

# Tuscany around 1700

LUCIO ARTINI

&

MICHELE HAGEN



ITALY IN 1796  
IMAGE FROM WIKIPEDIA

## ***"The English Lodge of Florence 1732-1737 - the origins of the conflict with the Catholic Church"***

Thanks to arts, science and culture, Tuscany had always served as reference for travelers and European scholars, especially the British ones, who wanted to explore this Region and deepen their artistic and cultural knowledge. Many English visited Tuscany for studies reasons and due to other local amenities: the climate, art works, the countryside, wine and Leghorn Harbor for trade. And Tuscans welcomed them; some of them, for instance Doc. Antonio Cocchi (1695 - 1758 - doctor naturalist and writer), followed them to London and came back to Tuscany afterwards. Thanks to its geographical location, Tuscany was a strategic spot to keep an eye open on what was going on in the Peninsula, and therefore not only traders moved out there, but also diplomats and spies. Since there was no British Embassy in Rome, the Resident of Florence had been assigned the task of supporting English interests in the area, including the relations with the Roman Church.

Under Gian Gastone De' Medici (1671-1737) there was a general tolerant atmosphere and religion was no longer a reason to fight or persecute. Under his father, Cosimo III De' Medici (1670-1723), clergymen considerably increased their power and could consistently interfere in matters usually managed by secular power.

Consequently, intellectuals and scholars could either accept Church and Cosimo's influence or leave Tuscany.

Gian Gastone government was "a great benefit", as assumed by the historian Ferdinando Sbigoli in his important work regarding Tommaso Crudeli "Tommaso Crudeli and the first Freemasons in Florence: historical chronical and unpublished dossier".

Even though he was no reformer, he could lay the foundations for the milieu which hosted Pietro Leopoldo's work (1747-1792); persecutions went on in other areas of the Peninsula, for instance in Emilia Romagna and in Naples region.



## ENGLISH LODGE IN FLORENCE

Thanks to the notes – preserved in the Archives of the Grand Lodge of England – of the historian John Hamill, we can get to know about English Freemasonry's condition in Italy: in the 18th Century there are twelve lodges recorded in the registers in London, in which the names of four Provincial Grand Masters also show – three of them related to kingdoms and domains, one for the whole Peninsula.

“There were non-registered, self-proclaimed lodges as well, especially in the first half of the Century. Among them there was the Florentine Lodge mentioned by the English historian:

There had been many absurd speculations about this lodge. It never showed in English registers, even though many of its members were English men living in Florence. It is quite sure that, like the four lodges constituting the first Grand Lodge, the one in Florence had been self-proclaimed. In 1957, at the Biblioteca Medica [the library of the university's medical school] of the University of Florence, one of this lodge members' handwritten diary and correspondence were found (Doc. Antonio Cocchi) and they helped immensely to shed light on the lodge itself.

Certainly, in 1732 the above-mentioned lodge existed already and had been probably founded in 1730. Its first members were mostly English, nonetheless from 1738 it seems to show an equal number of Italian and British members... The most renowned person among the Italians was most likely the poet and literatus Tommaso Crudeli, who after the publication of the Papal Bull against Freemasonry (1738) had been arrested by Inquisition, imprisoned and tortured, in order to find out all names of Freemasons in Florence and to hold them up as political subversive dedicated to repulsive rituals”.

Doc. Antonio Cocchi (1695 - 1758 famous doctor, writer e scholar of natural sciences) was the doctor of the English who lived in Florence.

The lodge was founded approximately in 1731/1732, we are not sure of the date, the historian Carlo Francovich indicates this period in his book “Storia della Massoneria in Italia - Liberi muratori italiani dalle origini alla rivoluzione francese” [History of Freemasonry in Italy].

His activities continued quietly until 1737 when there was a first intervention by the Inquisitor Father on the Grand Duke Gian Gastone of Medici Family (1671-1737).

Crudeli states that the lodge was dissolved after the excommunication of Clement XII, published on the 28th of April 1738. We are sure that the lodge existed and worked from 1732 to 1737, probably also in 1731 and 1738.

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.*

**Freemasons with their ornaments through Florence and reach Fiesole. They are considered gods for many they are original characters for others they are one of many Academies**  
**Transcription of the invitation card**

# EXCOMMUNICATION

The conflict between the Roman Church and Freemasonry begins in the 18th Century and it involves especially English Freemasonry in Italy, despite the initial toleration, as shown by the presence in Rome of a lodge bound to the Stuarts (Giacomo III, Old Pretender 1688 - 1766 and Carlo Edoardo Stuart, Young Pretender, 1720 - 1788). Very soon the dispute expands to all those countries where Catholicism is the predominant religion.

The first and second Papal excommunications are addressed to this Freemasonic groups. These are complex processes showing both a cultural and a political value; on Freemasonry's side the conflict begins as a cultural clash and remains on an ideological level, while on the ecclesiastical side, from the start, it shows very strong connections with the temporal power:

- The relation between religion and the legitimacy of Monarchy, alongside with godly dependence of Royal power and the demand to impose the monopoly of its own religion in a given area;
- The safeguard of social stability and the control on educational institutions, like schools and universities;
- The defense of the Papal States, i.e. the Pope-Monarch, who is king of a territory and often belonged with a noble dynasty with specific economic interests and the intention to dominate feuds and cities.

Quoting Pope Corsini:

“Due to their public reputation, We know that they are growing in all directions, and day by day some Societies, Unions, Conferences, Assemblies, Secret Meetings or Groups arise, commonly referred to as Free Masons or des Francs Maçons or some other names, depending on the language. They gathered fond and secret alliance, following their rules and statutes, men of all religions and sects are brought up together, and they are apparently contented with a certain contrived appearance of natural honesty. Members of those Societies take a rigorous oath on the Scriptures to keep inviolable silence about their secret actions – otherwise they would incur overstated punishments...Their popularity grew so much that, the above-mentioned Societies got banned already by secular regulations in many countries and had been addressed as enemies of the Kingdoms – kingdoms which blessedly got rid of them”.

Given the "huge issues" that "those Societies or Secret Meetings caused to not only the temporal stability of the Republic, but also to the spiritual health of souls, since they are not in harmony with the Civil Law nor with the canonical ones", Pope Clement sentenced, "motu proprio, clear minded, with wise resolution and in full possess of Our Apostolical Power", and banished for good the "above mentioned Societies, Unions, Conferences, Assemblies, Secret Meetings or Groups of Free Masons, Francs Masons or whatsoever name they adopted. Therefore, We here strictly command, by virtue of the holy obedience, to everyone and every single believer of any status, grade, condition, order dignity or prominence, both Laic individuals and Clerics".

In Florence, the Loggia quietly carried out its activities, it met first in the restaurant at Messier Pasci's, then in the hotel and restaurant of certain Collins from London where he had worked for the resident of the Grand Duke at the British Crown.

A group of strange, slightly eccentric characters.

And to think that on 1st October 1732 the group of Florentine freemasons was able to walk robed in procession through the streets of the city and up to Fiesole (a small old town near Florence) examining the works of architecture they encountered along the way.

Under Gian Gastone of Medici Family (1671-1737) there was a general tolerant atmosphere and religion was no longer a reason to fight or persecute. Under his father, Cosimo III De' Medici (1670-1723), clergymen considerably increased their power and could consistently interfere in matters usually managed by secular power

Condemnatio Societatis, seu Conventicularum -- de Liberi Muratori -- aut -- de Francs Massons -- sub poena Excommunicationis ipso facto incurrendae, ejus absolutione excepto Mortis Articulo Summi Pontifici reservata.



CLEMENS EPISCOPUS  
SERVUS SERVORUM DEI.

Universis Christianis salutem, & Apostolicam Benedictionem.



In eminenti Apostolatus Specula, meritis licet imparibus, Divina disponente Clementia constituti iuxta creditum Nobis Pastoralis providentiae debitum jugi ( quantum ex alto conceditur ) sollicitudinis studio iis intendimus, per quae erroribus, vitiisque aditu intercluso, Orthodoxae Religionis potissimum servetur integritas, atque ab universo Catholico Orbe difficillimis hinc temporibus perturbatorum pericula propellantur.

Consequently, intellectuals and scholars could either accept Church and Cosimo's influence or leave Tuscany.

We should moreover remark, that the huge economic power of the Catholic Church could consolidate throughout Cosimo III's government – a time, when the clerical interference on civil matters affected numerous fields: issuing gun licenses, the Press itself, as well as selling and publishing of books.

Half of Florence territory was occupied by buildings and goods belonging with the Church, ecclesiastical mortmain, too, was well-established in the rest of the Region; the annual balance in the Grand Duchy reached between 300.000 and 500.000 scudi, while ecclesiastical balance could go up to half million scudi.

An enormous economic power through which the Church guaranteed a network of trusted supporters constituted INCOME, not linked to job positions or merits, favored BELONGINGS, whoever was linked to it could have economic advantages and enjoy support to acquire positions of social and political importance .

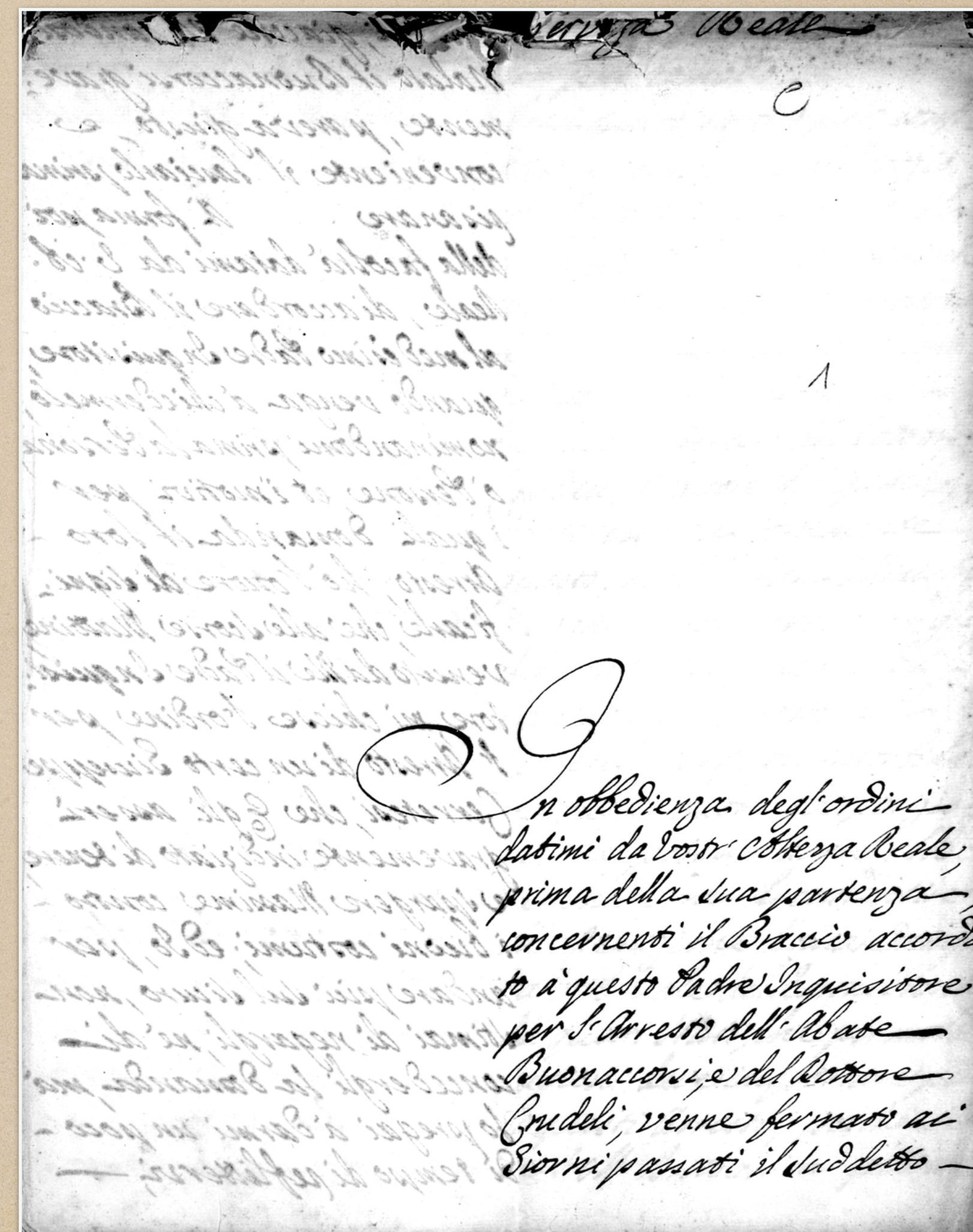
Economic wealth was always considered a reason for corruption as well as proximity to political power, just as the other ruling class, the nobility, moved in the same logic of INCOME and BELONGING.

This idea of society was opposed by the ideas that supported the nascent Freemasonry we will talk about later.

## THE INTERNATIONAL FRAMEWORK

In order to better understand the impact of what was going on in Florence at that time, it is now necessary to mention the framework of political relations among European countries and within colonies. In order to better understand the impact of what was going on in Florence at that time, it is now necessary to mention the framework of political relations among European countries and within colonies. First of all, we should analyze relations among European Powers and their effect on Italy, which, at that time, was divided into several small states subjected to Spanish and Austrian hegemonic ambitions. Second, the relation between European Powers and the Catholic Church, which on one hand was trying to keep its privileges, and on the other hand was aiming to be the first defender of both Sovereigns legitimacy and social balance, by controlling schools, universities, libraries and books distribution.

Moreover, it is to mention, that the last Duke of Medici Family, Gian Gastone (Giovanni Battista Gastone dei Medici - 1671-1737), had no direct heirs. For the Duke's Crown, that would have meant a dangerous vacancy after his death and a most important aspect to take care of in the European framework. From Luther's excommunication on, the European continent had been undergoing hard conflicts, especially related to religious beliefs. These conflicts could end only with the Treaty of Aachen, through which religion wars were supposed to stop, specifically thanks to the principle of "cuius regio, eius religio".





## THE INTERNATIONAL FRAMEWORK

Wars and violence though did not stop. There is a turning point with the Thirty Years' War (1618-1648), which began in Bohemia, with the scope of establishing Catholic religion as one and only legitimate religion. At first, the conflict involved Catholic and Protestant factions, but France, also on the Catholic side, joined the war soon after to hinder Hapsburg's and Spanish powers. France itself withdrew the Edict of Nantes (1598), by expelling Huguenots from its territories (Edict of Fontainebleau - 1685). Internal religious unity and a foreign policy based on alliances aimed to maintain powers balance. The peace of Westphalia in 1648 started a new system, through which all States recognized one another only under a political point of view, beyond any specific religion the sovereigns may support. States' sovereignty acquired therefore a most significant relevance. The historian Niccolò Rodolico pointed out that, through these treaties, "Pontiff's influence and his role as supreme mediator among European countries, started decreasing more and more; the Treaty of Utrecht – aimed to stop succession wars in Spain – even questioned papal political hegemony in Italy, which had been so far undisputed". Wars of Polish Succession (1633-1638) brought to a compromise and Francis Stephen of Lorraine (1708 - 1765, Emperor of the Sacred Roman Empire from 1745) could obtain the Crown of the Grand Duchy of Tuscany (1737-1765).

After Charles VI (1685 - 1740) died without any male heirs, the Austrian Crown passed in the hands of his daughter Maria Theresa (1717-1780), wife of Francis Stephen of Lorene. One more war of succession started in Austria (1749-1748) and involved Italian territories as well.

English and Austrians were allied, against them Spanish and French were united and the Pontiff always supported Spanish and French, hoping to get British territories back to the Catholic influence, supporting the Stuart dynasty. For this reason, the Catholic Church sent aids for military expeditions organized by the Scottish pretender to the English throne.

For years in Rome they had worked to restore a dynasty faithful to the Catholic Church on the English throne and the last attempt will be the Stuarts expedition which took place at a particular moment, however, and despite the numerous Catholic subjects, there was not that generalized rebellion that the Church of Rome expected.



## **THE BATTLE OF CULLODEN IMAGE FROM WIKIPEDIA**

The clash between Tories and Whigs was decreasing and so was the one between new and old rich. Whigs lost their peculiar democratic foundation by distancing themselves from the middle class they stemmed from. At that time George I was King and since he came from Hannover, he could speak a bad English and knew very little about England. He was rather bound to the German area he left. These factors had facilitated a certain decrease

in the power of the Crown and, consequently, supported the constitutional and parliamentary government success, as the Revolution in 1688 did. The increasing welfare had stopped religious fights; the English were fed up with conflicts and sects; even Voltaire, in his *Lettres sur les Anglais*, remarks that all religions were welcomed in England and could finally coexist.

Although only the 20% of English population was not practicing Anglicanism, relationships were good, as testified by the co-existence of different beliefs within Freemasonry and its abstention from dealing with political or religious matters, this being a field of open discussion, tolerance, studies and research.

Religion was no longer a conflict ground, therefore when the Stuarts, supported by Pontiff and French troops, tried to gain back the Crown, the 20% of Catholic subjects did not join them; the action was joined by Scots, who wanted to promote their independence. The famous Battle of Culloden was the final confrontation of the last Jacobite rising of 1745: on 16 April 1746, the Jacobite forces of Charles Edward Stuart (the Young Pretender) and France troops were decisively defeated by loyalist troops. Charles Edward Stuart arrived in Scotland in 1745 incite a rebellion of Stuart sympathizers against the House of Hanover.

Francesco Stefano di Lorena (1708-1765), Maria Theresa of Austria's husband (1717-1780) for various exchanges connected to dynastic conflicts and related territorial possessions, became the heir of Gian Gastone and took over his death in possessions and titles. Francesco Stefano is a Freemason, the Pope, who is Clement XII (1652-1740) a Florentine belonging to the Corsini family and many other Florentine elders were in favor of the inheritance passing to one of the sons of Elisabetta Farnese, wife of the king of Spain.

Ric Berman reports in his book *Espionage, Diplomacy & the Lodge - Charles Delafaye and The Secret Department of the Post Office*, The Old Stables Press, 2017, explains that the future Grand Duke of Tuscany is fascinated by the public readings of Desaguliers and that "Lorraine 'professe himself a great admirer and friend of the English Nation and is learning the English tongue with such an application that he carries an English Grammar in his pocket'". Berman continues: "Lorraine's initiation into English freemasonry was effected within days with a private lodge convened at Lord Chesterfield, the British ambassador's residence in the city [l'Aja]. Desaguliers presided as master ... Lorraine's initiation at The Hague was a small but significant component of the preparations for the duke's visit to England".

The trip consolidated the relationship between London, the Grand Duke and the Crown of Austria. Francesco Stefano di Lorena and Maria Teresa arrived in Florence on January 19, 1739, entering from Porta San Gallo, to leave again in April of the same year.

The Jesuits, the Nuncio, the Bishops, the father Inquisitor and the great ecclesiastics, trusting in the influence they had on Maria Teresa, Francesco Stefano himself and Anna Maria daughter of Cosimo III and sister of Gian Gastone, moved in a coordinated and with great skill (which is not the case to examine in detail in this work) to remove the Secular Arm from Rucellai and obtain what they evidently considered their main objective: to attack the Florentine Lodge, to hit at the same time the free thinkers and the University of Pisa and the axis created, political and cultural, with the large British community that found three important places of exchange in the loggie and parlor of the Stock and the Leghorn one of the Jew Attias. Freemasonry attracted important members of the European noble families and the ruling classes and was a space for cultural discussion aimed at young people and intellectuals.

If we can divide the European ruling groups in 1700, but not only in previous eras, we can identify 3 groups: the nobles (politics), the priests (the relationship with God and the meaning of existence), and the wise science and the technique. Three parallel paths which, however, ended up intertwining, in particular with the Church's attempt to condition wisdom by bending it to her own particular visions, as if the analysis with the scientific method of nature could conflict with the idea of the existence of God, if God created nature, study with a scientific method would necessarily have led to God. But the problem was a vision that was then reflected on the political and social assets.

**FRANCESCO STEFANO DI  
LORENA  
CONTROL OF THE CHURCH  
ON POLITICAL POWER**



**IMMAGINE TRATTA  
DA WIKIPEDIA  
FRANCESCO STEFANO DI  
LORENA**

## CONTROL OF THE CULTURE AND EDUCATION OF YOUNG PEOPLE - AGAINST THE EVANGELICAL CHURCHES IN ITALY

One sector of the Church wanted in particular to regain control of the universities and the training of young people and prevent the consolidation and expansion of the presence of adherents to the reformed cults in Italy. Freemasonry favored the process that saw the formation of numerous Academies of Study in Tuscany, the activity in particular in Pisa of scholars linked to the Galileo tradition and the coexistence between Catholics and members of the Reformed religions whose presence it wanted to prevent in the Peninsula. It was natural that an organization that referred to operational Freemasonry by extending the principles of quality and practical knowledge that distinguished them to social relations should have as a natural reference research based on the Galilean method and not on the reading of Aristotle's texts. Nicolò Rodolico in his book "State and Church in Tuscany during the Lorene Regency (1737 - 1765) - Florence Le Monnier 1910 explains that the reasons for the clash were not only religious but also political and cultural. However, it is not to be assumed that the reason for the Aristotelian school is due ... to the mediocrity of the geniuses who, out of natural laziness, preferred to stick to the old in order not to investigate the new: the question was not only philosophical, but in a certain way religious and political, or at least so it became through the Jesuits, who were among the most ardent defenders of Aristotle and of the scholasticism. 'The Jesuits - writes Lami about their fury towards some professors of the Pisan Studio of the early 1700s - launched themselves against the new methods of science and philosophy, as in the face of theories that wanted to demolish the state and religion'. Nor they were completely deceived, as they predicted the ultimate consequences of the experimental method. "

Already in 1723 the controversy between Jesuits and non-Jesuits had flared up virulently and had as its main object of contention the reflections of Pierre Gassendi (1592-1655) and those of René Descartes (1596-1650). Rodolico also remembers that in Naples the followers of Descartes and Gassendi were subjected to 'special surveillance', forced to hide and to retract.

Rodolico gives the names of professors who are opponents of Aristotelianism: Borrelli, Marchetti, Papa, Giannetti, these are the scientists and intellectuals who clashed with the Jesuits. With the death of Cosimo and the advent of Gian Gastone, the situation became less dangerous.

The public example of the new tolerance was given by the burial of Galileo's ashes in Santa Croce in March 1737, to which new funeral honors were reserved. Honors and burial prevented by Cosimo and his bigoted courtiers who 'inspired by Aristotelians and the Jesuits, had linked the memory of the trial for heresy, so that it was considered sacrilege to honor the ashes of a condemned by the Inquisition by burial in a sacred place ... '.

Ad 5 Aprile 1739 = T. Fiorentino Penna  
Civile Dottore d'Anni 27 = in tempo, che attende  
va agli Esercizii Spirituali Spontaneamente  
depono, come tre Anni fa' in circa de M. 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 belle,  
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 qual ma-  
teria  
Si tratta di Filosofia, e di Religione, in quello studio ha ve-  
luto moltissimi, e fra gli altri il Dottor Coudeli, qua-  
si tutti col discorso sprezzante dimostrano di non cre-  
dere  
Volevano, che egli s'iscrivesse all'Accademia dei Fimessoni,  
ma non ha voluto entrare  
Da M. V. ha saputo, che questi Fimessoni fanno delle pappo-  
te, e vi discorrono di Religione, e che non credono punto quel-  
li, che frequentano lo Stocche  
Sopra la fama rispose gli tengo tutti per Atteisti. Sopra l'ini-  
micizia rispose bene.

State Archives of Florence - Council of Regency  
running 339 -

TESTIMONIALS AGAINST BARON VON STOCK

**CONTROL OF THE CULTURE AND EDUCATION OF YOUNG PEOPLE -  
AGAINST THE EVANGELICAL CHURCHES IN ITALY**

The role of the Studio of Pisa is fundamental in the formation of the Tuscan ruling classes, so much so that Rucellai admitted that: "The University of Pisa was the only obstacle that prevented Tuscany from being reduced to the state of ignorance in which it is almost suffocated all the rest of Italy ". These open and innovative elites will find protection and support in the Freemasons and the English, certainly for political reasons, but also for undoubted cultural affinities. Defined as the "Freemason" Academy because it was considered to be like the many academies that were born in that period. For our purposes particularly interesting is a letter of Minister Abbot Giovanni Antonio Tornaquinci (marquis and abbot, 1680-1764), State Secretary, in which he informs the Grand Duke in May 1739, 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 expelled, due to his position as English spy.

Apart from the arrests, the Inquisitor asked to search Giuseppe Attias 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 Jew 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 was derived from the big flow of people of any origin arriving there and sharing a mutual toleration in religious matters; the Inquisitor's action would have alienated merchants and trade

Tornaquinci writes to please the Pope Baron Von Stock must be expelled: "... THE REMOTE OF BARON STOSCH, WHO WAS TO DESIRE MORE THAN ANYTHING FOR THE GOOD OF RELIGION".

The house of the Jew Attias in Livorno must be searched: "Where he supposed to find some bad books", so once again we want to hit the Tuscan Jewish community in one of the most important figures and within the city of Livorno, but this: "would be contrary to freedom and privileges, and a ruin the trade of that Port which would play into the game of the Priests of Rome who aim to increase the trade of Ancona with the decrease of that of Livorno ". Ancona was in the territories of the Papal State / Temporal King.

A key figure present in Italy in the same period is that of the Jew Giuseppe Attias. Marsha Keith Schuchard also talks about in his essay "The Political Masonic background to the 1738 Papal Bull In Eminenti". Also in the reconstruction of Schuchard Attias and Stock are two important figures. Chevalier Andrew Michael Ramsay (1680-1743), a doctor of the University of Oxford, had come to Livorno and came to Italy to teach the Young Pretender.

## HIT THE JEWISH COMMUNITY OF LIVORNO AND THE INTELLECTUALS WHO SPREAD KNOWLEDGE AND BOOKS GIUSEPPE ATTIAS AND THE BARON PHILIP VON STOCK

Ramsay had already managed to establish the Scottish Rite in the lodges of Paris in 1728. He had them adopt a system of degrees including those of Apprentice, Companion, Master, Scottish Master, Novice, Knight of the Temple to which in 1736 he added that of Royal Arch". Therefore, for eight years before the establishment of the Grand Lodge in Paris, degrees higher than those of the Grand Lodge of England were practiced.

At the Constitutive Assembly of December 24, 1736, he had the role of orator who spoke for the first time of degrees above the three usually practiced, ritual degrees of improvement: The Scottish rite of Edinburgh openly advocated by Ramsey and already introduced by him in Paris, there, after his speech, he achieved immense success and soon developed into various systems. Thus the Scottish rite extends considerably. On June 24, 1738.

Let's see what Schuachard writes about her stay in Italy, a presence of which Crudeli also speaks in his interrogation with the Inquisitor: "During his ten months in Rome (from February to November 1724), Ramsay became vulnerable to the more conservative Roman clergy, who feared that he was too liberal in his Fenelonian, universalist brand of Catholicism to be a suitable tutor to Stuart prince. From Ramsay's later Masonic and philosophic writings, it is clear that he come to view Freemasonry as a bastion of early Stuart ideals of religious toleration, chivalrchic ritual, and Christian-Kabbalistic mysticism."

And we come to the role of Giuseppe Attias: "His interest in the latter had been reinforced by his discussions with an heterodox Jew in Italy, as recorded his friend Thomas Spence 'The outward Rabbi Mr. Ramsay met with, his elegant study, etc.'. The philosophical Jew, who denigrated Moses as 'a very great juggler' but admired Jesus as 'Un gran filosofo' was probably Dr. Giuseppe Athias, a learned physician, whose 'study' (library) at Leghorn contained many Cabalistic words." Ramsay continued to study the Kabbalah and the Jewish antiquities by which he was fascinated, his way of conceiving religion certainly disturbed both the Stuarts and the circles surrounding him in Rome: "It was evidently his eclectic theosophical beliefs that puzzled and disturbed James..."



**SYNAGOGUE OF  
LIVORNO  
PHOTO FROM  
WIKIPEDIA**

**HIT THE JEWISH COMMUNITY OF LIVORNO AND THE INTELLECTUALS WHO SPREAD KNOWLEDGE AND BOOKS  
GIUSEPPE ATTIAS AND THE BARON PHILIP VON STOCK**

We discuss in the academies, we discuss in the living room of the Jew Attias in Livorno, as well as in the university classrooms, Livorno which still has a special status, wanted by the British.

And the living room of Baron Stock (Stosch or Stosche if you prefer) was considered the heart of the dialogue of the supporters of ideas dangerous for the Jesuits and Aristotelians: intellectuals and scholars met there, as in Livorno in the house of the Jew Attias, there was talk of books and "forbidden" topics ". The Inquisition was interested in understanding all these movements and debates: the Stock parlor where everyone could go to read and talk was the subject of testimonies and interrogations by the friars and Jesuits, they considered it connected to the activity of the Freemason Academy that as a witness claimed, 'they eat food and there and talk about Religion, and that those who frequent the Stosche do not believe at all':

An example of this is the testimony collected by the Florentine Inquisition in April 1739, which will be followed by a similar one in December 1739.

The witness reports from direct and related experience the things said by a friend of his who had tried to introduce him to the 'triocco' of Freemasons, who spoke reaffirms of religion '... imagine above the authority of the Pope, that he is a man like others who can fail, and the existence of God. '

The tendency then was to consider the Pontiff on a different level, not only on matters of religion, but a little on everything and this then allowed the prelates to consider themselves on a higher level than other men. A sort of extension of infallibility to temporal matters where, moreover, the activity of the various Popes was intense.

Today in part the same thing happens with a sort of extension of the concept of "infallibility", from the truths of Faith to secular and temporal action, even if later Popes like John Paul II and Benedict XVI have placed themselves on a different level , also admitting the errors made by the Church itself.

Let's see the text of the page shown in the image (slide 10):

On April 8, 1739 = T. Fiorentino Civil Person Doctor of 27 years = in time he was waiting for the Spiritual Exercises Spontaneously deposes, as about three years ago by N.N. he was led and admitted to Baron Stosche's studio where many tables were arranged for the convenience of those who go to study. The library is full of beautiful and varied books of all kinds, and manuscripts available to those who go to study.

Everyone is free to talk, and on what subjects.

It is about Philosophy and Religion, in that study he saw very many and among others Doctor Crudeli, almost all with contemptuous speech demonstrate that they do not believe.

They wanted him to enroll in the Freemasson Academy but he refused to enter.

From N.N. he knew that these Freemassons make meals and then talk about Religion, and that those who frequent the Stocche do not believe at all.

Above Fame he answered I keep him all for Atheists above enmity he replied well.

Other Exam

Under the day 10 = December 1739 = the same T. examined deposes that the Stocche was from S. Croce one went up above the room there was the study room (which he describes in size similar to the Chamber of the Inquisition) in the middle there was a rather large table to study and as a break there was another, sometimes he brought you another. Downstairs in an earthly room he had boxes on top of the tables where he kept de Camei and seals. Whether today he is more frequented by him than he does not know.

He lasted for two years attending this studio and especially in the summer he went there every day.

In those days that he went to the Stocche, he knows that in the summer there was a triocco from night until almost day and the aforementioned N.N.

If the aforementioned N.N. she wanted to pay half of the expense for him, which was fourteen peaks. N. at the triocco papped and talked and in reporting the speeches mentioned NN said many times that they had dealt with Religion, imagine above the Authority of the Pope that he is a man like the others who can fail and of the existence of God .

Sometimes he also intervned at the triocco, but not at the particular one in the company of the aforementioned NN and others.

The usual speeches on the existence of God have been made, a world made at random, our mortal soul, the Christian religion an invention of priests and friars.

Of the particular triocco, which was made by Stocche NN told him that when one was admitted they said welcome Brother if you want to observe our precepts under our discipline you will make great progress, determined that there was in the triocco no you know.

There was a rumor around the public that the Stocche house was the house where the Heresy was taught

So it turns out that the Inquisitor's interest was in the freedom to read books and to discuss and gather information on Freemasons.

The accent of the testimony is put on the elements that can substantiate the accusations against the Cruel and the Freemasons: 'The usual speeches of the existence of God have been made, World made at random, our mortal soul, the Christian religion an invention of Priests and Friars'.

Baron Stock and his library where it was possible to read and study, who was however an English subject and therefore protected by the British resident, then Tommaso Crudeli and the English are the concepts that recur in many testimonies collected in the papers of the Florentine State Archives:

HIS BOOKS - HIS STUDY

WHERE YOU COULD DIALOGUE AND READ FREELY

MORE MEN WITH DIFFERENT FAITHS AND OPINIONS



**Pontiffs with a fragile faith: if nature is the work of God, we must not hinder the study of nature and man through the experimental method because if God created the universe, scientific knowledge of the events of nature will not distance us from God. These Popes and the Jesuits are afraid that the experimental method in the study of nature will distance man from God so there are two cases: either they are supported by an immensely fragile faith or they want to defend a certain kind of political balance and power.**

Gian Gastone de Medici up to his death on 9 July 1737 guaranteed tolerance and economic development. Inspired by the French mother Margherita Luisa d 'Orleans (1645-1721), he allowed the entry into Tuscany of new customs and habits that came from that country, exorcisms had decreased and spies were no longer encouraged. The few taxes, the gold brought by the Spaniards linked to Don Carlos and the Livorno trade had distributed and guaranteed greater wealth and well-being.

The studies of natural sciences, erudition and archeology, the arts and writing in Italian had flourished. Numerous academies are born or reactivated: the Accademia della Crusca publishes its fourth dictionary; then we count the Florentine Academy, the Apatists, the Botanical Academy, the Accademia del Cimento, the Colombian Society and the Society for the study of Etruscan Antiquities of Cortona.

The symbol of the change was in 1737 the entombment of the body of Galileo Galilei (1564-1642) in Santa Croce: today this honor of such a great man may seem an easy undertaking, but there was much to fight because many people, even authoritative, it seemed a sacrilege to honor the memory of an investigator for a vehement suspicion of heresy, for which he had doubted whether burial could be granted in a cemetery with consecrated land. The Inquisitor Father Paolo Ambrogio Ambrogi of the Minori Conventuali di Santa Croce (1690 - unknown) tried to oppose this new situation. To do this, a great trial was needed that would give strength to the Court and reaffirm the power of the Florentine Church, nostalgia for the times of Cosimo III.

Attention had turned to those nobles and intellectuals who returned to Florence with Gian Gastone who discussed and practiced their research without obstacles. Alongside these, attention, since the time of the last of the Medici, had turned to a 'new and infamous heresy', Freemasonry, brought by the English who 'out of greed for profit, caressed, albeit heretics, by the Florentines; those bad sectarians gathered here and there, in the homes of the English, and in the hotels most frequented by foreigners', there were cultured and wealthy personalities, citizens and ecclesiastics, canons of the Cathedral and friars, also belonging to different religions.

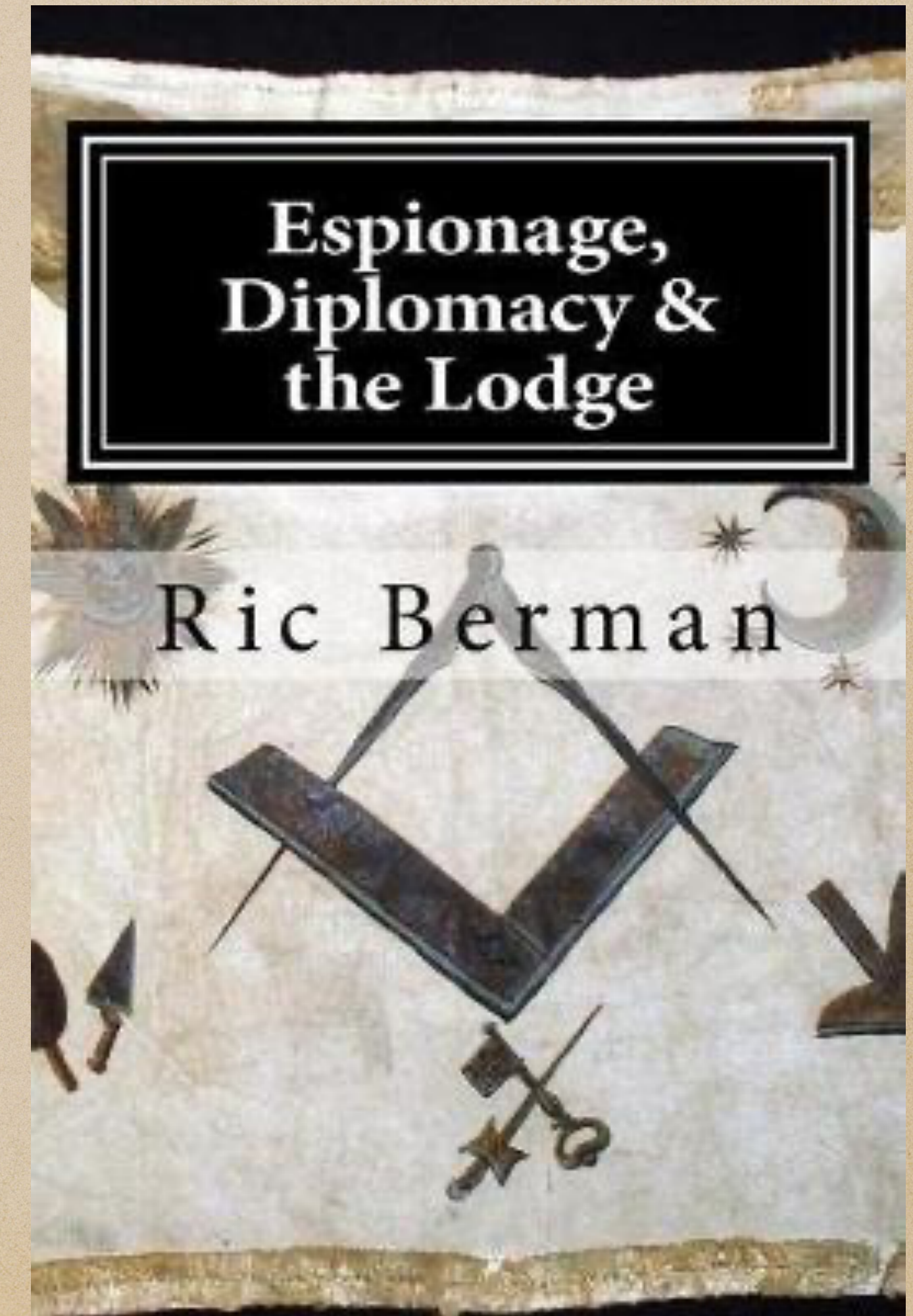
## **ACADEMIES AND TOLERANCE GALILEO IN SANTA CROCE THE PONTIFFS OF FRAGILE FAITH**



**TREATED IMAGE  
FROM WIKIPEDIA  
TOMB OF GALILEO GALILEI IN  
SANTA CROCE IN FLORENCE**

## THE SENSE AND THE ORIGINS: RIC BERMAN AND THE CHARACTERISTICS OF SPECULATIVE MASONRY

- ◆ Historian and scholar Richard Berman identifies the main common characteristics of Freemasonry and lists them in his book "Espionage, Diplomacy & The Lodge".
- ◆ Bermann writes: "The first masonic charge - Concerning God and Religion - replaced the traditional invocation to the Trinity and formal declaration of Christian belief. As amended, the charge obliged freemasons to 'obey the moral law' within a framework of 'that Religion in which all Men agree'. It would no longer be the case that a mason should 'be of religion of that country or nation all Men agree'. It would no longer be the case that a mason should be 'of the religion of the country or nation' where he resided, but necessary only to believe in God and be a 'god man and true'. The charge was not an avowal of support for a specific religious canon or church. Christian belief may have been implied but as written the new masonic oath was a simple declaration of faith in a divine being without a stated preference for any given form of worship."
- ◆ Later he notes that the principle of religious tolerance is affirmed: "The charge gave backing to the principle of religious tolerance, not least the right to hold to Protestant beliefs in a Catholic country".
- ◆ Most of the members of the nascent speculative Freemasonry belonged to the Huguenots expelled from France for their religious faith: "This had been a long standing part of Huguenot philosophy and was Enlightenment sensibility shared by many Whigs. It became a core masonic tenet. "
- ◆ One of the fundamental factors that will lead to the excommunication of Clement XII will be the will of the Holy See to maintain its cultural and religious hegemony in the Italian peninsula, it will remain so until the end of the Second World War, it will be at the basis of the opposition to the Masonic Communion in Piazza del Gesù and one of the fundamental elements of the agreement with Fascism. There was no conflict between belief in God and the study of nature: "For such freemasons there was no inherent conflict between a belief in God,' the All wise and Almighty Architect of the Universe ', and the Newtonian natural order, a world interpreted thought rational observation ' ".



## THE SENSE AND THE ORIGINS: RIC BERMAN AND THE CHARACTERISTICS OF SPECULATIVE MASONRY

- ♦ If Nature is due to the creation of God, we must not be afraid to investigate nature with a rational and scientific method because this investigation will not distance us from God, contrasting the Sacred texts with Nature only serves to affirm the profane, temporal power, which through the reading of these wants to impose. Berman continues: "The second Masonic charge - Of the Civil Magistrate Supreme and Subordinate - addressed less than obliquely the Jacobite threat to the Hannover succession and the supremacy of parliamentary and judicial governance." He quotes the Constitutions of 1923: "A Mason is a peaceable Subject to the Civil Powers... is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation...".

Then he continues: "The charge advanced the novel concept that a freemason could be 'a Rebel against the State' .... Each new member or Entered Apprentice was obligated to 'behave as a peaceable and dutiful Subject....'"

But it is also a position that refers to the Glorious Revolution of 1688.

For Desaguliers however and for the Grand Lodge "... and hence freemasonry was supportive of constitutional monarchy and parliamentary government... the implication was that resistance to the crown could be justified where a king was in breach of his Lockean moral contract with those he governed.... They would instead 'attend' and 'respect' but he 'guided, not enslaved' ".

He continues with the third obligation, quoting once again the Constitutions of 1723: "The third masonic charge - Of Lodges - emphasized that although masonic membership was open it was nonetheless selective. Who wanted to become a Freemason had to be '...good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Woman, no immoral or scandalous men, but of good Report'."

With the fourth obligation he confirms what was said previously, always quoting the Constitutions:

"The sentiment was reinforced by the next charge - Of Masters, Wardens, Fellows and Apprentices - which offered a convention defying approach to preferment in an age when precedence, rank and patronage almost always determined promotion and position:

'All preferment among Mason is grounded upon real Worth and personal Merit only, that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised... no Master or Warden is chosen by Seniority, but for his Merit '.

A catechism later summarized and reinforced these and other mason obligations. It remains in place today. "

They are a set of normal values in an Anglo-Saxon society that formed in those years and pervaded the entire social body: religious tolerance, merit, skills beyond belonging.

They are not in nations like ours where belonging and income are two mechanisms that are still strong and vital.

Berman points to the fourth obligation: "The fourth charge ' of Masters, Warden, Fellows and Apprentices - which offered a convention-defying approach to preferment in an age when precedence, rank and patronage almost always determined promotion and position' .

Continues with a quote from a text: "All preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised... no Master or Warden is chosen by Seniority, but for his Merit."

Just as Merit was the criterion for choosing who could direct the work in the operational Loggias where Cathedrals and Castles were built, where even the Masters were obliged to listen to the advice of new apprentices, because from them the suggestion of the vault stone could come, or to be carved a beautiful column, just as, on the other hand, it was obligatory not to teach those who arrogant, ambitious and desirous of personal power, were not capable or worthy.

Achilles, Priam and Agamemnon led armies and fought, chosen by their gods to be kings, so they claimed, but next to them there were those who were competent and wise built cities and temples, forged weapons and sculpted statues, administered lands and assets.

In ancient Egypt alongside the Pharaohs - political power - the Priests - the spiritual power - we have the wise builders of the Pyramids in Israel alongside Solomon there were the Priests but also Hiram the builder of the Temple.

Alongside belonging to noble families, to the priestly caste, there was an organization that made competence, the value of the individual into a group, the basis of his true existence.

Criteria of ability and competence that gradually passed from operational lodges to speculative ones and from these to civil society and politics.

A Freemasonry that follows a path of growth of individual, initiatory consciousness within a system of brotherhood, which invites us to enhance the skills and intelligence regardless of belonging, cannot fail to remain the prerogative of a minority in Italy; in the face of a "Freemasonry" that places belonging at the center, which moves strongly in the political sphere, perhaps in a transversal manner, offering careers and usefulness to the arrogant and ambitious.

A Freemasonry devoid of memory and values can indeed become that reserved place where important people find themselves in secret in order to procure usefulness and advantages to those who belong to it, where secret and a bond extended even to profane relationships can create a hierarchical system which Freemasonry is foreign.

There is a difference that has been repeatedly highlighted over the years between the Freemasonry of the Latin countries and that of the Anglo-Saxon countries and it is certainly linked to the tradition of the latter countries: it is a tendentially atheist Freemasonry in its confrontation with the Catholic Church, and aimed at political action both as an activity of political proposal and as an activity of control of political resources (patronage).

There is a problem of traditions and values, a formal Freemasonry that forgets its own values ends up becoming an empty container where everything can be, therefore also approving the action of a dictator as it happened individually in the past, but at the same time it re-proposes itself as a new "nobility" by cultivating the principle of belonging and not that of merit: that is, it can re-propose in the Lodges what was previously done in the salons of noble families and in the sacristies of the Churches.

In Italy it is argued that in Freemasonry the mnemonic repetition of rituals is important, the meetings of the Lodge thus become a sort of recitation around a black and white checkered carpet, and in the mnemonic work the 5 points of brotherhood become central in a certain how isolated from the context, from Hiram and Tubal-Cain. We are here to ask ourselves about the reasons for the clash with the Catholic Church both from a point of view linked to that precise historical moment and trying to identify the characteristics, the basic values that characterized speculative Freemasonry.

Everything becomes in vain in an approach that is based on formal repetition, enhancing only the bond, the bond of brotherhood.

On this basis the content becomes indifferent.



**The chronicle of the negotiations between the Church and the Great Oriente of Italy from the first meeting between the two delegations which was held on Friday 11 April 1969, the last and ninth on 6 June 1977.  
ITS FAILURE**

## ANCIENT BUT CURRENT CONSIDERATIONS: ON FREEMASONRY AND ITS RELATIONSHIP WITH THE CATHOLIC CHURCH

Each ritual is the result of a deep study and research work, each ritual represents:

1) a story; 2) a legend; 3) allegories; 4) symbols.

So it is a very complex thing not easy to learn, full of meanings, the mnemonic fact is therefore marginal with respect to the complex of meanings to be understood, of the values it expresses.

There were three orders present at the top of traditional societies: the nobility and the clergy, the wise, the priests tried to extend their influence to wisdom and politics.

Each path has access modes and mechanisms for establishing hierarchies.

In 1700, wisdom frees itself from the reading of the world imposed by a sector of the Catholic Church, political power finds its legitimacy in the popular will, the organizational mechanisms of the world of science and competence tend to expand to the management of the public.

Remembering the origins and reflections that moved the first steps of speculative Freemasonry serves to avoid losing contact with the reasons underlying the path itself and also those who wanted to oppose it.

The characteristics of operative Freemasonry, of the wise, of the builders of cathedrals, based on competence and skills extend to civil and political society.

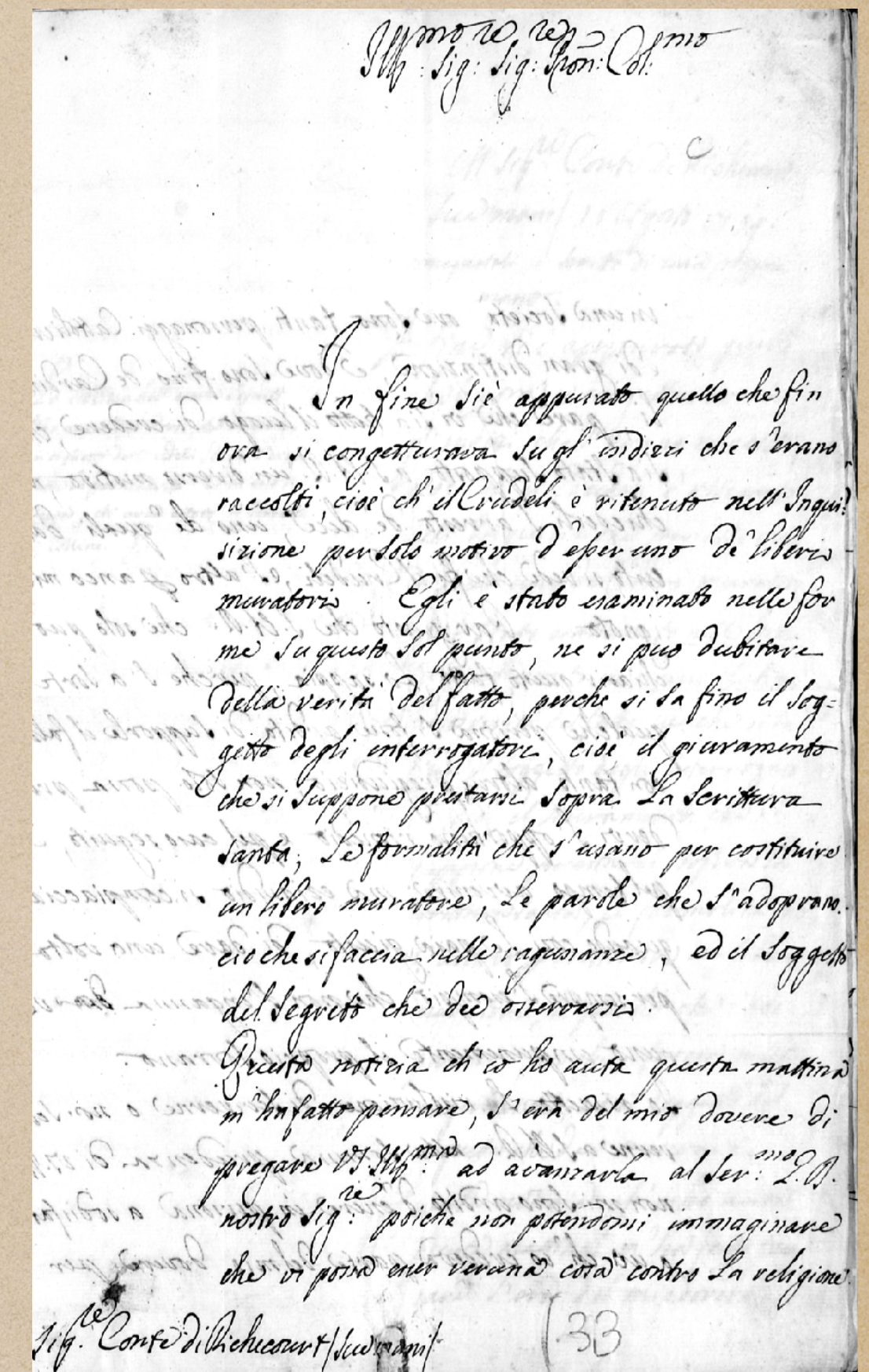
What are the underlying reasons for the clash with the Catholic Church?

We can find them in the texts of the excommunication, identify heresies, but what does Freemasonry have to do with the Heresies, nothing!

The Catholic Church defended its power over the ruling class, the sovereigns and the nobility and its control over the culture and education of young people.

**The words written by Giulio Rucellai (1702-1778) are still current. Rucellai** was Minister of Justice, Professor at the University of Pisa are still current. Though catholic, they did not share Jesuits and Inquisition's conservative point of view in matter of religion; although their studies and backgrounds were totally different, they could find very soon a consensus of views and could agree on the way the Duke's authority and its relationship to the Church had to be meant.

In August 1739 the reasons for which the Inquisition tried to attack the Florentine Freemasons were finally discovered, Rucellai wrote various letters describing the situation.



The letter is particularly interesting dated 12 August 1739, letter from Minister Rucellai to Minister Richecourt with which he reported the interrogation of Dr. Crudeli. (Florence State Archives - Concil of Regency - File 339 papers 37/41 - front and back).

The word is spread about Crudeli staying in jail only due to this reason. Most of the people confirmed the suspicions out of fear, and the rest of them was shocked to learn from the Inquisition version, that this Society is heretic and so are its members. And this was a perfect occasion for whoever opposed Freemasonry, to support this belief – we can already observe the consequent bad results. I beg you to burn my letter after reading, so that nobody will get to know about it». The Minister did not trust the Florentine system, since it was partly connected to Papal supporters and partly to the pro-Spanish faction – and that is the reason why he asked to burn his letter after reading. Fortunately, his request was not satisfied.

Wrote Rucellai: «**The Freemason Society is a totally secular organization, the ecclesial part can't be interested, even less the Inquisition, the Inquisition should only be interested in the causes of Faith matters, as showed by the fact that these ideas had been prohibited by secular apparatus and not from Ecclesiastical one; this is also the reason why the Bull does not apply in Florence.** Indeed, the Holy Office is keeping a laic subject of H. M. in jail because of non-secular matters and without any doubt the arrest is not related to religion. This is namely, a serious affront to H. Majesty, the one and only entitled by God to have rights on his subjects of life and freedom».

**The Freemason Society is a totally secular organization!**

**This is the premise already identified by Giulio Rucellai in 1739 of a correct relationship between the Catholic Church and Freemasonry, two organizations that deal with different things, today that we talk again about meetings between Masonic organizations and the Catholic Church, we hope that the Church will recognize the fact that Freemasonry does not deal with principles of Faith, but carries out a secular activity, compared to that of the various Academies in the 1700s.**

We would not want everything today to be reduced to a mutual recognition, devoid of cultural content, between two powerful organisms from a social and secular or worse political point of view.

## SOME CURIOSITIES

# FREEMASONRY IN THE LATIN COUNTRIES AND IN THOSE OF NORTHERN EUROPE

LA MARQUISE DE FONTENOY.  
Chicago Daily Tribune (1872-1922): Oct 12, 1911;  
ProQuest Historical Newspapers Chicago Tribune (1849 - 1989)  
pg. 8

LA MARQUISE DE FONTENOY.

[Copyright, 1911: By the Brentwood Company.]

There is a basic problem that is not often highlighted: Freemasonry with its rituals and values is inserted in the traditions of the management of profane power and relations with the religion of the various Nations and in particular in those Nations where it has been for a long time culturally dominant and hegemon from a religious point of view the Catholic Church. It follows a reading of the "message" of Freemasonry which is mediated by the traditional culture of these countries and which has not undergone profound changes with the cultural innovations of 1700/1800.

The Italian tradition and the pre-unitary Kingdoms tradition is a tradition conditioned by deep ties with a patronage use of public resources and an attribution of public offices connected to belonging to this or that consortium of people.

Linked to these deep roots is the difficulty of affirming those values of competence and merit typical of speculative Freemasonry, but even earlier present in operative Freemasonry, where the need to create works also led to a non-ideological approach to the forces of nature and to scientific analysis of natural phenomena.

As well as in these countries we find a strong presence of the Catholic Church which already stood at the end of the Roman Empire as the only state religion and the only religion admissible by the civil powers.

In a certain way, Christianity had passed from a persecuted religion to a religion that used the relationship with the public authorities to impose itself, this circumstance had prevented the spread of that pluralism of Churches and religious confessions that had instead characterized the spread of Reformed religious beliefs.

In summary, Freemasonry spreads in a socio-cultural context that expresses well-defined characteristics: religious monopoly, conditioning of civil powers by religion, centrality of belonging to a group (religious or class) and income linked to membership.

There is a beautiful article highlighting these differences published in the Chicago Daily Tribune on October 12, 1911 that is worth reporting.

We follow the text:

"President Taft, King Gustavus of Sweden and King Frederick of Denmark have just associated themselves with English Freemasonry by accepting honorary membership in the Lodge of King Salomon, the action of the chief magistrate of the United States in the matter serving to still further emend the fraternal bonds existing between American and English Masonry.

Among other personages of note who belong to the Lodge of King Salomon is the Duke of Connaught, the new governor general of Canada, and who has been grand master of the craft in England since the office said down by Edward VII, on his accession to the throne. Prince Henry of Prussia also belongs to the English Lodge of King Salomon.

So, too, do the kings of Norway, Greece and Wurtemberg, as well as Prince Henry of the Netherlands and Prince Frederick Leopold of Prussia, brother of the Duchess of Connaught and brother in law of the kaiser. Thus prince is grand master of the craft in Prussia.

King George V is not a member of the order, nor is the kaiser, who takes after his grandfather, old Emperor William, in the respect, although his father, the late Emperor Frederick, was an enthusiastic Mason and grand master of the craft in Prussia during the last thirty years of his life.

The vast majority of the presidents of the United States, from \_George Washington down to President Taft, have been Masons, a notable exception, however, being John Quincy Adams, who thought and wrote antagonistically to the orde with much vigor.

Eighty-seven per cent of the members of Congress and 80 per cent of the Senate at Washington also belong to the fraternity.

Of course, it is unnecessary for me to recall here that Masonry in the United States, Great Britain, Scandinavia, Prussia, and Netherlands is entirely distinct from Masonry the latin countries of Europe and of South America. Whereas in the former, the objects purely philanthropic and fraternal and recognition is accorded inn the ritual to the Almighty as the Grand Architect of the Universe, in ùFrance, in Italy, and in the other Latin countries Freemasonry is practically atheistic and openly anti-religious whuillw its main objects are non philanthropy, but polices. Owing to their banishment of the name of the Grand Architect of the Universe from its ritual, the lodges in the Latin countries have been cut off from all intercourse with Masonry in the other countries. "

The reading of certain texts can be read through glasses conditioned by ancient traditions never interrupted and used, in the light of these, in the opposite way to their own origins.



## THE 45 QUESTIONS

After a long period of harsh detention, Tommaso Crudeli is interrogated and the inquisitor asks him 45 questions from which it clearly appears that Crudeli detained for the sole reason that he is a Freemason and that the Inquisitor seeks a confession with which he could act against other Freemasons if not the Grand Duke himself:

- 1 Who was the Minister
  - 2 The name of the official
  - 3 What is a freemason
  - 4 How the new freemason is allowed entry
  - 5 How to make an invitation to participate
  - 6 What is the cost [of membership]
  - 7 What is the colour of the gloves
  - 8 If the bandage is compulsory
  - 9 Which metals members are asked to leave behind
  - 10 How the Council is organised
  - 11 If the one who speaks inside [the Lodge] is the
  - 12 What is the figure marked Master with chalk on the ground
  - 13 How many light sources are there
  - 14 How the lights are arranged
  - 15 What the lights are placed on
  - 16 Where the Master sits
  - 17 What the oath is sworn on
  - 18 What is the book one swears on
  - 19 The meaning of the words of the oat
  - 20 What uniform or sign is given to the new freemason
  - 21 If there is a formula for the oath
  - 22 Summarise the oath
  - 23 If there is any obscene language
  - 24 If there is anything else
  - 25 What is discussed at the table
  - 26 Tell us the names of Florentines
  - 27 Tell us the names of the English
  - 28 What is the total number of freemasons
  - 29 Who was the Master when he joined them
  - 30 How long has it been since he joined
  - 31 How many Masters changed
  - 32 How long since he was introduced in this circle
  - 33 Who was the founder
  - 34 How many were there when he joined
  - 35 The number and the names of Florentines
  - 36 Again, the number of English members at that time he joined it
  - 37 How long had F. been established by the
  - 38 Where is the Freemasons' house
  - 39 Its exact name...
  - 40 The names of the GrandMasters
  - 41 What the day the meeting is on
  - 42 If after the meal, when the lights are lit, one speaks against *Deus aut Divinam Scentiam*
  - 43 Whether he knows if, or heard others say that in Florence or elsewhere there are other suc conversations
  - 44 Why women are not allowed in.....
  - 45 if the English leave the table all together ... and Crudeli replied "not all," then the Inquisitor replied "I heard that in Germany .... "
- With Crudeli's trial, the Church managed to stop the activity of the Lodges in Tuscany, except in Livorno where a consistent presence remained.

