The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O! JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

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Poetry.

THE POOR MAN'S GRAVE.

BY ELIZA COOK.

No sable pall, no waving plume,
No thousand torch-lights to illume;
No parting glance, no heavy tear,
Is seen to fall upon the bier
There is not one of kindred clay
To watch the coffin on its way;
Nor mortal form, no human breast,
Cares where the pauper's bones may rest.

But one deep mourner follows there,
Whose grief outlives the funeral prayer.
He does not sigh, he does not weep,
But will not leave the sodless heap,
'Tis he who was the poor man's mate,
And made him more content with fate;
The mongrel dog that shared his crust
Is all that stands beside his dust.

He bends his listening head, as though
He thought he heard a voice below;
He pines to miss that voice so kind,
And wonders why he's left behind.
The sun goes down—the night is come,
He needs no food—he needs no home;
But stretched upon the dreamless bed,
With doleful howl calls back the dead.

The passing gaze may coldly dwell
On all that polished marbles tell;
For temples built on churchyard earth
Are claimed by riches more than worth;
But who would mark with undimmed eyes
The mourning dog that starves and dies?
Who would not ask, who would not crave,
Such love and faith to guard his grave?

Miscellany.

GALLERY OF EMINENT PERSONS.

From Macaulay's History of England.

CRANMER.—He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

LAUD.—His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal.

CHARLES I.—It would be unjust to deny that Charles had some of the qualities of a good, and even of a great Prince. He wrote and spoke, not, like his father, with the exactness of a professor, but after the fashion of intelligent and well-educated gentlemen. His taste in literature and art was excellent, his manner dignified though not gracious, his domestic life without blemish Faithlessness was the chief cause of his disasters, and is the chief stain on his memory. He was, in truth, impelled by an incurable propensity to dark and crooked ways. It may seem strange that his conscience, which, on occasions of little moment, was sufficiently sensitive, should never have reproached him with this great vice. But there is reason to believe that he was perfidious, not only from constitution and from habit, but also on principle. He seems to have learned from the theologians whom he most esteemed, that between him and his subjects there could be nothing of the nature of mutual contract; that he could not, even if he would, divest himself of his despotic authority, and that, in every promise which he made, there was an implied reservation that such promise might be broken in case of necessity, and that of the necessity he was the sole judge.

MALBOROUGH.—He was bound to James, not only by the common obligations of allegiance, but by military honor, by personal gratitude, and, as appeared to superficial observers, by the strongest ties of interest But Churchill himself is no superficial observer. He knew exactly what his interest really was. If his master were once at full liberty to employ Papists, not a single Protestant would be employed.—For a time a few highly favored servants of the crown might possibly be exempted from the general proscription, in the hope that they would be induced to change their religion. But even these would, after a short respite, fall one by one as Rochester had already fallen. Churchill might, indeed, secure himself from this danger, and might raise himself still higher in the royal favor by conforming to the Church of Rome; and it might seem that one who was not less distinguished by avarice and baseness than by capacity and valor, was not likely to be shocked at the thought of hearing a mass. But so inconsistent is human nature, that there are tender spots even in seared consciences. And thus this man, who had owed his rise in life to his sister's shame, and who had been kept by the most profuse, imperious, and shameless of harlots (Duchess of Cleveland,) and whose public life, to those who can look steadily through the dazzling blaze of genius and glory, will appear a prodigy of turpitude, believed implicitly in the religion which he had learned as a boy, and shuddered at the thought of formerly abjuring it. A terrible alternative was before him.—The earthly evil which he most dreaded was poverty. The one crime from which his heart recoiled was apostacy. And, if the designs of the court succeeded, he could not doubt that between poverty and apostacy he must soon make his choice. He, therefore, determined to cross those designs, and it soon appeared that there was no guilt and no disgrace which he was not ready to incur, in order to escape from the necessity of parting either with his places or with his religion.

SUNDERLAND.—In this man the political immorality of his age was personified in the most lively manner. Nature had given him a keen understanding, a restless and mischievous temper, a cold heart, and an abject spirit. His mind had undergone a training by which all his vices had been nursed up to the rankest maturity. At his entering into public life, he had passed several years in diplomatic posts abroad, and had been during some time minister in France. Every calling has its peculiar temptations. There is no injustice in saying that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm or austere rectitude, and the relations between Charles and Louis were such that no English nobleman could long reside in France as envoy, and retain any patriotic or honorable sentiment. Sunderland came fourth from the bad school in which he had been brought up, cunning, supple, shameless, free from all prejudices, and destitute of all principles. He was, by hereditary connexion a Cavalier, but with the Cavaliers he had nothing in common.—They were zealous for monarchy, and condemned in theory all resistance. Yet they had sturdy English hearts which would never have endured real despotism. He, on the contrary, had a languid speculative liking for republican institutions, which was compatible with perfect readiness to be in practice the most servile instrument of arbitrary power. Like many other accomplished flatterers and negotiators, he was far more skilful in the art of reading the characters, and practising on the weaknesses of individuals, than in the art of discerning the feelings of great masses, and of foreseeing the approach of great revolutions. He was adroit in intrigue, and it was difficult even for shrewd and experienced men, who had been amply forewarned of his perfidy, to withstand the fascination of his manner, and to refuse credit to his professions of attachment. But he was so intent on observing and courting particular persons, that he forgot to study the temper of the nation. He therefore miscalculated grossly with respect to all the most momentous events of his time Every important movement and rebound of the public mind took him by surprise; and the world, unable to understand how so clever a man could be blind to what was clearly discerned by the politicians of the coffee-houses, sometimes attributed to deep design what were in truth mere blunders.

PASCAL.—His intellectual powers were such as have rarely been bestowed on any of the children of men, and the vehemence of the zeal which animated him was but too well proved by the cruel penances and vigils under which his macerated frame sank into an early grave. His spirit was the spirit of Saint Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence.

BUNYAN.—Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakespere the first of dramatists. Other allegorists have shown equal ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

HOMELY APHORISMS.

From Jane Hudson, the American Girl.

"Remember this, my daughter; never suffer yourself to indulge in any pleasure, either with a book, or by a walk, or otherwise, to the neglect of a single household duty. If you do, you will find yourself among that great company of women, who go through this life with "holes in both elbows."

"A woman may be very learned, very intelligent, very agreeable; but still, if she does not or will not attend to the domestic arrangements of her own family, she is as sadly out of the way, as glaringly deficient in all that would make her a truly complete and useful woman, as if she were dressed ever so richly, yet with "holes in her elbows"

"Then you must see to it, now, while you are a child, that the common household duties which belong to you are faithfully discharged The common household duties are those which most easily escape us, though they are those upon which our comforts mainly depend. Faithfully finish these first, Jane, then take your leisure for reading, walking, or whatever pleasant recreation is proper."

"If Jane cannot withstand temptation, she is not worth anything; she will be like the leaf, turning with every wind that blows. While she is young she must strengthen herself. A woman's life is made up of little doings, so small that they sometimes seem of little consequence, and she is easily tempted to set them aside, or put them off to a more convenient season; yet little as they are, they are links in a long chain of duty, and as the loss of one link separates the chain, so one duty out of season disorders the whole day. Let Jane sit in the very face of the book, and the weather, and courageously sew on in spite of them. She will be a stronger and a better girl for it."

"Nobody can ever go smoothly through this life. Trials and labor, at some time, they will certainly have. Happy for every girl if she learns to grapple with them while young. Then she will know how to make the best of those greater trials which sooner or later come upon us all."

UNCERTAIN SIGNS OF DEATH.

The cessation of pulsation in the heart and the arteries, and coldness of the body, the researches of science have proved them to be very fallacious. A more certain sign is the suspension of respiration, for it cannot be continued many minutes without actual death supervening, whereas the action of the heart and arteries may be suspended for a considerable time, if respiration be still carried on, however obscurely, and yet these organs be again awakened to activity. The first object, therefore, in supposed death, is to ascertain whether respiration still continues. This can, in many instances be perceived by baring the thorax and abdomen, since it is impossible for breathing to be carried on for many seconds without the influence of the respiratory muscles, the effect of the action of which is to elevate the ribs and depress the diaphragm, so as to push forward the sternum, and cause a momentary swelling of the abdomen. It is of great importance to the young practitioner to accustom his eye to *judge accurately of these movements, as the ordinary* methods of applying a mirror to the mouth, or a downy feather near it, are both liable to error. If the mirror be warmer than the expired breath, no sign can be obtained by it, because the breath is not condensed upon it; or, the insensible perspiration from the hand of him who holds it may sully its surface; whilst "the light and weightless down," if confided in, will delude more than the prince, who is thus described as having been deceived by it, when carrying off the crown from the pillow of his royal father:—

"By his gates of breath,
There lies a downy feather, which stirs not:
Did he respire, that *light* and weightless down
Perchance must move."

Another symptom, the opacity and want of lustre in the eye, is equally fallacious; even the thin slimy membrane which covers the cornea in the eye of the dead, which breaks in pieces, when touched, and is easily removed from the cornea by wiping, sometimes is formed many hours before death has occurred. In several instances, also, this appearance does not present itself even after death; as, for instance, in cases of poisoning by hydrocyanic acid, in which the eye retains all its lustre for hours after death; and the iris even contracts when approached by a bright light. This sign, therefore when taken alone, is of no value.—The state of collapse, which is one of the symptoms of cholera asphyixa, has demonstrated how little is the value of *coldness* of the body as a sign of death. In that singular disease, the coldness which accompanies the state of collapse is that of ice, and during it no pulsation can be perceived, even at the heart; yet the person lives and breathes, and frequently recovers. Drowned persons also, in whom animation is only suspended, and who may be recalled to life, are always cold; whereas in some diseases, apoplexy, for example, a certain degree of warmth is perceived for many hours.—Paleness and lividity of countenance always accompany the above state of collapse; the body even becomes blue; this sign, therefore, which is usually set down as one indicating death, is of less value than any others. Cases, on the other hand, have occurred in which the countenance has remained unchanged a considerable time after death; and *in some instances*, as *Dr. Paris has* remarked, "its colour and complexion have not only been preserved, but even heightened:" as if the spirit, scorning the blow which severed it from morality, had left the smile it raised upon the moveless features; or, as Shakespeare would express it,

"Smiling, as some fly had tickled slumber;
Not as Death's dart, being laughed at."

From these, and other observations, by the same writer, Dr. A. T. Thomson, it is evident that there are no certain signs that a person is truly dead, except the total cessation of respiration, and the commencing putrefaction of the body.

HISTORY TEACHING WISDOM.

Let us not be surprised at the co-existence of prosperity and discontent. Poverty may be the nurse of rebellion, but rebellion may be also fostered in the lap of wealth. A poor country is not necessarily disturbed, nor a rich one tranquil. *Other elements are more influential than* the abundance or the deficiency of wealth. It is the want of congruity between the institutions of a country and the condition of the people which is the most powerful cause of political convulsion. Fearful is the condition of a country which outgrows its institutions—in which they are not accommodated to its progressive advancement—in which there is an increase of intelligence or wealth, with no corresponding relaxation of oppressive restrictions: then may prosperity be the nurse of rebellion, and the expansive power of intelligence and wealth will break the shackles which could safely be imposed upon an unenlightened and impoverished people. It was even so in the reign of Charles. Peace, and the recent developement of a wider field of commercial enterprise, had furnished resources for the improvement of which the people were indebted only to their native spirit of industry and adventure. The prosperity which they enjoyed was not attributable to any measure emanating directly from royal authority; and an increased intelligence, and a livelier sense of their rights and interests, spread far and wide the irritating knowledge, how much the progress of their prosperity was, in fact, retarded by that authority, and by some of the institutions they had been taught to revere. They had advanced in self-respect, and in consciousness, they would cease to murmur, as that the steed, when pampered should be less impatient of the galling curb.

TEMPERANCE.

Temperance is the guardian of reason, the bulwark of religion, the sister of prudence, and her handmaid, the sweetener of life, the comfort of death, the pleasure of earth, and the road to heaven. Have you any regard for your health?—Be temperate. Have you any regard for your substance?—Be temperate. Have you any regard for your character?—Be temperate. Have you any regard for your time?—Be temperate. Have you any regard for your soul?—Be temperate.