

and the number of invigorating out-door amusements promote better health and also induce clearer ideas on all subjects. These very circumstances furnish reasons why in the majority of cases colleges and schools have primarily been situated in the country.

The President, after summing up the arguments used on either side, said: Universities are established to afford training. To become a useful and honorable member of society a man should attend not to his intellectual only, but as much also to his moral and physical education, and should strive to possess "a well-cultivated mind in a well-organized body." The university which offers greater facilities for the development of these indispensable branches of a proper education must be the one better situated. Even if two universities be equally well organized, he thought it must be admitted that more advantages for intellectual culture do from circumstances surround that situated in a city; but moral and physical culture cannot thrive so well in the atmosphere of a town as in that of a country place. The arguments brought forward coupled with these considerations compelled him to change his own opinion, and for this reason to think it fair to give decision in favour of the negative.

In connection with this society, and under the guidance of the same official members, has been formed a "Reading Club," having for its object the cultivation of a knowledge of and taste for the works of the best classical English authors both in prose and verse.

THE PRESIDENT.

BUDDHIST PRAYERS.

From a private letter from Dalgeeling in Bengal—a favourite retreat for the gentry of Calcutta, and a beautiful spot in the Himalaya, where the steadiness of the thermometer varying at the most 5 degrees

(night and day together) and the dampness of the atmosphere combined impart the ruddy glow for which English beauty is so celebrated—the following curious extract has been forwarded to us.

"Everybody gets a colour in their cheeks, even the natives. The cows and pigs are more like English than elsewhere. The bearing of the people—a strong broad shouldered race—also reminds one of England. They are Buddhists, and have a way of *doing prayers*, which is quite worthy of this age of haste and irreverence in which we live, although the practice is of no modern date. They get a long bamboo, then a length of calico or similar cloth, as long as will fit the pole. This is fastened to the pole by the side and makes a sort of flag, as deep as the bamboo is long, and as long as the calico is wide (say half a yard). A stamp is made containing some short prayer or invocation, and the calico is stamped all over with this. The bamboo is then stuck in the ground. Every flap that the flag makes is deemed a repetition of the number of prayers written upon it. What an easy way of saying an immense number of prayers!"

ANSWER TO QUESTION 2, IN No. 1.

In 1 Cor. iv, 4, the word "by" must mean "against," for it is quite impossible that our Translators could have missed the sense of the passage, which is, "I am not conscious to myself of any failure." Dean Alford could not find an instance of the word used in any one writer in this sense, but I was fortunate enough to do so a few years ago in a document quoted in Froude's History of England. In a letter to the king respecting Anna Boleyn, Cranmer says, "I am exceedingly sorry that such faults can be proved *by the Queen*, as I heard of their relation."—Froude, vol. ii, p. 462, Am. Ed.