

LETTER FROM EDENTON.

EDENTON, N. C., Sept. 7th, 1870.

Sup't. Orphan Asylum—Dear Sir:—Enclosed you will find six dollars and fifty cents for the benefit of the Orphan Asylum, the result of a quarterly collection of the church at Rockyhook last Sunday. We have a standing resolution to take up a public collection every quarterly meeting on Sabbath, the proceeds of which is to be applied for the benefit of the Orphans at Oxford. The above amount being the first taken, I hope the next will be better. Yours faithfully,

JAS. D. WEBB.

This letter indicates a step in the right direction. If the ministers of the various churches in the State would only give their congregations a chance of contributing to the Orphan Asylum, and simply take their offerings and forward them, which would not be much trouble, the institution would experience no such seasons of trial and perplexity as that through which it has, for some weeks, been passing. There are thousands of good christian people of the State who would esteem it a privilege as well as a duty to contribute to the orphan cause if the subject were presented to them in a tangible form and the opportunity presented immediately to them of sending forward their contributions. Surely the orphan work is not a subject of such insignificance as to be unworthy the attention of good men, and especially of Christian ministers. Many of them, we are happy to say, have come up nobly to the assistance of the orphans by bringing their claims before their congregations and forwarding the donations received. Many others, on some cause, we know not what, have never seemed to know the fact that there is such an organization as an Orphan Asylum in existence in the State. To all such we commend the text, "forasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me."

CHAPEL HILL UNIVERSITY.

To-day, September 15th, is a glorious day for our fine honored State University at Chapel Hill, and no doubt the bells will, to-day, ring out a joyous peal as many of its Alumni, the Board of Trustees and the Faculty meet upon its campus to celebrate the beginning of its new career of usefulness. Something like its old life will be witnessed, and visions of future prosperity and honor will loom up before many who for a while had despaired of its restoration among the high places of learning in the land.

The two Societies will to-day be fully reorganized, and the term open with about seventy-five or eighty students, some for all the classes except the Senior. So we learn from the Raleigh papers. The Executive Committee of the Board have been indefatigable in their exertions to have everything prepared for the day of re-opening, and their success has been such as to entitle them to the thanks of the whole State.

The reopening of the University is calculated to enkindle in the breast of every true North Carolinian, feelings something akin to those he would experience in meeting a long absent friend or the recovery of a lost treasure.

May the fair prospects which to-day inaugurate continue to brighten until Chapel Hill shall be again, what it once was, the pride and glory of the Old North State.

PETERSBURG AGRICULTURAL FAIR.

The time of holding the Petersburg Annual Fair has been fixed immediately after the North Carolina State Fair, for the present year. It has been inaugurated under auspices favorable to complete success and will, no doubt, be a season of grand jollification to the people of Virginia and the Roanoke section of our own State. Petersburg and a large section of North Carolina are joined together by an artery almost as vital as that which bound Chang and Eng, and hence when the people of both get together at the Fair, they will hardly recognize the fact that a State line divides them.

By-the-way, we have a good mind to call on Petersburg to get up another contribution to the Orphan Asylum at Oxford, but forbear, because we know the whole-souled merchants and others of that city so well, and have such confidence in their good will to North Carolina and her institutions, that we believe they will do it without a reminder, as did Baltimore last winter.

POPULAR SENTIMENT.

Society, it seems, is composed of numerous social circles, connected by certain electric, invisible bonds, through which flow continuous currents of mutual thoughts and sympathy, so that when a part of this social kingdom is disturbed or affected in any way, the repulse is rapidly conducted, to a greater or less extent, through the whole, and the tendency is towards a common feeling throughout. And this common feeling or opinion, which is the aggregate of the individual opinions of the public, we term popular opinion or sentiment.

Although public opinion is the sum total of the individual opinions, each individual does, by no means, contribute equally to the formation of this popular sentiment. We notice in the various social ranks there are certain leaders, or generating centers, who create and give tone to the sentiment of their respective circles, the majority merely receiving and adopting the opinions of these leaders. The real thought floating upon the great tide of popular sentiment is the product, not of the masses, but of comparatively few individuals. A few think and set forth opinions, and the rest accept and propagate them with as much apparent satisfaction and enthusiasm as if they had been originated through themselves.

This is the greatest hindrance to the formation of a correct popular sentiment. The majority of persons are too willing to receive and transmit the current opinions without stopping to think whether they are right or wrong. But great as is the influence which individuals may exert on popular sentiment, the power which popular sentiment exerts on individuals is infinitely greater. Indeed, there is scarcely an action or an institution in the whole social kingdom that it does not affect. It is popular sentiment that creates the various customs and fashions of society. The style and manners which at first you detest, it teaches you to endure, then to admire. It makes men regard one kind of labor as honorable, and another as disgraceful.

Says Dymond in his essays on Morality, "In public institutions from a village workhouse to the constitution of a state, public

opinion is powerful alike for evil or for good. If it be misdirected it will strengthen and perpetuate corruption and abuse; if it be directed aright it will eventually remove corruptions and correct abuses with a power which no other power can withstand."

That popular sentiment does exert a powerful influence over the opinions and conduct of men needs no proof, but is sufficiently evident even to the casual observer. Then it must be equally clear that in proportion to the power is the necessity of purifying popular sentiment, that this power may be arrayed in the cause of right. Purify public opinion and you will purify the public. The question then is how is this to be done? Much may be done by earnest individuals who despise falsehood in all its forms. But we think the first and great thing is to educate the people, for a correct popular opinion can not exist, except it be founded on a thinking intelligent people. Teach people to think for themselves and act for themselves, that they may learn to detect and correct the vulgar delusions of popular sentiment. More than one-seventh of our population, five million six hundred and fifty children over ten years of age, in these United States, cannot write their own names. What kind of a foundation is this for an intelligent popular opinion? As a matter of economy can we afford this condition? Can we afford to keep one-seventh of our people in ignorance and poverty? Other countries have answered this question for themselves in the negative.

In Germany education has become a part of the very idea of life, and to-day, the German nation stands head and shoulders above all the other Christian nations in Europe. Austria, Switzerland and Italy have adopted the compulsory systems of education. Every child must be educated. And what is the result? It is that absolute illiteracy is fast approaching a minimum. Our political interest, our social interest, yea our future existence as a nation, are all closely interwoven with the question of education. Then let our great country spread her feasts of knowledge and invite the people to come and partake, and if any make excuses and slight the invitation, let her send out into the highways and hedges and compel them to come in, and by this means the masses will become educated and able to think and reason for themselves, and popular sentiment, which is the all-controlling force amongst us, will be elevated and corrected, and will carry with it a moral power entirely unknown to uneducated nations.

Popular sentiment will then judge what a man says by the intrinsic beauty or worth of the ideas he conveys and not by the standing of the man. It will approve or condemn a deed according to its merit or demerit, and not according to who performs it. Then, we repeat it, the education of the masses is the one and indispensable means through which is to be wrought that elevation and purification of popular sentiment, which, when purified, will be the most powerful of all earthly agents in elevating the social condition of the world.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproach shall be honored.

WANTED THE NEWS AND GOT IT.

The Toisnot Transcript man, in order to make his paper interesting to his readers, asked his friends to send him items of news from their respective neighborhoods. In answer to the request, an enterprising amateur reporter sends him the following:

"AN UNWELCOM GUEST.—A young gentleman by the name of Jerry Parker visited the house of Mr. V. — Mr. Parker's intentions was to Court the old man's Daughter. Mr. Parker went to the old gentleman's house on last Friday Knight and got a little Chance at the girl; Mr. V.—Knew What he was up too the old man Stepped up to Parker and said What are you Doing here you good for nothing long haired Back-ache On-Chucks Scoundrel—leave here or I Will give you fits Mr. Parker has not Bin seen thair SinCe."

THE MISTIC MASONIC TIE

In the wilderness of Edom the hand of the children of Ishmael is still raised as of old against every stranger, but if some Mason of this city were to meet those marauding sons of the desert, at the sign of a Fellow-craft, every match-lock would be instantly lowered and he would be welcomed to their tents and received as a brother.

A friend of ours—an officer of our Navy long since deceased—was once wandering about in the narrow lanes of an Eastern city, having lost his way in its inextricable labyrinth. Suddenly he was startled by the frightful words, "Christain dog! Christain dog!" He turned, and beheld approaching him a crowd of enraged Mahometans, each with a large stone in his uplifted hand. The Lieutenant saw no escape from the most terrible of deaths; for with the exception of the mob now almost upon him, he could see no human being, save an old man sitting in his door, and apparently looking out for the fun to begin of stoning a Christain to death. Luckily, the thought crossed the officer's mind that the old man might be a Mason—he made a sign, and instantly the Arab rushed out, placed himself by the side of the "Christain dog," drove off his would-be murderers, and conducted him in safety to his ship.

We can cite another instance of the fidelity of an Eastern Mason to his duty. About nine years ago an American vessel was wrecked off the shores of one of the Asiatic islands. None were saved from the waves but the captain, who being a very expert swimmer, reached the land. The barbarous natives carried him to their Sultan. When ushered into the presence of the despot, the captain made himself known as a Mason. The Sultan immediately met him on the square, received him as a brother, treated him as a brother, with great distinction, and promised to send him to Calcutta by the first opportunity.—The climate was, however, so pestilential that our captain soon fell sick with the jungle fever. The sultan nursed him through all the illness, entertained him like a prince till he recovered, furnished him with abundance of money, and sent him to Calcutta, whence he returned to America.

We will give yet another example, for which we are indebted to an officer of the British Navy. He had been stationed in Australia,

and while there he was informed of the following fact which he communicated to us: A party of white men attempted to cross that continent, but they all perished by thirst and starvation but one man. This man's strength at last gave out, and he laid himself down in the parched desert to die. He had not been lying there long before a tribe of Australian savages came up, and would in a few seconds have killed him, had he not made that sign which is never made in vain. The chief was a Mason: he threw himself along side of the Englishman and restrained his followers from murdering him. He gave him food and drink, kept him till restored to strength, and then escorted him to the nearest white settlement.—Norfolk Landmark.

CANDID PEOPLE.

Yes, what a fine thing it is, but one can't be candid always. It would be, to say the least, inconvenient. You wouldn't like it yourself. People would be more interesting than they now are, if we started out to be candid, but how horrible impolity we should be and we must be civil, at all risks. For instance, at that party the other day, Mr. Dancer said to you, "I presume you are enjoying yourself very much" and you said, "O, very much indeed! What a lovely waltz!" and I smiled and you smiled. What would candor have done? It would have made him say, "Well, here you are playing wall-flowers, and what a stupid affair this is, to be sure," and you would have replied, "it is perfectly dreadful. I wish it was time to go home, and why do you show all your teeth at me that way? That isn't a smile, and you don't feel a bit inclined to smile either; you know you don't! How true it would have been, yet my auditors would have thought you both mad. When Mrs. Frisdee calls on you, or you on her, and one of you ask the stereotyped question, "Why haven't you been to see me before?" if the other should reply, "Well, because I don't want to come, and only come now because it is the custom, to make these routine calls, and because you are one of the people it is well to know. You are as well aware as I am that you can't love me, nor I you, one bit,"—that would be frightful, wouldn't it?—Still, you know it is all the same—both of you. Again, you of the sterner sex, who have made up your minds to marry, where would your chances be if you were to say to rich Miss Money-bag, "I hear that you don't like you as well as I do some other girls, but I owe a lot of debts and am in a lot of scrapes, and I think if you marry me you'll help me out of them, and so I offer my hand and all that is left of my heart, which certainly, is not much; and I honestly believe that my charms and graces and fascinations—for I'm a fellow all the women are in love with—will be interest for the use of your hard cash?" Of course you have no chance at all, but with those thoughts in your heart you say something sweet to her, and talk about being happy to gether, and so win her, poor girl. No, candor wouldn't do for you. Don't you feel glad it is not the fashion for you must follow the fashion or die.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.