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upon the head of Jerry, the game proceeded. Dick was envious of Jerry, that was certain, and this was evinced throughout the remainder of the game. Jerry said nothing, and went into the game with the same sort of zip which had characterized him in the beginning. After the first half, the game was featureless except for its hard scrimmages in which Jerry always came out with the same old grin on his freckled face.

When the game closed the score stood 12 and 11 in favor of the "Regulars." Coach Rowe was somewhat elated over his new find in Jerry and accordingly took time to say so, much to the chagrin of Dick Ross.

It was almost time for supper now and the fellows now hurried along to the bath rooms, to dress themselves for supper. Dick lagged behind a little and come along beside Coach Rowe and myself. I was pretty sure that he wanted to say something about Jerry, and I was not surprised when he said: "Mr. Rowe, I've always been your right-hand man, but if this country Rube is to be in the game any more you can mark my name off your list."

(To be Continued.)

**THE HIGHER EDUCATION OF WOMEN.**

By Thomas C. Amick.

Different peoples have different conceptions of the noble word education. To the Spartan education meant a thorough development and training of the body, making it an expert instrument in war; such a development of the qualities of heroism, patriotism, and endurance, that the young man could endure the hardships of any campaign and fight even to the death for his native land. To the Athenian education meant the development of the aesthetic faculties that man could see all beauty everywhere and revel in the splendors of the beauty world. To the Roman education meant training for the forum and for war. To us education means that development that makes the body strong and yielding and the ready servant of the master that sits upon the throne within. It means such a development of the intellect that it becomes a cold logical engine that can concentrate its powers upon any of the complicated problems of life and solve them successfully, and can quickly gather from the fields of nature, literature, and art those facts and principles that serve

for guidance and direction in the future work of life. It means the development of the will so that it can quickly put into execution and work out through body and mind those principles and problems that help to make life useful and heroic, and help to advance the world to the full stature of a world redeemed from the bramble and the thorn and made into the glorious world spoken of by prophetic voice and poet's song. We would comprehend under that noble word, education, such a training of the conscience that the man may know the right, such a training of the moral sensibilities that he will be brought into touch with his fellow man, that will enable him to "rejoice with those who rejoice and weep with those who weep," that enables a man to go down into the depths of a broken heart and find the springs from whence flow hope, and through his sympathy and love cause the downcast to rise again to the highest height of human effort and greatness. That word also means such a development of the spiritual powers of man that he is brought into touch with God, and being thus brought, he rises to that high of existence where he communes with all truth and makes himself a citizen of the universe.

The matter of education has reference to vocation and destiny, for it is a process of preparation for an end. Hence education is of two kinds—general, which fits each individual for his common destiny with all and gives him participation with all mankind to the heritage of human experience and wisdom that has accumulated through the centuries of the past; and special, which fits and qualifies each individual for the special work which he shall do in life.

A brief survey of the social and national conditions of the world may make clear the grounds of the lack of training and education that has been accorded to woman in the ages that have passed, and may enable us to see clearly the reasons why she should receive at present those benefits and privileges which have been to her so long denied.

Until recently, education had been an affair of private concern. No state had adopted a system of education for her people until within recent years. These systems of education have been adopted to meet the changed conditions brought about by the more complex civilization of these later times; and the states, in establishing their different educational systems, have had regard only to the sex that has taken the lead in bringing about the conditions that now exist. But we have a right to confidently believe that within a few generations, at most, woman will have come unto her own in this important field as she has done and is doing in other fields of human endeavor.

The history of the world shows that in the development of the education of woman the race has passed through three distinct epochs of historic growth and culture, as well as evolution.

The first is the savage state. Here the man was distinctly the warrior. His frontier was removed scarcely out of sight of his own home. Every member of every tribe not his own was his enemy. He was safe neither by night nor by day. Therefore he had to be constantly on

the alert. In this state of society, the man's first duty was protection. He practiced no art or trade save that which would make him more skillful as a warrior and a tactician. To this end he would engage in hunting and fishing, and this incidentally supplied some of the food for the household.

In this state of society, the wife carried the burdens of her lord both in war and in the chase. She raised the grain and vegetables, cooked the food, raised the family, made the clothing, and performed all the duties about the home. The father faithfully performed the duty of protection, but, with that done, the woman performed all the other duties about the home.

The time finally came when families combined into clans, clans into tribes, and tribes into nations. The frontier was removed far from the home, and the business of war was left only to those who were professionally trained for service. This left most men to engage in other occupations. The sphere of woman was narrowed. She now performed only the duties of the household and of rearing the family. Man entered all the fields where division of labor existed, and he received from private munificence and occasionally from the Church or state the meager education that was supposed to prepare him for life. As it was supposed that it required but little if any education to prepare woman for doing the drudgery work of the home and the rearing of the children her education was almost wholly neglected.

In the course of the centuries there came about another period, the age of machinery. This age naturally divides itself into two parts. In the first there is such a specialization of industry that each laborer tends to become a mere hand. He performs a merely mechanical result which requires a minimum of directive intelligence in its performance. In this period there is an infinite tendency towards subdivision of labor. The machine is made to do practically everything that was formerly done by hand. All the person does is simply to supply the machine with the material to work upon. The man becomes a mere machine himself skilled in one kind of labor only, and a kind that requires but a minimum of mental training and effort. This work requires but little training and skill and a thoroughly developed mind is not necessary to success. Untrained men and women operate the cotton and woolen mills of the world, make the parts of the most delicate typewriter, and operate the machines that cut the parts of the most delicate watch.

In the second epoch of the human hand is replaced by labor saving machinery, and the individual laborer ascends to the higher vocation of director of machinery. Here he uses intelligence; he works with his brain, where before he worked with his muscle. With the process of the suns and the invention of more machinery, the question is not simply to furnish material to the machine, but how to apply the machinery to the work in hand. The machine must be used so that it may save labor and expense. The object must be the minimum of expense and the maximum of profit. The operation of machinery has come to demand skilled la-

bor, a skilled intellect, and a sound judgment. The immense increase in the productions and comforts of life give woman in the home more leisure, and she is at a loss to know how to occupy this leisure time without having been given the opportunities of culture and education. And those women who enter the fields of productive industry must have a better training than has been given them heretofore if they hope to keep pace with the forward movement of the ages and if they expect to compete with man in these fields of industry.

And a special object that we have in view in this paper is to search more fully for the reasons why woman should have the advantages of higher education and training, and to find out what the nations of the earth are doing in this important work.

If we recur to history we are taught that man has ever been persistent in accomplishing the purposes upon which he sets his heart. Woman, on the other hand, shows an alertness of which man is scarcely capable. And because of this alertness woman is more suitable than man for managing the power loom and for the manufacture of delicate machinery. This alertness in woman needs to be trained if she measures up to the demand of the future will make upon her, and this training should be as full and complete as the training that man receives for the highest type of labor in which he finds himself called to engage. The invention of so much labor saving machinery frees woman from the drudgery of home life and gives her opportunity to enter wider fields of usefulness, and if we, as a people, are true to the instincts of our race, we must provide for her education and training that she may enter these fields of usefulness.

The first traces of the emancipation of woman from the drudgery of household affairs began back in the eighteenth century when Mary Wollstonecraft issued her book entitled "Vindication of the Rights of Woman." This work set the people of England to thinking, and gradually but slowly the emancipation began. Finally Sidney Smith and John Stuart Mill began to assist woman in the acquisition of her rights. Every step had to be contested, but slowly and surely the contest was won, and toward the middle of the nineteenth century a beginning was made to give woman the highest culture of her time.

Woman has shown herself capable of re-

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