instrumental in initiating field training centers in Michigan, West Virginia, St. Louis, and Kansas.

Dean McGavran is qualified for service on the Assembly of the World Health Organization because of his broad experience in public health, both in this country and abroad.

When They Left College

A book crammed full of statistics about college graduates has just been published. It's called "They Went to College: The College Graduate in America Today," and was compiled by Ernest Havemann and Patricia Salter West.

Probably the biggest point made in the book is one which just about everyone has known all along, although it is nice to have it well documented. That point is: College students are better off, materially, than those who do not go to college. This, despite the fact that about 70 per cent of college graduates worked at least a part of their way through school.

The martial statistics go like this: Most graduates get married, and most of them stay married. The men are particularly fortunate in this regard. Only six per cent of them are bachelors, while 31 per cent of the ex-coeds are spinsters.

Incidentally, the more money made by married graduates, the more children they have. This is directly contrary to the trend in general population.

As for political opinions, college graduates are generally anti-New Deal, but more internationalist than isolationist.

They are pretty well divided on matters of racial tolerance.

However, this trend stands out as significant: The younger graduates tend to be more pro-New Deal, more internationalist and more tolerant. What will happen to these opinions as graduates grow older, cannot be predicted as yet.

Almost four out of 10 college graduates think of themselves as Republicans, between two and three as Democrats and between three and four as independent voters.

But the book shows that the party labels of the college graduate almost always follows the voting predispositions of their parents. Only one out of 10 has actually joined the opposite party of his parents. Interestingly enough, more Democratic fathers have lost sons or daughters to the Republicans than vice versa.

The graduates who make the most money in later life are those who went to college with family support, not those who did not have to work their way through college. Family supported graduates of Harvard, Yale and Princeton are the ones who have done best of all—far ahead of the others.—ACP.

Sunday Message

If you believe you are living an abundant life there's no point in reading any further. This editorial is written to those interested in achieving a fuller life and who are willing to work to achieve it.

Christ said that he came to provide a more abundant life for you, but often its difficult to understand just what he meant unless you take a position outside of Christian thought and achieve greater objectivity.

Let's contrast Christianity and Communism on a few vital points.

- Christianity — Evil stems from the human will.
- Communism — Evil stems from private property.
- Christianity — Solution is rebirth or change of attitude of whole person.
- Communism — Solution is abolition of private property.
- Even closer to home is a contrast between the Kingdom of God proclaiming the more abundant life and the Kingdom of The World.

1. Right is might. Kingdom of World: 2. Might is right.

1. Self sacrifice is first law. 2. Self preservation is first law.

1. Cooperation is the way of life. 2. Competition is the way of life.

1. Love your enemy. 2. Hate your enemy.

1. Golden Rule. 2. Treat others as you must to succeed.

The testimony of willing persons down through history to the greater abundance of this Christian life (Paul, Peter, St. Francis, Schweitzer and on and on) is a challenge to you to learn more about this man Christ. You, too, by losing your life in him will find depth, height and breadth that you never thought could exist in day by day living.

Sources to contact to find out more about this more abundant life are the ever ready student pastors and Christian workers on campus, your excellent Religion Department and a per-

intensive study of Christ's