Australian
ESOTERIC
Magazine

Issue # 3
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Edited by Paul V Young

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- A Link in the Golden Chain of Australia's Early Spiritual Tradition

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EDITOrial

We are grateful to the readers of our second issue for your emails and Likes on Social Media. As a result of feedback, along with advice from a consultant, it has been decided to keep Australian Esoteric FREE to subscribers. Please consider becoming a free subscriber, which will ensure you are notified as each new edition comes out. Your email address will not be shared with third parties, it simply helps us boost and keep track of our circulation numbers. As a token of appreciation, subscribers will receive a complimentary copy of my eBook novel, The Mantle of Khronos.

Australian Esoteric is all about the emerging New Humanity on this Ancient and Sacred Land. We embrace our esoteric legacy along with our vision for the future.

Among the celebrated visitors to Australian shores over the past month have been Migaloo the magnificent white whale and, in the human realm, the man-who-should-have-been-president-of-USA Al Gore. He was here to promote his Inconvenient Sequel documentary, which addresses the progress made to tackle the climate change problem, along with Gore’s global efforts to persuade governmental leaders to invest in renewable energy. In interviews he stated that globalisation is not working for us and that reaction to it is turning around. He also talked about the endangerment of the Great Barrier Reef, South Australia’s new ‘Big Battery’ and the ‘insane’ plastic pollution of our oceans. Hopefully Australia’s future leaders are already formulating their policies based on Mr Gore’s kind of reasoning.

During August I will be attending the Paradigm Shift Summit here on the Gold Coast which will feature luminaries such as Mary Rodwell as well as the sound healing experience of Suntara. I am most looking forward to the presentation by Steven and Evan Strong. The event is sure to provide material for future issues of Australian Esoteric.

In Issue #3 we feature some of the characters, past and present, who make up the rich tapestry of Esoteric Australia. In the People section we look briefly at ‘Peacemaker’ Ossie Cruse. Sights & Sites takes us to Canberra’s spooky Lake George. The Healing department shows how the combined forces of Sun and Moon affect us, while the Skygazing section focuses on how the First Australians saw the Sky. This month’s History delves into a little-known but intriguing and influential character – Vyvyan Deacon. Then we explore the huge ‘gaps’ in the Antarctic

Vision, the final word in our magazine, discusses the future of Family as we know it and, in line with society’s changing conventions, we have to ask ourselves the ethical questions. As technology outpaces governments and courts, we in the community need to be thinking right now what is acceptable and what is offensive to us. Boundaries are going to be pushed. Contributions from readers are welcome for Visions of the future for Australia and the world, and should be directed to AustralianEsoteric@gmail.com.

Enjoy this third issue!

Paul V Young
Editor
This magazine embraces the ideal that the beautifully unique continent of Australia is destined to usher in a new age and fresh generation and this hope, in turn, draws on the premise that this special land has been mindfully curated by its ancient custodians over aeons for purposes beyond our ken.

With that in mind, is it essential that we present-day occupants of the great Southern Land come to terms with past transgressions, make amends and express genuine respect for our First People. Lest our readers fall into the trap of attaching any snobbish exclusivity to the word ‘Esoteric,’ we hasten to point out that Knowledge is attainable by all who sincerely seek it. It must be built on a foundation of love, not on the beguiling sands of ignorance.

Healing and spirituality go hand in hand, and it is in this understanding that we focus the attention of this month’s ‘People’ department to distinguished Aboriginal Elder, Pastor Uncle Ossie Cruse, who has been healing divisions in this country for more than fifty years.

Now 83, Ossie Cruse was born into a world where little heed was paid to indigenous rights – either here or abroad – his grandfather was a Native American. While still a teenager he married his soulmate Beryl. Ten years later in 1962, after attending a Billy Graham crusade, Ossie made a surprising conversion in what has been called a meeting of Aboriginality with Christianity. Having been a drinker since the age of eleven, he discarded that and other bad habits overnight, including his swearing.

Ossie Cruse had always believed there was a God since his younger days and went on to become a preacher, at a time many Aboriginals were finding it feasible to incorporate Christianity into their lives without usurping their culture. Since becoming a Christian at the age of 29, Pastor Uncle Ossie has devoted his life to improving the lives and rights of Indigenous Australians on a national level.

He was a 34-year-old father of three during the historic 1967 Referendum, in which more than 90 per cent of Australians voted in favour of amending the Australian Constitution in support of Aboriginal people. During that time Ossie decided to jump into Civil Rights – a movement he distinguishes clearly from ‘land rights’ – first taking up the cause to transition itinerant workers ‘from huts to houses’ in his home country in New South Wales. His priority was in restoring people’s self-esteem.

Ossie sees himself more as a background worker and opposes militancy. He has cooperated with governments in drafting legislation since the Gough Whitlam era.
While he still recalls the hardships caused by segregation and the extreme racism experienced during his childhood, he's now focussing on the rehabilitation of troubled youth around his home base at Eden, NSW. And he’s doing this through a project called ‘Healing Through Learning’ which helps young people to re-engage with their Aboriginal culture.

An integral part of the project is the development of the Bundian Way, an ancient ancestral pathway scattered with Indigenous artefacts and early European settler ruins, which he hopes will become a cultural tourism pilgrimage.

The Bundian Way links the town of Eden on Australia’s east coast with the loftiest peak on our continent, Mt Kosciusko in the Snowy Mountains – “the High Country.”

Ossie the Peacemaker sees it as the pathway that binds us together – “Black Fellas and White fellas.” It’s the land, which he calls his Mother, from where Aborigines first reached out to white settlers two centuries ago.

The Bundian Way is a shared history pathway between Targangal (Kosciuszko) and Bilgalera (Fisheries Beach) that connects the highest part of the Australian continent and the coast. On its way to the coast the Bundian Way crosses the Snowy River and passes through some of the wildest, most rugged and yet beautiful country in Australia. In many parts the influence of the old land management is still obvious in its Aboriginal landscapes. It is the first Aboriginal pathway to be listed on the NSW State Heritage Register.

**Over a distance of some 365km it follows an ancient Aboriginal walking route from the high country to the coast, by way of the easiest path from the Monaro to the coastal plains. Its recognition is inspired by G.A. Robinson’s story of Al.mil.gong, who walked all the way from Omeo to present his new corroboree to his kin at Bilgalera on 14th August, 1844.**


We acknowledge the TV program *Australian Story* which aired on the ABC on 3rd July 2017, (Episode 21, 2017 Series) as a source of material content in this article.
While Canberra may be best known as Australia’s seat of government, there is a far more ethereal aspect to the nation’s capital, and much of its mystery centres on Lake George with its ‘disappearing waters.’ The vast, flat expanse of the lake which sits forty km north of the city is often dry, but at other times swells with flowing waters. The Federal Highway linking our largest city, Sydney, with Canberra, skirts Lake George, just outside the boundary of the Australian Capital Territory. The lake is often described as being ‘enigmatic,’ ‘eerie’ and ‘mysterious’. Its waters can suddenly disappear and then reappear, apparently without any correlation to prevailing climatic conditions.

Though it covers an area of twenty-five km long by ten km across, nobody is really keeping stats about how full it gets the way they do with reservoirs, because Lake George is of no real use as a water supply – even when it fills, it is as salty as the sea. The lake has no major rivers flowing into it, although the small creeks coming down from the hills feed into it when it rains. There are many theories as to the strange comings and goings of the waters of Lake George. Some think that it is fed by large underwater aquifers which pass under the lake's escarpment to the Yass River. Others suggest that it is linked by vast subterranean channels to lakes as far away as New Zealand - and even Peru. One tradition holds that when the water disappears, it goes into another world.

At times it has been reported to be a notoriously treacherous body of water. There are stories of sailing trips gone wrong in the old days, when sudden squalls whipped the shallow waters into monstrous waves that could capsize small craft. A handful of fishermen have lost their lives over the years when the lake became dangerous in high winds. It claimed the lives of five Army cadets from Duntroon in 1956 who were participating in a sailing competition. But when it’s dry you will find sheep grazing on it. In an age when the local climate is warming and drying, it's unlikely it'll ever properly fill again, or stay full for as long as it did in the early twentieth century, when a ferry plied its waters and the lake was stocked with Murray cod - Australia's largest inland fish.

The lake was first discovered by European settlers in 1812 when Governor Macquarie and his vice-regal party explored the southern frontier. They sent two aboriginal guides ahead to find a suitable route further south, who returned to camp to report they had reached the sea and could go no further.
The explorers, certain they were more than sixty miles from the ocean, listened in disbelief. But proceeding forward, they were confronted with a vast tract of water stretching southwards as far as the eye could see, with waves rolling to the foothills of their vantage point. That inland sea, the settlers would soon discover, would recede and advance like the ebb and flow of the ocean’s tides.

Today, Lake George is a shadow of its former self. As you drive along the Federal Highway, you can see fence posts, erected during times the lake was more of a pastoral plain than an inland sea, stretching out across its shallow waters. Will this vast inland sea return again soon, swamping not only the tiny village of Collector, but the Federal Highway as well?

**UFO Encounters at Lake George**

UFOs are frequently sighted around the lake, according to website ‘WeirdAustralia.com’. They quote a sighting reported to the *UFO Experience Support Association* by a woman travelling from Canberra past Lake George in 1996.

While she and her daughter were driving along they saw a very bright light in the sky. The woman noticed the UFO travel towards them at great speed as if about to crash into them. The object stopped and suspended itself in mid-air, hovering above their vehicle. What they observed was a solid structure with a number of windows and coloured lights along its sides.

The object hovered for a short time before heading off behind them and, although they could not hear any noise, they could see that it was emitting sparks from underneath. The UFO then landed in a paddock about twenty metres away. Next to the large craft was a smaller UFO which also had landed alongside it. The woman drove on and parked about 150 metres further down the road, then noticed two other cars parked directly opposite the UFO. When she saw another single, blinding light moving rapidly towards them, she panicked and abruptly drove off.

In June 1974, a local elderly farmer had a similar encounter near the lake. After watching a spherical object land nearby, he saw three or four beings float from the craft down to the ground, according to WeirdAustralia.com. The framer reckoned these creatures were three metres tall with small heads and no clear facial features. They wore ‘glowing silver suits covering their whole bodies up to the neck.’ He described seeing a chute extend down from the side of the craft, which appeared to be unloading metal cases. Then, he saw live cattle being unloaded via the chute and taken away by ‘normal looking men.’

Were this UFO and the strange floating visitors involved in some sort of cattle-rustling? Unfortunately for the witness, his story was met with scepticism at the time, with doctors diagnosing a case of mild paranoia and schizophrenia. But while his story is certainly bizarre, he is by no means alone in witnessing strange phenomena around that eerie, mysterious lake.
Lake George’s Ghostly Good Samaritan

According to an article on News.com.au in October 2015, a blogger wrote on Canberra forum RiotACT about a ghostly ‘Good Samaritan’ on the roadway beside Lake George. She related how her brother and a friend of her mother’s had each on separate occasions spotted a mysterious man standing by the road, who then disappeared.

My brother tells me of this time he was driving past Lake George ... and saw this random guy, emotionless ... standing by the road, but apparently when my brother turned his head to see the guy again he wasn’t there. He rang the car behind him [they were travelling together] and they said they saw him too. He was explaining this to our mother and she reiterated this story of a friend of hers. Apparently, this bloke driving around the same corner as my brother saw another bloke standing beside the road waving to slow him down. He slowed down and saw the results of a nasty crash which he could have plunged straight into had he not slowed down. Anyway, the bloke picked up a paper the next day and got the shock of his life when he saw a photo of that same person who was waving to slow him down – he was listed as a victim killed instantly in that car crash.

From Aboriginal Lore to Present Day

Mysterious tales first told by early Aboriginal Australians have re-emerged time and again, from 18th century European settlers all the way to present-day witnesses. In the 1980s and 1990s, when highway rebuilding left only a single carriageway into the city, 21 lives were lost in six years.

Lake George was known for its bad spirits and a bunyip, a mythical creature of Aboriginal legend, which haunts swamps and billabongs. The Pajong, a clan group of the Ngunnawal people lived out that way and the whole area was an abundant food source. Malevolent spirits included Birik, a ‘real bad one’ that tormented people. There is evidence from charcoal found in the lake sediment that Aboriginal people had been present in the landscape at least 60,000 years earlier, with the Ngunnawal people calling the lake Weereewa. Some bloggers have claimed the area to be the site of Aboriginal Women’s Business. In 1820 Governor Macquarie named the burgeoning body of water Lake George after England’s then king.

These days, sixty-seven giant wind turbines throw shimmering reflections across the eastern side of Lake George. On its north-west shores, Lake George Winery is well established and is a popular wedding venue. It produces a range of excellent red and white wines that are found in some of Sydney and Melbourne’s leading restaurants. On the picturesque Southern end of the Lake George Basin sits Turalla Truffles, offering the famous delicacy, ‘Black Périgord Truffle.’

While the lake has fascinated scientists for decades, its spirit, energy and landscape has also inspired the arts. ABC News online has reported (April 2016) on renowned choreographer Elizabeth Cameron Dalman, who began holding festivals on the ancient lake bed in the late nineties. The events, titled Weereewa - A Festival of Lake George, encouraged the audience to follow her and her fellow dancers into nature as they moved about on the plain.

She said the lake had inspired many artists' work. “Lake George has so many stories about it. There have been so many artists inspired to write stories, to do beautiful paintings, to sing about it, to dance about it, to dance on it and with it, and I think this is a wonderful way to celebrate this special place," she said.
"This lake of course is one of the oldest lakes in the world and that in itself is a wonderful thing. Just standing on the lake you do feel the power of it. I think we need to understand a little bit more about our natural wonders in Australia."

And the festivals were not the only works of art to appear there - in 2010 four life-sized zebra sculptures stood on the lake bed for a short while.

Whatever the reasons for visiting Canberra – politics, sightseeing, artistic expression or fact-finding – Lake George should not be ignored, with its fascinating legacy contributing to the Australian Esoteric landscape.

We acknowledge the following references as sources for the information contained in our story about Lake George in Canberra:

http://www.huffingtonpost.com.au/2016/06/05/mysterious-spooky-lake-george-is-fuller-than-its-been-since-20_a_21389875/
http://the-riotact.com/weird-stuff-in-canberral/1625/comment-page-4#comments

Image Credit: ABC - http://www.abc.net.au/news/image/7889458-3x2-940x627.jpg
HEALING

The following article is a composite extract from the book *Here Comes the Sun*.

The Combined Effect of Sun & Moon on Our Biology


This theme of this article is neither astrology nor the more recent ‘science’ of astrogenetics, but rather focuses on the effect of the Sun and Moon on our natural biorhythms. The Sun not only makes up the vast majority of physical matter in our solar system, but it is also the very source of our life force which we will call *Pneuma*, but also goes by the names of Prana, Chi and Ki/Qi. While we all receive this equally, the rhythms and frequencies in which we absorb them run in cycles, starting from the moment we are born. It additionally nourishes us on the physical level with its radiation. The second most important heavenly body is the moon which, due to its size and proximity to Earth, engages in significant interplay with us. Solar vibrations bestow life and consciousness; lunar electromagnetism influences our *Psyche*.

It is apparent that our biological clocks, or biorhythms, operate in cycles of 28 days, even though it has been noted elsewhere that both the moon and the core of the Sun actually spin on their respective axes once every 27.3 days. This discrepancy is due to the difference between what are called the Sidereal and Synodic Periods. Measuring the motion of the moon around the Earth *relative to the distant stars* leads us to the calculation of the Sidereal period, while measuring the motion of the moon around the Earth *relative to the Sun* is the Synodic period. One way to describe the Synodic period is ‘the time required for a body within the solar system, such as a planet or moon, to return to approximately the same position relative to the Sun, *as seen by an observer on the Earth*’.

Sound confusing? Getting the full picture on both the *actual* and the *observable* movements of the celestial bodies requires an in-depth understanding of the geometry and nature of Sidereal and Synodic motion. What we are really saying is that there is a difference between the complicated mechanics of the universe *as they really are*, and *how they appear to us* here on Earth. The common time frames we observe are that our planet goes around the Sun once a year, and during that time the moon circles us thirteen times at intervals of 28 days. And it is the 28-day rotations of both the core of the Sun and the moon – relative to us here on Earth – that affects our biology. Your unique cycle is determined when you are born,
The first issue that will spring to mind for female readers is the menstrual cycle. If all human beings are impacted by the rhythms and vibrations of the Sun and moon’s 28 day cycles, why don’t all women menstruate at the same time? This fact, referred to as an asynchronous situation, happens for the same reason that we all have different personalities and drives – each of us has an individual biological clock that begins ticking at the moment of our birth. These cycles are easy to work out by using an on-line biorhythm calculator, such as degraeve.com/bio.php or http://keisan.casio.com/exec/system/1340246447. Now, when you look at these, you’ll notice they usually display 23-day and 33-day cycles as well. If you want to delve into the full study of biorhythms, that’s fine, but our focus here is in aligning with the 28-day solar and lunar cycles described above, and that just happens to coincide with what students of biological rhythms refer to as their ‘emotional’ period, so it can be useful to apply their calculators to our purpose here.

So what are the practical implications of these pulsations in our lives? Once you have used an on-line calculator to view or print out a graph of your 28-day cycle for the current year or month, the first thing you notice is that there is a line running across the middle, designated ‘zero’. The wavy lines go upwards to where the high point is shown as either ‘100%’ or ‘Plus One’, then descend passing again through zero and down to ‘-100%’ or ‘Minus One.’ The fourteen day period during which you are above the zero line is your ‘active phase’ when the solar vibrations are dominant; the other half of the cycle, when you are below zero, is the ‘passive phase,’ dominated by the electromagnetic influence of the moon. Each time you cross the zero line is considered a ‘critical day.’

It is common for all of us to experience days when we feel energetic and full of drive for no apparent reason, and other days when we feel down without knowing just why. Naturally, there are times that we can ascertain what is behind our moods but, when we cannot work it out, it is most likely due to celestial vibrations. The most pronounced effects produced by the 28-day cycle are on the Psyche. The purpose of using a chart, tailor-made for you according to your birth date, is twofold: it can explain your moods and why you are experiencing life the way you are on any particular day; it can also give you an insight on days that will be beneficial to your plans, and those that will be adverse.

The active phases, i.e. when you are above the zero line, are those days when you seem to have more energy, vitality, and emotional control. They enhance your ability to succeed at tasks and obtain what you desire. Your motivation is strengthened and you find perseverance in the face of challenges. These times bring enthusiasm, stimulus and impulsion, and also heighten sexuality. In this phase you feel confident about your place in the world and know what is important in your life. It also tracks the presence of mind you need to make crucial decisions. So it could be said that this is the ‘Sunny’ side of the cycle. It does not imply that during the active phase you can behave flippantly and ignore risks to your health and safety. What it does mean is that you can handle your affairs more confidently and utilise the extra stamina you have to tackle projects, as well as
maximise the benefits of all opportunities that come your way.

The passive phases - the down half of the wavy graph - are when you are likely to have less energy and vitality. You may be inclined to be withdrawn and less cooperative, perhaps feeling irritated and negative about simple things that occur in everyday life. You could experience difficulty in grasping new ideas and concepts, especially if you are a student or trainee employee. In short, you are more prone to bad moods and less successful in your endeavours. One major medical condition closely related to the 28-day biorhythm is bipolar disorder\(^1\) which is characterized by alternating episodes of feeling depressed, then uplifted. Compared to the active phase, when the person is in a good mood and full of confidence, the passive, depressive phase tends to feel much more severe. Symptoms during the low period include: decreased levels of enjoyment of activities, poor appetite, sleep disturbance, anxiety, low energy, physical pain, poor concentration, negative thoughts, regret and self-blaming, as well as possible thoughts of suicide or self-harm. Without interfering with the professional medical advice that sufferers are receiving, following their chart might assist in being forearmed.

The critical days, when the wave crosses the zero line and shifts from high to low or vice versa, are times of instability and can be stressful for some people. These can be days when we react to situations in a totally unexpected way. In other words, they are not as predictable as the high and low points on the graph - they can be compared to crossing an intersection and the experience is going to be different each time. Those who follow biorhythms say that on these zero-point lines we are more accident prone. I have not personally been able to verify that, but it is worth keeping in mind.

The key idea in monitoring this periodicity is to improve your quality of life by knowing where you stand, and taking actions which are appropriate to your disposition. As far as using them to predict the future goes, we don’t believe they can be employed as a method of prophesy. Accepting or rejecting them is similar to accepting or rejecting the daily weather forecast. The forecast can’t be proved in advance, but it is a useful tool when making plans. You probably don’t get too upset if the weather forecast is not a hundred percent reliable, but it is reported daily in the media and a lot of people are guided by it, so it has its place in the scheme of things. The 28-day biorhythm cycle should be seen as one tool in implementing the ‘prevention is better than cure’ strategy.
SKY GAZING
How the First Australians Saw the Emu in the Sky

We have not found evidence of Australian Aboriginals indulging directly in Sun-gazing, unlike the ancient Native Americans, however they were definitely among the first, if not the first, culture in the world to engage in astronomy. The Sun, moon, stars and sky were used for survival, seasonal awareness, and stories that connected them to their Dreaming. Star-gazing enables the absorption of the same cosmic rays as Sun-gazing, although obviously with far less intensity.

While we often hear of the moon as being female and the Sun male, it was the opposite in most Aboriginal cultures, with the Sun being a lady called Walu. The star constellations that can be seen from other parts of the world appear different in the Australian sky over the Southern Hemisphere. If you look up at night you can spot what our First Australians knew as ‘the Emu in the Sky.’ It has featured in Aboriginal storytelling for thousands of years. This Emu is stretched across the Milky Way – if you look closely at the Southern Cross you will see its head as a dark smudge tucked near the bottom left hand corner of the constellation.

Its neck passes between the two pointer stars, and its dark body stretches the length of our luminous galaxy.

What is of particular interest is that the world’s oldest people always associated the emu with the egg, in fact they knew the laying cycles of emus from the stars, used the eggs as a source of food and treasured the shells. The Emu in the Sky first appears in March each year. It is fully visible in the Milky Way during April and May when emus begin laying their eggs, and this appearance of the celestial Emu is a reminder that the emu eggs are available for collection. Likewise the Boorong people in Victoria know that when the ‘Mallee-fowl’ constellation (Lyra) disappears in October, to “sit with the Sun,” it’s time to start gathering her eggs on Earth.

1 Image Credit (Top Left): https://s-media-cache-ak0.pinimg.com/736x/0d/44/84/0d44842d9cd715539943e30bdb81c.jpg

Among the one hundred and forty archaeological sites on the land of the Wathaurung people in Victoria (on whose territory the Eureka Stockade took place), there is evidence of stones being placed to mark the positions of the solstices and equinox. The Wathaurung (sometimes referred to by early Europeans as the Barrabool people) have inhabited the region for at least the last 25,000 years, and the stones would have to be considered the oldest astronomical markers in the world.

Their ancient Aboriginal legends speak of their kinship with the stars and the Spirit of the Universe that breathes on their people. While they called the sky Gapala, the word Burrulku can be best translated as heaven. On the recently shown “We Don’t Need a Map” by filmmaker Warwick Thornton, the following words were spoken by Djerrk’na Marika, a Gumatj Elder Woman:

“The story is told through the sky. It is a map for us. Everything that’s been told is up there. A cosmic picture above the Earth. In our adopted language, the Southern Cross, Djulpan, travels down Badurra, the Milky Way. On earth, they paddled their canoes through the islands. But now they travel through the Milky Way.”

The belief was that when one of them died they would be carried among the stars in a celestial canoe. And uppermost in their myths and legends was the Southern Cross, or Djulpan, and sometimes they spoke of the departed as Djulpans too.

The Southern Cross itself was seen as the footprint of the Emu.

Mainstream scholars dismiss ancient lore as the fanciful stories of a simple people, and relegate the concept of images seen in the night sky to the status of superstitious astrology. Yet not only do stony alignments of astronomical observation indicate keen insight, there is the question of how certain symbols, both terrestrial and celestial, became embedded as archetypes in the human psyche on all lands around the globe, despite cultures being separated by vast distances and oceans. Notwithstanding that the world’s cultures speak in diverse tongues, one unifier is the seemingly universal language of symbols.
While much has been written elsewhere about the correspondence between the Sun and the pineal gland inside the human brain, there is another school of thought connecting what is known as the Cosmic Egg with the brain’s egg-shaped thalamus gland. The emblem of the Cosmic Egg is the oldest and most enduring of ancient symbols, more so than the cross, star or spiral.

What is the significance of cosmic rays being received by the thalamus gland? Located right in the centre of the brain, it has multiple functions and may be thought of as an information hub. It sends and receives signals to and from all our sensory systems, except for smell. For the visual system, inputs from the retina are sent to the lateral geniculate nucleus of the thalamus, which in turn projects to the visual cortex in the occipital lobe. The thalamus processes sensory information as well as relaying it, with strong feedback connections from the cerebral cortex.

In a TV documentary that aired on the History Channel in Australia in the first week of July 2017, a link was drawn connecting humankind with the cosmos and our origins. They proposed that the universe itself may be egg-shaped and originated from a ‘Cosmic Egg;’ many UFOs are reported to be egg-shaped; the human aura is shaped like an egg, as is the thalamus in the centre of our brain.

There is reason to think that our minds identify strongly with the symbol of the egg and perceive it to be associated with our origins and reason for existence.

Does this demonstrate the interconnectedness of everything? Is the thalamus the ‘Seat of the Soul’ and is it represented by the Egyptians’ ‘Eye of Horus’ (or ‘Eye of Ra’)? Does ancient symbology hold secrets that lead to enlightenment when decoded? And do myths and legends such as the Dreamtime stories of Australia’s Indigenous people contain true information about our past and glimpses of our future potential? Australian Esoteric suggests the answer to all of the above could well be ‘Yes.’

Footnote refs in text are on the last page


Do you support the need to change the Constitution, for meaningful recognition of Aboriginal and Torres Strait Islander peoples and dealing with the racial discrimination in it?

More than 300,000 everyday Australians are now grassroots supporters of the RECOGNISE movement. This is a powerful sign of the breadth of support across the Australian community. Even so, the Australian Constitution is one of the hardest in the world to change, so there is a need to keep building crucial momentum and awareness.

RECOGNISE has launched its national Field campaign – with Indigenous Field Leaders in almost every state and territory running local campaigns and recruiting thousands of volunteers to the movement. Volunteers are giving their time at local events—sporting and cultural events, music festivals and street stalls—to talk to their neighbours and community members.

Almost 50 youth representatives – mentored and trained at RECOGNISE youth workshops around the country – are talking to their families, friends and classmates at schools and universities.

If you agree, here's how you can help.

Go to the website: RECOGNISE.ORG.AU

Click “Support Now,” sign up and help continue to build this movement, by volunteering, donating, or simply buying merchandise from the on-line Shop.

Constitutional recognition will unite Australians, giving us greater shared pride and deeper connection with our country's impressive Indigenous heritage and cultures, which are the foundation layer of Australia's unique national identity in the world.
Early twentieth century Australia saw a period of ‘new thought’ when a number of communities, particularly in Sydney and Melbourne, embraced the influx of occult and spiritualistic practices that had their origins in Victorian England. A central figure linking many of the well-known characters and societies of the time was the young Vyvyan Deacon, a medium, herbalist and respected public speaker.

Among his circle of friends were Aleister Crowley, Krishnamurti, Annie Besant and Charles Leadbeater, the author and spiritualist Sir Arthur Conan Doyle and the artist Norman Lindsay. His affiliations that started out with the Order of the Star of the East would go on to include Theosophy, Gnosticism, Golden Dawn and his own Christian Mystics of the Rosy Cross.

Certain recurring themes in Vyvyan’s life were established during his boyhood in the UK, where he grew up before setting out for Australia, via India, at the age of seventeen. From his father Cornelius he took on, probably on a subconscious level, the pattern of an itinerant healer, dispensing unconventional remedies to a needy public. ‘Corrie,’ as he was affectionately known, came and went from the family home until, eventually, he just never came back. Although little Vyvyan was led to believe his father had died, Corrie lived on and was able to have a brief reunion with his son right before his actual death at Christmas in 1930. His passion for herbalism and alternative therapies had been passed on to his son, woven into the rich tapestry of his life and guiding his purpose. His absence was also to impress itself on the psyche of his offspring, resulting in Vyvyan’s own inability to settle down, with frequent separations from his future wife.

As a boy Vyvyan was frail and sensitive, given to bouts of ill health and often needing care. In place of formal
schooling he received his education largely from Sunday schools, drama lessons and some home tutoring. Like many youngsters deprived of paternal attention, he was drawn to older father figures from an early age. At first these were clergymen and teachers, such as his local vicar Rev. Horsfall and drama teacher Rev. Mills, then on his arrival in Melbourne in 1912 he was taken under the wing of middle aged actor Roy Redgrave; shortly thereafter he visited Sydney and made his first acquaintance with Theosophist Charles Leadbeater who, no doubt, also had appeal as a father figure.

The predominant driving force that pulsed through his veins, however, came from his mother Elizabeth, an intriguing personality who projected her own spiritual aura. Elizabeth Deacon, nee Browning, was the cousin of Robert Browning who, with his family’s claimed Rosicrucian lineage, introduced her to a wealth of colourful characters, including Oscar Wilde, who would become the Deacons’ next-door neighbor. Elizabeth became close to Oscar’s wife Constance, sharing her interest in the occult, with the pair attending séances together. In fact Vyvyan’s name was a copy of that of the Wilde’s own son and, although the Deacons originally used the spelling ‘Vivian’ to differentiate them, he was to later change the spelling himself after undergoing a Theosophical initiation in Australia, noting a mystical significance in the letter ‘Y’. The Browning’s referrals also included W.B. Yeats who, in turn, opened the doors for Elizabeth to eminent members of Golden Dawn. It was in 1895, the year of Vyvyan’s birth, that she made the acquaintance of a young James Ingall Wedgwood – a regular correspondent of Robert Browning – who would one day become one of Vyvyan’s teachers.

The trait that was to set Vyvyan among the ranks of Charles Leadbeater, Annie Besant and Aleister Crowley was that he, like they, did not simply follow traditional beliefs and uphold philosophical ideologies - they claimed to actually communicate directly with otherworldly beings and, at times, act as vehicles in transmitting their messages to the Earthly realm. Vyvyan first realized this ability when he was only eight years old. The occasion was at an open-air Sunday school service when the regular preacher failed to show up. As the service was about to be cancelled, Vyvyan arose, walked to the dais and spontaneously began preaching. While this impressed the congregation, he himself was left feeling bewildered, especially in the face of some adults present who accused him of being demonically possessed. One kindly woman however comforted him by explaining to him that he owned the rare and special gift of being used by those who dwelt on a higher plane. The event was given publicity by the *Daily Mirror*, hailing him as the ‘Boy Preacher.’

A Meeting of Minds in Australia

Vyvyan had met Eunice Mary Lew Tong, who was five years his junior, when he first arrived in Melbourne, and was besotted with her right from the start. In early 1916 he decided that a move to Sydney was in order and, not wanting to leave fifteen year-old Eunice behind, they successfully sought permission from her recently widowed mother to marry and travel interstate together. It was his friend Veni Cooper-Mathieson, herself a Sydney-sider, who persuaded them that her city offered a more appropriate environment in which Vyvyan could establish himself as a healer, psychic medium and speaker. Sister Veni, as she called herself, was the voice of the New Thought movement and knew that their mutual acquaintance Charles Leadbeater, a member of the
Theosophical Society (TS) and the Liberal Catholic Church, would open a whole new avenue for him.

The Deacons lived rough when they first arrived in Sydney, moving accommodation from one spot to another, and it was only with the assistance of Theosophists Frank Bennett and James Wedgwood that they were able to set up a small herbal dispensary in Junction St, North Sydney. Bennett was said to be Aleister Crowley’s appointed representative in Australia for the Ordo Templi Orientis (OTO) and Vyvyan, who was more than familiar with the works of Crowley, immersed himself in the activities of this group as well as TS and their Esoteric Section, before going on to found his own society in 1917, called Christian Mystics of the Rosy Cross (CMRC).

According to authors Nevill Drury and Gregory Tillet, the CMRC was just his public front for the secretive OTO, which he in fact controlled. They write, “He was also a member of the OTO, and it seems probable he was a member prior to Bennett’s coming to Australia around 1912, which would have made him a very young member indeed. Certainly, what evidence there is shows that Deacon was the effective leader of the OTO in Sydney, in which Bennett was a member, as were a number of figures in the political and literary scene of the time.”

He had already befriended Krishnamurti, who was the same age, and on Sundays would often attend his meetings of the Order of the Star of the East, after having first participated in the LCC service and then, later in the evening going on to deliver his own lectures in public halls.

All these activities naturally kept him away from Eunice, often for days at a time, and she was left feeling lonely and depressed. She, like her mother-in-law before her, had to adjust to the continual comings and goings. Notwithstanding the absences, the couple eventually had two daughters: Sybil, born 1918 then Vivienne in 1922, who would go on in adult life to write an in-depth account of her father’s life. Concerning the scandal about Leadbeater’s relationship with Krishnamurti and other young men, she writes, “Vyvyan and Krishnamurti were born within a few months of each other and each received training from Leadbeater. It would be logical to surmise that their treatment by Leadbeater was similar. Vyvyan certainly admitted that Leadbeater had regressed him to previous incarnations. […] We know from his past that Vyvyan was particularly susceptible to the influence of older men, father figures that filled the void left by his own father’s disappearance from his early childhood. My own recollection of Leadbeater is of his being rather creepy, in contrast with the attractive Wedgwood.”

Along with practicing hypnotism as a means to achieving higher levels of consciousness, Vyvyan, as a pharmacist, had access to mind-altering drugs with which he experimented together with Frank Bennett and another friend, Vincent Pantin, often staying out overnight with them rather than at home with his wife. There were several occasions when a shortage of funds forced Vyvyan to seek laboring work and one such time was mid-1918, when he and Pantin went off fruit picking for a couple of months in Wyalong, in country New South Wales. Eunice busied herself in his absence, acting as his proxy in filling medicinal scripts for patients back in Sydney.
Vyvyan remained close to Leadbeater during 1919 while they studied the ‘Egyptian Rite of the Ancient Mysteries’ together, however that was the year the scandal broke around Leadbeater’s involvement with young men, so the Deacons thought it prudent to distance themselves for a while by moving into a commune that had been founded by the late renowned naturist and sex-reformer William Chidley. Early the following year when ardent Spiritualist Sir Arthur Conan Doyle was preparing to tour Australasia, Vyvyan was approached by a prominent New Zealand Spiritualist group to visit them and pave the way for the events over there. Knowing that he already had a good reputation in that country, he eagerly set off for Christchurch in May 1920 for what was to become a two year stay. His daughter would later write about the spiritual atmosphere at the time and the flavour of his lecture material which blended Theosophy, Fabianism and New Thought together with Marx, Freud and Darwin, plus more than a hint of the New Testament. From a lecture in January 1921 she quotes a passage which underlined how he viewed the ‘constitution of man,’ in what is now accepted by modern-day psycho-spirituality as the ‘triune nature’ of humankind:

“Man’s consciousness can be divided into three. The conscious mind corresponds to the economic world, the object world, and is the mind one always used in the present. Man’s subconscious mind corresponds to the subject world and from the depth of the subconsciousness come the demands for those things that are termed ‘the rights of the people’. [...] Man’s super-conscious mind corresponds to the ideal world and holds within it all the desires and possibilities of the future. Intuitions from the super-conscious mind might be said to emanate from the spirit of man – the highest part of him.”

Shortly after moving on to Wellington, Vyvyan was joined by his mother Elizabeth, who had already followed him out from England to Australia, then soon afterwards Eunice also sailed over to be with him when he fell ill. All the while he managed to earn sufficient income but when they all returned to Sydney in Easter 1922, to coincide with the arrival there of Annie Besant, the only means of earning a living now was to conduct séances. He enhanced his reputation through the novelty of using aluminium trumpets as the passive recipients of sounds created on the psychic plane. The number of sitters he allowed to attend his “direct voice séances” was high, frequently twenty-three to twenty-eight people per session, as he needed to make each meeting pay as much as possible. It came as no surprise to Eunice then that, after receiving a letter from the Melbourne Spiritualist Society offering him a contract for steady work down there as a lecturer and medium, he quickly packed and set off, leaving her behind once again.

Public Lectures and Bad Press

It was 1924 and Vyvyan’s residence in the inner suburb of West Richmond became known as ‘The Abbey.’ Although Eunice and their two young daughters were soon reunited with him there, the relationship proceeded in an intermittent fashion, with them often living separately and Vyvyan engaging in a number of affairs. During such times she tried to remain philosophical and consoled herself with prayer. She frowned on his increasing consumption of alcohol and would keep her distance from him when he drank. When they did share residence together, it was often with Eunice and her two daughters sleeping in one room and her husband in another. This was a repetitive pattern that would continue right to the end.
The press published articles about Vyvyan from time to time, some of them expressing genuine interest in his work, while others were not so flattering. It was a defamatory piece in the Melbourne Truth in October 1928 about him, under the headline “Vyvyan Deacon is a Fraud,” that set off a chain of life-changing consequences. It accused him of being a parasitic charlatan who extorted money from his followers, describing him as a “Humbug churchman who is subject to two spiritual influences, ethereal and bottled.”

Vyvyan engaged a solicitor and instigated a case of libel against the paper. In spite of the Truth engaging the legal services of the up-and-coming lawyer Robert Menzies – later to become prime minister of Australia – the following year a jury ruled in Vyvyan’s favour, awarding him a record amount of three thousand, five hundred pounds. Naturally the Truth appealed the decision and it would be a year later in mid-1930 before they finally settled out of court. In the meantime Vyvyan had already decided to do a series of lectures in Tasmania, where Spiritualism and New Thought had gained wide popularity. His initial trip to Launceston was well received and covered favourably in the press. An overall view of his teachings can be gleaned from talks he delivered in early November 1929, as reported by The Examiner.

In the first of these, in the city’s Kings Hall on the 1st November titled ‘Spiritual Science,’ he revealed his underlying belief in the priority of spirit over matter, saying: “[T]he spiritual world warned mankind many years ago of the coming world war, and it could be shown that many recent discoveries in the scientific world were foretold from the spirit world years before the verification ultimately transpired. Spiritualism contended that the world had never been without adequate spiritual guidance at any time; that to every age and clime had just so much of the divine been made manifest as was suited to the proper growth of that particular age and clime.”

On the following Sunday night in his lecture titled “What Happens after Death” he decried the fact that Christendom was unable to provide positive knowledge about the afterlife. From The Examiner’s report we read: “As a matter of fact there are, broadly speaking, two ways whereby actual knowledge may be gained as to the fate awaiting our dear ones who have passed through the portal of death into the larger and fuller life of the spiritual world. The first way is accessible to all, without very much trouble being necessary. It is the way whereby knowledge is given to a person through some outside agency or at mediumship. The second way, the more satisfactory way, is that entailing some years of training and hard work, nevertheless truly worth-while, whereby one develops one’s own psychic faculties and observes the facts for oneself. Men like Sir William Crookes, Alfred Russell Wallace, and Sir Oliver Lodge are pioneers of the first way, and Andrew Jackson Davis, Rev. Stanton Moses, M.A. and Dr. Rudolf Steiner are pioneers of the second way.”

A week later he gave a talk on “Personal Magnetism” at the Mechanics’ Hall on a theme which continues to be topical in its present-day form as ‘The Law of Attraction’ (LOA). Vyvyan’s angle provided insight and guidance to his attentive audience. “Once we understood the nature of mental currents, we would
learn that we each were a mental storage battery pregnant with potency. [...] The saying in the Scriptures: To him that hath, shall be given, and from him that hath not, shall be taken away, even the little that he hath, could only be intelligible to the person who understood magnetic force. [...] Desire in all forms is a mental current charged with power, and recognition of this fact and the utilisation of the power contained in desire by refusing to gratify each desire, thus extracting its power for one’s use, is the secret of personal magnetism. A certain restraint in thought, feeling, and word, is the insulation of magnetic power. It is hard to discern whether his ideas on this subject may have been influenced by contemporary American New Thoughtists Wallace Wattles and Napoleon Hill; and of course by this time the fifth Solvay conference had taken place in Brussels where Einstein, Plank, Heisenberg and Bohr had acknowledged the existence of ‘mind over matter.’ The practical element of this work was famously revisited with the release of Rhonda Byrne’s ‘The Secret’ in 2006, putting personal magnetism and the LOA back in vogue.

Being flush with funds for the first time in ages, Vyvyan found himself yearning to return to England and, in late 1930, bought tickets for Eunice, Sybil, Vivienne and himself for the voyage from Melbourne to Southampton on the SS Jervis Bay. He would never set foot on Australian soil again.

Although Vyvyan shared mutual acquaintances with Aleister Crowley and had helped spread his teachings abroad, the pair did not actually meet until 1931. Crowley particularly admired his new friend’s skill in filing lawsuits against defamation and used the same tactic successfully himself. While their relationship essentially revolved around occult matters, Vyvyan did find himself constantly being called on to help out scraping together enough cash to keep Crowley solvent. They remained close over the next seven years as Vyvyan supported himself by conducting séances, demonstrating hypnotism on-stage, performing psychic services and delivering lectures – one of the last ever being a joint presentation with Alice Bailey in late 1937 titled ‘The Cosmic Christ’. A few months prior to that he had collapsed in the street, sustaining a skull fracture that was never properly treated and then, following a second fall and hospitalization shortly afterwards, he passed away peacefully on 19th Feb 1938. Thus the curtain fell on one of our most gifted proponents of psychic mediumship – one who formed a pivotal link in the golden chain of our esoteric legacy.

Footnotes appear on the last page of this issue

Image Credit: https://esotericnz.files.wordpress.com/2013/04/deacon-3.jpg?w=640
An influential figure in Vyvyan Deacon’s life – perhaps one he even considered a father figure - was his mentor Charles Webster Leadbeater (CWL), who settled in Sydney from 1914 onwards, primarily due to the outbreak of the First World War. CWL helped build early membership in the Theosophical Society (TS), and its Sydney Lodge had around 800 members by 1922 - the highest affiliation rate in the world. He took up residence at The Manor (see Issue #2) right from the outset in 1922 and in that year succeeded James Wedgwood as 'presiding bishop' of the Liberal Catholic Church (LCC), which had also seen significant expansion. As noted in the book ‘Other Temples Other Gods’, “He held no office in the TS, yet he effectively controlled it from 1909 until his death in 1934, being regarded as the spokesman for the Masters, and Their special agent in occult matters.”

Having been born the son of a bookkeeper at Stockport, England in 1854, he was made a deacon of the Anglican Church in 1879 then anointed as a priest the following year. Dabbling in spiritualism and the occult, in time he became part of the very High-Church Anglo-Catholic ‘Confraternity of the Blessed Sacrament’ and in 1893 joined the Theosophical Society. After a momentous meeting with Helena Petrovna Blavatsky in London, he gave up the church and followed her to India, spending the next five years both there and in Sri Lanka. On returning to London he became a confidante, then second-in-command, to Annie Besant, who would be appointed leader of TS on HPB’s death in 1891.

When discussing Leadbeater it is impossible to avoid the matter of his run-ins with the law, as well as with other TS members, over alleged sexual misconduct with teenage boys. These are well documented and he was forced to resign from the TS, although later re-instated by Annie Besant. She kept faith in him and, in fact, no legal charges were laid against him after an investigation, partly in light of the fact that none of the boys would testify against him.

The charges came after it emerged that he’d tutored a group of students in tantric rituals, including masturbation, as a means to elevating spiritual consciousness. The tradition of Tantric practices in India are well known and the rites of ‘sex magic’ have been around since the time of the Egyptians, as evidenced by the murals at Abu Simbel, depicting deities such as Osiris maintaining an erection while participating in rituals. In any case, the allegations outraged many Australian citizens at the time and alienated a number of high-profile TS members.
The sentiments expressed about Leadbeater by his supporters remind one of the comments often quoted about the late Michael Jackson: “What no one denies is that he was very fond of young people, more certainly of boys than of girls, and would never do anything to harm them.”

Bill Metcalf, in his booklet ‘The Manor Family: Australia’s Oldest Urban Commune’, says: “Leadbeater’s Australian biographer, Dr Gregory Tillett, concluded that Leadbeater was not a paedophile nor did he promote masturbation simply as a way of releasing tension. Instead, Tillett argues, Leadbeater ‘taught a sexual technique’ to a ‘highly select group of his closest pupils’. He believed ‘the energy aroused in masturbation can be used as a form of occult power’ and that ‘such sexual exercises could lead to the development of psychic powers and experiences of “Nirvana”.’ (quoting Tillett, Elder Brother, pp 281-2.) If this is the case, then Leadbeater had based his sexual teachings on ‘an occult and magical tradition that employed sexual activity in ritual context’ and he probably derived these from notions of Tantra within both Hinduism and Buddhism (quoting Tillett, Elder Brother, p 283). He adds that the young would-be actor Peter Finch later praised Bishop Leadbeater, who reminded him of Moses, against the ‘trumped up charges … used to vilify him’, and derided accusations of paedophilia by saying, ‘I was in his care and he never made a pass at me.”

* * *

It cannot be denied that this charismatic man was driven by deeply held convictions and held sacred traditions in high regard. While at times he seemed have held no clear vision for the future of TS and the LCC, he did obviously believe it was his destiny to deliver a set of esoteric teachings in Australia, and that The Manor was to be their midwife. He claimed he had detected a new race emerging among the children of Australia - a “new antipodean human type” – and that this country has a special role to play in the dawn of a New Golden Age.

Footnotes appear on the last page of this issue.
ANTARCTIC

Studies Show ‘Gaps’ in Antarctica

A giant valley deeper than the Grand Canyon is buried beneath several miles of glacial ice in West Antarctica, according to a recent study by British scientists. The sub-glacial canyon is more than 3km deep, over 300km long and 24km wide.

The study appears in an edition of the Geological Society of America Bulletin. "The discovery of this huge trough, and the characterization of the surrounding mountainous landscape, was incredibly serendipitous," said Dr. Neil Ross, a professor of geology at Newcastle University and the study's lead author. Ross and a team of other scientists from the University of Bristol's Glaciology Centre, the British Antarctic Survey and the universities of Edinburgh, Exeter, and York spent three seasons mapping an ancient sub-glacial mountain range known as the Ellsworth Sub-glacial Highlands.

Mapping combined data collected by ice-penetrating radars towed by snowmobiles, and on-board aircraft, with satellite data. "We had acquired ice penetrating radar data from both ends of this huge hidden valley, but we had no information to tell us what was in between," said Ross. "Satellite data was used to fill the gap, because despite being covered beneath several kilometres of ice, the valley is so vast that it can be seen from space."

The Wilkes Land Anomaly

This is separate from a huge and mysterious gap beneath the frozen wastes of the Antarctic known as the ‘Wilkes Land gravity anomaly.’ It was first noticed in 2006 by the Grace Twin Satellites, when they detected a ‘gravitational spike’ coming from below the surface, indicating the presence of a huge object sitting in the middle of it. The Wilkes Land Anomaly itself covers an area of 240km across, and has a depth of about 850 metres.

Some researchers claim this anomaly may be a sort of secret installation - either a UFO base or a portal to a hidden underworld inside the Hollow Earth called Agartha. Many are convinced that the Nazis built secret bases on the South Pole and that there are several stations in Antarctica that were used not only by humans but also by otherworldly visitors.

The 23km ‘Structure’ Buried Below

What is baffling many commentators who have studied Google Earth maps is the ‘object’ sitting at its centre, which they are referring to as a ‘structure.’ It measures 23km long by 7km wide and appears on Google as a bright white presence so huge you can't miss it - not even from outer space. You can find it yourself on the web app Google Earth (we published coordinates in Issue #1).

But other researchers believe that the anomaly isn’t so bizarre after all, and is in fact the result of a massive asteroid that caused the Permian-Triassic extinction event, which killed 96% of Earth’s sea creatures and up to 70% of the vertebrate organisms living on land.

7 From http://www.express.co.uk/news/world/618501/Mysterious-14-mile-structure-buried-in-Antarctica-found-on-Google
“This Wilkes Land impact is much bigger than the impact that killed the dinosaurs, and probably would have caused catastrophic damage at the time,” said Ralph von Frese, who was a professor of geological sciences at Ohio State University when he studied the ‘crater’ in 2006. “All the environmental changes that would have resulted from the impact would have created a highly caustic environment that was really hard to endure. So it makes sense that a lot of life went extinct at that time.”

But what if it isn’t an asteroid crater? The white blur deep in the barren landscape, as seen on the Google Earth map, has provoked much discussion and speculation it could be a secret research station hidden by a government (but which government?) or a UFO buried in the ice.

Image Credit: https://www.ancient-code.com/nasa-satellites-detect-massive-150-mile-anomaly-antarctica/

Post Script…

An excerpt from a diary dated February 19, 1947, describes Admiral Byrd’s arrival over the pole at 1000 hours that day:

“We are crossing over the small mountain range and still proceeding northward as best as can be ascertained. Beyond the mountain range is what appears to be a valley with a small river or stream running through the center portion. There should be no green valley below! Something is definitely wrong and abnormal here! We should be over Ice and Snow! To the portside are great forests growing on the mountain slopes. Our navigation Instruments are still spinning, the gyroscope is oscillating back and forth!”

Future editions of Australian Esoteric will look at the whole range of theories about Antarctica: Nazi bases (past & present); other superpowers’ hi-tech bases; UFO bases; Interdimensional portals; Entrance to a Hollow Earth. The existence of any of these could influence Australia’s emerging New Age race.

Sources: https://www.ancient-code.com/nasa-satellites-detect-massive-150-mile-anomaly-antarctica/
At a time when Australia is witnessing a push for the legalisation of same-sex marriage, there is evidence that heterosexual couples are less interested in tying the knot, while the inclination of having several, if any, children has fallen away noticeably. This may well be a lifestyle choice, yet researchers at Lund University in Sweden have proclaimed this month that ‘bringing new life into the world is the most destructive thing you can do to the environment’\textsuperscript{16}. They reckon that by choosing not to have a child, the carbon footprint of an individual living in a developed country such as ours would be reduced by an extra 58.6 tonnes of carbon dioxide a year.

This would dovetail with the stated goal of ‘The Good Club,’ a group of the world’s wealthiest and most influential philanthropists, whose aim is to slow the growth of the world’s population. The Club has been known publicly to include Bill Gates, David Rockefeller Jr, Warren Buffett, George Soros, Michael Bloomberg, and media moguls Ted Turner and Oprah Winfrey\textsuperscript{17}. Although the burgeoning population is contributing to the deterioration of the planet, many well-meaning citizens consider that putting the brakes on it is something sinister. There are ways other than global warfare, super-viruses or natural disasters which might ultimately reduce our numbers. The simplest method that can be deliberately and consciously applied by humanity is contraception – an issue which the short-lived Pope John Paul the First (1978) declared he would champion – but he was to meet a suspicious demise after just a month in office.

So, given that we prefer to continue exercising our right to go forth and multiply, what might families and relationships of the future look like? The twentieth century Indian guru, Osho, who foresaw the coming ‘new humanity,’ stated in his book \textit{Beyond Psychology} that into the twenty-first century there would be no more marriage and that children would simply be ‘part of the commune.’ Naturally, his views were filtered by his experience in his homeland of India.
The situation will vary between countries that have ageing populations, such as Australia, and those that have a majority of young people, such as our neighbour East Timor. China still has a slightly higher population than India but, due to the one-child policy that only recently ended, there are not as many Chinese youngsters and, tellingly, the gender balance there is weighted heavily towards boys. A number of different outcomes have been envisaged as a result of this imbalance. One is that many males will opt for abstinence, a la the ‘Celibacy Syndrome’ that has already become the trend among young adults in Japan. Another is that some of them will choose to alter their sexual identity, as so many men do in the penal system – a sort of sexuality-of-convenience. Yet another idea is that one woman may play host to four or five male partners during her child-bearing years. So the future routine of boy-meets-girl, monogamous marriage then a few kids, is not going to be sustainable in many regions around the world going forward. In an age of social and technological revolution, new-age adults are facing novel choices.

As an example of these emerging realities, according to media reports in July, scientists have issued predictions that realistic sex androids are about to become more common. While those who are too busy, or just disinterested, in pursuing a relationship will find this attractive, Professor Noel Starkey from the UK and Dr Aimee van Wynsberge of the Netherlands have warned that the robots designed for sex will pose difficult ethical issues to society and relationships. As the new generation disregards marriage and the conventional family unit, they may well be inclined to turn to these increasingly sophisticated human-substitutes for their sexual needs. Then we are confronted with the moral dilemma posed by the activities of those inclined towards rape and paedophilia, even when the victims are not living beings. Since such pursuits with androids would technically be ‘victimless’ it could well eventuate that we treat such aberrations in a similar way to what is being proposed for drug users, i.e. that they are medical rather than criminal issues.

And what of those ‘traditionalists’ who are determined to have offspring? Will they be tempted to opt for artificial insemination or even cloning? With the increasing costs and burdens of child-care, we are inclined to agree with Osho that communal raising of children will become increasingly popular here in Australia and, with the latest census stats revealing that as a nation we are embracing secularism, what was once termed the ‘sanctity of marriage’ might well morph from the traditional institution into a new kind of agreement between two – or more - partners, whether gay or straight. Now is the time to think about where you stand on the ethical issues before we are overtaken by the accelerating march of the tech revolution. That which was once seen as the pending brave new world is no longer science fiction – the New World is unfolding in real time.

In future editions of Vision we will see how retirement is also becoming a thing of the past and, as Victoria is poised to become the first state in Australia to legalise assisted dying, the road ahead will enable future generations to simply end their lives in the manner and time of their own choosing - for whatever reason.

VISION welcomes contributions about the emerging New Humanity, here and abroad. Email to: AustralianEsoteric@gmail.com.

[See FOOTNOTES on last page].
We are pleased to announce the release of *New Dawn* 163 (July-August 2017). Available for instant download in PDF and on sale in all good newsagencies around Australia & New Zealand. Check out the cover and the contents page to see what’s in this edition. If you don’t already subscribe, please consider taking out a subscription today.

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