

Poetry.

THE HOUSE ON THE SAND.
A traveller came, with an axe in hand,
To the beautiful waters of the sand...

he was confined, but which he no longer strength
to lift. They were left on him as much from habit as
from the remembrance of his crime. His case was
hopeless. Dr. Pinel had him carried to a bed in the
infirmary; his legs, however, were so stiff and contracted...

effect on this self-conceited man far more powerful
than the iron and the dungeon. He felt himself
humbled by this isolation, this total abandonment, in
the full enjoyment of his liberty. At length, after much
hesitation, he began to mix with the other
invalids. From that time forward he visibly improved...

THE BICETRE IN 1792.

It was in the latter end of 1792, that Pinel, who
had been appointed, some time before, medical super-
intendent of the Bicetre, urgently applied for permission
from the authorities to abolish the use of irons with
which the lunatics were then loaded. Unsuccessful,
but resolved to gain his object, he repeated his com-
plaints with redoubled ardour before the Commune
of Paris, and demanded the reform of this barbarous
system.

Pinel entered the fourth cell. It was that of
Chevigne, whose liberation was one of the most memo-
rable events of that day.
Chevigne had been a soldier of the French Guard,
and had only one fault—that of drunkenness. But once
the wine mounted into his head, he grew quarrel-
some, violent, and most dangerous, from his prodigious
strength. Frequent excesses caused his dismissal
from his corps, and he squandered his scanty
resources. At length shame and misery plunged him
in despair, and his mind became afflicted. He imag-
ined that he had become a general, and fought all
who did not acknowledge his rank. It was at the
termination of a mad scene of this kind that he was
brought to the Bicetre in a state of fury. He had
been chained for ten years, and with stronger fetters
than his companions, for he had often succeeded in
breaking his chains by the mere force of his hands.
Once, in particular, when by this means he had obtained
a few moments of liberty, he defied all the keepers
together to force him to return to his cell, and only
did so after compelling them to pass under his uplifted
leg. This inconceivable act of prowess he performed
on the eight men who were trying to master him. From
henceforth his strength became a proverb at the Bicetre.
By repeatedly visiting him, Pinel discovered that good
dispositions lay hidden beneath violent character,
constantly kept excited by cruel treatment. On one
occasion he promised to ameliorate his condition, and
this promise alone had greatly tranquillised him. Pinel
now ventured to announce to him that he should no
longer be forced to wear his chains. "And to prove
that I have confidence in you," added he, "and that I
consider you to be a man capable of doing good, you
shall assist me in releasing those unfortunate individ-
uals who do not possess their reason like you. If you
conduct yourself properly, as I have cause to hope
you will, I shall then take you into my service, and
you shall not leave me."

BOLD CONFESSION OF CHRIST BY A YOUNG JEW, IN THE MIDST OF HIS RELATIVES.

We will imagine ourselves in the midst of that Jewish
family. It is, as observed, Friday evening. The
Sabbath has commenced. Our young convert's brother's
wife is, as her manners bespeak, a very pious, and
bigoted Jewess; not so her husband, who feels con-
vinced that Christ was the Messiah, though his notions
about his person and work of salvation are a mass of
confusion, and as often as he falls out against the
system of the Talmud, and praises the Christian religion,
his wife stops her ears, and reproves him sharply. Her
father, one of the strictest sect of the Pharisees, is present,
and listens with devotion to his daughter, whilst she
is spreading out her hands over burning candles, and
says: "Blessed art thou O God, the God of our
fathers, who has commanded us to light candles to the
honour of the Sabbath." Two wheaten loaves, covered
with a snow-white napkin, lay at the head of the
table, and the cup of blessing, filled with wine, is not
wanting. The old gentleman, together with the pious
daughter, wash their hands and pronounce the blessing:
"Blessed art thou, O God, who commanded us to
wash our hands." The pious wife casts a sort of
threatening look at her husband, because he does not
sit to the wash basin; but to avoid any disturbance
he at last moved, though very slowly, to wash his hands
too. The father-in-law begins chanting the usual
prayers, breaks the bread, pronounces a blessing, and
hands to each a piece: our young convert takes it
alently, and puts it on the side of his plate; the cup
of blessing goes round, and coming to the convert, he
gives it without drinking of it to his neighbour.
The pious wife of the house throws a shower of fiery
and indignant looks on the young convert, the horizon
becomes darker and darker, and at last she can hold
no longer. "I suppose," she says, in an angry tone,
"you Mr. Nathan, (addressing the convert), have
thrown all religion overboard. I knew that this would
be the final result of your going to Paul's Church.
Go and be baptized at once! Why not disgrace and
ruin us at once?"
The convert (very mildly), "You, and every one of
you here present, do me great injustice in thus judging
me to have cast away all religion. I have never ceased
to be a Jew, nor shall I cease to be one. By the
grace of God I confess that I have renounced Judaism,
but to the faith of our father Abraham. Hence you see
that I do not join to-night in your ceremonies. Do not
be angry with me, when I tell you the scriptures have
taught me, that the time of the coming of the Messiah
has past who was to usher in the new covenant spoken
of by Jeremiah the prophet, a covenant not consisting
of such an infinite mass of intolerable ceremonies and
customs of men's crafty devices, but a covenant whose
laws God has promised to write upon the tables of our
hearts. I believe (his voice becoming every moment
more and more solemn) that Jesus of Nazareth is the
true Messiah, and so far an I from an irreligious state,
that I can assure every one of you that I never knew
what true religion meant, till I felt the need of a Sa-
viour, as Jesus Christ is; for it is this Christ of whom
all the prophets speak; he is the sacrifice for all our
sins. You may charge me with renouncing all religion,
because I have renounced all the human traditions,
and hold fast the hope of our fathers, which the Scrip-
tures speak of. Know, then, you are mistaken about
me. In the days of my ignorance I also thought to
worship God with all these external ceremonies; but
I have learnt otherwise: God is a spirit, and those
that worship Him, must worship Him in spirit and in
truth, and none can thus worship Him, unless he is
born again of the spirit. You know that also I used
to chant, and to say all your long prayers, of which
my heart knew and felt nothing; but now, I trust, I pray
for I hope I have received the spirit of grace and sup-
plication from Him whom they have pierced through."

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