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INSIDE From the International President
The Manor: Centenary of an Urban Spiritual Community
Jury Still Out on Seventeenth Century Debate
Science and Change – a Story of Contrasts
Message from our new National Secretary

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Ajaṅṭā Caves, 6th century CE, Public Domain via Wikimedia Commons

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The Theosophical Society welcomes students or seekers from all walks of life, belonging to any religion or to none and who are in sympathy with its Objects. It was formed to assist in showing to people that Theosophy exists, and 'to ascend towards it by studying and assimilating its eternal verities'. Wisdom is known by a mind that is completely open. Therefore freedom of thought and open enquiry are given special emphasis in the Society. **Theosophy** essentially refers to 'Divine Wisdom', Sacred Knowledge, which is a transcendent state of consciousness. In a secondary sense, Theosophy is an ancient yet distinct stream of enquiry, exploring and interpreting the truths of existence in terms suited to particular ages, e.g. in the teachings of ancient India, ancient China, Platonism, Neoplatonism, and, since 1875, through the contribution of the TS. At the core of Theosophy is the principle of indivisible Unity underlying the diversity of forms.

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Mission Statement of the Theosophical Society

To serve humanity by cultivating an ever-deepening understanding and realisation of the Ageless Wisdom, spiritual self-transformation, and the Unity of all Life.

From the National President

Stephen McDonald



The Voice of the Silence is one of the treasures of theosophical literature. It was one of the last contributions offered to the world by Madame Blavatsky and is the theme of the upcoming School of Theosophy at Springbrook in April. I have chosen to reprint an article by Tim Boyd, first published in *The Theosophist* in May 2015, as an introduction to this mystical work. As we emerge from the pandemic, a number of face-to-face events are being planned nationally and internationally.

In this edition of *Theosophy in Australia* there is an advertisement for the School of Theosophy to be held at the Springbrook Education and Retreat Centre in April. At the time of going to print there were still a few places left for what promises to be an exceptional experience. If you are interested in attending Springbrook, please read the details under ‘National Calendar of Events’ and consider submitting your application. The deadline for registrations is 8 April.

An International Youth Gathering has been organized to be held at the ITC in

Naarden, The Netherlands from 3 – 7 June 2022. Guest speakers will be Tim Boyd and Vic Hao Chin. The National Executive has approved a grant, which is available for one young member (under 41) of the Theosophical Society in Australia to help pay their airfare to attend the Gathering. Please see ‘News & Notes’ for details about how to nominate or apply for the grant.

There have been some major changes at the national headquarters in recent months. A new National Secretary (NS), Gayle Thomas, has been appointed. Gayle has extensive work experience in administration and is receiving a thorough hand-over from the former NS, Dara Tatray. As an introduction, you will find a short piece written by Gayle about herself for this edition of *Theosophy in Australia*.

It is with regret that we are farewelling Dara Tatray from the national office. Dara has been working for the Theosophical Society in Australia for over 13 years with three years as National President followed by over ten years as NS. Her dedication to the work has been exceptional and

her knowledge about the workings of the TS will be sorely missed. I am personally very grateful for her generous assistance and patience during the last year as I have settled into the job of National President. In this issue of T in A, Dara has contributed an article in which she re-evaluates the best concepts of hermeticism in relation to modern, materialistic western science.

There is another science article written by Brisbane Lodge member and scientist, David Allan, in which he uses Hebrew Biblical (formerly Old Testament) history to demonstrate the need for science to be more adaptable to challenges to established positions. Returning to the theme of history, there is a delightful article about the

fascinating history of The Manor in Sydney by our former National President, Linda Oliveira. This is a timely piece as The Manor reaches its centenary of operations as a spiritual community this year.

“A great many people think they are thinking when they are merely rearranging their prejudices.”

David Bohm

The Freedom and Responsibility of Lodges and Branches

The freedom of Lodges and Branches is defined by the scope of the Society's Objects as well as its essential mandate to make Theosophy known as a practical living Wisdom, which can uplift human consciousness to a realisation of the Oneness of life. Therefore, although the Society has no official creed of its own and upholds freedom of thought, and while it is acceptable to invite some outside speakers who can contribute to the exploration of the Ageless Wisdom, it is not appropriate for our platform to be used by such speakers to actively promote other organisations or belief systems. Each Lodge and Branch was chartered by the International President to be a representative of the Society in its area. Its work and programme should reflect the character, altruistic ethos and spirit of the Theosophical Society.

Resolution passed by the General Council of the Theosophical Society (2019)

From the International President On *The Voice of the Silence*

Tim Boyd



This is the 92nd South India Conference, but for me it is the first South India Conference that I have attended. It is very good for me to be here. I have travelled quite a long way and just arrived yesterday at two o'clock in the morning. On my way I had a good deal of time to think about our time together, about the meaning of this work that we are doing, and our study of *The Voice of the Silence*. Part of my travel here involved four fascinating conversations with four different people in four different places along my route.

The first of those conversations began with the gentleman who picked me up at my home in Wheaton, Illinois. His family was from Pakistan. When he found out that I was coming to Chennai he became very animated, because little did I know that the captain of the Indian cricket team is from Chennai. Cricket would seem to be far removed from thoughts of *The Voice of the Silence*, but the man spoke with such passion about his interest and involvement in this sport, that our forty-minute drive to the airport passed

extremely quickly. When I return to the US I am going to meet with him again, so that he can teach me more about this wonderful sport.

The second conversation occurred while waiting in line at the airport. A young woman was standing next to me. She had just arrived from Hawaii and was on her way to Germany. She has two jobs: in Hawaii she teaches in an experimental school, and in Germany she works as a pastry chef. She was passionate and felt thankful for such a rich and diverse life. Somehow, she has managed to combine these two different activities. She has found that her mission in life during her travels is having the opportunity to connect with people around the world. This inspired her. Although she had no exposure to Theosophy, she felt that she was an old soul.

The third conversation, and probably the best, was with the woman who sat in the seat next to me on the airplane. She was a very simple woman from a tribal village in Algeria, northern Africa. She spoke no English or other

easily recognizable language; I neither spoke nor understood any of the things that she said, and yet we had a conversation that lasted for almost half an hour, during which the overflowing sense of kindness that she displayed towards me was communicated so profoundly. Without the benefit of language she spoke eloquently. She patted my face and smiled, I helped her figure out her seatbelt – simple things.

The fourth conversation took place on a bus on the way to the final plane coming to Chennai. The woman seated across from me, as it turned out, was born and raised in the neighbourhood where I grew up in New York City, went to a school that we competed against in New York City, moved to Chicago, where I had moved, and now was on her way to Chennai to work on building teams of people in the corporate world.

All of these were encounters that seemingly had nothing specific relating them to Theosophy or to the inner work that we do. They could be seen as mere chance encounters. However, I left those conversations having been impressed by each of these people whose paths crossed mine. All of us were in motion, headed mostly to different places in the world, but somehow in those moments that we were in each other's presence we

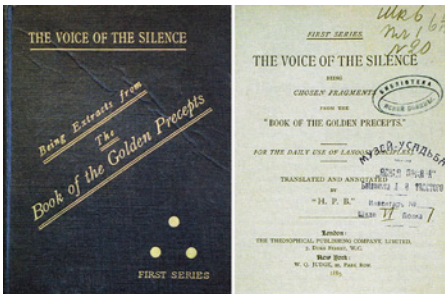
connected and changed each other, maybe only slightly, forever. It made me think that the nature of the human experience is exactly this matter of making impressions. From moment to moment, we impress the quality of our consciousness on the world that surrounds us. To the wise, these impressions are very deliberate and necessarily helpful. To the unwise, we make our impressions by reactions – unthought out, undisciplined, uncontrolled. Probably most of us have some mixture of wisdom and its absence.

One of the purposes for the reintroduction of the wisdom of Theosophy in our time has been to try to elevate the nature of these impressions that we are continually making on the world and on ourselves – to re-establish humanity in the role that it uniquely plays in the economy of Nature.

As Theosophists, who have had the benefit of exposure to the wisdom teachings of Theosophy, we can identify what have been described as the three gems of the Theosophical world. Three short books that have been part of the history of our movement and that seem to be a very clear expression of the nature of the Theosophical life.

The three books are *At the Feet of the Master*, *Light on the Path*, and

The Voice of the Silence – the last of which we will be considering during this conference, but nothing stands in isolation. In the Theosophical literature we have many books that are richer than these three in terms of information, concepts, and descriptions of the inner workings of the world in which we live. But somehow these three seem to epitomize Theosophy as a path and a way of living, and why? The value of these books is that they are practical, they say something that can be practised and applied. This is where their wisdom lies.



Copy of *The Voice of the Silence* by H.P. Blavatsky presented to Leo Tolstoy, Wikimedia Commons (Public Domain)

The word ‘practice’ is used frequently in various different contexts. I will share something mundane that occurred to me, but that had repercussions on my own thought. A number of years ago I was travelling. This time I was going to visit Niagara Falls, a beautiful spot standing on the border between Canada and the United States, one of the natural wonders of the world. I was arriving in the late

afternoon from the Canadian side, which lies to the west of this great river. When I got to the Falls they were more beautiful than they had been described. The scene was powerful and all-encompassing for all of the senses.

It was a sunny day. As I stood at the river’s edge looking into the Falls with the sun at my back, the water surging over the edge, and the plume of spray rising out of the falling water, everywhere I looked in the water I saw beautiful rainbows. Directly across on the other side of the river there were other people also standing, also looking at the same water, the same spray. What occurred to me at that time was that on the other side they saw the spray, but because of the position of the sun in relation to where they stood, they saw no rainbows. It was only those who were standing on the side of the river where I was that beheld this particular vision of Nature. At that moment, I realized what it is we try to do in our practice. What we see is determined by how we position our consciousness. Practice is the systematic attempt to position our consciousness in order to properly perceive this world, and the worlds beyond the one we inhabit.

To the extent that we embrace the teachings within these three gems, we alter the point of view from which we

see the world. Each one of these three great works had different authors. Jiddu Krishnamurti as a thirteen year old boy was the author of *At the Feet of the Master*, the last of these three books to be written. *Light on the Path* was written first by Mabel Collins. *The Voice of the Silence* was the last book written by H. P. Blavatsky, just two years before she died. We can better appreciate where these books stand in terms of the stages along the path which they address if we look at the first page of each book – the dedication page. It tells a profound and specific story about the author’s intention for the book.

The words of dedication in *At the Feet of the Master* are: ‘To those who knock.’ These are those who stand outside the entrance to the Temple of Wisdom and make a sound at the door in their request to be allowed in. The dedication of *Light on the Path* is much longer: ‘A treatise written for the personal use of those who are ignorant of the Eastern Wisdom

and who desire to enter within its influence.’ It is dedicated to those who are ignorant of a particular approach to Reality, but who are sufficiently aware to sense a great value ‘within its influence’. Probably the shortest dedication is that of *The Voice of the Silence*: ‘Dedicated to the few.’ This is not a book for popular consumption or one intended for the broad public, but the one that HPB described as for ‘those few real mystics within the Theosophical Society’. She further said that this book would surely speak to their needs. This is the hierarchy of these particular books. They all lead us along a path that goes in a specific direction, and they culminate in this work that we will be considering in our time together: *The Voice of the Silence*. Humanity has a very specific role in the economy of Nature. The human element is a transformative one. No other aspect of the natural world has this capacity that humanity does. It is something that we develop through practice. Ultimately, practice leads to a point where practice is not necessary. It takes great effort to become effortless. These works are intended to guide us to stand up and fulfil the role that we are here for as individuals, but, more importantly, as that organ within the greater body that is described as humanity.



Maid of the Mist at Horseshoe Falls (Niagara Falls), Larry Koester, Creative Commons

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The Manor: Centenary of an Urban Spiritual Community

Linda Oliveira



The casual observer who drives past The Manor today may wonder about this very large, historic four-story building on the Northern foreshore of Sydney Harbour, situated amidst smaller residential dwellings. With its cottages and outbuildings, The Manor is a living repository of part of Australia's theosophical history, spanning many decades down to the present. Following here is an overview of this unique theosophical centre, as it reaches a significant milestone.

Historical Background

In the early twentieth century a Mr William Bakewell owned a brick and tile manufacturing business in Macdonaldtown, Sydney. He built a country house in Mosman between 1908 and 1912, with the intention that his family occupy it. The bricks, and most of the tiles which are used liberally throughout the building, were manufactured at Bakewell's factory and have stood the test of time remarkably well. Perhaps sadly for him, William Bakewell's family members were not taken with living there as it was deemed too far away

from city life. This was an era well before the Sydney Harbour Bridge was built, enabling much quicker and easier travel between the North and South of the city. After Bakewell's passing in 1917, the house was left empty for several years and became known as 'Bakewell's Folly'.

By and by, in 1922 a group of TS members, including a number of families of Dutch origin, decided to create a community of families. This was the brainchild of a discussion between Karel van Gelder and J.J. van der Leeuw about how to make life for their families more reasonable, cheaper and more useful due to their various financial challenges. Mr Van



The Manor as it is today (photo by Pedro Oliveira)

Gelder was uncertain about the idea, but Bishop Charles W. Leadbeater heard of their plans. On viewing the property, he was very taken with its possibilities as a community home based on Theosophical ideals and declared his willingness to live there as well. After a meeting with the families, they all proceeded, with Karel van Gelder placed in charge of managing the community. They arranged to rent the property and renamed it 'The Manor'. By 1924 there were some thirty residents. Subsequently, they managed to raise the capital to purchase the property in 1925. Also, a number of houses were either bought or built by T.S. members who chose to live nearby as part of an extended community.

An Independent Community

Since its inception, while many well-known Theosophists have either lived or stayed there, it can be noted that The Manor has been constituted separately from The Theosophical Society, being a private and independent body. Therefore, it is not to be confused with the TS itself. That said, Manor community members have always actively supported the Theosophical Society in various ways.

Residents and Visitors

Residency at The Manor is governed by certain principles including a

vegetarian diet, abstention from alcohol, tobacco and drugs, and a willingness to harmonise with others. Almost without exception, residents are members of the Esoteric School of Theosophy or ES, which is mentioned again briefly further on.

Occupants of The Manor have included a cross-section of people of different ages, ethnicity and religious backgrounds over the years, with young people prominent in the residency at certain periods.

A number of former General Secretaries of the Australian Section who have lived at The Manor include: George Arundale, Harold Morton, Clara Codd, James Davidge, Helen Zahara, Ruth Beringer, Jack Patterson and Dianne Kynaston. The position of General Secretary was changed to National President around three decades ago, when the Australian Section was restructured. Former Manor residents who have since held the position of National President of this Section include Joy Mills, Beverley Champion and the writer of this article. Many dwellers in this community have held offices in Lodges of the Theosophical Society over the years. Various residents have served on TS committees of the Australian Section or been involved generally in TS activities. Others

have been theosophical lecturers in Australia and internationally. Dora van Gelder (later Dora Kunz) lived at The Manor when she was young, going on to become a National President of the American Section. One dedicated resident, Bill Bolitho, even generously gifted his property at Canyonleigh (in the Southern Highlands of New South Wales) to The Theosophical Society in Australia.

Some notable people who have lived at the Manor over the years, being well-known in their various fields of endeavour, have included:

Artists –

Florence Fuller, Jane Price, Ethel Carrick Fox and Rona Scott-Abbott

Actors –

Enid Lorimer, Peter Finch

Radio personalities –

Harold Morton, Frank Haines

Feminists –

Bessie Rischbieth, Muriel Chase

Photographer –

Axel Poignant

In addition, many Manor residents have been active members of the Liberal Catholic Church.

While The Manor is not available for casual accommodation, a number of National and International TS Lecturers have been put up there, as well as Members of the Australian Section's National Council and Executive Committee, as a support to the TS. It has also been visited by various International Presidents of the Society and international TS speakers over time.



The Manor residents c.1930

Star Amphitheatre, Balmoral

It is a matter of historical interest that members of The Manor community were involved with the building of 'The Star Amphitheatre' at Balmoral Beach, Mosman, Sydney. They were inspired by The Order of the Star in the East which was founded in Benares (Varanasi) in India during 1911 to support the work of J. Krishnamurti.

Contrary to continuing media folklore which connects the amphitheatre with the Theosophical Society itself, this venture had no formal connection with the T.S. However, leading theosophists of the time were involved in its formation and maintenance. Dr Mary Rocke, who was physician to C.W. Leadbeater and a prominent theosophical worker in Sydney at the time, purchased the land and raised construction money through donations. The building was erected between 1923 and 1925.

The purpose of the Amphitheatre has been commonly understood as providing a venue for the lectures of J. Krishnamurti. He did not reside in Sydney though and only spoke there once, in 1926. The vision for the Amphitheatre became considerably broader; the Amphitheatre complex housed a library, reading room, meditation room and dressing rooms. The arts, culture and social concerns were all promoted. The

Manor community provided theatrical presentations under the direction of the English actress Enid Lorimer (later Dame Enid Lorimer, recipient of an OBE). Audiences could watch lectures or plays whilst looking towards Sydney Heads. Also, on the ground floor there were tea rooms which opened onto the beach. The building was in fact used for many activities including lectures, theatrical entertainment, Co-Masonic meetings and the Order of the Round Table, a ceremony aimed at fostering high ideals in children and young people.

The life of this structure was remarkably short-lived, which was to the detriment of Sydney's foreshore



The Amphitheatre on Balmoral Beach

architecture, for its timeless beauty and simple elegance were sublime. The Order of the Star in the East was dissolved by J. Krishnamurti in 1929. The Amphitheatre was sold in 1931 to an entrepreneur, George Bishop, presumably due to lack of financial and general support. This was only six years after its official opening. In 1936 he sold it to the Roman Catholic Church. Eventually it was demolished and replaced in 1951 by an unprepossessing block of home units.

Radio Station 2GB

In 1923 Manor community member, Karel van Gelder, purchased some radio broadcasting equipment suitable for amateur radio operations. Young people at The Manor used it to broadcast classical music and talks on Theosophy.

When George Sydney Arundale took up residence at The Manor in 1926, on assuming the office of General Secretary of the TS in Australia, he invested in new equipment and obtained a radio station license. This provided a unique and visionary opportunity. The station was named 2GB after Giordano Bruno, the sixteenth century Italian martyr who was burned at the stake for expounding ideas which went against church dogma, some of which were theosophical in nature. He was believed by some to have been a

former incarnation of Annie Besant. The station was to be utilised for spreading the teachings of Theosophy. Its General Manager, A.E. Bennett, issued a statement which asserted: ‘... the intention is to conduct the station on ideal principles and solely with the object of uplifting our Australian people’. And The Sydney Morning Herald reported: ‘The broadcasting station of the Theosophical Society was opened last night in the Adyar Hall by the Minister for Education, ... who stated that he regarded the work of broadcasting stations as being in the nature of secondary education.’

The original antennae were set up in the lower grounds of The Manor, but later moved to another part of the property. 2GB became the most popular radio station in Sydney and New South Wales, after its power was further boosted. The studio was moved to larger premises in Adyar House, Bligh Street, Sydney, during the late 1920s, while the antennae remained on The Manor grounds. The majority of its staff were members of The Manor community, for example, Harold Morton, Clara Codd and Axel Poignant.

By the mid-1930s acrimony had developed with the radio station management, due partly to the commercial direction of its programming and loss of share

ownership by TS members. Control of the station by the TS ceased in 1936. The antennae were eventually removed from the property with the Society losing most of its broadcasting rights, but retaining a lease on broadcasting programmes once a week until 1980. Gladys MacCartie, who was a member of Blavatsky Lodge in Sydney, supervised programming for twelve years during that time and reported that when the contract period came to an end, the programme still had twelve thousand listeners. These radio programmes were a great service to the community and helped attract a number of active and committed TS members over the years.

An Esoteric Centre

Many visitors have remarked on the distinctive, peaceful atmosphere built up at The Manor which has not diminished with the passage of time. Indeed, this theosophical centre is regarded as a home for the Masters' influence.

Since 1936, The Manor has been the official centre in Australia of The Esoteric School of Theosophy. The 'ES', as it is known, is constituted separately from the Theosophical Society. Mention of the School is made in the postscript of the letter from the International President which is sent to all new members of the Theosophical Society. TS members,

after two years of active membership, who are willing to abide by some basic conditions and rules directed towards a life of sincere altruism and harmless living, may apply to join the School. The ES (then known as the Esoteric Section) was originally founded by H.P. Blavatsky in 1888 and is based around principles of Raja Yoga. A pathway chosen by a number of TS members, it provides one avenue for living a Theosophical life, not only through the study of Divine Wisdom, but through its understanding, assimilation, and practice. Its members voluntarily undertake work required in preparing for the Path of spiritual transformation. A spirit of harmony with all is emphasised within the School, as well as support for the TS and its activities.

Activities

The Manor is, and remains, a private body, not open to the general public. However, down the decades, in addition to its own activities, the community has organised regular invitational gatherings such as seminars for TS members twice a year on theosophical subjects, and study groups. As an adaptation to the new reality in which we all find ourselves, some online TS study classes have been taking place as an outreach activity since mid-2020, while in-person study meetings at The Manor

are not possible. This Centre has also been the venue for ceremonial activities, such as private Liberal Catholic church services, and meetings of the Order of the Round Table for youth and children.

A Special Milestone – One Hundred Years

It seemed useful to write this article as a matter of information for TS members, but it is especially timely given that 2022 is the Centenary of The Manor community. There are plans for a TS seminar during the coming year to mark the occasion – hopefully without unanticipated restrictions. In addition, a website dedicated to the Manor is under construction as a Centenary project. The community's population may now be small, but its residents continue to maintain a strong commitment to Theosophy and the Theosophical Society. In fact, the historian, Dr William (Bill) Metcalf, from the School of Historical and Philosophical Inquiry, University of Queensland, has described it as the longest-standing intentional community of its kind in Australia. I would suggest that the deep inspiration provided by Theosophy, the noble ideals represented by such a spiritual community, a spirit of altruism and devoted service, and the generous disposition of residents towards the Theosophical Society, have all kept

the light of this Centre shining. May its beneficial effects continue on, into the future.

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Profile

LINDA OLIVEIRA joined the TS in 1971. She is a former International Vice-President of the Society and until fairly recently was the Australian Section's National President, as well as Editor of *Theosophy in Australia*, during two periods totalling sixteen years. She has given presentations for the TS in various countries and holds a strong conviction that a genuine exploration and reflection on the Perennial Wisdom provides to those who are awake and alert, the possibility of profound spiritual transformation.

Jury Still Out on Seventeenth Century Debate

Dara Tatray



It was not necessarily inevitable that what we now know as science would win out among the competing claims in the seventeenth century, about ‘the aims, the contents, the methods, and the ownership of natural knowledge’ (Martin 1991). Those advancing the mechanical philosophy and Francis Bacon’s empirical method had to compete with and contend with highly influential hermeticists for social and intellectual acceptance (Kuhn 1977). It may well have been inevitable at some deep level of causation (after all, it happened); but it is not the case that modern western science prevailed because what went before it was worthless, or even worth less.

Science and technology have of course given us much, including mass communication, air travel and anaesthetics; just to name a few things I have personally found very useful and wouldn’t want to be without. In a broader and deeper sense however, much has been left out of the equation thanks to the runaway success of the scientific revolution; and not necessarily for purely scientific reasons.

Some of the questions hotly debated in the seventeenth century were summarised by lecturer in theoretical physics and science studies Brian Easlea as follows:

What kind of world is this? What kinds of things and entities populate it? Are there sympathies and antipathies between different material entities? Is all matter sentient and conscious to some extent? Or is all matter passive, inert and lifeless? What is the relationship between matter and life? Is control of the material world legitimate and, if so, how is it to be acquired? Is there a world soul? Is man’s soul immortal: Do angels and demons exist? Is witchcraft possible? Does Satan exist? And finally... does God exist? (Easlea 1980).

These are still great questions to explore, and offer a sound basis on which to build a contemporary course on Theosophy (note to self).

It might be supposed that the answers provided by modern western science won out over competing models mainly due to superior intellectual

rigour or verisimilitude: that the theories now known as science more closely resemble the truth about reality than those underpinning the model applied by the likes of Paracelsus and Fludd. The history however tells a different story

As an aside, I might just mention that after typing the word verisimilitude—the apt word even if it doesn't roll of the tongue—I right clicked for a synonym, in case I changed my mind. One of the synonyms, *plausibility*, reminded me of that wonderful scene in the film of the musical *Chicago*, in which Richard Gere, gleefully playing a real shyster of a lawyer, explains to his client Roxie that the fantastic wholly invented story of her past and her character he was weaving for her trial didn't have to be true, it just had to be a likely story: that is, plausible. What the jury want, he suggested, is a pretty story, *plausible* enough to be believed.

I am not about to suggest that modern science is nothing but a likely story that has razzle-dazzled us. It takes more than glamour to fly us from one continent to another. The theories on which science is based are sound enough to be relied on in many ways. However, the fact is that those theories do not represent the truth about reality, and they do not tell the whole story.

David Bohm pointed out in *Wholeness*

and the Implicate Order that the word theory derives from the Greek *theoria*, which has the same root as the word theatre: “to view,” or to “make a spectacle”. Therefore, he suggested, it could be said that a theory is primarily a way of looking at the world, ‘and not a form of knowledge of how the world is’ (Bohm 1980/1997). This is a truth that is easily lost to view: that science does not tell us how the world actually is.

One of the key players in the great debates of the seventeenth century was Francis Bacon (1561-1626) father of the experimental method. *The Oxford Companion to Philosophy* says of Bacon that he had two great ambitions: one political, the other philosophical. As Lord Chancellor, lawyer, politician and philosopher (among other things) at the Courts of Elizabeth Tudor and James Stuart, Bacon could certainly be said to have fulfilled the highest political ambitions. His philosophical ambition, in *The Oxford Companion*, was ‘to refound human knowledge on the basis of a systematic methodology for scientific enquiry’ (Honderich 1995). Very few would argue that establishing a systematic basis for scientific enquiry has not been of much use. The sheer *utility* of the enterprise is largely responsible for its success. However, there remains the possibility that the motive for Bacon's reforms

may have been more than purely philosophical, and more than slightly directed against the hermeticists.

One theory is that Bacon's *main ambition* was in fact 'the augmentation of the powers of the Crown in the state,' and that his refashioned natural philosophy was the (brilliant) means by which to achieve that aim. Julian Martin argues that Bacon's 'enduring self-image as a statesman and politician conditioned every detail of his natural philosophical programme' (Martin 1991, p.105). Without having studied Bacon, I am not in a position to evaluate Martin's stance. His view is certainly plausible, although I suspect that it is a truncated view (as I suppose they all are), albeit one with potential interest to readers of *The Secret Doctrine* and *Isis Unveiled*.

It is easy to imagine that for a statesman and lawyer at Court, maintaining the security of the regime would have been paramount, especially when, as it happened, the state was faced with serious challenges from Puritan and Hermetic thought, the appeal of which was broad. The ideas of the chemical philosophers (alchemists) were widely discussed in the context of educational and religious reform, as well as in philosophy and medicine. They had much to offer the intellectual and the "common man" alike. Already prior to Bacon's birth, the alchemist Paracelsus

and other chemical philosophers had made it clear that they were seeking to reform religion and society, and to redistribute wealth (Easlea 1980 p.100). Conceivably, Bacon would have viewed such aims with alarm.

Social dissent came to a head in the Civil War decade of the 1640s. This is the broader context in which Bacon lived and worked. As Easlea put it:

The Parliament of men of property had just executed the King of England in the name of the people ... The people of England—or at least too many of them for the liking of Parliament—now wished to see the construction of a "truly" Christian society, each sect according to its own special divine illumination (Easlea 1980 p.131).



The Young Bacon – inscription around his head reads: *Si tabula daretur digna animum mallet* "If one could but paint his mind" – [National Portrait Gallery, London](#); Nicholas Hilliard, Public Domain, via Wikimedia Commons

If Bacon's reform of natural philosophy was a strategy, then it was a brilliant one: to appropriate epistemology in the service of the state by stipulating that knowledge and experiment were to be centrally governed, and only those officially licensed by the state could engage in the politically sensitive arena of natural philosophy (Martin 1991 p.109-113). Enter, the man in the white lab coat, we might say.

In the 1963 edition of the Funk & Wagnalls Standard College Dictionary given to me by my Hungarian grandmother —and which I do pack in the car when bushfires approach—the word epistemology is defined thus: 'The branch of philosophy that investigates critically the nature, grounds, limits, criteria, or validity of human knowledge; also, a particular theory of cognition. In Bacon's *New Atlantis* (1626) an elite order known as Salomon's House (not Solomon's), the precursor of The Royal Society, devised experiments in a vast range of fields, with the aim of 'enlarging the bounds of human empire' (Bacon and Campanella 2020). As Bacon's character described the purpose of the enterprise:

The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible (Bacon and Campanella p.31).

Salomon's House consisted among other things of laboratories the largest of which were deep caves used for refrigeration and conservation of bodies, the production of new artificial metals, the curing of some diseases and the prolongation of life. *New Atlantis* also boasted of high towers used for the observation of meteors and weather events. Experiments were set up to imitate and demonstrate natural phenomena, to test cures of diseases, to grow fruits and other produce from which wine and bread and other foods were produced. *New Atlantis* was big on experimenting with foods, including breads of various grains, with flesh and fish and various seasonings added as well,



Lord Bacon – the guiding spirit of colonization scheme: Newfoundland, Public Domain, via Wikimedia Commons

to make of this staple a more well-rounded meal. Dissections and various trials were conducted on animals and birds. Crystals and rare stones would be examined and experimented with; new machinery and modes of transport would be developed. All this and much more in Bacon's *New Atlantis*, the running of which was completely free of corruption. It was a vision of pure science, applied by the pure in heart.

New Atlantis was of course a work of fiction: a classic utopian vision, which was remarkably prescient. One thing it did not foresee however is that there is no such thing as pure science, and as for the pure in heart ... Nor did *New Atlantis* foresee the negative consequences of 'effecting all things possible'. A good set of brakes would have come in handy.

The Hermetic notion that we live in an enchanted *cosmos* alive with all manner of subtle influences, and imbued with a world soul akin to our own was once standard fare, common understanding. It the worldview to which H.P. Blavatsky attempted to provide a master key, as she set about to prove that this was once the view of the best and brightest minds humanity had produced. This is what Bacon's reform of natural philosophy helped sweep aside so efficiently, effectively and perhaps intentionally, as a matter of state.

By the late twentieth century, the social and ecological costs of this model started to hit home. Would we be worse off without air travel but with nature still regarded as a living being deserving of utmost respect? Is it possible to have both?

The Nobel Prize-winning physicist Wolfgang Pauli had a profound interest in the mystic and scientist Johannes Kepler and the alchemist and Kabbalist Robert Fludd. Following the suicide of his mother, and his painful divorce, Pauli took his father's advice and consulted the renowned Dr Carl Jung. Jung decided to hand Pauli over to a female analyst instead of consulting Pauli himself, but the two entered into an extensive correspondence from



Sir Francis Bacon, c. 1618: National Portrait Gallery, Public Domain, via Wikimedia Commons

1932 to 1958 resulting in a sustained exploration of the connection between psyche and matter, physics and psychology.

From the point of view of the material presented by HPB on which modern Theosophy is based, the Pauli/Jung dialogue is one of the important intellectual developments of the twentieth century: a significant contribution to the unified field of physics and depth psychology envisaged by Pauli and Jung.

In completely side-lining hermeticism, materialistic western science may have left itself without a set of complementary tools with which we might now be in a better position to deal with the negative consequences of so enlarging the bounds of human empire that the empire itself is under threat. It would be appropriate for science and epistemology to look again at what kinds of things and entities populate this world; whether there exist sympathies and antipathies between different material entities, and what these might imply; whether there is such a thing as dead matter or whether all matter is alive; and whether control of the material world is legitimate and if so under what circumstances and for what reasons.

In short, now may be the time to bring the best of hermeticism in from the cold.

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Profile

A former President and National Secretary of the Australian Section, DR DARA TATRAY joined the TS in 1979. She was awarded a PhD in Science and Technology Studies (UNSW) in 2006.

Science and change – a story of contrasts

David Allan



The history of Science is a history of change. By change I don't only mean those resulting from the application of scientific theory and practice. Changes in established scientific theory occur regularly but are often strongly resisted by the establishment. To be fair, this intransigence is understandable as a necessary line of defence against unproven or false concepts. However, the term the 'science is settled' is to be avoided since one of the certainties of life is change.

There are times when a change in a scientific concept takes a long time, for example the acceptance of the theory of continental drift. There

are also times when it is surprisingly rapid, more recently the acceptance within a few decades of Dark Matter as a cornerstone in astrophysics theory; astonishing really, when no one really knows what Dark Matter is. Indeed, the advances in astronomy and astrophysics over the past century is an object study of rapid changes in scientific theory.

I have an astronomy textbook (from a used bookstore) published in 1919 by a professional astronomer from a UK observatory. The author discusses the major controversy of the time. This was over the nature of the 'nebulae'; were they mostly gaseous or mostly



Mortuary Temple of Ramesses III, Medinet Habu, Egypt, general view from the south

Attribution: By Marc Ryckaert (MJJR) 2011 – Own work, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=37800264>

resolvable into stars? Also, were they all part on the Milky Way, then THE universe, or were many, as some believed, island universes themselves? The author held the conservative view that they were objects within the Milky Way.

The matter was finally settled in the mid 1920s after the new 100-inch reflecting telescope at Mt Wilson took photographic plates of some large 'spiral nebulae'. The spiral arms were found to be resolved into individual stars. They were henceforth known as 'spiral galaxies'. Fast forward the following century and several astrophysics controversies have arisen and resulted in new theories. Some examples are the rival 'steady state' and 'big bang' theories, the nature of 'quasars' and the 'accelerating universe'. Nowadays the situation is so dynamic that a casual reader of publications such as *New Scientist* can't keep track on the latest concepts.

My interest was recently renewed in another scientific controversy, in a different field of science. Here there has been quite a contrast in the approach to change over the past century. This is in the chronology and synchronism of the ancient Egyptian, Middle Eastern and western Mediterranean civilizations. A mix of disciplines is involved, to name some: archaeology, ancient linguistics, forensic science and radiocarbon dating.

The background is as follows. The standard chronology of this region, a birthplace of western civilization, arose from the archaeology of the Middle East in the late 19th century. The timeline is essentially ancient Egyptian chronology, due to the continuity of Pharaonic civilization over two millennia BCE. This continuity does have its limitations, dates were commonly measured by a Pharaoh's years of reign. There were 'Intermediate Periods' or dark ages in Egyptian civilization, some dynasties have possibly overlapped and the personal names of Pharaohs are an uncertain historical benchmark.

Due to these uncertainties a 'standard chronology' was patched together over a century ago using Greek historians' writings, archaeological finds, ancient astronomical observations and synchronicities with adjoining civilizations. This has been the basis of the dates used in generations of history books, study texts, learned papers and general publications.

The problem with the standard chronology is that archaeologically, there is a disconnect prior to the 7th century BCE between events and personages in the Hebrew Bible (formerly known as the Old Testament) and records of its neighbour, ancient Egypt. This includes the Exodus and famous kings such as Saul and David. The establishment position (while

not shouted from the tree tops) is that the bulk of the Hebrew Bible is myth and folklore. A contrary opinion (the 'new chronology') is that historians are looking at the wrong timelines in Egyptian history. It is claimed that if conventional Egyptian history is shortened by several centuries, meaningful correlations do occur.

There have always been doubts about the validity of the so-called Sothic cycle (the rising of the star Sirius) * a keystone in the standard chronology but the alarm was raised big time by Immanuel Velikosky in his 1953 book *Ages in Chaos*. This was both fortunate and unfortunate, fortunate because Velikosky had intimate knowledge of the Hebrew Bible, knew his ancient history and possessed a brilliant mind. Unfortunate, because he probably overreached in his best-seller *Worlds in Collision* and has been stigmatized since by the scientific community as the arch pseudo-scientist.

The scene took a new turn however in 1995 with the publication of *A Test of Time* by David Rohl, an Englishman with impeccable academic and archaeological qualifications. He presented a wealth of data in this book, enabling him to foreshorten the standard (Egyptian) chronology by 350 years and to align key Hebrew Biblical (Old Testament) personages and events with Egyptian history. This book was a best seller and resulted in a TV series. Other

books by Rohl have followed. However, the establishment experts were not convinced nor generally interested in engaging positively with any alternative chronology.

The alternative picture is not really settled either, as Velikosky foreshortened the Egyptian chronology up to 600 years and I have omitted a few others who contributed their own versions of events. Archaeological findings and radiocarbon dating have been used as evidence for both conventional and revisionist dating. This becomes a labyrinth for the layman to assess. What is clear however is that a major revision of century-old timelines of ancient Middle Eastern and western Mediterranean history will continue to be met with a strong resistance to change.

This is a fascinating area for those with an inherent suspicion of rigid positions in science and allied disciplines. Velikosky's *Ages in Chaos* and his three other books on Egyptian history are a good start. Personally, it always puzzled me why Ramesses III's (20th dynasty) funerary temple at Medinet Habu is so well preserved compared with so much else in ancient Thebes. In his book, *The Peoples of the Sea*, Velikosky concludes that Rameses III's reign actually took place several centuries later. David Rohl's, *A Test of Time* is also a necessary read, if harder to assimilate due to its wealth of scholarly detail.

Finally, it seems strange that the Hebrew Bible is generally consistent with Egyptian history from the 7th century onwards but in the preceding 1,300 year of ancient history (the Bronze Age) there is a major archaeological disconnect between the histories of these neighbouring states. Moreover, if the standard chronology is correct, detailed events and personages of much of the Hebrew Bible would appear to be fictional. Nowadays, the reinventing of western history is fashionable but somehow this seems a step too far to me.

For more information, see:

[en.wikipedia.org/wiki/New_Chronology_\(Rohl\)](https://en.wikipedia.org/wiki/New_Chronology_(Rohl))

en.wikipedia.org/wiki/Sea_Peoples

* Ed. Note: Sirius is the Greek name for the Dog Star in Canis Major while Sothis is the Egyptian name.

Profile

DR DAVID ALLAN joined the Theosophical Society as a member of Brisbane Lodge in 2002. He has attended National Conventions as a speaker and panel member of the Theosophy - Science Group. This article, also in the Dec 2020 Theosophy - Science Newsletter, was prompted by his interest in ancient Egyptian history and culture. David's career has been with the electric power industry as a professional engineer, and he remains active part-time at the University of Queensland. Other interests include amateur astronomical societies and local Lodge activities.



Message from our new National Secretary

Gayle Thomas



Existential anxiousness drew me to Theosophical reading materials. The Theosophical Society provided the lectures and materials I needed to start on the path. And yes! it has been a thorny path, however my introduction to the Sunshine Coast Lodge was warm and welcoming. I now realise it was a subtle form of entrapment and here I am 10 years later sitting at Dara's desk trying my best to fit into her shoes.

The Australian Section of the Theosophical Society is essentially spiritual in aim and content as we are in the pursuit of and dissemination of the Divine or Spiritual Wisdom known as Theosophy. The role I have agreed to take on includes working closely with our National President, Stephen McDonald, and taking care of the administrative functions of the National Headquarters.

Prior to taking time to work on my spiritual growth, I worked in the business and human services fields. I might also mention here that I have "done time" in a correctional centre. I was appointed the community

representative (official visitor) for the centre and duties included explaining legislation to the prisoners. I am trusting this will aid me as we all navigate our own set of the Lodge Rules and those of the Theosophical Society in Australia. To further assist me I completed Advanced Governance Training as a Specialised Board Member for the Queensland Indigenous Family Violence Legal Service.

My tertiary studies include Bachelor of Social Science, Real Estate (agency licence), conflict resolution, and a post graduate certificate in TESOL (teaching English to Speakers of other languages).

It was during this TESOL course I took an interest in the Theosophical school in the Philippines, the Golden Link College. The education curriculum, written by Vic Hao Chin, and the historical establishment of this college epitomized for me, Theosophical principles in practice. I felt they were too good to be true, so I went over and volunteered for two months just to see for myself. I am forever in debt

to Rekha, Vic and everyone connected to the Golden Link College as they confirmed how we can all do service for humanity.

Returning to Australia I could see a void in how we lack spiritual awareness and genuine kindness. John O'Brien, highlighted my feelings. As one of my biggest supporters while I was coordinator for our group in Toowoomba, he was living with terminal cancer. I felt a strong need for more support for our members and community. This led me to seek

ways that I could be of more service in the Spiritual Care field. I enrolled and was accepted as a Theosophist, to participate in an extensive training program with the Pastoral Care Clinical Education.

My passion is with my work in Pastoral Care specializing in the end of life. I had actively given my time to the Toowoomba base hospital and the community hospice. I trust these skills will transfer into my role as your National Secretary.

Guidelines for Contributors

Deadline For Submissions

Should be received by the first Friday of the month prior to the particular edition (e.g., Friday 4 February for March edition).

Selection Criteria

Contributions to *Theosophy in Australia* are welcome on any aspect of Theosophy or related subjects, including historical articles and poetry. Preference will be given to original pieces written by Australian authors.

Feedback

After being reviewed by our Editorial Committee, you will be informed that your article has been accepted, that it has been accepted pending modifications, or not accepted for publication.

Referencing

Theosophy in Australia uses the APA style of referencing. Please go to: libguides.newcastle.edu.au/apa-7th.

Length

Please ensure your article is not more than 2300 words in length. Where space is not available in a particular edition, the article may be considered for subsequent issues of the magazine.

Format

Keep the formatting as simple as possible, without too many indents or other emphases (bold or italic) except where necessary. Indents may be used for longer quotations.

Pictures

You are welcome to include a few relevant photos/images; however, you must provide an attribution and they must be copyright free.

Contact Information

Please include your full name, telephone number and email address at the top of the first page of text only.

National Calendar of Events

2022 School Of Theosophy, Springbrook Retreat Centre, QLD

An Event for TS Members

Theme

The Voice of the Silence: Inner Preparation for the Bodhisattva Path

Dates

Thurs 21 April – Tues 26 April (inclusive)

Guest Presenters

Linda Oliveira and Pedro Oliveira

Afternoon Sessions

Will be presented by Simon O'Rourke and Stephen McDonald on speaking techniques and effective ways to plan and deliver talks, courses and workshops. These practical sessions will aim to enhance and improve your skills in presentation.

Cost

\$380 – includes accommodation, meals and tuition

Email to Apply

pres@theosophicalsociety.org.au

Notes

All members are welcome, however priority will be given to TS members who have not attended previous Schools.

The Theosophical Society in Australia cannot take responsibility for expenses incurred because of any Covid-19 complications that may arise related to travel or attendance at this event. Please check with your insurer regarding the terms of your travel cover.



TRUTH

Mark Tomlinson

The truth,
 Where is it,
 Can you sense it,
 I can hear it,
 Translation often lacking.
 I can feel it, sometimes
 In the mystery of the infinite
 At the edges of the boundless
 In the confines of the mind
 By elation and through suffering
 In the middle is the calm
 Vacillating to and fro,
 What spurs this yearning so.

In awe I stand
 In awe I fall
 The simple things
 My soul enthralled,
 A gentle wind
 Through rolling fields,
 The sun ablaze
 When daylight yields,
 A floating dance
 In flowered glades,

Butterflies on summer days.
 Ocean waves and starry skies
 My soul's response
 A surge of light,
 Emancipate the human plight

That sudden sense,
 That portal through
 The frozen frame
 Of life imbued,
 In what was lost
 And what was known,
 Descent upon the troubled throne.
 Raise me to that ethereal place
 And shake me from my human face
 A moment in the world of grace
 From which these words do flow.

Profile

MARK TOMLINSON is a member living in Katherine, in the Northern Territory of Australia.

News and Notes

TRIBUTE – Joan Davis

Joan was born on 4th November, 1926 and passed away on 4th January, 2022.

Joan's earliest contact with theosophy was through her grandfather, Charles Ogilvie. Charles was a Theosophist, a vegetarian and was instrumental in gaining the charter for the Launceston Lodge of the TS (one of the earliest lodges in Australia to be established). Joan's father, Frank, continued in his father's footsteps and was a member of the TS, serving as President of the Launceston Lodge from 1939 to 1969. In 1949 Joan married Steve Brown. Steve joined the Launceston TS and became its president once Frank had retired from the position.

For Joan, a heartbreaking event that drove her to seek greater understanding and truth, was the drowning of her four-year-old nephew Craig in 1956. Joan wrote in her diary: "Life certainly changed from that moment on. Nothing made sense for quite a while but then I 'found' Theosophy which helped immensely to explain Craig's passing and gave me a wonderful philosophy for life and living."

During the 1960s, both Joan and Steve and Joan's parents were very



active members of the Launceston Lodge. Joan's son, Rogan, recalls several visiting speakers who stayed with them while on their speaking tours of Australian Lodges including Jim Perkins (former International Vice President of the TS) and his wife, Katherine; John Coats (former International President of the TS); Gool Minwalla (former General-Secretary of the Pakistan Section) and Will Ross (former International Lecturer for the TS) and his wife, Caroline. These visits often entailed new culinary experiences for Rogan and his brother Martin: "Katherine

Perkins introduced us to a favourite American dessert, cake and ice cream; John Coats and Gool Minwalla introduced us to flavoursome curries and dahl!”.

Joan served as Treasurer or Secretary of the Launceston Lodge for many years. She was made a Life Member of Launceston Lodge in 1986 for services rendered to the Lodge. Joan and Steve attended many T.S. National Conventions. Joan organised several weekend retreats for Tasmanian members in the 1960s and 70s and was involved with organising National Conventions held in Launceston or Hobart, Tasmania, from 1972 to 2010. She also attended the most recent one in 2017 and regularly attended National Conventions all across Australia from the 1970s to the 2000s.

Joan and Steve moved to Hobart in 1987 and joined the Hobart Lodge. Joan was President of Hobart Lodge for a few years and also served as Secretary and Treasurer at various times.

Joan provided support when needed to so many people through a range of activities, following her mother’s adage that: “If you haven’t done something for someone else each day, you have wasted your day.”

After having started a branch of Save the Children in Launceston, Joan joined the Hobart branch of Save the Children

fund. She also volunteered for the Hobart Pregnancy Support Service and delivered Meals on Wheels for some years. Until a couple of months before her death, Joan regularly supported 20 different charities including medical research of various kinds, protection of animals and wildlife and indigenous community development.

On the morning of 4th January, 2022 Joan passed away peacefully in her sleep at home, which is what she wanted.

Vale Joan - so many of us will miss this beautiful, kind hearted, amazing woman!

by **Berry Dunston**

(Berry was assisted in compiling this tribute from information provided by Joan’s son, Rogan Brown).

TRIBUTE – Dr Kandasamy Arunachalam

Aru, as we all knew him, died on 13th October 2021 at the age of 101 years.

He joined the Brisbane Theosophical Society (BTS) on 20th March 1987. He was made an Honorary Life Member of the Australian Section in March 2005 and an Honorary Life Member of the BTS in 2006. Aru served the Society selflessly for many decades. He conducted study groups each week, to which he would always bring food, which everyone in the building would



receive. He started a regular weekly meditation group at the BTS, and co-ran the Silent Meditation Retreat twice each year at Springbrook. Astrid, his wife and constant companion in his work, helped on the front desk at the Lodge, while he would spend time in the library researching material for the study groups. He also served on the BTS committee in various capacities during his time with us. He and Astrid were constant attenders of the weekly talks, and he also gave talks himself, usually on meditation. He was held in great affection and respect by all who came into contact with him.

He and Astrid were wonderfully

hospitable, often inviting fellow theosophists to their home for a meal. They were involved in the TOS and on the one day of the week they were not at the BTS, they visited residents of an aged care home.

Aru and family came to Australia during the troubled times in Sri Lanka. The family had escaped certain death due to one of the marauders having been a patient of Aru's who vouched for him as being "a good man". In Sri Lanka he had been a successful medical practitioner, ran a tea plantation, and operated Sri Lanka's first pineapple canning factory which ensured a living for pineapple growers and their workers. All this he had to leave behind. His 'motto' in life was "accept", and he was true to it at that time. His involvement with Freemasonry led to his finding the Theosophical Society in Brisbane. For a time, he also lectured at the School of Homeopathy.

When, in the true spirit of acceptance, he eventually entered an aged care home, he worked on producing four books: *Raja Yoga: The Yoga of Meditation*; *Karma: Reality or Speculative Imagination*; *Yoga the Pathway to Perfection: Yoga is not a Way of Living but a Way of Being*; and *Courage and the Quest: with the Wisdom of the Bhagavad Gītā as Guide*. Also, his was the first resident-

run activity in the aged care home, where he ran a weekly meditation group.

He will be missed by those who would visit him and have informative discussions on many aspects of Theosophy. The Theosophical Society has lost from its midst a learned and devoted soul.

Phillipa Rooke

TRIBUTE – Wolo Gueltling

My first recollection of Wolo was when I went to the Blavatsky Lodge of the Theosophical Society, which at the time was in Walker Street at North Sydney. I was only 18 then and Wolo seemed much older than me (which, in fact, he was). He was tall and had what I thought was a somewhat distinguished Germanic appearance. I soon found out that my assumption was correct because the Lodge President at that time, Win McKenzie, would defer to Wolo to pronounce any word in German that may come up in articles or books etc.

Language was one of Wolo's lifelong passions. While a prisoner of war, he had studied Esperanto, an international language first created by Dr Zamenhof in 1887. Zamenhof constructed Esperanto to be a universal second language for international communications. His

aim was to create a language, which could be easily learnt, and which would foster harmony between people from different countries. Part of Dr Zamenhof's vision for Esperanto was to create an international language under which all nations could be united in a common brotherhood. Therefore, it is not surprising that Wolo would later be attracted to the ideals of the Theosophical Society (TS), which he joined in 1963.

Given his background as an émigré from post war Europe, it was not surprising that Wolo supported a group of mostly Theosophists who had a vision of building housing for people displaced by the war for their



retirement. With no money or assets, they had little opportunity to buy a home. Wolo was a foundation member (and later a proud Life Member) of the McIntyre Centre, an association formed to raise the money to build retirement flats in Lane Cove, Sydney. In his retirement, Wolo moved to the Blue Mountains in New South Wales and was an eager participant in his local TS Group there. He continued to lead a very long and fulfilling life in his new home and never seemed quite ready to die. Unfortunately, the last long lockdown seemed to affect his health. Eventually, Wolo succumbed to his old age and died on 13 December, 2021 just shy of his 94th birthday.

Stephen McDonald

BEQUESTS

Over the years, many generous benefactors have left money to the Theosophical Society, which has enabled us to purchase and run many worthwhile activities. If you are thinking about making a bequest, now or in the future, please ensure you use the following form of words:

‘To The Australian Section Theosophical Trust (ABN 35 000 016 446) whose registered office is Level 2, 162 Goulburn St, Surry Hills NSW 2010, to be held in trust for The Theosophical Society in Australia’.

ADVANCE NOTICE

12th World Congress Of The Theosophical Society

Will be held in Vancouver, Canada from 23 – 29 July 2025.

It will be especially significant as it will mark the 150th anniversary of the founding of the Theosophical Society.

The Congress will be held in the idyllic setting of the University of British Columbia, which is surrounded by beaches, gardens and magnificent temperate rainforest.



The University of British Columbia Campus facing North along Main Mall

An International Gathering of Young Theosophists at Naarden June 2022

This year, in June, an International Gathering of Young Theosophists will be held at the beautiful Naarden International Theosophical Centre in the Netherlands. It will be an occasion for young members to meet, study, find ways to make Theosophy relevant and get more involved in the work of the TS. Tim Boyd will participate in the event. The programme will include panel talks, study groups, workshops, volunteering activities, etc.

President Tim Boyd will participate in the programme.

Dates

3 to 7 June 2022

Location

International Theosophical Centre in Naarden (The Netherlands)

Prices

40€ registration fee + 60 / 40 / 0 € for accommodation (single room / double room / camping), full board for 4 days

Participants

TS members, under 41 years old

Registration

Will open in February 2022

Promotional video

https://youtu.be/MqMy_GYHeTc

GRANT APPLICATION

Apply for a grant to assist in the cost of the airfare to attend the International Youth Gathering at Naarden, Holland from 3 – 7 June 2022.

The National Executive has approved a grant, which is available for one young (under 41) member of the Theosophical Society in Australia to help pay their airfare to attend the International Gathering of Young Theosophists in June this year. This event will be a golden opportunity for a young and enthusiastic member to study and interact with fellow members at this beautiful location.

Anyone interested in nominating a member or who thinks they may be a candidate for a grant should contact the National President, Stephen McDonald, at pres@theosophicalsociety.org.au

Application Deadline: 8/4/2022

The decision about who will be given the grant will relate to the member's potential to make a future contribution to the life of their Lodge/Branch or Group and who is in need of financial assistance to attend the event. Your email should include the reasons why you think the member would qualify for a grant and what their current involvement is in the TS.

Section Directory

It is advisable to check in advance to confirm resumption of meetings.

Australian Section National Headquarters

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Ph: 02 9264 7056 / 9264 6404
Fax: 02 9264 5857
Email: tshq@theosophicalsociety.org.au
Web: theosophicalsociety.org.au
Campbell Theosophical Research Library:
Email: catalogue@theosophicalsociety.org.au
www.facebook.com/Austheos/

Australian Capital Territory

Canberra Group, Certified 16/11/2019
Meet: Friends Meeting House, Crn. Bent and
Condamine Streets, Turner
2- 4 pm, 3rd Saturday of the month
Coordinator: Gordon Herbert
Tel: 0466 464 064
Email: canberratheosophicalsociety@gmail.com
Secretary: Barbara Harrod
Tel: 02 6254 1415

New South Wales

Blavatsky Lodge, Chartered 22/5/1922:
Postal Address: PO Box 319, St Leonards NSW 1590
Meet: Suite 8, 599 Pacific Highway, St. Leonards
NSW 2065 (entrance in Albany Street)
1.00pm Wednesdays + many others activities (see
website for full program)
Telephone: Reception: 02 9267 6955
Email: contact@tssydney.org.au
Web: sydney.theosophicalsociety.org.au/
President: Rosanna Sheridan
Secretary: Pamela Peterson

Newcastle Lodge, Chartered 3/12/1941:
Meet: Uniting Church Morrison Room, 29 Highfield
Street, Mayfield NSW 2304
2.00 pm, 3rd Saturday of the month
President: Howard Gregg
Secretary: Tony Buzek/Tel: 0452 633 132
Email: anthonybuzek61@bigpond.com
Web: newcastle.theosophicalsociety.org.au/

Blue Mountains Group, Certified 13/5/1997:
Meet: Members' Lounge, Blue Mountains
Cultural Centre, 30 Parke Street (above Coles),
Katoomba NSW 2780
Due to Covid meetings are currently suspended
Acting Coordinator: Jessica Gemmell
Email: tsbluemountains@gmail.com

Gosford Group, Certified 11/11/1997
Meet: The Narara Community Centre,
Pandala Road, Narara NSW 2250
8.00pm 2nd Tuesday of the month
Coordinator: Vivien Wareing
Tel: 0429 088 995
Email: vivienwareing@hotmail.com
Secretary: Roni Ostergaard
Telephone: 02 4358 1413

Northern Beaches Group, Certified 2/4/1996:
Postal address and meeting address:
c/- 31 Riviera Street, Avalon NSW 2107
1.30 pm 1st Saturday of the month
Please email to confirm meetings
Coordinator: Nila Chambers
Email: nilachambers@bigpond.com

Queensland

Brisbane Lodge, Chartered 21/11/1895:
355 Wickham Terrace, Brisbane QLD 4000
Tel: 07 3839 1453
Email: brisbanelodge@theosophyqld.org.au
brisbane.theosophicalsociety.org.au
Meet: 7.30 pm Wednesdays, bookshop
and library open Monday and Friday 10.30 am – 2.30
pm and Wednesdays 6 – 7.15 pm (see website for
other events)
President: Barry Cassidy
Secretary: Dianne Manning

Logan Group, Certified 9/4/2019:
Meet: Please contact Coordinator for venue
Monthly 1st Friday 9.30-12 md + 1st Thursday
5.30-7.30 pm
Tel: 0418 755 496
Coordinator: Christine Gwin
Email: logantheosophy@gmail.com

Sunshine Coast Lodge, Chartered 14/10/2003:

Meet: Buderim Croquet Club,
 Syd Lingard Drive, Buderim QLD 4556
 Meetings: 7.00 pm Thursdays except last Sunday of
 the month at 2 pm there is a guest speaker (various
 venues)
 Email: theosophy.sunshinecoast@gmail.com
 President: Kerry Oldfield
 Secretary: Jean Carroll/0402 805 127

Toowoomba Group, Certified 10/7/2007:

Meet: East Creek Community Centre, 43 Kitchener
 Street, Toowoomba QLD 4350
 Thursday 6.30 pm once a fortnight.
 Annual Springbrook retreat each Spring
 Coordinator: Barry Bowden
 Tel: 0427 751 464
 Email: nemesisbarry@gmail.com

South Australia*Adelaide Lodge, Chartered 26/5/1891:*

310 South Terrace, Adelaide SA 5000
 Tel: 08 8223 1129
 Email: president@tsadelaide.org.au
 Web: adelaide.theosophicalociety.org.au/
 Meet: 10.30am 4th Saturday. Science Group 7-9
 pm every 2nd Thursday. (Please contact Lodge for
 additional meeting dates.)
 President: Kevin Davey

Tasmania*Hobart Branch, Chartered 7/6/1889:*

13 Goulburn Street, Hobart TAS 7000
 Tel. 03 6294 6195 (please leave message)
 Web: hobart.theosophicalociety.org.au/
 Meet: 7.30pm Mondays
 President: Berry Dunston
 Secretary: Patrizia Bini

Launceston Lodge, Chartered 12/1/1901:

Meet: Salvation Army, 111 Elizabeth Street,
 Launceston
 1st Wednesday of the month at 1 pm and
 3rd Wednesday of the month at 6:30 pm
 Postal address: 28 Teggs Road, Gravelly Beach,
 TAS 7276
 Email: rmholt@gmail.com
 Web: launceston.theosophicalociety.org.au/
 President/Secretary: Ruth Holt
 Tel: 0448 397 246

Victoria*Melbourne Lodge, Chartered 9/12/1890:*

Meet: 1st Flr., 234 Flinders' Lane,
 Melbourne VIC 3000
 Tel: 03 8638 9007
 Email: info@melbournetheosophy.org
 Web: melbourne.theosophicalociety.org.au/
 Meetings: every Saturday from 1.30 pm
 President: robert@melbournetheosophy.org
 Secretary: Stephen Fiyalko

Mornington Peninsula Group, Certified 8/2/2000:

Meet: Mount Eliza Neighbourhood House,
 Canadian Bay Road, 1st Sunday
 of the month, (12.00pm meditation + library – 1.30pm
 presenter + questions and comments)
 Coordinator: Georgina Fode
 Tel: 0476 516 778
 Secretary: Elizabeth Ramirez

Western Australia*Perth Branch, Chartered 10/6/1897:*

21 Glendower Street, Perth WA 6000
 Tel/Fax: 08 9328 8104
 Email: tsp Perth@iinet.net.au
 Web: tsp Perth.com.au
 Meet: 7.30pm Tuesdays
 Library: Tuesday 6 – 7.15 pm and
 Saturday 10 am – 2 pm
 Acting President: Wyn Sperrin
 Secretary: Sue Lee

Mount Helena Retreat Centre:

1540 Bunning Road, Mt Helena WA 6082
 All enquiries to Perth Branch
 Tel: 08 9328 8104

**Theosophical Education and
 Retreat Centre, Springbrook, QLD**

2184 Springbrook Road,
 Springbrook QLD 4213
 Tel: Office/Hall 07 5533 5211
 Email: info@tsretreat.com.au
 Caretaker: Kay Schiefelbein

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H.P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

*Resolution passed by the General Council
of the Theosophical Society (1924)*



Freedom of the Society

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organisation entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, ‘The Theosophical Society’.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organisation.

*Resolution passed by the General Council
of the Theosophical Society (1949)*



The Three Objects of the Theosophical Society

I. To form a nucleus of the **Universal Brotherhood of Humanity** without distinction of race, creed, sex, caste or colour.

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II. To encourage the study of **Comparative Religion, Philosophy and Science.**

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III. To investigate unexplained laws of **Nature** and the powers latent in the human being.