

Le *Medical Time and Gazette*, de Londres, numéro de septembre 1868, tout en cédant au courant, plaisantait finement sur cette lubie, sur l'intolérance qu'elle produit et sur le verbiage auquel elle a donné lieu :—" Without doubt, " dit ce journal, *non-restraint* is the Keystone of the " fabric constituted by our British system of treating " the insane, the shibboleth by which a man is tested, and " his views pronounced sound or unsound—the alpha " and the omega of the doctrines taught by writers of the " English school. To such a length is this carried, that a " servant who looks after an insane individual must no " longer be called a *keeper* ; he is an attendant, and it is " almost a crime to call him by the former name in a " modern asylum. In this dread of words, there would " be something very ridiculous were there not something " also that is of moment as concerning the welfare of the " infortunates detained in these institutions. We are " thoroughly convinced of the soundness of the non- " restraint doctrines, if they are not carried too far, " which we are heterodox enough to think possible ; but " there is something absurd in allowing an outrageous " lunatic to smash all the windows in a ward rather " than interfere with his personal liberty, and there are " other cases which, if not equally telling, are at least " equally important from a medical point of view. "

Comme personne n'a jamais songé à prescrire la camisole, les manchons, la ceinture et autres moyens mécaniques de contrainte pour les aliénés tranquilles et inoffensifs, et comme il est absurde de ne pas faire usage de ces moyens pour les fous furieux, dangereux ou autrement réfractaires, il résulte que la *non-restraint* est ou un non-sens ou une aberration. Ce système, en tant que système, est repoussé en France, repoussé en Allemagne, repoussé aux États-Unis, partout, en un mot, excepté en Angleterre, où, même là, il n'est pas du goût de tout le monde. Les écrits de Hill et de Conolly, inventeurs du système, sont pour M. le Dr Tuke la loi et les prophètes. Voici ce qu'en disait un aliéniste écossais, le Dr Lawder Lindsay, dans le *Edinburgh Medical Journal* au cours d'un article publié en Avril et Juin 1878 :—" This intolerant " and intolerable dogma—opposed as it is to all common " sense, common feeling and common experience—I " have designated Conollyism, because it was undoubtedly