

**The Women of World War 1:  
Jackson College Sorority Women and their Patriotic Efforts  
in Fighting the War**

Alexa Weinstein  
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## Introduction

With the outbreak of World War 1 in 1914 and the United States officially entering the war in 1917, men across the United States were sent to do their patriotic duty by fighting overseas. The women were left behind, and eventually rose to the occasion by partaking in their own war efforts. This is especially true for the women at Jackson College, where classes continued in the absence of male counterparts. At first, life continued on as normal, as noted by the women of Sigma Kappa in the September 1914 issue of the *Sigma Kappa Triangle*, “The three other sororities gave their annual dances early in the spring, but not till May did we join Delta Chapter in giving our “Big Dance” in the Gymnasium.”<sup>1</sup> As the war continued, sororities at Tufts began replacing their social time with wartime efforts, and redirected their commitment to philanthropic activities to the mounting war crisis. In stark contrast, the women of Sigma Kappa in the September 1917 issue of the *Triangle* reflected this massive shift, “Social events that were not given up entirely were at any rate greatly curtailed. All interest in mere amusement seemed to vanish.”<sup>2</sup>

Sorority women at Jackson College were uniquely suited to undertake wartime efforts as they were a part of organized, national groups with philanthropic standards and expectations already set in place. As World War 1 progressed in severity, the sorority women at Jackson College in Chi Omega, Alpha Omicron Pi, and Sigma Kappa replaced their social life with wartime efforts, and took part in gendered activities to aid the wartime efforts and fulfil their patriotic duty.

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<sup>1</sup> Vol. VIII, No. 4, *Sigma Kappa Triangle*, September 1914, p.600.

<sup>2</sup> Vol XI, No.4, *Sigma Kappa Triangle*, September 1917, p.464

### **Jackson College at Tufts**

Since 1910, women at Tufts attended the separate all-women's Jackson College, founded to provide women with the benefits of a Tufts education, but apart from men. The course catalogue in the year of Jackson's founding explained: "The courses offered in Jackson College are identical with the ones offered in the School of Liberal Arts; and are given by the same instructing staff, but in separate divisions, except in some of the higher courses of smaller registration."<sup>3</sup> This emphasis on the rigor imposed on women's academic performance did not waiver, even amidst the heightened crisis of WWI. In May of 1916, one Charles Hial Darling, a Trustee to Tufts College, urged then President Hermon Carey Bumpus to emphasize the academic equality at Tufts. "I would in some way weave into the diploma the fact that the degree is for the same work or equivalent in every way to a like degree from Tufts College."<sup>4</sup> Although the ongoing war efforts were not mentioned in this letter, it is clear that the College was focusing, or at least putting some focus, towards the women on campus as the majority of male students would be off fighting for the war.

### **Sororities at Jackson College**

The first two decades of the twentieth century saw significant sorority building and growth on campus. Local chapters on Tufts campus merged with national organizations, such as Tufts' Alpha Delta Sigma merging with the national organization Alpha Omicron Pi in 1909.<sup>5</sup> The women at Tufts became part of the national women's club movement by joining these influential, large organizations, while also maintaining their local ties. Women's clubs were viewed as a gender appropriate way for women to advocate for social change outside of the

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<sup>3</sup> Tufts College Course Catalog, 1910-1911. Tufts University Archives.

<sup>4</sup> Letter from C. Darling to President Bumpus, May 15, 1916. Tufts University Archives.

<sup>5</sup> *Brown and Blue and Greek* by Charles Trantanella, p.335.

home.<sup>6</sup> Clubs were an organized way for women to convene in an acceptable fashion and discuss issues that pertained to society generally. The women's club movement grew so large across the United States that the General Federation of Women's Club was formed to manage the five-hundred thousand women partaking in organized clubs.<sup>7</sup> This structure is akin to the structure of sororities, where hundreds of local chapters are managed by one national organization. As the women's club movement served to provide women with an organized space for collaboration and work towards a common effort, the sororities at Jackson College ultimately served to provide the women on campus with spaces and events meant for socializing and philanthropic efforts.

It is necessary to note that membership in the majority of women's clubs during this time period and beyond, including sororities at Jackson College, was exclusively available to white privileged women. It would be wrong, and a further injustice, to continue this work without acknowledging the classism and racism that was exemplified and perpetuated by these organizations. It represented the utmost privilege for women to leave home and pursue an expensive education, and to spend even more money on social activities such as sorority membership. This privilege was extended exclusively to the white women who could afford it, leaving in its wake the countless women from low-income families who were unable to afford not working, or the women of color who were excluded due to their race or ethnicity.

It was not until the spring of 1965 that two black women, Terrie Williams Schachter and Eleanor Turpin Murrell, joined the Omicron chapter of the Sigma Kappa sorority at Jackson College. Schachter explained that she had no initial interest in joining a sorority, but her good

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<sup>6</sup> 'Women's Clubs', National Women's History Museum, March 17, 2014.

<sup>7</sup> Platt, *The Meaning of the Woman's Club Movement*, 1906. p.1-2

friend Gemma Cifarelli influenced her decision, “Gemma came to me and said that Dean Jeffers believed that sororities had discriminatory clauses, but since they were secret, she couldn’t do anything about it...If they did exist, the dean didn’t want them on campus. Dean Jeffers never spoke to me about it, and I felt no real strong pressure, but Gemma asked if I would be willing to join a sorority as sort of a test case.”<sup>8</sup> Schachter explained that her decision was solidified after Gemma passed away suddenly in a car accident. Schachter’s ‘test case’ proved Dean Jeffers’ inclination towards sororities’ discriminatory clauses to be true as Sigma Kappa was quick to revoke Jackson College’s charter upon the acceptance of two black women, thus completely dissolving the Omicron chapter of Sigma Kappa.<sup>9</sup> Rather than giving up, the group of women created their own organization, with no Greek affiliation, to continue staying connected. While as of 2006 the Sigma Kappa national organization is “unable to confirm why our Omicron chapter at Tufts University was closed in 1956”,<sup>10</sup> it is impossible to erase the racist and classist actions and beliefs perpetuated by sororities and the greater women’s club movement from the mid nineteenth century and onwards for many, many decades to follow.

When World War 1 began, there were four active sororities on Tufts’ campus, all of which were chapters of national organizations: Sigma Kappa, Alpha Omicron Pi, Chi Omega, and Alpha Xi Delta. As part of this national expansion, the sororities published journals to communicate with their chapters around the country. The journals featured submissions from individual chapters as well as messages from the national organization's leaders surrounding policy updates to their recruitment events or notices on current events. These journals were necessary ways for women of different chapters to learn from each chapter and gain inspiration

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<sup>8</sup> “Opening Doors” Phil Primack. *Tufts Magazine*. 2006.

<sup>9</sup> “Opening Doors” Phil Primack. *Tufts Magazine*. 2006.

<sup>10</sup> “Opening Doors” Phil Primack. *Tufts Magazine*. 2006.

for different event ideas, recruitment ideas, general campus activities, and to build and perpetuate sorority loyalty.

### **Sororities at Jackson from 1914-1916**

Tufts' sorority women's responses to the war varied between organizations, and their responses became more intense as the war progressed and the United States joined. When the war broke out in July of 1914, neither Sigma Kappa, Chi Omega, or Alpha Omicron Pi's national magazines mentioned the impending doom of the war. If one were to read the 1914 issue of the *Sigma Kappa Triangle*, Sigma Kappa's national magazine, they would have no idea that a World War had just begun.

The *Triangle* was issued approximately 3-4 times each year. World War 1 began in July of 1914, and the most recent issue after the start of the war was the September 1914 issue. The update from the Omicron chapter of Sigma Kappa at Jackson College did not mention wartime efforts or changes to everyday life. Instead, the Omicron chapter's update referenced life as usual, noting that "all four sororities at Jackson cooperated for the purpose of presenting an operetta- 'In Gilbert and Sullivan's Land.'"<sup>11</sup> The updates from the national organization also did not explicitly reference the war or any change in recruitment to reflect wartime efforts.

The Delta chapter updates in Alpha Omicron Pi's September and November 1914 issues of their magazine, *Dragma To*, also make almost no mention of any abnormalities in everyday life. In the November issue, the Delta women noted that, "Rushing started with the opening of college."<sup>12</sup> Not only were things continuing on as usual, but the sororities were still continuing to

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<sup>11</sup> Volume 8, September 1914, *Sigma Kappa Triangle*, p.600.

<sup>12</sup> Vol. X, No.1, *Dragma To*, November 1914 p. 48

expand and seek more members at this time. The women at Tufts had not yet deemed the War serious enough to stop sorority recruitment for the year.

At the very most, Alpha Omicron Pi nationally was more forward amongst the sororities in representing the ongoing war in 1914. In the November 1914 issue of *To Dragma*, the national organization published a poem titled 'War' which expressed the dark reality of war, "by the scared and hungry orphans we have left, by the many fair young corpses staring stark into the night, Let us prove we are Right."<sup>13</sup> Another section of the November issue called its readers to remember their commitment as sorority women to charity, "College girl, do you appreciate what a glorious privilege is yours to send into the world about you, through every activity of your daily life, the sweet song of charity?"<sup>14</sup> The article is unique in the mention of contributing to the world, not just the specific area around the college or even just the United States alone. This global charity call combined with the poem on war suggests that nationally, the women of Alpha Omicron Pi were marginally more aware than those of Sigma Kappa and Chi Omega of issues beyond college life.

For the most part, sorority life continued as usual on the Tufts campus in 1914 and onwards into 1915. At this point, the War had only just begun in Europe and did not directly touch the lives of these women. The August 1915 issue of Chi Omega's *The Eleusis* appeared just as the ones before. The Chi Alpha chapter update included that the women had, "entertained the seniors of the other fraternities in the fraternity room after the regular meeting. This is the first active step which has been taken to establish more friendly interfraternity relations by eliminating unnecessary and petty secrecy."<sup>15</sup> At the present moment, it was more important for

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<sup>13</sup> Vol. x, No.1, *To Dragma*, November 1914, p.5

<sup>14</sup>Vol. x, No.1, *To Dragma*, November 1914, p.9

<sup>15</sup> Vol.17, No.3, *The Eleusis* of Chi Omega, August 1915 p.462

the women of Chi Alpha to build a positive rapport with the other fraternities on campus than to partake in an activity relating to the ongoing World War. This positive inter-Greek relationship likely proved useful later when there was cross-sorority collaboration in wartime efforts. *The Eleusis* magazine featured updates from every chapter across the country, and while the Chi Alpha update depicted life as usual, the Psi chapter of the University of Arkansas provided an update that said, “Despite war and rumors of war, and the depressing financial condition, we feel that this is the very best year that Psi has known.”<sup>16</sup> This is one of the only mentions of war in the entire issue of the magazine. Even this mention of the war wrote off the magnitude and severity of the war’s situation, which allowed for the sorority women to continue on as usual. This disregard to the war slowly began to change in 1916, as World War I continued to ravage Europe and Asia and increasingly captured America’s attention.

By 1916, the War had become too serious to ignore, and sororities began to suggest ways for its members to help the cause. In the May 1916 issue of *To Dragma*, Alpha Omicron Pi published multiple articles, including one titled ‘Volunteer Social Service’ and another titled ‘Medical Social Service’, which detailed the necessity of charity work and encouraged women to volunteer in social service upon graduation.<sup>17</sup> Nevertheless, while Alpha Omicron Pi continued to address the importance of wartime charity and service throughout 1916, the Tufts Delta chapter kept its focus on the usual social functions.<sup>18</sup> The national organization may have had the foresight to understand the severity of the situation that was to come, but the women at Tufts remained relatively unaffected.

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<sup>16</sup> Vol. 17 No.3 , *The Eleusis*, August 1915, p. 408

<sup>17</sup> Vol. XI, No.3, *To Dragma*, May 1916 p.203-204, 237

<sup>18</sup>Vol. XI, No.3, *To Dragma*, May 1916 p.284



When sororities began to notice the war, they directed their involvement in ways that reflected their gendered focus on philanthropy and actions. Sororities had national organizations that instructed the local chapters as to what philanthropic efforts they should dedicate their time and money towards. Because sororities were created with philanthropy in mind, and provide organized structure to a group of women, they became the perfect mechanism for wartime efforts to be directed through. The women in local chapters relied on their national organizations for direction, and once the war became more in touch with the lives of women, the national organizations shifted their focus to philanthropic efforts directed to wartime. Their position as women in philanthropic organizations uniquely positioned them for success in organizing response and action to World War 1.

### **Sororities at Jackson from 1917-1918: Gender Appropriate Behavior**

Everything changed on April 6, 1917, when the United States officially joined World War 1 by declaring war on Germany. The war efforts had been ongoing for over two years, the United States had officially joined the war, and its effects were felt by everyone. College campuses, such as Tufts, had been turned into Student Army Training Corps (S.A.T.C. 's). While most of the men had been drafted to serve, this left the women behind and many remained at schools to continue pursuing their degrees. This huge change in college campus life with the absence of men also changed the nature of campus life. Wartime efforts for women during World War I involved rallying around the Red Cross to send supplies to the men overseas.

Nationwide, sororities found ways to help the war effort, all the while remaining true to their gendered values. In the September 1917 issue of the *Sigma Kappa Triangle*, an article titled 'Enlisting Women for the War', focused on ways that America's housewives could do their part,

explaining, “The war may be won in the kitchen. Frugality on the part of the housewife will save millions in money and what is more it will save food which the world needs.”<sup>19</sup> The national organization’s choice in printing this article shows that women were expected to help out in wartime efforts, but only in ways that kept them within the domestic sphere.

Sigma Kappa was not the only national organization encouraging women to stay true to gender appropriate expectations while pursuing wartime efforts. In the November 1917 issue of *Dragma To*, Alpha Omicron Pi published an article titled ‘To the Greek-letter Women of America’ which provided, “an outline of a vital service which as women and girls we may render: 1. Use no candy and sweetmeats and enlist others to do likewise. 2. Make no gifts of sweetmeats at Christmas time. 3. Eliminate sundaes and fancy ice creams served with syrup. 4. Use less cake, and when served let it be without icing. 5. Watch the coffee and teacups to see that sugar is not wasted in them.”<sup>20</sup> Although the sorority women certainly had the resources to effectuate more substantial change than using less icing on their fresh baked cakes, the national magazines upheld the societal expectation that women were to make change in the domestic sphere, and embrace ladylike tendencies while aiding the war.

As for the women of the Jackson chapters, they took more substantive action than cooking with different ingredients or shopping extra cautiously, but their actions did still uphold gender norms. The women of the Omicron chapter noted in the September 1917 issue of the *Triangle* that, “a quota of six hundred Tufts men were asked to march in Boston’s big Preparedness Parade. Of course, we ‘Jacksonites’ could not march, but we made the ‘fezzes’, or little brown hats with blue tassels for them to wear.”<sup>21</sup> Instead of being able to take part in a

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<sup>19</sup> Vol XI, No. 4, *Sigma Kappa Triangle*, September 1917 p.388

<sup>20</sup> Vol. XIII, No.1, *Dragma To*, November 1917, p.14

<sup>21</sup> Vol XI, No.4, *Sigma Kappa Triangle*, September 1917, p.407

public demonstration of patriotism, the women were left behind to take a more passive, ladylike approach by sewing hats and tassels. While the women allude to being happy to partake in this activity, it is clear that there was a societal, gendered expectation that the women were to stay home in their domestic sphere, while the men went in public to display their patriotism and devotion to the effort. Any passerby in the Preparedness Parade would have no idea the women sewed these hats, and thus it would be as if the women had no part in these patriotic efforts. The men were left to take all of the credit.

These gendered efforts by the women of the Omicron chapter continued into 1918. When updating their national magazine on their most recent efforts, the Jackson women wrote, “And knitting!! The girls even brought their knitting to class so much that the faculty had to make a ruling against it upon the grounds that nobody can do two things and the same time and do them well...”<sup>22</sup> Women were expected to knit for the wartime efforts as this was gender appropriate, and the women evidently took this task extremely seriously. The women’s dedication to the tasks given to them also shows their devotion to the cause and desire to help aid the wartime efforts in any way possible. The sorority women at Jackson recognized the severity of the ongoing war and took it upon themselves to partake in any way possible.

### **Sororities at Jackson from 1917-1918: A Patriotic Focus**

In the 1917 issue of *Sigma Kappa Triangle*, the national organization encouraged women to ‘do their bit’ by joining philanthropic efforts.<sup>23</sup> In an article specifically titled ‘Do Your Bit’, the authors highlighted efforts made by the Red Cross, stating, “We want to raise a Sigma Kappa Red Cross Fund that will enable us to do something for the relief of the world’s war sufferers

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<sup>22</sup> Vol XII, No. 2, *Sigma Kappa Triangle*, March 1918, p.212

<sup>23</sup> Vol XI, No.4, *Sigma Kappa Triangle*, September 1917, p. 377

that will be worthy of us as a national sorority.”<sup>24</sup> While the men had left the women behind at home, the women took it upon themselves to make it their civic duty to donate funds and time to aid the war efforts. Just as the men were sent overseas to do their patriotic duty, the women were encouraged to do their patriotic bit by aiding the Red Cross. Raising money or partaking in patriotic wartime efforts worried those across America who believed that a woman’s place was in the home. Nationally, leaders such as Anna Howard Shaw, President of the National American Woman Suffrage Association, had to assure the country that women would not become ‘masculinized’ by stepping into different roles that men may have once had.<sup>25</sup> In the case of sororities, women remained relatively stuck in gendered roles, but they still likely felt the double standard of needing to rise to the occasion the war presented while still being expected to remain in a domestic, at-home sphere.

The Omicron chapter took advantage of societal needs and made it their patriotic duty to help out, and in this case, that meant supplying American flags. In the September 1917 issue of the *Triangle*, the women of the Omicron chapter note, “Owing to the fact that so many people took to displaying their patriotism by the flying of flags, there was a great paucity of them in the market. We seized the opportunity to earn some money for the Red Cross by sewing flags.”<sup>26</sup> The Jackson women take on an entrepreneurial approach to raising money for the Red Cross. By providing others with American flags, the women are enabling the community to be more patriotic by showing their American pride. The women are doing their bit by helping others to engage in patriotic efforts.

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<sup>24</sup> Volume 11, No. 4, September 1917, *Sigma Kappa Triangle*, p.377.

<sup>25</sup> ‘Women in World War I’, National Park Service. October 24, 2018.

<sup>26</sup> Vol XI, No.4, *Sigma Kappa Triangle*, September 1917, p.464

While the women embraced patriotic efforts on their own, they also credited this patriotic feeling to the men who had left campus. In the September 1917 issue of the *Triangle*, the women of Tufts wrote, “it would be strange if Jackson, with all the fervor of patriotism and readiness for service demonstrated on the ‘Hill’ by Tufts men, had not as well fallen subject to the contagion.”

<sup>27</sup> The male students leaving Tufts campus had profound effects on the female students left behind. Their wartime efforts in lieu of socializing or their usual events prove that the women felt it necessary to devote their time to helping the war in honor of their male students. In the September 1918 issue of *The Eleueisus*, the women of Chi Alpha noted that, “several of the girls left college in May to join the ranks of Uncle Sam’s farmers.”<sup>28</sup> It is likely that some women did not have the privilege or ability to stay in college throughout the war, and instead returned home to help out on farms or in other roles within their families. For some, leaving college to join ‘Uncle Sam’s farmers’ may have felt like the ultimate sacrifice for their country, and the ultimate show of patriotism.

### **Sororities at Jackson from 1917-1918: Social Life Replaced with Wartime Efforts**

Social events were replaced with wartime efforts and the women united around a common devotion to the cause. Their philanthropic and social efforts became one, and the national organizations paved the way for meaningful change to take place. These changes took place due to the social time the woman replaced with wartime work, and the change in philanthropic focus. The women of the Omicron chapter note in the September 1917 issue that, “In the fall the emphasis of our philanthropic work will be mainly upon war relief work.”<sup>29</sup>

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<sup>27</sup> Volume 11, No. 4, September 1917, *Sigma Kappa Triangle*, p.401.

<sup>28</sup> Vol. 20, No.3, *The Eleusius of Chi Omega*, September 1918 p.347

<sup>29</sup> Vol XI, No.4, *Sigma Kappa Triangle*, September 1917, p.406

While typically philanthropic work would be towards a local cause, the women decided to shift their philanthropic work to reflect their wartime efforts and dedication to the cause.

In the Omicron update to the *Triangle*'s September 1917 issue, the women note just how far social life has changed, "Jackson Day was the one event in the social curriculum of the spring. A patriotic pageant was given upon the campus after which a flag, made by the Jackson girls, was presented to Tufts on behalf of which Dr. Hooper accepted it."<sup>30</sup> Prior to 1917, the school year was filled with dances, formals, fundraisers, mixers, and dinners with others. Socializing was a huge aspect of the college experience for these women. But by 1917, only one social activity remained, and it had turned patriotic. The women of the Delta chapter noted in the February 1917 issue of *To Dragma* that, "our only formal social function has been the dance we hold each year in honor of our initiates."<sup>31</sup> Social life had nearly disappeared during the peak of the war in 1917-18 as women devoted all of that time towards sewing flags, knitting hats, raising money, and supporting the men abroad.

While the women's voices in the chapter updates come across as cheerful and devoted to the patriotic cause, the absence of social events and full-time war efforts did have their effects on these women. In the June 1918 issue of *Sigma Kappa Triangle*, "After a good deal of discussion and debate, we have finally decided to have our big formal dance as usual. We hope we will not seem un-patriotic. If we do not dance just once in a while we will get stiff and pokey. We are going to cut down expenses just as much as possible and pay them individually. Then besides, we are going to work twice as hard for the Red Cross and everything else to make up for the treat."<sup>32</sup> The women feel guilty for indulging themselves in a dance after dedicating the past two

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<sup>30</sup> Volume 11, No. 4, September 1917, *Sigma Kappa Triangle*, p. 465

<sup>31</sup> Vol. XII, No.2, *Dragma To*, February 1917, p.153

<sup>32</sup> Vol XII, No. 3, *Sigma Kappa Triangle*, June 1918, p.349

years to philanthropic efforts to aid the United States. While the women did a lot of organizing and philanthropic work themselves, it is clear that there was a societal pressure to constantly work on wartime efforts.

### **Life After the War**

On November 11, 1918, World War 1 officially ended. The women of the Omicron chapter documented the joyous occasion, “That bell pealed out its clear message of Peace tirelessly, unceasingly from four in the morning until ten-thirty...[we were] marching gaily around the ‘Rez’, singing patriotic and college songs and cheering.”<sup>33</sup> After having dedicated the past four years of their lives to the war efforts, the women were able to celebrate in the American victory, and they were able to feel that they helped contribute to this victory through their tireless efforts. The victory also meant that men would trickle back to campus, and life would slowly return to its former, social ways.

Women across the country and outside the scope of sororities had devoted their time and effort to the war. World War 1 differed from previous wars in that massive amounts of women became involved in voluntary organizations and efforts.<sup>34</sup> This is evident at Jackson College with the women’s devotion to their sorority as an organization that provided them a space to do their ‘bit’ by aiding the efforts. For the first time, women were able to participate in war efforts by joining together with other women to see efforts through.

The womens’ role in World War 1 ultimately helped to gain them the right to vote, with the passage of the nineteenth amendment in 1920, just after the war had ended. The efforts for women to gain the right to vote began with the Seneca Falls Convention in 1848.<sup>35</sup> The efforts

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<sup>33</sup> Vol. XIII, No. 2, *Sigma Kappa Triangle*, March 1919, p.166

<sup>34</sup> ‘Women in World War I’, National American History Museum. Website.

<sup>35</sup> ‘Seneca Falls Convention’, History Channel. November 20, 2019.

progressed and were ultimately put on pause with the progression of World War 1. Women kept fighting for their right to vote regardless of the war, and utilized their powerful actions for the war as reasons for why they deserved enfranchisement. Carrie Chapman Catt, a leader in the suffrage movement, claimed that World War 1 was a war for democracy and thus it was an ‘imperative war measure’ for the United States to give women the right to vote as only that would make the United States a true democracy.<sup>36</sup>

In addition to utilizing the sentiment of the war as ammunition for their own cause, women utilized their huge role in the war as another main reason for deserving the right to vote. As articulated in the September 1918 issue of *The Eleusis*, “Never within the history of the world has there been such opportunity for the young womanhood of America, and never has the world awaited with more eager expectancy the development of that opportunity”<sup>37</sup> Later, in the March 1919 issue of the *Triangle*, an article titled ‘Our Part in Winning the War’ stated, “The actual fighting and winning of the war fell to the part of the men, but we defy anyone to say that we women were not behind them, ready to back them up with our love and enthusiasm, our pride and faith in them all.”<sup>38</sup> Women took their due credit for their part in winning the war, and in return asked for the right to vote. The womens’ work in fighting the war proved that they were of equal capability as men, and thus deserved the same voting rights. Ultimately, public opinion for suffrage was very positive and President Wilson finally agreed that women deserve the right to vote.

## Conclusion

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<sup>36</sup> Higgins, Abigail. ‘American Women Fought for Suffrage for 70 Years. It Took WWI to Finally Achieve It’, History Channel.

<sup>37</sup> Vol. 20, No.3, *The Eleusius of Chi Omega*, September 1918 p.300

<sup>38</sup> Vol. XIII, No. 2, *Sigma Kappa Triangle*, March 1919 p.107



The national women's club movement sought to provide women an organized space to work towards social change. This was a substantial movement as prior to this, women were expected to stay within their domestic sphere by only caring for the family and home. The sororities at Jackson College are the younger side of the women's club movement as their organizations provided them with an organized medium to work towards philanthropic efforts, which was acceptable for women to pursue. As World War 1 broke out, and the United States eventually joined, sororities became the perfect organization for women to partake in war efforts through. Sororities devoted their entire social time to the war, and the womens' work maintained a gender appropriate aspect as the womens' ladylike activities included knitting, sewing, and making flags. But being ladylike did not mean these women were not patriotic. The women of Jackson College upheld their civic and patriotic duty to their country by devoting their lives and college experience to the war, and it paid off with the United States' victory and the womens' victory of obtaining the right to vote.

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