

stand to the Alma Mater Society?" The answer to this question seemed for some time to be enshrouded in mystery. It so happened that the anxious enquirer first crossed the path of some of the ladies of '96 and '97. After considerable cross-questioning he elicited from them the somewhat limited information that their votes had been solicited and that they were to have the privilege of voting upon payment of the modest sum of twenty-five cents. The problem as to how the election or non-election of certain men would affect them, apart from personal interest, seemed to be a realm unexplored. Some of the older and wiser heads were next consulted, who threw further light on the subject. The payment of the fee, according to their statement, made the ladies members of the Society, thus giving them the right to vote: however all connection seemed to stop there as the ladies were not supposed to attend the meetings, except on state occasions when they were formally invited. A bystander volunteered the information that on at least one occasion the Alma Mater had granted a sum of money for periodicals for the ladies' reading room. In short, so far as could be gathered, the present relation seems to be a sort of 'vote-and-cash-nexus.'

The question was next propounded, "If the ladies are really members why do they not attend the meetings of the Society on the same footing as other members?" The objection was raised that the meetings of the Society as a whole were not of such a nature as the ladies would care to attend. This objection was met by the query as to which it would not be better for the Alma Mater if the meetings *were* of such a nature as would be interesting and edifying to the ladies and whether it might not be in the power of the lady students to assist the meetings in many ways as well as to receive benefit from them. The suggestion was then made, the result of impulse probably rather than of thought and discretion, that the lady students attend as a right. Here was an opportunity for the young women of Queen's to show of what spirit they were possessed, whether they were of the rabid woman's rights type, entrusted with a fiercely aggressive ardor, bent on elbowing their way to the front and on obtaining their rights by force, thus rousing if not a spirit of resentment and opposition at least one of ridicule; or whether they were of that class who, whilst they know and appreciate what is their due and are on the alert to note and step into every opening to a new sphere of usefulness, believe in the principle of steady development rather than of revolution, and have the patience to wait, knowing that if their cause is to win 'the tide must be taken at the flood.' Judging from the course so far, the enquirer believes that they belong to the latter class. That point he has satisfactorily settled; but he is still pondering in his mind whether University co-education should

be limited to the lecture hall or whether it should be extended to such organization as the above-mentioned society and whether the time is not now ripe for such extension.

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If it is a fact that a man is known by the company he keeps, it must also be true that he will be judged by the class of reading which he prefers. Indeed, it is a recognized criterion and an established fact, that a man's friends who are living in active work, and a man's friends who though they may be dead yet are living in the books which they have written, are the truest and most complete measure of his character and usefulness. Now one style of reading which is constantly influencing character, a style which has become all-potent in modern times, is that which is given to the public in the daily press. And here too, as well as in the instances cited, a man is known by the class of paper and the kind of news which he habitually prefers to read. Still it would be a great mistake to make as close a judgment with regard to the character of a man from the daily newspaper which he reads as we would from his favorite friends and authors. And still to a very marked extent the principle of comparison is quite the same.

The newspaper must cater to all and every class; and the newspaper which purged its columns of every item that might injure the feelings of the over fastidious critic, would very likely have but a shadowy subscription list. Nevertheless, it is often a matter of considerable wonder to the observing reader of the day, why it is that the daily papers seem to select the worst side of society as the basis of supply for such a large proportion of their news. We do not refer specially to our local papers, for to a certain extent the criticism will apply almost universally, but the astonishing ease and frequency with which murders, elopements, suicides, scandals and divorce suits are served up for the delectation of a more or less eager public is a thing that is wonderful to behold.

If we take any ordinary city paper and cull out the items which rank under the classes above cited we will be more than surprised at the large space which they occupy. If we take the columns that are furnished for broadcast publication by the United Press Association, the same thing is found to be lamentably true. We would be slow to infer that the amount of this class of matter which the daily press provides is a certain criterion of the moral character of the community. But so long as such a large quantity of this material is tolerated, we must hold the community directly responsible for its presence and answerable for its pernicious and blasting influence. There are some publications which from their known evil character are excluded from our homes, but we question very much if the columns of