

spirituality that I do not much care whether he signs the Confession of Faith or not. De Rosny is not a Buddhist : he perfectly abhors Buddhist metaphysics. He does not regard *nirvana* as annihilation, but as an adjustment of all true men to the Divine purpose. But his main object is to shew that the original Buddhist morality was the law of love, the golden rule, and that, in so far, Buddhist theory is superior to Christian practice, but not to Christian doctrine. His essay is an able defence of Buddhist morals. True, he is a Pantheist like Cousin and other eminent Frenchmen, but the line between his Pantheism and the true Christian Pantheism of Archibald Hodge is hard to draw. To him God is everything that is good, and we become God's when we take on God's love. We do not discard Socrates and Plato, because they lived apart from Hebrew revelation and before the Light that came to lighten the Gentiles : neither should we frown upon the Light of Asia because his light was infinitely inferior to that of the Light of the World. God has His intermediate purposes and raises up his intermediate men.

Another friend and correspondent, Dr. John Fraser of Sydney, New South Wales, sends me his *Remarks on the Australian Languages* read before the Royal Society of his colony, and the advance proof of *Threlkeld's Australian Language*, edited by him and published by the government. The latter is an ambitious work, and will be of great importance to philologists and ethnologists everywhere. The government of New South Wales proposes to send copies to all the principal libraries in the World, and it will not be the Talker's fault if they fail to reach that of our own college, of McGill, and of the principal academic and public institutions in the Dominion. No more competent editor than Dr. Fraser could have been chosen to see the work safely launched through the press, and it is to be hoped that he may have as much pleasure in his work of love as those who look forward to its appearance may have satisfaction in hailing a systematic and complete survey of the tongue, the manners, customs, and mythology of the rapidly disappearing Blackfellows. Dr. Fraser connects the Australian aborigines with the Papuans, and traces them back through Southern India to the Cushite region of Arabia, where he seems to think they may have come from Babylonia. Their dialects, as I have shewn in various papers, have affinities to those of the East African Agows and to those of the Brazilian Guarani.

Talking of Papuans reminds me that I have a number of the *Mittheilungen der Geographischen Gesellschaft zu Jena*. This and many more foreign