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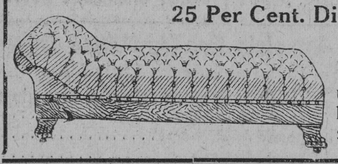

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NOTES OF THE SUFFRAGETTES

IOWA suffragists report that indications point to the approval by the coming legislature of the submission of a woman suffrage amendment to the voters of the state at the next election.

"Votes for Nebraska women in 1914," is the prediction contained in recent dispatches from that state. A vigorous campaign is in process of organization and will be instituted within the next few weeks.

Beginning January 12 a 10-week campaign in 10 cities of Connecticut will be begun by workers for woman suffrage, lasting a week in each city and ending with a mass-meeting in the largest auditorium in the place.

William Sulzer, governor-elect of New York, in a recent letter to the Men's League for Woman Suffrage, said: "There is no man in the country more in favor of woman suffrage than I am, and I will do all I can for it."

St. Stephen's Protestant Episcopal Church of Jersey City, N. J., has put itself on record as favoring woman suffrage in parish meetings.

At Fall River, Mass., December 3, 10,000 women cast their ballots for members of the school committee. It is reported that the school contest and the activity of the women overshadowed all other features of the election.

As a result of the adoption of the equal suffrage amendment in the State of Kansas, women jurors were drawn in the district court for the January term. Women have served on juries in Wyoming since 1869 and according to court records they "contributed to the speedy release of the territory from the regime of the pistol and the bowie knife."

The question of woman suffrage is shortly to come before the new Provincial Parliament of British Columbia, and it is said public opinion has undergone such a radical change on the subject that suffragists are practically assured of securing parliamentary enfranchisement within the next 15 months.

Cables report that numbers of harem women of rich Constantinople Turks have broken the bonds of their enforced seclusion in a desire to emancipate themselves. Many have fled to Switzerland, and this raises an interesteing question of international law as to whether their return can be demanded by the Turkish government. The feminist movement in Turkey has offered surprising developments in the past two years.

* * *

In Brussels, under the patronage of the Belgian government, an international conference for the repression of the white slave traffic was held during the last week of October. Suffragists all over the world have taken up the subject in the hope that stringent laws may be secured in every country for the extermination of this ever-increasing evil.

* * *

A new woman suffrage paper just launched in Switzerland is published in the French language and is called Le Mouvement Feministe. The German-Swiss cantons have excellent women's papers, but this new organ is to supply the needs of the French-speaking population. The cause of woman suffrage gains ground rapidly in Switzerland.

* * *

Never before in England have there been so many women candidates for town and metropolitan borough councils. Among the twenty-five women announced are Mrs. Cobden Sanderson, daughter of the late Richard Cobden, five women physicians and three women lawyers.

* * *

Among the resolutions adopted by the recent national suffrage convention were the following: "We deeply deplore the exploiting of the children of this country in our labor market; we commend the creation of a national children's bureau and President Taft's appointment of a woman as head of the department; we commend the efforts of our national government to end the traffic in women; we urge the passage in our states of more stringent laws for the protection of women; we demand the same standard of morals for men and women and the same penalties for transgression regardless of sex; that we call on women everywhere to awake to the danger of the social evil, and to hasten that day when women shall vote and commercialized vice shall be exterminated."

THE CURSE OF AMBITION

SUCCESS can come to no man without ambition. Yet ambition unbridled, unleashed, uncontrolled, is generally a dangerous thing, and often fatal. From the very beginnings of literature to the present day this fact has been cogently recognized. For instance, the play of Julius Caesar is really a drama concerning the tragedy of an ambition that overstepped itself. The necessity that ambition should always be confined to its true and proper limits seems to have been almost an axiom with Shakespeare. Again and again in the works of the master dramatist do we find him sounding the note of warning. Perhaps in Julius Caesar it is most pronounced of all. In act 3, scene 2, we read:

> The noble Brutus
> Hath told you Caesar was ambitious:
> If it were so, it was grievous fault;
> And grievously hath Caesar answered it.

The plays of Shakespeare contain passage after passage bearing the same import. "Virtue is chok'd with foul ambition" is a reference in the second part of Henry VI., while in the second act of Hamlet one reads that "The very substance of the ambitious is merely the shadow of a dream." The chronicle plays are replete with such references. In the first part of Henry IV. is the phrase, "ill-weav'd ambition," while in the first act of Macbeth we learn of "vaulting ambition, which o'erleaps itself."

By no means was Shakespeare the first writer thus to pierce the inner recesses of ambition. Among the Latins, Horace wrote, "Sublimi feriam sidera vertice," which may be translated, "My exalted head shall strike the stars," while Seneca in the following expression, "Necesse in immensumexeat cupiditas quae naturalem modum transilit," recognized that "when once ambition has passed its natural limit, its progress is boundless."

It is a far-cry in centuries at any rate to the name of William Winter, from whose fluent pen we have the observation (The Queen's Domain) that

> Ambition has but one reward for all;
> A little power, a little transient fame,
> A grave to rest in, and a fading name,
> "The Queen's Domain."

In Willis the early nineteenth century had a poet who was prone to point out the tendencies of over-great ambition. In Parrhasius he wrote:

> How like a mounting devil in the heart
> Rules the unreined ambition.

Again in a poem delivered at Yale College in 1827, Willis said that "mad ambition trumpeteth to all."

Milton perceived the grave dangers to which ambition leads, but oftentimes he gives the impression that perhaps after all the hardships attendant upon ambition find their recompense. In line 92, book XVII, of Paradise Lost, he mentions "such joy ambition finds." In the same poem, in line 263, book I, Milton wrote that it was "better to reign in hell than serve in heaven." Perhaps his creed in regard to the matter is best expressed in book IX of Paradise Lost, where he wrote:

> But what will not ambition and revenge descend to?
> Who aspires must down as low as high he soar'd,
> Obnoxious first or last to basest things.

Returning to more modern days, Longfellow says in Driftwood that "most people would succeed in small things if they were not troubled with great ambitions.55 Owen Meredith, in Lucile, part 1, canto II, stanza 10, dilates upon the wreckage that accrues from misdirected ambition, thus:

> The man who seeks but one thing in life, and but one,
> May hope to achieve it before life be done;
> But he who seeks all things, wherever he goes,
> Only reaps from the hopes which around he sows
> A harvest of barren regrets.

Every man must have his quota of ambition, and high ambition it should be too. Only he should take care to have it a worthy, a laudable aspiration. Sometimes ambition takes a humble form, and then the picture is generally pleasing, if not inspiring. In John Home's Douglas, act 2, scene 1, is the following passage:

> My name is Norval; on the Grampian Hills
> My father feeds his flocks; a frugal swain,
> Whose constant cares were to increase his store,
> And keep his only son, myself, at home.

What a leap it is from such a simple, homely ambition as the foregoing to the sort of which Shakespeare tells in the second act of Julius Caesar:

> 'Tis a common proof,
> That lowliness is young ambition's ladder,
> Whereto the climber upward turns his face;
> But when he once attains the upmost round
> He then unto the ladder turns his back,
> Looks in the clouds, scorning the base degrees
> By which he did ascend.

How human! Yet does such ambition always make for happiness?

Patron Saint for Stenographers.

[From America.]

Eleven hundred Catholic stenographers of various nationalities have presented to the Holy Father a signed petition asking that St. Genesius of Arles be nominated as the patron of their profession. St. Genesius was a notary or chancellor of the city of Arles, who refusing to transcribe an edict of the Emperor Maximianus Hercules against the Christians was decapitated by order of the persecutor. This happened about the beginning of the fourth century.

SOME STORIES OF MONEY

IN THE office of a well-known dressmaker there is a framed dollar bill on one of the walls.

A close inspection reveals some indelible penciling on the margin, which is finally made out to be the name and address of the costumer, says the Chicago Daily News. An unusual story is connected with the acquisition of the bill and the woman's reason for retaining it.

An acquaintance of hers, a bank-teller, was counting over a package of 100 one-hundred-dollar bills, and in the middle of the package he found a one-dollar bill. Thinking it had been substituted for one of the bills of larger denomination, he counted through again, but there were 100, and the one-dollar bill was an odd one. The teller inspected it rather closely, and was amazed to find the name and business address of the dressmaker scrawled upon it. To make the coincidence even more unusual he had an appointment that same evening to meet the woman and her husband at one of the summer amusement parks. Keeping his appointment, he displayed the bill and told its story. The dressmaker showed so much interest that he offered her the bill for a keepsake.

The only possible explanation of the mystery was that someone having the dressmaker recommended and not having any other stationery to make a note on had made use of Uncle Sam's currency. The bill has been in the establishment for several years, and the mystery which surrounds it has been sufficient to keep off the sticky fingers of kleptomaniacs or mischevious assistants.

This incident recalls the experience of two young men with the severed bit of a five-dollar bill. One of them had received it from a friend as a joke in payment of a small debt. Instead of giving him a 25-cent piece he had torn a scrap off the bill and given him that.

The two were standing on a busy corner in the downtown district and they decided to try the experiment of seeing what would happen if the torn bill were deposited on the pavement. Rolling the fragment up tightly so that it looked like a whole bill, one of them threw it down and they watched for developments. For 15 minutes the crowd swept over the spot where the bill lay and it was unnoticed. Eyes seemed to be turned in any direction but that of the pavement.

Then along came a man bent with age and head hanging. The moment his eyes lighted on the bill he looked about with a peculiar ducking movement of the shoulders and neck. The coast was clear. Stooping swiftly, he seized the bill and broke into the fastest scamper of which he was capable. When the experimenters raised the hue and cry he did not stop. He even increased his pace and dodged around the corner out of sight. That was the last that was seen of him or the worthless bill, but his disgust on unfolding it can well be imagined.

Indifference of the throng to opportunities was well illustrated several years ago at the time of the annual initiation of a college society. Each initiate was instructed to obtain $10 worth of new quarters from a bank. It was not stipulated as to the source of the original ten, but it was taken for granted that they themselves were obliged to "dig up." The next instruction was to purchase a large tray, load it with the bright, new quarters and sally forth into the streets like Stevenson's "Young man of the Cream Tarts" and try to sell them at 10 cents each.

With much trepidation the initiates went forth, imagining that they were making unholy sacrifice of much-needed money. They received a surprise, however, when they found that there were no purchasers in the market. Passersby smiled good naturedly and went on their way. Pay 10 cents for a new quarter, indeed! They were not to be taken in so easily!

All morning and all afternoon the salesmen worked earnestly at their novel trade and not a quarter was purchased. At first they were shy and retiring and dodged rather than lured the prospective customer. From that attitude they swung around to the positively belligerent and actually endeavored to force their wares on passersby. But it was all to no effect. City man and rustic were fooled alike. The former had been brought up under the belief that something can never be obtained for nothing, while the latter had the gold brick delusion ever before his eyes.

NAZIMOVA'S NEW PLAY

MADAME Nazimova, who comes to Baltimore shortly in her New York success, Bella Donna, has found in the Hichens' heroine a type which enables her to exploit to the fullest extent that serpentine charm which is pre-eminently her own.

As Bella Donna unfolds itself into a play it naturally emphasizes character first, incident second and environment third. It is a straightaway poison drama—simply the story of a woman who attempts to poison her husband and all but succeeds when a doctor, a lifelong friend of the husband, comes to the rescue. But if drama is the revelation of character through conflict with incident and environment, Bella Donna is a perfectly honest drama. Robert Hichens carefully makes the point that he does not pretend to set off the entire career of Bella Donna. His play has only to do with a certain phase of a certain woman's life. No actual woman could possibly behave all her life through as Bella Donna does. The narrative told of her begins when she is fairly well along in life, she has had an eventful career and decides to settle down and marry a man who, although hopelessly good, will restore her to respectability. Soon Bella Donna's new husband develops into a first-class bore. Forever idealizing her, attributing to her virtues that she does not possess, he finally drives her in desperation into the arms of Baroudi, a high-caste Egyptian, as hopelessly bad as her husband is hopelessly good. Then begins the vigorous duel between a miserable woman who wishes to rid herself of a bore and a quiet, resolute physician who determines to save the life of a friend. In fact, the process of the play and of the book is a series of duels—first between Bella Donna and Dr. Isaacson; then between Bella Donna and Baroudi; again between Dr. Isaacson and Dr. Hartley, ending with the final duel between Bella Donna and Dr. Isaacson. Thus the play has for its foreground the most telling, intense episodes of the book; and for its background the author has handled with almost photographic fidelity the strange beauty, the oriental mystery and magnificence, the decadence, wisdom, charm and horror of Egypt. Even those only slightly informed about modern novelists associate Robert Hichens inseparably with Egypt. The Garden of Allah first thus classified Mr. Hichens, and then came Bella Donna to permanently orientalize him in the thoughts of people who read current fiction.

There is an inside story to Bella Donna which has not been told before. It was first given in London at the St. James' Theater, where it was rushed on last season as a stop-gap, merely as an expedient to take the place of a play that had not succeeded, and only intended to be continued until something better could be made ready. But as sometimes happens with plays intended only as temporary expedients, Bella Donna ran for nearly a year in London, where the chief parts were originally taken by George Alexander and Mrs. Patrick Campbell.

New Year in Far Japan

FAR away in flowery Japan the little sisters, Taka and Matsu, and their small brother, Suzuki Tetsutaro, begin the new year with mirth and frolic, wearing new clothes, eating from new dishes, sitting on fresh, new matting and playing with bright, new toys. Throughout the empire everything is new so far as possible. And after the family prayer to the spirits of departed ancestors, which begins the season, gayety rules light-heartedly.

For seven days the children will be free to play, for until the eighth day they will have no school. Little brother may fly his kites of various designs and sizes which float from all the rooftops of the city. The little girls will play gracefully their favorite holiday game of shuttlecock and battledore, using battledores that are both beautiful and costly, decorated with mythological and historical characters.

On the night of January 2 everyone will go to sleep at night with a picture of a treasure ship under the pillow to bring good dreams. The symbol of this "first dream," as the custom is called, is a pictured boat which has on it figures that represent health and happiness and long life, and is sold by vendors on the street who call out lustily: "Okatara! Okatara! Buy our treasure boats."

Japanese children have special food to eat during the New Year holidays. On the morning of the seventh day, for instance, it is the custom to eat boiled rice that has been cooked with seven vegetables. On the fifteenth day rice boiled with small beans is eaten. Rice dumplings ornamented with pictures of lobsters are a favorite delicacy; also dried chestnuts, which meant victory. All these customs mean in some way health, long life and happiness.

In olden times the manner of calculating ages in Japan was different from that of Western lands. In Japan a person became one year old with the advent of the new year, and a child was then two years of age whether he was born early or late in the preceding year. The fact that he gained a year to his age in this way was considered a matter of congratulation. Today our Western method of counting years and months is generally followed.

There are decorations all about which please the children's eyes and fancy. On either side of the house porch branches of pine stand undisturbed for seven days, and from them hang straw cables and pieces of bamboo. The walls are appropriately ornamented, the mirror dumplings, so called because they are thought to resemble a mirror, are piled upon pine leaves and sea weed. Flowers are arranged in a special way, all selected to signify long life and happiness. Many important ceremonies follow one another until the twentieth day is reached, when the holidays come to a regretted end.—Woman's World for January.

T. R. Knows Better.

If there is any man better fitted for the governorship of the Canal Zone than Colonel Goethals, he certainly has not made his appearance. — Philadelphia Inquirer.

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