

narrative. The scene of the story is a middle Georgia town before the war, and the story deals especially with the aristocracy and the lower class of whites. Sister Jane is a strong self-reliant woman, perhaps more like a New England woman of the old days, with a sarcastic tongue and generous heart. The inevitable Colonel and his family, the town gossips, the lawyer brother who tells the story, and the minor characters are all well and faithfully portrayed.

Mr. Harris's last production, "Stories of Georgia," published in the "Stories of American History Series" by the Appleton Co. does not fall behind his other works in interest.

But while Mr. Harris has gained an enviable reputation along other lines, he will be best known and longest remembered by his voluminous and unique collection of Plantation Folk-Lore. These are collections of stories which were told by the "story-tellers" from among the Negro slaves on the plantations during their leisure hours in the evenings, to groups gathered around the cabin fire or doorstep. Sometimes the auditors were the white children from the "big house." These tales are not evolved from the imagination of Mr. Harris: he is but the reporter, and has spared no pains to verify thoroughly each of the many which he has given us. While they are found in various of his books, the main body of them is recorded in the "Uncle Remus Series." The first of this series "Uncle Remus, his Doings and Saying" was published about 1880, followed shortly by "Nights with Uncle Remus," and in 1895 "Uncle Remus and his Friends." Mr. Harris puts the tales into the mouth of Uncle Remus, the trusted old slave of the family, who tells them to the Little Boy, son of "Miss" Sally, the lady of the "big house," upon his nightly visits to the old man's cabin.

In some of these stories ghosts or "hants" appear, a few are fairy tales, but the greater majority are stories of animals personified, Mr. Rabbit being the hero in nearly all of them. The creatures accost each other as Brer (Brother) Rabbit, Brer Fox, Miss Goose and so on, wear clothes, live in houses and act, as Uncle Remus says, "Jes like fokes."

The Negro personifies everything, talks to his dog, his horse, his mule as he would to a "human." A friend was being driven to the railway station in a country place in Georgia by a very