

Ministers are said to be the defenders of classical study as an integral part of a liberal education. The way to save the classics to education is to exemplify a far wider and more thorough use of them than the college curriculum can give. If there is any better argument for classical study than is found in Trevelyan's *Life of Lord Macaulay*, it would be hard to find it. Macaulay in India and on his voyage thither—absorbed in the great task among all his other labors of framing a Penal Code for India—finds time for a wonderful course of classical reading. Let me give a few extracts from the appendix to Vol. I. and refer readers of this Review to the full statement therein contained. They are taken from the notes pencilled in Macaulay's Greek and Latin classics :

"This day I finished Thucydides, after reading him with inexpressible interest and admiration." February 27, 1835.

\* "I am still of the same mind." May 30, 1836.

"I read Plautus four times at Calcutta."

"Finished the second reading of Lucretius this day, March 24, 1835."

"I finished Livy after reading him with the greatest delight, interest, and admiration, May 31, 1835; again April 29, 1837."

"I have now gone through the whole of Ovid's works, and heartily tired I am of him and them. Yet he is a wonderfully clever man."

At the end of each drama of the Greek tragedians, his biographer tells us, Macaulay wrote in pencil a little critical essay, from three to twenty lines in length.

"The first half of the *Eumenides* is equal to any thing in poetry."

"The 'Seven against Thebes' is a noble poem full of dramatic improprieties; but all on fire with the finest poetical spirit."

In his *Prometheus* he wrote : "One of the greatest of human compositions." These instances will show what the classics were to Macaulay—the man of affairs engaged in the work of a statesman—as well as the scholar and the historian.

Now, of course, he was in every respect an exceptional man—his ideal of happiness, as he said, being to read Plato with his feet on a fender. The ordinary parish minister is very far removed from him in gifts and perhaps in opportunities. But the ordinary parish minister may be a good classical scholar—able to follow Macaulay over this track of reading. And if the clergy do not keep up classical studies, the race of classical scholars may die out, save as the chairs in our colleges shall keep them alive. No class of men have better chances for making classical reading a part of their culture. If ministers drop the classics it is not strange that lawyers and doctors should. Dr. Thatcher Thayer of Newport in his green old age daily studies his classic authors. Dr. Howard Crosby is, if not the busiest man in New York, next to him, and he has never yet failed to find time for classical study. The same may be said of Dr. Talbot W. Chambers.

\* Every such memorandum implies a separate perusal.