

this all that springs from the college hall, it might be doubted whether the four precious years in college is the period in which to promote good fellowship. But in the "Commons" idea are found more valuable agencies. It helps to win athletic victories by unifying the college sentiment into an invisible whole. It promotes life friendship with all sorts and conditions of men, friendships which old graduates confess are so helpful in later years. It develops a broader culture by placing the student in harmonious and intimate relations with his mates. In a score of ways will the student be rounded and polished, if with discretion he follows in paths which the freedom of a social center provides. The social converse with friends, the keen incentive to seek the sources of power, and the unwritten laws of gentlemanly conduct will widen a man's vision, train his character, and refine his tastes.

"See Rome and die," some one has said. The average person who knows or cares nothing about ancient history would probably just as soon spend a week in New York or Pittsburg as in Rome, yet that person may be highly intellectual. In the *Amulet* for January there appears a good essay on "Observations of Nature," one passage of which we reproduce:

When we can not admire the beauties of art, it does not indicate any degree of intellectual inferiority, but it simply implies that those who see the beauties of art are interested in art, and have trained themselves as artists should be trained. Man only sees the aspect of those things to which he actively directs himself. The eyes are discreet servants; they tell us only what we want to know. We may want to know the hour, and we look at the clock, or we may look at the sky to see whether it will rain. If I am careless about the time, I may look at the clock and not even see the time it marks, or I may look at the sky and read no forecast of the weather. So in art, the artist trains his eye, and sees