



On the Significance of Reporting Dreams in Psycho-Analysis¹

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No general explanation seems to have been achieved of why patients report their dreams on some occasions and not on others. It is true that we commonly refer the failure to report dreams, as we do the failure to suggest associations to them, to the patient's resistance, that is, to a disturbance as a result of anxiety of the synthetic function of the ego. The absence of a positive theory of the significance of reporting a dream is especially surprising when we consider that a dream has been regarded as an important psychic event throughout the history of mankind.² If the evidence of the literature were taken alone, dream interpretation might seem to have been the cornerstone of Freud's technique for as long as twelve years; but Freud discusses the psychology of the dream process and its relationship to the remembered fragment of the manifest content, rather than the psychology of reporting dreams and the question of why patients report them when they do. In 1913, Ferenczi referred, as though to a commonplace, to the psycho-analyst's knowledge that people tell their dreams to the person to whom their contents refer. If this also holds true of the fragment of the dream life reported in analysis, then its clinical implication would be that all dreams in analysis concern the psycho-analyst. Though many analysts regard all the phenomena of the session primarily from the standpoint of the transference, I do not recall any statement that all dreams in psycho-analysis refer directly to the analyst; for instance, Rosenbaum in his paper "Dreams in which the Analyst appears Undisguised" (1965) drew only the cautious conclusion that dreams in which the analyst appears undisguised in the manifest content may well be concerned with an aspect of the patient's real relationship with him.

In recent years the operation of the ego in the dream process has been given increased recognition. In 1954 Erikson emphasized the reflection of the dreamer's total situation on every level of the manifest dream. Kanzer (1955) stressed the communicative function of the dream and offered a reconciliation of this function with the theory of the narcissism of sleep. Kris (1956) included the solution of problems in dreams as an example of the integrative work of the preconscious, and Lewin (1958) illustrated the constructive use of dream regression in the formulation of creative ideas. Examples of dreams selectively told to individuals who were less likely to understand them than the psychiatrist to whom they referred were cited by Whitman in 1963. The theory that dreams are to be understood essentially as problem-solving activities was put forward by French in 1953 and again by French and Fromm in 1966. However, the conceptual standpoint of French and Fromm appears to give a dynamic role to the ego which is not easily integrated with other psycho-analytic concepts.

There are few phenomena of analysis which can be relied on more consistently to arouse the interest and expectation of both patient and analyst than the patient's report of a dream. My aim in this paper is to suggest explanations for the high valuation accorded to the reporting of dreams in the light of modern psycho-analytic theory.

For instance, does this feeling of expectation in itself allow any conclusion to be drawn about the function of a dream—or, rather, of remembering and reporting a dream? Affects are regarded as responses of the ego, and Freud's view of 1900 that they are less plastic than ideation remains a fundamental postulate of psycho-analysis. An important step forward in

¹ Versions of this paper have been read to the British Psycho-Analytical Society, the Chicago Institute of Psychoanalysis, the New York Psychoanalytic Society, the Child Development Center, New York, and to the Department of Psychiatry, Tulane University, New Orleans.

² Since this paper was written a further interesting contribution has been made by Martin S. Bergmann: "The Intrapsychic and Communicative Aspects of the Dream: Their Role in Psychoanalysis and Psychotherapy" (*Int. J. Psycho-Anal.*, **47**, 1966), which includes a review of changing attitudes towards the dream from ancient times.

the integration of metapsychology and technique was taken when Heimann drew attention, in her paper of 1950, "On Countertransference", to the importance of the analyst's affective reactions as indicators of the patient's unconscious mental processes. Whether one subscribes to her equation of the countertransference for the purposes of her paper with the totality of the analyst's responses, or prefers, like Little (1957), another designation, or, like Hoffer (1956), attempts some degree of distinction between appropriate and inappropriate responses by the analyst, a new source of clinical information was introduced and made respectable by her contribution, and a new dimension defined for the study of clinical interaction.

The evocation of the psycho-analyst's interest by the dream accords well with older as well as with newer theories. If a dream represents the attempted fulfilment of a repressed wish, it becomes comprehensible—in a sense almost axiomatic—that affect is stimulated in the analyst, though the mechanism of this process still lacks full definition. When we recall that for the first time there is a possibility that their dreams will be consciously understood, the fact that patients often recall dreams with greater facility in analysis also becomes comprehensible. Moreover, even remembered dreams from the past acquire a special significance as communications to the analyst and do so in different ways according to the phase of the analysis. It would seem justifiable to conclude that the evocation of the particular interest that accompanies the report of a dream indicates that a communication of particular importance is being attempted. Often, of course, we understand little, or nothing, of a dream and it is forgotten. It is, however, also true that a dream of which little has been understood may remain with the analyst as a recurring memory. I believe the theory that a special communication with the analyst is being attempted can be given *prima facie* support. It seems usually to be possible to relate significantly at least some fragment of the session to the dream recounted—perhaps only a mode of defence, perhaps a reference to a past event which will later emerge as a cover memory, perhaps the foreshadowing of an impulse to be expressed in action, but also, and not altogether rarely, perhaps the clarification of the session's transference or of a life-problem.

To sum up, the patient's report of a dream may mean that some new problem of communication with the analyst is becoming acute. The partial breakthrough of a repressed wish in a dream gives to the dreamer an urge to communicate it, since impulses no longer under the full control of the ego must seek discharge. The verbalization of the dream, like the dream itself, represents a substitute discharge. With verbalization, this discharge is brought within the conditions of object-relationship and reality and no longer remains purely endopsychic. What is added to the general conditions governing the report of a dream in the conditions of psycho-analysis is an achievement by the ego of a new relationship to its libidinal object, since, as has been indicated, for the first time the dreamer has acquired the possibility of being consciously understood.

If it is true that the report of a dream in analysis represents a crisis in the attempt to make a new communication, then this implies that some act of integration has been achieved by the ego of elements of the id or superego, which were previously inaccessible through defence. To formulate this further, the report of something so structured as a dream may indicate the mobilization of endopsychic conflict in such a way that the ego attempts to define an acceptable attitude to the conflict. This formulation would only be in line with the age-old view of mankind that dreams have a special meaning. Why this meaning has been held to be that of foretelling the future will be considered later.

I propose to examine two dreams in the light of this theory. The first has been chosen because it was the first dream of a patient who had spent some months in treatment without consciously dreaming. The transition to the reporting of dreams often illustrates the ego's achievement of a new capacity for integration very clearly. The only dream of this kind currently available to me was reported by a man, Mr A, who had been in twice-weekly psychotherapy with me for about five months. (Geographical difficulties prevented his coming more often.) He sat in a chair, but, as far as these limitations allowed, my technique with him was analytic. Of working-class origin, conceived before marriage by an extravagant mother of bad sexual reputation and a father whom he suspected of having made her pregnant in order to secure her, he had made a remarkable success of his life. He had been unable to allow himself to capitalize his talents, however, until he was in his twenties. Recently he had been promoted managing director of a specialized

engineering firm. He presented with complaints of panic attacks in situations in which it could be divined that the responsibilities of his new position weighed on him, and of anxiety for his future on their account. He told me that another psychiatrist had made a diagnosis of depression, but he was at a loss to understand either the precipitation or the meaning of his symptoms. He could list three events which his intellect told him might have had a connexion with them. The first was his appointment as managing director three months before the full emergence of his symptoms. This had been "a body-blow" to him, because it meant that he replaced a superior who had helped him in his career and had recommended that he should succeed him when he himself was resigning owing to differences within the firm with which he was no longer willing to contend. Secondly, the appointment had involved a not very welcome move of his home and place of business and a great deal of overwork. Thirdly, his wife had reacted with unexpected hostility to finding herself pregnant for the third time after an interval of eight years, had vomited throughout the pregnancy, and, although she had previously opposed abortion for any woman in any circumstances, had repeatedly demanded that she herself be aborted. In fact she had borne the child, and her emotional state was "almost" back to normal. He regarded his marriage as exceptionally happy.

For several weeks before the dream, the patient had been telling me of his feelings as an 8- or 10-year-old when he had been left by his parents to look after the other children, including a baby sister, while they went out drinking. He described in particular his panic one night when the baby cried continuously and they had failed to return until late. He emphasized his mother's bad reputation both sexually and as a household manager, and described in particular a row that his parents had had after his mother had disappeared from a pub and his father had found her at the back of it with a man. At the same time, he told me casually that his wife had had an affair with a friend of his not long before she became engaged to him—and indeed that one of the reasons that this affair had broken up was that his friend's parents had objected to her—but the only parallel he had drawn between his mother and his wife was that there was a definite similarity of physical appearance between them.

On his return from a business trip, he reported the following dream: He had been to a hotel and slept with the receptionist. A little while later he found that his friend had done the same. I did not interpret the dream to him in terms of his feelings about his wife, as I considered that her failure to accept their third child rendered his feelings of rejection by her too painful for my intervention. I therefore related my interpretation of the problem to its expression in the transference. I suggested that the dream referred to his anxiety over having missed sessions owing to his trip and to his jealousy over what other patients I might have been seeing in his hours. Two sessions later, however, he started the session by looking at me and smiling, and said "I'm beginning to see what all this is about." There followed an event which was rare in his marriage; he had a violent row with his wife over her insistence that on Sunday morning, instead of playing tennis, he should look after the children and allow her to sleep. This was followed by a reconciliation after a couple of days, but there was a decisive change in the type of his associations. Not only did he bring much more information about his wife's hysterical temperament, and about his use of the withdrawal technique in sexual intercourse (more in accordance with his parents' social position and generation than with his own), but he started to report the fantasies which occurred to him about the consulting room—he saw bloodstains on the frame of the picture above the fireplace—and to speak much more freely about his feelings about me. He told me how he longed for a comfort from me which I refused him; for instance, I should say I was sorry for him and give him a prescription. At the same time, he said he was feeling better.

The second dream is also a short one, reported by a woman, Mrs B, who had been coming at first four times, then five times a week for nine months. Since the death of her mother twelve years before, this patient had listened to her voice every day in her imagination, discussing the details of her life with her and tending to remonstrate with her. During the same period the patient had quarrelled increasingly with her husband, whereas previously she had got on well with her husband and quarrelled with her mother. The analysis had begun when she moved to London. She had undertaken it in an effort to save the marriage, and decided that she must give up her lover of three years' standing with whom she had for the first time experienced sexual satisfaction. She had just returned from

a sea-side holiday. Her husband had pleased her by spending a few days with her and the children. She reported that during the holiday she had had the following dream: The stone of a gold ring like her mother's was dropped and was lost in the sand.

I have assumed that the capacity to report a dream in analysis indicates that the ego is attempting to formulate an attitude to the underlying conflict. More accurately, the report of a dream indicates an abortive attempt by the synthetic function of the ego to integrate the psychic structures. The ego, which cannot formulate its thought according to the reality principle, is endeavouring to formulate it by a mixture of primary and secondary processes in an attempt to communicate with the analyst and obtain his assistance. If this is so, the ego's statement will be concerned with the patient's current reality, with his relationship to the analyst, and also, since the dream is the attempt to fulfil a wish, with this relationship to the future.

In Mr A's dream of the hotel receptionist, these elements were almost manifest. The dream portrayed some of his reflections on the repetition of his childhood emotions of disappointment and suspicion in his relationship with his wife and with me, and adumbrated an acceptance of his resentments and a re-evaluation, on the whole favourable to her, of his wife's character. At the same time, his increased freedom of communication showed an increased trust in me.

I should like to examine in greater detail Mrs B's dream of the stone of a ring being dropped. At the time of telling me the dream, Mrs B had an immediate dread: her sister was coming on a visit. Her sister invariably quarrelled with her, trying to undermine her confidence in herself and in the way in which she arranged her life. Her particular concern was to conceal from her that she still had a lover. She told me how proud Mrs B's mother had always been of her as opposed to her sister, and how her mother had always loved to show her off. In fact, I interpreted, how she had always been her mother's gem. But how frustrated, Mrs B went on, she had always been by her mother's perpetual habit of keeping her waiting, or of having her nose in a book. That is to say, Mrs B as a child had been the stone that was displayed but also lost. Mrs B had told me of an anxiety attack she had once had when left waiting in the street for her mother. In other words, the dream crystallized Mrs B's unconscious realization that she might not be the stone firmly set in her mother's ring, or indeed the only pebble on the beach in relation to her husband, who also perpetually kept her waiting, especially by not coming home from the office until late in the evening. This she tried to deny both with her first associations about her mother's pride in her and, subsequently, by acting in the transference relationship. She had told me that her lover intended to visit her but had not presented this as imminent. The next day my receptionist reported that Mrs B had telephoned with a short message that she was unable to come for two days. She had therefore suddenly dropped out of my ring. On the third day, she telephoned me to say that although she had intended to come, she did not think it would be possible to get back in time after seeing her lover off at the airport. Something in her manner made me ask what time the 'plane left, and I could show her that she could, in fact, get back in time. I was forced in this way to show her that I valued her, that she was my gem who had been lost and found again, in spite of her illicit absence with her lover. On her return, she told me that she was ill, her lover was a tranquillizer. She had just heard that her elder daughter was bottom of the class, and she feared that she had passed on to this daughter her own difficulty in adapting.

The attempted formulation in the dream could now be better understood. It was that her dependent relationship with her mother, as displayed in her symptom of listening to her voice, covered an essential incompatibility; that she could not deal with her ambivalence either by her attempts to deny her husband's neglect of her and interest in other women, or by her idealization of her relationship with her lover. She showed the same struggle in relation to me by acting out and by the oscillation between listening to me with bated breath and the inability to accept the slightest frustration of her material demands on me which characterized the months that followed. The dream also hinted at an incipient realization that it was her jealousy of her sister that had caused her to form such a relationship of hostile dependency with her mother. This attempted formulation by the ego proved to contain a correct estimate of her future relations with her husband. Some weeks later she again saw her lover, with great precautions for concealment. But, immediately afterwards, her husband announced his intention

of leaving her and she replied by begging him to stay. It gradually emerged that he himself had a mistress, who was imposing her claims on him. It seems that her dream had expressed her unconscious realization, or at least her fear based upon realistic assessment, that she was the stone that had been dropped from the marriage ring and would be lost in the sand of her disrupted life and obsessional personality.

With the partial exception of the reconstruction of past events, there is no critical method for validating hypotheses in psycho-analysis. It is an inevitable consequence of the complex overdetermination of psychic phenomena that a variety of explanatory concepts can be employed to account for them. This is one of the reasons why psycho-analytic findings, as Gillespie once pointed out, are more frequently confirmed than they are refuted. In this instance, agreement that the dreamer's preconscious impressions may become more accessible to the reality ego in dream crises, does not of necessity imply that all dreams are attempts of the synthetic function to integrate the structures. None the less, in the words of Novalis, quoted by Popper as an introduction to *The Logic of Scientific Discovery*, "Theories are nets: only he who casts will catch." I will bring forward eight metapsychological propositions which make some attempt to conceptualize the significance of reporting dreams as a clinical phenomenon. I shall then sketch some technical corollaries.

i. *The report of a dream in psycho-analysis indicates that the existence of a conflict is impinging on the conscious and preconscious systems*

Mr A had spoken for several weeks of how abandoned he had felt by his parents, laying the blame on the flightiness of his attractive mother whom his father had struggled to control. He had been overburdened by the responsibilities which had been heaped on him as a child, and he had been telling me for months of his panic attacks which had first appeared in connexion with the social and psychic consequences of his new position at work. The reconstruction of his childhood feeling that he was an unwanted child was followed by his first dream. The partial interpretation of the dream in the transference brought to consciousness the realization that his relationship with his wife was troubled in a similar way by his feelings of being unappreciated by her, and by an underlying distrust. In the second example, Mrs B's dream gave a clear indication that she realized unconsciously that her husband intended to leave her long before she could bring herself to admit it consciously. Her conscious fear at the time of the dream was that she might have to leave her husband, whom she saw as sexually incapable, but wedded to his business, partly as a result of this. Mrs B's dream was one which gave evidence, to use Freud's words. But the evidence that it gave was unlike that of the nurse's dream, which gave disguised expression to the confession that she had fallen asleep. The evidence to which Mrs B's dream gave expression was not in consciousness. It was of the ego's awareness at an unconscious level of her fundamental unacceptability to her husband, as to her mother, which her symptom of listening to her mother's voice sought to deny.

The next proposition follows from this.

ii. *To report a dream in analysis implies increased confidence in the power of the ego to stand conflict without resorting to rigid defences*

The latent content of a dream may be conceptualized under two categories. One is that of the latent wishes—the clothes-line, so to speak, from which all the derivatives of the id impulse hang. The second category is that of the unconscious and preconscious reactions of the ego to the incompatible elements from the id or primitive superego—more accurately, the reflections of the ego upon these elements at various levels of consciousness. I have maintained that when the patient brings a dream he expresses the hope that with the assistance of the analyst he may be able to integrate these incompatible derivatives into an acceptable attitude of the ego. The emergence of a manifest content indicates not only the defensive operations of the ego, but also its willingness to give expression to these derivatives, and to communicate them. Support for this view may be derived from Freud's statement that the emergence of a wish that has been interpreted into the manifest content of a subsequent dream may in general be taken as a confirmation of the interpretation. Perhaps the phenomenon of secondary revision may in part be understood in the same way, since it strives to integrate the logically incompatible elements of the dream into an acceptable story. The report of a dream represents not merely the attempt to form a compromise in ideation between ego and id; it also represents the increased confidence of the patient that he can achieve such a compromise in life.

iii. *The report of a dream indicates that there is a barrier against the integration of the psychic structures*

If there were no barrier, there would be no dream, but an attitude of the ego which could be verbalized.

But the barrier may not be solely against an unacceptable impulse of the id or primitive superego. It may also have its origin in the patient's value-system. Mrs B's regression to a dependent relationship with her mother expressed not only her orality and homosexuality, but her pain at not having been able in reality to achieve the ideals set by her mother in independence from her. When she later acted out the latent thoughts and manifest content of her dream by making an attempt to jump from the balcony of her seventh floor flat, (the stone dropping from the ring), she did so not only because her hatred of her mother (now of her husband), and her early fantasies of its consequences, were impossible for her to integrate, but because of the sense of hopelessness induced by the incapacity of her ego to achieve its ideal. I do not wish to question the complexity of motivation in such an act, or the role of fixation of the id in the helplessness of the personality. Mrs B's symptom of listening to her mother's voice testified sufficiently to her incapacity to master her oral destructive fantasies. What I wish to suggest is that the economic determinant of the barrier against integration can lie in those affective processes of the ego which result from unconscious thoughts in the secondary process reflecting on the derivatives of the id and drawing conclusions for the life-pattern, rather than simply in the anxiety produced by a regressive drive. I would suggest further that the belief that dreams foretell the future stems only partly from the unconscious recognition that they express id derivatives which may seek increasing discharge. It seems to me to stem also, as in this dream, from the secondary processes which preconsciously formulate an attitude to these derivatives in the light of the ego's awareness of the limits of the personality consequent on the fixations of the id and the distortions of the ego and superego.

iv. *The report of a dream indicates the operation of non-adaptive defence mechanisms*

Adaptive defence requires the neutralization of unacceptable id impulses and their displacement onto present objects. The fact of distortion indicates that an attempt at neutralization is being made, but that it has failed. In the two dreams reported, the attempt at neutralization is also evident in the concentration of both of them upon an intellectual problem. Mr A's dream about the hotel receptionist openly expressed a problem connected with the re-evaluation of a personality, and attempted to visualize a nagging sore in his relationship with his wife in wider terms of the general human problems of sexual relationship. In Mrs B's dream the affectively agitating problem of where she will be able to find a life is replaced by the intellectual problem "Where can I find the stone?" But it is clear that successful neutralization would result in the ability of the ego to seek a new object, not in the continued fixation to a situation which seemed realistically to be untenable. The proposition that an attempt at neutralization has been made, but has failed, is a statement in the economic terms of ego psychology which complements the assertion that the manifest content of a dream represents a successful compromise formed by the dynamic interplay of ego and id.

v. *The titillation of the interest of both patient and analyst when the patient reports a dream indicates that crude energies are being allied with the neutralized energies*

A change has occurred in the reservoir and flux of crude energy, so that the objects of displacement acquire a new excitement. Such a formulation follows Kris's illumination of the problem of sublimation. The increase in affective response of both patient and analyst indicates a change in economic factors comparable to that in sublimation, in which, as Kris showed, crude energies may play a considerable part. The arousal of interest indicates that a new pathway has been opened up for the cathexis of objects by the id. In Freud's psychology the mechanism of dream formation and of symptom formation are comparable. It is here suggested that the very different response of the patient, of the analyst, and indeed of the outside world, to the communication of a dream and of a symptom implies that a different balance has been achieved in the energy cathexes of the two. On the whole, the affect of the dreamer and of the listener to a dream, especially if the listener is a psycho-analyst, is one of hope. By contrast, a patient has to overcome a sense of shame in order to communicate a symptom, and in this case the affect of the outside world is suffused with fear, and that of the psycho-analyst with concern or with disquiet (in addition to his

professional interest). There are, of course, disquieting dreams too, but there is a greater readiness to communicate them although they are by no means less comprehensible. Indeed, mankind has always felt that it had some understanding of the psychology of dreams, whereas the meaning of symptoms has tended to be a mystery usually requiring some degree of organic explanation. The spontaneous interest in dreams of patient and analyst indicates that at least a temporary success has been achieved in a reorganization of cathexes favouring the acceptable discharge of drive energy. In this way, the report of a dream becomes a member of a series which represents the freeing of energies which might otherwise be bound in symptom formation. It is in this sense that the aim of the patient's ego in reporting a dream may be compared to its aim in sublimation, a similarity which is recognized in modern artistic techniques which utilize a freer expression of primary process derivatives.

vi. *The report of a dream indicates the patient's fear that the synthetic function of the ego may be paralysed by primitive defences*

Proposition 2 maintained that the report of a dream implied an increase in the confidence of the ego. The present proposition is its antithesis, and relates to the concomitant anxiety.

The cathexis of the perceptual system was related by Freud to the regressive defence against the stimulation of id impulses on the dream day. The cathexis of the perceptual system may also be taken to indicate that manifestations of the id are breaking through the defences into the conscious and preconscious systems. But crude energies which are approaching consciousness have an urgency of drive which stimulates anxiety in the ego. This is the first reason why the report of a dream acquires a special psychic priority. Mr A's dream heralded not only an increased ability to verbalize his dependency; my three subsequent holidays became periods of increased symptomatic distress for him, and two of them he was compelled to interrupt with the request that I should see him. Mrs B's dream foreshadowed as a first consequence the presentation of her mourning in terms of an increased anal ambivalence towards me, expressed as difficulties over times and attendance. These were followed by her appreciation of the strength of her fears of soiling and their connexion with her sexual inhibitions in marriage for which she now began to see that she might be paying the price. But when her unconscious knowledge that her husband intended to leave her was transformed into conscious knowledge by his statement of his immediate intention of doing so, her desire to be reunited with her mother and reborn, conceptualized in anal terms, broke through in a suicidal gesture. In spite of the dream, I had been unable sufficiently to work through her denials, and at least a partial paralysis of the synthetic function occurred. The report of the dream could be seen as an appeal to work with her in preventing the blurring through early defences of the ego's capacity to evaluate.

vii. *The access of crude energy to the ego gives dreams their prognostic significance*

The release of crude energy confronts the ego with the problem of finding acceptable modes of discharge. The displacement that follows is therefore instigated as much by the secondary process as by the primary. The secondary process requires a search for substitutes of aim and object not linked with waking. Satisfactory substitutes can only be found in those memories or psychic equivalents, such as symbols, which are not dynamically or economically operative at the time of the dream. It is for this reason that repressed memories are cathected and unexpected symbolic equivalents suddenly illuminated. Dreams yield their clue to the psychic life because of the attraction of crude energy to details which were previously insignificant to the patient and often to the analyst. With Mr A I could suspect in his casual reference to his wife's affair that its psychic consequences for him would prove important in the analysis. Mr A himself appeared to have shrugged it off. It was not until the dream, followed by its interpretation in the transference, that he was able to speak of the pain which it had caused him and to link it with his conviction of his wife's promiscuity as a girl which, when he confronted her with it, she seemed sincerely to repudiate as a fantasy. With Mrs B the stone which dropped and was lost in the sand conveyed an affect which was immediately ominous, though it was some time before I could be convinced of the reality behind it since the patient continued insistently to deny it. Mrs B played with object-loss by acting out—taking extra holidays and suggesting that she reduce the number of sessions. She had told me that when her difficulties over her husband's neglect of her had first become acute she had had an

impulse to jump out of the window, and feared that it would return if her frustrations continued to be excessive. But she could not experience with any conviction the fear that her husband would leave her, or that he might be having an affair with another woman. She could experience with full force, however, her affect in relation to her mother (though not to me) and her symptom of listening to her mother's voice had greatly diminished. It was the dream, however, and the gradual understanding of it, which deepened my sense of foreboding. The reason why mankind has always placed such a high estimation on the psychic significance of dreams may be because in these most nearly endopsychic phenomena the discharge of crude energy is most unrestricted by considerations of reality and object-relationship. The reason why psycho-analysts estimate dreams so highly is that even in analysis, when dreams are communicated, the psychology of dreaming remains substantially unaltered.

viii. *The integration of the latent dream thoughts into a manifest content which can be communicated indicates that the ego is attempting to integrate id derivatives in a form compatible with the demands of external reality and the mature superego*

This proposition has already been adumbrated, but requires formal statement as a summary of the views I have presented concerning our interest in dreams in analysis. It stresses the operation of the synthetic function in the patient's achievement of communication. Perhaps this communication, like a joke, involves the sharing of guilt over the impulses which lie concealed beneath the manifest content. It may be from the resultant liberation that the ego derives an increased power to reflect realistically on the psychic situation. The portion of the vast total of regressive dreaming which is communicated in analysis may be that portion which the ego finds most adapted for the process of drawing new conclusions.

This theory is compatible with Freud's view of the manifest content as the product of the distortion of latent content by the operations of defence. If the ego is struggling to defend itself against the breakthrough of an incompatible id derivative, it may be regarded as part of the ego's aim to accept such representations of the id as it can in order to minimize conflict. The attempt of the ego to express an attitude to the id derivatives would only be its final achievement in the integration of defence and impulse.

I will end by summarizing the implications of these propositions for the theory of technique. Technically and economically the report of a dream indicates an irradiation of hidden areas of the psyche, and thus offers a point of special attraction to the psycho-analyst. It is equally the irradiation of hidden areas—that is, the cathexis of non-dynamic memories—which facilitates the expression of crude impulse. It is this expression, and the reflections of the ego upon its derivatives, which gives to the dream a prognostic significance. It is a corollary that a dream may need to be interpreted, not over one session alone, but over several, as its significance unfolds.

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