



THE SPREAD OF FREEMASONRY



THE FIRST LODGE TO BE established outside the British Isles was located in Paris. It was opened by the brother of James Radcliffe, the Jacobite Earl of Derwentwater, who had been executed for treason against the Hanoverians in 1716. The brother, Charles Radcliffe, who inherited James's title, fled to Paris and founded this first recorded lodge of Freemasons in France in 1725. Charles, Earl of Derwentwater, was also secretary to Prince Charles Edward Stuart (Bonnie Prince Charlie), and the lodge in Paris consisted entirely of Stuart sympathizers and supporters of James II. This Earl of Derwentwater was eventually captured during the 1745 rebellion and beheaded.

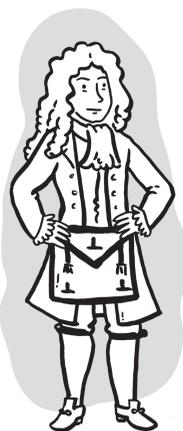
Freemasonry in France

By 1730, there were five lodges in Paris: *Loge St. Thomas* (later renamed *Louis D'Argent*), *Loge Bussy*, *Loge Aumont*, *Loge Parfaite Union*, and *Loge Bernouville*.

The first Grand Master Mason of France was the Duc d'Antin. He was initiated in 1737, at Aubigny, by the Duke

of Richmond, a Past Grand Master of English Freemasonry. D'Antin was authorized by the English Grand Lodge to form new lodges in France, begin-

ning a separate constitution of Freemasonry. The Grand Lodge of France became known as the Grand Orient de Paris. King Louis XV was suspicious of Freemasonry, however, and forbid his courtiers to join under threat of imprisonment. This was a perceptive view considering the role Freemasons would play in supporting the French Revolution later in the century.



The earliest references to Scottish Rite degrees in France date between the 1715 and 1745 Jacobite Rebellions. The Scottish Rite is a popular group of higher Masonic degrees beyond the three craft degrees in the United States. The Masons who worked these degrees were known as *Maitres Ecossais*, or Scottish Masons. These



higher degrees are associated with a native of Ayr—where Lodge Mother Kilwinning had been established—named Chevalier Ramsay. Born in 1686, Ramsay by 1724 served as tutor to the two sons of James II of England, then living in exile in France. (One of the sons was the young Bonnie Prince Charlie, who would lead a 1745 expedition to try to regain the throne of Great Britain.)

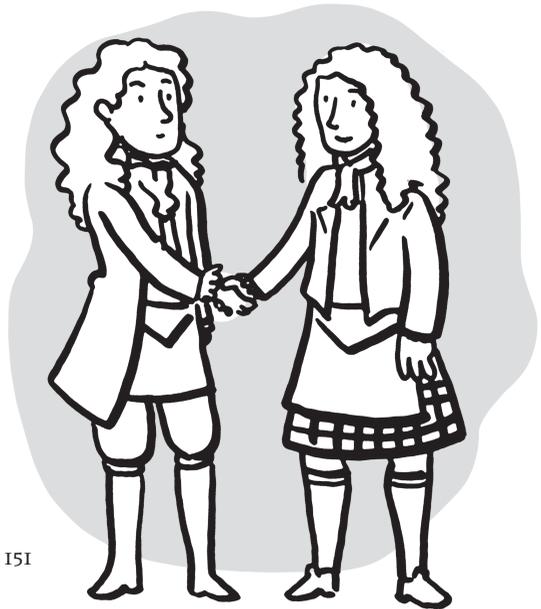


In 1737, Ramsay published a story about a union between Freemasonry and the Knights of Jerusalem that dated back to the time of the Crusades. Ramsay's *Oration*, as it was titled, appeared in a journal called *L'Almanach de Cocus*. Ramsay also described an early—but otherwise unrecorded—story of the Lodge at Kilwinning, in which he claimed that James, Lord Steward of Scotland, was Master in 1286. This was untrue, obviously, as Freemasonry did not even exist at the time. Ramsay's motive seems to have been to link the mythical history of Freemasonry, concerning Israel's King David, the first divinely appointed king, and his son,

King Solomon, to King James II, who, he implied, should also be ruling England by divine right.

Ramsay was a Jacobite, a trusted tutor to Bonnie Prince Charlie, and a member of the lodge founded by the Earl of Derwentwater, who had fled to France with James II. That lodge, the first in France, met at Hure's Tavern on Rue des Boucheries in Paris.

In 1730, by permission of King George II, Ramsay visited England and was made a



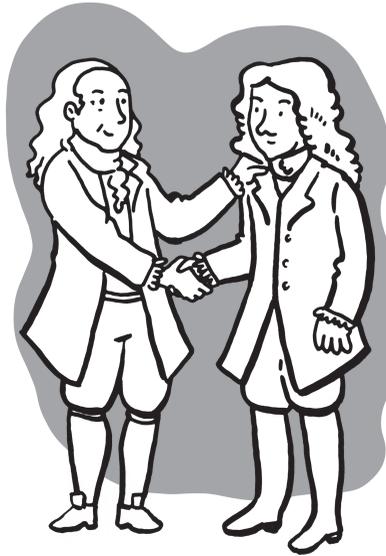
Fellow of the Royal Society. According the honor was Sir Isaac Newton, the Society's president. Ramsay had no obvious scientific qualifications, except that he was a Freemason. While in England, he also joined the Horn Lodge (now known as the Royal Somerset House and Inverness Lodge No. 4).



Benjamin Franklin, the Provincial Grand Master of Pennsylvania, traveled to Paris after signing the Declaration of Independence in 1776 to serve as ambassador and seek the military support of the French. While in Paris, Franklin worked with local Freemasons to establish a bond of affiliation and mutual recognition between the Lodges of France and the Lodges of Pennsylvania. Indeed he was made an honorary member of *Loge Des IX Soeurs* and earned the friendship of as many French Freemasons as possible.

In early 1778, with the Continental Army under George Washington turning the tide of battle against British forces, Franklin was able to begin negotiating in earnest with the French regime of Louis XIV.

In February of that year, delegates of the two nations signed a treaty that established a defensive military alliance and granted official French recognition of an independent United States. That April, Franklin initiated the great French philosopher Voltaire as a Freemason in *Loge Des IX Soeur* in Paris. Sadly, in May of the following year,



he gave a eulogy at Voltaire's funeral. The culmination of Franklin's years in France was the 1783 Treaty of Paris, which ended the war of independence against Britain and was part of a broader peace among the European powers. To honor his work in building friendship between the United States and France, Franklin was made a Venerable Officer of the *Grand Orient de Paris*. His activities and relationships as a Freemason were critical to his success.

Freemasonry in the British Empire

Now let us return to the early days of the Grand Lodge of England. In



1727, it issued the first recorded warrant for an overseas lodge, in Gibraltar. This was closely followed by permission to hold a lodge in St. Bernard's Street, Madrid. Freemasonry was spreading like wildfire, and by 1728 the London Grand Lodge started to establish itself throughout the British Empire. It granted a deputation to George Pomfret to establish a lodge in Calcutta and appointed Provincial

Grand Masters for Lower Saxony in Germany and New Jersey in America.

In 1730, the first foreign prince of royal blood was initiated—Francis, Duke of Lorraine and Grand Duke of Tuscany. He was initiated by the Earl of Chesterfield at a special Lodge convened at The Hague, where he received the first two degrees of Masonry. The duke was later raised to the third degree at the home of Prime Minister Robert Walpole, at a lodge also chaired by the Earl of Chesterfield. The worldwide spread of the Craft continued. That same year, the English Grand Lodge issued deputations to form lodges in Russia, Spain, and Flanders.

The Order was fast becoming a stylish dining club for nobility, holding its first country Feast at Hampstead on June 24, 1730. Cards of invitation were sent to a number of noble brethren. The range of influence of the London Grand Lodge was growing as well. By 1733, a total of 53 lodges were represented at its Annual Communication. At this meeting, several new regulations were confirmed with respect to the operations of the Charity Committee, including the right to hear its own complaints before they were brought before Grand Lodge. Also at this meeting, a collection was taken to be distributed among distressed Masons and to encourage them to found of a new colony

in Georgia. During that year, deputations were granted to open lodges in Hamburg, Germany, and Holland.



In 1738, James Anderson published his revised book of constitutions, described in the previous chapter. It was this reworking of the history of the Craft that has caused some authors to attribute to him the creation of Craft Masonry. At about this time, regulations were introduced to the effect that if a lodge ceased to meet for more than 12 months, then it would be erased from the list and lose its seniority. It was also established at this time that all future Grand Masters would be elected from the Grand Stewards' Lodge, so as to encourage gentlemen to join that one. More controversial were resolutions concerning what were described as illegal Masonic conventions. The Grand Lodge in London also started to encroach on the territory of the Grand Lodge in York by warranting lodges in Lancashire, Durham, and Northumberland. These actions reduced the friendly intercourse between the two Grand Lodges.

Meanwhile, warrants were issued to hold lodges in Aubigny in France (as already mentioned), Lisbon in Portugal, Savannah in



Georgia, South America, and Gambia in West Africa. Provincial Grand Masters were appointed to New England, South Carolina, and the Cape Coast in Africa. In 1737, Rev. Dr. Desaguliers initiated Frederick, the Prince of Wales, at a lodge convened for that purpose at Kew. Later that

year, Frederick was passed to the second degree and then raised to the degree of a Master Mason. He was being groomed for a future Grand Mastership.

At the main meeting of the Grand Lodge that year, a total of 60 lodges were represented, and Provincial Grand Masters were appointed for Montserrat, Geneva, the Coast of Africa, New York, and the Islands of America. Two further Provinces came into being in 1738—the Caribbean Islands and the Province of Yorkshire West Riding. This was considered yet another encroachment on the rights of the Grand Lodge in York, which widened the breach with their London counterparts and resulted in a total breakdown of relations.



New lodges continued to spring up on the Continent, some founded by Hanoverian Masons and others by refugee Jacobites. All lodges welcomed brother Masons without regard to religion or politics, so

they became sources of intelligence for both sides of the Jacobite struggle. Unfortunately for James II, now known as the Old Pretender, Prime Minister Walpole was far better at the spying game than the Jacobites. The king came to regard the Freemason's lodges that followed his court, first at St. Germain and later in Rome, as threats to his chances to regain the crown of Britain and persuaded the Pope to denounce them.

Freemasonry in Germany

The Germans took to Freemasonry with great enthusiasm. In 1718, a year after the formation of the Grand Lodge of England, a lodge was formed in Hamburg by a Dr. Jaenisch, who had been initiated in London. In 1729, the Duke of Norfolk, then serving as Grand Master Mason of England, promoted this lodge to become the Grand Lodge of Hamburg and made its Master a Provincial Grand Master under the English Constitution.

The Hamburg Lodge later became known as Lodge Absalom.

In 1738, the Worshipful Master of the Hamburg Lodge initiated Frederick the Great of Prussia, then the Crown Prince. His father, King Frederick William I, was violently opposed to Freemasonry and had forbidden any of his subjects to take part in its meetings. Crown Prince Frederick, however,

was fascinated by the Order and asked Count Albert Wolfgang of Lippe-Buckeburg, a member of the Hamburg Lodge, to arrange for him to be secretly initiated. Count Albert arranged a meeting at a hotel in Brunswick on August 14, 1738, where Crown Prince



Frederick was made a Mason and became a member of the Lodge of Hamburg. He held secret lodge meetings at Rheinsberg and soon progressed to Worshipful Master.



After the death of his father on May 31, 1740, and his ascension to the throne, Frederick made Freemasonry fashionable in German Society. He announced that he was a Brother Mason and set up a Masonic lodge in Berlin called the Lodge of the Three Globes. It became the first Grand Lodge of Germany and was warranted by the king, who became its Grand Master. Frederick continued to support Freemasonry until his death 1786, by which time the Craft was firmly established in Germany.

Fortunes changed when Adolf Hitler came to power in 1933 and accused Freemasonry of being part of a worldwide Judeo- Masonic Conspiracy. The Ten German Regional Grand Lodges were dissolved, their Temples destroyed, and their ritual books burned. Many Masons were sent to concentration camps and died there. During the time of Nazi persecution, Masons in Germany adopted the symbol of the forget-me-not flower to identify themselves to brethren. When the Regional Grand Lodges of Germany were reestablished after the

end of World War II, the forget-me-not was officially adopted as an emblem of Masons who had survived the years of darkness under Nazi oppression. It is still worn by German Masons today as a badge of identity.



The Spread of the Scottish Rite



In 1761, the Grand Lodge of France issued a patent to a merchant named Etienne (Stephen) Morin to spread the Scottish Rite in America. Morin was made Grand Inspector of the New World and authorized to create Inspectors in all places where these degrees were not already established. By May 31, 1801, he had established the Supreme Council of the Thirty-Three Degrees for the United States of America in Charleston, South Carolina. His instructions were to promote and encourage the working of those degrees.

In the following year, the Supreme Council issued a circular to all the Grand Lodges of the World claiming that the origin of Freemasonry dated to the beginning of the world. The document went on to describe the development of the Craft up to its own formation and declared itself the keeper of Secret Constitutions, which had existed from Time Immemorial. This established yet another mythical history of Freemasonry, which now claimed Adam as the first Freemason.

The nine founding members of the first Supreme Council, which issued warrants to form other Supreme Councils, were:

1. John Mitchell
2. Frederick Dalcho
3. Emanuel de la Motta
4. Abraham Alexander
5. Thomas Bartholomew Bowen
6. Israel De Lieben
7. Dr. Isaac Auld
8. Moses Clava Levy
9. Dr. James Moultrie



Some Masons in Ireland and an English group known as the Baldwin Encampment of Bristol worked versions of the Scottish Rite under warrants that originated from Scotland. The Supreme Council of Scotland constituted itself on June 4, 1845, under the leadership Dr. George Walker Arnott. The next year, this body acted to legitimize the Supreme Council of Charleston by admitting its officers as members of the 31st, 32nd and 33rd degrees of the Supreme Council for Scotland and agreeing to warrant its activities. In this way, the two competing councils for Scottish Rite Freemasonry came to work together to spread the Scottish Rite in America.

Thus, by the mid-18th century, barely 30 years after the establishment of the Grand Lodge of England, Freemasonry had a firm footing in the remoter parts of the European continent, as well as India, Africa, and the Americas.



This was the period when new mythical histories were created and the embarrassing Scottish Jacobite roots of the Order were conveniently forgotten.