

LT.N.O.T.G.A.O.T.U.

**INTERNATIONAL  
CO-FREEMASONRY**

Le Droit Humain



**CENTENARY  
MEETING**

Held under the Charter  
of

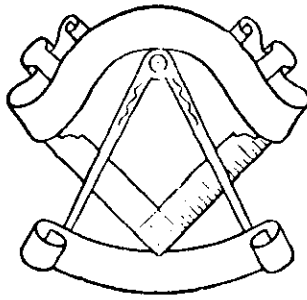
**THE SPHYNX LODGE**

No. 225

British Federation  
S.A. Administration

ADDRESSES PRESENTED TO COMMEMORATE THE OCCASION.

MAY 25TH, 1982.



## C O N T E N T S

INTRODUCTION .....	Page 1
THE EARLY PIONEERS .....	2
(presented by The V. Illus. Bro. T.P. Watson 33° Lodge Athena No. 226)	
THE HISTORY .....	6
(presented by The Illus. Bro. Eileen Sandeman 32° Lodge Light of Osiris No. 232)	
THE OPERATIVE MASON .....	11
(presented by The Illus. Bro. H.A. Thomson 32° Theano Lodge No. 229)	
ANECDOTES .....	13
(presented by Illus. Bro. Gwen le Roy 31° Sphinx Lodge No. 225)	

-----

## THE EARLY PIONEERS

I have to speak to you this evening about those noble souls who were the early pioneers of our Order, the Brn. whom, today, we have to honour.

We should remind ourselves that the year 1882 was still in the dark ages when a woman had no rights, when a wife was lumped together with a man's goods and chattels; when the masses of the people were illiterate; when religious bigotry was rife and when a man's life was not safe unless he gave lip service to the dogmas of the Church. When a man professed to be a freethinker he put his livelihood and his life in danger. Freemasons, at that time kept their meetings secret and held their gatherings in private homes unknown to the religious authorities.

Under the Grand Lodge of Scottish Symbolic Masonry of France there was a lodge called De Loge Des Libres Penseurs - i.e. The Lodge of Free Thought. When the mind is free from the fear and the limitations imposed by dogmas, progress can be made in the search for truth.

There was a wealthy aristocrat in France at that time, Mlle. Maria Deraismes, a well-known authoress and lecturer who spent much of her time and her wealth in charitable work among the under-privileged and, at the same time, she tried to raise the status of women. Mlle. Deraismes was not alone in her charitable work, two of her co-workers were Dr. Georges Martin and his wife, Marie. Dr. Martin was a member of this Lodge of Freethinkers, he was also a Grand Inspector General of the 33° and it was on his nomination that Mlle. Deraismes was approved as a candidate for the Lodge and the members of the Lodge were bold enough and fearless enough to Initiate her. Dr. Martin then nominated his wife, Marie Georges Martin, and then these three charitable co-workers were members of the Loge Des Libres Penseurs. The first names on our Honours List this evening are Mlle. Deraismes, Dr. George and Marie Martin and all the members of the Lodge of Free Thought.

When Mlle. Deraismes was in the Chair of the Lodge on the 14th of March 1893, she Initiated a number of ladies and in the same year was established the Grand Lodge of Scottish Symbolic Masonry "Le Droit Humain". The 16 Founding members were -

Anne Feresse-Deraismes (sister of Maria); Marie Becquet de Vienne; Maria Martin (sister of Francesca Arundale); Clemence Royer; Marie Georges Martin (who later became M.P.S.G.C.); Louise David; Marie Pierre; Julie Pasquier; Elisca Vincent; Florestine Mariceau; Myrtille Bougnet; Madame Maurice Levy; Charlott Duval; Louisa Wigisboff; Maria Pognon; Madame Cremnitz.

Maria Deraismes was Venerable Master, and she and Dr. George Martin were the Co-Founders. Mlle. Deraismes was at that time in failing health. Marie Georges Martin became Venerable Master. There then is the second list of names of these early pioneers who established the first Grand Lodge of Le Droit Humain.

In May 1899, with the help of Dr. Georges Martin and the nine Grand Inspectors General, the Supreme Council of Universal Co-Masonry was established. I do not have the names of these Founders, but their names are inscribed in the Golden Book of the Order and we remember and honour them on this occasion with deepest gratitude.



On one occasion Clara was one of five Suffragettes chosen to attend such a meeting. When the Minister was making an important point in his address, Suffragette Number 1 stood up and called out "VOTES FOR WOMEN". This simple procedure caused a small riot in the hall. The crowd shouted, pushed and punched her until the police came and took her away. This happened four times before Clara, who was number 5, had her turn, resulting in similar turmoil in which her clothes were torn and her hat lost, and she was taken away by the police and locked up for the night. (There was a rumour that as Clara sat in her cell sobbing her heart out, Mrs. Pankhurst from the next cell was heard to call out to her, "Clara! Clara! don't cry; trust in God, SHE will help you"). Clara later enlisted as an international lecturer in the Theosophical Society and she joined the Co-Freemasonic Order. She resided for some years in South Africa and she was Perfected in Sovereign Chapter Amor, in Johannesburg.

But head and shoulders above all those noble warriors in the search for truth, in the cause of brotherhood, in their charitable work on behalf of the underprivileged and for the emancipation of women, was Dr. Annie Besant. In the year 1874 she resolved to give her life wholly to the propagandist work as a freethinker and as a social reformer and to use her tongue and her pen in the struggle.

In the year 1874 she delivered her first lecture in London on the subject of "The Political Status of Women", when she said that "...upon the emancipation of women depends the freedom of the people". With the object of training women to take their rightful place in education, social reform, religion and politics, Annie Besant established an Indian girls school at Benares which flourished exceedingly under the enthusiastic direction of Miss Francesca Arundale. Annie Besant's work for Indian women grew as the years passed, until in 1917, under her presidentship, the Indian National Congress at its Calcutta session had on its agenda a resolution for Women's Suffrage, and in the same year she took part in a deputation of Indian women to the Secretary of State for India to urge the recognition of women in the reform scheme then being adumbrated.

In the year 1898, Annie Besant established the Central Hindu College at Benares, identifying this work with the renaissance of Hinduism, for which she lectured throughout the length and breadth of India. She said that without a widespread religious spirit, without a truly national education, there could be no safe political uplift.

In the year 1914, Annie Besant inaugurated the movement to strive for "Home Rule for India". For over 16 years she worked literally day and night for the cause which had been entrusted to her. Mr. Ghandi once said - "Annie Besant within a few years brought Home Rule within the consciousness of every Indian village, let alone towns and cities. As no other Indian worker, she embodied Self Rule for India with the whole of her being. She bought a daily newspaper, THE MADRAS STANDARD, and converted it to her political needs under the fine name of NEW INDIA .

She drove to the New India Office in Madras between 9 and 10 in the morning. She straight away planned and wrote her often pungent and always hard-hitting leading articles and she supervised every word written by members of her staff. The NEW INDIA years were dangerous years, for at any moment a journalist might be arrested and imprisoned without trial.

So active did she become, so great a power in Indian affairs, that not only were the various governments in India afraid of her influence, but the Madras government was shortsighted enough to intern her in 1917, little realising that by so doing it had set the seal of martyrdom upon her brow,

## THE HISTORY

The early beginnings: This evening is another highlight in our masonic career, and I am glad to have this opportunity of telling you something of the history of the Co-Freemasonic Order in this country over the past 68 years.

I quote from a recorded address given by a founder, The V. Illus. Bro. J.I. Havik, 33°, on the occasion of the Golden Jubilee celebrations of the Order in S.A., in Durban in 1964. She quotes -

"My mind goes back to that Easter Sunday in 1914. There were three of us - Brn. William Ernest March, Ethel Pullenbury and myself. We had been given a Charter to work as a Triangle from The V. Illus. Bro. Annie Besant, 33°. We had no money, we had no room, the money had to come from our own resources. Each of us had been initiated, passed and raised in London and put through the Chair, and had no other meetings, no other experience. I had the good fortune to be trained by The V. Illus Bro. Besant's daughter, The V. Illus. Bro. Mabel Besant Scott 33°. She instructed me in the art of writing the Minutes, and on that foundation the secretarial work was begun. Then we took a room in St. George's building. This is at the corner of Park Street, and I would like you to follow me in the picture that I shall make for you. It was a very small room, quite bare. In it were four tables, no covers on them. Bro. Pullenbury and I had brought what tools we needed. Bro. Marsh brought the gavels and tracing boards. In the centre was a bare table and a Bible on it. We three tried each other, we tested each other and then we set to work to hold the first Co-Freemasonic ceremony in S.A.

The meeting was left to me. Bro. Marsh informed me that I had to take charge of what signs had to be made. I had no idea what to do, but, inspiration driving me, I went to a neighbour and borrowed a dinner bell - it was a beautiful dinner bell and on its stand hung a beautiful knocker. The thought came into my mind that as I stood in that bare little room and wondered what I would do - this is the High Noon of Masonry - I will strike the four quarters and twelve strokes on the bell! I did, and ever since that day this practice has been continued in every Lodge in S.A. It was absolutely quiet that day; it was a still, grey morning, no wind at all, no traffic - it was a quiet Sunday morning and one could hear, going out through the window, the sound of the High Noon of Masonry.

The first candidate was Bro. Puzey from Pietermaritzburg. Then Bro. Blunden and Bro. Goodwill (now Bro. de Graaf) and Bro. Murchie. More Initiates were admitted and in a little while the Triangle became a Lodge - Amity Lodge No. 220 which was consecrated in 1915 by W. Bro. J.I. Gillen (afterwards (Havik)).

Amethyst Lodge followed in Pietermaritzburg, and then a group of Brn. went to Cape Town. They carried the furniture with them ready to set up a Temple wherever they were. Climbing on to trams in a wild South-Easter in Cape Town in the broad daylight of an early summer evening, complete with wands and parcels was no easy task. The ubiquitous carpet bag which in Maritzburg had to be humped in a ricksha and walked by a Bro. to the hall, had of course, to go to Cape Town too.

Three times this group went to Cape Town; three times they travelled the 2 000 miles there and back - South Africans do not mind travelling! It is a big country with immense distances. Travelling again, they went

M.P.G.C. of Honour, The V. Illus. Bro. G. Nash-Wortham 33°, who gave the Oration, and of many Brn. who came from Cape Town, Johannesburg, Pretoria and Pietermaritzburg. Today the property is worth more than a quarter of a million Rand.

In Johannesburg, eleven rented halls are recorded before the Lodges finally found a resting place in the Rutland Hall, Craighall Park, which was purchased towards the end of 1954. Essential alterations and additions were completed in 1955 and, thanks to the legacy of R.W. Bro. Wessel Pienaar 18°, and donations from Brn. further alterations and additions have made possible a beautiful place in which to work the Masonic ceremonies.

The Pretoria Brn. have used for many years the beautiful premises of the Theosophical Society and do not appear to have had the same problems which faced their Brn. in other Orients. A Trust Fund Committee has been formed, and collections started for a new Temple in the future.

In Cape Town the Brn. met in the Theosophical Society's hall in Rheede Street for many years. It was found necessary to move to other premises. As other halls were either too expensive to hire or unsuitable for Masonic purposes, money was forthcoming for the purchase of land and the erection of a Temple. The problem was where the land could be found, but after much searching a suitable area was located. Thus two plots of flat land, enclosed and lying fallow, covered with gladioli, were purchased in Rifle Road, Wetton. A ceremony of Evocation of the Elementals of earth, water, air and fire and the Blessing of the Four Quarters, was devised by The Illus. Bro. de Graaf 32° and R.W. Bro. Seal 18°, and it was performed on the site before the arrival of the builders.

In due time the splendid Temple Dedication was raised and consecrated to the Glory of T.G.A.O.T.U. by the Administrator General, The V. Illus. Bro. Tom Watson 33°, in the presence of many distinguished visitors and other Brn. It commenced in the garden around the foundation stone (donated and inscribed by a Malecraft Bro. Zolin) and progressed into our very own Lodge Room in due and antient form. The doors of the Temple were opened with formality by the Treasurer of the Temple Trust Committee, W. Bro. Mary Steens, and the reigning Master, R.W. Bro. Elizabeth Smith, was hostess at the festive board which followed after the closing of the Lodge.

The Lodge furnishings were considerably improved and in particular, R.W. Bro. Denoon designed a new Altar which was constructed under the direction of Bro. van der Walt.

Probably the greatest day in the history of Lodge Dedication since its inception and consecration in 1956, was 16th April, 1977.

Finally, the Pietermaritzburg Brn. have met over a period of years in the Oddfellows Hall. This is, unfortunately, suitable only for the Craft meetings owing to the lack of anterooms, but it is hoped in the not too distant future that Brn. there will have their own Temple.

Distinguished Brn.: The V. Illus. Bro. J.I. Havik 33°, was one of the founding members of the Order in S.A. She was not only privileged to watch it grow, but also to take part in its growth from the small beginnings to the network of Lodges and Chapters today. Her tremendous faith in the masonic teachings, and of her Brn., her very deep interest in every aspect of the Masonic work; her courage in times of difficulty have made her the most outstanding Bro. in this part of the British Federation. The V. Illus Bro. L. Membrey 33°, speaking from personal experience, having known her since the early 1930's, acknowledges that during her term as

In 1964 the S.A. Government set up a one man Commission of Enquiry to investigate the activities of secret organisations such as the Broederbond, the Freemasonic Order and the Sons of England. The Advisory Council decided to offer our Co-Masonic Order for investigation by this Commission and, subsequently, rituals, constitutions, copies of Minutes of the Advisory Council were called for and many questions asked. The V. Illus. Bro. L.M. Membrey 33°, as Administrator General at the time, found it a most interesting experience as the correspondence was between the Commission and herself. Since that time we have been able to work openly and to have enjoyed the freedom from over-caution.

The rededication of ourselves to the ideals of Freemasonry will, no doubt, lead our younger Brn. to reflect upon the changes which must inevitably occur during the next 32 years, at the end of which they will be among the prime organisers of the Centenary in the year 2014!

The Illus. Bro. Eileen Sandeman 32°

Lodge Light of Osiris No. 232.

houses were found for them and their families - sometimes a whole village was built for them. The men were organised in a 'Lodge' under the leadership of the Master, assisted by other officers, to hold meetings as often as the work required, to enforce discipline, to receive instructions and to admit apprentices.

A building - also called a 'Lodge' - was erected for their headquarters as a workshop and to house tools and supplies. The Craftsmen had helpers or servants and some of the local Guilds of other branches of the builders' craft might be called in, but none of these were admitted to membership in the Lodge, nor were they permitted to learn the secrets of the Freemasons' art; nor did they receive the same pay or privileges.

When the building was completed and accepted, the Lodge dissolved itself and its building was either dismantled, or put to other purposes, and the craftsmen disbanded. Then, about the middle of the Fourteenth Century came an exception; a Lodge was maintained in permanence after the building was completed, and maintained for its own sake. Between that first permanent Lodge and a modern Lodge of Speculative Masons is a line of continuity that has never been broken.

Within these first permanent Lodges Freemasonry began to develop in three new directions -

- (1). First: civil law required that such a 'corporation' should have a Charter empowering it to work or to exist. To comply with this, the members declared that in the Tenth Century their Craft had been granted a Royal Charter at York, and they appended to their claim a set of their Rules and Regulations and a statement of their purposes. The original of that document was prepared about 1350 A.D. Copies of this original, of which about 150 have been found, are called the 'Old Charges'. The Constitutions of Grand Lodges are based on these 'Old Charges' and the Oath was taken on the Lodge's handwritten copy. No printed Bible existed at that time for printing had not yet been invented and until the Reformation the Bible was owned by the Church. In 1723 A.D. the 'Old Charges' were replaced on the Master's pedestal by the printed book of Constitutions. A half century later this was replaced by the Holy Bible, called, in Masonic nomenclature, The Volume of the Sacred Law.
- (2). Second: where the temporary Lodge had existed as a means to an end and was focussed on the construction work to be done, the Permanent Lodge was focussed on itself. Men joined it for the sake of its fellowship, its teachings, its rituals, symbols and philosophy.
- (3). Third: though the majority of its members long continued to be Operative Masons, they admitted a number of men ('Speculatives') who were not working Masons, but who found in the Lodge a fellowship and a new teaching which they could find nowhere else. There were about 200 such permanent Lodges working independently at the beginning of the eighteenth century and in 1717 a few of them set up a Grand Lodge at London, to be a centre of union. From this each and every regular and duly constituted Grand Lodge in the world has descended.

There is much more very interesting 'ancient history' which I could share with you, but time does not permit. One last point is worthy of special notice. The Freemason's philosophy made of 'work' not a menial thing but co-operation with T.G.A.O.T.U., and the 'apron' more ancient and more honourable than the Golden Fleece or the Roman Eagle.



as we all do, this tenet, as something which goes without saying. All the more honour to them. They look on the girls as brothers just as the girls look on them as such. Brothers in the spirit.

On the few occasions when Malecraft members have attended our meetings they have been impressed by our workings, the sincerity of which is obvious, and have been conscious of a spiritual element which guides us.

In my opinion, those who come leave us feeling and expressing that they may have something to learn from International Co-Freemasonry.

We, in turn, look upon members of the Malecraft as elder brothers. If the day comes when we can join hands with them as one human family, none will be more pleased than we. But in the meantime, we continue on our separate paths, and if members of the Malecraft wish to come we subject them to stringent testing, and do not admit them without impressing on them that if they incur the displeasure of their Constitutions, we cannot take responsibility. I might add that we do not encourage their visits.

Now I think, we will come to our anecdotes - having finished with comment for the time being.

Our Order lays emphasis on the development of our psychic faculties. We endeavour to do this, sometimes with surprising results!

Most of us have embryo intuitive faculties. Many of us "see things" with an inner eye. This does not apply only to Freemasons, because many people are psychic, but we are told to develop our psychic powers. I saw angels only after I had become a Freemason. I know that some of our Brn. have seen fairies dancing in the Lodge.

If one is feeling less robust, physically, than usual, sometimes the psychic faculties are heightened. We know, on these occasions, that there is a great cloud of witnesses of our work, and that the work itself is in keeping with that which we hope to carry on when we pass from this earthly sphere.

On one occasion I was taken aback when as J.D. I apostrophised the Elementals at an Initiation. "Ho! Elementals of the Water!" I cried, and immediately a sheet of water appeared to me at the height of my hand, to the left of the J.W.'s pedestal. No elementals, thank goodness! If I had seen them I would surely have been rendered speechless, but as it was I could just pull myself together and carry on.

Entirely on the physical plane is a little story told by our late Illus. Bro. John Coats. It was in the early days, and The V. Illus. Bro. Annie Besant 33°, was expected at a certain Lodge in the full regalia of a member of the Supreme Council. The I.G. had been instructed to say - "There now stands at the door of the Lodge a member of the Supreme Council who demands admission". On opening the door, the I.G. was so flabbergasted by the magnificence of The V. Illus. Bro., that she said - "There now stands at the door of the Lodge T.G.A.O.T.U." !!

One of our senior Brn., present at the formal reception of a member of the Supreme Council, who, when visiting, is ceremoniously received at the door by a deputation of Brn. including the deacons with lighted candles, saw the elementals, or one of them, at least. The candles are put down in their candlesticks, on the floor on either side of the R.W.M.'s pedestal, and the gavel is offered to the Illus. visitor. On this occasion, the senior Bro. in question saw an elemental sitting between the candles and trying mischievously, to blow them out. The flame of one candle was blown

Touching the lighter note reminds me of my late great friend and Bro.,  
The Illus. Bro. Elsie Tamm, 32°. Elsie was a great versifier, and this  
is one of the verses she wrote:

"The C. was instructed by one of her pals  
To divest herself of all metals and vials.  
They bundled her into some holey socks  
Exposing two parts to receive the shocks  
Of the mystic power, said to abound  
When either of these should touch the ground.

They bandaged her eyes against the glare  
Of things that she might become aware,  
Before the vow, and the call for light  
When at last that blessing restored her sight.  
They halted her neck with a cable tow  
To ensure that she could not turn and go,  
And all of this was to symbolise  
Profoundest meanings for the wise.

But the Temple would rock with a mighty moan  
If one of those present had only known  
She came with a wee steel hook in her bra....  
Ha! Ha!"

Elsie, besides being humorous was friendly, highly intelligent and wise.  
I am glad she is being remembered in this Centenary meeting.  
Wisdom! Isn't that what we are all looking for? We've all gone through  
the strange processes that attend our Initiation. And now that we've  
got back to the French, who started and Order and still rule it with  
their Supreme Council and Most Puissant Sovereign Grand Commander, and  
now that we've got back to lighter vein, we will end on the note of  
tolerance, humour and practicality. If the French say women are among  
the fit and proper persons to be made Freemasons, then that is the case.  
Because 50 million Frenchmen can't be wrong!  
I was married to one - and I know!

Illus. Bro. G. le Roy 31°.  
Sphinx Lodge No. 225.