

*The author as a Darwinian:—*

(The Red-headed Woodpecker). "In a century from now the bills of his descendants will be broader, their eyes keener, their throats wider, and they will be part swallow, part woodpecker, creatures better adapted to the life they have adopted. For he is slowly changing from a simon-pure woodpecker, where the struggle for life grows ever more bitter, as the forests grow fewer, into a cleaver of the air, a swallower on the wing, a contortionist who can rise and fall, twist and turn in rapid flight after his oft-times elusive prey." (p. 203).

*The author's philosophy:—*

"Long may, and doubtless long will, the world wag on without me. My turn at the wheel has ended. Content am I to sit in the shade and practice shooting at a marmot's head." (p. 171).

*The author's religious opinions:—*

"Great oaks like these were most worthy to be the Gods of the Druids. As much right to worship them had they as I the sun. I revere or worship only that which I *know* exists—that which is the highest, most powerful of all things known to me. Back of or above the sun there may be somewhere—but where we know not, nor shall we ever know—a power higher than the sun, master of him, and of all other suns—the Overlord of all. Until I know, which I shall never do, that there is such an Overlord, until then I worship, if you may call it worship, that highest power, that ruler which my senses ken." \* \* \* \* "Then let the oak tree my Sabbath temple be, let the sun be the God unto whom this morn my reverence is due, and this spot of mother earth the altar at which I kneel to do homage unto him." (pp. 228 and 229).

The "God-gifted organ-voice of England," telling of other devotions, breathes a different spirit from that expressed in the last quotation. It says:—

"Thou sun, of this great world both eye and soul,  
Acknowledge HIM thy greater; sound His praise  
In thy eternal course, both when thou climb'st  
And when high noon hast gain'd, and when thou fall'st."

—Adam's Prayer in *Paradise Lost*.

The writer of this article ventures to express an earnest hope that the author of *Woodland Idyls* may attain unto the higher knowledge—the knowledge spoken of by the "MASTER," in His address to His Father Almighty:—"This is life eternal that they might *know* thee the only true God, and Jesus Christ whom thou hast sent."—St. John XVII.: 3.

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Mailed September 18, 1912.