Psychiatr. Pol. 2017; 51(3): 561–573
PL ISSN 0033-2674 (PRINT), ISSN 2391-5854 (ONLINE)
www.psychiatriapolska.pl
DOI: http://dx.doi.org/10.12740/PP/OnlineFirst/63473

Dr Karol de Beaurain – a psychiatrist's profile. Part 1

Krzysztof Rutkowski, Edyta Dembińska

Chair of Psychotherapy, Jagiellonian University Medical College

Summary

The paper sets out to recall the profile of Karol de Beaurain, a psychiatrist who belonged to the circle of first Poles who used psychoanalysis in treatment. So far, dr Beaurain has been known from brief references in publications relating to the life and works of Stanisław Ignacy Witkiewicz (Witkacy) whose psychoanalytic sessions he conducted between 1912 and 1913. De Beaurain was born in 1867 and studied medicine at Swiss universities (Zurich, Berne, Geneva) where he defended his doctoral thesis as well. He was prepared for the career of a health resort physician and when he returned to Poland, he settled down in Poronin where except for working as a district physician, he also engaged in social and cultural activities. Around 1910 his professional interest shifted towards psychiatry and psychotherapy. In the final months of 1911 he relocated to Zakopane where he opened a private practice for "neurotic diseases". At the same time he started treating patients with the use of psychoanalytic methods. The first part of the paper concerns the life of doctor de Beaurain from birth and the period of studies and preparation for his professional career until the time when he started his psychoanalytic work.

Key words: psychoanalysis, history of psychotherapy, Witkacy

Introduction

At present dr Karol de Beaurain is one of the least recognizable Polish psychoanalysts. The memory of him as an analyst and a Freudian survived only due to the works of his famous patient, Stanisław Ignacy Witkiewicz. However, the information about dr de Beaurain and his work in the field of psychoanalysis is much scarcer. Witkacy's biographers do not make many references to him and usually dub him "Freudian Doctor" which was the name Witkiewicz's wife, Jadwiga, would call him [1]. Dr de Beaurain's life largely remains shrouded in mystery as he did not leave any diary

The study was not sponsored.

or memoirs. There is even no clarity in how he got familiar with the psychoanalytic method. It can be assumed he learnt about it as a result of contact with a psychology doctor, Ludwika Karpińska (another forgotten Polish promoter of psychoanalysis) [2]. She settled down in Zakopane in 1911 but a lot of data suggests that it was several years earlier. De Beaurain was undoubtedly a member of the first generation of Polish psychoanalysts who worked before World War I. Any historical information that could be traced in existing sources about his person constitutes the content of the paper.

Study years

Karol de Beaurain was born on 20th April 1867 in Rakowa in Volyn[1] [3] as he reported himself. He was a son of Maksymilian de Beaurain (1835–1911) [6, 7] who was a gynecologist [9] and Seweryna nee Janicka [7]. Karol de Beaurain received education in the middle schools in Warsaw and Plock [3]. He passed his matura exam in the philological middle school in Plock [3]. In 1886 he started his studies at the Swiss Federal Institute of Technology in Zurich [3]. After two years he developed an interest in medicine which he studied for four semesters in Geneva [3], Zurich (academic year 1890/1891) [10] and then in Bern (from 1891) [4]. On 13th June 1894 he defended his doctoral thesis in Bern [5]. The supervisor of his dissertation entitled "Die Resultate der Arthrectomie bei der tuberkulösen Gonitis" ("Results of Arthrectomy in Tuberculous Gonitis") [11] was professor Theodor Kocher (1841–1917), a surgeon who later was awarded the Nobel Prize for his research on physiology, pathophysiology and thyroid surgery (1909) [12]. Up to this point nothing suggests that he was interested in either psychiatry or psychotherapy. Then he spent a year (1894/1895) in Vienna where he "studied physical therapy and hydrotherapy at professor [Wilhelm] Winternitz's department" [3], who was a famous balneologist and the director of the first European Department of Balneology at the University of Vienna [13]. He might have planned to become a health resort doctor as this field of medicine was developing very rapidly at the turn of 19th and 20th centuries. Teodora Krajewska nee Kosmowska, a sister of de Beaurain's wife, selectively reported of the Vienna stay in her memoirs [14]. Zofia Kosmowska[2] was de Beaurain's wife and she was born in December 1863

[1] Dr de Beaurain reported that he was born in Rakowa in Volyn in numerous documents including those created by himself (e.g. when he was entered into the students' register at the University of Bern on 16th May 1891 [4], during the doctoral thesis exam on 13th June 1894 [5], in so-called lineage [6] when he enrolled on the Jagiellonian University in the academic year 1895/96 and in his curriculum vitae of 15th June 1920 [3]). Despite the controversy related to his place of birth, we decided to accept that the information reported by him is the most credible. Other places of his birth were reported to be: St Petersburg [7] and Kamieniec Koszyrski [8] which is Kamien Koszyrski indeed. However, none of this information comes directly from de Beaurain and as such we deem it less credible.

[2] Another curious fact is the coincidence of surnames between de Beaurain's wife's maiden one and that of Wiktoryn Kosmowski, a pediatrician who looked after S. I. Witkiewicz during his childhood. Any hypothesis about the blood relation should be assessed critically here despite the fact that both families lived in Warsaw. Wiktoryn identified himself with the Lis coat of arms [15], whereas Bartłomiej (Zofia's grandfather) with the Trąba coat of arms [14].

in Warsaw. She was a dentist and the daughter of Ignacy Kosmowski and Seweryna nee Główczyńska [7, 14]. The prospective spouses probably met when they both were doing their medical degrees in Geneva in the years 1888–1890 [3, 16]. They got married in Geneva on 31st May 1890 [7]. It is probable that de Beaurains' elder son Witold was born around 1891 (Zofia de Beaurain had a break in her medical studies for several months from July 1890 to May 1891), whereas on 25th December 1893 their younger son Janusz was born in Warsaw.

Having left Vienna, de Beaurain initiated the attempts to have his medical diploma nostrified at the Jagiellonian University. Otherwise he would not be able to practice his profession in that part of Poland which was under the Austrian partition at that time. In the winter term of the academic year 1895/96 he became a conditional student at the Jagiellonian University [6] and he attended lectures on bacteriology conducted by professor Odon Bujwid. He also reports that in the same year he was "a disciple in the surgical clinic of professor Rydygier" in Krakow [3]. He got his medical degree nostrified at the Jagiellonian University on 10th June 1896 (he passed his exams on 27th April 1896, 6th May 1896 and 8th June 1896) [17]. Having his diploma nostrified, he started his job as a medical doctor in Zakopane in 1896/1897 [18]. Afterwards in 1897/1898 he did traineeship at the Gynecology Clinic of the Jagiellonian University in Krakow [3] as he might have wanted to follow the footsteps of his father. In 1899 he was already a known figure in Zakopane community. In his curriculum vitae [3] he does not report any other activity in 1898–1899. However, he is reported to be a trainee at the National General Hospital in Lviv [19].

Early career in Poronin

In the following years (1898–1911) he lived in Poronin where he took up the position of a community doctor (probably between 1900 and 1910), which in reality was the direct continuation of his father's work who practiced in Zakopane and Poronin [9]. In 1901 dr de Beaurain was listed in "Zakopane i Tatry. Kalendarzyk Tatrzański" ("Zakopane and the Tratras. The Tatra Calendar") as a community doctor in Poronin and a dentist in Poronin and Zakopane [20]. Clearly, the information reported about the two de Beaurain spouses as one person. It was only Zofia Kosmowska-Beaurain who was a dentist. It can therefore be concluded that in 1901 she lived and practiced medical profession together with her husband in Poronin. Press adverts of the dental surgery of Kosmowska-Beaurain suggest that she did not spend much time in Poronin. From 1892 she is likely to have run incessantly her private dental surgery in Warsaw [21] as well in 1901 [22] when she is listed as a dentist in Poronin and Zakopane. She had a reputation of an independent woman who worked for her sustenance, which was unheard of in those times. The article "Letters from Krakow" from September 1899 portrays her as the one who "does not seek male protection" [23]. That could be a likely reason why the author of the note in "Kalendarzyk Tatrzański" merged the woman with her husband in one person as a woman who has an independent profes-

sional career would be beyond imagination for the note author. That does not come as a surprise as in most countries women did not earn their living in any other way than by teaching children, they could not dispose of estate and neither did they have right to vote still for many years to come. The fact shall be emphasized as it demonstrates that the de Beaurains had an individualized and tolerant approach to social changes.

At the turn of centuries de Beaurain did not only work as a community doctor in Poronin, but he was also an active member of the local community, which is supported by the data collected from that period. The first reference to de Beaurain comes from "Przegląd Zakopiański". On 7th September 1899 the magazine editors informed that "the next issue and those that will follow afterwards will be signed by dr Karol Beaurain as the editor-in-charge" [24]. It was unfortunate that at that time under the press bill the editor-in-charge had to reside permanently in the location where a magazine was published. Since de Beaurain lived in Poronin (located merely 7 km from Zakopane), the Prosecutor's Office in Nowy Sacz did not approve de Beaurain for that function and it was Henryk Bogdani who became the new editor-in-charge of "Przegląd" [25]. The magazine was one of the most significant regional magazines and the first one which was issued in Zakopane. It managed to stay on the publishing market for a long time. The magazine was published between 1899 and 1906 and it featured topics related to history, tourism and healing properties of the climate in the Tatras as well as local current affairs. The organization that supported "Przegląd Zakopiański" was the Association of Friends of Zakopane which de Beaurain was fond of. De Beaurain also worked without remuneration in the Climatic Hospital founded in 1899 by dr Tomasz Janiszewski in Zakopane [26]. His associates there included dr Gawlik and dr Marcin Woyczyński who later became the husband of Ludwika Karpińska [2]. He engaged in the campaign to fight off tuberculosis in the people of the Podhale region and in 1900 he was one of the founders of the Association for the Construction of People's Health Resorts [27]. Additionally, dr de Beaurain was active in the Natural Division of the Tatra Society in which he became a member of the control committee in 1912 [28].

De Beaurain's fondness of the intellectual circles gathered around the Association of Friends of Zakopane and his engagement in the tuberculosis prevention made him be involved in one of the liveliest conflicts Zakopane community witnessed at that time. The conflict escalated in 1902 when dr Andrzej Chramiec, who was the owner of one of the largest treatment centers in Zakopane, was elected the mayor of the town [29]. "Przegląd Zakopiański" started to criticize private interests in the new mayor's actions concentrating in particular on flaws in the way he was taking care of health resort patients' well-being. As a response to that, Chramiec founded a competitive magazine "Giewont" [29] which praised the initiatives of the new mayor and criticized his opponents. Chramiec was criticized for opposing to the plans of constructing sewage and water supply system in the whole town of Zakopane [30]. Chramiec had those facilities in his health resort and probably he did not care much about other people having access to them as that would make him stop having a competitive advantage over others. The second issue was a conflict, which lasted for many years, between

Chramiec and doctors of the climatic station [31]. He fought most fiercely with the initiatives of dr Tomasz Janiszewski, who was a physician at the climatic station from 1896, and who undertook at his sole cost many initiatives that were to improve the sanitary-epidemiological situation of Zakopane. The plan to disinfect thoroughly the lodgings of tuberculosis patients was particularly under criticism of Chramiec who mocked it and called it incensation. Chramiec resorted to all possible ways to get rid of dr Janiszewski by filing complaints to the authorities. When that proved ineffective, on 4th July 1902 as the head of Zakopane climatic committee he dismissed Janiszewski from his function [30]. In response to that decision individuals centered around Witkiewicz posted the following telegram to the Governor of Galicia and to the Speaker of the National Sejm "(…) pleading with them to revoke the detrimental resolution and not to deprive Zakopane of such useful and truly civil strength" [30]. The telegram was signed by 17 individuals i.a. dr de Beaurain, dr M. Woyczyński along with Stanisław Witkiewicz, Wacław Sieroszewski and Kazimierz Dłuski with his wife. The decision was revoked by the Galicia authorities. Karol de Beaurain's signature of the telegram clearly suggests his involvement in the conflict supporting the side of modern medicine and the cooperation with individuals of such range as Stanisław Witkiewicz (father).

In the academic year of 1903/1904 de Beaurain received training in Munich with the aim of complementing his knowledge "mainly in the field of psychology" [3]. It is hard to say what the rationale for the decision was. Perhaps his work as a community doctor was not satisfying enough. During his study years in Munich de Beaurain must have met Theodor Lipps, a philosopher and psychologist, who was greatly valued for his concept of unconscious mental phenomena by Sigmund Freud. It is probably also the time when de Beaurain demonstrated his interest in psychoanalysis. It might also be the time when Karol de Beaurain's relationship with his wife started to deteriorate. In the autumn of 1903 Zofia de Beaurain relocated to Warsaw. On 26th September 1903, after a period of time the first advert of her dental surgery was published in "Kurier Warszawski" [32]. From the autumn of 1903 Zofia de Beaurain nee Kosmowska resided in Warsaw and from 1905 she would spend every summer in Zakopane. In both cities she worked as a dentist. She had a private practice at 79 Marszałkowska Street in Warsaw [33] and at 5 Przecznica Street in Zakopane [34]. According to her sister the surgery in Zakopane was prospering well as she reported in 1906: "Zosia is practicing in Warsaw but as soon as in June she is to go to Zakopane as last year her surgery was doing very well there" [14].

In 1907 the relations between de Beaurain spouses probably did not go well. From Karol de Beaurain's sister's-in-law description it can be concluded that the Beaurains broke up and raised their two sons separately [14]. In this passage a bit biased comment could be identified about the father's negative influence on the son who consequently "must be a nuisance" as well as about the fairly lenient way of both sons' upbringing whenever they stayed in Zakopane as she was a mother who "did not demand obedience" and "was frightened of their distant outings" [14]. The upbringing cannot have been so bad, as Janusz de Beaurain built a great career in the Polish Army. He fought in

the Polish Legions until he was awarded the rank of general of the Polish Army and he co-established the Polish military aviation and carried out the first combat flight in its history (together with Stefan Bastyr) [35], which anniversaries were celebrated as the Day of Polish Aviation until 1931 [36]. He was i.a. the Chief of Staff of the Air Force and the director of the Central Aviation Workshops. That also demonstrates the parents' highly patriotic upbringing of Janusz who joined the Polish Legions at the age of 20.

However, their younger son Janusz spent the winter holidays in 1905 with his aunt Adela in Zakopane [37] (Ada Kosmowska, a well-known theatre actress at the State Theatre named after J. Słowacki in Krakow and a film actress) [38] instead of spending the time with his father in Poronin. The de Beaurains' might have got divorced but no formal evidence has been found to support that. In 1907 Zofia de Beaurain's condition deteriorated dramatically: "Zofia was in constant financial trouble. She was a dentist by profession and a painter by passion. The poor thing changed past all recognition and dressed in a neglectful way. Her delicate face with slightly blushed complexion, her deep dark grey eyes with her mouth full of grace and blond hair of golden shade – all of that has changed in the hue and lines due to face and chin greasing and a changed hair color" [14]. Zofia de Beaurain died on 19th November 1913 in Krakow and was buried at Rakowice Cemetery.

On 25th December 1908 the de Beuarain family was struck by a tragedy as Witold de Beaurain, "a 7th grade pupil of Sobieski Middle School in Krakow" died in Opawa in circumstances which remain unexplained nowadays [39]. We do not know what impact the event had on both spouses and their relations which had already been tense. The loss of a child might have been the reason why dr de Beaurain developed an interest in the care of children with mental disorders. In 1910 "on prof. Piltz's initiative and at his own expense he researched the field of the upbringing of handicapped children in Austria, Switzerland and Germany" [3]. The circumstances of how de Beaurain got to know prof. Jan Piltz, who was the head of the Department of Neurology and Psychiatry at the Jagiellonian University then, remain unknown. For a number of years the professor planned to open an educational therapy centre for neurotic and poorly developed children in Krakow. He published his plans in "Przegląd Lekarski" ("Medical Review") on 2nd October 1909 [40]. He probably required qualified medical personnel and that was the reason why he encouraged de Beaurain to research the field of child psychiatry. However, de Beaurain never took up the job in the centre and no clear reasons for such decision are known as on his return from abroad he received further training in the psychiatric clinic of professor Plitz [41]. When the centre was opened on 1st October 1911, dr Józef Jasieński [42] became the first director and he was later replaced by dr Cezary Onufrowicz. De Beaurain is very likely to have come across psychoanalysis when he was studying child psyche as at that time journals related to child development would very often refer to the psychoanalytic theory of psychosexual development.

In 1911 Maksymilian de Beaurain, the father, passed away (1835–1911) [9]. He was a renowned figure in the community of Zakopane where he worked as the first

gynecologist and obstetrician. He was definitely the person who in 1901 published the text of "Babiarki" ("Midwifes") [43] which elaborated on the harmfulness of the treatment carried out by witch-doctor midwives. The author, however, was presented in the original version only as "dr de Beaurain" which makes it possible to attribute the work authorship to a social worker, a community doctor and a former apprentice of gynecology clinic – Karol, too. However, the gynecological subject of the work suggests primarily dr Maksymilian de Beaurain as the author. He was buried at, so-called, the New Cemetery in Zakopane at Nowotarska Street. Unfortunately, his grave could not be identified already in the seventies of the 20th century [9].

Psychoanalysis – Zakopane

In November 1911 dr de Beaurain relocated from Poronin to Zakopane, which was reported by "Zakopane" magazine: "The register of practicing doctors in Zakopane has been supplemented by: dr Józef Różecki, a well-known and valued physician from Krakow and dr Karol Beaurain who lived in Poronin for a number of years and worked as a district physician" [44]. He practiced in Oksza villa where he treated "neurotic conditions", he practiced psychoanalysis and as the note suggests he was recognized as a psychiatrist. What seems to have fascinated de Beaurain most in his psychoanalytic work were dreams with their symbolical meaning and the general notion of a symbol. That view is supported not only by Witkacy who said; "As he was interested in my dreams, he offered me (…) 'a practical course'" [45] or by saying that "the other oddity of a dream (…) is the one which the meaningful sense was shown to me only by Freud by means of dr de Beaurain" [45]. However, it is mostly supported by the presentation entitled "Symbol" delivered at the 2nd Congress of Polish Neurologists, Psychiatrists and Psychologists in Krakow in December 1912, which was the most important event in the history of Polish psychoanalysis before World War I [46]. The presentation was also noticed by the Polish scientific circles as it reads in Pamiętnik Polskiego Towarzystwa Badań nad Dziećmi (Diary of the Polish Society for Research on Children): "The presentation of dr de Beaurain from Poronin entitled. 'Symbol' concerned almost exclusively child's speech and he juxtaposed some of its properties with similar phenomena in the languages of ancient peoples" [47]. A similar note could be found in "Ruch Filozoficzny" ("Philosophical Movement") [48, 49].

De Beaurain later published his lecture "On Symbol and Mental Conditions of Its Creation in a Child" in "Internationale Zeitschrift für ärtzliche Psychoanalyse" [50]. It was his only publication on psychoanalysis but it caused a storm similarly to the papers of another Polish psychoanalyst, Jan Nelken [49], and encouraged Ferenczi to write an essay on the same subject ("announced" in the letter to Freud [51] i.e. "The ontogenesis of Symbols" [52]. Ferenczi's short paper highlighted de Beaurain's views and simultaneously placed him in the group of first Polish psychoanalysts and Jungians. The paper is valid these days and is also one of the few in which the location

of the author was accurately assigned: to Zakopane. Because of the above reasons, it seems worthwhile to summarize its content.

The journal in which the article was published has a subtitle of "The Official Body of the International Psychoanalytic Association" and it was further stated that it was "published by prof. dr Sigmund Freud". Below at the title page the editorial staff was listed including dr S. Frenczi and dr O. Rank to start with. The first page of the publication was again annotated with dr Beaurain without the first name as the author, but in this case Karol's authorship leaves no doubt. In particular, as the following information added that the author came from Zakopane (it seems the town was already so recognizable that no further geographical details seemed necessary) and the paper was presented at the 2nd Congress of Polish Neurologists, Psychiatrists and Psychologists in Krakow.

The article is brief and it includes five pages of dense text. Despite appearances, it is not little as it was written in a very precise style with almost every sentence conveying a new piece of information and the content lacking empty repetitions and fillers. The second paragraph refers to Freud as the founder of the psychoanalytic school, which undoubtedly was an expression of respect for the master. De Beaurain argued that he aimed to prove the legitimacy of psychoanalytic understanding of a symbol as an archaic form of thinking by pointing out and isolating acts of symbol creation in the spiritual development of a child. It is followed by an almost one-page description of the view on the creation of children's association with reference to Darwin and Meumann. The theme of the view is an example of a child who gives the name of 'Kwak' to all objects which he subjectively associates with a duck. De Beaurain pointed out that the difference in the way of thinking of an adult consists in a lack of apperception in child's thinking and its presence in adults. It should be noted that this argument is valid up to now and it cannot be ruled out that it was presented in that paper for the first time. Subsequent paragraphs demonstrate de Beaurain's erudition and they demonstrate the same way of thinking occurrent in the cultural history of language development. The author devotes over one page to illustrating examples of abstraction and substitution. The sentence which seems thought-provoking reads: "The structure of thinking process develops gradually in an analogous manner we experience dreams"[3] [50]. He summarized his work by listing in four points the main characteristics of a child's psyche. These were: "1. The tendency to substitute associated images; 2. The concrete nature of images; 3. A partial perception of the weak side; 4. Insufficient capability to comprehend an abstract concept" [50]. He supported such characterization by quoting Carl Gustav Jung and Herbert Silberer who focused on the issue of apperception. He also included a short critical commentary of Silberer's views. He concluded the paper with the declaration that: "The classification of symbols based on their time of origin, which could be analogously compared to the way

[3] Full Polish text was published in "Psychiatria i Psychoterapia" 2015, 4 in translation by Grażyna and Gregor Głodek.

the age of geological layers are determined, seems to me desirable and conducive to the development of theoretical research. I reserve that subject for my next lecture" [50]. No evidence can be traced that the lecture was either delivered or written down. In the paper de Beaurain also included examples from the observations of children, for instance, of a boy playing with tin soldiers. It might have been one of his sons. Those days psychoanalysts willingly reported on clinical observations disregarding their origin. The reference to the child's words that "soda water tastes like numb feet" [50] sounds affectionate.

De Beaurain's paper is immediately followed by Sándor Ferenczi's publication of "The Ontogenesis of Symbols" [52] in "Internationale Zeitschrift". In his letter to Freud dated 5th August 1913 he wrote: "A paper by Beaurain (Zakopane) on symbol formation in the child will appear in the September issue of Zeitschrift. Since it is written very one-sidedly in favor of Jung's and Silberer's position, I permitted myself (in hopes of your retroactive approval) to append to this paper a small essay on the same subject"[4] [51]. Ferenczi clearly pointed out that he was motivated to create this polemic piece with de Beaurain by conflict with Jung and the commentary seemed essential to him due to the very reference to Jung in the paper (unfortunately such a view was further repeated in Psychoanalytic Society over a number of years). Had it not been for that letter, the polemic piece could be regarded as misunderstanding. Ferenczi clearly points out in the first line that his paper refers to de Beaurain's article. Ferenczi refers evidently to the neurotic issue in the sentence: "(…)equating, however, is not yet symbolism. Only from the moment when as the result of cultural education the one member of the equation (the more important one) is repressed, does the other previouslyless important member attain affective over-significance and become a symbol of the repressed one"[5] [52]. In numerous instances the paper includes reports on the repression of sexual content. From the contemporary perspective Ferenczi's different view could be easily explained by his focus on Oedipal issues, whereas de Beaurain characterized pre-Oedipal functioning and the process of symbol creation which bore resemblance to processes concurrent with psychosis. It was indeed reported by Jung in a more comprehensive manner than Freud. It should also be noted here that in such a manner he was ahead of his times in the psychoanalytic subject matter concerning the psyche of a little child as that area was developed many years later by Anna Freud, Melania Klein, Jean Piaget and others. While taking a broader approach in the analysis of de Beaurain's paper, it seems that the conflict between Freud and Jung was imperceptible from the perspective of Polish psychoanalysts. Furthermore, the contemporary findings of historians corroborate that the conflict was primarily

[4] English translation by Peter T. Hoffer from Ferenczi S. *Letter from Sandor Ferenczi to Sigmund Freud, August 5, 1913*. In: Barbant E, Falzeder E, Giampieri-Deutsch P, ed. *The Correspondence of Sigmund Freud and Sándor Ferenczi, 1908–1914*. Cambridge(MA),London: Belknap Press; 1994:504

[5] English translation by Ernest Jones from Ferenczi S. *Sex in psychoanalysis*. Boston: Gorham Press; 1916: 280. Full Polish text was published in Psychiatria i Psychoterapia 2015, 4 in translation by Grażyna and Gregor Głodek.

that of the circles surrounding both scholars [53]. One can question the extent to which Ferenczi's reaction might have discouraged de Beaurain to carry on with his psychoanalytic work. Sándor Ferenczi did not cease the attack on de Beaurain with the commentary in "Internationale Zeitschrift". The suggestion that the works should be accompanied with "an editorial corrective commentary" and "one ought not to spare the editorial red ink" on them was recurrent on numerous occasions in his letters to Freud. These words were repeated a year later on 19th June 1914 with reference to de Beaurain's paper. Ferenczi in his letter declared openly that he does not agree with de Beaurain and added: "I, too, believe we ought not to spare the editorial red ink. Otherwise it will happen to us again that someone quotes a collaborator like Beaurian (whom I did contradict) as a "psychoanalyst" *against* analysis"[6] [54]. One should note the quotation mark used in the word psychoanalyst. The tone of the letter suggests that Ferenczi clearly attempted to discredit de Beaurain's psychoanalytic competence in front of Freud. However, Freud in his response to both letters did not make any references to the comments about Beaurain. He responded to Ferenczi that: "It is hardly the proper time to wield the critical red ink, otherwise we won't get any contributions, and one has to allow for a certain multiplicity of views, even an alloy with such-and-such percent nonsense"[7] [55]. That view was in line with the mood prevalent in the International Psychoanalytic Society from 1912 and which was intensified after the contact between Freud along with his circles and Jung was severed. It was demonstrated by the society members' tracking of any deviation and views which were inconsistent with the 'canonical' Freudian psychoanalysis and the theory of seduction in particular. Contrary to Ferenczi's intentions, the unknown dr de Beaurain of Zakopane was permanently recorded in the global history of psychoanalysis as one of the first Polish psychoanalysts and Jungians as well.

The name of de Beaurain is mentioned twice in Hans Henning's work on dreams [56]. Henning quoted de Beaurain's paper [50] as an example of psychoanalytic understanding of dreams (that probably provoked Ferenczi's strong reaction in the letter of 19th June 1914 [54]). He referred to the de Beaurian's definition of a symbol and wrote: "Making similarities more concrete seems an achievement of lesser rank than formulating differences. As it is pointed out by de Beaurain, tracing a symbol in a child does not bring so many problems as it is the case when discovering those in an adult as the mechanism of apperception is not fully developed yet and related to the logical capability of abstract thinking. For that reason in child's dreams (I am not in the position to refer to numerous cases known to me from Freudian works) a significantly higher

[6] English translation by Peter T. Hoffer from Ferenczi S. *Letter from Sándor Ferenczi to Sigmund Freud, June 19, 1914*. In: Barbant E, Falzeder E, Giampieri-Deutsch P, ed. *The Correspondence of Sigmund Freud and Sándor Ferenczi, 1908–1914*. Cambridge(MA),London: Belknap Press; 1994: 558.

[7] English translation by Peter T. Hoffer fromFreud S. *Letter from Sigmund Freud to Sándor Ferenczi, June 22, 1914*. In: Barbant E, Falzeder E, Giampieri-Deutsch P, ed. *The Correspondence of Sigmund Freud and Sándor Ferenczi, 1908–1914*. Cambridge(MA), London: Belknap Press; 1994: 559.

percentage of sexual intensity is observed, whereas the same components of sexuality in adults tend to be brought to light mostly in psychoanalysis" [56].

To sum up, the years 1911–1912 constituted a significant turning point in the life of Karol de Beaurain. Having searched for the ideal professional area for numerous years, he started to fulfill himself successfully as a psychiatrist and psychoanalyst. He experienced further professional success and stayed faithful to these fields until he died.

References

1. Witkiewiczowa J. *Wspomnienia o S.I. Witkiewiczu*. In: Witkiewicz SI. ed. *Listy do żony*. T. 4. 1936–1939. Warsaw: State Publishing Institute; 2012. p. 561.
2. Dembińska E, Rutkowski K. *Ludwika Karpińska, "Polish Lady Philosopher" – a forgotten forerunner of Polish psychoanalysis*. Psychiatr. Pol. 2015 [Epub ahead of print]; DOI: http://dx.doi. org/10.12740/PP/OnlineFirst/44946.
3. Beaurain K. *Curiculum vitae*. Folders of Jagiellonian University employees, S II 619. Krakow: Archives of Jagiellonian University; 1920.
4. Beaurain Charles, Matrikelnummer 6591, 16 Mai 1891. Matrikelbuch der Universität Bern. Bern: Universitatsarchiv der Universität Bern.
5. Doctorexamen, Mittwoch den 13. Juni 1894. Doctorexamen der Universität Bern, BB.05.20.33. Bern: Staatsarchiv des Kantons Bern.
6. Pedigree of Karol Beaurain. Pedigrees of Jagiellonian University students from the first half of the academic year 1895/96, S II 493B. Krakow: Archives of Jagiellonian University.
7. Marriage certificate no. 249 Beaurain and Kosmowska, 31 maja 1890. Etat Civil de Genève mariages 93. Genève: Archives d'Etat de Genève.
8. *Dr med. Karol de Beaurain*. Nowiny Psychjatryczne 1927; 5(1–2): 95.
9. Talewski R. *Groby lekarzy na zakopiańskich cmentarzach*. Archiwum historii medycyny 1976; 39(2): 169–177.
10. Beaurain Charles, Matrikelnummer 9116, 12 November 1890. Matrikelbuch der Universität Zürich, UU 24.2. Zürich: Staatsarchiv des Kantons Zürich.
11. Beaurain C. *Die Resultate der Arthrectomie bei der tuberkulösen Gonitis*. Zurich: Leemann; 1894.
12. The Nobel Prize in Physiology or Medicine 1909 Theodore Koher. http://www.nobelprize. org/nobel_prizes/medicine/laureates/1909/kocher-bio.html [retrieved: 5.05.2016].
13. Straburzyńska-Lupa A, Dziedzic S, Straburzyński G. *Vinzenz Priessnitz, Sebastian Kneipp, Wilhelm Winternitz i ich wkład w rozwój wodolecznictwa w XIX i XX wieku*. Acta Balneol. 2014; 56(1): 51–55.
14. Teodora Krajewska nee Kosmowska. *Pamiętnik*. Krakow: National Publishing Agency; 1989.
15. Minakowski MJ. *Genealogia potomków Sejmu Wielkiego. Wiktoryn Kosmowski h. Lis*. http://www.sejm-wielki.pl/b/12.171.108 [retrieved: 19.10.2015].
16. Beaurain Sophie Matrikelnummer 6592, 16 Mai 1891. Matrikelbuch der Universität Bern. Bern: Universitatsarchiv der Universität Bern.
17. The register of exams for the degree of doctor of medical sciences in academic years 1893/94–1924/25, WL II 547. Inventory of files of the Faculty of Medicine of the Jagiellonian University 1849–1949. Krakow: Archives of Jagiellonian University.

18. Raczyński J. *Służba zdrowia w Galicyi. Kalendarz Lekarski Krakowski na rok 1897*. Krakow: S.A. Krzyżanowski Bookstore; 1897.
19. Szarejko P. *Słownik lekarzy polskich XIX wieku*. T. 1. Warsaw: TLW; 1991.
20. *Zakopane i Tatry: kalendarzyk tatrzański*. Krakow: Gebethner and company; 1901.
21. Press advert of the dental surgery of Z. Beaurain-Kosmowska. Warsaw: Kurjer Warszawski; 17.02.1892; 72(48): 9.
22. Press advert of the dental surgery of Z. Beaurain-Kosmowska. Warsaw: Kurjer Warszawski; 26.11.1901; (327): 8.
23. *Listy z Krakowa*. Słowo Polskie 13.09.1894; (217): 2.
24. *Od Redakcyi*. Przegląd Zakopiański 7.09.1899; (6): 2.
25. Bujak J. *"Przegląd Zakopiański" (1899-1906)*. Zeszyty Prasoznawcze 1984; 25(1): 56–78.
26. D.B. Res sacra miser. Przegląd Zakopiański 5.06.1902; 4(23): 205–206.
27. *Zwalczanie gruźlicy*. Gazeta Podhalańska 29.10.1916; 4(44): 3–5.
28. From Natural Division of the Tatra Society. Zakopane: czasopismo poświęcone sprawom Zakopanego 1.02.1912; 5(2): 4–5.
29. Pinkwart M. *Giewont 1902*. http://www.pinkwart.pl/Zakopane/Prasa_zakopianska/ Giewont1902/Giewont1902.htm [retrieved: 2.11.2015].
30. Excerpt. Przegląd Zakopiański 17.07.1902; 4(29): 261–264.
31. Sołtysik M. Proces *o Bagno i o bagno (cz.2). „Sport osobistej nienawiści"*. Palestra 2013; 58(5–6): 254–261.
32. Press advert of the dental surgery of Z. Beaurain-Kosmowskiej. Kurjer Warszawski 26.09.1903; 83(266): 14.
33. Press advert of the dental surgery of Z. Beaurain-Kosmowskiej. Kurjer Warszawski 20.11.1907; 321: 6.
34. Press advert of the dental surgery of Z. Beaurain-Kosmowskiej. Nowa Reforma 12.07.1905; 156: 2.
35. Kopański T. *Lotnictwo w obronie Lwowa w listopadzie 1918 roku*. Militaria Fakty 2001; 6: 40–45.
36. Central Military Archives. *Święto Lotnictwa Polskiego*. caw.wp.mil.pl/pl109.html [retrieved: 6.11.2015].
37. List of guests attending from 13th to 30th January 1905. Przegląd Zakopiański 1.02.1905; 7(3): 21–22.
38. www.e-teatr.pl/pl/osoby/38485.html [retrieved: 6.11.2015].
39. Witold Stanisław Beaurain obituary. Nowa Reforma 1.01.1909; 1: 2.
40. *Wiadomości bieżące*. Przegląd Lekarski 1909; 48(40): 577.
41. Gliński LK. *Spis lekarzy według miejsca zamieszkania*. Krakow Medical Calendar 1911. Krakow: S.A. Krzyżanowski Bookstore; 1911.
42. Press release on opening of Educational and Therapy Centre for Neurotic and Poorly Developed Children. Dziennik XI Zjazdu lekarzy i przyrodników polskich w Krakowie. 1911; 1: 14.
43. Beaurian. *Babiarki*. Przegląd Zakopiański. Zakopane, 28.03.1901; 3(13): 107–108.
44. Personal News. Zakopane: czasopismo poświęcone sprawom Zakopanego. 11.11.1911; 4(25): 6.
45. Witkiewicz SI. *Narkotyki. Niemyte dusze*. Warsaw: State Publishing Institute; 2004.
46. *II Zjazd neurologów, psychiatrów i psychologow polskich*. Przegl. Lek. 1913; 52(5): 84–85.

47. Educational movement in 1912. *Pamiętnik Polskiego Towarzystwa badań nad dziećmi*. Warsaw: Scientific Publisher; 1913.
48. Bandrowski B. *Psychologia na II. zjeździe neurologów, psychiatrów i psychologów polskich*. Ruch Filoz. 1913; 3(2): 25–31.
49. Dembińska E, Rutkowski K. *Development of psychotherapy as a method of mental disorders treatment at the Jagiellonian University and in Kraków before World War I*. Psychiatr. Pol. 2016; 50(1): 247–259.
50. Beaurain K. *Über das Symbol und die psychischen Bedingungen für sein Entstehen beim Kinde*. Internationale Zeitschrift für ärtzliche Psychoanalyse 1913; 1(5): 431–435.
51. Ferenczi S. *Brief von Sandor Ferenczi an Sigmund Freud, 5 August, 1913*. In: Barbant E, Falzeder E, Giampieri-Deutsch P. ed. *Sigmund Freud Sándor Ferenczi Briefwechsel. Band I/2: 1912-1914*.Wien, Köhln, Weimar: Böhlau Verlag; 1993. p. 239 –241.
52. Ferenczi S. *Zur Ontogenese der Symbole*. Internationale Zeitschrift für ärtzliche Psychoanalyse 1913; 1(5): 436–438.
53. Bair D. *Gest z Kreuzlingen*. In: Bair D. ed. *Jung: Biografia*. Wrasaw: KR Publishing House; 2009. p. 175–192.
54. Ferenczi S. *Brief von Sandor Ferenczi an Sigmund Freud, 19 Juni, 1914*. In: Barbant E, Falzeder E, Giampieri-Deutsch P. ed. *Sigmund Freud Sándor Ferenczi Briefwechsel. Band I/2: 1912 – 1914*.Wien, Köhln, Weimar: Böhlau Verlag; 1993. p. 306–307.
55. Freud S. *Brief von Sigmund Freud an Sandor Ferenczi, 22 Juni, 1914*. In: Barbant E, Falzeder E, Giampieri-Deutsch P. ed. *Sigmund Freud Sándor Ferenczi Briefwechsel. Band I/2: 1912 – 1914*. Wien, Köhln, Weimar: Böhlau Verlag; 1993. p. 308–309.
56. Henning H. *Der Traum ein assoziativer Kurzschluß*. Wiesbaden: Bergmann; 1914.

Address: Edyta Dembińska
Chair of Psychotherapy
Jagiellonian University Medical College
31-138 Kraków, Lenartowicza Street 14