NEW TERMS.

The "WATCHMAN" may hereafter be had for *two dollars* in advance, and *two dollars* and *fifty cents* at the end of the year.

No subscription will be received for a less time than one year, unless paid for in advance.

No paper discontinued (but at the option of the Editors) until all arrearages are paid.

TERMS OF ADVERTISING.

One dollar per square for the first insertion and twenty-five cents for each continuance.

Court notices will be charged 25 per ct. higher than the above rates.

A deduction of 33⅓ per cent will be made to those who advertise by the year.

All advertisements will be continued until forbid and charged for accordingly, unless ordered for a certain number of times.

☞ Letters addressed to the Editors must come *post paid* to ensure attention.

PRICES CURRENT AT

SALISBURY Aug 7.

	Cents.		Cents.
Bacon,	7 a 8	Cotton Yarn,	$1
Brandy, ap.	a 40	Molasses,	40 a 60
peach,	a 50	Nails,	7½ a 8
Butter,	12½	Oats,	15 a 20
Cotton in seed	none	Pork,	$4½ a 5
clean,	8 a 9½	Sugar, br.	9 a 12
Coffee,	12 a 16	loaf,	18 a 20
Corn,	25	Salt,	$1 25
Feathers,	35	Tallow,	10 a 12½
Flour,	$4½ a 5	Tobacco,	8 a 20
Flaxseed,	62 a 65	Tow-Linen,	16 a 20
Iron, per lb.	4 a 5½	Wheat, bush	62½
Linseed Oil, pr.		Whiskey,	45 a 50
gal.	$1 12½	Wool, (clean)	40

FAYETTEVILLE, August 4.

Brandy, peach	50 a 60	Molasses,	27 a 30
Do, Apple	45 a 50	Nails, cut,	6¾ a 7
Bacon,	7½ a 8	Sugar brown,	8¼ a 11
Beeswax,	25 a 26	Lump,	16
Coffee,	12½ a 13	Loaf,	18 a 20
Cotton,	7 a 10	Salt,	60 a 75
Cotton Yarn,	16 a 20	Sack,	$1 90 a $2¼
Corn,	55 a 60	Tobacco leaf	8 a 5
Candles, P.F.	17	Cotton bag,	20 a 25
	75 a 80	Bale rope,	8 a 10
	$5¼ a $6¼	Wheat new	$1 10
Feathers	35 a 37½	Whiskey	28 a 30
Iron,	5 a 5¼	Wool,	15 a 20

CHERAW, July 27, 1841.

Beef	4 a 6	Nails cut assor.	7½ 8
Bacon	7 a 10	wrought	16 a 18
Butter	10 a 15	Oats bushel	33 a 40
Beeswax	22 a 25	Oil gal.	75 a $1
Bagging yd	22 a 28	lamp	$1 25
Bale rope lb	10 a 12	linseed	1 10 a 1 25
Coffee lb	12½ a 15	Pork 100lbs	5¼ a 6
Cotton	8 a 10	Rice. 100lbs	4 a 5
Corn bush	62	Sugar lb	8 a 12½
Flour brl.	$5 a 5½	Salt sack	$2¾
Feathers	40 a 48	bush	$100
Iron 100lbs	5½ a 6½	Steel Amer.	10 a 00
Lard	11 a 12	English	14
Molasses	40 a 50	German	12 a 14
Tallow	12½	Teaimpo.	$1 $1 37

Carolina Watchman.

PENDLETON & BRUNER, EDITORS AND PROPRIETORS.

"See that the Government does not acquire too much power. Keep a check upon all your Rulers. Do this AND LIBERTY IS SAFE."—Gen'l. Harrison.

NO. 3—VOLUME X.
WHOLE NO. 471.

SALISBURY, AUGUST 14, 1841.

To the Editors of the Carolina Watchman.

GENTLEMEN:—I noticed in your useful paper, a Sermon preached at Salisbury, by the Rev. Mr. Frentis, on Friday, May 14th, the day of the National Fast, with which I was pleased, and in which sundry evils are pointed out which abound in our land. This led me to reflect on the sermon I preached on the same day, and the evils I pointed out, which I believe tend to bring the Judgments of GOD upon our nation. Presuming that some of the remarks which I made on that day may have a tendency to check some of the evils that prevail in our Country, I have therefore selected a few of them to be inserted in your Journal, if they should meet with your approbation. I have not ranged them in the order I presented them to the people, because if I had, I must have written the greater part of the discourse, which would have been too long for insertion in a newspaper.

A religious Journal informs me that William Henry Harrison, late President of the United States, was in the habit of reading the Scriptures daily, and that no company prevented him from devoting some part of each day to that holy employment. Hence, he learned to feel his dependence on GOD, and also a consciousness that he could not manage the government of the nation without the aid of Him, "who ruleth in the kingdom of men, and giveth it to whomsoever he will." Faith in the doctrines of the Bible led him to do justly, love mercy, and to bear his testimony against that dreadfully cruel, and exceedingly sinful, and barbarous practice of duelling. This greatest of all other sins, is often committed by those who fill important offices, and who are considered gentlemen of the first class. If only men destitute of learning, and of small intellect committed this sin, we would impute it to their brutal ignorance, but I have no plea to make for those men of erudition and strong intellect, who are generally the men that commit this sin. We learn from this, that mental ability, classical knowledge, and a genteel education do not prevent men from committing this unnatural and barbarous sin. Hence it is evident that the wisdom from above, which is pure, peaceable, gentle, easy to be entreated, and full of mercy and good fruits, is the only wisdom that can eradicate the deep depravity of the human mind, and calm and regulate those vindictive passions which excite to the most hideous and inhuman acts. GOD says, "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." Hos. 4, 2, 3. This text shows us that there are sundry sins of a national character, and that duelling is one of those sins. The law of the State of North Carolina on duelling reads as follows: "If any person fights a duel in consequence of a challenge sent or received, and either of the parties shall be killed, then the survivor, on conviction thereof, shall suffer death without benefit of Clergy; and all their aiders or abettors shall be considered accessories before the fact, and likewise suffer death without benefit of Clergy." I believe the greater part, and it may be all of the United States have made duelling murder by their laws, and the punishment thereof death, yet as far as I can learn this law is no where enforced. Dr. A. Clarke says, "even in our land, where duels are so frequent, if a man kill his antagonist, it is murder; and so generally brought in by an honest Coroner, and his Jury. It is then brought into Court: but who is hung for it?—The very murder is considered an affair of honor, though it began in a dispute about a prostitute; and it is directed to be brought in manslaughter; and the murderer is slightly fined for having hurried his neighbor, perhaps once his friend, into the eternal world, with all his imperfections on his head." The Doctor taking into consideration duelling, false swearing, lying, stealing, and adultery, moreover says, "No wonder that a land mourns where these prevail; and that GOD should have a controversy with it. Such crimes as these are sufficient to bring God's curse upon any land."—From the foregoing remarks, it appears that the crime of murder is overlooked when committed by those men who are considered great and honorable, but when a poor and ignorant man is guilty of murder he is deemed a dangerous man to the community, and is hung for it. Hence it would seem that if a man is rich, intelligent and honorable, murder does not make him a dangerous man to society, and therefore his crime is winked at. This is strange logic, and although considered good in our Courts of Justice, will be condemned in the Court of Heaven, where no distinction will be made between the poor and the rich, the wise and the ignorant, the noble and ignoble, but every man shall be judged according to his works.

Again, there are evils committed by the people in choosing their representatives which deserve notice. It is frequently the case that too little attention is paid to the ability and moral character of candidates. This is not as it should be. If we had a house to build we would certainly choose an architect, a person that understood the art of building, but in the great and difficult business of State affairs we seem to act as if we thought ability was of but little consequence.—And if we were to form an opinion from some of our former elections we should come to the conclusion that less attention has been paid to moral character than to ability. We put a man into a high and important office who was said to be exceedingly profane, with other sins of equal magnitude attached to his character, the truth of which I believe has never been doubted.—Our government is based on the principles of Christianity, and do we act consistently when we choose men to preside over the nation that fear not God, neither regard man? Jethro pointed out persons to Moses to aid him in the government of the people, just such characters as we ought to select to manage our State affairs. He said to Moses, "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers." Exo. 18, 21. If all our offices had been filled with such men as Jethro has described, economy would have been strictly attended to in every department of the government, and there would have been no defaulters, consequently the present revenue would have been sufficient for the support of it, but the lack of economy and honesty have made additional taxation necessary. Hence we see the necessity of being very careful and prudent in choosing our representatives, otherwise we may bring heavy burdens upon ourselves, and upon our children, and upon generations yet unborn. We all wish our taxes to be as low as possible, and dread any addition to them, yet many when they go to give in their votes loose sight of this important matter. They go like heedless people go to a frolic. They urge the candidates to treat them, and if they refrain from such a demoralizing practice, they are deemed niggardly and unworthy of their suffrage. Men who are in the habit of drinking intoxicating liquors generally manage their domestic affairs badly finally bring themselves and families to poverty and ruin. And if they are unfit to govern and manage the business of their own families, they must be more unfit to choose persons to transact legislative business; therefore I am of opinion that there ought to be a law prohibiting any sort of intoxicating liquors being brought on or near an election ground on the day of an election. If the practice of treating before and at elections was put down it would prevent many quarrels and deadly affrays that often happen at those places, and would cause many votes to be given much more judiciously. Such a law strictly enforced would certainly be valuable, but if not enforced would be a disparagement to our Code of Laws like the law on duelling. Such a law would do away the plea of candidates who now say they cannot be elected unless they treat the people. Now, taking into consideration the evils we are guilty of as a Christian and civilized nation, we have no reason to think it strange that God should afflict us, and that he has deprived us of the service of a great, and good, and honest man, whom we had chosen to be at the helm of our government. President Tyler taking this into serious consideration has recommended to the people of the United States this day to be observed as a day of fasting and prayer, and we feel disposed to dedicate the day to the purposes he has recommended. The scriptures teach us that it is our duty as a nation to humble ourselves under the towns of providence by repenting and turning away from our sins. This duty God has taught us in the following declaration: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil I will repent of the evil that I thought to do unto them. Jer. 18, 7, 8. The following text confirms the above declaration of God that he will pardon sinners when they sincerely repent of their sins. The Lord said unto Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. And Jonah began to enter into the city a day's journey, and he cried, and said, yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the King and his Nobles, saying, let neither man nor beast, herd nor flock taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. Jon 3. We learn from this chapter that the people of Nineveh believed God and humbled themselves in a peculiar manner before him. The King laid his royal robe from him, and proclaimed a solemn fast, and directed his subjects to cry mightily unto God, and exhorted every one of them to turn away from their evil way, hoping that humiliation and deep contrition of heart, would cause God to turn away from his fierce anger, and avert the stroke of divine vengeance. The sequel of the narrative shows that their repentance was real, for God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. Thus it appears that when a city or a nation becomes universally wicked that God requires universal repentance in order that his anger may be turned away from them; therefore it is the duty of every one of us to repent that the anger of God may be turned away from our nation. Let us now consider that the dispensation under which we are, is far superior in light to that under which the Ninevites lived, and therefore the presumption is, that we are greater sinners than they were, consequently our humiliation and repentance ought to exceed theirs. The corruption that abounds in every grade of society, and often deeply stains the character of many that fill high and dignified offices, must tend to enkindle the wrath of God, and cause his judgments to lower over our nation. Therefore we have reason to believe that it is only the long suffering of God that prevents our final and eternal ruin. Let us therefore cry mightily unto God that he may yet extend mercy unto us as ungrateful and sinful people.

JAMES PATTERSON.

Goshen, Iredell county, N. C. } July 26th, 1841.

SOLEMN THOUGHTS.

It is said of a certain city in the East, that one of its gates is exclusively devoted to the use of those who carry out the dead for burial; and so great is the population, and so rapid the ravages of death, that the mournful procession is never broken. An observer would be impressed deeply with the fact that death *lived* in that city, and it would be natural for him to say, "if such multitudes are dying around me, I, too, must die."

Could you stand at the death gate of the world and view the stream, not of mourners, but of dead passing out into the land of silence, you could not fail to feel that death reigns in the earth. Your own mortality would be impressed on your heart, and you would be ready to admit, "I, too, must die!" The gate of death is standing open night and day, and dead on dead are hurrying forth.—You do not see each pale corpse. You do not hear each dying groan. But every pulse that beats is the knell of a departed soul. Every second sees the flight of a disembodied spirit into the presence of God. Pause for a moment while you read ——, and as you pause, a soul has fled, and now another, it was not yours—but next one may be!—*New York Observer.*

A SINGULAR STORY.

The following singular story we extract from "Letters from the Coast of Clare," in the Dublin University Magazine. The supernatural part we leave for the reader to interpret:

"A gang of men attacked the house of Mr. C——, and murdered him in a most barbarous manner. They then proceeded to search for money, which they imagined was concealed in the house, but not finding as much as they expected, they seized on the house-keeper and held her down on the hot bars of the grate to compel her to acknowledge where the treasure was hidden.

"Several weeks past away, and all efforts to discover the perpetrators of this horrible crime were unavailing. Mr. C——, the brother of the murdered man, was unceasing in his exertions, but to no purpose; he failed in finding even a clue to lead to their discovery.

"One night, wearied and harrassed, he retired to rest. His mind was full of the sad subject that occupied it now completely—the untimely fate of his brother—and for some time he could not sleep. At last, however, he sunk into slumber, and dreamed that the door of his room was slowly opened, his brother entered, and approaching his bedside, gazed earnestly at him

"'You are searching for the men who have murdered me,' he said at last, in a slow solemn voice, 'rise from your bed, and dress yourself and go out. Take the Charleville road, and you will soon discover those you are in quest of.'

"The sleeper awoke greatly agitated, and told the dream to his wife. She endeavored to relieve his distresses by representing it as natural result of his excited feelings, and urged him to try and compose himself to sleep again. He did so, but repose had scarcely revisited his eyelids, when once more the form of his murdered brother stood beside him.

"'Are you sleeping quietly there,' he said, 'while those who shed my blood are walking at large and unpunished? Is this the end of all the love you professed for your brother? Do you refuse to grant my request?'

"'No,' exclaimed the other starting up and preparing to leave his bed, when the entreaties of his wife detained him. His mind was so much disturbed, and the impression from the dream so strong this time, that she had considerable difficulty in dissuading him from yielding to the impulse of what she conceived his over-heated imagination. At last, however, she succeeded in soothing him into some degree of calmness, he began to think with her that his dreams were caused by anxiety and fatigue, and making an effort to shake off the feelings they had left, after some time, fell asleep again.

"But not long was his rest undisturbed. He awoke more agitated than ever, and exclaiming that he could resist no longer, he got out of bed and commenced dressing himself. His brother, he said, had appeared to him the third time; and reproached him with such angry vehemence for not following his directions, that he was now determined to do so.

"It was a dark and stormy night. Mr. C—— walked on for about a mile on the Charleville road; all was silent and still; and as the cool night wind began to produce its effect on his fervered mind, the impression of the dream wore off. He resolved to give up what now seemed to him foolish pursuit, and was about to retrace his steps home, when a rustling noise in a field of osiers by the road side atracted his attention. The osiers belonged to him and thinking that some one had come there to steal them, and had concealed himself at the sound of approaching footsteps, he ran towards the place from whence the noise proceeded, calling out loudly to the thief.

"'The Lord be between us and harm!' exclaimed a man advancing out of the field; 'is that you, Mr. C——, and what brings you out upon the road at this time o'night?'

'And what brings you out?' replied Mr. C——; 'and what are you doing among my osiers?'

"'Ah, then, don't you know me? said the man; 'why then I will tell what brings me out. I was going to your house, sir, and with news I am thinking you'll not be sorry to hear. If I'm not greatly mistaken the murderers of your brothers are under my roof this very moment. But come, let us hurry on, and while we're walking I'll tell your honor how the case fell out.

"The man was the keeper of a little shebeen house, or carman's stage, on the Charleville road. He had been out all day, and had not returned, when late in the evening, three men on horseback stopped at the house and enquired from his wife who was standing at the door, whether they could get supper and accommodations.

"'There's a stable for your horses and clean beds for yourselves,' said the woman; 'but I have nothing in the house but potatoes and milk, and plenty of whiskey. If that will serve you, you're kindly welcome.

"The night as I have said, promised to be dark and stormy, so that the men were glad of shelter, even with such modest fare. They went into the stable to clean and put up their horses, while the hostess set the potatoes to boil, and laid out the table in an inner room, divided from the kitchen by a thin partition. When supper was ready, she called the travellers to come in, and as soon as she had seen them fairly established at their meal, the thrifty dame put out the candle in the kitchen, and, rolling her arms in her apron, seated herself close to the partition, so as to be within call of the party whenever they wanted the whiskey jug to be replenished.

"'Tis better to to be within the house than out of it to-night, any way,' said one of the men, as the wind howled outside.

"'Ay, an' this is a good supper as far as it goes,' observed another; 'if we had a little of C——'s bacon along with it 'twould be no harm. There were plenty of gammons and flitches the night we'——

"'Whist!' cried the first speaker, 'can ye keep a quiet tongue in your head, man?'

"The name of the murdered gentleman aroused the attention of the landlady as she sat in the dark and silent kitchen; she crept closer to the partition, and listened with all her might. In a few minutes after her husband came in and motioning to him to make no noise, she pointed towards the inner room, where the men, inspired by their supper, were now talking loud and vehemently. Their caution diminished with the contents of the whiskey jug; and as the husband and wife listened, they heard enough within the partition to induce the former to steal out of the house and start off to inform Mr. C——of what was passing. They met on the road, as we have seen, and Mr. C—— having learned the above particulars from his companion, they proceeded to a police barrack a little way off, and the three men were taken prisoners. Two of them were immediately identified by the housekeeper of the murdered man. She demurred in recognizing the third, but Providence had decreed that he should not escape. While the examination was going on, a sudden thought struck the housekeeper.

"'I cannot swear as to his face,' she said, 'but if that be he, when I hear him speak I will know him out of a thousand. There is one word he cannot pronounce; I remember it well. The night of the murder he was spokesman of the party, and whenever he came to that particular word he stammered, and stopped so sure as he tried to say it. I could identify him by that any where'

The man was called up, and some questions put to him. In the very first reply, the word named by the housekeeper occurred, and she shuddered and turned pale as he stammered over it in the way described.

"'That is the man!' she exclaimed, 'I shall never forget him! It was he who first ordered my poor master to be struck down, and urged on the men to force me upon the grate when I could not tell where the gold was hidden. I could swear to that voice whenever I heard it, all over the world.'"

—The man was committed with his companions. One of the latter afterwards turned King's evidence, and his confession led to the apprehension of the remainder of the gang. They were all finally found guilty of the murder, and eight men suffered death together on the spot where it was perpetrated.

An interesting incident at the Falls.—[Extract of a letter received in this city, dated Falls of Niagara, July 19, 1841.] I hasten to say a word of an interesting incident which occurred here during my stay, and has been the cause of great excitement here, and which will probably figure in the newspapers. On Friday night last, about ten o'clock, a man by the name of Allen, belonging to this village, in passing from Chippewa to Niagara village about two miles above the falls, accidentally broke one of his oars, and consequently was unable to reach the shore at the usual place. He soon found himself carried down the rapid current, and towards the Horse-shoe falls. The tumbling were before him, and he was of course pulling for his life. By extreme efforts, he gained a point opposite the outer of the island called The Sisters, and there his boat struck a rock and filled, and he threw himself into the rushing stream, and gained the island just named. Those who have visited the falls will remember the situation of these islands, and the rapid rush of water which divides them from each other.

Early on Saturday morning he was discovered, wet and exhausted, on the island, and a Mr Robinson, who has heretofore distinguished himself by navigating the rapids here, obtained a boat and dashed thro' the whirling torrent, and reached the second island, now known as Deer island. Arriving there, he could converse with the unfortunate Allen, but could not reach him, or give him any aid in rescuing him, or in relieving his exhausted frame.

On Sunday, (yesterday,) however, Mr Robinson made another attempt, and after reaching the place on Deer island, which he reached on Saturday, he was enabled to throw a rope from Deer island to the one on which Mr Allen was imprisoned, and, by the aid of this rope, Allen was rescued.

I saw the two attempts made to rescue Allen by Robinson, and the manner he navigated the rapids was wonderful, and created great astonishment.

Worthy of Imitation.—A clan of the Cherokee Indians still remaining in this State, numbering about seven hundred, all belonging to the Cherokee Temperance Society, except five or six, and those, it is said, never pretend to drink spirits until they get among the whites.—*Highland Messenger.*

From the Newburyport Watchtower.

SHAKERISM.

Mr. Carter, a renouncing shaker, visited this place a few weeks since, and gave two or three lectures on shakerism, and sang some twenty songs, danced, exposed Miller's theory, and did several other things for the amusement of his audience.

The shakers' creed is a very curious one. They believe in one God, and two persons in the Godhead—male and female, or Father and Mother—called Power and Wisdom.

They believe that Adam was the Father of the Old creation, and Eve was the Mother—both being created after the image of God; and that Christ is the Father of the New Creation, and Ann Lee the Mother—and that the Millenium commenced with the appearance of Ann Lee on Earth.

They believe in the immortality of animals as well as of men. They say that John saw horses in the world of spirits, as recorded in Revelations. They believe that all the ugly and venomous animals on earth are symbolical of the evil spirits that inhabit the lower regions of the invisible world, and that all the beautiful creatures, such as birds with gorgeous plumes, are symbolical of the good spirits in the mansions of bliss.

They believe that the souls of shakers, in their trances and visions, really visit the heavenly world. The lancet has been applied to them, and their flesh has been sacrificed, while in this state, without producing a particle of blood. One person who visited the land of spirits in a trance, saw all the patriarchs and kings of olden time; saw King David travelling, and Solomon on a snow white horse; saw Christ and all the Apostles.

Pickles.—We find the following in an exchange paper, and give it as we find it, without vouching for its correctness; should it prove equal to its pretensions, it must be preferable to any mode with which we are acquainted.

A correspondent of the New [illegible] and Farmer gives an efficient method of pickling cucumbers, which he learned from an old sea captain in the West Indies. The recipe is very simple, and the superiority of pickles cured by its directions, has been tested by many year's experience. They are neither affected by age or climate. The following is the recipe:—"To each hundred of cucumbers put a pint of salt, and pour in boiling water sufficient to cover the whole. Cover them tight to prevent the steam from escaping, and in this condition, let them stand for twenty-four hours. They are then to be taken and after being wiped perfectly dry, (care being taken that the skin is not broken,) placed in the jar, in which they are to be kept. Boiling Vinegar (if spice is to be used, it should be boiled with the vinegar,) is then to be put to them, the jar closed tight and in a fortnight delicious hard pickles are produced, as green as the day they were upon the vines." The best vinegar to be used.

Farmer's Advocate.

The Burning of the World.—It is not a little remarkable that the predicted conflagration of the earth, and circumstances attending, as is foretold in the ancient Scriptures, are both natural, and have a strict coincidence with scientific probability. None but the ignorant would conclude, that because the earth had whirled round the sun in safety, for some thousands of years, that therefore, it must forever go on undisturbed. There are principles in the atmosphere which engirds the globe, of sufficient potency, if properly proportioned, to feed a combustion that would liquify the rocks, and evaporate the seas. The two gases which feed the intense flame of the compound blow pipe, are component parts of the air we breathe. Besides the combustibility of the atmosphere, the earth may have central fires, that her mountain ribs may not always imprison. Are not the ancient volcanoes the great arteries which lead down to this heart of fire.

It is computed by French astronomers, that more than fifteen hundred fixed stars, have disappeared within three centuries past. La Place says, that one of these stars situated in the Northern hemisphere, gave the most indisputable evidence of having burned. It was so bright as to be visible to the naked eye at mid-day—"First of a dazzeling white, then reddish yellow, and lastly of an ashy pale color. The conflagration lasted, and was visible sixteen months, when the star forever disappeared.—*Free Trader.*