

ABOUT two weeks ago our students had the pleasure of hearing Prof. Willis, of Chicago, deliver an interesting lecture, on Physiognomy, in our Collegiate hall. The peculiarities of disposition as expressed in the face, and the qualities of character as represented by the different features were treated of, and illustrated by numerous fine engravings. Toward the conclusion of the lecture several of our number were called to the platform, and so truly were their characters read that the most sceptical among us were won over to believe in Physiognomy. Since then new traits of character are being daily discovered in familiar faces by the hearers of the lecture, while analyses of the countenances of recent acquaintances have in some cases been attended by the most ludicrous results. Not content with analysing the faces of others, some have taken to analysing their own. We discovered a student poring over one of the pamphlets left by Mr. Willis if by any means she could discover what was indicated by her somewhat celestial nasal organ.

✂ Clippings.

DATING from the Christian era, commenced in Italy in 525, and in England in 816.

FRENCH chauvinism is responsible for a good many instances of extraordinary ignorance of men and things not French, but from Victor Hugo more might have been expected than a solemn confession that he had never heard of an American named Emerson.

THOSE who complain of hard times please glance over the following facts in the early history of literature. The king of Northumberland in A. D. 690 gave 800 acres of land for a History of the World; and a Countess of Anjou once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of Livy. In 1720 a Latin Bible was valued at \$450, and this was a time when two arches of London Bridge were built for less than \$150. A laborer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible, and the Bible being in Latin he could not have read it after all.

A SCOTCH satirist, in describing the sermon of a graduate of the new school, gives the text as Exodus xxxv. 26: "And all the women whose heart stirred them up in wisdom, spun goats' hair." The following is the—"Thirteenthly. My brethren, I have endeavored to show how the hearts of those women were stirred up—that is to say, moved, or impelled, or inclined to do what? or, in what? In wisdom, that is to say, in the wisdom that spun goats' hair. Now, there are various commentators who have expressed themselves as to whether it was really goats' hair or the woolly covering of the alpaca, which is an animal of the ruminant species, and lives upon fish and small birds. But there can be no doubt whatever, that whether it was goats' hair or not, it was decidedly hair of some particular description, or kind, or color, or nature, or quality. But then it was spun. Now how, my brethren, was it spun? There are various kinds of spinners. There are cotton-spinners, for instance, in Glasgow, and Liverpool, and Manchester, and in many other manufacturing towns where they spin—not, perhaps, goats' hair, but something which is capable of being manipulated by the skilled artisans of the nineteenth century, who can do anything with the various phenomena of a bountiful providence, the result of which cannot do otherwise than awaken our hearts to the contemplation of many things that are calculated to enlighten, and expand, and strengthen our inner man, so to speak, with all that characterizes the immensities of creation viewed from the standpoint of our individual experience. There are other spinners. I recently read of an old sailor, an ancient mariner, a veteran navigator, of whom it was said that he had spun yarns over every sea and ocean, but as this statement would seem to be figurative, and its meaning occult, concealed, mysterious, I confess myself somewhat at a loss to comprehend precisely the character of this particular kind of spinning, but I cannot doubt that there underlies this obscure narration some grand truth, which at some future time I may be able to improve, and so now I leave it, and come, Fourteenthly, to"—&c.

THE title of Doctor was invented in the twelfth century, at the first establishment of universities.