character of the prognosis of the patients upon whom the operations were performed. "The nature of physicians," he observes. "is various. One holds to the maxim: *Primum non nocere*, Another says: *Melius anceps remedium quam nullum.* As I belong to the second category, I hailed the experiments of Goltz as not only of theoretical but practical importance; I was, however, first led to this operative treatment when Macewen, Horsley, and Bergmann opened the way, and showed to myself and my friend Socin the surgical methods of procedure."

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3. *French Retrospect.*

By Rev. H. Hawkins, Chaplain of London County Asylum, Colney Hatch.

"*After Care*," *at l'Asile Ouvroir, Sainte Marie, Paris, Grenelle.*

By steamboat, on 11th June, from the Pont de la Concorde, past the Bridges des Invalides, d'Alma, de Jena, past the Eiffel Tower to the Pont de Grenelle, thence, turning to the left, a short walk brought our party to the Rue du Theatre, No. 52, where, after two removals, the Asile of which we were in search has its local habitation. It is known as the "Asile-Ouvroir Sainte Marie." "La Supérieure?" inquired a member of the community, by whom the door was opened. We were shown into a small waiting-room, simply furnished, in which were some flowers, a crucifix over a table, and a few books.

Presently came in the mother superior, a kindly, pleasant person, with benevolent countenance, who readily entered into conversation. The Asile Sainte Marie is a home for the "after care" of female mental convalescents. As will be presently related, it fulfils various functions.

There were (as was understood) more than forty convalescents in residence, and ten sisters, under the direction of their superior. The mother was good enough to show us over the home. In the shady garden, which, in addition to its ordinary use, is a weekly tryst for convalescents and their friends, a little girl, the child of one of the inmates, was called forward by the mother. Young and old are cared for there. Among their community was an aged woman, past four score, there for her life's short remainder, so that though, as a rule, residence is limited to a few weeks, there are generous exceptions.

We had a look into a comfortably-arranged dormitory, but did not go in, as an invalid was lying down. Adjoining, was a sister's bedroom, with a view into the larger apartment. Our visit was paid at the hour of recreation, but some convalescents, under a sister's charge, were occupied at needlework on their own account. This religious community leads an active life, with them "laborare

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est orare," but hours and seasons of special devotion are duly observed. We were privileged to see their chapel. At the entrance were busts of Dr. Falret, founder, in 1841, of the Asile, whose work on its behalf extended over thirty years, and of the Abbé Christophe, his coadjutor, representatives of the system on which their society is founded, "La double base de la Religion et de la Science." The chapel interior was reverently arranged; it was fitted with stalls, and there were pictures and a harmonium. Two persons were present at their devotions. Though the spirit of the institution is essentially religious, it does not appear that attendance at religious services is pressed on the convalescents or their visitors.

We took leave of the kindly and obliging superior, gratified by the results of our visit to the Asile Sainte Marie, at Grenelle.

It may interest some readers of the Journal to hear a few particulars of this work from reports of the society. Its main object is the "after care" of mental convalescents from asylums in the department of the Seine. As has been already mentioned, the founder of the "Œuvre de Patronage et Asile" was M. le Docteur Jean Pierre Falret; with him was associated M. l'Abbé Christophe. Their object was the "after care" of female mental convalescents (sorties guéries) from La Salpêtrière. The work was begun fifty years ago, and was co-operated in by Sisters of the Order of St. Vincent de Paul, who, having at that time the charge of charitable organizations in all districts of Paris, were in a position to administer pecuniary and other material help, as well as religious consolation and kindly counsel. The Asile is managed by Sisters of the Order of Notre Dame de Calvaire, whose duties, however, are not limited to the interior work of the home. They work both within and without, and mental convalescents, often physically infirm also (doublement frappés et dans leur corps et dans leur esprit), are especially amenable to and benefited by religious influences wisely applied. For such cases is wanted, to use words from the report, "le sentiment religieux et la charité chrétienne," as well as the resources of science, "la science pour enrayer le mal, la religion pour agir sur les âmes, les calmer et leur donner de la consolation."

The sojourn of convalescents at S. Marie is ordinarily for a few weeks, five or six, a temporary rest and change, but sufficiently long to answer the purpose, and, in cases where a longer abode may be desirable, there is no doubt that an extension of time is cheerfully granted. It is said that whereas formerly sisters or others waited at the gates of the Salpêtrière to receive discharged convalescents, now the Salpêtrière has recourse to the Asile. Probably not the Salpêtrière only, for though until 1867 the asylums of Bicêtre (for men) and Salpêtrière were sufficient for the needs of the insane poor of Paris, since that date four additional asylums—Sainte Anne, Ville Evrard, Vaucluse, and

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Ville Juif—have been opened. The work of S. Marie is known beyond Paris. In the words of the Superior, "Notre Asile est connu même en province."

The following statistics will furnish some idea of the results of the past year, 1890:—

Number of convalescents resident 1st January ...	38
Admissions during year	71
Placed out in Paris	60
Remitted to asylum	7
Died	1
Sent back to country	3
Number of convalescents resident 31st December ...	38

Compared with the numbers of those mental convalescents within the area of this "home," needing, equally with its inmates, rest, change, and other after care, these results of 109 convalescents under care, and 60 restored to their homes, or otherwise provided for, may seem inadequate. The administration has often lamented that it could, from lack of means, do no more, especially in view of the increasing number of mental invalids needing convalescent treatment. Still, there is the consolation of "something attempted, something done." The reports give some pathetic instances of the comfort which the Asile at St. Grenelle has afforded, *e.g.*: A young girl, after a month's stay there, was placed by the sisters in a respectable situation. After a few days, however, a relapse occurred. In her trouble of mind, she betook herself to one of the Paris churches, Notre Dames des Victoires. A lady, noticing her excitement, kindly asked her if she had not any shelter (d'Asile). At that word she brightened up. "Yes," said she, "j'ai un asile," and at once set off to place herself under the care of the sisters of S. Marie, who received her with the kindliest welcome.

Another young woman, a former inmate of the home, was visited, in response to a message, by one of the sisters. She was in bed in great suffering. On seeing her visitor, she said she was alone, abandoned, and prayed to be taken to an asylum, for there she would be so well cared for. Her desire was gratified, but, though tenderly and watchfully ministered to, she died at the end of a few days.

Another incident related in the community's last report is that of a woman who came to the Asile with a letter of introduction from the Director of Asylum from which she had just been discharged. Her home had been unhappy, and in answer to inquiries she now stated that her husband had gone off, sold up her home, and that, to use her expressive phrase, she was "jetée sur le pavé." It need hardly be said she was received with kindness.

Such cases bear eloquent witness to the value of such a home as that of S. Marie, at Grenelle. Would that we had many such in our own country. The late Earl of Shaftesbury, first President

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of the After-Care Association, expressed his opinion that a "home" was a necessity. "Have a home at once" was the advice, years ago, of an experienced official of a home of rest. "We must have a home, while they, or we for them, are looking for employment, and as a rallying place for ourselves."

It may be here stated that the earnings of work in 1890, in the Asile Ouvroir, amounted to 2,635 francs (about £105 8s. 6d.), besides an amount set apart as a reserve fund for convalescents on discharge.

Réunions du Dimanche.

No part of the system of this community is more interesting than that which is known as the "Réunions du Dimanche." Sainte Marie is "at home" on Sundays; receives, as guests, not only former inmates, but also husbands and children in company with some convalescent, or on a visit to wives and mothers still in residence at the Asile. These Sunday reunions are naturally very happy occasions. They are held, it seems, throughout the year. The mother and sisters are hostesses. The latter assemble in greater numbers, and are at the service of all "à chacune et à toutes." What a pleasant change to many of the guests, from murky, unwholesome quarters of Paris to that pleasant retreat at Grenelle. Said a child to the Superior, "Oh, ma mére, quelle joie de venir passer une journée a votre maison de campagne."

The guests and the household stroll about the garden. Sorrows, difficulties, anxieties are, for awhile, forgotten, or confided to the sympathetic sisters, who speak words of consolation, encouragement, hope, counsel, according to the circumstances of each case. The children are amused, and helped to forget the troubles which sometimes already overcloud their young lives.

Presently follows dinner, plain, but substantial, to which complete justice is done, or, in the words of the report, "auquel tout le monde fait honneur." Then is held a service in the chapel, where the soothing sound of the organ and chanting, and a short address from the chaplain, tranquillize and inspire with fresh hope spirits often weary and dejected. At last comes the hour for departure. Farewells are taken. "A bientôt." The prospect of another visit is held out, but the same guests are not expected on two successive Sundays. These Sunday reunions are greatly appreciated and very beneficial. Moreover, they enable the community, which cannot (as yet) undertake the "after care" of men, still to show some kindness and hospitality to the male relatives of their convalescent inmates.

During the year 1890, 1,435 persons, men, women, and children, took part in these gatherings, at an expense of 2,276 francs, or about 1s. 3d. a head.

It would be a kindly act if owners of pleasure grounds in the neighbourhood of public asylums were sometimes to invite some

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of the convalescent patients to be guests at a field or garden party. The authorities would take care that only well-conducted members of the establishment availed themselves of this privilege, and would also send attendants in charge of the visitors. Such acts of hospitality have been shown in one of the northern suburbs of London, and the kindness has been much appreciated, and entertainers have had no cause to regret their endeavour to brighten, by a few hours' recreation, the spirits of the mental invalids who visited them.

Secours à Domicile.

The society of S. Marie, at Grenelle, cares for not only the convalescents in residence in the "home," and those who, after having left the institution, revisit it with their friends at these "Réunions du Dimanche," and, perhaps, at other times also, but it seeks out, in their own homes, those who have need of being visited. It keeps touch with mental convalescents in their family life.

There are those who, on account of illness, stress of work, or other cause, are unable, in their necessities, to seek out the sisters, so these visit them in their homes or abodes. In this way they ascertain what kind of help is most needed, and how it may best be given. A little assistance towards payment of rent, gifts of linen, clothing, boots and shoes, warm coverings in winter time, etc., are often opportune and welcome. If desirable, an invitation is sometimes given to return awhile to the "home," and soothing, consolatory words and wise counsels often calm and encourage the mind of the persons to whom the visit is paid.

During the year 1890, 6,406 francs were distributed, either in the "Asile" or at their homes, to about 726 persons, an average gift of nearly 8s. 6d. each.

An objection was taken, at a meeting, to domiciliary visits to invalids of this class, on the ground that they would prefer, owing to the nature of their malady, not to be sought out. It was affirmed that all that "after care" could do was to take charge of mental convalescents up to the day when they were able to look after themselves, from which time there should be discontinuance of communications. The experience of S. Marie does not confirm this view. Their convalescents take pleasure both in revisiting their former "home" and in the visits paid by the sisters to their own habitations. How much comfort and help, in numerous cases, might be ministered to many poor and friendless convalescents from mental derangement in our own land if they were occasionally invited to social gatherings and cheered and relieved in their abodes by seasonable visits of sympathetic friends!

The total year's income of the Asile, at Grenelle, for 1890, was reckoned at 43,034 francs; the expenditure at 42,923; leaving a balance (on the right side) of about 111 francs. The community has suffered loss from the withdrawal of some State subsidies;

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nevertheless, in the words of the Archbishop of Paris, "malgré le Retrait des allocations du Conseil Général de la Seine, votre Œuvre vit." A brief summary (Report 1890, p. 18) of work for 1890 is as follows:—Received in the Asile, including those in residence at the year's beginning, 109; placed out, 60; number of persons at reunions, 1,435; number of domiciliary visits, 726.

The preceding sketch may convey some idea of the "after care" work at S. Marie, Grenelle. The aim of those engaged in it is, by availing themselves of the resources of religion and science, to confirm and sustain convalescence and to ward off threatened relapse.

The question naturally occurs: Are there any features in this system which, in this country, we could advantageously copy? We, too, have an "After-Care" Association, doing good, though too limited work. In one respect, the English Society is less restricted in its field of operations, for, whereas the "Œuvre de Patronage" appears to receive convalescents only from the department de la Seine and—at all events formerly—from one asylum, la Salpêtrière, the English After-Care Association offers aid, as far as its means permit, to poor and friendless female convalescents from any asylum of the insane, metropolitan or provincial.

On the other hand, the After Care Association has no home, however small, for the temporary reception of mental convalescents. These, indeed, in necessitous cases, it usefully assists by boarding them out in selected homes, under supervision; by seeking suitable employment; by gifts of money and clothing, etc.; by introduction to friends, etc. No small benefits these. But the Society has no "home," as it should have, and, maybe, will have, of its own. Neither, among the very numerous "homes" on the list of the Charity Organization Society, is there (as far as is known) a single one specially appropriated to the wants of mental convalescents.

The writer of this paper was kindly allowed, some years ago, to insert in the "Journal of Mental Science" (Oct., 1879) a plea for convalescent homes on behalf of the insane poor. Perhaps, one day, they may be recognized as useful auxiliaries to asylums. Such homes, if possessing some garden space, would afford opportunities of occasionally holding similar reunions to those at Grenelle; and gatherings of mental convalescents might also be held, as suggested above, by invitation of friends. As regards "Secours à Domicile," judicious and kind friends could usually be found, on request, to render assistance of this kind. S. Marie, Grenelle, and our own "After Care" Association also supply another illustration of Shakespeare's words, "'Tis not enough to help the fallen up, but to support him after."

P.S.—There does not appear to be any *distinct* system of "After-Care" Treatment in Ireland, Scotland, or the United

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States, apart from that afforded by the asylums themselves, or agencies for relief of the poor. Information, however, on this subject would be interesting. In Switzerland some organized "After-Care" Treatment exists, or is being promoted.

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4. *Therapeutic Retrospect.*

By Harrington Sainsbury, M.D.

Ethylene or Ethene Bromide, $C^2H_4Br_2$, *a new remedy for Epilepsy.* "Therap. Monatsh.," June, 1891.

Dr. Julius Donath, of Budapesth, brings before our notice on p. 335 of the above journal his own experience with this compound. Reviewing the action of bromides in epilepsy, Dr. Donath holds that it can scarcely be doubted from clinical evidence that the effective agent in the bromides is bromine. Thus the bromides of potassium, sodium, and ammonium act alike in this disease, and moreover the same is found to hold of the recently introduced Rubidium-ammonium bromide (Prof. Laufenauer). The prolonged use of the bromides of the alkalies, is, however, liable to be followed by a train of toxic symptoms: Mental torpor, slow speech, unsteady gait, tremor, ataxia, in some cases mental derangement (delirium, maniacal attacks), further anæmia, wasting, skin eruptions, intestinal and bronchial catarrh. Of these, with the exception of the skin eruption, the cause, according to Dr. Donath, is the prolonged use of the alkalies, for other salts of potassium, for instance, may bring about the same results. Accordingly, Dr. Donath sought for some compound of bromide with more harmless base, and he thought to find amongst the organic compounds one such whose base, being burnt up in the body, would liberate an exceptionally active bromine, since it would act in *statu nascendi*. Amylene bromide was first thought of, but discarded, because of the difficulty of preparing a chemically pure compound, *i.e.*, free from isomeric varieties. Ethylene bromide, $C^2H_4Br_2$, which is readily obtained in purity, was ultimately selected. The compound is a slightly brownish liquid, having the odour of chloroform, and a sweet burning taste. At 0° C. it becomes a white crystalline solid; at 131° C. it boils. In water, the heavy liquid, Sp. gr. 2·163, is insoluble, and sinks to the bottom, but it mixes in all proportions with rectified spirits, and in fixed fatty oils, *e.g.*, the oil of sweet almonds, it dissolves to form a clear solution.

For internal administration an oily emulsion is best, *e.g.*:—

℞	Bromide of ethylene	... ...	5 pts.
	Oily emulsion	... ...	100 pts.
	Oil of peppermint	... ...	2 drops.

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