



# Letters to the Editor

Dear Vivian,

I wonder if anyone can produce a detailed comment on the experiences I had over the first three months of the year?

I had been receiving Homeopathic help from mid-October. I had also returned to Tai Chi practice and regular lessons starting last June.

In January I had a number of spontaneous regressive "trips" centering around my father leaving home, when I was five. Having done a lot of work on my mother's influence, I realised that I had done remarkable little on my lost relationship with my father.

For two months I ached all over: had very deep depressed periods of up to three days at their most intense - and generally felt lousy the whole time. I think Tai Chi stopped me falling through the floor; and I felt very isolated. In fact, I was socially so. I did nothing whatever overt to provoke the regressions.

The product at this time is a distinct improvement in general feeling tone, confidence especially - and outgoing energy.

Yours sincerely,

**John Ridpath**

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*From: John Stear  
London N1*

Dear Editor,

In answer to Philip Burnard's question "What does anyone make of it?" which refers to a paragraph in Richard Sutcliffe's article in the previous issue, I would like to offer a tentative and obviously subjective interpretation.

A social conscience may exist as a response to a generalised feeling that things should be better in the world. An individual then assumes a responsible role in changing society to suit his idea of what a better world might be like.

The idea itself has come about because of our exposure (sense perception) to the appearances of the material world. However life, in one sense, can be compared to a process where we are always learning that other things lie behind "appearances", sometimes via instruments that can detect frequencies that lie beyond the range of our sense organs (X rays) and sometimes by reference to an internal vision which shows us that the complex yet ordered patterning of a flower exists in a complex yet ordered galaxy, and that our own complex yet ordered minds seem disordered only because we have

separated them in parts from the source of our being. I think that Richard Sutcliffe was saying that the development of a "social" conscience was only a stage on the path to a universal (or holistic) conscience.

In Peace,

John Stear

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*From: Denise Bentley,  
South Humberside.*

Dear Vivian,

In reply to Judith May's letter, I too, would like to see a complete issue of *Self and Society* devoted to Humanistic teaching methods.

Although I am, at present, in the process of completing a course enabling me to teach children with severe learning difficulties, I have been actively involved in primary education for the past six years. I would love to make contact with other teachers using humanistic teaching styles in either of these two areas, with a view to exchanging ideas and improving my practice.

Very best wishes,

Denise

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