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Connecticut College News

Vol. 5 No. 12

NEW LONDON, CONNECTICUT, JANUARY 14, 1920

Price 5 Cents

CONNECTICUT COLLEGE FUND

Very definite plans are under way for securing a certain amount of money (the exact figures are not stated but rumor says several millions) to satisfy a very present need and for immediate use in the college. The present income of \$170,000 is inadequate, for both satisfactory faculty salaries and the other running expenses of the college.

Accordingly it has been planned that an early date in February shall be set aside for a meeting of the trustees and officers of the college together with committees representing both the faculty and the students, with friends of the college who are interested in its welfare, and certain influential persons who shall be chosen by the trustees. At this time a very complete report of the college will be made and that sum which will care for the growing needs of the college, will be determined. The committee will then adopt ways and means for securing such an amount, and immediately the so-called "Connecticut College Fund" will be started. This will not be a drive or a campaign of the nature of the many war drives, but a process of enlightening the public as to the needs of the college and enlisting everywhere energetic co-operation in meeting those needs.

THE JUNIOR BANQUET

The Junior Banquet was held at the Mohican Hotel on Friday evening, January 9, in the Dutch room. The decorations were in purple and gold, the class colors; a large wicker basket of marigolds was on each of the two side tables, and on the center table in front of Rachael Smith, the President of the Class and the toast-mistress of the evening, were bunches of violets placed around 1921's mascot.

The dinner began with a toast to '21, followed by a toast to the College by Dean Nye, who is one of the honorary members of the class. The Juniors, honored also by the presence of Mrs. Marshall and Miss Blue, regretted very much the absence of Dr. Marshall and Miss Sherer who were both unable to attend the banquet.

A resume of "The Comedy of the Junior Class," a play in seven acts presented at the Sunnyside Theatre, was given by Dorothy Gregson, the first President of the Class of 1921, Agnes Leahy, the second President of the Class, then discussed "The Tragedy of the Junior Class," a seven act play presented at the Gloomyside Theatre.

After a song to '21, Miss Smith unveiled the mascot, a bronze statue of the Good Fairy, whereupon several tributes were paid to it. Then Miss Nye and Miss Blue, each spoke a few words of advice to 1921, and the rest of the evening was devoted to singing and other entertainment which included toasts, jokes and ditties by members of the class.

Altogether the banquet was a great success and served to unite the class of '21 in still closer bonds of fellowship.

STUDENT VOLUNTEER CONVENTION

The Student Volunteer Convention held in Des Moines, Iowa, December 31 to January 4, was the largest convention of college students ever held in the world. More than 8,000 delegates were present representing 1,000 universities and colleges in the United States and Canada, and thirty-six foreign countries. It was the most cosmopolitan gathering ever brought together and showed a spirit of open mindedness and a realization of the splendid solidarity of our common ends.

The first session of the convention opened on Wednesday afternoon, December 31. At this session Dr. John R. Mott, chairman of the convention, emphasized the great objectives which had drawn students together in Des Moines from all the North American continent.

"The great radius of the convention has swept into this hall the flower of 1,000 universities to catch a vision of a new world; to catch a fixed commission; to realize our wondrous unity and spiritual solidarity."

Many prominent speakers addressed the student gathering, among whom were Dr. J. Campbell White of New York of the inter-church world movement, Dr. W. H. Foulkes of New York, president of the New Era movement; Mrs. S. Bennett, president of the Board of Home Missions, Dr. Watson, president of the University of Cairo, Egypt, and numerous others prominent in missionary work both in this country and abroad.

The foreign representatives told how America's civilization has affected other countries of the world, and how, sometimes the ideals for which America stands have been misrepresented by commercial interests.

The Rev. Jau Janamori, a Japanese and the only living member of the Kuamota, a famous group of Christianized Japanese organized half a century ago, described the conditions in his home land today and emphasized the need for Christian sympathy in judging Japan in world affairs.

Mr. R. T. Sein, a Mexican told how the various commercial interests of the United States had invaded his country, exploited the labor, worked its richest mines and agricultural districts, and blurred the democratic principle for which true Christian Americans stand. He appealed to the students to help Christianity in Mexico as a means of putting the country on a sound economic and religious basis.

A strong note of the convention was a plea for students to enter missionary work both here and abroad. Mrs. Bennet of the Home Missions Board urged that America be kept clean and made thoroughly Christian.

"You cannot go out to preach the word of God without the privilege of pointing back here to a clean country. Keep this land safe so that the world may be made safe."

Men from every country in the eastern hemisphere told how the con-

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GILBERT CANNAN SPEAKS

It was very pleasant to have Mr. Gilbert Cannan, the author, with us on Tuesday, January 17, at Convocation hour, and also to meet with him informally in the evening. Mr. Cannan has been in this country for three months on a visit. Of himself Mr. Cannan said but little. He did tell us that he had been writing for twelve years, and that he was an optimist.

His subject for the afternoon was "Fielding and Dostoevsky." Mr. Cannan spoke of Henry Fielding as the greatest English novelist and in many ways the most important figure in English literature. In his works we find a reflection of England and of the times. After all the secret of a novelist is the discovery of stronger relationships like these. The story-telling instinct is only of instrument to deeper things which must real worth when it is used as an in- be brought up as a revelation. One gets this in Tom Jones and in Dostoevsky, there is brimming over of beauty and truth in both which is art itself. But Russians are helpless in spite of their genius to deal with the material to find the human relationship.

There is a conflict going on between those who have followed the genius of Henry Fielding and the school of Dostoevsky to create something absolutely new; the one is calm and controlled, the other battling and raging. Out of the two the speaker seemed to think that something remarkable will come which will speak directly to the human in us and not flatter us, something which will be for the first time consciously international.

SOPHOMORE-SENIOR GET TOGETHER

While the Juniors feasted Friday evening, January 9, the Sophomores and Seniors had a jolly time at a get-together party in the gymnasium. These parties which originated last year have been so successful in their purpose, fostering a spirit of fellowship and good feeling between the Juniors and Seniors, will surely become a custom to be followed by sister classes as well.

FACULTY GYMNASIUM CLASSES

Physical Education classes for the faculty will be held on Tuesday at 7.45 p. m. and Thursday at 5 o'clock p. m. under the direction of Miss Snevely and Miss Leonard.

The hour on Tuesday will be devoted to instruction in social dancing; on Thursday to regular floor work and games. This program is flexible and may be changed by a majority request.

All members of the faculty and their friends are cordially invited to join one or both classes. A regular attendance is urged.

TWELFTH NIGHT

Under the auspices of the Literary Club Connecticut College has started a new tradition or rather, it has fully established what was before only an event in the calendar. Hereafter, every year, the festivity of Twelfth Night will be celebrated with all due ceremony.

On Thursday night the 8th of January, the king called together his court to make merry. Then marched into the banquet hall in stately procession, "a right goodlie companie" of lords and ladies gay. First there came two pages singing "caput apri defero" and bearing aloft the boar's head and the Twelfth Night Cake. Then the King and his lady Queen, followed by the court in gorgeous array. As the company took its place about the board, there bounded in to the open space before the king's table, a jester gay, shaking his folly and bowing fantastically to the assembly.

It was a scene of joyous festivity. The king did sport with the jester; a wandering minstrel stayed awhile to pass the hours away; the candles burned and flickered; the pages heaped the boughs of Christmas greens upon the fire.

At last the company retired to lay aside their revelry, and another Twelfth Night should come around.

The Spirit of Americanism

With great pride we think and talk of the landing of the Pilgrims. Never do we fail, by way of accentuating the obstacles which confronted our forefathers, to mention "the stern and rock-bound coast." And well may we rejoice in the spirit which caused our courageous ancestors to defy opposition, and to stand firm and unvanquished in the face of unjust persecutions. The time came when their pluck and perseverance, though sorely tried, were proven beyond a doubt. They took up arms against their mother country and entered into the Revolutionary War because they had dreams of a free country—our country—in which their children might live in harmonious peace. Staunch in their beliefs and in their ideals of a better society and of a broad democracy, they conceived, and gave birth to that which has since been our heritage from them—the spirit of Americanism. Therefore, it is well that we appreciate and understand this inheritance for which so many sacrifices have been made.

First of all, this spirit stands not for adherence to worn-out traditions, not for the unquestioning obedience to an acquiescence in those customs, but, rather for such changes as those which today result in prohibition and women suffrage. That is it stands for progress. Our environment is constantly changing.

Truths valid for one age must be re-adjusted and reorganized for the next age if social growth exists. It is evident, then, that change must be a factor in the spirit of any nation which wishes each century to be

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CONNECTICUT COLLEGE NEWS

ESTABLISHED 1916

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MY VALUE AS A

COLLEGE GRADUATE

Have you ever wondered just what you are accomplishing in your college work—just what college has done and is doing for you and what you are going to be able to do for others when you leave college? Sometimes it seems to our puzzled minds as if the biggest thing college does for us is to show us how little we know or would ever be able to know about anything and how relatively small and obscure is the place we must fill.

The self-assurance with which we are apt to enter college and our lurking certainty that we have but to see to conquer all, often transforms itself strangely and rather suddenly into a species of discouraged self-betrayal. We exchange our former self-assured complacency for a total lack of confidence in our own worth or ability. As we come in contact, either personally or through books with large-souled, high-thinking individuals who have lived in the past or are living in the present as we read with more and more understanding lives and works of those who have counted for something in the world, we feel ourselves growing smaller and smaller, more and more petty, less and less useful to ourselves, as well as to others. We doubt that we can do anything; we become skeptical of the value of our judgment, our discern-

ment or our very mentality. This lack of assurance is visible in our work, which reflects our indecision and doubting attitude. We cannot expect others to have confidence in us, if we have none in ourselves.

If, however, we can succeed in emerging gradually, chastened and humbled in spirit, from this doubting chaotic state of mind, we will find that we have acquired the power to think, and to think for ourselves, not to echo the high-sounding phrases of others. With this power to think comes the only possibility we shall have of influencing anyone else, for in original thought lies all the potentiality of our nature, which we may develop or not as we choose.

It is by thought alone that we can acquire the qualities we formerly doubted in ourselves, that is discernment, a sense of relative values, judgment, our very character. And it is these which form the basis of our influence on others, and the foundations of any creative work we do. If we are able to think for ourselves, to form a decision, to see clearly, those with whom we come in contact will respect our judgment and value our opinion. We may never reach the goal we set for ourselves; we probably will feel that we accomplished little of real worth. Nevertheless, if college has succeeded in making us think, it has restored to us our birthright and has not only pointed to us the way to our own mental salvation, but has shown us the only way in which we can hope to be of any value to our associates or to the world at large.

M. V. H. '20

The News has been experimenting in various ways to save time and expense. As a result mailed copies have been sent out without the usual blue wrappers. We can't tell how this system is going to work out unless we hear from our subscribers. If your copy does not reach you in readable condition, will you please let us know? The Business Managers.

Free Speech

The Editors do not hold themselves responsible for the opinions and views expressed in this column.

Editor of the News:

January 5, 1920

It is with hesitation that I add to the already long discussion about student organizations at Connecticut College. But the naive way in which a recent correspondent would discard departmental clubs in order to strengthen other organizations of less permanent value impels me to object. If an organization is dead, and serves no purpose, bury it. The mere fact however, that only a small fraction of the enrolled membership attends is no criterion. Persons may have been induced to join who are unqualified to appreciate the papers or discussions at the meetings, and they do well to absent themselves or better still to withdraw; or it may more likely be that the club has nothing to offer. Put I hold that a most valuable factor in our educational program is the close contact and free interchange of ideas between the student and the more matured and experienced teacher. In no way can this be fostered and developed better than in the departmental club. Here we should be safe in assuming that all the history and tradition, perhaps even the fiction, which show the contributions of the subject to the joy and service of mankind, the many things which no formal course can bring out—are a source of profitable and enjoyable informal discussion. This implies of necessity that the teachers in the department must enter into the life of

the club, and perhaps undergo the embarrassment of being asked questions of the answers to which they are totally ignorant. Usually they can start the student on a successful quest for the answer. A small membership makes it easier to find topics of general interest, and the service rendered to all, including the instructors present is greatly enhanced. I approve of the consolidation of clubs where the departments have sufficient interests in common and of eliminating those in which the students have no interest or the teachers see no value. But on the other hand I maintain that such clubs should and I trust will continue to exist as long as they serve a useful purpose in the departments. I should be glad to suggest other more deserving candidates for execution or reduction.

David D. Leib.

To The Editor of the C. C. News:

Although she is no longer in the college, there is at least one C. C. girl who is much interested in the recent letters to the "News" on non-academic over-organization. This subject has long been discussed in the college, and much effort has been expended in simplifying social schedule and planning group meetings to the greatest advantage for all.

Various notes in the News concerning postponement of certain events would seem to show that the social schedule is still lightly regarded. Notice that the Glee Club has been disbanded brings deep disappointment to the members of the Alumnae. Not only is it true that a precious sentiment toward this club was always felt because it was the first group organized in the college, but also, it was a club of distinct usefulness on account of the excellent training given its members, and the example it has always been of faculty and student cooperation.

It is indeed time to consider again the problem of over-organization, and though the letters printed are practically limited to authors of the Freshman class, it is doubtless true that upperclassmen are considering the matter too.

The present condition is not peculiar to Connecticut College. It is simply the natural expression of the too hurried lives that people everywhere are living. Other small groups of girls undertake just as varied enterprises as we do. Perhaps they have not the large capacity for hard work which marks the representative C. C. girl, but they have the same bad habit, and their successes are just as limited as ours will be.

People in the great cities are turning to practical psychology and physical education in an earnest effort to live natural, well-ordered lives. It now requires persistent determination and strength to bring real relaxation and occasional splendid silences into our feverish lives. As one speaker recently said, a bitter experience has taught us that our paving stones of progress have not been substantial.

What has this to do with C. C. organizations, you will say. Just this, that if a group of leaders such as college girls cannot learn to concentrate their efforts and expend their talents wisely, they will never be able to control the lives of others who will become their followers.

May I suggest once more that a council of the presidents of all the non-academic groups might be helpful in solving the immediate problems in the college group?

May I also hint that it might be well when the students are eliminating all the clubs except the ones they are "thrilled" about (as one writer says) that they consider also the amount of time they waste each day?

College is a place for leisure in its true sense, and everyone needs a normal amount of recreation, but no college girl is made happy by the large quantity of time she literally wastes.

When we consider the sacrifices which make college life possible for a privileged proportion of our population, it seems fair for the world to expect college women to live sane, well-controlled lives, into which strain may come without spelling disaster,—into which quietude may come without effort. Among the healthful hills of New England, close to the strong stirring of the sea, Connecticut College has given a home to eager, talented young women. It may well be the hope of the nation that those women may come down into the great rushing cities with the strength of the hills and sea, and the peace of Nature's permanence in their spirits. Let it become the peculiar trait of Connecticut College graduates that they know not only how to make a living, but understand also the "art of life."

Winona Young '19

OUR RIVER

When the snow is white on hill and road,
Our river is grey and the sky is, too.
When the snow is gone and the brown grass shows,
Our river and the sky are blue.

When the low moon hangs over Groton hills,
Our river is crossed by a path of gold;
But the morning sun on the harbor spills
More shining silver than can be told.

COLLEGE NOTES

It is hereby announced that on Tuesday, January 6, 1920, \$250,000 was paid over to Connecticut College by the executors of the estate of the late Hon. Morton F. Plant. In anticipation of the payment of this bequest work was begun last June on Branford House, the dormitory now nearly completed, and several outstanding accounts of the college were settled. The interest on this amount will be due the college from this date forward.

The Committee on Administration has passed a resolution to the effect that no books are to be ordered by the book-store unless the order for the books is accompanied by a signed list. It is obligatory for every student who has signed for a book to purchase it. This resolution eliminates the expense to the college of having books left over in the book-store.

Several students have applied to the committee asking to be allowed to take a fifth hour of physical education. These requests were granted to all students except freshmen. The freshmen were denied this privilege not because of their standing but because of information from the physical education department that the classes were already too large.

On January 20th the speaker for Convocation will be Prof. Ettore Cadorin, the noted Venetian sculptor, and scholar. He will take for the subject of his lecture "The Italian Renaissance As An Italian Artist Feels It." In the evening Prof. Cadorin will lecture on "The Art of Italy's Newly Redeemed Countries."

President Marshall will conduct Vespers on Sunday afternoon, January 18th.

STUDENT VOLUNTEER CONVENTION

(Continued from Page 1, col. 2)

tact with Christian countries and with Christianity had benefited their countries.

In driving home the need for missionaries in the foreign fields Dr. White, who for seven years was at Calcutta, India, as a missionary, gave some interesting figures on the question of mission work.

"There are least 1,000,000,000 people on the planet this morning who have not yet heard of Christ in a way to understand what His life means. You would have to fill this Coliseum once every day for 365 years to seat them all once. (The Coliseum seats 8,000.) There are less than 10,000 missionaries from North America all over the non-Christian world. Today this continent is asking for 10,000 missionaries immediately. It has taken a whole generation for the Student Volunteer movement to permeate all the lines of thought among representative Christian people, but now the world is ready for the truth in a way it never was prepared before. Never has any preceding generation had such an opportunity to face up in a magnificent way to the greatest challenge that has ever come to man."

Note: This is the first of a series of reports of the Student Volunteer Convention to which Connecticut College sent delegates. Through this article and the ones which will follow, the student body will be able in some measure to learn of that Convention, the work which it does, and the spirit in which the whole is carried forward.

CURRENT EVENTS

THE NEW LABOR PARTY

A new political party held its first convention in Chicago last month. The National Labor party is under the leadership of John Fitzpatrick, who engineered the steel strike. It is believed that the first business of the Labor party will be "to try to wreck the American Federation of Labor." The Federation was not represented at the convention, nor were the Socialists or the Non-Partisan League. According to the New York Tribune, "not one of the one hundred and twenty-four international unions in the United States was represented by delegates although sixteen have headquarters in Chicago." Some of the planks in the party platform call for the "abolition of the United States; election of Federal judges by popular vote for four year terms; eight hour working day and forty-four hour working week as the maximum; nationalization of all unused land; immediate release of all political and industrial prisoners; nationalization of all public utilities; condemnation of universal military training, and conscription and condemnation of the Peace Treaty, and Covenant of Nations as at present drafted." Radical as some of these principles are, the delegates voted down resolutions for a Soviet government in the United States.

In giving reasons for the formation of this new party, the "New Majority"—official organ of the party says, "The workers are through with the old parties—labor has leapt to the fray for political war with crooks who rule this country." However, the New York Tribune declares the party is a long way from the White House. It is generally considered that this political party "will have a corrective influence on the present political situation."

THE TREATY IN EFFECT

The Versailles Treaty went into effect Saturday, January 10, 1920. The nations participating in the ceremony are France, Great Britain, Italy, Japan, Belgium, Bolivia, Brazil, Guatemala, Peru, Poland, Siam, Czechoslovakia, Uruguay, and Germany. It is not known whether the United States, which has not ratified the treaty, will be admitted to the ceremony of the signature of the protocol. Diplomatic relations between France and Germany were resumed January 11, 1920.

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THE DEMOCRATIC CONVENTION

The Democratic National Convention will meet in San Francisco June 28, 1920 to name their party ticket. At present there are three aspirants for the presidency, Attorney-General Palmer, Former Speaker Champ Clark, and Herbert Hoover. The selection of San Francisco as the seat of the democratic gathering "gives is a Californian, and well known in the West and Middle West."

THE NATION-WIDE CAMPAIGN

"The Federal drive against radicals gained rather than lost force in New York, this past week." Armed with warrants, the officials have arrested hundreds and taken them to Ellis Island to await hearings and deportation. On January 1, in Chicago, raids were made in which over two-hundred "industrial workers of the world, communists and other radicals" were arrested. Congress has been asked by the Labor Department to appropriate \$1,150,000 "to be used in the enforcement of laws against radicals and for their deportation" which indicates that the government is determined to root out radicalism from the country.

SORT OF A THOUGHT

Remember Tuesday night? It was that soft grey one; when the lights were smothered and blotted with mist and we could only think of the glow. The trees were lacquered; they dripped crystals that left silver threads which seemed to chase one another in endless circles. Did you, too, notice it?

It was a fascinating night! I found myself on the hockey field, the highest point of our cultivated campus. There, at the western end, were the goal posts, sharply outlined against the gold radiance of a Norwich-road light and somehow this idea grew; that there was a picture of the intangible something we all seem to be wanting, something beyond the tangible goal, a something resembling light in its fascinations, its warmth, and its comfort.

THE SPIRIT OF AMERICANISM

(Continued from Page 1, col. 4)

something more than an exact copy of the preceding one. The possibility of change, indeed, is involved in the belief in fundamental qualities of humanity incorporated in the word "liberty."

Liberty means for one thing, the duty of every person to think for himself and to pass on to others those ideas which he has formulated. The correlate to this is, of course, free speech;—and this is not a privilege, but a common right of every man to express his opinions and to interpret

facts as he sees them. Free speech is a tool whereby we can remold the spirit of existing institutions in the light of new needs, and of new discoveries. It is the means of accomplishing changes in laws and in statutes which paralyze progress and tend to place checks upon social growth. These hindrances are as ill-fitting and uncomfortable upon everdeveloping humanity as the out-grown knickers of the ten-year old would be upon the adult man.

Again, patriotism was the watchword of the American Revolution. And the patriotism of those times implies, not a stolid reliance upon traditions, but an absolute loyalty to the growing vision of the better world society.

Thus we see what Americanism was, what our forefathers proved it to be. And what does it mean today? A lazy acquiescence to the suppression of speech and of thought? Or a loyalty to institutions merely because they happen to be here? No person—no one of those older and saner Americans who claim distinction as sons and daughters of the American Revolution should disgrace his or her ancestral line by denying the rights of free speech and of a free press, or by saying that nothing should now be done to meet the demands and to remedy the ailments of growing humanity. In the world today peaceful progress is sought. But peaceful progress can be attained only through free thought, through free speech, and through universal education.

How, then, should the daughters (Continued on Page 4, col. 2)

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**THE SPIRIT OF
AMERICANISM**

(Continued from Page 3, col. 4)

of the American Revolution feel in the face of the present suppression of free speech? In a November issue of a local paper an account was given of a woman who apparently was not allowed to make a speech merely because the title contained in it the name of Eugene Debs. Eugene Debs himself is in prison. And what does it all mean? Why is it necessary for the government to suppress speech? The very people who clamor most loudly for suppression of speech are the same ones who claim that these speeches display only ignorance. Is it possible that these suppressed speeches contain truths which will find somewhere a false note in existing institutions? Do they contain justified criticisms or does the government think its people are woefully unable to judge for themselves? Is there a fear that American people are unable to distinguish the propaganda of the 'Reds' from simple facts that is, to separate the truth from the falsehood in the things which are said or are forced to remain unsaid? In either case, something should be done. If our society has not a rock-bottom foundation of truth, then, indeed, are the conditions deplorable. But if the government has grounds for a belief in the ignorance of the American people, then its wisest action would be to educate them so that they might be able to think and to judge for themselves. Why might it not be good to establish, and to make available to all, schools in which people might develop reason and insight into such affairs as concern humanity? Deportation is assuredly a poor alternative for education. It implies what someone has called the philosophy of throwing our dead cat into a neighbor's back yard. But, whatever the reason for sup-

pression, the psychology of such action is obviously at fault. By suppressing the speeches of people curiosity is aroused and a wide-spread ing undercurrent of opinion is bound to result which will do more ultimate harm to all concerned than if people were allowed to shout from the rooftops whatever they thought and pleased. Too much pent-up energy cannot help but find an outlet in undesirable channels and will result in pathological social conditions. A truly intelligent person knows that the way to silence the voices of dissent is not to make dummies of the people, any more than the effective treatment of Bolshevism lies in the non-catholic, anti-social method of killing off human beings wholesale in one collective group. So great a movement of dissatisfaction in a nation is a real criticism of the social situation. The causes should be sought out, investigated, and removed.

Would our ancestors not have sought out the causes and attempted to remedy them? As daughters of the American Revolution, what will you do?

D. M. M. '20

CALENDAR

Wednesday, January 14:

French Club Meeting, 5 p. m.
Literary Club Meeting, 5 p. m.
History Club Meeting, 5 p. m.
Spanish Club Meeting, 7.30 p. m.

Thursday, January 15:

A. A. Meeting, 5 p. m.
Community Sing, 6.45 p. m.
Cheer Leaders' Meeting, 8 p. m.

Sunday, January 17:

Current Events Round Table, 6.45 p. m.

Monday, January 18:

Uke Club, 7 p. m.

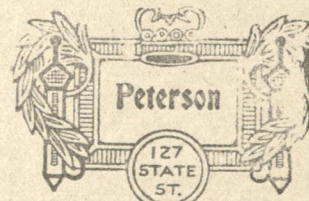
Tuesday, January 19:

Mandolin Club, 7 p. m.

**CHILDREN'S MOVIES
SNOW WHITE**

Saturday, January 17,
2.30 p. m.

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