

THE WEEKLY DIRECTORY.

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man's nature is also developed, for 5-220 study music and 1,304 study art.

There is time for only a list of women's colleges affiliated with the universities in the United States. The H. Sophia Newcombe Memorial College for Women, affiliated with Tulane University, was the first college of this kind to be established. It was opened in 1886. The college has the same board of trustees that govern the university, but its faculty, endowment and buildings are distinct. Two years later, the College for Women was established in connection with Western Reserve University. This college has separate buildings, though they are in close proximity to the university. It also has a separate faculty. The Graduate Department of the university is open to the women of this institution.

Barnard College was founded in 1889. It is the woman's department of Columbia University. Its foundation is separate from the University, but controlled by the same board of trustees. All degrees here are conferred by the University.

Woman's College, affiliated with Brown University, Radcliffe College, the affiliated woman's college of Harvard University, and Colby College, affiliated with the University of Maine, are other institutions of this kind. These institutions offer to women practically the same advantages as they offer men. In this country there are about 100 institutions of this class in which there are near 20,000 students. A noticeable fact is that in all these institutions the courses are as nearly as possible like the courses offered in the colleges for the men. Women do practically the same work and receive the same advantages and degrees.

The third class of higher institutions for women in our country is the co-educational colleges. Oberlin College was the first college founded for both sexes. This was opened in 1833. Twenty years later, under the direction of Horace Mann, Antioch College was opened as a co-educational institution of learning. The influence of such a man gave the movement for co-education a great impetus, and other colleges and universities soon followed her lead. This was specially true in the states west of the Alleghany Mountains.

The last report of the United States Commissioner of Education shows that we have 493 universities, colleges, and technological schools in the United States, and that of these 493 institutions, 321 are co-educational. That is, 65 per cent

admit men and women on equal terms, and 35 per cent admit men only.

These facts and figures give us an idea of the trend of the movement for the higher education of women in our own country. As much as 50 per cent of all the students in the colleges and universities of America are women. Women constitute 78.9 per cent of all the teaching force in our country. Women are studying in our professional schools and are preparing themselves for professional work. We find her taking her place side by side with man in positions of honor and trust. We ask, what does this movement mean? To our mind it means that the time has come when woman is accorded the rights that have really belonged to her for the centuries of the past. It means that the prophetic words of the prophet and seers of the ages that have past have been fulfilled. It means that the struggles of the women of the world for recognition, that their fond hopes, and their desires for a chance to enter the arena of the world's activity are being rewarded and that they now can exercise themselves in all good work that helps to advance the civilization of the world.

And the movement is still going on. We believe it will continue until women everywhere will have the privileges that of right belong to them. Such a day as this is coming for China, and India, and Japan, and for the women even in the darkest corners of the earth. We welcome the time and feel that the sooner it comes the better.

JOHN FOXE, HIS LIFE AND WORK.

Among the most prominent of English Reformers of the Sixteenth Century stood John Foxe, known as the great English Martyrologist. He was born at Boston in Lincolnshire, 1516. Very little, if anything, is recorded concerning his parentage and early life. At the age of sixteen he entered Brasenose College, Oxford, where he took his degree of Bachelor of Arts, at twenty-one, and five years later, the degree of Master of Arts. From 1538 to 1545 he was a fellow of Magdalen at Oxford University. Foxe was a Protestant and did not hesitate to express his opinion on religious questions. For this reason, he was expelled from the University in 1545 and deprived of his Fellowship. His step-father, upon hearing of this misfortune, deprived him of his patrimony to add to his distress. Foxe then became the private tutor to the children of Sir Thomas Lucy and was married 1547, while holding this position. He found himself in a very destitute situation upon giving up this position but soon was appointed tutor to the son of the Earl of Surrey. He held this position for some time but finally became tutor to the orphans of Surrey. While holding this position Foxe preached Protestantism to the people and made vigorous attacks upon the Church of Rome. This brought about a feeling of intense bitterness against him, and despite the efforts of his old friend and pupil, the Duke of Norfolk, to protect him, he was compelled to flee with his family to Basel for safety. While on the continent he met such men as Knox, Grindel, Whittingham. Foxe's principal occupation while at Basel was correcting press-material.

Upon the accession of Elizabeth, Foxe returned to England. Again he attacked

the church of Rome and exposed the evils of Popery to the people. He took a permanent residence in London and there preached the true gospel of Protestantism to the English people. Also, he studied Anglo-Saxon and with the assistance of John Day, as printer, he taught the Anglo-Saxon language. He is considered the first student of Anglo-Saxon.

John Foxe died at London, April 18th, 1587, and was buried in the church of St. Giles, Cripplegate. In him England lost a fearless advocate of Protestantism and one of her greatest religious reformers.

Foxe published numerous controversial treatises and sermons besides many Latin plays. The most important of his Latin plays was his "De Christo Triumphante" which was published in 1556.

The work that has immortalized his name is his "History of the Acts and Monuments of the Church," more popularly known as "Foxe's Book of Martyrs." The first part of this work was published in Latin at Strasburg, 1554, but was reprinted while Foxe was at Basel in 1559. The first English edition appeared in 1563. The bishops sanctioned it and before Foxe's death in 1587 this immortal work went through four editions. "This book is a noble monument of English" say Patrick and Groome in Chambers' Biographical Dictionary. Thomas Fuller, in his "Worthies of England" compares "Foxe's Book of Martyrs" and contemporary works, to two servants, one of which said that he could do nothing because his fellow-servant did everything himself. So with Foxe, his contemporaries could do nothing and write nothing because Foxe had left nothing unsaid and unwritten or even undone.

Gilbert Burnet, in his "History of the Reformation of the Church of England" says: "Having compared his 'Acts and Monuments' with the records I have never been able to discover any errors or prevarications in them, but the utmost fidelity and exactness." Such criticisms came from dozens of other men of high standing concerning "Foxe's Book of Martyrs." Every criticism of Foxe's works goes to prove that he could have been nothing other than a man of honesty and a devout servant of God. We always find him standing for the betterment of his country and the up-lift of his fellow-country-men, and fearless in his denunciation of evil. A pitiable scene it must have been to see those devout servants of God, Dr. Ridley and Master Latimer, tied to the stake and being burned into a crisp. Such, though, was the message that John Foxe, the English Martyrologist, had to bring to the people and he did not hesitate to speak just what he felt.

D. C. Holt.

HEAVEN'S REVENGE.

Translated from the German by Dr. W. C. Wicker.

Among the mountains there nestles a clear, deep-blue sheet of water into which the heavens smile and into which the dancing sunbeams mockingly play with one another. All around the green mountains, covered with dark beechwood, lovingly embrace the beautiful lake. On the opposite shore is a scene of rest and peace—a cloister. Here and there are variegated butterflies, which seek to catch one

another. Everywhere there is a sabbath like stillness, so that the leaves above and the rippling waves beneath venture to whisper only very softly. In your own heart there is a feeling as if all this were outside this world. Nevertheless, listen to what the waves say:

"In olden times there arose out of the midst of this lake a high pointed mountain. Upon this stood a castle and in this castle dwelt a count, whose name people pronounced only with fear and trembling, for nowhere was there anyone who had not experienced injury from him, and no one could reach him in his high castle on the lake.

The count became sick. In the long, sleepless nights in the fear of the possibility of death, there awoke in him, for the first time conscience, so that he resolved to confess his sins and do penance. If the priest would only make it light enough. Where the cloister now stood there dwelt in those days a hermit, a poor, modest priest who was not a little astonished one day as the frightened count with humble mien stepped into his hut.—"Are you surprised?" asked the count.

"Indeed, I am, for here in my hut you you know well—there is nothing to plunder." "I do not wish to rob you; I wish to confess before you, then you shall give me absolution; and I will do penance, if it is not too difficult."

"The greater the sins, the greater the penance. Think, gracious Lord, my mouth is only the implement of God and what I say to you is his holy will, not mine. Then kneel down."

Now when the Count had ended his penance, the pious man said: "My son, God's grace is endless, and his mercy is shown also the greatest of sinners, if the sinner only repents with all his heart and returns to him with his soul. Go away to the virgin Mary, barefoot and bareheaded; you must travel in penitential dress. If you see joy upon the way, turn aside and remain far from all that rejoices your mind. There offer the holy virgin the half of your goods, and return praying and go to the scene of your sins praying and when you reach your castle, tear it down with your own hands and—"

The quick-tempered count could not stand it any longer; burning with rage and grieving in all his body, he sprang up—and when he came to himself again there lay before him the poor priest in his own blood, the sword of the count had been thrust through his heart. The

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