

Dream Appreciation

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How does one engage a dreamer in the task of using a dream to expose a very private unconscious domain outside of the therapist-patient relationship?

Working with dreams in Sweden

By Montague Ullman, M.D.

Chance has played an important role in the possibilities that have opened up for me in the course of my professional career. Nowhere is this more true than for the series of circumstances that led to the work I did in Sweden.

It started in 1972. At that time I was in my twelfth year as director of the Department of Psychiatry at the Maimonides Medical Center and in my fifth year as director of the Community Mental Health Center that had been established there. At that time a young psychologist, married to a Swedish woman, noticed an ad in the New York Times describing an opening at the Psychological Institute of the University of Gothenberg, Sweden for someone trained in

psychoanalytically-oriented psychotherapy to initiate a clinical tract at the Institute. He applied, was accepted and spent what he described as a very exciting year teaching young psychology students.

The following year Dr. Angel Fiasche, who headed up the psychiatric residency training program at Maimonides, succeeded him. In the course of the year he spent there, difficulties arose that led to the setting up of a separate facility where the students began to see patients, had supervision and where the teaching was done. It became known as the Institute for Psychoanalytic Psychotherapy.

Dr. Fiasche returned to New York at the end of the spring semester in 1974. By that time I had my fill of administration (for which I never felt particularly well-suited) and saw the opportunity to continue the program that had been initiated as a way of making the transition from the work I had been doing, to teaching—something much more to my liking. Support was now available for two psychoanalytically trained teachers at the Swedish Institute.

Life and work in Sweden

My wife, Janet, and I left for the city of Gothenberg in

early September, 1974. It is a beautiful city, the second largest in Sweden. It has a broad avenue bedecked by outdoor cafes, a lovely park and—to the delight of Janet and myself—easily available tennis courts.

In Gothenberg I met my fellow teacher, Adolfo Cacchiero. At our first meeting together with the students, Adolfo and I oriented them to our individual points of view and the plans we had for the curriculum. Adolfo's approach was rooted in object-relations while mine had gravitated toward the culturalist wing of psychoanalytic thought based on the contributions of Sullivan, Fromm, Horney and Kardiner. Adolfo was to teach clinical courses focussing on psychoanalytic technique, while I was to teach psychopathology and the subject dearest to my heart, a course on dreams. Each of us also was to work analytically with individual students.

The student body was about 20, all of whom, with two exceptions, were completing their graduate studies at the Psychological Institute. The exceptions were one student whose graduate work was in sociology and another student in philosophy of science.

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Coming next issue: *What a therapist can take from the dream group process that is a help in working with clients.*

Teaching dream work in Sweden and how the

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The students were serious, eager to learn, and both Adolfo and I enjoyed working with them. Their English was excellent. Many of the psychology tests were in English and they were used to courses given in English by American instructors.

On teaching dreams

Prior to the time I had taken a full-time position at the Maimonides Medical Center (1961), I had been on the psychoanalytic faculty at the New York Medical College since 1950 and had, over a period of several years, taught a clinical course on dreams. The customary way of teaching such a course was to have the candidate describe an hour with a patient in which a dream was presented and worked on, give a brief summary of the course of treatment, and focus on what the dream was revealing about the patient and the nature of the transference.

I introduced one modification out of my curiosity to see how far the class could go working with the manifest content alone and knowing only the age and sex of the patient and how long the patient had been in therapy. After 10 to 15 minutes of this, the information was then given concerning the rest of the session, the background of the patient and the therapist's ideas about the dream.

The candidates, imbued as they were with the importance of the patient's associations in initiating dream work, reacted initially with surprise and skepticism. What dissipated their

doubts was the response that their conjectures about the dream elicited in the candidate presenting the material. The exercise served both to broaden the possibilities for the therapist to consider and to point up features of the dream that had been overlooked.

The birth of experiential dream work

With that experience in mind, it was only a short step to the idea of teaching dreams experientially. It would have the advantage of having a live dreamer in the room to interact with. To do this with a relatively naive group of students and to do this with the emphasis on the art of dream work rather than on the clinical nature of an ongoing therapeutic relationship was the task that confronted me in Sweden.

How does one engage a dreamer in the task of using a dream to expose a very private unconscious domain outside of the therapist-patient relationship? I, as a therapist, had to renounce that role and the dreamer had to renounce the patient role. It involved a number of major transformations for me. I was to assume a double role. My role as a teacher was to teach the class how to interact with a dreamer in a way that was helpful without ever being intrusive. My

other role was to participate in the group in the same manner as the others did, including the option to share my own dreams.

The student was to engage in working on his or her dream only to the extent their own curiosity and interest in learning about the dream drove them to. The sharing of a dream would be a voluntary undertaking and no one would be penalized for not doing so. The safety features and the

discovery strategies were all built into the process from the beginning. The result was the evolution of the process during my initial stay in Sweden in a way that far exceeded my initial expectations.

The group felt stimulated by the way they were helping the dreamer. The dreamer, in turn, felt the help and support of the group. I became more and more convinced that safe and effective dream work could be taught without invoking special psychoanalytic techniques or having recourse to any metapsychological theory. The students came away with a sound grasp of the skills necessary in dream work (how to listen to a dreamer and how to dialogue with a dreamer), the importance of safety, and the

basic features of dream work that result in healing.

The evolution of dream work in Sweden

Sometime during my first year in Gothenberg, word reached a psychoanalytic training center in Stockholm (known as the Holistic Psychoanalytic Society in contrast to the Freudian Society). Harold Kelman, a prominent American analyst and then head of the Karen Horney center in New York, played a key role in the development of this group. They sent an emissary, Monica von Sydow, to Gothenberg to meet with me to explore the possibility of offering their faculty a course in dreams. What followed was a regular experiential session with six of their faculty members every Saturday morning for three hours at my home in Gothenberg, a four hour train trip from Stockholm.

When my year was up I was invited to stay for another year. Eager as I was to remain, I could only extend my stay until April when I had to return to the States because of a prior commitment.

When I look over the events of the year and a half I was there, there were certain developments, the significance of which I was not aware of at the time, which shaped the enduring relationship I have had with Sweden ever since.

Sweden is a small country and word gets around quickly in the professional community about new events. An invitation to meet with the staff of the education department of the huge Volvo plant outside of Gothenberg led to a

Having candidates work first with just the manifest content of the dream "served to broaden the possibilities for the therapist to consider and to point up features of the dream that had been overlooked."

dream group process evolved there

series of workshops. This department, made up of psychologists and social workers, was responsible for mediating disputes between management and workers. They found the dream work helpful to the extent it sensitized them to their own projections and sharpened their listening skills. After the work at Volvo was completed, a small group continued to do dream work together, and are still doing so to this day.

Other activities included an experiential course for graduate students of the Psychology Institute and talks at several of the hospitals. Psychiatry in Sweden in 1974 was very biologically oriented. At the hospitals I visited very few psychiatrists showed an interest in dreams. For the most part, psychotherapy was in the hands of other professionals. Fortunately, the situation changed about 15 years ago, when training and professional standards were set for the practice of psychotherapy.

By the time I was ready to leave in the spring of 1976, I had received enough invitations from professional organizations in various cities to make a return visit in the fall possible. This set a pattern that was to endure for the next 20 years with extended visits (generally six to eight weeks) over the next decade and a half, and shorter visits since then in the spring and the fall.

In the first few years the dream work was combined with teaching and supervision at the Holistic Society. Elsewhere I began to focus exclusively on teaching experiential dream group work and offering leadership training ses-

sions. With each visit new professional and lay groups came into being in cities ranging from Lund and Malmo in the south to Umea and Boden in the north. I saw the Northern Lights on more than one occasion!

Norway and Denmark, where I had groups for several years. Through an Icelandic colleague of mine in the American Academy of Psychoanalysis I also conducted a workshop in Iceland on one occasion and in Finland on another

portance of natural surroundings from an early age on and seem uncomfortable if too long a period elapses without seeing something green. On one occasion in two successive dreams presented in a group, the dreamers were out in the woods picking mushrooms. I have listened to thousands of American dreams and no one ever picked a mushroom!

The group felt stimulated by the way they were helping the dreamer. The dreamer, in turn, felt the help and support of the group. I became more and more convinced that safe and effective dream work could be taught without invoking special psychoanalytical techniques or having recourse to any metapsychological theory.

For several years the dream work became part of the curriculum of the training program of the Society for Clinical and Experimental Hypnosis, a training program in child psychiatry (Erikastiftelsen), and up to the present it is still part of the training program in pastoral counseling (St. Lukasstiftelsen).

On my trip this past fall I met with a group of teachers who had been meeting continuously over the past 18 years. Many of the groups that were started ultimately went on to leadership training. Considering the fact that in the States I have only two or three leadership training workshops a year, the number of people who have had an intensive exposure to the process and who have been well trained is far more in Sweden than in the US.

The work I was doing soon reached other Scandinavian countries, particularly

occasion. Although I enjoyed the people I met and the work I did in these countries, the work has not had the lasting impact it has had in Sweden.

The Swedes like to travel to warmer climates. I worked with Swedish groups in Majorca, Spain and in Greece for several years. This spring another trip is planned to Bali (see information page 5). On about a half dozen occasions groups of Swedes have come to the States for leadership training.

Socio-cultural differences

1. Manifest content

The most striking difference between Swedish dreams and the dreams I have encountered in the States in a population drawn largely from urban and suburban areas is the more frequent reference to nature in the dreams of Swedes, e.g. bushes, trees, forests, mountains, streams, etc. Swedes are exposed to the beauty and im-

2. Thematic differences

In general, the differences are more ones of emphasis. The Protestant work ethic as a cultural heritage is far more in evidence. Swedes are very hard-working, industrious and seem to have all their time taken up with duties, obligations to others and concern with the welfare of others to the point where in mid-life their dreams often raise the issue of "what is there in life for me?"

In Sweden, as a social democratic country, the group ethic is deeply entrenched, as is sensitivity to the feelings of others. This can be dysfunctional as it sometimes results in the suppression of one's individuality, talent and abilities so as not to stand out or appear different from others. Born into a society that is a bit more left-brain than we are and certainly more rule oriented than we are, their dreams often reveal the need for a wider emotional and imaginative range. This has come out clearly in what I have referred to as the Ingmar Bergman Syndrome. Swedes are more reserved than Americans are on the surface and slow to trust. When, however,

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The dream group process in Sweden

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trust is established they do it with a quality that is akin to the wonderful innocence of the child. When a Swede shares a dream there is an intensity and depth of feeling that leaves me feeling I am witnessing an Ingmar Bergman scenario.

3. Dream work

Dream work in Sweden is slightly slower paced than here. Part of this is due to the fact that we are working across languages. More of it has to do with the fact that Swedes use words sparingly and think a bit longer before they speak than Americans. Swedes are also very pragmatic, and when something works, they stay with it. There are groups that have been going continuously for many years there.

There are two developments in particular that augur well for the further development of dream work in Sweden. The first is the establishment of a national society, the Dream Group Forum, for the purpose of training new leaders and setting qualifying standards for those leaders.

It was initiated in 1990 by a small group of six Swedes who I felt had the experience and dedication to see the project carried through successfully. The organization now consists of 73 members: a steering committee of six, 36 trainers, 20 candidates in training, and 11 who have been trained since the program began. A nucleus has now

been established in Finland and members of the faculty have had occasional groups in various European countries.

On my last visit to Sweden (November 1996) I had the opportunity to do dream work with the members of the faculty and also with a group of candidates. I was much impressed with their mastery of the process and left feeling very hopeful about the future of dream work in Sweden.

Another development has been the interest of several members of the Swedish Par-

liament in furthering dream work in the interest of psychiatric prevention. Eva Zetterberg, in particular, has been spearheading the effort to arouse further interest and to gain support to implement dream work in the community. On one occasion, several years ago, she arranged for a day long program attended by the heads of the various health agencies serving the Stockholm area and by several members of Parliament. The morning was devoted to a lecture and discussion of the pre-

ventive aspects of dream work, and in the afternoon I conducted a dream sharing session. There were about 40 people in attendance. Eva Zetterberg has been persistent in introducing resolutions seeking to further dream work in the community, but so far has had no success in gaining financial support.

Note of appreciation

My encounter with Sweden over two decades has been a most fortunate one for me. Aside from how gratifying it has been to me to see how the dream work there has been developed and how strong a foothold has been established, it has been the source of many happy personal experiences and lasting friendships. The start I was able to make there opened up the most meaningful phase of my professional career. If there is such a thing as a calling, it was there I finally found mine.

To all those who so freely shared their homes and their psyches with me, I am deeply grateful. □

Clarification on book review

Last quarter the newsletter ran a review of Monte's recently published book, *Appreciating Dreams*. Wendy Pannier, who wrote the review, inadvertently left her name off the piece. We apologize for any confusion this may have caused. □

Traveling further

Every night I go to sleep
I close my eyes and dive so deep
Into thy realms of elusive dreams
Where the essence of meaning forever streams
I throw myself in and I rejoice
Gushing torrents give me no choice

My whole life in display
I marvel over the sparkling way

Swirling in my present feeling
I give myself to wholesome healing
The heavy load of my eerie past
Has lost its weary weight at last
Trusting I follow into tomorrow
Bringing as a friend my old thorny sorrow

*

When gently washed ashore
I am back where I was before
And yet there is another me
Traveling further into life with Thee.

Pia Ekstedt-Hägblom

At play in Monte's field of dreams

By Frances Stillman-Linderman

When we have worked well with a dream we feel a profound sense of gratitude. From where does it come? I feel it comes from fulfilling one's duty to the deepest part of oneself. Personally, I can remember making a promise to myself when I was eight or nine years old to remember who I really was.

I know dreams help me realize this promise as there seems to be a spirit of guidance underlying dream work in which I can hear the voice of she who shone brightly in me at eight years old. It is a strong voice, full of freedom and confidence to express the essential truth. If I am able to unravel the dream riddle, I shall make course corrections, using honesty and truth as my coordinates to steer my life to its true course.

Also, I am grateful for the rules of play. These allay my big fear — how can I be myself, if I am not alone? — by creating a safe space for me, the dreamer, to go within, to reach my tattered hopes for connection to others, to feel forgotten and now gone numb desires, even to hear my silent screams.

These rules encourage a protective rhythm to play that allows me to go within and listen, like the silent waiting of the dream group, while I probe — taking as much time as I need — to be like a deep sea diver, exploring uncharted depths for creatures in me that want to be known but are difficult to get a hold of because

they are cautious and shy.

In this world, where deceptions and manipulations of facts dam up the waters of life, I am grateful, that in dream sharing the waters that rejuvenate and restore truth abide, and not what I would wish to be true.

I am grateful to others

who want to help me find my way where I am tapping my staff of dreams; inching forward, taking small leaps then waiting, gathering . . . I feel at ease . . . 'it is done in beauty.' I am grateful, as a dream group worker, that the intensity and integrity of other minds on the path of discovery

feel beautiful. I am grateful to play with the I that is We, reaching for a deeper aliveness, real growth, in a game where truth and honesty are players and we are all winners.

Frances Stillman-Linderman has been working with Monte's group process for 11 years. □

Dreamwork

Amid the heart and culture of Bali

March 21 - April 2, 1997

Bali — a tropical paradise . . . an island of art and culture . . . a place where spirits are said to come out and play in the moonlight . . . a place to dream . . .

Dr. Ingegerd Hansson of Hudiksvall, Sweden, who has worked with Dr. Montague Ullman for many years, is planning an International Dream Group seminar in Bali March 21 - April 2. In addition to daily dream group sessions using Monte's process, the seminar will feature taped interviews with Monte who, regrettably, will not be able to join us. Numerous excursions and cultural activities are included.

The fee for the dream work, cultural activities and hotel accommodations is \$1,450 and includes:

- 12 nights (double occupancy) at a first class hotel with breakfast included
- Welcome at the airport and taxi to the hotel Palmgarden in Sanur
- Welcome dinner first evening with Balinese dance performance
- One-day excursion around the island to see its many beautiful and interesting sites; includes lunch, entrance fees and a barong dance theater presentation
- Short excursions to see artists at work
- There will be other surprises as well!

We will have a Balinese guide all the time to help us with history and practical matters. A colorful character himself, he belongs to the family of a former king.

For more information call or fax Dr. Ingegerd Hansson at +46-650-13188 or Wendy Pannier c/o **Dream Appreciation**. Space is limited, so please confirm your participation by Feb. 1. A deposit of \$150 is due at that time with the balance due before March 15. There will be an additional fee for companions of \$700 (shared room and cultural activities). Single rooms are available for an additional \$365.

Come dream with us in Bali!



DREAMWORKERS' CORNER

Subtleties of the "orchestration"

By Montague Ullman, M.D.

Even after people have been in a dream group using the process for quite a while, they are not totally comfortable with the third phase of the dialogue, the orchestration. This is where the questioning of the dreamer has been terminated and the group members now offer their ideas (orchestrating projections) about the dream imagery and waking reality that the dream has not yet seen.

The first rule is, we don't engage in the orchestration unless we are invited to do so. There are several reasons why an orchestration is indicated and one reason why it isn't. They all depend on where the dreamer is at, with respect to the dream at the end of the prior two stages of the dialogue (the search for context and the playback).

Indications

1. The dreamer may feel satisfied but is eager to see if there may be more.
2. The dreamer may be at a loss and very much feel the need for further help.
3. There is another indication for the orchestration in response to a need the dreamer may have and not have been aware of. This arises not out of a desire for further clarity, but out of an unspoken need to share of herself in so spontaneously honest a way before others who have proven them-

selves interested, empathic and accepting. Sometimes a dream is dreamt and presented precisely for that purpose.

The one indication for not engaging the dreamer in an orchestration is when it becomes obvious that as full an "ah hah" response has occurred as is likely to occur and that any further pursuit of meaning would be counterproductive. It is up to the leader, sensing that this is the situation, to raise this possibility with the dreamer who can then confirm it or not.

The technique of orchestrating someone else's dream is the most subtle part of the process and requires skills that take time to develop. Although learning how to listen carefully to everything a dreamer shares is important at every stage of the process, it is an extremely important prerequisite for an effective orchestration. Any feelings that come through in what the dreamer is sharing are important. When they come through clearly there is no problem. Sometimes they are highly nuanced, noted only in passing as if they were of no particular significance. If one is sensitive enough to pick them up and keep them in mind, on occasion they may hold the key to the dream's meaning.

Other helpful hints can be gleaned from attention to the developmental aspects of

the imagery as one scene shifts to another to a final resolution, from paying particular attention to an image that stands out either because of its intensity or the amount of detail that is given, and finally the emphasis the dreamer herself or himself gives to the image.

Let me identify two things that help me get a felt sense of what the issue is and how the dream is depicting it. The first question I ask myself is: Based on what has been said about the context of the dream, can I hazard a guess as to what question is being unconsciously addressed in the dreamer's psyche on the night the dream occurred? The second question is: Can I get a sense of what general category of issues has been opened up, e.g. dependence or independence, being for others or being for oneself, expressing or repressing negative feelings, being passive or active, issues arising in connection with authority figures, etc.

Problem areas

The common error is to introduce ideas of one's own or gleaned from other sources into one's orchestration that have no justification in anything the dreamer has shared with the group. This is an error so easily slipped into based on *a priori* ideas of what certain symbols mean, about what numbers in a dream might mean, or psychoanalytic formulations about early develop-

ment that have not been opened up by the dreamer. It is not a question of whether the ideas being expressed are right or not. They are simply not right for the dreamer at this time.

Another error is to continue talking about the dream as if it were still one's own. In this stage of the process you are telling the dreamer what you think the dream is saying. You speak directly to the dreamer using the second person.

There is also a tendency to reframe a dream so as to offer reassurance to the dreamer. The only true reassurance is the degree of contact the dreamer is helped to make to his or her own dream.

When these guidelines are not followed, there is the danger of opening up areas the dreamer does not feel prepared to deal with at the time, causing either confusion or needless anxiety. A dreamer, as the process unfolds, leads us into his or her psyche only to the extent they feel comfortable with the level of exposure involved.

One final precaution. The offering of an orchestration is not something one is suddenly obliged to do because the group has reached that stage in the process. An orchestrating projection should arise out of ideas simmering as the process unfolds, ideas that can then be organized and presented to the dreamer at the appropriate time. □

EDITOR'S NOTES**Dream Appreciation celebrates first anniversary**

By Wendy Pannier

It's hard to believe it has been a full year since this newsletter first came out—just around the time of the big blizzard that hit the east coast.

During the year, many of you have written and said you either are or have been in dream groups. Although there are too many letters to reprint, I would like to share excerpts from a few that are representative.

I was surprised and delighted to receive my Dream Appreciation newsletter. What a great way to keep in touch — and a good tool to open dream awareness discussions with the creative groups to which I belong. Work with Monte was one of the most powerful influences in my life!
— Salty Loeb

There has been an Edgar Cayce group that meets at my house for over 25 years. We use rotating leadership so that the dreamers don't think the answers are with me.

We had much dissension in the group originally as there is always much projection going on and people were shut off or were offended.

After hearing a lecture by Dr. Ullman we tried his method of adopting the dream. We not only never had any more problems, but everyone now takes part in the discussion and we emphasize the feelings that come up instead

of analyzing.

—Leon Van Leeuwen

I have attended several of Monte's groups, including leadership training. I am a therapist in private practice. I find my patients prolific dreamers. I so very much agree that dreams have a healing power and would like to add the dimension of a

Monte-type dream group . . . I recently had to deal with the very abrupt termination of a young patient, an eight-year-old bi-racial boy, who had been diagnosed as attention deficit/hyperactive. I worked with him for about seven months at a clinic where I was somewhat limited in treatment possibilities because of clinic policies. I did my best to help

this youngster in a most heartrending life situation. His parents were involved in a truly violent divorce and he spent part of each week in the inner city coping with drug dealings and killings and part in a less than privileged white suburban area. Much of his talk and play was violent.

I felt pretty disheartened
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Leadership Training Workshop

A Leadership Training Workshop in group dream work will take place at Monte's home April 25, 26, 27. This is an intensive three-day workshop which will cover the underlying premises and key principles on which Monte's group dream work is based. It will explore in depth the kinds of problems that occur at each stage of the process as well as the techniques of leading a group.

Even if you have attended one of Monte's Leadership Workshops before, this can be a helpful way to "fine tune" the process.

DATE: April 25, 26, 27
PLACE: 55 Orlando Ave.
Ardsley, New York

For more information call Monte Ullman (914) 693-0156

Monte also conducts Supervisory Workshops for those who are leading dream groups. These provide an opportunity to learn how to deal with difficult situations that may arise in a dream group. Call Monte if you are interested in future workshops.

Lecture and workshop in Omaha

Monte will be giving a lecture and conducting a workshop in Omaha, Nebraska, May 1-3 as part of a program co-sponsored by the Association for the Study of Dreams and the Nebraska Methodist College of Nursing and Allied Health. For more information contact Nancy Amsler by phone at (402) 354-4936 or by fax at (402) 354-2185.

Saturday dream group started

Monte is conducting a dream group every other Saturday morning in Irvington on Hudson. For more information call Monte at (914) 693-0156.

Dream Appreciation
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Dream Appreciation celebrates first anniversary

Continued from page 7 when his father told me that because of recent changes in his life he could no longer bring the boy to the clinic and that this would have to be our last session. These changes would be enough to justify the boy starting therapy, rather than ending it.

I felt pretty disheartened. In my session with the boy I asked kind of pro forma, not really expecting much of a response, "Well, in these months we've had together is there perhaps something you've gotten out of it?"

To my absolute wonderment he replied calmly, but sadly, "Yes, I've learned from you to be gentle and kind and it doesn't matter who has all the stuff."

I thought of Monte's emphasis on safety in helping the dreamer. I felt that Monte also teaches the primacy of gentleness and kindness. Gentle and kind, in my mind, go hand in hand with safety. I hope you and Monte find the story as rewarding as I have.

—Alice Byrne

Hearing from readers makes all the work that goes into this newsletter worthwhile! Many thanks to all of you who have written!

We want to know how the group process is working for you and the areas in which you have questions. We will try to answer them.

As Monte said in the first issue, "By reaching out to those who have worked with

me, I hope this newsletter will help keep their interest alive and, should they be conducting groups, provide them with a vehicle for sharing the problems they have encountered."

One wish I have for the newsletter this coming year is for it to be more interactive. Let us know your experiences!

If you don't feel comfortable writing, let me know and I will work with you on a brief article. Or, I can do an interview with you and write it up.

Thanks to all of you for joining us as we explore the language of our dreams and find our lives enhanced by *Dream Appreciation*. □

Dream Appreciation is published quarterly for people interested in working with dreams and the group process developed by Dr. Montague Ullman.

Comments, suggestions, questions and letters are welcome. Contact the Editor, Wendy Pannier, by phone at (610) 268-8702, by fax at (610) 268-8703, or by writing 487 W. Street Road, Apt. 1W, Kennett Square, PA 19348. Our new e-mail address is "dreams@chesco.com".

We encourage you to share this information with others, as long as proper credit is given.