

did he have to contend! But in this age of critics Bacon is often denounced as having been actuated by selfish motives. We deny the attempted imputation. If he was selfish his selfishness was of the lofty kind. Bacon was a man of illimitable powers of which he was conscious; but, although conscious of them, he was nevertheless desirous of devoting them to something that would benefit his fellowmen. He believed that he was "born for the service of mankind," and he wished to kindle such a light in the nation as would enable man to enjoy his earthly heritage.

But there stands out a character pre-eminently relevant in this connection. The great epic poet of English literature produced his masterpiece in blindness and tears, in comparative poverty and disgrace, excluded from a participation in the advancement of those interests relating to the freedom of his country, for which he had labored so zealously and so faithfully. But, though "old and blind and fallen on evil days," Milton could look forward with prophetic hopefulness to a future in which he should live among men in an ethereal temple reared by his own exertion, in following out the purpose expressed in a sonnet written on his twenty-third birthday. At that time he had written enough to establish his fame as a poet; and yet he laments that his "late spring no bud or blossom showeth." But rising above his regrets because of his seeming lack of ability in the past he determines that

"Be it less or more or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Towards which fame leads me
And the will of heaven."

We have thus attempted to trace the two extremes of fame-seekers. The one courts fame for what it is in itself; the other longs to claim it as a reward of merit. While we detest the one, we honor the other; while the one receives a meteoric flash of praise, the other ensures an immortal fame. But it were well to remember that there is a happy mean between these extremes—a mean which not only avoids the adulation of the crowd, but also entails less forfeiture of the passing enjoyment of life, even though future remembrance be restricted to a narrower sphere.

A Senior was lately heard calling one of the Theologues a *jegarsahadutha*, which being interpreted signifies "a heap of bones."

○ Correspondence. ○

LETTER FROM RICHMOND, VA.

MESSRS. EDITORS,—You know not how eagerly I tore the wrapper from the ATHENÆUM and glanced hastily over its pages. It is needless to say that its contents gave me entertainment of a varied and select nature. But not until I had indulged in many fond recollections did my thoughts revert to a familiar scene. It is that of four editors consulting. They cull and recull papers. Words are counted again and again,—glad to find even one half column of matter to lessen the number of unfilled pages. Intimacy intensifies sympathy and at once I am impelled to grasp my pen and aid in lessening the labor and in driving the clouds from the faces of these faithful youths.

There is much that I might write you of the South which would be amusing as well as interesting; but to maintain the dignity of this organ I shall find it necessary to speak more particularly of educational matters in this clime. It must be remembered that here the population is composed of two distinct races, of different temperaments and habits. The one class, fresh from the pit of ignorance and superstition; the other enjoying all the advantages afforded by time honored and modern institutions, yet not fully awake to its possibilities. The education of the freedmen, though at first attended with considerable opposition is now receiving like attention from the North and South. The matter of educating this class has been an exceedingly difficult one, for slavery not only prevented personal freedom but also blunted and enslaved all the higher emotions and aspirations common to men. Thus there has been a two fold work; to elevate the people socially to the standard of a free citizen, and also to awaken in them the dormant and subdued powers of which they have been almost wholly unconscious. Although the foundation of this work has only been laid, we find the freedman awakening at the dawn of education and making efforts for their own elevation. In reference to the education of the white population we cannot speak in very commendable terms. The Common School System is somewhat imperfect, and the academies and high schools not up to the standard of Northern institutions of like kind. The favorite resort for higher education in the South is the University of Virginia, which South-