

Lucan, Nero formed a warm friendship, which, however, was soon broken by literary jealousy. Lucan was forbidden to publish more poetry, and attempted to take his revenge by joining a plot against Nero—a conspiracy to which he was probably further inclined by his republican sentiments and his disgust at Nero's crimes. The plot miscarried, and Lucan was compelled to end his life by suicide at the early age of 26.

The only poem of Lucan which has survived is an epic in ten books, on the Civil war between Caesar and Pompey. Considering the age at which the author died, and the size and quality of the work, this poem is one of the most remarkable the world has known, and Macaulay and Shelley were very powerfully impressed by it. In spite of the bad influence exercised in many ways by Lucan's rhetorical training, in spite of the exaggeration, the love for "big talk" and sententious sayings, we find in his epic touches of simple and natural feeling and of real poetry, and even in other places the rhetoric is so powerful that it "carries us along on waves of lofty thought and vigorous diction, so that we hardly feel that they ought to be otherwise." Moreover, in the age of Nero, an age when temptations well-nigh irresistible surrounded the courtiers and the men of fortune, we must be grateful for the loftiness of moral tone which Lucan shows throughout the poem. His life was short, but strenuous, and we may feel sure that in his heart of hearts he felt that

"One crowded hour of glorious life  
Is worth an age without a name."

### THE STUDENT MISSIONARY.

*To the Editor:—*

The young student of divinity finds considerable difference between mission work in the East from that in the West. The people of our older provinces are slow to show any lack of appreciation of the efforts of their pastors. In the West we are somewhat different; when preaching suits we attend and when it ceases to interest us, we remain away. Too many of our young students come West possessed of the idea that the planning and the execution of everything connected with the church should be done by themselves. They forgot that in the majority of places organizations already exist and do not need reorganizing nearly so much as they need inspiring with new life and energy. At any rate local men should be better qualified to manage such matters as choirs and Sunday schools. Another item of importance, one I think the late Principal Grant sought to impress on his class, is that the majority of people who go to hear a preacher are not satisfied unless he gives them his best and sincerest thought. Visiting may be important but matter for thought, clearly put, is what we need. Only a year ago a final year student in arts (Varsity) told me he was out more for a holiday than for six months hard work, and when a student on a Saturday afternoon tells me he has only a few lines of his sermon written I do not think it worth while to attend church on Sunday. We are not looking for eloquence nor philosophy but we do expect a clear, intelligent exposition of divine truth which will stimulate our nobler selves and which we can apply to every day life.

S. W. ARTHUR.