A courteous consideration of the rights of others is the first mark of a gentleman. When one becomes entirely absorbed in self, when one ceases to regard the comfort or convenience of others, he in return will lose the respect of his associates or students, as the case may be, and become an object of dislike to all. Imagine a student attempting to solve some abstruse problem in chemistry, for instance, while a lively discussion in reference to the solubility of copper sulphide in sulphide of ammonium is being carried on in a loud voice almost in his ear. Study is, of course, impossible, and the annoyed investigator withdraws with feelings of disgust from the room where he has a right to study unmolested, and with an expression of resentment and anger for the uncivil persons whose lack of courtesy allowed them to drive him out.

Remonstrances in reference to this particular reading-room have repeatedly reached our ears, so that in justice to ourselves and to the reputation of the Institute at large, we feel it incumbent upon us to pray, yes, to insist, that this nuisance shall disappear. We hope that we shall not be obliged to refer to this matter again.

The young man who graduates from the Institute is supposed to be fully prepared for the stern battle of life. During our course of study here, our time is almost entirely given up to work exclusive in its nature, and confined to the subject which we have chosen as our profession, having in view the attainment of the highest possible degree of excellence therein. Those studies which tend to harmonize and ameliorate the hard, practical side of life are hardly touched upon. All is given up to one's elected science. That the tendency of such a course is to narrow one's mind, and render him wofully ignorant in everything outside his profession, cannot be doubted. "But what matters this ignorance of outside subjects if one is master of his own?" replies our strictly scientific, non-literary friend. That is exactly it. What matters it? It is not our present intention to discuss what we consider the truly successful life of an erudite young man of to-day, nor to enter upon a dissertation of the uplifting, culturing, and ennobling effect of literature, art, and poetry. We wish simply to ask our readers if they consider that the young graduate of the Institute, having acquired an abnormal taste for the practical and scientific, and destroyed by a four years' course of heroic treatment that love of the poetical and mystic that is the birthright of everyone, is really prepared for life? We think not. If we are not to consider the beauties or poesies of life at all, and are to work but for a financial success, does excellence in one's profession alone insure it? Is no knowledge of business necessary? Why, in the words of John B. Clark, "the average college professor doesn't know enough to run a peanut-stand successfully." If money alone is to be the object of our lives,—and surely few can expect fame,—let us do it thoroughly. To step out of the Institute and into a competent salary may not be so difficult; but to manage that salary so that it shall increase, and when the rainy day comes shall be sufficient to take care of us, is another thing.

With no knowledge of business and but little of literature, the Institute graduate, with his head crammed full of his specialty, is an object to be pitied; neither success nor happiness await him. Would not a post-graduate course of business in the counting-room of some one of our many mercantile houses render our chances of success a little more probable?

The janitor makes it a custom to put away all bulletin-boards he happens to find out at the time of his daily sweepings, and he never takes the trouble to put them back again. This is probably nothing but thoughtlessness, but it causes serious inconvenience very often, and must always affect, to some degree, the attendance at meetings, which are sometimes in their small way very important.