

grammes of any sort have been conspicuous by their absence, and it is not too much to hope that, if they were furnished, the Arts Society could boast of a larger attendance at its meetings and could do much more than it now does towards "serving as a bond of union among its members."

---

The Literary Society of the Faculty of Education, at their regular meeting on Dec. 18, were favored with an illustrated lecture on the "Development of the English Novel," by Dr. O. J. Stevenson. A tone of realism was given to the lecture by throwing on the screen pictures of the various authors whose works were being discussed.

Treating of such an extensive subject, the lecture was necessarily more or less of an outline, but, as Dr. Stevenson said in his introductory remarks, it had a beginning and an ending; and those who listened to it went away with some definite idea of the different schools of English novelists and their relations to one another. The novel, said Dr. Stevenson, had replaced the drama because it was peculiarly fitted for the depiction and the analysis of the complexity of modern life, a complexity that came more and more in evidence in proportion as man recognized the powerful influence of external conditions, environment and heredity in moulding his life. The English novel, a systematic study of which had to begin with Defoe's *Robinson Crusoe*, was at first comparatively simple in character and confined itself almost exclusively to the treatment of manners and sentiment. With Scott it became extremely comprehensive and composite and has continued so to the present time. Sketches were then given of idealistic, realistic, and sociological novel writers and their theories. With regard to modern fiction it was pointed out that our historical and romantic novels were merely developments from the novels of Scott and that the present favor in which the breezy and racy short story is held, is largely due to the disappointing conclusions reached in the problem novels of such writers as Hardy, Tolstoi, Ibsen and Zola.

---

"Early Roman Religion" was the subject of a paper read before the Philosophical Society on Dec. 16, by Prof. Campbell, the honorary president. Roman religion, he said, could be conveniently divided into four periods: (1) the tribal period, (2) that resulting from the influence of Magna Graecia, (3) that produced by contact with Etruria, (4) that which was the result of the influence of Egyptian and Oriental beliefs. The paper read treated exclusively of the first period. It was pointed out that all religions, and none more so than Christianity, were profoundly influenced by the environment and physical conditions in which the people professing them were placed. The Greek and Roman gods, many of which were often considered as identical, were, as shown by their early significance, really separate and distinct deities. Then followed an interesting description of the attributes of the early Roman gods, attributes which were constantly changing and becoming more and more martial as the Roman people turned from their early pastoral and agricultural habits to more