

*Les Neurasthénies Psychiques (Obsessions émotives ou conscientes)*. Par le Dr. EMMANUEL RÉGIS. Bordeaux: G. Gounoilhou. 1891.

This treatise will appear as a chapter in the forthcoming new edition of the "Manuel Pratique de Médecine Mentale," by M. E. Régis, who has already contributed to the literature of Obsessions or imperative ideas and impulses. It must be understood that it is not merely neurasthenia in the sense already familiar of which the author treats, but the special group of symptoms which constitute cerebral neurasthenias. Heredity is the essential cause of neurasthenia. As to nomenclature, cerebral or psychical neurasthenias have received various names from those who have described them. Thus we have insanity with consciousness of the mental peculiarities, emotional insanity, quasi-delusions, imperative ideas (*Zwangsvorstellungen*), paranoia rudimentaire, anxious obsessions, morbid fears, and so forth. M. Falret has summarized the conditions necessary to constitute this disorder in the following terms: They are all accompanied by the patient's consciousness of his condition. They are always hereditary. They are essentially remittent, periodical, and intermittent. They do not remain isolated in the mind as in monomania, but extend to a wider sphere of the intellectual and moral life, and are always accompanied by anguish and anxiety, an internal struggle, hesitation in thought and in act, and by symptoms of a more or less pronounced nervous and emotional nature. Hallucinations are never present. The symptoms retain the same psychical character during the individual's whole life, in spite of frequent, and often prolonged, alternations of paroxysm and remission, and do not pass into other forms of insanity. They never terminate in dementia. In some rare cases they may be associated with persecution-mania or anxious melancholia at a later period of the disorder, but even then their primitive characteristics are preserved. M. Régis has given a list of obsessions under which patients labour, and there is, in fact, scarcely any limit to the number that may be enumerated, *e.g.*, there is the dread of certain objects, and the coming into contact with them. We do not propose, however, to enter more fully upon the analysis of this production. Our object will have been obtained by drawing attention to M. Régis's writings, which always repay perusal.