

**THE CHILHOWEE ECHO**

Mrs. W. C. Tatom and Mrs. Annie Booth McKinney.

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KNOXVILLE, MARCH 24, 1900.

The Sunny South of recent date, thus pays tribute to two of Tennessee's talented daughters:

Elizabeth Fry Page was reared in a literary atmosphere, both parents being noted for their attainments along that line. She attributes much of her success to the fact that she has always appreciated the value of the commonplace, and has never striven after the impossible and bizarre. All of this journalist's work shows a keen, broad sympathy, love of life and nature, especially human nature, and a well-developed sense of humor, which latter, according to masculine theory, is seldom found in the feminine gender. However, many consider her work of a serious nature her best. \* \* \* Her ideal home life puts to flight many of the heavy-headed, bug-bears about literary labor and aspirations, necessarily meaning ink fingers, careless attire and untidy houses. Mrs. Page not only takes a warm interest in the culinary department of her pretty home in Nashville, Tenn., but actually originates dishes herself, yet we have unquestionable proof that her good husband has never been attacked by indigestion. In addition to her regular work in the way of stories and sketches, she has recently assumed the editorship of the literary department of the Pythian Period and Fraternities Review.

One of the most unique figures among women journalists of the South is Miss Ernestine Noa, of Chattanooga. She is a clever writer and feilitous speaker on occasions, also an able parliamentarian and quite an enthusiastic club woman, having been one of the original movers in the formation of the Tennessee Woman's Press Club. She has since its organization—though declining office—contributed no little to its success. Miss Noa's reading has been of a scope and extent rare in a young woman. Few men possess her intimate and accurate acquaintance with the history and classics of English, French and German literature. She is an exceptionally bright young woman socially, having that gift, that art, so rare as to have been often pronounced ex-

cellent. Her lack of clever and humorous characterization, and she does not chatter—she talks. Her public speaking is extemporaneous; she depends almost wholly upon the inspiration of the moment, the stimulus of the occasion, and her success justifies her methods. She is at present editing and conducting the department of women's clubs in the Chattanooga News, and doing the advertisement writing for the largest dry goods house in her city. This writing of advertisements has been taken up by several clever women writers in the East, but Miss Noa is, so far, the pioneer in this work among Southern women, and she has shown her usual versatility and capacity in entering it.

**The Perfect Woman.**

Dr. Bristol, pastor of the Metropolitan M. E. Church in Washington, which is the church President McKinley attends, recently preached a sermon on the "Perfect Woman." This eminent divine comes very near giving woman her due. He says that the Bible "gives to woman her rightful position by establishing the right of the sexes," and thinks those who confine woman's sphere of usefulness have not fully understood the statement of Holy Writ concerning her. He thus cites the "virtuous woman" of Proverbs:

"She seeketh wool and flax and worketh willingly with her hands.

She is like the merchant ships, she bringeth her food from afar.

She considereth a field and buyeth it, with the fruit of her hands she planteth a vineyard, she girdeth her loins with strength, and strengtheneth her arms.

She maketh fine linen and selleth it; and delivereth girdles to the merchants.

Strength and honor are her clothing and she shall rejoice in time to come.

She openeth her mouth with wisdom and in her tongue is the law of kindness.

She looketh well to the ways of her household and eateth not the bread of idleness.

Her children arise up and call her blessed; her husband also, and he praiseth her.

Give her of the fruit of her hands; and let her own works praise her in the gates."

His opinion, further is, that the woman of Solomon's day seems to have been a first rate business woman and probably at this time would be called "masculine" since her special virtues were "honor and strength." In no instance does the inspired writer credit her with being "sweet" or "gentle" or "docile" or "clinging." This woman who "excelleth all" seems to have been

a talker and her utterances were apparently taken as "wisdom" and yet, she was a successful wife and mother, which we are often told "strong-minded women are sure not to be." Why should a man want a woman to devote her life to the wash tub or the dishpan just because they are "domestic duties?" Some men are only fitted to be office clerks, while others aspire to reach a far higher plane of endeavor. Just so with women. Following are some extracts from Dr. Bristol's sermon:

"In the pursuit of liberty and political privilege, all help should be given to woman. Her education, her accomplishments, her opportunities should be equal to man's. In that old picture woman is clothed with strength and power. Her industry is recognized as the basic principle of her character. 'Give her the fruit of her hands,' was the old injunction. Pay her what she earns is what it means in modern speech. She has a place in the commercial world. She was independent, respected, capable, resourceful, exalted above every figure in history, this woman of the old Bible.

"The church, the newspaper, the school, and every other agency for good should help woman. Whatever will make her a more dutiful daughter, a more faithful wife, a more noble and exalted mother, is needed for her."

"When a voice is raised for higher liberty, it is first called clamor, and the rights insisted upon are termed imaginary rights. Those who proclaim them time after time are denominated agitators. And this voice in the wilderness that annoys good people by its clamor, these agitators that have enunciated imaginary rights in season and out of season have brought to life much that we enjoy as a free and independent people."

**Some Literary Gossip.**

It is interesting that the novels of Miss Mary Johnston, which were reviewed in the last week's issue of The Chilhowee Echo, are published in England under different titles. "The Prisoners of Hope," that every one regards as a happy poetic phrase, has been changed to the more prosaic "The Old Dominion." The second venture, "To Have and to Hold," has been altered to the severer and perhaps stronger title, "By Order of the Company." One is a little curious to know the publisher's reasons for these changes. Since Virginia was a stanch English colony at the time, is there anything at all offensive to possible English sensibilities in the original titles?

A controversy has been going on among the correspondents of the Saturday Review of the New York Times as to the respective merits of the recent stories of Revolution days: Dr. Mitchell's "Hugh Wynn," Winston Churchill's "Richard Carvel," and Paul Leicester Ford's "Janice Meredith." Now comes Miss Clara Conway, known to all Tennesseans, who declares in the same paper, that it is not one of these, but it is Miss Johnston's "To Have and to Hold," to which the palm belongs. In her own enthusiastic words: "No novel of recent years has struck so high a note. Out of wild adventure, tragedy and death, it sings itself into summer melody, tuneful as Virginia pines, limpid as a mountain brook, pure as a Madonna dream." And the closing lines of the volume are quoted as text.

The March number of the Atlantic Monthly groups together "Richard Carvel," "Janice Meredith," and "To Have and to Hold," and enters upon an analysis of the strong and weak points of each one. "Richard Carvel" is "masculine"; "Janice Meredith" is "feminine"; "To Have and to Hold," The reviewer, a western college paper seems to favor, is on a high plane of general excellence and gives most hopeful promise. But the article must be read for itself.

Of the books by Southern writers one's eye falls upon in the publishers' columns, may be mentioned Mrs. Henry Gilow's "Mammy's Reminiscences." Mrs. Gilow will be remembered for her recent visit and reading in Knoxville.

In the March number of Harper's Magazine, stand side by side, two stories from the pen of Tennessee women of letters, Miss Murtree ("Charles Egbert Craddock") and Mrs. Virginia Ernie Boyle, the latter from Memphis. It would be interesting to bring together all the evidence to show how far Tennessee is leading at present among Southern states in literary and educational activity.

A succession of brilliant French men of letters, have in late years been invited to come to America and lecture before Harvard and other universities. There was Ferdinand Brunetiere, and then Rene Doumie, and third came Edouard Rod, all three connected with the Revue Deux Mondes, of Paris, and now M. Henri de Regnier has just arrived in this country. M. Regnier is a poet, the husband of a poet and the son-in-law of a poet; for his wife is the daughter of one of the

greatest of all contemporary poets, M. de Heredia, and is herself known for her poetical gifts. The numbers of the "Living Age," for March 10, March 17, and presumably also the current number, contain very strong translations of a cycle of de Regnier's poetry, "For the Thirteen Gates of the City." The translation bears the name of Mary D. Frost.

France has once more filled out the tale of the Forty Immortals. Not long ago M. Henri Lavedan, maker of comedies and story writer, obtained the chair of the dramatist, Henri Meilhac and Paul Deschanel became the successor of Herve. On February 15, 19 additional members were received: Paul Hervieu, dramatist, is the successor of Edouard Pailleron, the comedy writer, and Emile Faguet, college professor and critic, has the place of Victor Cherbuliez, novelist and critic. B.

**SOUTHERN LITERATURE.**

[Continued from first page.] Atlantic Monthly, the serial "To Have and to Hold," laid in the early days of the Indian tragedies. It is running in living lines of strong, quick interest.

This list could be made longer and creditably so, by such names as Amelie Rives and Julia Mc Gruder and many others. Though these are real achievements, we are looking into the Twentieth Century for more and better. We are listening for the high key-note that will wake responsive thrills in every Southern heart, and which, when heard we, daughters of the old South, will greet with the "Rebel Yell." We are looking for the South to produce a book broader than sectional differences, great in its grasp of life, the child of the Southern genius, born of the old South, but born to live a long life in America.

All-round development makes places for specialties, so the present mighty material growth of our South, the spreading and bettering of school and college life, the literary circle, bands and clubs for every age and grade, the free libraries, making knowledge easy, must awaken latent talent and offer new opportunities to aspiring genius.

There seems an expectancy among many students of American literature for fuller glimpses into the old Southern life before the sixties. They would know more of its lavish hospitality so simply offered, and that atmosphere of the lord and lady to the manor born, the land of "Chivalric men and low-voiced women."

Some of the old homesteads yet stand, with their avenues of tube-roses, live oaks and magnolias; some decaying, some re-built upon the old foundations.

The aroma of that old life and folk lore, still lingers waiting to be captured. But the people who lived and gave life to a period so "rich and of color"—what of them? They are worn and old, working through a "protracted pause of threatened ruin" that enveloped them darkly for many years; working to make homes, commerce and country. And working they have wrought out a development that is making itself a wonder even to itself! But their pens have grown rusty, and younger brains with quicker hands must picture that old life simple, so pure, so true.

"The world stands ready to read and listen," a Northern critic tells us, "whenever the South shall write or speak."

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