

act is, the rabbit has a low, rather than a high, degree of animal intelligence. The hero of many of the folk-lore stories of the orientals is the hyena, which, you know, is the meanest of beasts."

"But you have not written any 'Uncle Remus' stories for some years, Mr. Harris."

"No, I am done writing them. 'Uncle Remus' has finished his story telling. He has posed before the public for more than fifteen years, and it is time now that he stepped down and out. You may say, in short, that 'Uncle Remus' is dead."

"But you do not intend to stop writing, Mr. Harris?"

"No, indeed, was the reply. 'I shall write, I suppose, as long as I live. I have a book which is of somewhat the same character as the 'Uncle Remus' stories, entitled 'Aaron,' published this fall; and I am now writing a novel entitled 'Aaron and His Wanderings in the Wild Woods.' This is a story for boys. It relates to an old runaway negro, who gets lost in the woods, and who has many adventures with the animals, which talk somewhat as they do in the 'Uncle Remus' stories. There is a little boy in it. The work of writing it is interesting, and I hope that the children will like it. It is not wildly exciting. You know you cannot have very exciting adventures in Georgia. Then I have in press a book of stories, which will be out this next December. This book is entitled 'Sister Jane; Her Friends and Acquaintances.' I suppose it will be ready for the Christmas trade. I am also writing a book, entitled 'Stories of Georgia History,' which will, I suppose, be to some extent a school book, as it is for the American book company. So you see that I have plenty to do, in addition to my editorial work on the Atlanta Constitution."

Here I asked "Uncle Remus" to write me a little story for the child readers of my newspapers. He thought for a moment, and then taking his pencil he rapidly wrote the following, which I give you verbatim as he penned it:

"Mr. Carpenter has asked me to write some sort of a sentiment—a piece of my mind for the children.

"Well, I remember the story where Brer Tarrypin wanted to learn to fly. He had seen Brer Buzzard sailing in the air and he thought he could sail, too. So he persuaded Brother Buzzard to take him on his back and give him a start. This was done. Brother Buzzard carried Brother Tarrypin in the air and dropped him. He fell, of course, and nearly killed himself. He was very angry with Brother Buzzard, not because he failed to fly, but because Brother Buzzard failed to show him how to light. Says he: 'Flyin' is easy as fallin,' but I don't 'speck I kin larn how to light."

"If you don't know what this means ask some grown-up person. Before you begin to fly, be sure and learn how to light."

(Signed) "JOEL CHANDLER HARRIS."

As I looked over the story of Brer Tarrypin and Brer Buzzard I asked Mr. Harris if he found writing very hard work.

"No," replied 'Uncle Remus.' "I write, you see, about two thousand words of editorial every day. This I have been doing so long that it goes very easily. You take a good subject, put your pen on the paper and the editorial writes itself. This is my work in the day time. My story writing is done

at night. I usually begin it after tea when the children have gone to bed. I then pick up the story where I have left off and write away until bed time."

"How much of this do you consider a good evening's work?"

"About one thousand words," replied Mr. Harris. "Such writing is easy for me. I like it, and when I am tired from my other work I take it up and soon feel rested. It is rather amusing work, you know, and does not require much care."

"I should think you would have to revise it over and over again."

"No, on the contrary," was the reply. "I revise very little. I have not the time, and the work is such that it does not require it. It is, I think, work for the day. I don't suppose it will last."

"Is not dialect writing an invention of recent years?"

"Yes," replied the great dialect writer of the south. "It seems so. Walter Scott was among the first of our authors who used it largely. Burns wrote many of his poems in dialect, and Tennyson, you know, wrote much dialect verse. Chaucer was written in the language of his time, and it is curious that in some respects the dialect used then was somewhat the same as that of the plantations today."

Mr. Harris has always been fond of the old English classics. The simplicity of his style was largely cultivated through his study of the great English authors during his boyhood. As he talked thus of Chaucer and other writers I wondered as to what books had most influenced him, and I asked him to tell me something of his book loves, saying I supposed that he read much.

"I read somewhat," was the reply. "But it is hard for me to say what books have had much effect upon my work. When I began to set type on the plantation I found that my employer had a large library. He kindly allowed me to borrow such books as I wished, and among those which I read first was the 'Vicar of Wakefield.' Its simplicity delighted me, and I read it again and again. I think I could today repeat pages of it. I still read it and enjoy it almost as much as when I first saw it. It is so genuine, you know. Another author whom I especially like is Sir Thomas Browne. It is a strange thing that though this man had a library of perhaps two thousand volumes, embracing the works of modern writers, as well as the English classics, that I in most cases took to the classics."

"Then another book that I read a good deal" Mr. Harris went on, "is the Bible. It is one of the best books in literature. I like it and I read it more and more."

"What portion do you read most?"

"The New Testament," replied 'Uncle Remus.' "I especially like Paul's Epistles and the Gospels. I am very fond of parts of the Old Testament. They seem to fit into my nature at certain times, and there are hours when a chapter or so of Ecclesiastes seems especially appropriate."

"By the way, Mr. Harris, what is your religion, anyhow?"

"Uncle Remus" thought a moment and then said rather soberly. "That is a difficult question to answer. I hardly know myself. I can only say I believe in all good men and all good women. I

should not want to live if I had no faith in my fellow men."

Frank A. Carpenter

NOVEMBER WEATHER.

SALT LAKE CITY, Utah.—The mean temperature for the State was 33.4 degrees; highest monthly mean 41 degrees at St. George; lowest monthly mean 21 degrees at Soldier Summit. The highest temperature recorded, during the month was 78 degrees at St. George on the 15th, and the lowest 20 degrees below zero at Soldier Summit on the 12th; range of temperature for the State, 98 degrees.

The warmest period occurred about the middle of the month, and the coldest the last three days of the month.

The average precipitation for the State was 1.25 inches; greatest monthly amount recorded was 3.40 inches at Huuteville, and the least amount was a trace at Giles. The average depth of snow fall was 6 inches. The average number of days on which .01 of an inch or more of rain or melted snow fell was 6.

There was an average of 12 clear days, 9 partly cloudy days and 9 cloudy days during the month. The days with rain or snow were generally the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 20th, 22nd, 25th, 26th and 27th. Exceptionally cold weather for the time of the year prevailed during the last three days of the month when the minimum temperature occurred at the majority of stations. At Salt Lake City the temperature fell to 2 degrees below zero on the 28th and 29th, which is the coldest during any November since the establishment of the station in 1874.

At Salt Lake City there was 43 per cent of sunshine, and 55 per cent (estimated) at Grover, Wayne county.

The prevailing wind was southwest. The total movement at Salt Lake City was 4,166 miles and the maximum velocity 59 miles per hour from the northwest on the 9th.

Thunderstorm; Giles, 25th; Janar hail, Grover, 20th, 9 p. m.; first snow Logan on November 1st; first snow at Moab on November 10th.

J. H. SMITH,
Observer Weather Bureau, Section Director.

THE AMERICAN SENTINEL, a paper published in New York under the claim of being a "defense of religious liberty," says "The Mormon Church in Utah is attempting to exercise a controlling influence in the Utah Legislature, and justifies her action upon the very orthodox ground that she constitutes the most numerous religious body in the State." Since the Mormon Church is doing nothing of the kind, it is in order for the Sentinel to retract its assertion. The suggestion which brought out the Sentinel's remarks was that legislators should not assail the Church in a matter of purely church discipline, and which was distorted by a press hostile to the Church to mean something that never was intended; hence the Sentinel was led into error.