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THE GARLAND.

From the TALISMAN, for 1829.

TO THE PAST.

Thou unrelenting Past!
Strong are the barriers thy dark domain;
And fetters sure and fast,
Hold all that enter thy unbending reign.
Far in thy realm withdrawn,
Old empires sit in sullenness and gloom,
And glorious ages gone,
Lie deep within the shadow of thy womb.
Childhood, with all its mirth,
Youth, manhood, age that draws us towards the ground,
And last—man's life on earth
Glide to thy dim dominions, and are bound.
Thou hast my better years;
Thou hast my early friends—the good—the kind—
Yielding to them with tears—
The venerable form—the exalted mind.
My spirit yearns to bring
The lost ones back—yarns with desire intense;
Thy bolts split, and pluck thy captives thence.
In vain—thy gates deny
All passage save to those who hence depart;
Thou giv'st them back—nor to the broken heart.
In thy abysses hide
Beauty and excellence unknown—to thee
Earth's wonder and her pride
Are gathered, as the waters to the sea.
Labors of good to man,
Unpublished charity, unbroken faith—
Love, that midst grief began,
And grew with years, and faltered not in death.
Full many a mighty name
Lurks in thy depths, unnumbered, unnumbered;
With thee are silent fame,
Forgotten arts, and wisdom disappeared.
Thine for a space are they;
Yet shall thou yield thy treasures up at last,
Thy gates shall yet give way,
Thy chains shall fall, inexorable Past!
All that of good and fair
Has gone into thy womb from earliest time
Shall then come forth, and wear
The glory and the beauty of its prime.
They have not perished—no!
Kind words, remembered voices cease to sweet,
Smiles radiant long ago,
And features, the great soul's apparent seat.
All shall come back—each eye
Of pure affection shall be knit again;
Alone shall Evil die,
And sorrow dwell a prisoner in thy reign.
And then shall I behold
Him, by whose kind paternal side I sprung;
And her wild still and cold
Fills the next grave—the beautiful and young.

VIRTUOUS OLD AGE.

[From "Montgomery's Universal Prayer."] How pure
The grace, the gentleness of virtuous age!
Though solemn, not austere; though wisely sent
To passion, and the wilder dreams of hope,
Not unative to tenderness and truth.
The good old man is honour'd and revered,
And breathes upon the young-limb'd race around,
The gay and venerable charm of years:
Not glory to the power that tames the heart
Unto the spirit of the time; I am all.
The fancy and the flush of youth forgot;
The meditative walk by wood or mead,
The hush of streams, and language of the stars,
Heard in the heart alone—the bosom-life
Of all that beautified and graced his youth,
Is still to be enjoy'd and hallow'd with
The feelings flowing from a better world.

[The following ENIGMA, by Lord Byron, is not less distinguished for the ingenuity which it displays, than for the beauty and elegance of the language in which it is expressed.]—W. Ous.

ENIGMA ON THE LETTER H.

'Twas whisper'd in heaven, 'twas utter'd in zeal,
And echo caught softly the sounds as they fell.
In the confines of earth 'twas permitted to rest,
And the depths of the ocean its pressure confest.
'Twas seen in the lightning and heard in the thunder,
'Twill be found in the spheres when all driv'n assunder.
'Twas giv'n to man with his earliest breath,
It assists at his birth and attends him in death,
Presides o'er his happiness, sorrow, and zeal,
In the prop of his house and the end of his weal,
Begins every hope, every wish it must bound,
And through unassuming, with Monarchs is found.
In the reign of the Miser 'tis rewarded with care,
Yet is sure to be banish'd from his fair share,
Without it the Soldier or Sailor may roam,
But wo to the wretch who expels him from home,
In the whispers of conscience its voice will be found,
Nor 'er in the whirlwind of passion be drown'd.
It softens the heart, and though dead to the ear,
'Twill make it the herald of his instantly near.
But in shades let it rest like an elegant flow'r,
Oh! breathe on it softly, it dies in an hour.

THE MISCELLANIST.

SKETCH OF JERUSALEM.

SEVEN YEARS BEFORE THE BIRTH OF THE SAVIOUR.
[From the Preface of Zillah.]
"That the reader may be somewhat more conversant with the features of the celebrated City, which constitutes the principal scene of our novel, it is hoped the will excuse a few preliminary remarks upon its probable appearance at the era we have mentioned. While the theoretical form of the Jewish Government had always rendered their Temple one of the grandest and richest in the world, and of course, the most conspicuous ornament of their capital, their religious ordinances had imparted a not less marked and peculiar character to the other buildings of the city. Here was to be seen at the time of our history, neither circus, theatre, nor hippodrome; neither triumphal arches, nor luxurious baths, and gardens for general resort; no sculptured columns, or obelisks, not even a single public statue or painting. In every respect the reverse of that Roman commonwealth, who lived contented so long as they could enjoy bread and the show of the circus, the Jews require no other recreation than the feasts and festivals of their religion; of that religion which, while it pervaded all their public acts and institutions, had even affected the form of their private dwellings.—Having become the residence of the symbols of the Divine presence, which, in the form of a cloud, rested over the mercy-seat of the Sanctuary in the Temple, whence God gave forth His oracles from time to time in an articulate and audible voice, Jerusalem assumed the name of the Holy City, in which quality it was common to all the tribes of Israel. Though there were dispersed synagogues wherever there was a sufficient population to require them, there was but one Temple for the whole nation; and at this universal altar was every male Hebrew bound to present himself, with offerings to his God, at the three great annual festivals,

of the passover, the Pentecost, and the Feast of Tabernacles,—to which some others were added, at a later period of their history. Of the prodigious influx into the city upon these occasions, an estimate may be formed from the statement of Josephus, that, during the final siege by Titus, which commenced while there was a general assemblage for the celebration of the Passover, not less than eleven hundred thousand of the Jews perished, while ninety-seven thousand were made prisoners of war.

From the natural peculiarities of its site, which scarcely admit of change or error, it is conjectured, that the ancient city could hardly have exceeded four miles in circumference, while some assign to it a still narrower measurement; so that, to accommodate such a multitude of occasional visitors, even in the rudest manner, it was indispensable that the whole area should be thickly covered with close streets and lofty houses, containing numerous small chambers. Within the walls, as has been already observed, there were no public gardens, and with the exception of the space occupied by the Temple, (which also had its inhabitants,) and the four principal markets, which enclosed so many open areas, we may presume that the enclosed ground consisted of a vast mass of houses, intersected by narrow lanes, raising and falling with the inequalities of the surface. The entire city, built upon abrupt hills, rising amphitheatrically from east to west, was surrounded on three sides by steep precipices surmounted by walls; while the fourth, or the north, was an open extended plain, was defended by a triple line of bulwarks, so that the whole wore the air of an impregnable fortress, of which the castle of David upon the hill of Zion, might be said to resemble the keep. The strongly fortified Temple, the loftiness of its dimensions, as well as from the commanding elevation upon which it was placed, would, of course, form the pre-eminent object; the numerous towers and battlements of the city walls, were the next most conspicuous buildings. The palace of the king, and the palace of the high priest, were rather remarkable for their strength, than their magnificence; the Jews had no nobility who could emulate kings and potentates in their sumptuous mansions; and thus the remainder of Jerusalem would present little to the eye of the spectator but an undistinguishable aggregate of private dwellings. These, for the reasons we have mentioned, being generally lofty, the builders were compelled, by the law, to put a battlement or balustrade at the top, to prevent accidents. On the roofs, which were flat, and occasionally provided with cisterns to collect the rain water, the inhabitants would sometimes be seen drying dials, performing their devotions in little closets, or oratories, set up for that purpose, or conversing with their neighbors, while they enjoy the cool of the evening. And here, too, since their mode of construction, especially in the higher part of the city, rendered their private places, we are told by Jeremiah, that his contemporaries would sometimes burn incense, and pour out drink offerings to false gods. They formed, were not extensive, the beams of a floor to jut out into the street, led, if there should be any person dead upon that floor, they who walked beneath the beams should be polluted without knowing it.

"But although the size of Jerusalem was not extensive," says a recent traveller, "in its situation, on the brink of rugged hills, enclosed by deep and wild valleys, bounded by eminences whose sides were covered with groves and gardens, added to its numerous towers and its Temple, which, in its situation, and gloomy magnificence, scarcely possessed by any other city in the world."
In the earlier ages, the pious inhabitants, viewing their countrymen, who came up to celebrate the three yearly festivals, as brethren, and in obedience to the law, engaged in the same religious duties, and making offerings to the same God of Unity as themselves, make it a point of conscience, not only to provide accommodations for as many as they could, but to refuse all remuneration for the lodging they afforded. The style of the more ancient domestic architecture attested the prevalence of this custom for the citizens, wishing to be as little incommoded as possible by the intrusion of strangers, for whom they held themselves bound to provide a gratuitous habitation, confined to occupy the lower apartments, which had no internal communication with the upper rooms. The latter were left open to the visitors, who chose for themselves, according to their liking, or as they found them empty, and the inhabitants took care to provide them with beds. These apartments could only be reached by means of a ladder with or without a handrail, which being diagonally against the outside of the building, and communicating with a projecting landing-place at each story, was sometimes a fixture, and sometimes removable at pleasure. The law was severe against broken ladders, but this rude mode of climbing to the upper rooms was in time succeeded by an external staircase of wood or brick, such as we occasionally see in some of our rural habitages, and which species of ascent, doubtless still remaining in the more ancient parts of Jerusalem at the time chosen for our narrative, though the pious custom in which they originated had long since fallen into desuetude. With the enlargement of the nation, the increase of luxury and refinement, and the diminution of the primitive hospitality,—the caravanserais has sprung up, where the common class of votaries were doubtless obliged to leave their offerings, before they could make their oblations at the Temple; which for the accommodation of the richer visitors, lodging-houses were provided, in which the latter especially if they resided in the vicinity of the sacred building, we may presume to have been as well skilled in asking high prices, at the period of the annual festivals, as are any of their modern English brethren of the same trade, during the height of the fashionable season at Brighton, Bath, or Cheltenham."

* Caruso's Letters from the East, vol. i. p. 332.

SNUFF-TAKING.

And 'twixt his finger and his thumb he held
A powder-box, which ever and anon
He gave his nose, and took't away again.
We are not snuff-takers, and hitherto have been disposed to look upon the practice of taking snuff as one not at all laudable. It has always appeared to us as an useless, unprofitable habit, which, when a man once acquires, he finds as much difficulty in freeing himself from again, as he would in getting rid of a scolding wife; and as worse than unprofitable, inasmuch as a certain expense is incurred without any thing that we conceive valuable in return. Indeed, to such a pitch had our detestation of the practice grown, that the dread of the mischief which would arise to the tobacco trade, from all our readers dropping the habit at once, has alone operated in deterring us from devoting three or four columns of our paper to a deprecatory essay upon the subject. Dr. Primrose never felt more convinced of the iniquity of second marriages than we did of the impropriety of snuff-taking up to last week, when circumstances occurred which has contributed materially to change our mind on the subject.
Full of ire against snuff-taking, we last Monday, in an essay upon modern fashions, designated the custom as ridiculous; in consequence of which, in the afternoon of the same day, we had such a lecture read to us as has operated to change our opinion so far that, if any one were to make us a present of a gold snuff-box, we do believe we should accept of it, let it be ever so massive, and even though it contained as much as the hold of Priapus's mixture, S. P., Gillespie, Luncheon, or any other sort of snuff.
We had scarcely got into our office, when we were followed by a stalwart looking gentleman of about fifty-eight. In his right hand he carried a walking-stick, and in his left a mull, of large dimensions, with a silver lid. His waistcoat, which had once been black, and parts of which still retained its original colour, had a stain down the front of a dark brown, occasioned by frequent falls of snuff upon it, and the lapels of his coat were of the same hue. He seated himself unceremoniously upon a counting-house stool, and having deliberately taken a pinch from his mull, closed it and offered it to us. We politely declined the proffered favour.
"Oh," said he, "I see that you really do not take snuff, then, and I am, therefore, at liberty to understand that, when you ask what habit can be more ridiculous than snuff-taking, which you do in this day's paper, you speak your candid sentiments, and actually look upon taking snuff as one of the most ridiculous customs now extant!"
"We assured him that snuff was precisely the case."
"Aye," said he, "so I feared, and I have called on purpose to convince you that you are wrong, and to assure you that there is not a more laudable custom now in practice."
"We said, that it was a subject which had occupied a good deal of our attention lately; and that we could not find one commendable trait in it. It appeared to situated, to be a dirty, disagreeable, disgusting practice; one which was much more honoured in the breach than in the observance."
"Aye," said he, "it appears to you so; but do you practice it, and I'll engage that, in twelve months, you will not fancy 'tink dirty or disagreeable in it."
"We observed, that we were very well acquainted with our present opinion of the practice, and should not wish to convince ourselves to the contrary, at the expense of probably becoming habitual snuff-takers, and rendering ourselves disagreeable to our friends and acquaintances, by the aroma of tobacco which must be carried upon the breath."
"There is not a more social thing in the world," said he, "than a snuff-box, taking a large pinch from it, and again putting it towards us; 'there's not a thing which makes men sooner acquainted, or so well keeps up a spirit of conversation."
"We observed, that might be the case, but we were seldom at a loss for conversation without it."
"That may be," said he, "but I tell you, that it is an ancient, honorable, and patriotic practice, and one that ought to be observed by all good subjects. I have taken snuff now these forty years, and I would not give the practice up for any consideration. I've often gained friends by it, but never lost any; and I've sometimes got as much by a pinch or two of snuff as several shillings would not pay for."
"But how," we asked, "do you make it out to be an ancient, honorable, and patriotic practice?"
"As to antiquity," said he, "we certainly cannot trace it to any antiquity of us who move in a lower sphere of life than we have the honour of following the example set us by our superiors. Because a great man happened to have a sore neck, all the men in the kingdom were not to follow him, most like, it is owing to some other great man finding it convenient to cover his bandy legs or spidish shanks with trowsers, that we now-a-days scarcely ever see a pair of breeches. Now our late Queen Charlotte took snuff; Bonaparte took snuff; and in preference to the custom of the most distinguished gentlemen from abroad are present with snuff-boxes. It is useless to enumerate all the great examples that are set us; let it suffice that it is because it encourages trade and improves the revenue. There is nothing says a higher ad valorem duty than tobacco; and if the use of it were to be discontinued in England, as it appears to be in China, through the badness of the emperor, the revenue would lose considerably. The, how, it is not, most like, it is owing to some other great man finding it convenient to cover his bandy legs or spidish shanks with trowsers, that we now-a-days scarcely ever see a pair of breeches. Now our late Queen Charlotte took snuff; Bonaparte took snuff; and in preference to the custom of the most distinguished gentlemen from abroad are present with snuff-boxes. It is useless to enumerate all the great examples that are set us; let it suffice that it is because it encourages trade and improves the revenue. There is nothing says a higher ad valorem duty than tobacco; and if the use of it were to be discontinued in England, as it appears to be in China, through the badness of the emperor, the revenue would lose considerably. 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