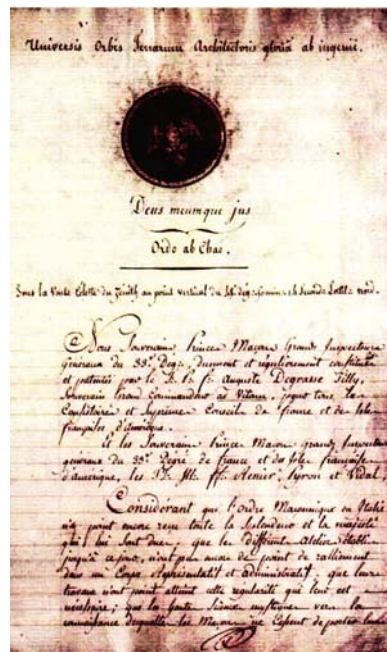


Lucio Artini

***“English Lodges in Italy in the 18th Century”
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***“1735 - 1785 A fruitful half-century on both sides of the Atlantic”
“1735-1785 Un demi-siècle fécond de part et d'autre de l'Atlantique”***

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WE THANK FOR THE COOPERATION IN THIS WORK:

LONG TEST AND TEXT TO READ

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THANK YOU FOR COLLABORATION

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English Lodges in Italy in the 18th Century

In 2017 speculative Freemasonry (founded in 1717) was celebrating its tercentenary. In September 2016, a colleague of mine and I took part into a conference on historical studies at the Queen College in Cambridge. The conference had been organized by the Quatuor Coronati Lodge (Tercentenary Conference on The History of Freemasonry - Celebrating 300 Years of the Grand Lodge of England 1717 - 2017). Soon after, I could read the documentation preserved at the Library of the Grand Lodge of England and could have some copies. During two more stays in England, alongside with another scholar, I went on with my analysis on these documents and I started my research, which is still in progress.

Through my report, I would like to share information about this most important documentation found at the Library of the Grand Lodge of England. Please note, that the documents of the last 300 years in the archive in London are almost intact. On the contrary, in Italy regular persecutions, Fascist Era and post-war conflicts caused the loss or disruption of numerous papers.

Some of dates in the examined documents look immediately very important:

- **1740, THE FIRST English Provincial Gran Masters in Italy: Marquis des Marches for Savoy and Piedmont;**
- **1773 THE LAST English Provincial Gran Masters in Italy: Count de Bernay for Piedmont;**
- **1862 Costantino Nigra, Grand Master of Grand Orient: first request for recognition after national unification sent to London (other requests from the GOI and from the other group «Piazza del Gesù» will follow);**
- **September 13th, 1972 the United Grand Lodge of England accords recognition to the Grand Orient of Italy - Grand Master Lino Salvini celebrates the event with a letter dated September 20th, 1972;**
- **May 7th, 1975 Keats and Shelly Lodge (GOI's English lodges) protests with the Grand Master against the P2 Lodge (as well as the newspaper «Il Messaggero», June 8th, 1981);**
- **June 9th, 1993 the United Gran Lodge suspends the recognition of the Grand Orient;**
- **September 8th, 1993 the recognition was permanently withdrawn;**
- **December 8th, 1993 the Regular Grand Lodge of Italy has been recognized.**

From 1773 to 1972 no groups are granted recognition by London.

In 1972 the Grand Orient was recognized, in 1993 the recognition was withdrawn.

Looking at these dates, three questions inevitably spring to mind:

- **What are the reasons for these events?**
- **Has the Catholic Church influenced this turn of events?**

-The Italian ruling class is influenced by the idea that the Catholic Church should have profane powers. Can this be considered as a core problem?

There are further factors affecting the expression of the Rite: the absence of the Rite, reduced to the minimum expression; the obsession for reciting the Rite almost as it were a dogma. Both attitudes trace back to the Catholic tradition.

In my report I try to answer these questions and to give new impetus to further research.

Some of the notes list all the English Lodges in Italy in the 18th century and, moreover, all the Provincial Grand Masters. The most relevant note was by the archivist and historian J. M. Hamill and gives us a useful insight into Italian Lodges recorded on U.G.L.E. registers. Here is the original text:

«English Freemasonry in Italy

English Provincial Grand Masters in Italy

1740 Marquis des Marches for Savoy and Piedmont

1766 Niccolò de Manuzzi for Italy

1770 Caesar Pignatelli, Duke of Rocca for Naples and Sicily

1773 Count de Berney for Piedmont

Lodges in Italy on the English Registers

Premier Grand Lodge

1768 Lodge of Perfect Union No. 433 in His Sicillian Majesties Regiment of Foot, Naples

1769 Well Chosen Lodge No. 444, Naples

1771 Lodge of Perfect Union No. 410, Livorno

1771 Lodge of Sincere Brotherly Love No. 412, Livorno

1772 Union Lodge No. 438, Venezia

1772 Loggia No. 439 (no name) Verona

1775 Loggia Saint Jean de la Nouvelle Esperance No. 479, Turin

1778 Loggia No. 510 (no name), Messina

1780 Loggia no. 525 (no name), Naples

1781 La Loggia della Verità No. 440, Naples

1782 Old British and Ligurian Lodge No. 444, Genoa

Antients Grand Lodge

1763 Loggia No. 117 (no name) at Livorno

1765 Loggia No. 138 (no name) at Salutation Tavern, Grand Street, Livorno.»

Hamill refers to the two main Italian Lodges, the one of the English in Florence and the one connected to the Stuarts in Rome:

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«The Lodge at Florence

A great deal of speculative nonsense has been written about this lodge. It was never on the English Register, although many of its early members were Englishmen resident in Florence. There is little doubt that, like the four lodges which formed the premier Grand Lodge in 1717, the Lodge at Florence was self-constituted. In 1957 the manuscript diary and correspondence of one of its members (Dr. Antonio Cocchi) were found in the Biblioteca Medica of the University of Florence and throw a great deal of light on the workings of the lodge.

The Lodge was certainly in existence in 1732 and may have begun in 1730. The early membership was predominantly English but by 1738 appears to have been equally English and Italian. Prominent among the English members were Charles Sackville, Earl of Middlesex (late Duke of Dorset); Robert, 2nd Lord Raymond (GM of the premier Grand Lodge 1739); Dr. Martin Foulkes (Pres. Royal Society, Dep. GM 1724-25); Lord Montague; Sir Horace Mann; and possibly Horace Walpole.

Probably, the best-known Italian member was Tommaso Crudeli who, after the publication of the Papal Bull against Freemasonry (1738), was seized by the Inquisition, imprisoned and tortured to attempt to get him to implicate the Freemasons in Florence as political subversives and practitioners of disgusting rites.

The Jacobite Lodge at Rome

In 1800 the Minute book 1735-37 of a lodge in Rome was presented to the Archives of the Grand Lodge of Scotland. From the first minute it is clear, that this lodge was in existence before 1735. The members were predominantly Scottish and had either been exiled after the 1715 Jacobite Rebellion or were sympathizer of the Stuart Cause visiting the Young Pretender and his brother in Rome¹. Prominent amongst them, and last Master of the Lodge, was George Seton, 5th Earl of Wintoun [or Winton] who had been sentenced to death in 1716 but escaped from the Tower to Rome. Like the Lodge at Florence, the Roman Lodge was self-constituted but by Scots Masons in exile in Rome. It ceased meeting with the publications of the Papal Bull of 1738 condemning Freemasonry.»

In the correspondence dated 1886 between U.G.L.E. and the Anglia Lodge in Naples, we find that the first constituted Lodge in Italy which asked for a recognition by the English Lodge was the Lodge of "Perfect Union". This Lodge was authorized to work in English and to use the English Rite:

«NB The Capitular Lodge Perfetta Unione was first constituted in the year 1728 under warrant from the Gr. L. of England as result from the report of the Trial of its members guilty of Freemasonry, before the Neapolitan Tribunals - existing in the state archives in Naples - it is believed to be the first Lodge regularly constituted in Italy.»

¹ James III (Old Pretender 1688 - 1766) and Charles Edward Stuart (Young Pretender, 1720 - 1788).

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Here is a description found in a further note in the English archives:

«Loggia della Perfect Union. Warranted 2nd December 1768 as. No.433 in the Sicilian Majesty's Regiment of Foot at Naples. Became No. 368 (1770). 283 (1781) and 237 (1792). Remained in Register to 1813 but had affiliated to the National Grand Lodge in 1776.»

The Anglia Lodge in Naples, alongside with the Anglo-Saxon Lodge in Rome (William Burgess), were two lodges belonging with the Communion of Piazza del Gesù, which supported its recognition at U.G.L.E:

According to this document, in Naples there were three more Lodges:

«Well Chosen Lodge. Warranted 26th April 1769 as No. 444 at Naples. Became No. 379 (1770), 293 (1781) and 245 (1792). Remained on Register to 1813 but it had affiliated to the National Grand Lodge in 1776.

Lodge at Naples. Warranted 6th March 1780 as No. 525. Became No. 431 (1781) and No. 346 (1792). Remained on Register to 1813 but probably ceased working under the Royal Edict of c. 1783.

La Loggia della Verità. Warranted 1781 as No. 440 in Naples. Became No. 354 in 1792. Remained on Register to 1813 but probably ceased working under the Royal Edict of c. 1783.»

In Naples, the first Masonic Lodges started their works during the twenty years when the city was under the Austrian Crown power, namely from 1713 with the Treaty of Utrecht, through which the Emperor of the Holy Roman Empire, Charles VI (1685 - 1740) could extend his power on Spanish Netherlands, on the Kingdom of Naples (1713-1734), on the Duchy of Milan, and later on Sicily. In 1734, Austrian succession wars put an end to Hapsburg influence. After the defeat of Austrian troops, peace followed, and Naples and Sicily had been assigned to Charles of Spain (1716 - 1759), son of the King of Spain Philip V (1683-1746) and of his second wife, Elisabeth Farnese (1692 - 1766).

By analyzing these lists, it is immediately clear, that in the pre-unitary States, there were four English Provincial Grand Masters recognized in Italy, one of which for the whole Peninsula, and that they were in Naples and in Turin. **After the National Unification, Freemasonry is never again granted similar recognitions.**

In the 18th Century, the most important Freemasonic circles were in Piedmont, in the Kingdom of the Two Sicilies, and in the Lombardy-Veneto area. While in Tuscany, Leghorn played a relevant role, since the city showed a special Statute since 1591. The Statute was promoted by Ferdinand I of Medici (1549 - 1609), who issued the *Leggi livornine* (Leghorn laws). Afterwards, this situation became established thanks to the *Costituzione Livornese*

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(Leghorn Constitution), and this is how the harbor in Leghorn turned out to be a multiracial entry-exit border, a cosmopolitan and multi-religious place².

In 1700, enlightened Kings and reformers of the pre-unitary kingdoms who shared the goal to improve economic and life conditions of their subjects, considered Freemasonry and the connection to England as a factor of progress and improvement, both on an economic and on a social level. Nevertheless, their trend to reformation brought them into a conflict with the most conservative force in the Peninsula: the Roman Church.

The Catholic Church was, and always will be, internally divided into a “spiritual” part and a “profane” one, that is temporal power. On one hand, it shows an open attitude, for instance some priests and even cardinals participate to Freemasonic Lodges; on the other hand, it shows the most conservative and dogmatic aspect, aimed to maintain privileges and temporal power. The excommunication of Freemasonry is the symbol of a centuries-old conflict between the Catholic Church and political powers, and between the Catholic Church and other religions, first in line the Christian ones³.

The Catholic Church had got not only a spiritual power, but also and above all political and economic influence, especially thanks to the territories and properties in its hands, which were usually managed in a very static and non-effective way; furthermore, the Church claimed the

² History of the Jews in Livorno, from the website of the Jewish Community of Livorno <http://moked.it/livornoebraica/storia/>:

«The Jewish Nation was undoubtedly the most numerous and the most important, both economically and culturally, among the various nations that resided in Livorno. The Jewish presence grew slowly between the end of the XVI century and the beginning of the XIX up to represent about 10% of the total population of the city. The Jews will hold in Livorno the brokerage and deposit business between the Levant, the Italian stock exchange areas and Northern Europe, taking advantage of the privileges granted by the Medicean influence in the city.

During the eighteenth century, with the change of the political-economic situation in the Mediterranean area, traffic acquired a more markedly North-South trend, especially between the Italian and North-African sides: Livorno became a reference stock exchange spot for trade with the Maghreb, where Jews used to have a large influence. They namely imported cereals, coral, leather, ostrich feathers, and exported various fabrics and artifacts. After 1830, also due to the French occupation of Algiers, traffic in the city substantially declined, alongside with the Jewish Nation influence.

The *Livornine Constitutions* (1591 – 1593) bestowed on Jews many privileges, in order to bring back the Spanish-Portuguese Jewish community. This community gathered all Jews expelled from the Iberian Peninsula at the end of the XV century. The *Livornine Constitutions* allowed Livorno to achieve a much higher economic and cultural prosperity than any other Mediterranean community: Marranos (or crypto-Jews) were allowed to freely practice Judaism without being disturbed by the Inquisition; they were free to study and obtain academic qualifications, to possess properties, to reside in common neighborhoods (in Livorno there was never a ghetto), to settle in the city and freely leave taking their own assets with them, to print Jewish books, to administer autonomously justice in the cases involving Jews only. The bestowal of the *Beliozzazione* – that is the approval by the *Massari* of the Nation of new comers – conferred *ipso facto* the title of Tuscan subjects and entitled them to diplomatic protection abroad. This explains the large number of Jews throughout the Mediterranean area who were, or still are, registered as “livornesi” (people from Leghorn).

The climate of tolerance and related freedom established with these privileges facilitated the flowering of Jewish studies for which Livorno became famous for at least three centuries: rabbis and scholars flocked to Livorno where they found a favorable environment, patrons willing to help them and to finance their studies and publications, to invest in education and Talmudic academies provided with remarkable libraries....»

³ This fact recalls similar cases in history. On one hand: the clash in 1700 between the multi-religious England under Elizabeth I and the Hannover Dynasty and the retaliation attempt of the Catholics through the Stuarts; the point of order of Clement XII and Benedict XIV regarding the agreements with several kings about excommunications; Locke’s and Voltaire’s toleration; the conflict between the experimental sciences of Galileo and Jesuit and Inquisition’s traditionalism. On the other hand: the conflict in 1200 involving a traditional pro-French Church with Frederick II, Melfi constitutions, as well an internal conflict within the Church itself between spiritual Catholics, Popes and intellectuals, those who respected Jews and wanted to find an agreement with orthodox Christians and who opposed pro-French factions and supporters of ecclesiastical supremacy on temporal powers.

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control on educational and cultural institutions, and at the same time, through Jesuits' action, affirmed Aristotelian orthodoxy dominance over the new experimental sciences of Galileo Galilei (1564 - 1642) and his inheritance.

A good example of the strategies of the Roman Church, is a letter from 16th of April 1739. In this letter, Cardinal Neri Maria Corsini (1685 - 1770), nephew of Clement XII (1652 - 1740) the Pontiff of the first excommunication of Freemasonry, asks the Archduke Francis of Lorraine⁴, who succeeded to the last heir of the De' Medicis and who only recently settled in Florence, to act against the English Lodge.

He pointed out the University of Pisa as main target, and those professors and students who followed Galileo's ideas and considered the above -mentioned Lodge as a great reference point. The Inquisitor in the Grand Duchy, Father Paolo Ambrogio Ambrogio (1690 - unknown), Franciscan Inquisitor in Florence from 1727 to 1741, met with Lorraine in the following days, and asked him to speak out against those liberal Catholic ministers, who, following the instructions of the last governor of Medici Family, Gian Gastone (1671 - 1737) opposed to the enormous power of the Inquisition. Moreover, he asked for a search of Giuseppe Attias (1672-1745), a popular Jew in Leghorn, and to act against the Library of Baron von Stosch (1691 - 1757) in Florence, the antiquarian. Those were places where Tuscan students and intellectuals used to gather to exchange ideas openly.

On one side, Ptolemy and Aristotle, on the other side Copernicus, Kepler and Galileo. These opposition involves not only the motion of the planets, but also a specific cultural order, and consequently a political and social one, as Locke and Voltaire will show later.

The Hapsburg, with the Freemason Francis I of Lorraine, husband of Maria Theresa ⁵, and his son Joseph II (successor of Maria Theresa to the Austrian throne), showed a great toleration towards Freemasonry and the National Grand Lodge of Austria, which was a natural ally against Catholic Church privileges and temporal powers.

This toleration could apply in those Italian territories, that passed from Spanish domination to the Austrian one, especially in Lombardy and in Veneto, which was under the Republic of Venice.

In Southern regions, the presence of Queen Maria Carolina (1752 - 1814), daughter of Francis I and Maria Theresa, was a most relevant one. She was married to Ferdinand I (1751 - 1825). In attempt to reinforce the bond between the Kingdom and Austria, she contributed to establish and boost Freemasonry in the Neapolitan area and in Sicily. Ferdinand I was Charles

⁴ Francis I 1708 - 1765, Holy Roman Emperor from 1745, could obtain the Crown of the Grand Duchy of Tuscany (1737-1765) after the wars of Polish Succession.

⁵ Maria Theresa 1717 - 1780, Holy Roman Empress. She was Archduchess ruler of Austria, Apostolic sovereign of Hungary, Bohemia, Croatia and Slavonia, Duchess of Parma and Piacenza, Duchess of Milan and Mantua and Grand Duchess consort of Tuscany and empress consort of the Sacred Roman Empire as wife of Francis I, formerly Duke of Lorraine with the name of Francis III Stephen.

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III's son (1716 - 1788) and ascended the throne of Spain, a Kingdom which had always been against Freemasonry.

Thanks to the scrutinized documents, we could ascertain that Freemasonic activity was particularly intense in the Neapolitan area: there was a National Grand Lodge and other Lodges connected to the recognized group in London, even though the groups in London had never been informed about all the Lodges formed in Southern regions.

In Piedmont and in Savoy, their proximity to France and Switzerland facilitated the development of lodges, which were particularly active in the Lyon area.

Thanks to the presence of enlightened kings, the bond between royal families and the Catholic Church had been stopped, although the latter tended to reaffirm it constantly. This same bond had been brought back after the French Revolution and the following Restoration time. In this way, both the lodges affiliated to London and the ones connected with French and German Freemasonic groups, gradually suspended their works.

In 1840 a resumption of activity is recorded. Once the National Unification had been achieved, several masonic constituent assemblies founded the Grand Orient of Italy, a body which brought together new Lodges and tried to unite the Freemasonries existing in pre-unitary kingdoms.

This analysis focuses on the English Lodges in Italy only, although many other entities developed in 1700, whose examination is not included in this work.

For instance, some travelers sought the "unknown superiors" of those orders spreading in Northern Europe, but never found any traces⁶ of them.

National Unification – Rejection of recognition: The Regions

After the French revolution and the subsequent Restoration, in 1861 there were three Masonic centers in Italy: Palermo, with Giuseppe Garibaldi (1807 - 1882) at its head; Naples, with the leader Archpriest Domenico Angherà (1803 - 1873); and Turin, with Filippo Delpino (1779 - 1860) in charge.

After the national unification, the Grand Orient of Italy tried to unify old groups and new Lodges. In 1862 G. O. asked to be recognized from London, achieving the goal only 110 years later in 1972; its recognition was valid for twenty years, but was eventually withdrawn. From 1993, the Regular Grand Lodge of Italy is recognized. Here are listed the acts that made it possible:

⁶ In this period many studies were carried out on the Vatican archives that modified the widespread opinion of the Order of the Temple. Probably, at that time the Bull of Chinon and the cards of the three cardinals who participated in the trial were known. Furthermore, the correspondences and the Popes' bulls from 1200 were read and published, and many of them were favorable to the Templars. I believe it is possible that information from those studies leaked out and reinvigorated the legends about the order of the Temple, which were then reflected on the nascent Masonic Orders.

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- Quarterly Communications of the U.G.L.E., 9th of June 1993, the recognition of the Grand Orient of Italy had been suspended;
- Quarterly Communications, 8th of September 1993, the recognition is revoked;
- Quarterly Communication, 8th of December 1993, the Board of General Purposes decided on supporting the Regular Grand Lodge of Italy. Subsequently, the Grand Lodge of England approved this decision.

At the beginning of the Nineteenth Century, one more Lodge was founded. It was present all over the country and it reported to the Supreme Council of Ancient and Accepted Scottish Rite. It was the so-called Piazza del Gesù and it was recognized by the International Scottish Rite, Americans included. This lodges as well asked for a British recognition and could almost reach its goal.

There are several reasons why it failed: partly because the Lodges managing it, had left the Grand Orient, since it was considered as an irregular body; partly because of a scandal involving the higher-ups, although only marginally. This event, namely, did not affect the recognition of International Assemblies of Scottish Rite, as showed by the acts in the Conference of Lausanne in 1922.

The documents in the London records clearly show that in 1862 and in the following years, it was exactly the Freemasonries coming from the most important pre-unitary centers that had to face up big difficulties to interact with the new Grand Orient.

An example is what happened to the Supreme Council of Scottish Rite in Turin, recognized by the international conferences of Scottish Rite. Only in 1887, thanks to the mediation of a great personality such as Adriano Lemmi (1822 - 1906), it could unite with the one of GOI. Lemmi himself was therefore designated as "Delegate Sovereign Grand Commander".

In 1908 they separated again from the Grand Orient, and the group from Piazza del Gesù kept its international recognition of Scottish Rite, in line with the first recognition awarded in Turin.

In the records in London, we can then read a remarkable description of the situation in Rome in 18607:

«Most of the historic names of the Risorgimento were enrolled on the pages of Italian Masonry. Giuseppe Garibaldi was initiated in 1844 in the "Refuge of Virtue" Lodge. Soon thereafter he became supreme head of the Masonry of Palermo. In 1861 there were three Masonic centers in Italy: Palermo, with Garibaldi at its head; Naples, with Domenico Angherà the leader; and Turin, with Delphino in charge. From the Island of Caprera, in July 1862, Garibaldi sent the following message to Italian Masons:

"The present moments are supreme for our beautiful Italy, completely under-trodden by the foreigner and corrupted by the false priests of Rome. It in our business to reunite all the scatters subjects of the stricken land, that over the Campidoglio may wave, safe and glorious, the national banner. Our Brothers, both as citizens and Masons, must co-operate

⁷ Rivista *The Freemason*., 9th of August 1924, "Mussolini and Freemasonry - Latest fascist anti-masonic move".

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to the end that Rome may belong to the Italians as the capital of a great and powerful nation. It will be useful if from now onwards all of us prepare ourselves to be ready when the appeal comes from our country. All who have Italian hearts must be furnished with arms and ready to fight for great attempt.”»

While, here is a quote about Garibaldi, speaking out against atheistic Freemasonry:

«While Garibaldi was embittered by the hostility of the Vatican to the great patriotic cause known as the Risorgimento, he was never irreligious. At the Naples Conference of 1869, when Masons from all over the Peninsula had been driven by the opposition of the Church into a materialistic attitude of mind, Garibaldi commandingly shouted: “I am of the religion of God”».

Indeed, the biggest opposition to the Grand Orient came from Naples, Turin and Palermo. I wondered several times about the reasons for this opposition; I can assume it was not based on personality, rather it was due to all the persecutions that pre-unitary Freemasonry had to undergo because of the Church and allied sovereigns. All those who took part into Freemasonry were necessarily strongly motivated.

Post-unitary Freemasonry is a Masonry of powers and management and it is inspired by that Freemasonry which thrived in the Age of Napoleon republics and kingdoms, most likely thanks to the support of the old pre-unitary upper classes to the new government in Piedmont – as wonderfully described in the novel *Il Gattopardo (The Leopard)*: *If we want things to stay as they are, things will have to change*⁸.

Italian upper classes were used to a system based on privileges deriving from a strong bond to ecclesiastical and aristocratic circles (therefore, nepotism and patronage). Apart from cultural acquiescence, they could not integrate with those cultural élites which shared Anglo-Saxon Freemasonry's values and made the national unification possible.

Such a political and cultural system deeply influenced our country, and its effects are still visible.

In London, the new Freemasonry immediately shows clear premises.

There is one more letter from 1862, in which the Grand Secretary Gray Clarke of the Grand Lodge of England replied, in behalf of the Grand Master, Count of Zetland (1795 - 1873, Thomas Dundas, 2nd Earl of Zetland, G. M. 1844-1870) to the letter from the Grand Master of the Grand Orient of Turin, Costantino Nigra (1828 - 1907), who was asking for recognition, sharing his opinion on English Freemasonry:

⁸ *Il Gattopardo* is a novel by Giuseppe Tomasi di Lampedusa that narrates the transformations taking place in Sicilian life and society during the Risorgimento, from the moment of the transition from Bourbon regime to the unification of the Kingdom of Italy, followed by the Garibaldi's Thousands. Giuseppe Tomasi di Lampedusa, Giangiacomo Feltrinelli Editore, 1958.

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«The Grand Master of England desires me to offer you his congratulations in this auspicious event feeling answer that the diffusion of freemasonry in Italy will be beneficial to all classes of the community, and that a society like ours outside of any political movement and **having for its object only the improvement of the mental and moral qualities of all who embrace its term requires but to be known to be appreciated.** The grand master of England would be happy to receive some more particular information as to the manner in which the Grand Orient of Italy has been constituted than is contained in your letter. He would also be glad to know the number of lodges now under his authority and where they are situated and further request to may be furnished with a copy of law which it is governed, and the particulars degrees of Freemasonry that are sanctioned and contained».

This letter is in the archives in London and is attached on a report from 1972, through which the Grand Master of G.O.I, Lino Salvini, boast such recognition obtained by the Grand Lodge of England after 110 years from the first request by Costantino Nigra.

Salvini⁹ recalls the 13th of September 1972, the day when the English Grand Orient was given recognition. He claims the Grand Orient's great success: «the Masonic wish for universality has come true through the recognition of Grand Orient's regularity by the Grand Lodge of England». He stresses the fact that it took 110 years to obtain it.

Moreover, Salvini mentions G.O.I.'s expectation to become the only official representative body of Freemasonry, regardless of international recognitions, this being an indicator of the group in the past and still nowadays, even after losing such recognitions¹⁰; from a letter of Salvini:

«Although our legit origins and our right to territorial sovereignty were never questioned in our country, the United Grand Lodge of England had never recognized an Italian Masonic body...Today, our historical mission has been recognized as perfect: our long march across the desert is over. The Italian Freemasons can enter the promised land of certainty of rights and, from now on, they do not have to hope, because they can finally represent the Italian Freemasonry, which no faction will be able to divide or disrupt.»

Though, we know how it ended up.

Let's go back to 1800, ten years after Nigra's letter: Grand Master Giuseppe (1808 - 1880) sent a letter to London, once again to justify and explain the accusation of political involvement of the Grand Orient; the letter was written after the Freemasonic Congress in 1872, the first one in Rome and a moment of real unity for Italian Lodges.

Most of the members at the congress agreed on the need to align Italian Masonry to the Anglo-Saxon one, especially about politics and religion. Giuseppe Garibaldi was obviously

⁹ Letter number 17/LS, September 1972.

¹⁰ Recognitions by the Grand Lodge of England, Grand Orient of France and, possibly the one by the International Scottish Rite.

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supporting Mazzoni and the pro-British faction. He could travel to England in 1864 and was warmly welcomed. Garibaldi was though concerned about a possible revenge coming from the Catholic fringe. Actually, this occurred when the Church supported the Fascist system and established an axis with Mussolini, a bond which remained strong until the fight about the *Azione Cattolica* (Catholic Action) and young people education.

At the congress in 1872, a faction supporting the idea of a “politicized” Masonry became quite popular, to the point that, during the meeting, a German member spoke out strongly to stigmatize this trend. After such events, Mazzoni sent a letter to London:

«Since, soon after the constitution of the Italian Masonic group by the constituent Assembly, gathering in Rome from 28th of April to the 3rd of May current year, we received no reply from Your Serene Grand Lodge to the circular and the sent documents, we were wondering about the soundness of some rumors. Based on these rumors, we believe that our Brothers of the English Masonry might have developed a sense of mistrust towards the members of our Italian Masonry.

We know that many of our Brothers from other European Communions consider Italian Freemasonry as simply a gym open to competitions and to the efforts of different political parties if this information was true, it might convey the idea that Italian Masonic Brothers are corrupted and are not respecting the great and noble traditions of the World Freemasons Brotherhood.»

Mazzoni maintains:

«Though, this assumption is not true, and the Italian Freemasonry had not deserved and will never deserve **such an affront in front of its Brothers**. Consequently, we believe that we have the right to strongly reject those harsh words with all our heart...»

The suspect of political commitment of Italian Freemasonry is a DISCREDIT.

Afterwards, Mazzoni recalls the conflict with Freemasonry’s “secular enemy”, the Church: «we won a battle, but we did not defeat them yet», that is the reason why Italian Masons should anyway «watch out and have their weapons ready».

Basically, he is affirming that Freemasonry’s involvement in public matters is only related to the need to stop the Catholic Church and its real attempts to retaliate.

In Italy, there is a kind of Freemasonry that did not take its own strength from the initiation path and from the international networks or brotherhoods.

This Freemasonry is mostly atheistic and mainly active in the political field. Furthermore, it is meant to be an elitist and transversal place to facilitate agreements and business; this “Freemasonry” stems from the politicized one of the 19th Century and from the established habits of pre-unitary upper classes. These are places for immunity and privileges, favors and grants deriving from “membership” rather than from merits. A large part of the parties and

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Italian politics believe that this freemasonry that deals with business and politics, favors its members, is the one and only existing.

Such a strong presence in Italy of this sort of Freemasonry, in diverse forms and ways throughout the years, is not due to that Freemasonry recognized at international level by all the existing circles. It is rather Italian government and politicians' fault. This reflecting traditional and structural flaws within pre-unitary upper classes.

During the Ancient Regime, ecclesiastical or noble classes members could live off incomes, could have special regulatory treatments, could obtain positions of power in public administrations and positions of great influence in general. The content was the result of shared values and of that culture which substantiate the whole Ancient Regime, namely the concept of membership within two main social classes and their holy legitimacy. While, the form was a mechanism substantiated by privileges, immunity, incomes, and the habit to reaffirm their membership system and heredity.

Indeed, Freemasonry was a disturbing element, because it supported free research and studies, and experimental sciences; moreover, at the same time, it was opposing the current dogma by promoting toleration and the recognition of people's merits and real capabilities.

Nowadays, in our country, although in a different way, there are still forms of privileges, immunity and incomes, which are no longer based on the membership in ecclesiastical or noble classes, but rather in other groups.

In the magazine *The Freemason*, there is an article from the 9th of August 1924 with the title «Mussolini and Freemasonry – Latest fascist anti-masonic move». After relating the whole history of the Italian Freemasonry, it dissertates as follows: «**About 1880, Masonry in Italy was all-powerful. It controlled most of the important Government post, as the humbler positions in the public administration.** Most of the historic names of the Risorgimento were enrolled on the pages of Italian Masonry.»

Describing the activities of two Italian Communion in the first post-war time, he concludes: «Palermi's Body is the National Grand Lodge of Italy, and it would appear to endeavor to follow the Antient Landmarks of the Order. But, as regards its origin, this is a very doubtful point, as it apparently was constituted by certain Lodges which seceded from Grand Orient of Italy, and during the War he was strongly suspected of being in league with the notorious Bolo and Caillaux, the former of whom was shot and the latter banished from France as convicted traitors.

Torrigiani's Body is the Grand Orient of Italy, and is by far the strongest one. While its origins will bear investigation, there is no doubt that it has strong political tendencies, and has long waged a bitter war with the Roman Catholic Church.

English Masons, therefore, may fell another reason for rejoicing over the fact that they have never allowed themselves to be drawn into the vitriolic vortex of political strife.»

Lucio Artini

The relations between the English and the Grand Orient in the first post-war period were so strained, that, while the Americans of Scottish Rite intervened several times supporting Piazza del Gesù, an exiled group formed in London, «the Border», complained about the Italians. Many newspaper articles found in the archives in London are proof of this. Here is an example with the title “Blow for Italian Freemasons - Not Welcomed in England After Suppression by Mussolini”:

«The Italian Freemasons, suppressed by Mussolini, have sought refuge in England, but Grand Lodge declines its blessing.

Officials of the Grand Orient of Italy in March wrote to the Grand Master of English Freemasons, stating that as they had been compelled to reconstitute themselves outside their own country, they had settled temporarily in London.

They added that they had no intention of disregarding the tradition of nationality by which Freemasonry was governed or the territorial rights which belonged to the Grand Lodge of England. They also asserted that they had no desire to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom.

The Board of General Purposes, the “Cabinet” of English Freemasonry in its report to Grand Lodge for the meeting on June the 3rd, says that it has “viewed with surprise” the receipt of this letter, and has sent the following answer:

“The Statement in your letter that the Grand Orient of Italy has settled temporarily in London, has occasioned considerable surprise. I am instructed to protest the action of the Grand Orient which is contrary to the regular reason and usage and practice as understood by the Grand Lodge of England. It is regarded as a violation of Masonic jurisdiction.”

Some years ago Mussolini made it known that he did not object to Italian subjects joining lodges in England, as Freemasonry here is philanthropic and religious, and political subjects are not discussed in the lodges, as is the case in certain Continental countries.»

Under a certain point of view, the main problem in Italy is not that Freemasonry shows to be open to international relations to the major circles. It is rather the way in which Italian politicians, parties, and ruling classes are exploiting “freemasonry”, not vice versa.

The situation has not changed even these days, although there are tens of groups claiming to be freemasons and to have been constituted in Italy. They are not bound to the world’s main circles and I would like to specify that I never got in contact with them. Therefore, I have no information about what they are taking care of, but I can affirm, that in the past there were only two or three of them.

The question is now, why does it occur in Italy?

Namely, why in Italy Freemasonry is politicized, why politicians and ruling classes take advantage of Freemasonry to pursue their own goals, why public administrations are vulnerable to corruption, what kind of rules make the public powers govern in a discretionary way, why again our universities are in decay – as shown by many recent scandals. All these factors are incredibly significant in our so-called 2nd Republic.

Lucio Artini

Lucio Artini

Translation by: Dr.ssa Francesca SERENI

DOCUMENTS MENTIONED IN THE REPORT

The first Freemasonic lodges set up peacefully in Italy, even in Rome itself. Factors such as the Enlightenment movement, frequent travels, scientific findings and knowledge coming to Europe from faraway countries encouraged sovereigns' reforming trend. The Catholic Church (even though internally divided) was regarded as a brake on scientific, economic and business development.

A first stop to Freemasonry came from the excommunication decided by Pope Clement XII. (1652 - 1740) Unfortunately, we cannot investigate the complex reasons for the excommunication in this work.

Despite a first temporary spread of Freemasonic Lodges, after the French Revolution, Napoleon supremacy and the related chaos, sovereigns reaffirmed their bond to the Church. Therefore, Inquisition could start persecuting again.

In the papers of the Library and Museum of Freemasonry in London we can find the names of:

- 4 ENGLISH PROVINCIAL GRAND MASTERS
- PREMIER GRAND LODGE 11 LODGES
- ANTIENTS GRAND LODGE 2 LODGES
-

1. English Provincial Grand Masters in Italy

- 1740 Marquis des Marches for Savoy and Piedmont
- 1766 Niccolo de Manuzzi for Italy
- 1770 Caesar Pignatelli, Duke of Rocca for Naples and Sicily
- 1773 Count de Berney for Piedmont

In a note dated 1886 we can read that:

“The Capitular Lodge Perfetta Unione was first constituted in the year 1728It is believed be the first Lodge regularly constituted in Italy”.



**Historical Correspondence, Italy, letter Chapter Perfect union dated June 5, 1886.
'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'**

Naples

Lodge of Perfect Union. Warranted 2nd December 1768 as No. 433 in the Sicilian Majesty's Regiment of Foot at Naples. Became No. 368(1770), 283(1781) and 237(1792). Remained on Register to 1813 but had affiliated to the National Grand Lodge of the Two Sicilies in 1776.

Well Chosen Lodge. Warranted 26th April 1769 as No. 444 at Naples. Became No. 379(1770), 293(1781) and 245(1792). Remained on Register to 1813 but had affiliated to the National Grand Lodge in 1776.

Lodge at Naples. Warranted 6th March 1780 as No. 525. Became No. 431(1781) and No. 346(1792). Remained on Register to 1813 but probably ceased working under the Royal Edict of c.1783.

La Loggia della Verita. Warranted 1781 as No. 440 at Naples. Became No. 354 in 1792. Remained on Register to 1813 but probably ceased working c.1783 under the Royal Edict.

The Italian peninsula was divided into various kingdoms, including the State of the Church. In 1770 it passed from a Spanish to an Austrian domination.

Austria was allied with England, which at that time was governed by the Hannover dynasty. The English Crown was practicing a reformed religion, while the Pope was working hard to bring the Stuarts back to the throne.



Image taken from Wikipedia

In Southern regions, the presence of Queen Maria Carolina (1752 - 1814), daughter of Francis I (1708 - 1765) and Maria Theresa (1717 - 1780), was a most relevant one. She was married to Ferdinand I (1751 - 1825).

In attempt to reinforce the bond between the Kingdom and Austria, she contributed to establish and boost Freemasonry in the Neapolitan area and in Sicily. Ferdinand I was Charles III's son (1716 - 1788) and ascended the throne of Spain, a Kingdom which had always been against Freemasonry.

Thanks to the scrutinized documents, we could ascertain that Freemasonic activity was particularly intense in the Neapolitan area: there was a National Grand Lodge and other Lodges connected to the recognized group in London, even though the groups in London had never been informed about all the Lodges formed in Southern regions.

All the letters we found in London tracing back to that period were written in English or French. In the following century many letters sent to London will be written in Italian.

It was difficult to send letters from Naples to London, therefore the Duke of Sandemetrico asked Bartolomeo Ruspini (1728 - 1813) to be a liaison between the two cities.

Ruspini was a famous Italian Mason in London. He founded the Royal Masonic Trust for Girls and Boys, that still exists nowadays.

Napoli il dì 21. Feb. 1746.
26 1746
Sig. Ruspini M.
Nel Mese di December dell'anno 1744. scrissi una lunga lettera al Sig. Hestler, in cui gli dava conto dello stato di questa G. L. P. e gli chiedeva delle istruzioni e dei schiarimenti sopra varj punti; e per maggior sicurezza rimisi tal mia lettera al nostro M. Samboni, che costui riteneva, perché gliel'avevo consegnata in proprie mani; Lo stesso M. Samboni mi rispose, che l'aveva ricevuta, ma che non spediva più il Sig. Hestler nella Curia di San Sordano, l'aveva consegnata al Sig. William White; ho poi da un mese a questo tempo aspettato le risposte alla mia suddetta, ma invano; senza che ne possa indovinare il motivo. Avendo dunque premuroso di rimettere in ordine gli affari di questo nostro Oriente, e ricuperare la corrispondenza regolata con questo Gran Loggia Madre, ho profitato della sua bontà che qui riteneva il mio reverendissimo Gran Maestro, e gli



ho fatto delle rappresentanze per le risposte che si sono da
cof. Donde, e che mai abbiano ricevuto, al che lo stesso si
è degno rispondere che si sono fatte una copia della lettera
in giudizio, cof. scritto il 21 Feb. 1796, e rimette al Sig.
White per essere canale: in esecuzione dunque di tale ordine
qui s'è fatta trovare la copia, e si raccomanda di farla, se
per la stessa, avere una copia di risposta, e farla nel tempo
stesso sapere con chi dell'uno se non in avanti; mantenere
la corrispondenza segreta; anzi in avvenire niente si ten-
gna per rimettere la copia nell'ordine, e mantenerla.
Con questa occupazione rinnovo gli attestati di
quelli abbonamenti sin qui che sempre ho per voi mandati
e che in la lunghezza del tempo, in la distanza hanno in-
menor parte venuti. Comendatemi dunque in tutte quel-
che possa da qui servirvi; e vedetemi qual vi sentierete.

di una storia inalterabilmente mi rispetta

P. J. Volenti, perchè anche aprir voi la qui s'è fatta,
e leggerla prima di presentarla, e per la risposta potete
rimetterla a d'altre per la posta a me diretta -

Il Vostro Devot. mo. Oss. Serv. e F.
Duca di Sandemetrio Pignatelli

Historical Correspondence, Italy letter from the Duke of Sandemetrio Pignatelli to Bartolomeo Ruffini sent from Naples to London dated 21 February 1796. 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

One of the most studied organizations is the English Lodge in Florence.

It was never on the English Register, although many of its early members were Englishmen resident in Florence. There is little doubt that, like the four lodges which formed the Premier Grand Lodge in 1717, the Lodge in Florence was self-constituted.

The Lodge was certainly in existence in 1732 and may have begun in 1730. The early membership was predominantly English, but by 1738 it appears to have been equally English and Italian.

The first excommunication of Freemasonry wanted by Pope Clement XII (1652 - 1740), was closely connected to the activities of this Lodge. The Pope belonged to the Florentine family Corsini.

The Lodge used to meet at two restaurants – one of two belonging to Giovanni Collins.

When being interrogated by the Inquisition, he declared that he arrived in Florence in 1715 and that he had already been "Frimison" in England. As a matter of fact, in London, he was at Jacopo Giraldi's (1663-1738) service, who was the ambassador of the Grand Duke. Collins was catholic and for this reason he was protected by Giraldi. When Giraldi returned to Florence, he went with him.

Once there, he received a pension of 10 scudi from the Grand Duke Cosimo (Cosimo III dei Medici - 1642 - 1723), and could open his hotel in via Ghibellina, that became a reference point for many foreigners, especially for English people. It is the place where some Masonic meetings were held as witnessed on the 11th of July 1739 by Collins himself at the Sant'Uffizio, during the investigations on Tommaso Crudeli (1702 - 1745).

Other meetings were held in another hotel in di Maggio street, named "Monsù Pasciò".

In Florence, in Baldesseroni family's archive there is an invitation card to a public walk held by the Florentine Freemasons on the 1st of October 1732:

"September the 30th, 1732

Greetings to all the Brothers of the Most Honorable Society of Freemasons. By means of these signs and symbols you are asked to be at Villa of Settignano at 12 o'clock, or at thirteen in Maniano, from where in regular procession, provided with gloves, aprons and everything needed, we will march to Fiesole, where, after examining the buildings, the colonnades and other noble remains of our Art built in ancient times by our Brothers, the ancient Romans, by strict Masonic rules, you will return to Maniano for refreshments. Then you will regularly proceed to Villa of Settignano where we order the Lodge to be held. "

30 settembre 1732

A tutti i Fratelli dell'Onorabilissima società dei frammassoni, saluti. Per mezzo di questi segni e dei simboli vi è richiesta la presenza a Villa di Settignano per le ore dodici, oppure alle ore tredici a Maniano da dove in processione regolare, forniti di guanti, grembiuli e di tutto il resto vorrete marciare fino a Fiesole dove, dopo aver esaminato secondo le strette regole massoniche gli edifici, i colonnati e le altre nobili vestigia della nostra Arte edificati nell'antichità dai nostri Fratelli, gli antichi romani, voi farete ritorno a Maniano per il rinfresco. Poscia procederete regolarmente alla Villa di Settignano ove si ordina sia tenuta la loggia.

There was no hostility towards Freemasonry, that was mostly considered similar to many Academies thriving in those years. Its members were seen as extravagant English.

From the documentation in the Florence State Archives we can see the reason for the clash between Church and Freemasonry.

Particularly interesting is a letter from May 1739 by Minister Abbot Giovanni Antonio Tornaquinci (marquis and abbot, 1680-1764), State Secretary. He informs the Grand Duke, about Crudeli's arrest, as well as about the failed imprisonments: he confirms that Cerretesi's arrest failed after the British Resident protested against it, and he therefore suggests to overlook it, since the main goal of the Roman Court was to have Stock (Philipp von Stosch - 1691 - 1757) expelled, due to his position as English spy.

Apart from the arrests, the Inquisitor asked to search Giuseppe Attias (1672-1745) the Jew's apartments in Leghorn, where "he suspected they might find bad books", aiming to attack once more the Jewish community in Tuscany by undermining a leading figure in Leghorn.

Due to his knowledge, Attias was a highly respected Jew, he was maybe the most estimable one in Tuscany, honored by Grand Dukes with many privileges, among which to be the only Israelite in the Grand Duchy to possess a sword and club. Leghorn Harbor richness has derived from the big flow of people of different background and showing mutual toleration in religious matters; the Inquisitor's action would have alienated merchants and trade.

11.6
Maggio 1739

Lettera dell' Abate Tornaquinci sull' istanza fattale dall' Inquisitor di Torino per l' arresto dell' Abate Tornaquinci, del 8.º. Cudela, ed' Inquisitor Corotisi, che si è seguito sulla persona nella persona di primo, e rogato per gli altri due per spion il Tornaquinci, ammaltato e lo posto per il Corotisi ad istanza del Ministro — Di Inghilterra: finto che non venisse dalla Corte d' Inghilterra l' Inquisitor sulla rimor. della Toscana del Barona Pont.

in obediencia dell' ordina-
tore de' suoi Abate Beale
giura della sua partera
conceduto il Barone accor-
to a questo Abate Inquisitor
per l' arresto del Barone
Tornaquinci dal Barone
Cudela, venno fermato ad
—

non poteva
fatti darsi per la voglia
difficile che si poteva
era in Torino, ed' Egli
non vultò più l' Inquisitor
la sua dicitura
Lo stori ancora a trat-
tan con tutta la Carita
Cristiana il Barone
Cudela, a preparate che
dei suoi Religiosi, e fan-
tosi non la costare il
trono del di lui Amato
cognoscuto, che non
pensava di mandarlo
a Roma, come
qualche duno ha detto
et fagli un' assicuro, che
il carcere dove stava era
il migliore, che avere
vittoria ad un suo Fratello
di sangli ogni migliore trat-
tamento, infino a che non
considerato, che si vna
dicitura che i suoi Religiosi
facevano istanze per
aver gli il Barone eduto

Andremo e vorramente par-
cipati, non vntendo fare
per fare di loro, equo dento
il suo Tribunale, e che non
non aveva mai pensato di
mandare il giudel a Roma
ma che sapera molto bene
il suo caso che deve alla
Corona Italiana il Barone
che non poteva fare, senza
il suo ordine, e permissione,
che è quanto lo Barone si
partecipare vivamente
a b' et Italia, e gli applica
di lequino perdono, se vna
per ignoranza, d' inavver-
teza, mancato al mio
dovero, capto l' alta sua
Protezione, e tanto nell'
Inchiesta, e protidano.

Di Torino 19 Maggio 1739

Inquisitor de' Reali
Abate Tornaquinci

Florence State Archives – Council of Regency - File 339 papers 15 - front and back – Letters of Abbot Giovanni Antonio Tornaquinci, Secretary of State, to the Grand Duke Francis Stephan of Lorene

The Inquisition interrogators, also coming from Florence, seem to be very interested in what happened in Baron Von Stock's circle.

This way, we can understand what the Inquisitor aimed to know.

12

A di 5 aprile 1739 - T. Francesco Barone
Cudela Beale, e altri suoi in tempo che accede
ad agli. Eccellenza Spirituale Spagnola amore
de pena come era anni fa in via di M. W. fi-
condotta, e ammasso nelle città del Barone-
di, e non caso diparte molto d'ordine per ordine di
chiamò a suo d'ora. La lettera è rogato di tutti
anni libri di ogni anno, e di manoscritti a dipa-
zioni di che ora si studiano.

Se il Barone di vna cosa si fassero in corpo qual ma-
tore

Se l'ordine di Beale si è la Religione, in quelle scuole ha
d'ora manoscritti, e in gli altri. Il Barone Cudela
è stato nel Barone spazzato a dicitura di man-
dare.

Veduto che egli si vna cosa si fassero in corpo qual ma-
tore

Di M. W. ha di più che questo Barone fassero della papa
e, e di dicitura di Religione, e di una dicitura più
che in questa dicitura.

Signo la Roma, e ogni gli rogato per dicitura, e ogni
a dicitura dicitura.

Alto Barone

Se il Barone di vna cosa si fassero in corpo qual ma-
tore, e di dicitura di Religione, e di una dicitura più
che in questa dicitura, e di una dicitura più
che in questa dicitura.

**Florence State Archives - Council of Regency -
File 340 papers 12, 13, 14, 15 - front and back
April 5, 1739 witnesses on what
happened in the living room of Baron Von Stock -**

With the end of the Napoleonic wars and the Restoration, the Kings of the Italian States reaffirm their ancient ties with the Catholic Church, and Inquisition resumed its fight against Freemasonry.

Angelo Teppati, a colonel of Piedmonts artillery, tells about the persecutions he underwent because of the Inquisition.

26 / 12 / 18

To the Most Worshipfull Master of the great Lodge

My dear Brother

I the under signed brother Angelo Teppati, Colonel of artillery in the late Neapolitan and Piedmontese service of Turin Italy.

Frankly explain to you... that the Religious order of Jesuits in the late Piedmontese Revolution when about was to establish a Constitution, had the good fortune to make the King believe that the Freemason's are the disturbers of the Holy Roman Catholic Religion, and Conspirators against his Kingdom, in consequence of these reports, the King by his decree has severely prohibited all Masonic Societies, and ordered all the Certificates to be delivered in the hands of the great Inquisitor & be totally destroyed

unfortunately for me at that time, I received an order from the Crown Prince to join the army, the Austrian General Governor of Piedmont, charged with the execution of the decree, having my absence went to my house, to obtain the Regimental Rolls, and found amongst the said rolls my masonic Certificate the discovery has been deemed sufficient to consider me as suspicious person by the Government, and I was afterwards delivered to the power of the Spiritual Clergy Commission, and in the name of the Tribunal of Inquisition adjudged as a disturber as a disturber of the Holy Roman Catholic Religion, and a

Conspirator against the Rights of the Crown, & by said Clergy Commission I have undergone all the honours of a brutal imprisonment and was Condemned.

Judgement Special

1st to the forfeiture of my rank as Colonel of artillery, and the privation of my title honours, and privileges

2^d to three months Confinement in the prison of the Inquisition on black bread, little Water, and for 20 day 3 hours Torture

3^d finally, the Confiscation of all my Land paternal property, tenement of the Kingdom, and excommunication ensued from the Pope

After this cruel sentence, my wife to obtain my unhappy misfortune petitioned the Government, to obtain by decree of the Supreme Senate, the payment of £. 5000 Pounds her dowry, With which she embarked at Genoa on board a Vessel called St Anthony this ship on the 26th of December 1811 Was lost in her voyage from Genoa to England, & my Wife, four children & orished With all my property.

Being now reduced to the utmost distress ...!

After this misfortune, by the assistance of the Respectable Merchants of Liverpool, and Manchester who raised a Subscription in my behalf, I was enabled to embark on board a private boat for Lisbon to join the Spanish army & on the day I arrived, the Portuguese Constitution was destroyed, and I was arrested by the Royalist Government, and thrown in to Prison where I was Confined 7 Months & ultimately liberated through the assistance of the English Consul, &

Went back to England.

My dear Brother

I in such a Circumstance & diligence, I desire myself bound to Communicate my troubles to your respectable assembly in order to recommend myself to your Generosity and Wellwishes assistance, which I shall have obtained from the King as restoration to my Rights and paternal property

I Hope to obtain from my very Excellent English Brethren my request, and in that regulation, under the name of a Mason, have the honour to be

His Worshipfull Master

your very aff. Brother
Angelo Teppati

The oldest & truest Great Master
of the grand Lodge.

Historical Correspondence, Italy letter from Colonel Angelo Teppati persecuted by the Inquisition probably 1815/1820 - 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

In 1700, the enlightened and reforming sovereigns of the pre-unitary kingdoms, driven by the intent to improve the economic and living conditions of their subjects, saw in Freemasonry and in England factors of development. However, this propensity to reform led them to confront the main element of conservation in the peninsula: the Catholic Church. With the Restoration the reforming impulses got stopped and the axis with the Church re-established.

In the English documents, Carlo Alberto Savoia-Carignano (1798 - 1849) shows as the Sovereign who approached Freemasonry again. Its region, Piedmont, will become protagonist of the Italian Risorgimento.

After national unity the first request for recognition at the Grand Lodge of England was sent in 1862 by the Grand Master Constantino Nigra .

In December 1864 the statutes of the Grand Orient of Italy were transmitted.

The Grand Secretary Gray Clarke of the Grand Lodge of England replied, in behalf of the Grand Master Count of Zetland, to the letter from the Grand Master of the Grand Orient of Turin, Costantino Nigra (1828-1907):

«The Grand Master of England desires me to offer you his congratulations in this auspicious event feeling answer that the diffusion of freemasonry in Italy will be beneficial to all classes of the community, and that **a society like ours outside of any political movement and having for its object only the improvement of the mental and moral qualities of all who embrace its term requires but to be known to be appreciated.**»

Many conferences were held, to which the old Masonic organizations and the new Lodges were invited, but until 1872 there were no great results.

Despite the commitment of Giuseppe Garibaldi and the people related to him, such as Ludovico Frapolli, until the 1872 Rome conference, Italian Freemasonry could not find a concrete unity.

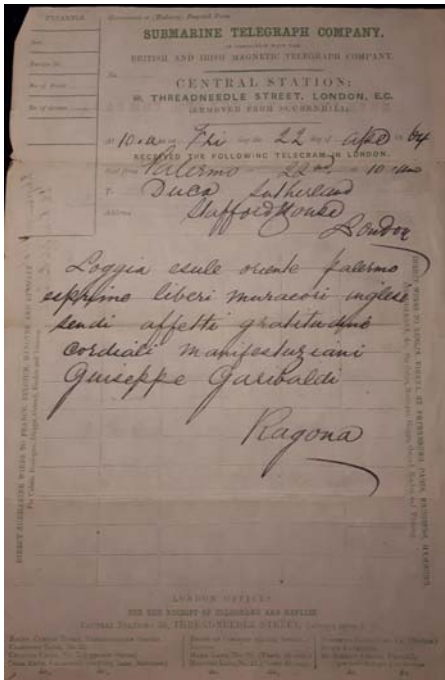
In May 1865 a Constituent Assembly was held in Genoa: De Luca was elected Grand Master and Garibaldi proclaimed Honorary.

In June 1867 a new constituent assembly was held in Naples: he was elected Grand Master Filippo Cordova, and Added Ludovico Frapolli, who will replace him when Cordova will be forced to resign. Frapolli in 1868 succeeded in bringing together the Symbolic Orient of Milan.

The Sicilians still remained hostile to the union: as a protest, Garibaldi resigned from the Supreme Council of Palermo.

The activity of Garibaldi and his men continued tirelessly

The general's journey to London in 1864 was a huge success while Frapolli helped to found the Grand Orient of Greece.



Historical Correspondence, Italy - 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

Garibaldi twice tried to conquer Rome but was stopped by the Savoys (wounded in one leg) and by French soldiers.

In 1862 Garibaldi left Sicily for Rome. The Government decided to intervene with timing and in a resolute manner.

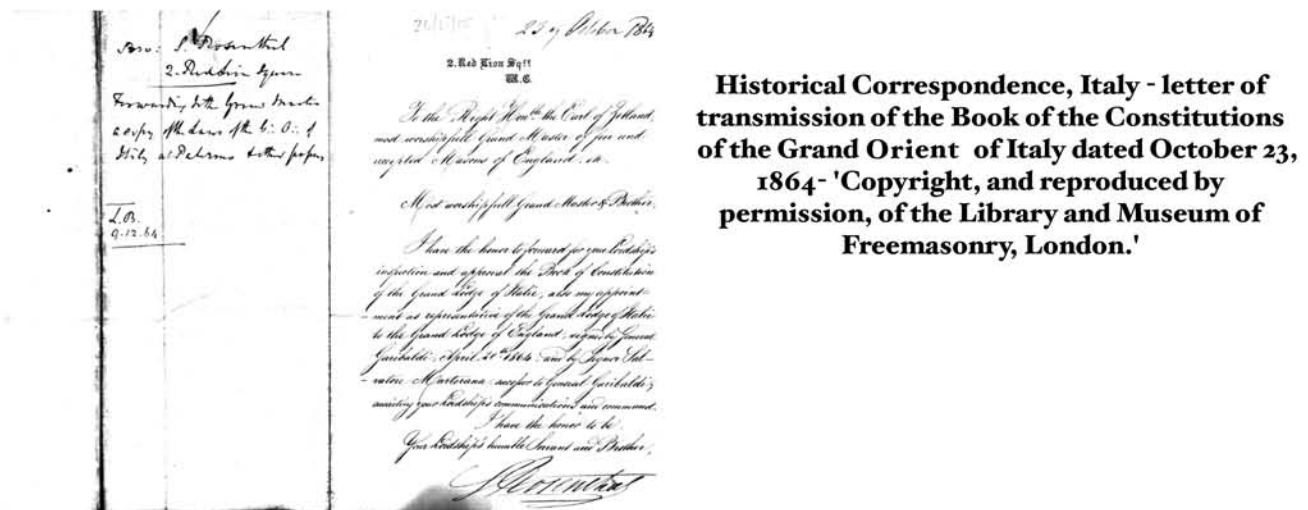
Thus the General was stopped by the Piedmontese troops on the Aspromonte where he was wounded and, later, he was arrested.

After the war of 1866, surrounded by popular favor, in 1867, catching sight of favorable conditions for the conquest of Rome, Garibaldi organized a popular expedition, gathering about 10,000 volunteers. The Piedmontese government had Garibaldi arrested, but he managed to escape.

In 1867 he was stopped in Mentana by French troops who came to the aid of the Pope. After Mentana Garibaldi retired to Caprera.

Just think that the unification of the Scottish Rite was achieved by a major figure: Adriano Lemmi (1822 - 1906). Lemmi was appointed Sovereign Grand Commander Delegate by the two pre-existing groups only in 1887.

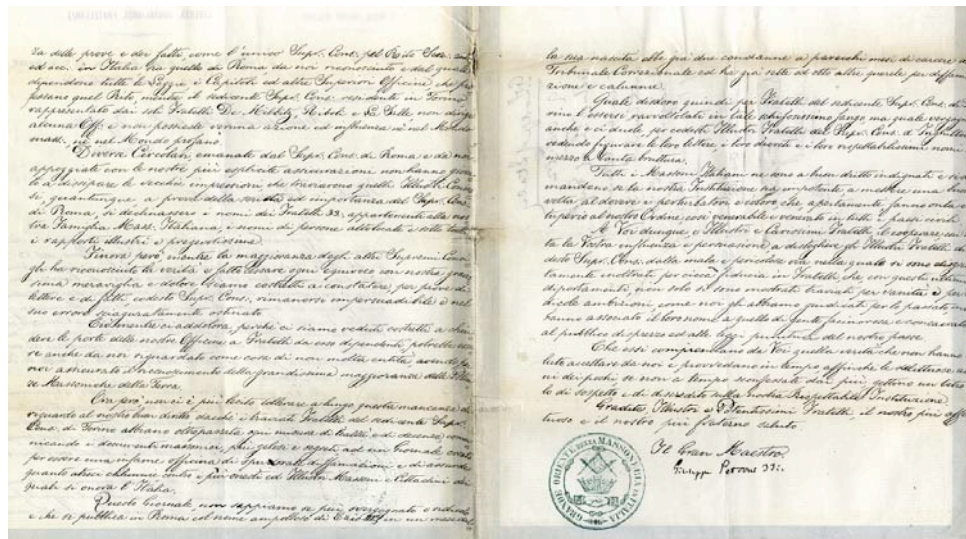
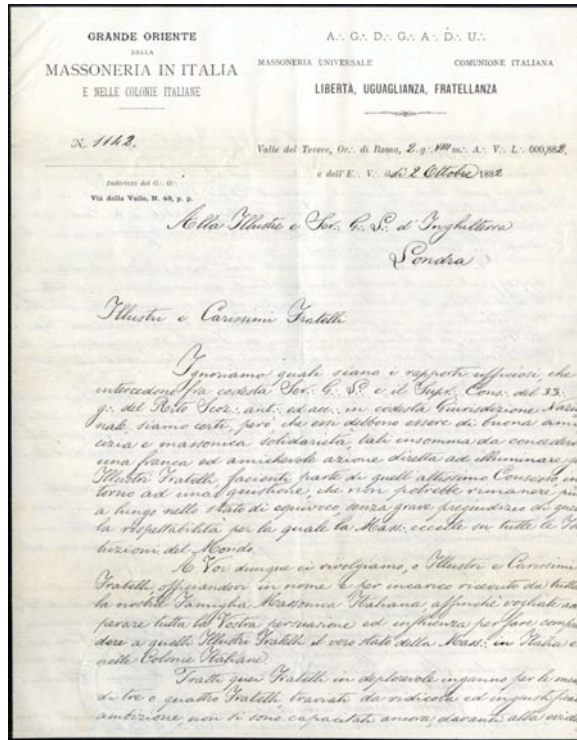
The British recognized the Grand Orient of Italy on September the 13th, 1972, but revoked the decision in 1993. The transmission of the Statute of the GOI in London follows:



In London, we find proof of the clash between the Grand Orient and the Supreme Council of the Scottish Rite of Turin.

The Grand Master of the Grand Orient Giuseppe Petroni (1812 - 1888) asks the UGLE to intervene in his favor on the English Scottish Rite: “[...] the so-called Supreme Council resident in Turin represented only by the De Milbitz, Riboli and La Salle **Brothers does not direct any Lodges and does not possess any action or influence in the Masonic World or in the Profane World**”.

Under Petroni's point of view, the only important Masonry is the one organizing many Lodges and having power in the Profane world??!!!



Historical Correspondence, Italy - letter from the Grand Master Petroni of the Grand Orient dated October 2, 1882 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

We should not forget that the UGLE did not recognize the Grand Orient and that if we look at the proceedings of the Scottish Rite conference in Washington (1912), also published in Italy, we find the name of De Milbitz.

Aleksander Izenschimid De Milbitz (1800 - 1883) was a Polish soldier and patriot, who cooperated to the defense of the Roman Republic and was general during Garibaldi's time in the Expedition of the Thousand.

Timoteo Riboli (1809-1895), heir of De Milbitz, remained Sovereign Grand Commander in the Unified Supreme Council:

DELEGAZIONE

Elenco dei Grandi Dignitari
del Supremo Consiglio dei 33. per la Giurisdizione Italiana
Sedente in Roma

A.: G.: D.: G.: A.: D.: U.:
MASSONERIA UNIVERSALE COMUNIONE ITALIANA

DEUS MEUMQUE IUS

Noi Sovrani Grandi Commendatori del Supremo Consiglio dei 33. per la Giurisdizione Italiana, ora felicemente riunito in un Corpo solo e sedente in Roma Capitale della Nazione, prendendo atto del voto dei nostri legittimi Rappresentanti nel Congresso del 27 gennaio in Firenze, riconosciamo il Potentissimo Fratello Gran Maestro Adriano Lemmi 33. come nostro Delegato Sovrano Gran Commendatore, e per lo spazio di nove anni gli conferiamo ampia ed illimitata autorità di rappresentarci e di governare la Massoneria del Rito Scozzese antico ed accettato in Italia e nelle colonie Italiane.

Dato nella Valle del Tevere, all'Oriente di Roma, il giorno X del mese XII anno V. L.: 000886, e dell'E.: V.: il 10 febbraio 1887.

I SOVRANI GRANDI COMMENDATORI
DEL SUPREMO CONSIGLIO DEI 33. PER LA GIURISDIZIONE ITALIANA

GIORGIO TAMAJO 33.

DOTT. TIMOTEO RIBOLI 33.

DELEGATO — ADRIANO LEMMI

Via Nazionale, 54
ROMA.

SOVRANI GRANDI COMMENDATORI AD VITAM
GIORGIO TAMAJO | TIMOTEO RIBOLI

DELEGATO SOVRANO GRAN COMMENDATORE
ADRIANO LEMMI

LUOGOTENENTE SOVRANO GRAN COMMENDATORE
GIOVANNI CECCONI

GRAN MINISTRO DI STATO
GIOVANNI BOVIO

GRAN SEGRETARIO CANCELLIERE
TEOFILO GAY.

GRAN TESORIERE ELESIONIERE
CESARE CORREA.

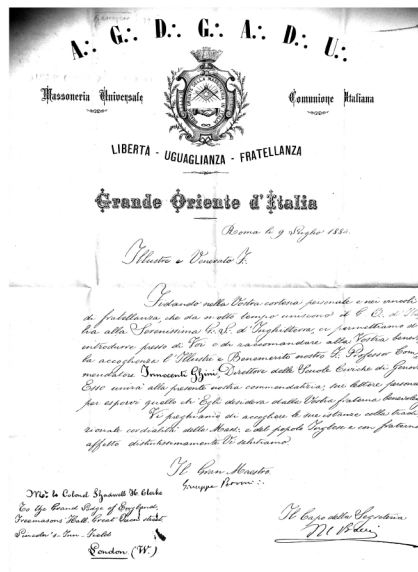
GRAN GOVERNATORE
LUIGI ORLANDO.

GRAN PORTA STENDARDO
BENIAMINO PANDOLFI.

GRAN MARSHAL CEREMONIERE
ALESSANDRO FALUMBO.

GRAN CATTANO DELLE GUARDE
EDOARDO DE BARTOLOMEIS.

Rome Central State Archives - Ministero dell'Interno - Documenti Sequestrati alla Massoneria
Busta n. 2 - sono vietate riproduzioni non autorizzate



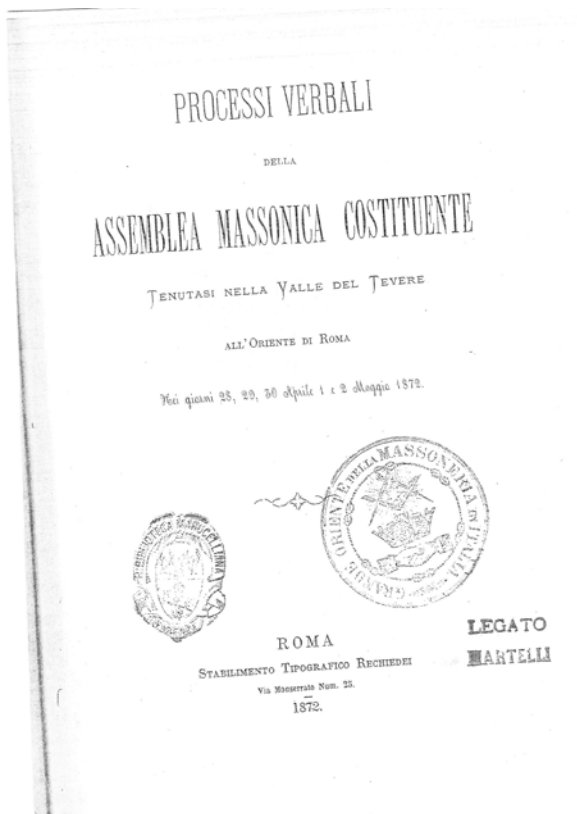
Historical Correspondence, Italy - letter dated July 9, 1884 - 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

One last curiosity: always written by Petroni is the only letter among all those found with the name of a person reported in London.

It is noteworthy that the letters sent to London in the nineteenth century are mostly written in Italian, while the ones from 1700 are all in English or French.

The main problem in Italy is the political role of Freemasonry and the attitude towards religion.

In 1872 the Grand Master Giuseppe Mazzoni (1808 - 1880) wrote a letter to London, he wrote that Italian Freemasonry does not deal with politics.



**Su concessione del Ministero dei Beni e delle Attività Culturali e - Biblioteca Marucelliana di Firenze -
"Processi verbali della Assemblea massonica Costituente" Roma anno 1872 copertina (7.H.IV.193).
Divieto di riproduzione o duplicazione con qualsiasi mezzo**

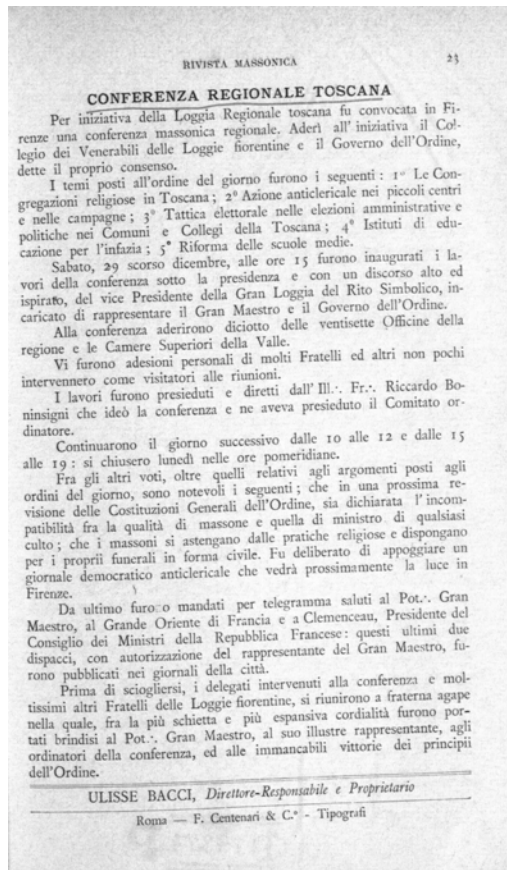
In its internal debate, Italian Freemasonry, in 1872 prevents positions against a political role. In 1907 everything has changed. The change seems to be obvious in the documents published by the periodical Masonic Review (Rivista Massonica) of the GOI.

What follows is about the Tuscan Regional Conference, held on Saturday, December the 29th, 1906. Here is the agenda: 1) Religious Congregations in Tuscany; 2) Anti-clerical action in small towns and in the countryside; 3) Electoral strategies in administrative and political elections in the Municipalities and Colleges of Tuscany.

Moreover, the assembly detects a discordance between the quality of the Mason and that of a minister of a cult; this information shows in an anticlerical democratic newspaper.

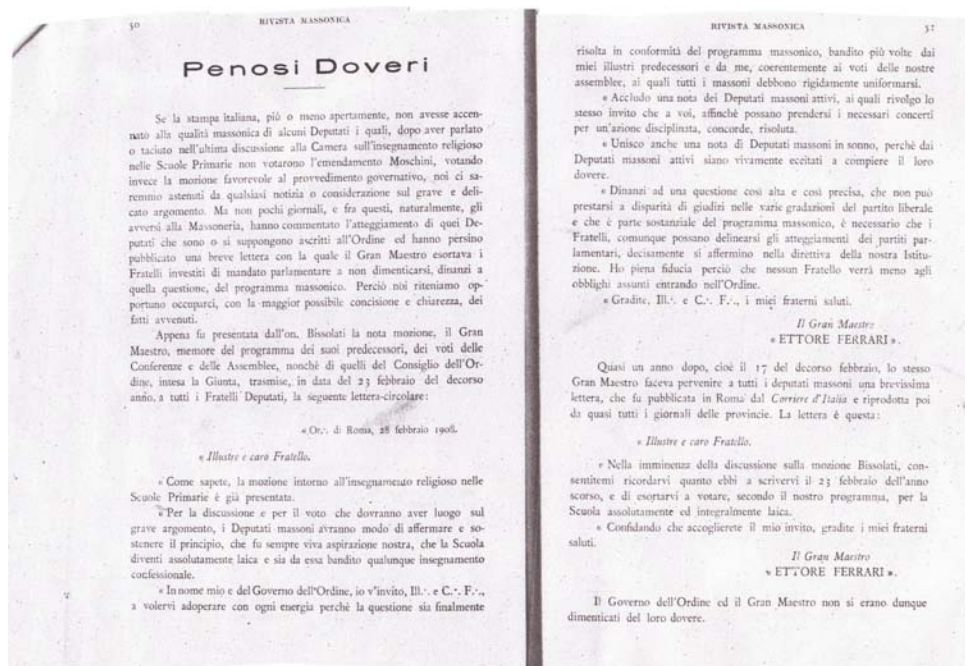
Many Tuscan Masons belonged to the reformed religions and were ministers of their cults.

Meeting of the Council of the Order on the 5th of May 1907: "RESOLUTION, The Lodges of the Italian Communion must deal with all the interesting issues of the political life of the country, both if submitted by the Great Orient for study, or if indicated for propaganda and agitation in the profane world [...]".



Su concessione del Ministero dei Beni e delle Attività Culturali - Biblioteca Nazionale di Firenze - Rivista Massonica - raccolta per l'anno 1907 - Divieto di riproduzione.

The Grand Master of the Grand Orient then tried to influence the activity of the Freemasons deputizing the Parliament by conditioning their votes and in an episode, that had a vast resonance, promoted a "Masonic trial" towards the deputies who had not obeyed him.



Su concessione del Ministero dei Beni e delle Attività Culturali - Biblioteca Nazionale di Firenze - Rivista Massonica - raccolta per l'anno 1907 - Divieto di riproduzione.

In 1700 we find four groups recognized by London, but from 1773 we pass to 1972 and we note that the English are reluctant to recognize Italian Freemasonry after national unity, just as there are problems by pre-unit groups to merge into the new Great Orient.

The probable reasons lie in the different roles: the Freemasons of the 1700s were highly motivated and culturally prepared, often subjected to persecution and trials, as were the patriots who fought for national unification but mostly democratic and linked to Giuseppe Mazzini (1805 - 1872) and to Giuseppe Garibaldi (1807 - 1882), they were then put aside in the new Kingdom, where the politicians of the political right tended to insert into the new state the old ruling classes with their strengths and weaknesses.

Moreover, as the writings coming from London repeatedly notice, the new Freemasonry is a group formed by the ruling class and which controls a large part of it, a network of relationships that perplexes the exponents of British Freemasonry who come into contact with us.

When the City of Palermo wanted to commemorate the expedition of 1800, the Interior Ministry made a special investigation to find where they had finished the 1804 that followed Garibaldi.

Esercito Meridionale

18 Divisioni
1. Battaglione

In nome di Vittorio Emanuele
Re d'Italia
Congedo Spalato

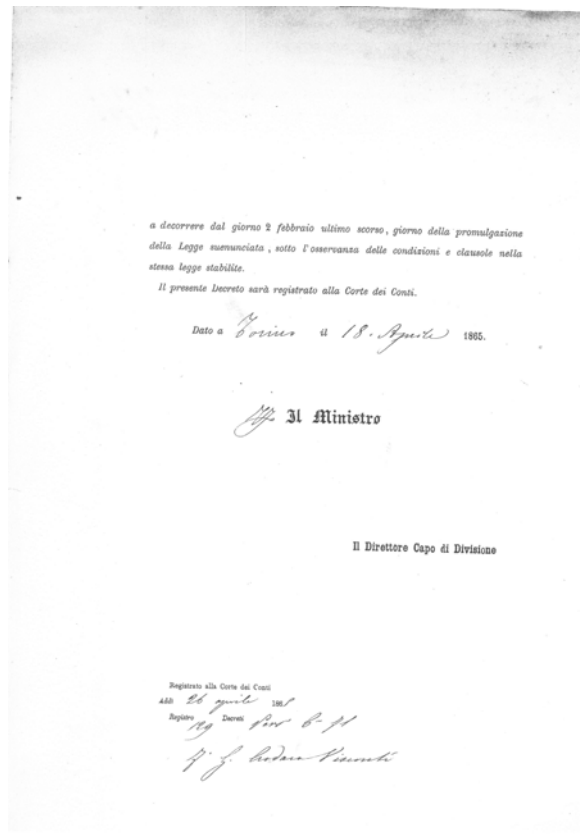
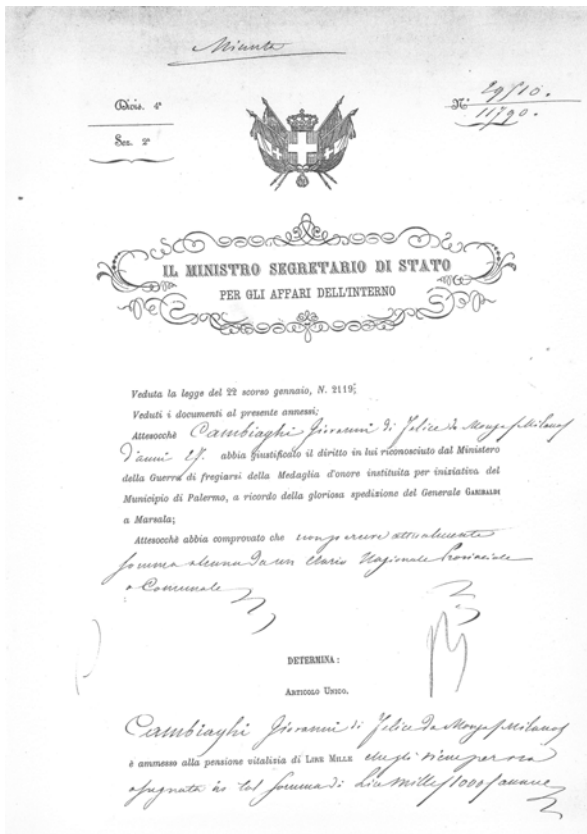
1. Compagnia
1. Compagnia

di rilascio il Congedo spalato al sergente Lambioglio Giovanni
Figlio di Felice di Calabria domiciliato a stanza Provincia di
Mileto Formidato a Genova Provincia di Genova il quale per
avere al servizio Militare in qualità di Volontario nel 3 Maggio 1800

Numero 3. Affiliazione nel Regio 53	Estratto di servizio		Compagnia, Rank regio di numero 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
	Servizi e Promozioni		Stato
Controfigura: 6to anni 23 Statura metri 1.60 Capelli cast. Spirante .. Occhi .. Fronte .. Chiso .. Denti .. Alte .. Viso .. Cervice .. Ligne .. Di Proprietà .. Chiarito ..	Affiliato in questo corpo Beraglio Elevato Caporale Promosso Sargento Degato del Reg. Vol. 22. fanci. li 9 gombre 1800 F. M. Cambiogi comm. firmato Beraglio		5. Maggio 1800 9. giugno 1800 18. gombre 1800 1800 Avanzato li medaglia d'argento Comm. della P. spedizione

dato in Caserta il 9/12 1800
Il Comandante della Brigata B. Il Generale comandante Il Maggiore
firmato Bona la Divisione firmato F. L. Beraglio

**Rome Central State Archives - -
File: The thousand of Garibaldi
Giovanni Battista Cambiagi
a relative of mine**



Among the English documents we find an article published in the magazine «The Freemason», dated 9th of August 1924. The author summarizes the history of Italian Freemasonry since 1860, he explains the reasons for the lack of an English recognition and concludes describing the activities of two Italian Communions in the first post-war time:

«Mussolini's (Benito Mussolini 1883 - 1945) opposition to the Torrigiani (Domizio Torrigiani 1876 - 1932) branch of Masonry is due mainly to its political activities, while the absence of any expressed hostility on his part, to the Palermi (Raul Vittorio Palermi 1864 - 1948) Masonry is undoubtedly due to the fact that the Palermi branch rigidly excludes anything of a political nature from its Lodges, adhering more strictly to the American Masonic forms and ideals....

About 1880, Masonry in Italy was all-powerful. It controlled most of the important Government post, as the humbler positions in the public administration... [...] Palermi's Body is the National Grand Lodge of Italy, and it would appear to endeavor to follow the Antient Landmarks of the Order. But, as regards its origin, this is a very doubtful point, as it apparently was constituted by certain Lodges which seceded from Grand Orient of Italy, and during the War was strongly suspected of being in league with the notorious Bolo and Caillaux, the former of whom was shot and the latter banished from France as convicted traitors.

Torragiani's Body is the Grand Orient of Italy, and is by far the stronger one. While its origin will bear investigation, there is no doubt that it has strong political tendencies, and has long waged a bitter war with the Roman Catholic Church.

English Masons, therefore, may fell another reason for rejoicing over the fact that they have never allowed themselves to be drawn into the vitriolic vortex of political strife.»

THE FREEMASON.
MUSSOLINI AND FREEMASONRY.
 LATEST FASCIST ANTI-MASONIC MOVE.

That Signor Mussolini, the Fascist Dictator of Italy, has little love for Freemasonry has long been known, and some of his most active friends among the Fascists are no pains to disguise their hatred for the Craft. These reflections already seem to be read with special care a dispatch, dated 27th July, from the Rome Correspondent of the "Times," which reads as follows:—

"During the last few days there have been interesting developments in connection with the judicial inquiry into the Matteotti affair. The wife and family of the victim have invited Signor Mussolini, a British deputy, in the case. This has aroused the anger of Signor Farinacci, the Fascist attorney general, who is occasionally wise enough to pretend as a lawyer, and he has rushed forward with an offer to defend Signor Doria, the alleged chief of the gang implicated in the Matteotti murder.

"The outcome of this action is complicated. In the first place, so far as the trial of the accused is a political trial, Signor Farinacci holds that, if there is to be a spokesman for the State, there must also be one for Fascism; but, since the whole effect of the Fascist business has been to keep themselves and their party completely dissociated from the trial, the intervention of an prosecutor a Fascist defenda in sua causa. Recently, incidentally in a letter to the Press, Signor Farinacci announced the Commission of the House of Representatives on the Matteotti case. This is not an inquiry but the outcome of the new draft, Signor Doria, has in decided by the hope of throwing the blame for the crime on to which the matter arose upon the Freemasons, of whom Commissioner Rossi is one, and thereby inciting Fascist passions.

"It will be remembered that Italian Freemasonry was publicly denounced by Signor Mussolini in the early days of his power, on the ground that it declared an elaborate system of corruption in official circles. The effect of this accusation of Commissioner Rossi may be to induce the latter to speak in self defence. The amount of the case is not expected to be ready until September.

"It will cause Masonic comment on this somewhat tangled piece of Fascist intrigue, if there be read in connection with the above a dispatch from Signor Ruffo Martelli, dated 29th July, 1924, which appeared in the "Christian Science Monitor" (Boston), just a year ago. This dispatch read as follows:—

"Speaking before Parliament in support of his Electoral Reform Law, Mussolini once more showed his hostility to Italian Freemasonry, or, rather, that branch of Italian Freemasonry whose Grand Master is Donato Torregiani. Drawing himself to the Hon. Aloisio, he said:—"I am very sorry that the Hon. Aloisio has brought to the House the miserable, dirty business of the Constituent Lodge."

"The Hon. Aloisio immediately denied that he had ever been a member of a Masonic Lodge. But this did not prevent the Premier any expression of regret for his declaration.

"Some months since Messrs. Mussolini have sought to destroy, if possible, all the old political parties, and all the old national institutions of the country, that may be believed, the unity of the nation. This, too, in attacking Freemasonry, he shows the Nationalist view of the Fascists. It will be recalled that its recent tactics the Nationalist Party, headed by Padernone, has become an integral division of Fascism. Among the reasons to which it holds strongly to that of devoted support of Roman Catholicism. In Italy the most powerful means of the Vatican during the past 150 years has been Masonry. Therefore, the Nationalists are especially hostile to the Craft. There is another branch of Masonry in the Peninsula, with headquarters in France and Greece, Rome, the Grand Master of the same being Grand V. Palerme. The Fascists do not appear to be hostile to the wing of Masonry.

Mussolini's opposition to the Templar branch of Masonry is due mainly to the political position, while the animosity of any oppositionist on his part to the Palerme Masonry is undoubtedly due to the fact that the Palerme Masonry openly declares itself a political nature from its Lodge, advising more actively to the Government than any other. The first Masonic Lodge was founded in Italy, in Florence, in 1773, by an Englishman, Charles Mackenzie, Duke of Middlesex. In the next few years its growth was phenomenal, especially in Southern Italy and Sicily. The records show that Italian Masonry at the start cherished warmly the ideal of brotherly kindness and charity. Religion was its object. The "Evangelical Law" was its dominating spirit. Regarding Masonry as a dangerous enemy, Pope Clement XIII, on 29th May, 1728, recommended it. The same prohibition was confirmed by Benedict XIV, on 29th April, 1751. Masonry was closely identified with the Carbonari and Mazzini's "Young Italy." It furnished very largely the inspiration for the revolutionary activities of the Carbonari. At one time one Carbonari could hold high office in that organization unless he was a recognized Master of established grade. In preparation for the revolution of 1821, the young Carlo Alberto, heir to the Piedmont throne, was in contact communication with General Coligny and the other heads of Italian Masonry. The result of the revolution of 1821 was very unfortunate, leading to the death and imprisonment of Italy's first King, Victor Emmanuel I, which finally led to its recognition as Italian Masonry that dominated in its native land.

Albeit Italian Masonry in Italy was discredited. It established most of the important Government posts, as well as the highest positions in the public administration. Many of the historic names of the Carbonari were enrolled on the pages of Italian History. Giuseppe Garibaldi was included in 1844 in the "Refuge of Virtue" Lodge, from thenceforward he became the grand master of the Masonry of Palermo. In 1863 there were three Masonic Lodges in Italy, the Palerme, with Garibaldi at its head, the Palerme, with Donato Torregiani the leader, and Torino, with Delphinio in charge. From the Island of Capri, in July, 1862, Garibaldi sent the following message to Italian Masons:—

"The present moment is auspicious for our country. Italy, completely under-ruled by the foreigner and corrupted by the false priests of Rome. It is not too late to unite all the scattered subjects of the stricken land, that ever the Catholicism, ever true, ever just, ever glorious, the national banner. Our Brothers, both as citizens and Masons, must ever oppose to the end that Rome may belong to the Italian as the capital of a great and powerful nation. It will be useful if from thousands all of us prepare ourselves to be ready when the signal comes from our country. All who have Italian hearts must be furnished with arms and ready to fight for the great attempt."

While Garibaldi was exulting by the hostility of the Vatican to the great patriot's name here as the Borgomastri, he saw worse things. At the Papal Conclave of 1866, when Massimo from all over the Peninsula had undertaken to attend, Garibaldi, accompanied by a number of his regulars of Italy.

Mussolini apparently feels that the day of helpful political Masonry activity in Italy is past. He once mentioned that hereafter Italian Masonry shall either cease to exist or be severely restricted, as in the case of the Carbonari. But there are perhaps 40,000 Masons in Italy. They are recognized by the Government. The new will the heart and the spirit of the Roman Vatican. There are concluded that, wherever the political power of the future is strong in the Peninsula, so, for example, in the present day, that Italian Masonry should be all the more vigilant and will.



Country File Italy, article taken from The Freemasons magazine entitled "Mussolini and Freemasonry", dated August 9th 1924 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

The Freemasonry of Piazza del Gesù saw within it numerous exponents of the Evangelical Churches in Italy, with the agreement between Mussolini and the Vatican resumed the activity against the Evangelical groups so also the group of Palerme was strongly opposed.

Recently, Pope Francis himself apologized for the role played by Church representatives against evangelicals during fascism.

But this is a story yet to be written.

The Freemasonry of Piazza del Gesù was recognized by the Conferences of the Scottish Rite and was present in Washington in 1912 and in Lausanne in 1922.

COMPTE-RENDU
de la
TROISIÈME CONFÉRENCE INTERNATIONALE
des
Suprêmes Conseils du 33° degré
du
RITE ÉCOSSAIS ANCIEN ACCEPTÉ
tenue à LAUSANNE, Suisse
du 29 mai au 2 juin 1922.

Lausanne, le 29 mai 1922.



WASHINGTON 1912 from the list of the 29 Supreme Councils present at the conference:

ELENCO DEI VENTINOVE SUPREMI CONSIGLI REGOLARI
PER ORDINE DI ANZIANITÀ DI ORIGINE
COI RISPETTIVI SOVRANI GRAN COMMENDATORI
E GRAN SEGRETARI GENERALI

Stati Uniti di America, — Giurisdizione Meridionale.

Sovrani Gran Commendatori.

1801 Maggio 31	— Col. John Mitchell, 33.
1816 Gennaio 23	— Dr. Daleho Frederick, 33.
1822 Febbraio 9	— Dr. Isaac Auld 33.
1826 Ottobre 27	— Dr. Moses Holbrook, 33.
1844 Dicembre 1	— Jacob de la Motta, 33.
1845	— Alexander Mc Donald, 33.
1846 Agosto 1	— Rev. John H. Honour, 33.
1858 Agosto 13	— Charles M. Furman, 33.
1859 Gennaio 3	— Gen. Albert Pike, 33.
1891 Aprile 2	— Dr. James C. Batchelor, 33.
1893 Luglio 28	— Hon. Philip Crosby Tucker, 33.
1894 Luglio 9	— Thomas Hubbard Caswell 33.
1900 Novembre 13	— Hon. James D. Richardson, 33.

Messico.	<i>Sovrani Gran Commendatori.</i>	Stati Uniti America, — Giurisdizione Settentrionale.	
1800	— Gen. Ignacio Gonzalez 33.	<i>Sovrani Gran Commendatori.</i>	
1805	— Esteban Zenteno, 33.	1807 Maggio 17	— Josiah H. Drummond 33.
1805	— James C. Latta 33.	1879 Settembre 17	— Henry L. Palmer L.L. D. 33.
1877	— Gen. Jose Garcia Gode 33.	1909 Aprile 20	— Samuel C. Lawrence 33.
1877	— Alfredo Chaves, 33.	1919 Settembre 22	— Barton Smith 33.
1884	— Carlos Pacheco 33.	<i>Segretari Generali.</i>	
1888	— Ignacio Pardo 33.	1807 Maggio 17	— Daniel Sickles 33.
1896	— Luis Pardo 33.	1878 Novembre 14	— Clinton F. Peip 33.
1908	— Gen. Juan Alamo Flores 33.	1902 Settembre 16	— James H. Goding 33.
1908	— Hon. Jose Castell 33.	<i>Portogallo.</i>	
<i>Segretari Generali.</i>		<i>Sovrani Gran Commendatori.</i>	
1800	— Nicholas Pizaro 33.	1809	— El. Conde de Parry 33.
1808	— Jose Gonzales de Gonzalez 33.	1802	— Visconde de Castro Grande 33.
1878	— Francisco D. Masir, 33.	1907	— L. A. Pereira de Castro 33.
1877	— Manuel M. Molina 33.	1908	— Sebastiao De Magalhães Lima 33.
1878	— Eugenio Chaves 33.	<i>Segretari Generali.</i>	
1891	— J. Gabriel Malia 33.	1809	— Dr. A. M. de Cunha Bulhões 33.
1892	— Domingo Lopez 33.	1885	— Eduardo Amorim 33.
1894	— Juan N. Castellanos 33.	1890	— Guilherme A. F. Gomes 33.
1908	— Ignacio Perez Gonzalez 33.	1907	— J. M. de M. B. Fain Terenas 33.
1899	— Dr. Jose de la Paz Alvarez 33.	1908	— Leandro P. de Mello 33.
1908	— Eduardo Yara 33.	Italia	
1909	— Ramon Y. Gomez 33.	<i>Sovrani Gran Commendatori.</i>	
Repubblica di S. Domingo.		1870	— Alessandro Y. De Militta 33.
<i>Sovrani Gran Commendatori.</i>		1878	— Dr. Timotheo Hubel 33.
1861	— Don Pedro Santana 33.	1887	— Adriano Lenzi 33.
1905	— Tomas Baladiza 33.	1906	— Achille Balleri 33.
1870	— Jacinto de Castro 33.	1908 Marzo 21	— Comm. Severo Pera 33.
1894	— Alvaro Linoque 33.	<i>Segretari Generali.</i>	
1905	— C. Rafael Anaya 33.	1870	— Maurizio Zaccaria 33.
<i>Segretari Generali.</i>		1877	— Frederick La Salle 33.
1836	— Lucas Gilboa 33.	1887	— Col. Giovanni Conosi 33.
1890	— Alvaro Legros 33.	1888	— Dr. Emilio Gay 33.
1894	— Francisco Quiroga Contreras 33.		
1905	— Y. Sgo de Castro 33.		
1909	— Dr. E. Arturo Alarba 33.		

Su concessione del Ministero dei Beni e delle Attività Culturali - Biblioteca Nazionale di Firenze Era Nuova anno 3° nr. 12 del 24-12-1912 (Riv i 836). Divieto di riproduzione o duplicazione con qualsiasi mezzo

The relations between the English and the Grand Orient in the first post-war period were so strained while the Americans Scottish Rite intervened several times supporting Piazza del Gesù (not recognized by London), that when an exile group formed in London the Border complained about to the Italians may 26, 1931:

“The Italian Freemasons, suppressed by Mussolini, have sought refuge in England, but Grand Lodge declines its blessing.

Officials of the Grand Orient of Italy in March wrote to the Grand Master of English Freemasons, stating that as they had been compelled to reconstitute themselves outside their own country, they had settled temporarily in London.

They added that they had no intention of disregarding the tradition of nationality by which Freemasonry was governed or the territorial rights which belonged to the Grand Lodge of England. They also asserted that they had no desire to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom.

The Board of General Purposes, the “Cabinet” of English Freemasonry in its report to the Grand Lodge for the meeting on June the 3rd says that it has “viewed with surprise” the receipt of this letter, and has sent the following answer:

«The Statement in your letter that the Grand Orient of Italy has settled temporarily in London, has occasioned considerable surprise. I am instructed to protest against the action of the Grand Orient which is contrary to the regular reason and usage and practice as understood by the Grand Lodge of England. It is regarded as a violation of Masonic jurisdiction.»

Some years ago Mussolini made it known that he did not object to Italian subjects joining lodges in England, as Freemasonry here is philanthropic and religious, and political subjects are not discussed in the lodges, as it is the case in certain Continental countries.»



Country File Italy, clippings of newspaper articles dated May 26, 1931 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

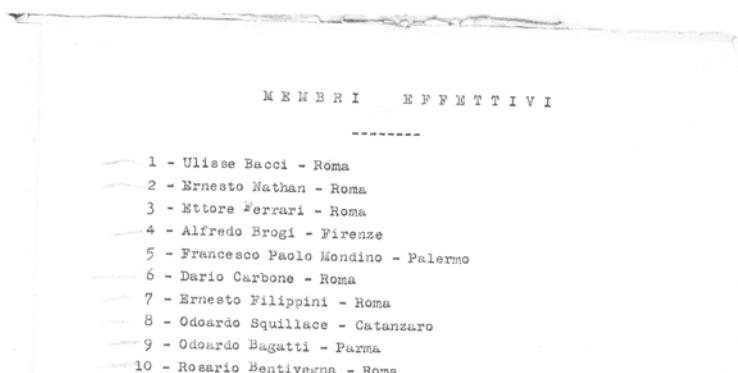
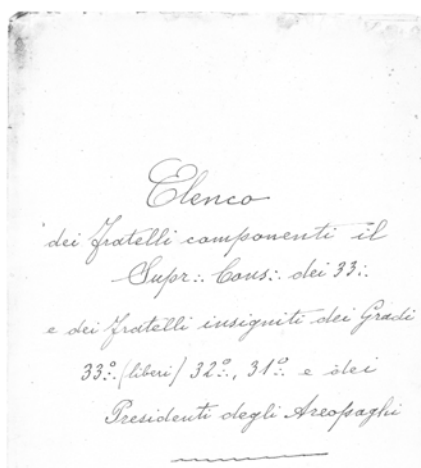
Once again we can understand the reasons for British behavior from the documents.

The probable reasons are two.

The Grand Orient was considered close to the Grand Orient of France attended in the Paris World War I Conference, which also speaks of the Cambridge Magazine.



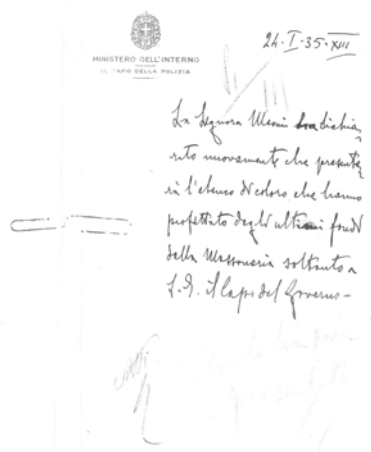
At the same time, alongside the masons persecuted and killed, others will gradually take on important roles during the years of fascism, the most significant case being that of the economist Alberto Beneduce (1877 - 1944).



**Rome Central State Archives - Ministero dell'Interno - Documenti Sequestrati alla Massoneria
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Also in the papers of the State Archives of Rome we find a correspondence between Ulisses Bacci (1846 - 1935) and the Chief of the Fascist Police (Arturo Bocchino - 1880 - 1940) with whom Bacci calls for an inquiry into the G.O.I. heritage promptly arranged, an episode that detects relationships between former G.O.I. exponents and fascist hierarchies.

Alongside the persecuted there were perhaps men who in one way or another bind significantly to the Fascist regime.



Roma 22 Dicembre 1934 XIII

A SUA ECCELLENZA
IL G. UFF. ARDURO BOCCINI
DIRETTORE GENERALE DELLA PUBBLICA SICURTÀ.

ECCELLENZA !

Mi permetta di esprimerle i piú sincere e piú fervidi auguri per le feste natalizie e di Capodanno e di estenderli a tutta la sua distintissima famiglia.

A questi miei voti augurali, ho il dovere di aggiungere i maggiori e piú sentiti ringraziamenti per la benevola accoglienza che Ella mi è compiaciuta di concedere alla mia domanda di suo autorevolissimo intervento per tentare il recupero di una parte almeno di ciò che mi è dovuto sul residuo del patrimonio massonico, che fu amministrato con tanta imperizia e con

tanta malafede da Giuseppe Meoni. Spero che gli ordini impartiti da Vostra Eccellenza all'Egregio Ispettore Comm. Console, e che egli ha eseguito ed esegue con la massima diligenza ed autorità, possano arrecare a me e alla mia famiglia qualche apprezzabile beneficio.

Rinnovando all'Eccellenza Vostra i migliori auguri, ho l'onore di confermarle, con profondo ossequio

Devotissimo

Ulysses Bacci

**Rome Central State Archives - Ministero dell'Interno - Documenti Sequestrati alla Massoneria
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Ulysses Bacci asked the Chief of Police of the Fascist government to request an investigation of how the heritage of the Grand Orient was sold, with this letter thanks him for what he did.

Pope Pius XI (1857 - 1939) himself in a famous encyclical, "We Do not Need", in which he protested against the closing of the Catholic Action circles by the Fascist Government, while recognizing what positive Fascism had done to the Catholic Church, had lamented a renewed role of Freemasonry in the Fascist Government:¹

«The Clergy, the Episcopate, and this same Santa Sede have never disregarded how in all these years it has been done with the benefit and advantage of Religion; in fact they have often expressed vivid and sincere gratitude ... We have already said that we will preserve and cherish and perennial memory and gratitude for what was done in Italy with the benefit of Religion, even if with not less, and perhaps greater, benefit of the party and of the regime.».

Then he continues:

«We can not We, Church, Religion, Catholic faithful (and not only us) be grateful to those who after putting out socialism and Freemasonry, our enemies (and not ours only) declared, *has so widely readmitted, as everyone sees and regrets, and facts as much stronger and dangerous and harmful as the most disguised and together favored by the new currency.*».

¹ "We Do not Need" is an encyclical letter of Pope Pius XI, promulgated on June 29, 1931, written in defense of Italian Catholic Action following the attempts of the fascist regime to eliminate it. Papa Pio XI - Enciclica papale n°: XIX del 29 giugno 1931.

The same Pius XI on February 13, 1929 had given a speech during a hearing granted to professors and students of the Catholic University of the Sacred Heart in which he had defined Mussolini as "the man whom Providence brought us to meet".

Fascism played a fundamental role in the deconstruction of Italian Freemasonry and in the restoration of the priority axis between the Italian State and the Catholic Church

These are all work hypotheses that may allow us to understand, even through the study of the documents of the English, French and American archives, what the true history of Italian Freemasonry is.

**Florence State Archives - Concil of Regency -
File 340 papers 12, 13, 14, 15 - front and back
April 5, 1739 testimonies on what was discussed
in the living room of of Baron Von Stock**

12

Adi 5 - Aprile 1739 = T. Fiorentino Persona
Civile Dottore d'Anni 27 = in tempo, che attende
va agli Esercizii Spirituali Spontaneamente
depono, come 27e Anni fa' in circa de V. V. fu
condotto et ammesso nello studio del Baroni Sto:
che ove erano disposti molti Tavolini per comodo di
chi va a studiare. La Libreria è copiosa di belli,
e vari libri d'ogni sorte, e di manuscritti a dispo
sizione di chi va a studiare.

Sta in libertà di ciascuno il discorrere, e sopra qualima
terie

Si tratta di Filosofia, e di Religione, in quello studio have
duo moltissimi, e fra gli altri il Dottor Coudeli, que
sti tutti col discorso sprezzante dimostrano di non ca
dere

Volevano, che ogni s'iscrivesse all'Accademia de' Frimesson,
ma non ha voluto entrare

Da V. V. ha saputo, che questi Frimesson fanno delle pappo
te, e oz discorrono di Religione, e che non credino punto que
li, che frequentano lo Stocche

Sopra la fama rispose gli tengo tutti per Avvisi. Sopra l'ini
micizia rispose bene.

Altro Esame.

Sotto il di 10 = dicembre 1739 = lo stesso T. esaminato depono,
che lo Stocche stava da S. Croce, si saliva sopra doppola Sa
ta, o era la Camera dello studio (che descrive nella gran
lezza simile alla Camera dell'Esame dell'Inquisizione. in
mezzo v'era una tavola piuttosto grande da studiare, e da

paese vien era un alme, alle volte ve ne portava uno
 a loro. Già basso in una stanza terrena aveva sopra
 le spalle delle cassette dove teneva de Cammei, e de
 sigilli, se in oggi sia frequentato più il suo studio non
 lo so.

Due Anni ha durato a frequentare detto studio, especial-
 mente d'Estate v'andava ogni giorno

In quei tempi che egli andava dallo Stoccolma che d'Estate
 v'era in mezzo di Notte fino quasi a giorno e lo raccon-
 tava a lui l'accennato M. V.

Se in questo oroscopo egli v'entrava il suddetto M. V. voleva pa-
 gare per lui la metà della spesa che era di quattordici
 e più. Nel oroscopo pappavano e discorrevano e nel ripor-
 tarli i discorsi l'accennato M. V. diceva molte volte che
 dovevano trattare di Religione, si figurò sopra l'Autori-
 tà del Papa che sia un uomo, come gli altri, che può libe-
 rare, e dell'esistenza d'Idolo

Alcune volte anche egli è intervenuto al oroscopo, ma non a quello particola-
 re in compagnia del sopraddetto M. V. e altri

Si sono fatti i soliti discorsi dell'esistenza d'Idolo, Mondo fatto
 a caso, anima nostra mortale, la religione Cristiana un'inven-
 zione de Preti, e Frati.

Del oroscopo particolare, che si faceva dallo Stoccolma gli raccontava
 M. V. che quando uno era ammesso gli dicevano ben venuto
 Fratello se vi osservate i nostri precetti, sotto la nostra
 disciplina farete gran progressi, determinatamente chi vi fu-
 se nel oroscopo nel 52.

13

Appreso il pubblico coerenza voce, che la Casa dello Stoccolma
 sia la casa, dove s'incognava l'Eresia.

Reperizione del Tesaminato. 15 Aprile 1792.

Examinatio Testis T. annorum 22.

Interrog. un. non. 8. Re. esse plenè informatum

Interrog. 2. Re. Nomen, Cognomen, Patris et exercitium.

Interrog. 3. Re. In sono stato. Mi confessai e comunicai
 il Giovedì 8. alla mia Parochia, ove erano molta gen-
 te.

Ad q. Sono stato una sol volta inquisito, e aggiustata la
 Causa col pagare il danaro.

Ad q. Re. Saranno otto in nove Anni, che io conosco il D.
 Tommaso Crudeli, in occasioni d'averlo veduto qui
 in Firenze in molte, e diverse occasioni, non ci ho avuto
 gran familiarità.

Ad q. Re. Non ho auto che dir, né che sparire con lui.

Ad q. Re. Io l'ho auto in concetto di puto bono Cattolico, et in
 niente di dire solamente il mio concetto, e poterò in-
 gannarmi, et il mio concetto è fondato nell'averlo
 visto dire ad altri, e perché l'ho sentito di proprio
 che parlare d'alcune proposizioni, le quali più esse-
 ro, che lui non le abbia credute.

Interrog. 4. Offitio ut referat personas a quibus subditus
 dicitur. D. Thomam non esse bonum Catholicum, nec non
 dicit proposiciones quas ipse auditur assertas, probat,
 ab ipso D. Thoma Crudeli, tempus, locum, occasionem et
 testes informatos.

Re. Io ho inteso a dire da' Dottore W. da W. parimen-
 te Dottore che ora è fuori di Firenze. La proposi-
 zione, che gli ho sentito dire, sono che noi facciamo
 tei, come la Bestia, che l'Anima ragionevole non sia

immortale gli l'ho sentita dire in Porta Rossa, e in Casa del Dottore W. mi ricordo che vi erano presenti i Donati V. V. ma io non posso dire che l'U. V. ci fosse presente alle volte vi era presente l'Ecclesiastico W. et altri, de quali ora non mi ricordo

Ad 7. v. g. 10. *Suppleum pro ut supra*

Ad 12. = R. l'ho veduto più volte in Casa Stecke cogli Inglesi, e alle volte col Dottore W. e ciò è succeduto due, o tre anni sono di Mezi, e Sireni, io non me ne ricordo, cal'ho veduto alle volte di mattina, alla volta d'oppo desinare, e alla volta la sera. so che erano Amici il D. Crudeli, e il Barone Stecke, ma poi si disgustarono, e non so il motivo

Ad 12. = R. La Casa del Barone Stecke, dove ho veduto il D. Tommaso Crudeli, era qui vicino a S. Croce dirimpetto al Masso eredo sia la Parrocchia di S. Simone, fa precisamente non so quante stanze, e in detta Casa vi è un Piano scritto, dove ho veduto due Cammici e impressioni in cera lucca, e di sopra due stanze piene di libri di tutti i cavallieri, e Scienze

Iuxta 12. = R. Il Barone Stecke

Ad 13. = R. Come ho detto di sopra, io ho veduto due stanze piene di Libri sopra scaffali, vi sono due, o tre tavolini, e portano i libri sopra i detti tavolini, quelli che vogliono studiare, come erano intitolati, poi libri io non lo so, e lo so perché ci sono stato più volte

Ad 13. = R. Io vi sono stato molte volte, anzi sono

stato con V.

Ad 14. = Nella seconda stanza v'è un cammino da fare il fuoco, e stava coperto con una tela di pino alla Chiese, so che vi sono delle Statue, ma queste stanno in un'altra stanza, in questa non sono mai entrato delle Madonighe ne zucche, ne so che cose rappresentino e questo credo che sia una delle cagioni, perché il D. Crudeli andava cogli Inglesi in Casa Stecke

Ad 15. = R. In detta Casa si facevano de' discorsi di Filosofia, di Religione, e del Pope

Ad 16. = R. I discorsi che si facevano in detta Casa erano della immortalità dell'Anima, che il Pope con i quattro accordeva tutto che i Preti, e i Frati non sapevano come vivere trovavano il Purgatorio di giorni, e Mezi precisi io non me ne ricordo, pare a me che fusse d'Essere due Anni sono in circa. Tali discorsi gli faceva l'Ecclesiastico V. N. et io

Ad 17. = R. Se erano di questo carattere vi guardavano la Religione

Ad 18. e 19. = *Suppleum pro ut supra*

Ad 20. = R. I discorsi che si facevano erano nella stanza prima della Libreria del Viminente us supra

Ad 21. = R. Si tenevano quelle opinioni, e dottrine della Chiesa Cattolica, e si parlava con disprezzo più quelli potevo io comprendere, o almeno senza dubitare

Ad 22. = R. Perché io ero presente come sopra ho detto

Ad 23. = R. La Porta della Casa del Barone Stecke pare a me sia quadrata, fa due Piani, le Finestre sono di vetro, e quadre.

Intero: super eodem articulo Bini. Re. nescire, puer esse, che sia successo ma alla mia presenza in Casa Seche non ho sentito mai parlare di Religione.

Fuerunt lecte depositione ab ipso facte in S. Officio a principio usque ad finem.

Re. Io ora meglio mi spiegherò, quando dissi alla mia deposizione d'Aprile che io fui ammesso allo studio del Barone Seche, e che alla presenza dei nominati si trattava di Filosofia, et di Religione, e quali tutti dimostravano nel discorso apparenze di non credere, non mi spiegai bene, mentre in detto luogo non ho sentita mai il D. Tommaso Coudeli parlare contro la Religione Cattolica, o con dispregio, né altri, a riserva di quelli nominati nel presente Esame. Di più dovo spiegarvi che e tutti quelli che ho nominati nella mia deposizione d'Aprile 1739, che siano de' Protestanti, io non lo so di certo, ma solamente congetturava da me, nel rimanente conformo tutte le cose, che mi sono state ora scritte.

**Florence State Archives - Concil of Regency -
File 339 papers 56, 57, 58,59, 60, 61, 62 - front and back
August 18, 1739 letter from the Count of Richcourt
to the Grand Duke Francesco Stefano di Lorena**

Florence le 18 aoust 1739 56

Monsieur

Je vous prie de demander leur humblement pardon a Votre Altesse Royale, si je n'ay eu pour vous de main propre, mais si elle de ma crainte ne m'a permis pas.

P. A. R. aura vu par les depesches de son Conseil ce verra par celle d'aujourd'hui les difficultes journalieres et profondes que l'on rencontre a chaque occasion de la part de la Cour de Rome.

Il parroit qu'elle veut s'envanger de ce que sous le nom de l'inquisition V. A. R. ne luy permet pas d'exercer une autorité despotique dans ses Etats, autorité que si elle n'estoit accablée de peccateroit inexcusablement V. A. R. de la plus grande partie des attributs de la souveraineté, et seroit quitte des Etats a tout ce qu'il y auroit de gens de merite qui croiroient avoir des ennemis ou este en but a la Cour de Rome.

La liste avantue de Cudeli parois justifier leur crainte
je suis de voir en tracer a S. A. R. un detail succin

La Regle duf. office, les, que l'inquisition ne peut demander
le Droit de voir qui contre les Coupables, auxquels elle a
deja fait le Procès d'avance.

Jay Monseigneur en en a veu toute differemment l'en a
suppose a S. A. R. Cudeli Coupable et convaincu de
plus grands crimes, tandis que son Procès n'estoit pour
cette communi. En effet depuis la detention les decteurs
plus de tous les moins contre luy, & nonobstant le secret
de l'inquisition, l'on fait continuellement que ces sermons
nous estis interrogés sur des faits vagues et peu
relevants, sur des voyes dire, d'ay, dire, et enfin sur ce qui
est sans Masson, et pratiquois beaucoup les anglois,
auxquels il enseignoit l'a langue d'italienne.

Non sans pointement que le Public ayant meumee,
estant plus luy mime, qu'on l'estenoit de puis

des lictesiariques et des moines, dont il a plus d'une fois
censure les vices et la conduite.

Il est certain que suivant les Maximes de l'inquisition
un homme pourroit dans les Cachots, sans que son Roi
soit jamais decide, parce qu'on ne par trouve de quoy
le condamner, et qu'on ne peut l'absoudre sans avoir
qu'on en a impose a S. A. R.

Je suis Monseigneur que c'est l'unique party que S. A. R.

peut prendre et qui ne la compromettra en aucune maniere
104 7 68 503 1 11 7 1 807 15 X 408 805 60 205 102 11 V A R

l'on donne, je dis l'unique party, car l'on ne peut se promettre
quelles instances que faire sans V. A. R. qui l'affaire ont
2 amais 25 307 708 104 7 108 200 204 77 606 914 604 7 17
K 12 44 104 10 200 28 201 68 606 904 507 0 18 12 10 20
27 103 507 8 508 60 11 801 10 17 107 12 20 201 4 808 0 104 11
20 100 80 102. L'on vainement demande dans les tems
passés, ont leur ay promis, mais toujours manqué de parole.

J'attendray les ordres de S. A. R. pour me conformer,
avec exactitude l'assurant qu'un seul mot suffira pour
faire l'affaire sur lequel j'ay l'honneur de luy proposer.
J'ay l'honneur de luy rendre icy mon sentiment sur
la demande du Prince de Castille par la supplie et
de voir bien me informer de la resolution qu'elle aura
prise a cet egard pour ma direction.

Je suis de voir luy informer que la correspondance continue
et est plus etroitement que jamais. 104 40 70 104 200 10 105 805

J'ay l'honneur de demander a S. A. R. deux Villettes, que
J'ay vu du Senatour. Et ucalloye sur laffaire du Duc de
Cudeli, lequel ne s'ont pas le fondement de la lettre que
J'ay l'honneur de scrire a S. A. R. en ayant des informations
sur apas, elle sentira de quelle importance il est pour
le Senatour que ces Villettes, ne soient point veus, et ainsi
deja fortement en but ala Cour de Rome qui voudroit bien
trouver quelque occasion de se vanger, et qui ne neglige pas
certainement autant que je le sçay, la voye de l'inquisition
contre luy, quelle trouvez luy estre opposé et s'entendre
avec elle contre elle les Jurescits de souverains.

Le Senatour qui sçait que l'on a attende plus d'une fois
sur la vie de Papolo diffencus de la juridiction de
venir contre les entre prires de la Cour Romaine

de l'homme de bien
 L'14. avril 1793.
 affiné & daté en l'année
 et moyennant le fin

rien par horreur de toutes inquiétudes, et en effet il a été
 aura vécu dans l'histoire à quoy l'on ne s'en pas porté dans les
 temps parvi pas un faux tel de Religion; j'ay rassuré
 autant qu'il a dépendu de moy, mais je n'ai pu me flatter
 de l'ay avoir esté entièrement sans inquiétude, j'attends
 avoir des avis sûrs, qu'on s'ay en vue particulièrement
 en que l'homme on employera tous moyens possibles pour
 le rendre

Monsieur

de M. de M. de M.

Le Roy, le Roy, le Roy
 M. de M.

ainsi longtemps en prison sans être interrogé et le condamner
 s'il étoit coupable ou s'il étoit innocent, en fin depuis
 peu de jours d'interrogé la fait venir par devant luy et
 la justice

Contre les interrogations nous voulés que sur la société des
 francs Maçons, sur les formalités, les sermens, les sermons,
 qui l'accompagnoient, les loges, les repas qui s'y donnoient,
 les discours qui se tenoient dans ces mêmes, les pas &
 ce qu'il auroit qu'on l'ay interrogé en forme d'interrogé
 soit bien gardé de rédiger tout en forme d'interrogation

Il est contenté de la faire écrire en forme de conversation
 ou déclaration volontaire de Docteur Coudeli, ayant même
 fait mettre en tête le mot spontané, voulant s'ignifier
 que Coudeli auroit fait ces déclarations de son propre
 mouvement, sans y avoir esté forcé, ni même interrogé

Voulant sans doute que cette pièce puisse luy servir d'excep-
 tion à l'avenir si l'on parvenoit à pénétrer qu'il étoit de
 francs Maçon soit entre pour partie dans son Procès

à la fin de ces interrogatoires qui n'a roulé sur aucun autre
 objet, le Docteur Coudeli a supplié l'interrogé de rentrer
 bien examiner au plutôt son Procès, persuadé en prison
 entendu qu'il est astmatique, et crache le sang presque
 journellement

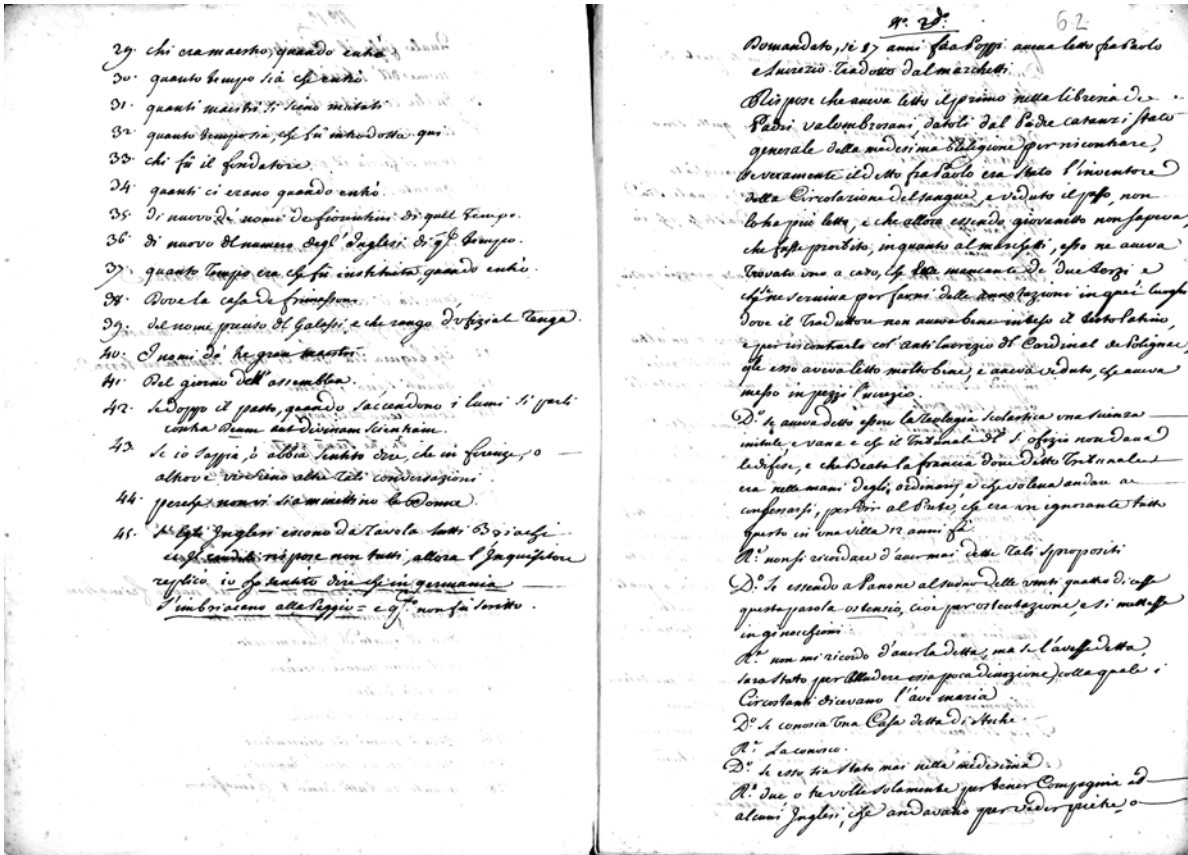
L'interrogé luy a répondu qu'il avoit les bras liés sans
 quoy son Procès auroit esté jugé à l'homme il y a déjà
 quelque temps, et sans autre consolation il a renvoyé
 dans la prison

V. A. R. peut estre assuré de ces faits, j'en ay veü le lieu
 la prison

Dans ces circonstances, j'ai mis à la haute Prudence de
 V. A. B. de juger le point, quelle étoit le plus convenable
 pour procurer à Coudeli la justice qu'il demande

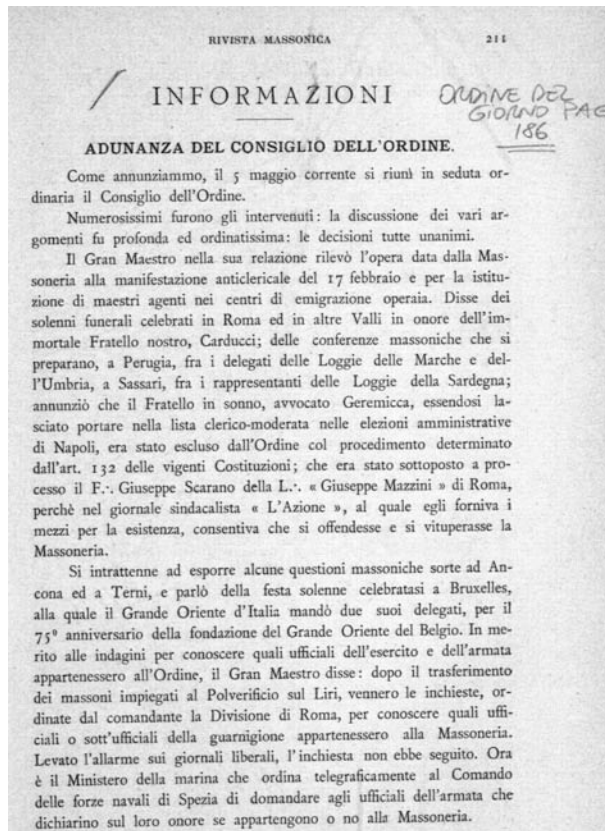
Cet homme ne paroît point indigne de l'attention de
 son souverain, il est d'une honnête famille, il exerce
 dans la Louisie, et c'est sans doute ce qui a fait son crime,
 soit sans par quelques traits, à quelques autres de sa famille

- 110 10
1. Qual è il nome del Ministro
 2. nome del Tribunale
 3. In che consista il crimine
 4. come si ammette il nuovo crimine
 5. come si faccia il partito
 6. quanto si spende
 7. quali s'ia il colore de' guardi
 8. la benda tra formalità
 9. Quali sieno i metalli de' sereni lodovici
 10. come si è corrigio
 11. In quale de' parti di Dio s'ia il martiro
 12. In quale s'ia il modo de' sereni lodovici
 13. quanti sieno i sereni
 14. come sieno di parti
 15. sopra di che sieno posti
 16. da quale parte s'ia il martiro
 17. sopra di che s'ia il giuramento
 18. Qual s'ia il libro del quale si giura
 19. Qual s'ia il modo del giuramento
 20. qual s'ia il modo de' sereni
 21. Qual s'ia il modo del giuramento
 22. sopra di che s'ia il giuramento
 23. se vi sieno parole orrende
 24. s'ia tra altro
 25. Cosa si parli a tavola
 26. Quali nomi de' sereni
 27. Quali i nomi de' sereni
 28. quanti s'ia tutti i sereni & formalità



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THE GRAND ORIENT AND POLITICS IN ITALY 1907-1908



È stata aperta una campagna sui giornali liberali; si è procurato di fare intendere al Ministro la enormità del fatto: occorrendo, provvederemo perché sia fatta una interpellanza alla Camera.

Analizzò le circolari e i decreti emanati dal 27 gennaio al 3 maggio; comunicò che si erano fondate o ricostituite le seguenti Officine: « Domenico Mauro », San Demetrio Corone — « Fraternitas », Milano — « Giuseppe Mazzini », Partanna — « Lavoro è Disciplina », Brindisi — « 11 Settembre 1860 », Pesaro — « Giovanni Bovio », Napoli — « Trinacria », St. Louis — « Giordano Bruno », Marsala — « Giovanni Andrea Serrao », Filadelfia — « Giosuè Carducci », Conversano — « Herbesoss », Grotte: che erano in formazione nuove Loggie a Benevento, Catania, Francofonte, Genzano, Messina, Pisciotta, Sciacca, Taranto, Ostuni; che si erano costituiti i Triangoli massonici a Maddaloni, San Nicandro di Bari, Arpino, Foligno, Acqui, Follonica, Assisi; che si erano disciolte le Loggie: « Luce e Pensiero » di Ostuni, e « Caprera », di Alessandria di Egitto; che si erano fuse in una sola Officina col titolo distintivo di « XX Settembre » le due Loggie « Giuseppe Garibaldi » e « XX Settembre » di Spezia.

In ultimo partecipò che nel triennio l'incremento delle forze dell'Ordine era stato rilevantisimo, perché furono rilasciati 718 Nulla-Osta di iniziazione, 390 di promozione a compagno e 357 di promozione a maestro: la Grande Segreteria aveva trasmesso, senza tener conto della corrispondenza non protocollata, 7193 lettere ufficiali.

Terminata ed applaudita la relazione del Gran Maestro, si imprese la discussione dell'ordine del giorno. Sul primo tema: « Qual'è il lavoro d'ordine politico che può esser fatto dalle Loggie », presero la parola molti Fratelli, quasi tutti sostenendo il concetto che le Loggie potessero occuparsi di politica, ma sotto l'indirizzo del Grande Oriente. Da ultimo fu approvato, con un solo voto contrario, il seguente ordine del giorno:

« Il Grande Oriente d'Italia, nella sua adunanza ordinaria del 5 maggio 1907;

« Riconosciuto che la Massoneria italiana per fatalità storica ha sempre dovuto e deve tuttavia svolgere la sua maggiore attività in un'azione essenzialmente politica, intesa ad opporsi alle correnti reazionarie che, alimentate dallo spirito clericale, ostacolano ed insidiano la sociale evoluzione del nostro Paese;

« Considerando che, per lo spirito e la lettera delle Costituzioni vigenti, deliberate dall'Assemblea dei rappresentanti delle Loggie, ed accettate dai Corpi Superiori dei due Riti, tale azione politica deve svolgersi nelle Loggie, le quali, per ininterrotta e ormai non breve consuetudine, non si sono mai disinteressate delle questioni politiche d'indole generale agitate nella vita italiana;

« Che è non per tanto, necessario, per l'unità e l'efficacia dell'azione massonica, che il Grande Oriente, potere direttivo e governante, guidi le Officine nei loro lavori politici, determinandone l'opportunità, l'estensione, l'indirizzo pratico, le finalità immediate;

« Delibera

« Che le Loggie della Comunione italiana debbono occuparsi di tutte le questioni interessanti la vita politica del Paese, che sieno loro sottoposte dal Grande Oriente per lo studio, o indicate per un'azione attiva di propaganda e di agitazione nel mondo profano; e che le Loggie in Camera di 3° grado, abbiano il diritto di segnalare al Governo dell'Ordine, tutti quegli altri problemi politici che esse credano degni di considerazione, perché dal Grande Oriente ne sia esaminata l'opportunità dello studio, o venga deliberata la necessità di una relativa azione massonica singola o collettiva ».

Terminata la lunga ed elevata discussione su questo grave argomento, il Consiglio dell'Ordine, su rapporto di appositi relatori, e sulle conformi conclusioni del Grande Oratore, deliberò: 1° che nelle presenti condizioni, pur riconoscendo la bontà intrinseca della proposta, non fosse opportuno che la Massoneria assumesse la responsabilità di promuovere un Congresso delle varie gradazioni della democrazia italiana; 2° che il dono che doveva essere offerto a Giosuè Carducci in nome del Grande Oriente e delle Loggie, dovesse conservarsi nella sede centrale dell'Ordine fino a quando non venga inaugurato il museo carducciano e il dono non possa trovarvi degno collocamento; 3° che una rappresentanza del Grande Oriente d'Italia debba intervenire alla inaugurazione del monumento a Giuseppe Garibaldi che avrà luogo a Parigi il 13 luglio venturo; 4° che per cura del Grande Oriente d'Italia debba convocarsi in Roma, nel 1908 un Congresso massonico internazionale; 5° che dovessero accettarsi le deliberazioni della Giunta che non ap-

GRAND ORIENT NOT WELCOMED IN ENGLAND

ITALY.

"SETTLEMENT IN LONDON"

NOT WELCOMED BY GRAND LODGE

The Italian Freemasons, suppressed by Mussolini, have sought refuge in England, but Grand Lodge declines to receive them.

Officials of the Grand Orient of Italy in March wrote to the Grand Master of English Freemasons stating that as they had been compelled to reconstitute themselves outside their own country, they had settled temporarily in London.

They added that they had no intention of disregarding the tradition of nationality by which Freemasonry was governed or the territorial rights which belonged to the Grand Lodge of England. They also asserted that they had no desire to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom.

"VIEWED WITH SURPRISE"

The Board of General Purposes, in its report to Grand Lodge for the meeting on June 3, says that it has "viewed with surprise" the receipt of this letter, and has sent the following answer:

"The statement in your letter that the Grand Orient of Italy has settled temporarily in London has occasioned considerable surprise. I am instructed to protest against the action of the Grand Orient, which is contrary to the regular reason and usage and practice as understood by the Grand Lodge of England. It is regarded as a violation of Masonic Jurisdiction."

Some years ago Mussolini made it known that he did not object to Italian subjects joining lodges in England, as Freemasonry here is philanthropic and religious, and political subjects are not discussed in the lodges, as is the case in certain Continental countries.

There are some French lodges in London, but as England has not been in relationship of any sort with the Grand Lodge of France since 1878, the Grand Lodge of England has not concerned itself with them. English Masons are well aware that they cannot visit these French lodges and that members of them cannot be received in English lodges as visitors.

Daily Tel 26 5-31.

BLOW FOR ITALIAN FREEMASONS

Not Welcomed in England After Suppression by Mussolini

The Italian Freemasons, suppressed by Mussolini, have sought refuge in England, but Grand Lodge declines its blessing.

Officials of the Grand Orient of Italy in March wrote to the Grand Master of English Freemasons, stating that as they had been compelled to reconstitute themselves outside their own country, they had settled temporarily in London.

They added that they had no intention of disregarding the tradition of nationality by which Freemasonry was governed or the territorial rights which belonged to the Grand Lodge of England. They also asserted that they had no desire to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom.

The Board of General Purposes, the "Cabinet" of English Freemasonry, in its report to Grand Lodge for the meeting on June 3, says that it has "viewed with surprise" the receipt of this letter, and has sent the following answer:

"The statement in your letter that the Grand Orient of Italy has settled temporarily in London, has occasioned considerable surprise. I am instructed to protest against the action of the Grand Orient, which is contrary to the regular reason and usage and practice as understood by the Grand Lodge of England. It is regarded as a violation of Masonic jurisdiction."

Some years ago Mussolini made it known that he did not object to Italian subjects joining lodges in England, as Freemasonry here is philanthropic and religious, and political subjects are not discussed in the lodges, as is the case in certain Continental countries.

Country File Italy, clippings of newspaper articles dated May 26, 1931 'Copyright, and reproduced by permission, of the Library and Museum of Freemasonry, London.'

«Foreign Lodges. Five years ago, English, American and French «brothers» repeatedly asked for the dissolution of P2: for them it has always been an anomalous association»

Le logge straniere

Cinque anni fa, «fratelli» inglesi, americani e francesi chiesero a più riprese lo scioglimento della P2: per loro è sempre stata un'associazione anomala

I massoni stranieri volevano scioglierla

di OTTORINO PASQUETTI

Sciogliere la «P2», passare al setaccio le situazioni più chiacchierate, divieto ai «fratelli» di intervenire sulla stampa profana; esigenza di tenere la politica fuori dalle Logge. Questi i punti di un programma che si erano prefissati l'«American Lodge Colosseum n.602», la «English Lodge Keats e Shelley n.900», riuniti per discutere la situazione determinatasi nel corso della Gran Loggia del 21 marzo 1975.

Un documento di notevole interesse, che già sei anni fa raccomandava lo scioglimento della famigerata Loggia P2, è cominciato a circolare nei giorni scorsi a Rieti, dopo che il dr. Elvio Sciubba, consigliere di amministrazione presso la Cassa di Risparmio locale, aveva annunciato ferme smentite per le notizie apparse sulla stampa nazionale, in cui lo si accusava di essere stato uno dei presentatori di esponenti neofascisti per l'affiliazione alla Massoneria.

Elvio Sciubba è molto noto a Rieti, ma anche nella capitale, per essere stato, fino a poco tempo fa, direttore generale del Ministero del Tesoro, influente membro della delegazione italiana che ha collaborato al successo del progetto «Ariane», per il lancio di un vettore europeo nello spazio. Egli ha anche smentito di aver avuto rapporti con Europa-Civiltà, movimento della destra che organizzò agli inizi del 1970, campi di addestramento in Sabina.

Sciubba è attualmente presidente della fondazione Marchese Gioacchino Pepoli, di Monteone Sabino, che amministra decine e decine di po-

deri, per centinaia di ettari di terreni con oliveti

Ed è stato ed è anche uno dei maggiori esperti finanziari del nostro Paese, che non ha fatto un mistero di appartenere al «Grande Oriente d'Italia» di via Giustiniani, nella cui gerarchia occupa un livello altissimo.

Ebbene, mentre partiva questa raffica di smentite, proprio da Rieti, è cominciata a circolare in città la copia di un documento, almeno così sembra, di una riunione delle due Logge «Colosseum» e «Keats e Shelley», in cui si sottolineano gli interventi dei fratelli Maurice Rose, Joe Anna ed Elvio Sciubba. Questi tre, fin da 6 anni fa, sottolineavano «che l'attuale situazione sta causando disillusione specialmente nei «fratelli» più giovani, i quali manifestano la volontà di lasciare l'istituzione».

Ma è il fratello Bill Russell che enumera quattro raccomandazioni alle due Logge riunite insieme: e cioè, sciogliere la «P2», esaminando la posizione di ciascun membro ed ammettendo in Logge regolari soltanto coloro che risulteranno massonicamente qualificati; suggerire al Gran Maestro Salvini di compiere il triennio, dedicando l'anno in corso alla scelta di «fratelli» di carattere impeccabile per ricoprire le cariche nel prossimo triennio; non fare ulteriori interventi sulla stampa, né concedere interviste di alcun genere sulla stampa profana; ricordare a tutti i «fratelli» con una «balastra» che la Massoneria non è una organizzazione politica. «E' necessario — conclude Russell — tenere la politica fuori dalle Logge».