

# NEWS AND VIEWS OF WOMEN

## 30,000 "Midnettes."

"Midnettes" is the pretty name which the French have given to the little work girls from the dressmaking establishments who at midday (mid) invade the public gardens to eat their lunches. There are three hundred thousand midnettes in France, and they constitute a pathetic little army, toiling, as they do, early and late on the beautiful gowns for which their country is famous. There are only fifteen women inspectors to look after them, and so they are left to a great extent to the tender mercies of their employers.—New York Tribune.

## The London Type of "Climber."

"Looming Hostess" is a phrase coined in London to describe a certain social type there. The "looming hostess" is the climber whose star is rising slowly on the social horizon. It is declared that there are more such aspirants for the coming season than ever before. The daughters of certain of these have been launched with all the glamour of costly entertainments and have been pronounced social successes. It is in them their mothers are placing trust that ladders on which they have climbed so toilsomely shall be clinched to the social wall.—New York World.

## Woman Builds Railroad.

Miss Stella Blake is the Alton, Ill., young lady who is directing railroad construction work at Appalachia, Va. She is a sister-in-law of A. J. Gremmet, who has returned to his home in Alton, leaving Miss Blake in charge.

Miss Blake has the entire to the innermost social circles of Alton, as well as Appalachia. She is witty, bright, attractive, and wins favor by her piquant epigrams and her quick repartee. She is a beautiful young lady, whom one would expect to find in the ball room rather than on a railroad "bossing" a gang of men. In fact she is frequently at dances.

Miss Blake is an executive, knows just what she wants, and the men say she is not a hard "boss."

## Study of the Painters.

Parisian women are studying Greuze. That painter had a way with hair ribbons which had an effect of most delightful carelessness, though really it was not careless at all. The women of Paris are imitating his headresses with such success that it is not at all uncommon to see at the opera a head which brings to mind the work of the eighteenth century painter of picturesque portraiture.

One favorite headress for young girls is composed of silver tulle, which is twisted in and out among the curls at the top of the head, with a few blush roses fastened behind the left ear. Twists of black velvet ribbons are used a great deal, especially by fair haired women. Coquettish little wreaths of roses or violets are much affected. These are worn perched on the side of the head. In fact, it is the day of the picture coiffure, and it is to be seen in infinite variations.—Tribune.

## Fatal Mistakes of Workers.

There are girls and women who are struggling with all their might to succeed, and yet who are doing things and saying things which drive the very success they are striving for from them.

They say insincere things which prejudice people against them, they do things that destroy confidence.

They are trying apparently to build a foundation, yet they are constantly working to undermine that foundation.

They will not control a hot temper, they will not learn to say and do the helpful kindly thing, they insist on having their own way.

They have not learned to take an inventory of themselves and to strengthen the weak points in their makeup.

It is these little unfortunate weaknesses that doom thousands of workers to ordinary, grinding positions—these little peculiarities that might easily be conquered with determination and perseverance.—Indianapolis News.

## A School of Dress.

One of society's cleverest young married women announced not long ago that she was seriously thinking of starting a school—"My object," she said, "would be the disinterested service of mankind, or, more specifically, of womankind. There should be only one subject taught in my school, and that the art of dressing. I would see that the teaching was of such a high order that even those who had the least natural talent for this fine art should be made perfect in it before leaving. Consider that in these days for a woman to be dowdy means her annihilation and you will admit that my mission is a lofty one.

"I am already gathering up all sorts of profound opinions on my specialty. One individual says, 'Dowdiness is a deadly disease. It has its chief seat in the head, outside and inside, and in the neck. To escape it one must avoid the Scylla of a badly arranged neck and the Charybdis of an untidy coiffured head. Dowdies are born, not made; an undue humility has much to answer for, as the typical woman of no importance soon goes to pieces on the rock of dowdiness.' There seems to be some truth in this, and a well dressed woman I know confirmed it in part when she said, 'By their heads ye

shall know them.' But, of course, to have the hair and neckwear well arranged isn't quite all that makes up modishness."—New York Tribune.

## Mrs. Longworth in Jap Art.

One of the most widely circulated of all the myriad cheap prints with which the Land of the Rising Sun is deluged in the present riotous outburst of native lithography in that realm shows Princess Iwakura receiving President Roosevelt's elder daughter in Tokio. Mrs. Longworth still was Alice Roosevelt then, the picture being made when she was touring the world with the Taft party. She is shown in a white frock, with a straw sailor hat surmounted by a chiffon veil. The artist depicts her with tuff-colored hair and eyes of almost the same shade. In her hand she carries a bridal bouquet, with red, white and blue streamers. Beside her, in evening dress, stands Representative Longworth. On his left is Secretary Taft, stout and smiling, in a gray suit, with a 'straw hat. Princess Iwakura, as president of the Ladies' Patriotic Association of Japan, does the honors in a snowy gown emphasizing her embonpoint. She is shown with a straw hat of a type that once might have been fashionable in Hoho kus. It was a white wreath, with a flaming poppy at the back. The Princess is not entrancingly lovely. In fact, her face indicates she nurtures a grievance against the world. The absurdity of her European garments is heightened by the attractiveness of a Jap belle, in native costume, who stands at ease beside her. On the whole, the picture is reasonably creditable to a nation that only a few years ago held as its highest ideal the unspeakable atrocities that for generations made hideous travesties.—New York Press.

## Pretty Girl in Business.

"Every now and then," said a New York business woman of many years' experience, "one hears tales of the trials and tribulations which beset the pretty girl in business, especially in large cities like New York. One hears of her fruitless efforts to obtain desirable employment, or at least to keep a place for any length of time, because of the jealousies of other women, and one hears constantly of the offensive manner of employers toward an extremely attractive employee.

"This state of things seemed to me so lamentable, if true, that I recently devoted an afternoon to making a tour of the different establishments in New York making business of securing employment for women. The result was that I could find no one who considered beauty in any other light than a valuable asset to the self-supporting woman, provided it was accompanied by proper self-respect and common sense.

"How do I propose to solve the problem of the pretty girl business?" repeated the manager of one establishment, as he looked up at me in surprise. "Why, I don't see that there's any such problem, at least not any more in the business world than in society.

"The pretty girl in either case must make her own decision as to whether her beauty shall be a curse or a blessing. Of course, I admit that a pretty girl is more apt to be the target for women's jealousy and men's attentions than a plain-looking girl, but I'm not prepared to admit that a pretty girl is any more exposed to temptation in a reputable business house than she would be in society.

"It's all nonsense to say that a pretty girl labors under disadvantages in trying to secure employment in New York."—Pittsburg Press.

## Fashion Notes.

Tan shoes are the rage this season in footwear.

After all, isn't it fit and finish that make a blouse distinctive rather than a lead of trimming?

Dotted shoes do not seem to have taken a very strong hold but they are considered quite smart.

Some of the dressy Eltons have pep-lums, but you will notice that most of them are short and are not belted.

Parasols are decorated with platings, ruffles, tucks, shirtings, plain bands of color, and embroideries and lace.

There will be lots of bright colored suits worn this season even though the color is for the gray and tan principally.

Ponjee makes delightful walking suits made with plaited skirts and short little coats, and when cut just to reach the ankle.

If you know how, it is possible to make a really beautiful silk blouse without any trimming whatever other than French knots.

Flowers exquisitely embroidered in natural colors on lace add beauty to beauty in the trimming applied on an elegant net dinner gown.

Frilly, fluffy ruffles with tucks, platings and shirtings, all three upon a single flounce, make a petticoat beautifully Loufant about the feet.

More than one woman has laid away an earring-and-breastpin set which is too old-fashioned to wear in its present form but which would make an elegant necklace if mounted on a chain after the manner of necklaces nowadays.

# THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. F. BOYD EDWARDS.

## Subject: Personality.

Williamstown, Mass.—The Rev. F. Boyd Edwards, assistant pastor of the South Congregational Church, Brooklyn, who graduated from the college here seven years ago, was the college preacher Sunday. His subject was: "Personality—Its Influence and Secret." The text was from I Thessalonians, 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Mr. Edwards said:

Huxley declared that if some great power would guarantee to enable him always to speak what is true and do what is right, on condition of his being turned into a sort of clock and wound up every morning, he would instantly close with the offer. Would you? I think not one man in a hundred would. Why not? Because we have instinctive aversion to doing violence to the greatest thing in the world. And what is that? Drummond said "Love." Let us look at it a little.

Consider Helen Keller, born to imprisonment in the dungeon of her own mere selfhood—deaf, blind, mute. Miss Sullivan, by patient and inspired service, released her from that imprisonment, led her slowly out into the light and glory of life. The something which made Miss Sullivan eager and able to render this point of greatness even that high and beneficent quality is absolutely incomparable with Helen Keller herself. The greatest thing in the world is personality. Love is but a part of it, supplementing and crowning its other parts, all beauty and majesty of physique, all vigor and grit and courage, all mental keenness, reach, grasp and decision, all the subtle graces of mind and heart, high spiritual vision and deep insight, all purity, dignity and serene poise of spirit. These combine to make what we name personality.

Look about you in a railway carriage, a hotel lobby, a great college grandstand. Your eye passes lightly over 100 men. The one hundred and first holds it. You may not know who he is, nor be put off his seat, so no more, but straightway you say to yourself, he is somebody. Something about him distinguishes him, gives him a manifest significance, like the evident value of a gold coin. That something is personality and it is self-revealing. Take Webster, for instance. They said when he walked in Beacon street the houses looked smaller. Sidney Smith called him the greatest living lie, because nobody could possibly be so great as he looked. Edward Everett declared that when he was earnestly speaking sparks of fire leaped in his eyes. A bust of him, exhibited by a European sculptor, was mistaken for a head of Jove. Or note how Emerson says that "William of Orange won a subject away from the King of France who he is not put off his seat," so noble was his bearing. A Boston newspaper reported that on a certain day Washington street was dark and gloomy, until Phillips Brooks passed, whereupon the brightness returned. One might have profited almost as much by a look into Emerson's face as by reading his books. Just a glimpse, Napoleon at the hour of battle doubled the fighting force of those who saw him. Often one can tell by the author's likeness in the frontispiece of a book whether it's worth while to go any further. The halo in art is far more than a mechanical contrivance to denote sainthood. It witnesses to the fact that true men carry an atmosphere; they are fairly luminous. The captain of an athletic team, if he is good, is a tank not by virtue of superior playing or technical knowledge of the game, but because there is about him a quality which makes his vim and spirit contagious.

Church committees looking for a new minister pass by a score of possible eligibles and choose the twenty-first. The others were as good preachers, as thorough scholars, as faithful pastors, but the elect one possesses this rare and compelling something we call magnetism, which is but a vague term indicating personality. The speaker who possesses it often influences his audience almost as much, while he stands silent before them for a moment, as during the hour of his speaking. This is the quality which accounts for the saying: "You have to like Mr. Roosevelt after you have met him." Personality—no other creation equals or approaches it. Indeed, when Jehovah accredited Moses as His ambassador to the court of Pharaoh, He commanded as the chief authority: "Tell him I Am sent you."

Now, then, since personality is the greatest thing in the world, what is the chief duty of man? I answer, deliberately: To honor, develop, express and invest that personality. This is not egotistic and selfish. God gave man this personality as his tool, the finest, noblest, chief implement with which to make his mark on the world, serve his kind and honor his Maker. When the old bishop of the Methodist Church was examining a group of candidates for the ministry, he asked them: "Are you willing to be a nobody in Christ's service?" And every last one of them piously (as he thought) answered yes. "Then you're a poor lot!" exclaimed the bishop. And so they were. That is a kind of humility which is not Christian, because it is not unproductive, but contentible. Christ's man should be willing to take any humble station, but wherever he may be, always determined by God's grace to live, to labor, to fight, and to pray that as the servant of the Most High he shall weigh every ounce he can, strike blows that hit hard, and mean to his time all that he can possibly signify.

Being a Christian man is being all a man can be. Holiness is near kin to haleness, which means health, and haleness close kin to wholeness, which means integrity, soundness, completeness. Christian life is not

giving up, but growing up; not lopping off, but looming up. Its true note is not ascetic, but athletic, and when Christ announced that He came that men might have life more abundantly, He did not mean longer life, but life overflowing, rich in content and extent, with far horizons and wide outlook. Just this Browning emphasizes when he says:

God gives each man one life, like a lamp; Then gives that lamp the measure of oil; Lamp lighted, hold high, wave wide.

All very fine, you say, for the man who happens to have been endowed with personality! But how about the hundred men who do not strike an observer as being somebody, who haven't the gift of personal magnetism? Well, my answer is that personality is not all endowed; it may be acquired, or more accurately yet, developed. When the spring comes and the sun's rays fall more warmly, the grass and leaves begin to grow. There are seeds in the ground and life-dormant and waiting to be stirred. The sun might shine a million years, hot as midsummer, and without those seeds lying there waiting, no fair garment of verdure would ever clothe the bare, brown body of earth. And vice versa. Just so, we notice now and again a former stenographer and private secretary to presidents becomes a Cabinet officer. Partly it is from native endowment, and partly from the wakening influence of association with great men. Character is not taught, but caught; not fully inborn, nor springing, full armed, like Minerva from Jove's head, but wakened, roused, kindled by the contagious touch of another of a little longer development, and maybe, of larger growth.

Yet after all, this is the fine fundamental truth of life. Every man is of unique value, has a rare gleam of virtue for his own, his point of view, his individual work and message, which no other man can have had. His business in life is to live that out, build it up, utter it, make it effective.

How shall he do it? By getting out where the sun can strike down to those seeds that are waiting in him; that means: make helpful friends, and wise teachers, keep high company with men who have deeps and heights about them. Read Paul's prayer written to the men in Thessalonica: "The very God of peace sanctify you wholly (set you apart, distinguish you in every great way), and I pray God your whole body, soul and spirit be kept without blemish even in the presence of Christ. Faithful is he who hath promised, who also will do it." Just to this point was Emerson speaking when he said: "Follow God, and where you go men shall think they walk in hallowed cathedrals." Phillips Brooks puts it: "The influence of a man whose heart God hath touched is like a breeze of fresh air let into a heated and stifling room." You are a lamp of three wicks—body, soul (mind) and spirit. Let God light them (most likely He has already); now you turn them up; keep them trimmed, let them blaze wherever you are, throwing out your cheer, your light, your beacon message in your time. Then, "as one flame kindleth another nor growth less thereby," so shall your life kindle, waken, rouse others.

In every-day terms, what does it mean? My body, honor it, but don't keep it in dishonor. By noble uses, make it to become a sanctuary. Build the more stately mansions, oh my

While the swift seasons roll, Leave thy low-vaunted past, Let each new temple nobler than the last, Shut thee from heaven by a dome more vast.

Till thou at length art free, Leaving thine outgrown shell By life's unresting sea.

My mind; meditate, store it with true thoughts, pure thoughts, thoughts fit to treasure up; let it keep company with the noblest men of the ages, whose wisdom, vision and profitable experience may be made my own by an hour's reading every day; let me prepare myself to recognize, appreciate, respond to and succeed the truest, most devoted and helpful spirits of all the days past and present, and finally keep my eyes on the stainless peaks where Christ sits.

My spirit; how great a word it is! All generous impulses, all chivalrous motives, all noble aspirations, all love of beauty and truth and goodness; every hatred of weakness and wrong, every fine portrait of memory and ideal! Oh, match this spirit with all the best about you; open it to Him who knows what is in man, and who alone has grace to bestow and loving power of mastery to develop your unawakened best. And always remember how He reckons in the yearnings, the unuttered and unutterable aspirations there!

All instincts immature, all purposes unsure, That weighed not as his work, yet swelled the man's amount, Thoughts hardly to be packed into a single act.

Fancies that broke through language and escaped, All I could never be, all men ignored in me, This was worth to him, Whose wheel the pitcher shaped.

## Special Anointings.

If Jesus was anointed to preach the gospel, how much more do we in these modern times need a special touch of the Spirit of God for this work! I believe one ought not to teach a Sunday-school lesson, or sing a song, much less preach a sermon, without waiting for a special anointing of the Holy Spirit of God. It is this experience which has made men and women great in the past. It was the secret of Pinney's power, and it will be the secret of the power of anyone who lives to-day. Each day's needs, writes J. Wilbur Chapman, require the daily infilling which the quiet hour supplies.

## When Every Man Must Stand Alone.

Whosoever will go to heaven must have faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valor every one wore his own sword; and these were they that got the victories. The five wise virgins had every one oil in her lamp; and only these went in with the bridegroom. Another's eating of dainty meat makes thee none the fatter.—T. Adams.

# SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR AUG. 11 BY THE REV. I. W. HENDERSON.

Subject: The Sin of Nadab and Abihu, Lev. 10:1-11 — Golden Text, Prov. 20:1 — Memory Verse, 8.

Nadab and Abihu furnish the groundwork for the temperance lesson of the day. Evidently they were drunk when they went to perform their usual duties before the altar. At least it would so appear since immediately following the recital of their foolish actions and grievous disobedience to the commands of God we have the record that the Lord specifically commanded Aaron and his other sons that they should refrain from following after strong drink.

What God expected of Aaron as a priest He expects of every one of us as His children, especially of those of us who are sealed to Him in the sacrifice of Jesus Christ. For, as the Proverb says, "wine is a mocker." It is a sign not of a man's sense but of his lack of it when he fools with liquor. It not only makes fools of men but it makes beasts of them. It not only makes monkeys of them, but it also makes raging, vicious brutes of them. It is a delusion and a snare.

If it was a good thing for Aaron and his sons to let the sort of wine they used in their day alone, it is certainly wise that we should let the stuff that is sold to-day alone. If the wine of Israel could make idiots of the priests of the tabernacle no man can accurately predict what the alcoholic drinks of to-day will do with men. For the likelihood is that the wine of that primitive age used by the priesthood was as good as that which is procured. But the vile stuff that is sold to-day is generally as bad as can be procured. The average man to-day when he does buy wine, or beer, or liquors of any sort cannot even be certain that he is purchasing what he wants. Much of the alcoholic drinks that are served to the public to-day is poison haunting itself under the black flag of subtlety.

But whether they be pure or poisonous alcoholic beverages had best be left alone. No man can afford to fool with them. We see daily instances of the folly of even strong, intelligent, moral men tampering with liquor. It is as sensible to tamper with liquor as it is to tease a rattlesnake. Statistics will never record the number of the bright, industrious, brainy, useful men who tampered with liquor and met defeat. God alone knows the awful list of those who have gone down into the drunkard's grave because they felt competent to curb and control about as fierce a monster as ever mastered man. Alcohol as a beverage is a fraud. It is even questionable whether it is useful as a medicine. For its chief medicinal value is as a preservative and solvent. Its nutritive value is so negligible as to be easily dispensed with, and as easily replaced. As a stimulant it is a sham. For its retroactive properties are too thoroughly pronounced.

There is nothing whatever to be gained by the use of alcohol as a beverage. First of all it is an ungodly acquiescence. Water is the natural beverage. Water slakes and satisfies the thirst. Alcohol intensifies and excites the thirst. It creates an abnormal desire. It is unsatisfying. Secondly, alcohol is expensive. None of us though he have the riches of Rockefeller is rich enough to spend a dollar on alcoholic drinks. And the poorer we are the more we need the money for valid necessities. The man who has money to spend on drinks had better spend the money on his family, charity, or himself. For practically all the money spent on liquor is an economic loss. Alcohol as a beverage takes the money of the drinker without affording society commensurate return. In the measure that its return is incommensurate it is an economic loss. Thirdly, alcohol as a beverage is dangerous. It is the hand maiden of hell. It is the devil's hangman.

The strange thing is that, while the Church of Jesus Christ and the courts of the land recognize that the beverage liquor traffic is at the source of the vilest and most hopeless miseries of this country to-day, the church takes no more decided and defiant and aggressive attitude against it than she does and the courts of the land permit it to exist in open defiance of the unconstitutional guarantees to the public at large of undisturbed and equal opportunity to pursue a peaceful existence in liberty and happiness before the law. The strange thing is that it is so unpopular even in the church to arraign the citizen who that palpably and endorses and permits the saloon to exist for a consideration—even the Christian citizenship of America. The strange thing is that the courts permit such a business to exist. For every child of a drunken father is denied the elemental opportunity for wholesome life, liberty and happiness that makes us equal before the law. Every child born out of drunken wedlock is handicapped inevitably in the race of life. Every weak-willed sot is aided on towards misery and sorrow by the consent of the State. Every mother in a half-furnished home, deprived of the necessities of life, is a standing argument for the intervention of the church and State. You can't make men moral by law, to be sure. But you can remove the legalized invitation and suggestion to immorality by law. That is a duty of the church and of the State.

## Use of Absinthe.

America is accustomed to consider itself a spectator of the absinthe ruin. Nevertheless, so far back as the fiscal year 1895 this country took 1,300,000 of the 3,600,000 gallons exported by Switzerland. A great deal of the stuff is used in New York, but it was in New Orleans that it first obtained an American vogue.

## Absinthe Sales Prohibited.

The Belgian Parliament voted against the manufacture and sale of absinthe in March, 1905.

# EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 11.

Enduring Persecution—Matt. 5: 10.

Passages for reference: Rom. 5: 3; 8: 17, 18; 2 Cor. 12: 10; Phil. 1: 29; Rev. 7: 13-17.

The man of ease is as tender as a lighthouse plant. Life's storms are as necessary for sturdiness in character as for the steel ribbing of giant oaks. President Cassatt of the great Pennsylvania Railroad system, recently deceased, though wealthy, began as a surveying rodman and worked to the top. Because of this experience he became the finest railroad manager in the country. One of the Vanderbilt boys on graduating from Yale began as an apprentice in the machine shop and toiled on through every department so that he might understand railroad-ing. We learn dangers by experience. Values are alone appreciated when hunger or cold comes as a result of waste. "Hard times" in the land always teach people how to save. A shining goal puts men on their mettle. Many a student learns the joy and enrichment of study by working for a medal. The baseball player practices until all latent powers awake so that he may get on the team that represents the college. Mother, die and slave so that the son can glow with pride and power on graduation day. We shall at the end, when we have "fought a good fight" and have "kept the faith," receive a "crown of life" at God's right hand. What matter about the storms and trials if these all contribute to our upbuilding and we reach the glorious goal at the end?

The persecution specified is for "righteousness' sake." Otherwise we cannot be sure of the "Blessed." Self-righteousness does not count. It is easy to wrap home-woven garments about us and ignore others. Many criticisms are fair and wise. We would be bigger if we noticed them and made corrections in our lives. Other times our crude personalities, stubborn, unchangeable self-will, and ugly tempers make us enemies who retaliate by mistreatment. We need to inspect ourselves closely. Motives, spirit and deeds must be scrutinized. Be sure the heart and hand are good. Persecutions will then be Satan's recognition of our Christliness.

# CHRISTIAN ENDEAVOR NOTES

AUGUST ELEVENTH.

The teachings of the trees. .Ps. 104: 16-18; 1: 1-6.

The trees teach praise. 1 Chron. 16: 29-34.

They teach God's care. Num. 24: 5-9.

They teach probation. Matt. 3: 5-10.

Hypocrisy a sin. Mark 11: 12-14.

"A green tree." Ps. 37: 23-36.

"Grafted on." Rom. 11: 16-24.

Shall God prepare a place for a bird's nest and not prepare a place for an immortal soul? (Ps. 104: 17.)

In lives, as in trees, there is a season for fruit-bearing; and it is foolish to expect the fruit in the time of blossoms (Ps. 1: 3).

When leaves wither, the trouble is usually not in the leaf, but in the trunk. So a man need not work about the exterior of his life, if his heart is right (Ps. 1: 3).

## Suggestions.

The more we find of God in the Bible, the more we shall find in nature; and the more we see God in nature, the better we shall understand our Bibles.

Trees, the greatest of the plant world, will have many lessons for man, the greatest of the animal world.

A Christian is the stronger for the reverent study of any natural science and botany is one of the most convenient and useful sciences for the purpose.

Whoever habitually regards with reverence the stars by night and the trees by day can hardly live a mean life.

## Illustrations.

All parts of the tree—trunk, branches, roots, blossoms—are only modified leaves. So let our lives be formed upon Christ.

To one who understands natural laws, the winter's barrenness is but a clear prophecy of the summer's luxuriance. Thus shall we interpret our hardships.

A noble old age is like a healthy tree in autumn; an ignoble old age is like a worm-eaten tree in spring.

When a tree ceases to grow, in that year, it begins to die. So with a man.

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