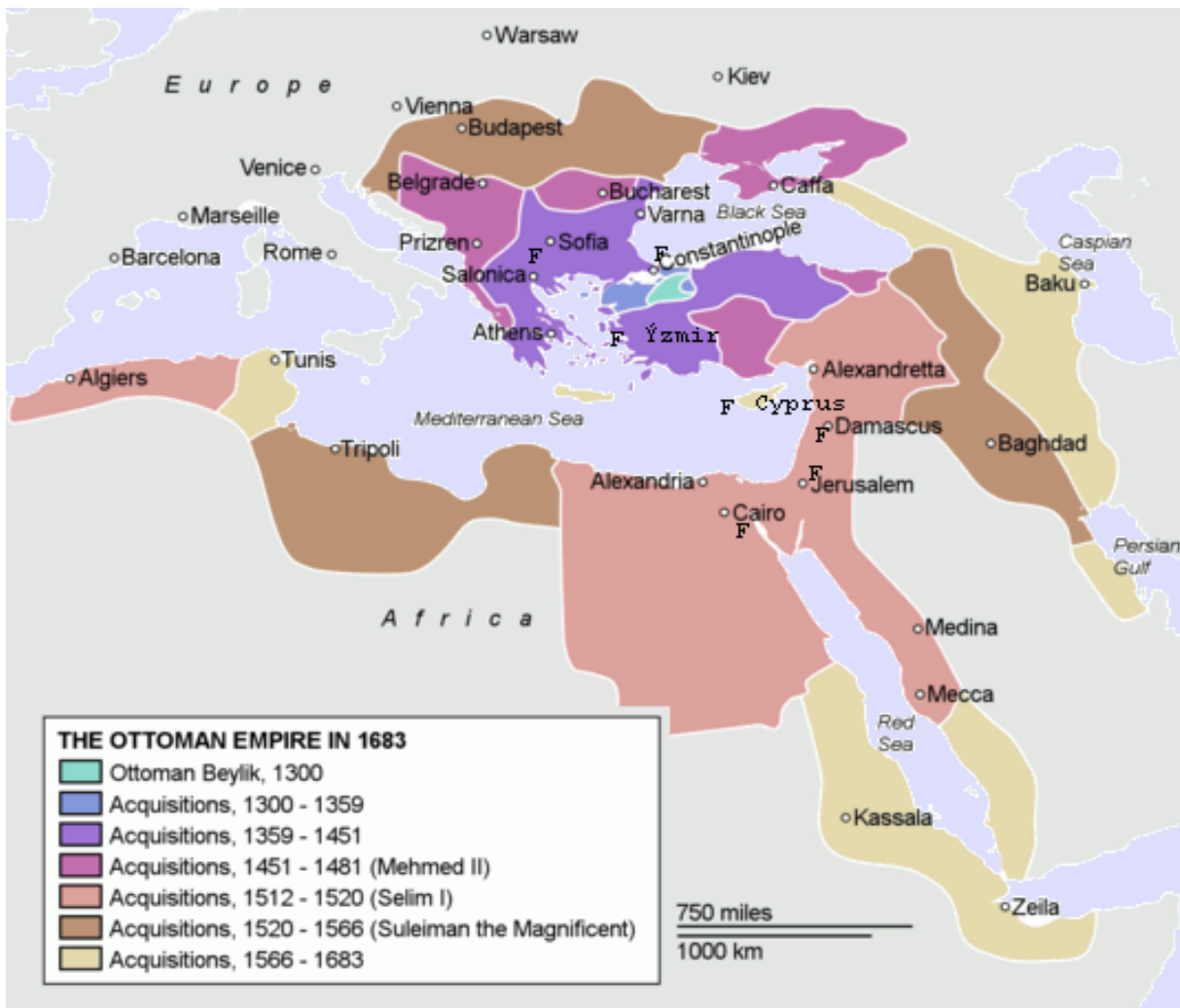


A Concise History of Freemasonry in the Ottoman Empire

Altay Birand, 33

SGIG, AASR, Turkey



Introduction

This paper is only a summary of the history of Freemasonry in the Turkish- Ottoman Empire which preceded the modern Turkish State founded by Kemal Atatürk in 1923.

The full history would obviously cover a few book volumes. However, numerous references given at the end of the paper should enable one to reach to more details. The centers of Masonic activity related in the paper are marked F in a Map of Ottoman Empire in Figure 1.

Freemasonry has been an effective tool for the infiltration of Western ideas into the henceforth socially closed Ottoman Empire. The lodges were considered as conduits for European influence, secularism, and at same time, revolutionary ideologies. They in fact provided ties to the West, and provided shelters for political gatherings. Together with the influence of other (Para Masonic) societies, reformist ideas developed, taking the country away from totalitarianism of the Sultanate towards the proclamation of the liberal 1876 Ottoman constitution which, although having intervals of suspension, provided a strong foundation for the democratic society of the future.

The ups and downs of the History of Freemasonry in the Ottoman Empire may be outlined in the following time periods:

1. 1738 – 1826: Period of Sporadic Foreign Jurisdictions

Prior to 1738 there have been lodges belonging to mostly English, French, Italian, German and, Spanish jurisdictions (1,2).

In fact, the first Lodge belonged to a French obedience and was founded sometime around 1703. Their members did not include any Moslems then and were mostly of European stock living in the Ottoman Empire.

An event that occurred in 1738 changed the whole picture: There were quite a few Christians living in Turkey of different churches. Pope XII. Clement proclaimed the edict "*In Eminenti Apostolatus Specula*", against Freemasonry. The Catholic Pope's edicts did not directly affect the Orthodox Church in İstanbul. It is known that between 1789-1794 and 1798-1801; in private correspondence the Patriarch of the Orthodox Church Neofytos had labeled enlightenment philosophers Voltaire, Rousseau, Spinoza and the like "*atheists and Freemasons*" (3). Thus the Greek and Armenian Patriarchs in İstanbul also agreed with the Pope's edict although there were classes of clergy who were not antagonistic to Freemasonry and went as far as declaring that the Edict was not applicable in the Ottoman Empire since it was for European Christians only. However, all western European organizations bearing new ideas and their potential influence on the Christian churches in the Empire was a consideration to the Ottoman palace. The end result was that the Ottoman Sultan Mahmud 1 outlawed Freemasonry in the country in 1748 (4).

This period of inactivity lasted for 12 years (5). Then a period of revival was at hand. In 1760 the Mother Lodge in Marseilles, France established "Saint Jean d'Ecosse des Nations Reunis" lodge in İzmir and two other lodges in İstanbul and Salonika (6).

In the same period, Geneva Grand Lodge founded "Saint Jean de Levant" in İstanbul and "La Victoire" lodge in İzmir. Following this the Polish Grand Orient consecrated "Morgenröte von Zarograd" lodge in İstanbul in 1784.

The first Turkish Moslem Masons appeared around 1750. Yirmisekiz Mehmet Çelebi and his son Sait Çelebi were first, having been in Paris for a year. Sait would then establish the first Ottoman printing house (1670-1745) and later become the Grand Vizier of the Empire. Claude Alexandre Comte de Bonneval alias Humbaracı Ahmet Paşa (1675-1747) came to İstanbul to educate the gunnery officers, was made a Pasha (general) and is amongst first Masons.

There are similarities between some beliefs and practices of the Sufi Baktashi order of İslam and Freemasonry. The Ottoman army had a class of soldiers called "Yeniçeri" and they claimed a close relationship to the Sufi order of Baktashi (7). Sultan Mahmud, in order to form a new army abolished the "Yeniçeri" class in 1826, and also closed down the Bektashi order. This exceptional act is known as "vaka-i hayriye" in Turkish history which means "exceptional act". On the sideline Freemasonry was investigated in this context and also forbidden (8).

2. 1826-1856: Multiplication of Lodges of Foreign Jurisdiction

Freemasonry in Ottoman Empire did not function between the years 1840-1850. Until then the lodges, having been of different jurisdictions, tried to compete with one another, tried to defend different aims of their main European countries and their ideals. Thus the craft, apart from being ostracized by the government, was not a choice for most Turks, Greeks, Jews and Christians alike. Ottoman Empire started a movement of westernization and liberalization under Sultan Abdülmecit in 1839 by a proclamation called "Gülhane Hattı Hümayunu" and followed this effort in 1856 by another edict named "Islahat Fermanı" which means an edict of betterment.

3.1856-1876: Period Parallel to Westernization Efforts

Freemasonry began to flourish after these events. It was again by means of various European Masonic obediences creating dozens of lodges. This is mostly due to the atmosphere created in the country in a desire to adopt European liberalist ways of thought with many people having been educated in Europe helping along. The economic opening of the state towards Europe after the edicts and development of trade also helped this process. Particularly with the "Islahat Fermanı" cited above the foreign and similarly Turkish subjects of the Sultan felt themselves free of the pressures and look forward to civil activities. As another factor; Crimean war of 1853-1856 against the Russian empire by Turkish, British and French armies being on the same side deserves a place in this development because of a comrade in arms feeling that diffused into the society.

The continuing westernization during this 20 year period saw a real development and activity in Masonry. At the end of the Crimean war, the Ottoman Empire was considered as a European state. The national assembly was in place and the regime looked comfortable.

It is significant to say that the three brothers of Sultan Abdülhamid, namely Murat 5., Kemalettin and Nurettin were initiated at the Union d'Orient Lodge in İstanbul (9).

A significant event in this period is the founding of the "Ancient and Accepted Scottish Rite" of Turkey in 1861 (named Kadım ve Makbul İskoç Riti Şûra-yı Alf-i Osmanî). This was recognized by the Southern Jurisdiction of America in 1869 while Albert Pike was the S.G.C. The Turkish AASR is ranked as No.24 in the listing of world Supreme Councils. However, this organization lost activity within a few years because of wars and internal strife within the empire (10).

Another event worth mentioning is the ascent to throne of Sultan Murat 5. who had been initiated in 1876. It is this period in which the word Mason or "Farmason" as in Turkish (from French Frère-Macon) has come into use. This expression found its place in the Turkish literature for the first time in a newspaper called "Jurnal İzraelit" and again in the paper "Tasvir-i Efkâr". In this period Masonry has been accused of involving in magic in the history book "Vakıa (Asım)". On the other hand history book Cevdet cites it as a foundation helping humanity (11).

Since this period is one that defines the properties of Freemasonry in Turkey, it is appropriate to write something about its main characteristics.

3.1. The Masonic network

Many of the lodges were situated in Istanbul. In 1860, there existed in İstanbul about 15 lodges, all of them connected to various European obediences: Four of these were dependant on the Grand Lodge of England, four on the Grand Orient of France (12, 13), at least five on the Grand Orient of Italy (14).

There was also one of the German Great Lodge of Hamburg, one of the Great Lodge of Ireland, one or two of the Meghali Anatoli of Greece (15).

City of İzmir (Smyrna) on the Aegean coast was another Masonic center. Under the reign of sultan Abdulaziz, there were six lodges in this city: the "Stella Ionia", set up in 1864 and attached to the Italian Grande Orient; the "Mélès", founded in 1868 of Grand Orient de France (16) *and*; one "Great Provincial Lodge" created in 1865 under English jurisdiction (17). The Italian lodges "Fenice", the "Orkhanié" and the "Armenak", were founded in 1867, 1868 and 1872 respectively (18). There was also an American workshop of "Mark Master Grand Lodge".

Egypt should be given due consideration: Suez Canal construction had attracted thousands of Europeans to settle in this part of the Empire. Alexandria, Ismailia, Port-Said and enjoyed the activity of Masonic lodges in this period. There were at least six attached to the Grande Loge de France, and quite a few belonging to other obediences. It was these lodges that gave way to a proliferation when Egypt came under British administration. (19).

Other centers worth mentioning are: Cyprus, Beyrouth in Lebanon and Salonika in Macedonia. An important lodge situated in this last location gains importance in the Turkish-Ottoman history: the Italian Grand Orient set up the workshop "Macedonia" in 1864 which several years later gave birth to lodge "Macedonia Risorta". This lodge played a significant role in the preparation of the "Young Turk" revolution which overthrew the Sultan and established parliamentary democracy in 1908.

At this stage, it would be appropriate to say something about the “young Turk” movement. The best description is given by Bernard Lewis:

“In the mid-1860s a new movement was launched — the *Young Ottomans*.. It is interesting that both the Young Ottomans and their later successors, the *Young Turks*, avoided using the normal Turkish word for ‘young’ in their nomenclature. The Young Ottomans called themselves *Yeni*, which literally means ‘new.’ The Young Turks called themselves *Yonturk*, simply transliterating their French designation...

“The Young Ottomans were obviously formed on the analogy of the Italian liberal patriot [33° Freemason] Giuseppe Mazzini’s Young Italy and Young Europe; they agitated for a constitution and parliament, with the inevitable result that in 1867 their leaders went into exile, mostly to London and Paris [where both English and French Freemasonry reside]. They returned in 1870, and in 1876, with the help of some pressure from the European powers, they were able to persuade the sultan to proclaim a brand new constitution, providing for a parliament, with a nominated senate and popularly elected chamber.

“This constitution, which owed much to the example of the Belgian constitution and more to that of the Prussian constitutional enactment of 1850, was far from libertarian. Even so, it was too much. Two elections were held, the first in March 1877, the second, after a forced dissolution, in December of the same year. The first Ottoman parliament sat for two sessions, of about five months in all.

Nevertheless, the elected members showed considerable vigor, and no doubt for that reason on February 14, 1878 the sultan, exercising the imperial prerogative, summarily dismissed parliament. It did not meet again for 30 years.” (20)

By the beginning of the XXth century, Salonika, together with cities of lesser importance such as Cavalla and Janina, totalized more than ten lodges representing a wide range of Masonic powers, including the Italian Grande Orient, the French Grand Orient and Grande Loge, the Greek Meghali Anatoli, the Spanish Grande Orient, the Rumanian Loja National. It even had the lodge Droit Humain which happens to be an order which accepts men and women alike. (21).

It is worth emphasizing that the distribution of lodges coincided with the aims of European imperialism: Syria, Lebanon, Egypt, Cyprus, Macedonia can be viewed as places open to European penetration.

3.2. Ethnic Groups in Lodges

a) There were lodges that had only European members. The “Etoile du Bosphore” was a French lodge born in İstanbul in 1858. Nearly all the brethren it comprised were French.

b) “National” lodges which had only people of a certain ethnicity. For example in İzmir “Fenice” was reserved for Greeks, “Orkhanié” consisted of Turkish members, the “Armenak” was all Armenian (22).

c) Mixed lodges where Ottoman non-Muslims co habited with some Europeans. The "VERITAS" lodge in Salonika is a good example. It was established in 1904 by Jews but, by 1908 it also had Greeks Armenians. (23).

d) Mixed lodges whose membership consisted of mostly Muslims -Turks, Egyptians and Persians? The following excerpt in Italics is from Paul Dumont's paper entitled (*Freemasonry in Turkey: a byproduct of Western penetration.*)

"In the 1860ies, at least three lodges of Istanbul pursued very systematically a policy of recruitment of Moslem brethren. Set up by Henry Bulwer, ambassador of Great Britain, the "Bulwer Lodge" grouped, together with the usual clientele of non-Moslem brethren, numerous Moslem "dervishes" and high officials of the Ottoman state. In the same way, the "Union d'Orient" could boast in 1869, under the leadership of Louis Amiable, a brilliant representative of French Freemasonry, of a membership adding up to 143 brethren, 53 of whom were high ranking Moslems. The Greek lodge "I Proodos" (Progress) owed to one of its members, the banker Cleanthi Scalieri, the recruitment of nearly twenty important names of the Ottoman elite, the most renowned of them being Mustafa Fazil, a member of the Egyptian khedivial family, the Imperial Prince Murat, and the prolific writer Namik Kemal. It is to be noted that recruitment of Moslems seems to have been a problematic endeavour. Most of the Moslem elements that might be concerned by Masonic activities were highly hostile to Freemasonry. Especially, such was the case of Ethem Pertev Pasha (1824-1871), who served for some time as Governor of Kastamonu and left behind him a Habnâme, one of the numerous antimasonic pamphlets which Moslem readers had at their disposal. This booklet offers a good compendium of antimasonic thought. It insistently maintains that Islam and Freemasonry are incompatible and that the sole target of freemasons is to convert Moslems to Christianity. The difficulty that freemasons experienced in working among Muslims is underlined by Hyde Clarke, a prominent representative of the Masonic high ranks, who was in the 1860ies Worshipful Master of the Great Provincial Lodge of Turkey. In a speech delivered on the 15th of December 1865 to the brethren of Smyrna, he stressed bluntly:

"Here it must never be forgotten that we are regarded by the mob, of high and low, with hatred, and by the charitable and intelligent with suspicion (...). Our learned Bro. Brown, in a recent correspondence, justly remarked that Masonry is not received as yet with favor among Musulmans in this country and the more ignorant consider it quite atheistic in its principles (...) Nothing can be worse founded, and nothing more unjust than the prejudices of ignorant Musulmans, because as the more learned and the more pious know, there is a very intimate association in principle, and a close resemblance in practice between Masons and the more spiritualistic and devout Musulmans."

One could meet members from every walk of life. Rich merchants, bankers, doctors, pharmacists, lawyers, journalists, writers...

There were some diplomats as well... For example there was Lord Rading and Lord Henry Bulwer, both of them British ambassadors. Anti Masonic groups have often pointed their finger at these two accusing them of being responsible for Ottoman decay (24). The Italian ambassador has played a major part in the opening of the workshop "Italia" (25).

Moslem clerics and "dervishes" were also attracted to these lodges. Additionally some Ottoman high officials, army pashas and statesmen also joined in. For example it is widely believed that grand vizier Mustafa Rashid Pasha, who was, one of the main initiators of the Ottoman reform movement had been initiated into Freemasonry. This trend will culminate during the years of the Young Turk revolution (1908-1914), when practically all the leading figures of the Committee of Union and Progress in power will indulge into Freemasonry without being mixed up about it.

3.3. How did the Lodges Conduct Business

Some Ottoman lodges followed the practice of French Freemasons in setting up lavish banquets called "sofra" in Turkish following usual Ritual work. It also was considered a way to an opening of one's feelings to God according to Alevi's or Bektashi's of the Islamic Sufi tradition (26).

Its attraction was such that the members of the British lodges of Istanbul followed suit. On the other hand the avenues to such entertainment in Istanbul at the time were limited thus it is no wonder it was adopted by many. This is a tradition that is still followed.

The main problem at the time was how to conduct business when it involved some customs related to Christianity. The Masonic practices were criticized by many claiming that it was a tool of the Christians trying to corrupt Islam. Thus the custom of taking the oath on Koran, as well as the Thorah and the Gospel, while all of these sacred books being open were adopted. Some British lodges, The French "Union d'Orient" and the Greek "Proodos" of Istanbul translated the rituals to Turkish. It became a common place in Ottoman masonry to stress the similarities between the Masonic rite and the modus operandi of various Muslim religious orders, especially that of Bektashis.

Lodges generally conducted ceremonies of initiation, conducted talks on the meaning of Masonry, its history and of moral nature. The lodges were also spaces of discussion and exchange of ideas.

Within the freedom offered by lodge secrecy; some such talks were of a highly nationalistic discourse. Thus, foreign workshops like the "Italia" or the "Germania", expressed the colonial ambitions of Italy and Germany vis a vis the Ottoman Empire.

In 1865, Hyde Clarke has said:

"... Masonry will here help to unite the various nations, races and sects on a common basis of divine worship, charity, virtue and above all brotherly love carrying out here a great work as it does in India. We must not, as masons, be under the suspicion of having any connections with politics or be offensive to any man's religious convictions, nay, we must be careful of offending the social prejudices of those whom we live among. We offer no man a new religion, nor do we interfere with his own. The only progress we are concerned in is the progress not of our own brothers only but of all mankind in true religion, in virtue and in learning. Masonry discountenances anarchy, atheism, irreligion and ignorance. Masonry strengthens family ties, improves social relations, and promotes patriotism at home and the fraternity of nations, peace, charity and goodwill." (27)

Ottoman Freemasonry was also dedicated to philanthropic activities. Many charitable works and educational institutions were financed. It should be added that the lodge members actively fought fires, floods

or any hazard that may affect the populace in an adverse way. Following the age old adage, the charity was usually conducted through intermediate organizations lest public become aware that its origin was Masonic.

However, not all lodges followed this advice. By the end of the 1860ies, most of the lodges connected to the Grand Orient de France were positivist and either Deist or Atheist. This, although criticized by traditional freemasons, gave rise to antagonism to Masonry. On the other hand, part of Ottoman intelligentsia was ready to absorb such beliefs. The fact remains; nevertheless, a part of the Ottoman intelligentsia, however small, was ready to step into such a path. French lodges fueled such trends.

4. 1876-1908: The Period under the Reign of Ottoman Sultan Abdülhamid

Sultan Abdülhamid 2 ascended to the throne in 1876. After a short while he did away with the National Assembly and established his dictatorial rule. Abolished the grand assembly and established his dictatorial rule...

He was quite knowledgeable about Freemasonry and followed its development very carefully through his close network of spies. He was aware of the fact that many people in high positions in European governments, including Kings and Princes were masons. Based on the information he obtained, he followed a very cautious course in his treatment of Freemasonry. Obviously informed about what is mentioned in the last paragraph of the following section, did nothing against Anglo-Saxon Freemasonry (28). On the other hand he followed lodges of French and Italian jurisdictions and if it warranted, took steps to pressure them. The center of gravity of such measures against the lodges was mainly in İstanbul, leaving lodges at Saloniki to follow on a course that changed the form of Freemasonry in Turkey.

5. 1908-1918: Birth of National Freemasonry

One of the most important events in Ottoman-Turkish history is the revolution of 1908 which led to the downfall of Sultan Abdulhamid who had been in power for 33 years. This is called the "Young Turk" revolution by some historians in reference to the "Young Turk" movement which had its roots to the Turkish groups of thinkers who had run away from the regime in Turkey to Paris.

It should be apparent from the material related above; contrary to the motto "Masons must not be involved in politics." most of the foreign lodges established in the Ottoman Empire had political aims. The lodges were striving to lure high ranking Turkish bureaucrats or officers to use them to their ends which were to get a chunk of the Ottoman Empire. The lodges in Salonika that actively supported the activity were Lodge Macedonia Risorta (Grand Orient d'Italie), Veritas (Grand Orient de France), Labor et Lux (Grand Orient d'Italie), and Perseverencia (Grande Oriente Español) (29). The reaction to this activity also came from Masons in Salonika. There appeared organizations like the "Ottoman Freedom Society" and the branch of "Young Turks" who started to organize an independent Masonic Jurisdiction called the "Ottoman Grand Orient" and the "Supreme Council of Turkey". The Body was related to the Grand Orient of France. Lodges were all subordinated to the 33 rd degree supreme council. It was only after the founding of Modern Turkey that the structure changed, independent Symbolic Lodges, electing their Grand Lodge Body came into existence. However, this new organization included eminent politicians, thinkers, Bankers and Officers in its ranks. This Endeavour was a great success. The lodges multiplied. The new national organization, aiming to curb the activities of foreign obediences, had drafted a concordat that gave them to establish lodges wherever they

wanted within the empire. Thus it was natural that Freemasons played an effective role in the Young Turk revolution of 1908, as well as the founding leadership of the Committee for Union and Progress (CUP).

The medium of freedom in the Salonika lodges attracted many bright minds that were discontent with the regime. The ideals of the French revolution in 1789 seem to have influenced this organization deeply. There are indications that they had the support of the French liberal lodges that had the motto "Liberty, Equality, Fraternity". It is known that the Ottoman youth carried a ribbon on their chests bearing the French motto (Liberty-Equality-Fraternity) in French, the army in revolution played the Marsellaise."⁽³⁰⁾

It is also a fact that the annual assembly of the Grand Orient de France in Paris congratulated "Brother Masons" within the CUP.

Under the pressures exerted on him by the new organizations, Sultan Abdülhamid had to reinstate the constitution and reopen the Parliament in 1908. The Committee for Union and Progress (CUP) party came to power. However, a counter revolution occurred in İstanbul in 13 April 1909 known as the "31 March Incident" in Turkish history. Many prominent people were killed. The army from Salonika had to move onto İstanbul on the night of 23-24 April, the counter revolution was putdown and Sultan Abdulhamid abdicated the throne.

Freemasonry developed in big strides throughout the empire after the revolution. The Masonic researcher Paul Dumont calls this period as "proliferation that was likely to emerge, shortly, in a true Masonic colonization of the Ottoman Empire."⁽³⁰⁾ It is quite possible that the ideals of Freemasonry were adopted by all ethnic groups in the empire.

An extant example is the application for admission to a Beirut Masonic lodge: "the Freemasonry order is an order that has rendered great services to humanity throughout the centuries and always raised high the banner of equality, fraternity, liberty. It is an order that seeks to bring together mankind ⁽³¹⁾ and to better them. I would also like to be part of such an order, to take part in benevolence and the useful works of your order." New members swore to abide by these principles as well as to promote mutual aid, public service, and Masonic loyalty, on pain of excommunication. Many foreign lodges became defunct after the birth of the Ottoman Grand Orient. An example of the fight is the French lodge "Renaissance" which was trying to gather all the Turkish youth" ⁽³²⁾.

The Turkish obedience had created a lodge called "Les vrais Amis du Progrès et de l'Union" (True Friends of Progress and Union), and this workshop, sucking all the members of the organization to its ranks, put an end to the affair. Thus, many lodges of foreign obedience had to join the national organization and many did so. For example a Spanish lodge (Constitution) which had managed to recruit key figures such as the sheikh-ul-Islam Musa Kâzim Efendi, the minister of Finance Mehmet Cavit Bey and the philosopher Riza Tefvik, joined the Ottoman Grand Orient in December 1909. Similarly, the Italian "Bizanzio Risorta" decided in February 1910 to part from the Grande Oriente of the Palazzo Giustiniani and side with the Turkish obedience ⁽³³⁾.

In this context, a very old and famous lodge, Barkai in Lebanon requested to be affiliated with the Grand Orient Ottoman, in order to coordinate Masonic activities empire-wide. Because of its close ties with leading members of the new government and ruling party, the GOO was an important friend to have. It declared: "*Considering that the current state of our country is a large sphere of activity for the Masonic ideas, that the presence of a GOT in Constantinople as a regular Masonic power would contribute much to the improvement of all the classes of the country, the Barkai lodge asks you to recognize this new Masonic power.*"

As expected, this "self-declared" Freemasonic obedience of the Young Turk revolution was not welcome by the foreign obediences. In Great-Britain, the Grand Lodge of Scotland refused at the beginning to recognize the new Turkish organization. However, things were put in order after strenuous efforts. The Grand Orient and the Grande Loge of France decided to establish relations with the Ottoman Grand Orient only a year after it was born. The Italian Grande Orient resisted efforts for a long time but in the end recognized the Turkish obedience. Naturally there was also another reason for opposing the setting up of a national masonic obedience in Turkey. It is clear that by the establishment of National Masonry, they would not be as free as before in opening new Masonic lodges. Thus, their strategy of culturally penetration and domination of the empire was a failure.

It must be stated that under the reigns of Abdulaziz and Abdulhamid, the relationship between Freemasonry and politics were generally confined to the lodges. After the Young Turk Revolution (1908) Ottoman freemasons started to declare their political opinions. This divergence from the long standing Masonic principle of not being involved in politics was a reaction to what had been undertaken by foreign obedience's plotting against the Empire.

Many manifestoes from Masonic lodges on affairs of foreign policy are still in the archives. "The conflict between the Ottoman Empire and Italy in 1911, the Balkan Wars in 1912-1913, the various episodes which led to the Ottoman declaration of war in 1914 inspired all sorts of Masonic initiatives: public lectures, fund raising in favor of the Ottoman army, banquets and ceremonies, appeals directed to governments or to international Freemasonry. Of course, given the diversity of political interests involved, all these undertakings were not unanimously approved. During the war with Italy, especially, the lodges with an Italian connection such as the "Macedonia Risorta" could not but feel very uneasy, timidly approaching the central administration of their obedience in Rome, the so called "Palazzo Guistiniani", in order to obtain its mediation between the belligerents (34)."

When the allied forces occupied Istanbul at the end of World War 1, Greeks, Armenians and Jews suddenly changed their attitude of friendship with the national lodge and started to plot in the designs leading to the disintegration of the Empire. (35).

A fact which complicated matters was that the new regime after the first months of euphoria that followed the events of July 1908, the evolution of the regime had started to go opposite the original principles. While it was very liberal at the beginning, it turned authoritarian. It appears that The Young Turks had not been able to maintain the accord amongst all ethnic and confessional components of the Empire...

Liberties that had been generously granted in 1908 were gradually suppressed in view of the need to maintain order. From this period onward the history of Freemasonry in Turkey is comprised of the History of the birth of Modern Republic of Turkey that is the beginning of a new era culminating in the end the World wide known and recognized Turkish Masonry of today.

I believe that this deserves to be another paper...

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- (33) *İ. Soysal, Türkiye ve Dünyada Masonluk..., op. cit., pp. 376-401.*
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