

Marie Byles Research File

Research articles:

Byles, Marie by Jonathan Solomon, 2008

Byles, Marie Beuzeville

Marie Beuzeville Byles was born on 8 April 1900 at Ashton-upon-Mersey, in Cheshire, England. She was the only daughter of Cyril Beuzeville Byles, a railway signal engineer, and Ida Margaret, née Unwin, a suffragette. In 1912 her family migrated to Sydney on the ship *Anchises*. Brought up in the Unitarian faith, she was enrolled at Presbyterian Ladies College at Croydon and Pymble, where she later became dux.

Marie was seen to be a biddable child but did not always agree with her parents' decisions. When she was 18, her father forbade her to travel to the city on Armistice Day in 1918, saying it was no place for a girl to be.

However he did encourage her career. When the Women's Legal Status Act was passed in 1918, Marie's father persuaded her to take advantage of this opening up of the professions to women. At school Marie had excelled at debating, and Cyril was of the opinion she would be a good barrister. Marie won an exhibition to Sydney University and in 1921 she began her law studies as the only woman student. In 1924 Marie obtained first class honours in History and in Law. On the day of her graduation, Marie and her father both appeared in the news, Marie as Sydney's first female lawyer and her father for his work on inaugurating automatic signals in Sydney's railway yards.

Pioneering woman in the law

In her efforts to become an articled clerk (part of requirements for legal qualification at the time), she had some discouraging encounters with law firms – one male solicitor viewed Marie's potential as a mere typist. Eventually she was articled to Stuart Thom & Co on 6 June 1924. To obtain the requisite training with the master solicitor, her father had to pay £200 for her articles. The usual cost for male graduates was, in contrast, £100. Marie's father also had to provide her with suitable clothing for work. Unfortunately, the articles proved to be a soul-destroying experience. A change of workplace was made possible with the intervention of Sir John Peden, the Law Dean of Sydney University.

Henry Davis & Co agreed to employ Marie in a role as managing clerk. In 1927 she left to travel overseas, where she spent time on a cargo ship and climbed mountains in Britain, Norway, Canada, New Zealand and the United States. This was a passion begun in her childhood when the Byles family had organised bushwalking outings.

Marie arrived back in Sydney in 1929 and, with financial support from her mother, set up a legal practice in Eastwood. Her office was part of the foyer in the Duke of York Theatre in Eastwood, and the rent was 15 shillings a week. It was the Depression and to keep her practice operating, she became a journalist for extra income. Marie was a prolific writer and she was published in newspapers and magazines, including the *Australian's Woman's Mirror*. She focused on the minimal legal rights available for women, including discrimination in the law and in the courts.

Marie also participated in lobbying the government for improved rights for women on issues relating to equal pay, guardianship and married women's rights. She was also active in the United Associations of Women and the National Council of Women of New South Wales.

By the 1930s, the practice employed five other women and sought to obtain the services of female barristers when they were available, including Sibyl Morrison. The legal practice dealt with matters of probate, conveyancing and debt recovery. Another office opened in the city in 1932.

Mountain climber, bushwalker and Buddhist

In 1937 Marie organised a party of six to climb the 20,000-foot (6000-metre) Mount Sanseto in south-west China. Unfortunately, within 2,000 feet (600 metres) of the peak, the party had to turn back due to strong winds and blizzards. In 1938 she travelled through Burma and Tibet, encountered Buddhism and read the Bhagavad-Gita.

In the years 1943 to 1947 Marie was honorary secretary for the Federation of Bushwalking Clubs, which campaigned for new national parks and legal protection for Australia's natural habitat. In 1932 she had helped to secure the reservation of 650 acres (263 hectares) of bushland at Bouddi Natural National Park. In 1941 her passion for mountaineering and exploring was temporarily set back when, within Sydney's bushland, she broke her foot while carrying three packs after a companion fell ill.

In 1951 Byles was a founding member of the Buddhist Society of New South Wales, and around this time she travelled to northern India and Nepal. She also visited Gandhi's ashram and Ceylon. In 1957 she wrote *In Footprints of Gautama the Buddha*, which challenged the privileged status of monks compared to nuns. Her experiences of meditation centres in Burma and Japan led her to write *Journey into Burmese Silence* in 1962 and *Paths to Inner Calm* in 1965.

Later years

In 1952 Marie became the first female master solicitor when articled clerk Margaret Crawley joined her practice. By this time, the work premises were inappropriate and Marie created a private company to purchase land at 2A Hillview Avenue, Eastwood. Here she built the Berangie Chambers, an Aboriginal word meaning 'friend'. Marie designed the building to ensure the space was airy and filled with light. The practice moved here in 1953. In the late 1950s, she continued to consciously employ married women and promoted their professional development. Marie even offered to sponsor her law clerks to study for the Solicitors' Admission Board exams.

In 1966, Marie was attacked in her home, the attacker thought to be an unhappy personal injury client. He inflicted head injuries before leaving her locked in a cupboard, where she remained until the neighbours found her the next morning. No one was charged for the attack and Marie never returned to practice. In 1970, she sold her business to Helen Larcombe, who had been the first female solicitor to practise in Newcastle in 1957. In 1974, Marie celebrated the fiftieth anniversary of becoming a solicitor, and shared the occasion with two eminent judges, Judge Elizabeth Evatt and Judge Mary Gaudron.

Marie lived at Ahimsa, a small house located in a forest in the Sydney

suburb of Cheltenham. Here she had a vegetable garden and slept on the balcony. In 1970 she donated Ahimsa to the National Trust and in 1971 also donated her other land interests to the National Trust.

Marie died on 21 November 1979 and her ashes were scattered at Ahimsa. In 2005, the National Trust staged an exhibition about Marie's life at the National Trust Centre, on Observatory Hill.

References

Mary Liverani, 'Celebrating the life and practice of our first woman solicitor', *Law Society Gazette*, September 2005, pp 24–25

Mary Liverani, 'Hello there I'm still alive', *Law Society Gazette*, November 2005, pp 32–34

Chris Ronalds, 'Marie Byles; A Reflection on her Life as a Legal Practitioner', paper given at the National Trust, Sydney, 13 September 2005

'Leading the way with Law', *Sydney Morning Herald*, 14 November 1974
Retrieved from: http://www.dictionaryofsydney.org/entry/byles_marie

Marie Byles

National Trust, Grossman House Maitland, Posted 14 August 2007

Speech by Kellie Tranter

It is a great pleasure to be here with you all this evening to officially open the Marie Byles: A Spirited Life exhibition and I thank the National Trust for inviting me to do so.

Although there are some parallels between the life of Marie Byles and my own - there will never be another Marie Byles. She was an extraordinary person.

It would be quite foolish to stand before you all this evening and pretend to provide some insight into the heart and mind of Marie Byles. She was quite an enigma and with only a few exceptions (perhaps her parents and a couple of her closest friends) I think that her views about many things will remain very much a mystery.

Nonetheless the way Marie conducted herself, treated others and the way she lived speaks volumes and this evening I would like to focus on Marie Byles the person.

If I could firstly give you a taste of Marie's achievements:

Born in 1900.

Finished high school in 1917.

She won an exhibition to the University of Sydney and started studying Arts/Law in 1918.

She graduated with a Bachelor of Arts in 1920 with first class honours.

She commenced the study of law in 1921.

Marie finished her articles in 1924 and was the first woman admitted as a solicitor in New South Wales on 4 June 1924.

After working for two years as a solicitor, in 1927 she then went overseas for two years travelling and undertook her journey on a Norwegian cargo ship and climbed mountains in Britain, Norway and Canada.

On her return she set up her own practice in Eastwood. The first woman to set up a sole legal practice. We should all note that she did this at the commencement of the Great Depression.

She wrote legal articles for a womens magazine.

She opened a city office in 1932.

In 1932, she took on an article clerk and she made him a partner in 1938 when she left the practice in his hands to lead expeditions to Mt Cook in New Zealand and to Mount Sanseto, an unscaled 20,000 foot mountain in western China.

As a result of the continued growth of her practice she floated a private company and purchased land to build a larger office. Naturally, she designed it.

She was instrumental in the creation of Bouddi Natural Park after her extensive and exhaustive lobbying.

She climbed to the Crystal Peak, New Zealand 1935.

Her practice continued to grow and by 1954, she had taken on a male partner and was able to travel to India for a years holiday.

She returned and bought out most of the shareholders in the company so that she was the sole owner of the property.

In the late 1950s she employed between 8-10 women and later commenced a profit sharing scheme within her practice.

In 1966 Marie was savagely assaulted in her home. She never recovered and did not return to her practice.

Marie retired (and I use that term loosely) in 1970.

Marie died in 1979.

Like most achievements in life they seldom come without challenges, criticism, pain and frustration. Fortunately, Marie was smart enough to know that we do not live in a world whereby something is either right or wrong, rather it is a matter of individual opinions. Unfortunately, the trouble almost always occurs when a person attempts to impose their own opinion on another.

Nonetheless to do what she did at the time she did it does provide some insight into the heart and mind of Marie and to the self-belief, courage and perspective she obviously possessed.

What struck me about Marie's story is the fleeting comment made by one of her close male friends. He said words to the effect "I didn't think of Marie as a woman, I just saw her as a person". The delightful aspect of this comment is that I am sure Marie always saw herself as a person...who just happened to be a woman.

I have always felt that true equality will be achieved when each person makes the conscious decision to remove the labels that they have over time attached to themselves and when they ignore the other labels that others seek to place on them.

Marie certainly ignored conventional behaviour and her approach to life is reflected in the old Irish saying "no meanness, no fear, no envy".

Marie challenged herself. She did not participate in the race of life nor did she seek to compete with others. She knew that the answers to her questions lied within and more importantly, she was at peace with the world and herself. The characteristics of a true pioneer.

Her mother was right to say to Marie all those years ago..."We cannot be true to ourselves unless we are indifferent to what others think and say about us".

Marie encouraged and assisted both men and women to achieve self-sufficiency almost to the point of being a life quest.

But why?

Her mother once said to her "when you grow up, you must not copy me; you must earn your own living."

I can only speculate but perhaps through her own experiences she knew that when a person is truly self-sufficient they have nothing to lose, nothing to fear and nothing to envy. More importantly (and I am sure that Marie would agree) when you become self-sufficient you can never be denied happiness.

Finally I think it is wise to focus on Marie's sense of perspective.

As a conservationist and a person with immense perspective I wonder what Marie would think as she looks down...to see the pace at which things seem to be moving, the irreversible effect we are having on the planet (even though we are all temporary occupants of it)...and I wonder whether she peers down and is filled with sadness or glee.

This is a taste of Marie's perspective....

"I have never had the slightest desire to acquire that "proper house" and of all the places at which I have stayed during my travels, only the bungalow at Binwar in the Himalaya Hills with its vision of snow peaks, could compare with the beauty of the bush land seen from my own cottage".

"...when we stand upon our mountain peak and see the snow-clad ranges stretching out as far as the eye can reach, we are filled with an ecstasy nothing else on earth can bring."

"Soon after I started practice a kindly friend warned me that I should never make a success if I did not wear make-up and dress more expensively. I have never worn make-up because I do not like it, and I always told people like my friend that the others in the office dressed nicely enough to make up for my deficiencies, although I always regard cleanliness and neatness as a basic."

"I was given a good but not a brilliant brain...I often look back on all the audacious things I have done and wonder how on earth I did them and why, for I have no outstanding talents and all is transient - a laugh or a sob in the mist of time."

"I have never made a fortune; I am not one of those who have this ability; besides, I have never wanted to for there are more interesting things to be done. But after the return from India (in 1954) there was soon ample income...I have never borrowed not even for the house or office building. So how did Marie gain such clarity of mind and perspective? Why was she unafraid of uncertainty? Well, surely once you climb a 20,000 ft mountain and gaze out onto the world you become intoxicated by your own mortality. You can't ignore the fact that everything (as we know it) can be erased and you certainly can't avoid the realisation that this race for status, money, power and possessions may change the ride but it will never change our ultimate destination.

Thank you Marie.

From: <http://www.kellietranterattorney.com.au/tranter-113.htm>

PORTAL

Vol 4, No 1 (2007): The Revival of Chinese Cultural Nationalism

Title: Marie Byles - A reflection on her life as a legal practitioner

Author: Chris Ronalds AM SC

URL: <http://www.nationaltrust.com.au/chrisronalds.pdf>

Paper given at the National Trust, Sydney 13 September 2005

<http://www.abc.net.au/rn/hindsight/stories/2010/2855041.htm>

Presenter: Michelle Rayner, Story Researcher and Producer: Catherine Freyne, Sound Engineer: Mark Don

Marie Byles

From Wikipedia, the free encyclopedia

Marie Beuzeville Byles



Marie at Graduation, University of Sydney

Born	April 8, 1900 Ashton upon Mersey, Cheshire, England ✚
Died	November 21, 1979 (aged 79) Cheltenham, New South Wales, Australia 🇦🇺
Residence	Cheltenham, New South Wales
Nationality	Australian
Education	Presbyterian Ladies' College, Sydney Pymble Ladies' College University of Sydney
Occupation	Solicitor & Author
Known for	First practicing female Solicitor in N.S.W, Mountaineer , Explorer , Feminist , Author & Conservationist
Religion	Buddhist

Marie Beuzeville Byles (April 8, 1900—November 21, 1979) is known as a committed [conservationist](#), the first practicing female [solicitor](#) in [New South Wales](#), [mountaineer](#), [explorer](#) and avid bushwalker, [feminist](#), [author](#) and an original member of the Buddhist Society in New South Wales. She was also a travel and non-fiction writer.

Life

She was born in 1900 in [Ashton upon Mersey](#) in what was then [Cheshire, England](#) to progressive-minded parents who valued individuality. Marie developed a respect for self discipline and the environment. Marie's mother Ida was a [suffragette](#), [vegetarian](#), [tee-totaller](#) and [artist](#) who encouraged Marie to be economically independent and to develop her mind. Her father, Cyril, was an ardent campaigner against fenced land in England which prevented public access for recreational walks. He involved his children in these protests.

In 1911 the Byles family arrived in [Australia](#) where her father took up a position as railway signal engineer. They found a block of land situated near bush land at [Beecroft](#) to build their large house, 'Chilworth', named after the village in Surrey where their family business was located. Two years later, Marie chose to be educated at the [Presbyterian Ladies' College, Sydney](#) at [Croydon](#) from 1914–1915. In 1916, the Presbyterian Ladies' College, Sydney opened a second campus in [Pymble](#) due to overcrowding, and Marie was selected to become a founding student of the new college (now known as [Pymble Ladies' College](#)). She excelled, and became [Prefect](#) and [dux](#) in 1916, and Head Prefect and dux in the following year.

First Female Solicitor in NSW

Marie was one of the growing number of women to attend the [University of Sydney](#). In 1921 she graduated with a [Bachelor of Arts](#) and in 1924 a [Bachelor of Laws](#). She was the first woman to be admitted as a [solicitor](#) in NSW in 1924, and was the first woman to establish a legal practice in 1929. Marie operated two successful law practices — one in [Eastwood](#) and the other in the city — until she retired in 1970. During this time she gave young women opportunities to participate in the legal profession. *'The business in Eastwood built up because she had the reputation of getting things done so quickly and that was almost unknown in a legal office, she was notorious.'* (Employee, Ruth Milton, interview with Gillian Coote 1983).

In 1932 she joined The Women's Club, which was created in 1901 to provide a place where women interested in public, professional, scientific and artistic work could meet. Although Marie's law practice was general in nature, she wrote articles against women changing their name on marriage so as to protect their financial assets, and also worked to ensure just divorce settlements for female clients.

Conservationist

From her family's holiday retreat on Sunrise Hill at [Palm Beach](#), Marie would look out through her [telescope](#) across [Broken Bay](#) at the imposing coast and bushland around Maitland Bay, then known as 'Boat Harbour', on the [Central Coast](#). With her friends, Marie found ways through the bush where they set up camps on the beautiful

shores of Maitland Bay. By 1929, there was an increasing focus on organised recreation for the growing city and suburban population. Marie joined the two-year-old 'Sydney Bushwalkers Club', which was one of the few walking clubs to admit women. In 1930 a new name for Boat Harbour was proposed by the Club. Bushwalker Dorothy Lawry suggested Maitland Bay after the shipwrecked steamer rusting at the northern end of the beach.

Over the next five years, with the support of the Federation of Sydney Bushwalkers Clubs, Marie successfully campaigned in the press for the area to be placed under public ownership. The creation of Bouddi Natural Park in 1935 was a landmark achievement for early conservationists.

[\[edit\]](#) Explorer

In 1927, Marie had saved enough money from working as a law clerk to take off on a [Norwegian](#) cargo boat to begin her journey around the world. This included climbing mountains in [Britain](#), [Norway](#) and [Canada](#). From this journey she authored her popular book, *By Cargo Boat and Mountain*, in 1931. Later, Marie led expeditions to [Mt Cook](#) in [New Zealand](#) in 1935 and to the 20,000-ft peak, Mt Sansato, in Western China near the [Tibetan](#) border, in 1938. At times her party in China traveled with 15 [mules](#), porters, an [interpreter](#), [cook](#), two [servants](#), three riding [ponies](#), and occasionally [military](#) escorts to protect them from bandits. Due to the poor weather, the expedition failed to reach the summit and Marie was bitterly disappointed'

[\[edit\]](#) Buddhist

During her travels through [Burma](#), [China](#) and [Vietnam](#) in 1938, Marie often chose to stay in [temples](#) instead of simple inns, and traveled through remote villages. These experiences brought her into direct contact with non-European cultures and religions. On her return, Marie renewed her interest in the teachings of [Gandhi](#), and began exploring [Buddhism](#). No longer able to walk far or to climb her beloved mountains due to a collapsed foot arch, she became more interested in [spirituality](#) and [meditation](#) as a way of dealing with her pain.

During the 1940s Marie also became interested in [Quakerism](#) — and was friends with local [Quakers](#) who lived nearby and who had meetings at her house. Unfortunately, she was refused membership due to her ongoing interest in Buddhism. Over the following years she made spiritual journeys through [India](#) and Asia. She spent a year in India, including the [Himalayas](#), and made three trips to Burma and two trips to [Japan](#). From these experiences she completed four books on Buddhism and was significant in introducing and promoting Buddhism in NSW.

[\[edit\]](#) Marie's Home

By 1938 Marie left her family home Chilworth at [Beecroft](#) and built her own house on Crown Land in nearby [Cheltenham](#). The large verandah is primarily where Marie slept and lived in preference to the interior rooms. The four room pre-fabricated [fibro](#) and [sandstone](#) home was called 'Ahimsa' after the term used by [Gandhi](#) meaning "harmlessness". In addition to the house, Marie wanted to have a place on her land for groups to meet for discussions and meditation. By 1949, the Hut of Happy Omen, which was designed as an open sleepout with bunks and a large sandstone stone fireplace, was complete.

In 1970 Marie bequeathed her property to The [National Trust of Australia](#) (NSW), which she had helped in 1946 when she was the consulting solicitor who drafted the organisation's [Constitution](#). Her decision to give her home to The National Trust was based on her faith in the Trust to help preserve the native bushland around her home and to help protect the surrounding reserves. Marie died at 'Ahimsa' in 1979.

[\[edit\]](#) Bibliography

- *By Cargo Boat and Mountain* (1931)
- *Footprints of Gautama the Buddha* (1957)
- *Journey into Burmese Silence* (1962)
- *The Lotus and the Spinning Wheel* (1963)
- *Paths to Inner Calm* (1965)
- *Stand Straight without Strain* (1978)

[\[edit\]](#) References

- Adelaide, Debra (1988) *Australian women writers: a bibliographic guide*, London, Pandora

[\[edit\]](#) External links

- [Marie Byles - A Spirited Life](#)

Marie Byles. (2010, August 25). In *Wikipedia, The Free Encyclopedia*. Retrieved 00:34, March 15, 2011, from http://en.wikipedia.org/w/index.php?title=Marie_Byles&oldid=380869216

Born in 1900, Marie Byles was a child of the twentieth century, but her ideas and practices were progressive even by today's standards. As the first woman to practice law in New South Wales, she fought to improve women's legal status in the 1920s. A keen bushwalker and climber, she was a pioneer in the Australian conservation movement in the 1930s. From the time of her first solo adventure around the world by

cargo boat at the age of 27, through her later expeditions to Asia, she set the standard for intrepid, independent travel.

Her engagement with eastern spiritual traditions was sustained and rigorous. Having committed herself to meditation, yoga and pacifism in the 1940s, she distilled the teachings of the Buddha and Gandhi in articles and books for western readers, and created a space for Buddhism in suburban Sydney in the 1950s and 60s.

At the age of 66, Marie Byles was brutally attacked in her home and left for dead. So began the final chapter of her remarkable life.

Excerpts from the film A Singular Woman appear in this program thanks to film maker Gillian Goote.

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- **Gabrielle :**

01 Sep 2010 7:50:21pm

Dear Hindsight Team

I've been meaning to write since hearing the program about Marie B Byles last week. Like many of the other people commenting, I found her story fascinating, and will also be off to the library to find out more about her. It's quite astounding to realise just how much she learned and shared in her productive lifetime. A singular woman indeed. Well done on such a wonderful program - Marie will long stay in my memory.

[Reply Alert moderator](#)

- **hotair :**

28 Aug 2010 10:06:36am

What a woman!!

[Reply Alert moderator](#)

- **Jules :**

27 Aug 2010 7:55:40am

Dear Hindsight Team

Thank you for another outstanding program. What a fascinating portrait of Marie B. Byles!

Thank you also for listing all the publications available at the end of your program overview. I am off to the library!

Well done!
Jules

[Reply Alert moderator](#)

- **Jeff Rigby :**

26 Aug 2010 2:46:06pm

What an interesting program.
My parents Alan and Enid Rigby knew Marie (and Dot Butler) very well. They were pioneer bushwalkers and conservationists; dad was a member of the Mountain Trails Club from 1923 and they were both foundation members of the Sydney Bushwalkers.

Like Marie, Dad was very interested in Buddhism although not a practitioner of its rituals. He had a strong interest in eastern thought at a time when that was not common and this may have been the basis of their friendship as well as a common interest in conservation and the bush.

Having looked through the images on your site I was taken by Marie's bookplate. It could very well have been drawn by my father as he was a commercial artist and a member of the Ex Libris Society. It is certainly in his style.

As for Marie's travels and mountain climbing, I believe that at one stage, Dad was tempted to go with her but did not as he had other responsibilities and a business to run. One man who I believe did go with her was Dr Eric Dark, husband of Elannor Dark the author.

Marie was certainly a pioneer feminist and there were a number of other women, perhaps not so trenchant as she, who were many years in advance of their times. My mother also was running a very successful business of her own at 19 years of age in 1926 and was in business with my father until the 1960s when she retired. (she always denied being a feminist!) Dot Butler was of course, the most high profile female bushwalker of her time, perhaps even of all time!! The birth of bushwalking itself, in the 1920s, certainly provided women with opportunities which they had never had before.

It should be remembered that Marie's achievements in

conservation were not isolated but were part of a steadily strengthening movement, lead initially by Myles Dunphy and the his club, The Mountain trails Club and later the Federation of Bushwalkers. My father is now remembered for his part in starting the Blue Gum Forrest Campaign in 1932, the first campaign of its type. He died in 1966 while taking photographs in the Colong Caves region for use in the successful campaign against the development of limestone mining in that region.

It also occurs to me that the mother of a girl I knew many years ago was June Taylor who worked for Marie for many years late in her life and had many tales to tell!

I hope I haven't gone on too long but one doesn't often hear a program about something quite so " close to home". Keep up your very fine work

Best wishes
Jeff Rigby

[Reply Alert moderator](#)

▪ **Catherine Freyne :**

30 Aug 2010 4:09:11pm

Dear Jeff

Thank you for taking the time to convey the many and interesting ways in which your parents' lives and interests intersected with those of Marie Byles. With your various connections to Marie Byles, how fortunate that you caught the program. Something very valuable about life stories is the way they illuminate the broader social world inhabited by the subject, and the times through which they lived. Sometimes precious little of this broader illumination is possible within the confines of a short hour on the radio. But comments like yours on the Hindsight website are valuable and enriching, a great complement to the broadcast. How interesting that your father may have designed MBB's bookplate. The Mitchell Library, which holds MBB's papers, may be interested to know that.

Kind regards
Catherine Freyne

[Reply Alert moderator](#)

• **Susan Dirgham :**

25 Aug 2010 8:33:24pm

This was a wonderful program. It was great to learn of someone who was so inspiring and so determined to lead such an interesting, reflective and independent life, something not so easy to do for a woman in her time. I have to listen again and write down some of her thoughts on life and spirit etc! (I was delighted to hear that Marie had discovered the Alexander Technique - I wish more people knew of its benefits.) It is such a pity Marie, her life and writing are not well known in Australia.

Thank you so much for the introduction to Marie Byles!
Regards, Susan

[Reply Alert moderator](#)

- **Paul - Camp Hill :**

22 Aug 2010 7:00:17pm

Thankyou to everyone involved in this story. So important to keep these stories alive of our heritage and those who have gone before us. I'd never heard about Marie's life before and I'm 35. I listened in while driving home on Sunday afternoon. Hearing about Marie Byles' life story was so inspiring and so nutritious for my mind and spirit. ABC I say it many times: You are a national treasure.

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Adventurous spirit, Marie Beuzeville Byles - Images



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Guests

Gillian Coote

Wrote and directed *A Singular Woman*, a 1985 film about Marie Byles

Allison Cadzow

Historian

David Dufty

Killcare resident and community-builder

Pearle Giddins

Former employee of Marie Byles

Martin Falding

Environmental planner and former neighbour of Marie Byles

Chris Ronalds

Senior Counsel, New South Wales Bar

Bartholemeus Brown

Participant in the Ahimsa meditation group

Further Information

[Marie Byles: A Spirited Life](#)

Online exhibition curated by Julie Petersen with research by Allison Cadzow for the National Trust in 2005

[Ahimsa](#)

Marie Byles' property, now a National Trust property

Publications

Title: *Many Lives in One: The autobiography of a pioneer in various fields*

Author: Marie Beuzeville Byles

Publisher: unpublished, 1972

Held amongst Marie Byles' papers in the Mitchell Library, NSW

Title: *By Cargo Boat & Mountain: The unconventional experiences of a woman on tramp round the world*

Author: Marie Beuzeville Byles

Publisher: Seeley, Service & Co., London 1931

Title: *Footprints of Gautama the Buddha: Being the story of portions of his ministerial life*

Author: Marie Beuzeville Byles

Publisher: Rider & Co., London 1957

Title: *Journey into Burmese Silence*

Author: Marie Beuzeville Byles

Publisher: George Allen & Unwin, London 1962

Title: *The Lotus and the Spinning Wheel*

Author: Marie Beuzeville Byles

Publisher: George Allen & Unwin, London 1963

Title: *Paths to Inner Calm*

Author: Marie Beuzeville Byles

Publisher: George Allen & Unwin, London 1965

Title: *A New Road to Ancient Truth*

Author: Ittoen Tenko-san translated by Makoto Ohashi in collaboration with Marie Beuzeville Byles

Publisher: George Allen & Unwin, London 1969

Title: *Stand Straight Without Strain: Including the actual exercises of the famous F.M. Alexander therapy*

Author: Marie Beuzeville Byles

Publisher: L.N. Fowler & Co., Essex 1978

Title: *A History of Buddhism in Australia 1848-1988*

Author: Paul Croucher

Publisher: New South Wales University Press, 1989

Title: *Footprints, Imprints: Seeing Environmentalist and Buddhist Marie Byles as an Eastern Australian*

Author: Allison Cadzow

Publisher: Journal of Multidisciplinary International Studies, vol 4, no 1 (2007)

URL: <http://epress.lib.uts.edu.au/ojs/index.php/portal/article/view/163>

Title: *Marie Byles - A reflection on her life as a legal practitioner*

Author: Chris Ronalds AM SC

URL: <http://www.nationaltrust.com.au/chrisronalds.pdf>

Paper given at the National Trust, Sydney 13 September 2005

Presenter

Michelle Rayner

Story Researcher and Producer

Catherine Freyne

Sound Engineer

Mark Don

Radio National often provides links to external websites to complement program information. While producers have taken care with all selections, we can neither endorse nor take final responsibility for the content of those sites.

Retrieved from

<http://www.abc.net.au/rn/hindsight/stories/2010/2855041.htm>