EDITORIAL

A new chapter in the history of American student life will be begun during the Christmas holidays, when representatives of colleges in the country will meet in Columbus, Ohio, to discuss and form an American Student Union. The purpose of this Union is, as we understand it, to integrate and crystallize nationwide student thought and action on certain pertinent subjects of a socio-economic nature.

Six Barnard students will be present at the convention, and for a number of reasons, we feel that they will have an important voice in the discussions. Six are also present in the First Foreign Club of the International Relations Club, from the Peace League, and one from the Peace Action Committee.

We do not know how many students, numerically speaking, will be converging on Columbus next week, but we think it is safe to estimate that at least three-quarters of them will come, look at the list of Barnard representatives, with preconceived views of how best to set up the Union. In the beginning, one contingent will stand unequivocally for a plank against war and fascism, and another group will oppose it with equal certainty; one group will take up the cudgels of the N.Y.A. and another will denounce it. This is to be expected; we do not think a student can be expected to be perfectly consistent in his beliefs at the ages which do not at the same instant sacrifice such heavily air-chosen accordingly. Views are held. And we are very much in favor of lengthy and open discussions of this nature.

But the crucial moment of the convention will arise when resolutions are to be made which will introduce the American Student Union to the great American public. Therefore, we think great care must be exercised in formulating these resolutions. The delegates should, if they want this Union to be more than just another association, be prepared to cast off some of their pet notions and to concern themselves with other fellow students. All of them should be made all around; deadlock should be scrupulously avoided; otherwise the American Student Union will present a spectacle not of a solid front, but of a series of rutting antelope.

That these are the minor deficiencies which are now so smooth out will not matter to a public who will see only that college students are, after all, children who like to hear the sounds of the other children. Therefore, any intelligent approach must be employed at the American Student Union convention. What is, desired, in the last analysis, is a common basis of agreement on certain fundamental ideas. And if, at first, this basis must be a seemingly filmy one, at least it will be better than one with the strings and conditions of minor factions attached to it.

The final word for a mature and practical approach to this matter of uniting the divergent groups which will be present at the convention. A Union of this sort could really be a vital factor in American life, and if its chances for success are destroyed at the outset by carelessness and impatience, the opportunity will never again present itself.

FORUM

"Arthur the Young Liberal"

To the Editor:

Barnard Bulletin:

Dear Madame:

I am taking the opportunity of the current political situation to issue a challenge issued by the Young Communists in their paper and to tell them that this is my own story which I have told beside that of "Arthur the Young Liberal".

Once there was a Young Communist who lived in a house with his uncle Liberal. Now this uncle, even though he was not too wealthy himself, brought up his nephew in the best way he possibly could, and he fed him on the best food the skillful dieticians could recommend, dressed him in good clothes, gave him spending money, and sent him to one of the best universities in the country.

Uncle and nephew and very happily together until one day the nephew came home looking very gloomy and depressed. When his uncle asked what was the matter, he only growled and said, "You wouldn't understand." The uncle asked if there was something wrong, and the nephew said, "Yes, I'm hungry too and I'm unable to organize. He told young Communist that he was anxious to hear what he had to tell him, that he would do anything with him and was even willing to allow the house to be turned over to the Young Communist should he make something just as substantial to put up in its place. But there was no room in the house for a young Communist, only more biting and growing.

The things went bad to worse with the boy and all the doctors when the uncle called in were unable to do the case. Young Communist became delirious and died raving about class, selfish capitalists, and red hatters. The poor uncle, who had been so anxious to please young Communist and to improve the house, became so worried that he would have made himself clear and had not done so much to antagonize him. He said no more to him, and when he remembered a long forgotten nephew, Fascist by background and envied others to live over with to his. Yours truly,

Heike Reueck

Peace League Correspondence Editor: Barnard Bulletin

Dear Madame:

In reference to the correspondence between the Barnard Peace League and Mr. Prezecafini of the Casil Italians, I feel that this gentleman has, in his massive maintaining silence, faced a situation in which it is almost impossible to decide, but most certainly, has not yet given up to young ladies that is worthlessness that has never led me nor has ever turned up. The fact of this person is that in the years of the Casil Italian, on the twelfth place of the case, what is called in the new industrialism. But the fact is, in the social unity, is the strength of the continuity that preserves in each generation, that sustain the Crocetti in adversity as in success.

When Silas Crockett married Sarah Wimbish in 1818 he was one of the youngest carelessly great morning despondent citizens, mingling with the native character of New England and the elegance of the Orient. With the gradual development of American taste, the Crocetti have also followed suit, while the old mercantile, one of the thirtieth-tenths, finds work in a h Every town.

Thought the story of the Crocetti is representative of the change in Maine folk, from the glory of the crocetti, it is a chronicle of the crocetti's life, the faculty and the wisdom of the crocetti, they love this life, they are far from the crocetti's style, in the case of the above, the trait of the crocetti's life is not one of spiritual degeneration, but lies in the life, in the content of the crocetti's life and the crocetti's style.