

11-1-1972

[Book Review of] *Loving and Curing the Neurotic*, by Dr. Anna Terruwe and Dr. Conrad Baars

Raphael Simon

Alwyn Kenneth Simon

Follow this and additional works at: <http://epublications.marquette.edu/lnq>

 Part of the [Ethics and Political Philosophy Commons](#), and the [Medicine and Health Sciences Commons](#)

Recommended Citation

Simon, Raphael and Simon, Alwyn Kenneth (1972) "[Book Review of] *Loving and Curing the Neurotic*, by Dr. Anna Terruwe and Dr. Conrad Baars," *The Linacre Quarterly*: Vol. 39: No. 4, Article 10.

Available at: <http://epublications.marquette.edu/lnq/vol39/iss4/10>

Book Review . . .

Loving and Curing the Neurotic

**By Dr. Anna Terruwe and Dr.
Conrad Baars. New Rochelle,
N. Y.: Arlington House, 1972.
495 pages. \$14.95.**

Freud recognized the need to complement his brilliant discoveries in depth psychology with an ego psychology. To this task, such analysts as Anna Freud, and more particularly Heinz Hartmann, directed their attention. Freud understood that here dynamic psychiatrists stood on ground common to the great philosophic thinkers. The foremost of these is St. Thomas Aquinas whose ego psychology is an enduring achievement.

It is this ego psychology which Dr. Terruwe and her able colleague Dr. Baars (the one working in Holland, the other in the United States) have integrated in this book with the findings and methods of modern dynamic psychiatry. (Together they have a combined psychiatric practice of forty years with about 15,000 patients.) With benefit to both modern dynamic psychiatry and St. Thomas' anthropology, their data, methods and therapeutic success give empirical confirmation to the accuracy and profundity of St. Thomas' achievement.

This book is divided into eight parts. Part I treats of the normal individual and is foundational. Part II treats of the repressive process and of the repressive neuroses, particularly hysterical and obsessive-compulsive neuroses, and pseudoneurotic reactions. Part III deals brilliantly with the new syndrome, so common today, the frustration neurosis. Part IV explains the therapy of the neuroses, ancillary therapies, and indications for therapy. Part V (142 pages) gives case histories of these syndromes, with clinical pictures ranging from paranoid state to depression. Part VI deals with the prevention of the neuroses. Part VII analyzes the freedom of the will in neurotics. Part VIII is a postscript on emotional maturity. The book contains a bibliography, glossary and index.

Dr. Baars' article in the February issue of *The Linacre Quarterly* gives a summary account of the syndromes concerned and of their genesis. To do justice to these new discoveries, their careful elaboration and to the proven methods of treating them,

the book itself must be studied.

The competent therapist has much to profit from this clarity of doctrine and method and the exclusion of useless meandering in treatment. He will readily identify patients with the syndromes described. Patients, recognizing themselves in these pages, will often feel truly understood for the first time and encouraged by the possibility of a complete renewal of personality, with integration of their emotional, rational and volitional life. The physician will see the opportunities to employ ameliorative measures in his relationships with his patients and of referral where indicated. Sociologists, cultural anthropologists and others will grasp the wider social and cultural implications.

Further work in the direction of bringing into sharp perspective additional discoveries of Freud and of other dynamic psychiatrists, which appear more persuasive in the corrective of the lucid context of this ego psychology, perhaps remains to be done, as well as further refinement of the basic anthropology. This work provides a fine basis for the development

of an asceticism and mysticism responsive to the deepest human and Christian aspirations, felt so keenly by many (and not only the young) at the present time.

The delicate consideration of moral issues will inspire trust in many who might otherwise shun psychiatric treatment, including priests and religious. Hopefully also, the book will be read by young psychiatrists and other therapists who thus will become better equipped to carry out this treatment and to practice that authentic love which it requires, where love is taken in an emotional as well as volitional sense in keeping with the book's thesis of the importance of the participation of the emotions in the rational and volitional life.

This book is a breakthrough in the understanding of anthropology and of our cultural situation, but more particularly of emotional illness and its treatment, anticipated in part by the previous writings of Drs. Terruwe and Baars. It is worthy of a wide readership and of earnest study.

**Rev. Raphael Simon, O.C.S.O.
(Alwyn Kenneth Simon, M.D.)**