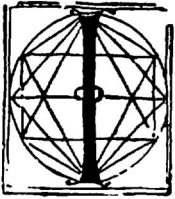


## SCANDINAVIAN FREEMASONRY

BY BRO. BERTRAM JACOBS



HAVE prepared this paper on Scandinavian Freemasonry without any pretensions to scholarship or erudition, nor because I hope to present anything new, but because, having enjoyed by visits to Scandinavian Lodges so much, I am impelled to tell my British friends about it.

I have visited Lodges in many parts of the world, but here I have been so impressed by the high level of knowledge and of practice and of the beauty of the rituals that I feel that here is Masonry at its zenith. True, it is Christian and not universal, like the British, but this is not surprising, as it is the

product, not of a widespread Colonial power, but of Sweden, a Christian kingdom. None the less, it is proud to point out its descent from the English Grand Lodge of 1717.

Originally, I had the idea that the rituals I saw there were similar to those practised here before the Union, for I thought I recognised in them a likeness to a demonstration I had seen at the Café Royal. I set out to prove this and failed. Instead, I found a romantic and exciting history, which was even more satisfactory.

Thanks to that good friend of British Freemasons and of the late Sir Sidney White, Bro. Major Fritz Ryman, late Grand Secretary of Sweden, I was introduced to Prof. Arvid Odencrants, then Grand Inspector of the Swedish Order and its greatest historian with whom I have spent many pleasant hours. What follows is just the information I received from that great scholar and from my friends in Denmark.

The hero of my story is one Carl Frederik Eckleff, who, at the expense of his career in the Foreign Office, devoted over 40 years of his life to the foundation and promotion of Swedish Freemasonry. He was, in fact, only responsible for the first of the three periods into which the history of its early development can be divided, the man responsible for the subsequent two periods being the great Duke Charles, whose work is deservedly commemorated by the Royal Order of Charles XIII, a knightly order and the greatest Masonic honour in Sweden. So, the three periods may well be termed: 1st, the Eckleff period, a period of chaos, of many rituals and observances, into which he strove to bring some order, which lasted till between 1770 and 1780; 2nd, the first Duke Charles period, when the new rituals were introduced and the system of degrees formulated; and 3rd, the second Duke Charles period, when he had finished his Regency, revised the rituals and stabilised the whole system, as we know it today.

Eckleff was born in Stockholm on 25th June, 1723, with a silver spoon in his mouth. Between the ages of 15 and 20 he managed to attend Upsala University and make many journeys abroad, especially to France and Germany, for his knowledge of both languages was excellent. During that period he resided at Kiel, where he was initiated into the Order of Torch Brethren, a society for the promotion "of literature, poetry, friendship and wisdom".

He entered the Swedish Foreign Office when he was 20, and during his 24 years of service there he made little progress until, in 1759, he received the appointment of Royal Secretary, which was merely a sinecure. It is said that his lack of preferment was due to envious enemies and delicate health, but I suspect that it was mainly due to literary and other outside interests, especially his devotion to Freemasonry. It was to this he consecrated himself in the nineteen years following his retirement in 1767.

In the early part of the eighteenth century, Freemasonry spread from Britain to the Continent, where it took many forms, some rather unorthodox. Many Swedes were initiated in such Lodges in France and Germany, and received permission to introduce these workings at home, so that when they returned to Sweden they met together to constitute Lodges in a haphazard manner, without set forms or rituals, lacking guidance and authority.

Conditions were truly chaotic when Count Axel Wrede Sparre took the lead in founding the first Lodge of St. John in Stockholm in 1735. This Lodge was later named Den Nordiska Första (the First Northern). Wrede Sparre was introduced to Masonry in Paris, at the Kings Head Lodge, established in 1725 by Charles Radcliffe, Earl of Derwentwater, an attainted Jacobite. He was the son of Francis Derwentwater and Mary Tudor, daughter of James II, and had founded this York Lodge, presumably for the purpose of furthering the Jacobite Cause. He took part in the '45, and his execution the following year is still celebrated in North Country folk songs.

Wrede Sparre was initiated on May 4th and passed on November 16th in 1731, but not raised until 1733. He then returned to Sweden with authority to operate the three degrees. The Lodge was at first known by his name. Many well-known men became members and, to give the young effort further authority, Count C. F. Scheffer, who had also been initiated in Paris, obtained a Charter or Patent from Derwentwater in 1737 to found Lodges in Sweden.

At about the same period, another Jacobite, General James Keith, obtained from his "cousin", John Keith, Earl of Kintore, Grand Master of England (1740), permission to hold Lodges under the English Constitution wherever he happened to be. He exercised this right in Sweden until 1744. He was then in the service of the Russians and became Prov. Grand Master of Russia about 1740; when Governor of the Ukraine. Other Masons from abroad formed the Lijdbergs' Lodge, of which Eckleff was first D.C. and later J.W., but this Lodge was not recognised by Scheffer until some time later, after which it changed its name to The St. Edward's Lodge.

Wrede Sparre's Lodge languished in 1746, and confusion reigned in Swedish Masonry. To bring some order out of chaos, Scheffer lent his authority to the establishment of the St. John's Lodge, St. Jean Auxiliare, by Count Knut Carlsson Posse, to which, on 2nd January, 1752, many of the members of Wrede Sparre's Lodge adhered. This kept the true spark alive and it became the parent of many new St. John's Lodges, under the jurisdiction of Scheffer's Patent. Masonic activity increased considerably; clandestine Lodges were regularised or closed down, their members joining regular Lodges, while the number of initiations considerably increased.

Until this date they had only been concerned with the first three St. John's degrees, corresponding to the British, but a ferment which had been created on the Continent made itself felt in Sweden. This had been started when Andrew Michael Ramsay, a friend of Derwentwater, made his famous oration in Paris in 1737, when he claimed that Freemasonry was descended from the Christian Chivalries of the past, from the rebuilding of the churches in Jerusalem after their destruction by the Saracens, and from such orders as that of St. John of Jerusalem. He affirmed that returning Crusaders had established Lodges in Britain, that in 1286 James, Lord Stewart, had been installed Grand Master at Kilwinning, while Prince Edward, son of Henry III, added to the strength by bringing back the remaining Brethren of the Orders from Jerusalem.

This started many trains of thought and curious degrees. As an instance of this, when he founded his Lodge, Posse claimed to be a Scotch Brother in Gauchè's Lodge in Strasbourg, Scotch Master in St. Andrew's Lodge, Cologne, Elect Master in the Lodge of Grimsen, Stockholm, and that he had also been initiated "L'ordre de la Chainè; L'ordre de la Felicite and L'ordre des Mopses" (a kind of mock masonry).

In 1754 the Clermont rite was founded, and it is these rituals which formed the basis of the St. Andrew's Degrees, whose initiates bear the titles of Scottish Brother or Scottish Master or Maitre Ecossais. As there was no apparent connection with Scottish Masonry of the period, it is sometimes thought that "Ecossais" was an aberration or a misprint for "accassois", believed to be an old French word for "acacia". Be that as it may, Eckleff brought the Scottish rite to Sweden in 1756. He apparently brought his rituals and the authority to work them from Geneva, for the documents on which he based this were written in a French cypher and bear the superscription, "Publie', dicte', felicite', et enregistre' Frederic Aescher, Secretaire". The document dealing with the ceremonies refers to copies made from originals from "The Grand Chapitre de la Confraternité Immortelle, la Confraternité Illuminée et la Grand Chapitre Royal Primitif". It is believed he obtained them from the Grand Chapter of Geneva and, from their language, they would appear to date about 1750.

On 30th November, 1756, therefore, Eckleff constituted Sweden's first St. Andrew's Lodge, with himself as Master. It met at the Pelican Inn, near where the Slussen is now, and worked the 4th, 5th and 6th degrees of Scottish Apprentice and Fellow of St. Andrew and Scottish Master of St. Andrew. This was the beginning of the Swedish system, and his Lodge, which he called L'Innocente, is still working under the name of Nordiska Cirkeln. In 1759, Eckleff also established the first Chapter under the same name, L'Innocente, but only working the 7th, Enlightened Steward or Stuart Brother, degree.

I have several times mentioned that written authorities were brought from abroad. In the early days, with so many charlatans about, great stress was laid on the need for obtaining genuine patents or warrants from established Grand Lodges, for secrecy and control were difficult to enforce. Above all, genuine powers from the Grand Lodge of England were most sought after, and when Eckleff arrived from a journey, claiming to possess such powers, with prescription for ceremonies, rituals and bye-laws, his word was accepted and he carried all before him, though I have never discovered how he substantiated his claim to those powers.

In 1760 he started another St. John's Lodge, in addition to the six then working, which he called "Den Sjunde", the seventh. This does not appear to have raised any protest from "St. Jean Auxiliaire", the Mother Lodge, or from Scheffer. In fact, the seven Lodges then united together to form the National Grand Lodge of Sweden (Den Svenska Stora Landslogen), and to it was affiliated the "L'Innocente" St. Andrew's Lodge and Chapter. Scheffer was the first Grand Master, and Eckleff his deputy.

London appears to have been quite ignorant of the progress made in Sweden, where many more Lodges were quickly established in Gothenburg, Stockholm and elsewhere, for in 1765 a keen Freemason called Tullman arrived at the British Embassy in Stockholm, who had been a secretary at the Legation in Denmark. He brought with him what he claimed to be a warrant of appointment as Provincial Grand Master of Sweden, under the English Constitution; and wide powers over all Scandinavia, for there were already Lodges working in Denmark and Norway under our rule.

This invasion brought a quick reaction from Scheffer and Eckleff, who resented what appeared to be piracy, and the strong letter which Scheffer sent to our G.M. has already been published in *A.Q.C.* The result of this battle royal was the defeat of Tullman. England withdrew his authority, recognised the National Grand Lodge of Sweden, and so founded the friendly relationship which exists to this day. Meantime, Tullman had started a St. John's Lodge, the Britannia, and, later, the Phoenix, in Stockholm, and also the St. George in Gothenburg. The Phoenix also worked the St. Andrew's degrees.

The relevant documents have been extracted from the Grand Lodge letter book, one being a copy of a Draft of Constitution for the National Grand Lodge of Sweden. This is, in fact, a Patent, which rather naïvely recognises Scheffer as the National Grand Master of Sweden and yet records it as an appointment as Provincial Grand Master, and in letters of the same period refers to him as such. The thirteen Lodges which formed this Grand Lodge did not include any founded by Tullman, whose recognition was completely withdrawn. The Swedes have never regarded themselves as a Province of England.

The second period of our history began with the initiation, in 1770, of the King, Gustavus III, and his two brothers, Duke Charles of Soedermanland and Duke Frederick Adolphus. The King became Protector of the Order, Duke Frederick was installed W.M. of the Swedish Army Lodge, but it was the Duke Charles who became most active and devoted most of the rest of his life to Swedish Masonry. Though history has not been very kind to him when, late in life, he became King, it was to Masonry that he gave of his best and became a great leader.

He seems to have begun, without delay, to study the whole system and the sources of the rituals. He got in touch with those who worked the system in Germany, especially with Carl G. von Hund, who had devoted himself to perfecting the Templar Orders of Clermont, and as a result the Convention of Wilhelmsbad was called to rectify the Scottish Master's degrees. This was attended by Duke Charles and, though contact with Germany was later broken, he remained in touch, and eventually gave Sweden a real system of Masonry, not just a collection of degrees. It was during this period that the Chapter working was extended, though Eckleff's documents still remained the basis of all the rituals.

In 1774 the Duke established a new St. Andrew's Lodge, the Blazing Star (*Glindrande Stjärnan*), and immediately followed this by taking over office from Scheffer, who remained intimately connected with the work of Grand Lodge and with the committee the Duke formed to revise the rituals for all the degrees and Lodges in Sweden. This took a great many years, during which the Duke had to withdraw from his close interest in his Masonic work when the King Gustavus III was assassinated and the Duke Charles became Regent during the minority of Gustavus IV Adolphus.

In the meantime, Eckleff's health began to fail and, one by one, he resigned his Masonic appointments until, in 1783, he ceased to be Master of the great Lodge he had founded, "*Den Sjunde*". He died in 1786, but his famous documents survive him and are treasured in Stockholm to this day. Though the main work was done by Duke Charles, Eckleff deserves every honour for his forethought and his lifelong devotion to Swedish Masonry. In 1799 his Lodge was amalgamated with that of L'Union and St. Jean Auxiliaire to become the First Lodge of St. John in the 9th Province, and eventually, under the guidance of Duke Charles, the First Lodge of the North (*Den Första Nordiska Sanct Johannes Logen af Nionde Provinzen*).

The third period began when King Gustavus IV Adolphus ended his minority in 1798, and the Duke took up his work in Masonry with renewed vigour. He made many journeys abroad in both periods, notably to Vienna and Prague, where he consulted all the authorities and the rituals, and from where he sent home to his working committee a great part of the revised rituals and instructions he had evolved as a result of his studies. When he returned from his travels he took up the reins of government of the Craft, and finally created the Swedish system as we know it today, with little alteration except modernisation of language, by giving his final sanction to the work of his team of helpers who had laboured under his direction so well. Charles provided the driving force which set Swedish Masonry on so solid a foundation. He created a logical system, each degree leading unerringly to the next, even up to the final and highest, because each contains the germ of the succeeding degree, and he continued to rule the Craft after he ascended the throne as King Charles XIII.

The close friendship which had grown between the Swedish and English Grand Lodges is well illustrated by the delightful adventure of Count Jacob de la Gardie, who was the Swedish representative at the Union of the two rival Grand Lodges on December 27th, 1813. I cannot

do better than describe it in his own charming manner, for Prof. Odencrants has translated the entry from de la Gardie's Journal, now in the Library of the University of Lund.

"Dec. 27, 1813. Eleven o'clock Mr Blacker came, sent by the Duke of Sussex, to conduct me to the Freemason's Lodge and many ceremonies here. 800 persons were in the Lodge. After the Acts were read and the Committee of Union went out to a neighbouring room, both the Dukes asked me to follow them, and allow the Committee to read for me the different formulae suggested and that I after that should decide which of those I found the right one and that they then would accept that one. I followed them to another room and there the obligations of the Old and the New system were read to me, and without any doubt I approved the Old one, as more according to our Swedish system.

When we had returned to the Great Hall I made this declaration loudly to all the Lodges, and both the Dukes gave over to me, after the old ritual, their posts.

The Duke of Sussex was then in due ritual way elected Grand Master; he relinquished the Throne he had occupied to me and received, kneeling, from my hands the decorations belonging to his new office.

At  $\frac{1}{2}$  past six we went to the Dinner, which was not ended before half past one in the night. A great many toasts were given, among them the King of Sweden, the Crown Prince, the Swedish Masonry, the Swedish Army and my health. To them all I had to respond in English. I was most embarrassed, but an Englishman is very flattered if a foreigner speaks their language, and readily pardons a fault if there is a good will. Near 2 o'clock I went home, I cannot deny, very tired by the 14 hours.

When taking leave I got new sight of the friendship and well wishes of the English.

I suppose this was the only occasion when a Swedish man in London finds himself in such a position, that among 800 persons, all standing, only he sitting and one of the Royal Princes kneeling before him. When one knows the pride of an Englishman, his inner feeling of supremacy over all other nations, it is doubly worthwhile to be in the case when I now found myself and where certainly neither I nor any other man will ever come again."

It is thus fitting that, in 1868, our future G.M. and King, Edward VII, should have been initiated in Stockholm.

In 1853 the Swedish system was introduced into Denmark, and King Charles XV eventually affiliated his friend, King Frederick VII, since when the Danish Royal Family have taken the closest interest in the Order. Before that period there were Lodges under the English Constitution from 1743, and in 1745 we appointed a Grand Superintendent for Denmark and Norway. That same year, on 25th October, Denmark's oldest Lodge, Zorobabel, received its Warrant from the Grand Lodge of England and still proudly possesses it. Of course, it only worked the three craft degrees. The Strict Observance (Templar Degrees) were introduced from Germany in 1765, modified in 1782 by the Convention of Wilhelmsbad, so they were ripe to receive the Swedish system, though, of course, they are today quite independent. They are, however, just as strict in their observance of the rituals, and there is no variation whatever between the Lodges, as there is in Britain. In fact, they are more conservative than the Swedes, adhering strictly to the rituals of a century ago, whereas in Sweden there has been a certain amount of liberalisation and reform to bring the old wording up to date, while retaining the ancient spirit.

Norway also had Lodges under the English Constitution in the middle of the eighteenth century, and Bro. Dashwood has laboriously translated a Royal Arch Ritual practised by a Chapter in Christiana in 1782 which he believes to be similar to the one then current in England. Lodges were also formed there by sailors. The Strict Observance was introduced by Denmark in the 1770's, but, with the Union with Sweden, Norway adopted the Swedish system, of which it became a province, working only the St. John's degrees at first, but taking over the remainder early in the nineteenth century. After the dissolution of the Union in 1905, they retained the Swedish system, though they have some of their own customs.

Until 1951, Iceland was a Province of Denmark. It was then constituted as an independent Grand Lodge, but its ritual is the same as in Denmark.

In Finland, in addition to the Swedish system, they also operate under that of the Grand Lodge of New York.

We in England delight in the diversity of our rituals, so that wherever we visit, especially in the Provinces, we are sure to be stimulated by the different methods of presenting our ceremonies.

In Scandinavia, on the contrary, they are proud of their uniformity, so that, as they say, every instruction and lecture can be used and understood in every Lodge, and all can feel at home wherever they go. As in Australia, they have Inspectors of Workings, and when I first knew him it was the task of Prof. Odencrants, then Grand Inspector of Sweden, to ensure that uniformity, that perfection of ritual which is as general there as it is in Denmark and, I am told, in Norway and Iceland. To make that perfection even more certain, each Lodge is ruled by a



permanent Master, assisted by one or more Deputies. These accomplished Masons should be members of the 9th or higher degrees, but even that is not a sufficient safeguard, for the Master has a book of the Ritual open before him to prevent the slightest deviation.

Their system is homogenous, consisting of ten degrees, followed by the 11th and supreme one. The ten degrees are grouped into three divisions, the first three in the Lodges of St. John, the second three into the Lodges of St. Andrew and the remaining four into the Chapter, followed by the Supreme degree of the Knights Commanders of the Red Cross. Their Masonry is a truly progressive system, for it is continuous, each degree leading to the next, and each degree contains some germ of the next, some connecting link to consolidate the progression right up to the 11th.

On the other hand, to ensure that each is kept separate and distinct, several different Temples are used, each specially designed for its degree or degrees, built and ornamented to give the best possible background to the words and acts of the ritual. These magnificent halls are perfectly suited for their particular function. By creating a fitting atmosphere they become part and parcel of the ceremonies and add greatly to their solemnity and impressiveness, and deepen the understanding of the degrees.

The three divisions of the system, while enjoying a certain amount of autonomy, are under the supreme rule of the Grand Master, who is called "The Most Wise Vicarius Salomonis", the idea being, I presume, that there is only one Grand Master, He Who Rules in the Grand Lodge Above. In Sweden he is now the Sovereign, while in Denmark, Norway and Iceland he is chosen from the members of the 11th degree, who assist him in Grand Lodge in similar offices to our own, such as Deputy G.M., Grand Chancellor, Presidents of Boards of Benevolence, Finance and General Purposes, Grand Inspector and the Prov. Grand Masters. The Masters of the various Lodges are elected for life or until retirement, while the other Regular Officers are elected annually, though the W.M. may extend the appointment of his Deputy (or Deputies) and Wardens by confirming them in office at not more than three subsequent elections. The Treasurer must be elected annually, but the Orator, Secretary, Director of Ceremonies and Introducer are appointed by the W.M.

The three groups of degrees each has its Apprentice, Fellowcrafts and Master's degree, a parallel to birth, life and what we gain from it, but there is continuity throughout, each a logical sequence to that preceding. Thus they have: 1st, Apprentice, 2nd, Fellowcraft, and 3rd, Master of St. John, which are equivalent to our Craft degrees, and in the "Enlightened Scottish Lodge of St. Andrew" the 4th is the Elect and Very Worshipful Scottish Apprentice, the 5th the Fellow of St. Andrew, and the 6th the Enlightened Scottish Master of St. Andrew. The first two are given consecutively on the same evening, while the 6th is a further step up the ladder. English Companions of the Royal Arch are now permitted, on invitation, to visit the St. Andrew's degrees.

In the Chapter, which achieved its present form about 1810, the 7th, or Steward or Stuart Brother, is an introductory degree, and then the same pattern is followed of three: 8th, Very Confidant Brother of Solomon is the first Templar degree derived from Clermont; 9th, Illuminated Confidant Brother of St. John; and 10th, Very Illuminated Confidant Brother of St. Andrew.

The whole is governed by the 11th, the Knights Commanders of the Red Cross, which in Sweden is a Knightly Order known as the Royal King Charles XIII Order in memory of the great foundation laid by Duke Charles. It is not only a Masonic Degree, but a Civil Order conferred by the King, and the Knights of the Order of King Charles XIII wear their Red Cross in public. Thus, the 1st, 4th and 8th, 2nd, 5th and 9th, 3rd, 6th and 10th, are all in a way parallel, symbols of work in a certain stage of life, while the whole is co-ordinated by the teaching of the experienced ones in the 11th. This is limited to 30—27 lay members and three clerical.

In Denmark a special Jewel of Honour was instituted in 1950 for presentation to members of the 10th and 11th degrees for distinguished Masonic Service. The late Sir Sydney White, whom every Scandinavian I met seemed to regard as a personal friend and whose popularity did much to cement the excellent relations existing between the Swedish System and the United G.L. of England, was invested with this Jewel, as a well-deserved recognition of his great work.

Progression from one degree to the next is no easy matter and is far from automatic. The method of recommendation varies, but a Brother has not only to be regular in attendance and diligent—he has to give proofs of his proficiency and of his knowledge of the Craft. A mere recital of set answers to a series of questions is not enough. It is quite a common sight to see the Masonic Libraries full of earnest young Masons studying the tenets of their Craft, and there is a considerable demand for books on loan.

In the St. John's Lodges, the W.M., assisted by his council of regular officers, decides when Brethren shall be summoned for advancements to 2nd and 3rd degrees. To obtain preferment to the St. Andrew's Lodge, a Brother must apply through the Secretary of his St. John's Lodge, is balloted for in the usual way, and after that his progress is, as before, by summons from the W.M. Promotion to the Chapter is based on Lodge work, knowledge and general worthiness, and is by recommendation by the W.M. to Grand Lodge.

Plenty of opportunities are given to young members to fill the junior offices, for, while

Lodges are few in number and memberships very large, meetings are frequent. In fact, in Sweden there are only 34 St. John's, 17 Lodges of St. Andrew and five Chapters. The total number of Masons is 25,500, to which may be added 640 in Finland. In Denmark a total of about 8,350 is served by 22 St. John's Lodges, five St. Andrew's and two Chapters, one in Copenhagen and one in Odense. I believe the numbers in Norway are similar, but I have no figures for Iceland, now independent.

Work commences late September and continues until May; Lodges meeting once or twice a week, St. John's working 1st and 3rd, and St. Andrew's 4th/5th and 6th degrees alternately, but the 2nd is only given four times a year, for this is essentially musical and very beautiful, symbolising increasing harmony. In Copenhagen, Mozart's actual score, presented by his widow, who returned there when she re-married, is often used.

At all meetings, evening dress with white ties (though black waistcoats) is invariably worn, with the gloves presented at each degree, and swords are carried. In Denmark all from 3rd upward wear top hats, but in Sweden this is usually confined to the Master, Wardens and D.C.

Where there are interested Brethren who cannot constitute a Lodge (often for reasons of finance in small towns) they form Masonic Societies. These work after a prescribed ritual, holding lectures and lodges of instruction, but they have no authority to initiate in any of the degrees. In Sweden there are 54 of these societies, and they perform many valuable functions. A fundamental part of the working of each degree is the explanation of the symbols appertaining to that degree displayed on the Tracing Board (or Cloth) on the floor in the centre of the Lodge, and the candidate is given a full explanation of the inner meaning of each ritual at the time of the ceremony. Furthermore, the degree must be shown in its place in the chain, and this must be carefully explained and, where possible, explicit lectures given.

As I have said, whereas elsewhere, apart from the three craft degrees and the Royal Arch, there are very many degrees but no system, the Swedish way of working is unique, for, though each degree is individual, they are all combined in a logical sequence, all the units forming a continuous chain of thoughts and principles. In the lectures at the end of each ceremony, "three points are stressed: First, the *historical*, showing the development of the system and its degrees; then the *ethical*, showing how the ceremonies and their symbolism are a basis for the teaching of upright and honourable living; and thirdly, the *mystical*, placing life here as a step in the chain from creation to our end, regaining unity with God the Creator". So that, to once again quote Prof. Odencrants, "One can say that Swedish Freemasonry follows man from Origin to End, from creation to his goal, to reunion with our Master, not only in statements of what we believe, but also guiding us in our practical, ethical and spiritual life."

## APPENDIX

### GRAND LODGE LETTER BOOK No. 2, 1769-75

2nd April, 1771, to de Vignoles, P.G.M. for Foreign Lodges:—

I herewith transmit the two Patents for Leghorn and underneath you have an account of my charges for the different Patents &c. sent abroad since our account settled in April last

Patent of appointment for Count Scheffer as P.G.M. for Sweden £5/5/-

[List continues with other Patents for Brunswick, Leghorn, &c., and is signed "Jas. Heseltine".]

Part of a Letter, undated, but about March, 1772, to H.E. John Yelaquin, P.G.M. . . . for all the Russias:—

. . . Br. Lonquin has informed me that there is already a person of the name of Kiechel (?) appointed P.G.M. for Russia and that he acts under an authority granted him by one Zinnendorff of Berlin which Zinnendorff is authorised by the P.G.M. of Sweden. The Count De Scheffer is P.G.M. for Sweden his authority he received from the Duke of Beaufort but such authority is confined to Sweden only consequently he has not the least [*sic*] to interfere in any other Nation. Br. Lonquin is charged with a Letter to the Count De Scheffer and a Copy of the Patent in order to have the affair explained but am inclined to believe the whole an imposition formed by Zinnendorff and have in consequence thereof wrote likewise to the Royal York Lodge acting under Us at Berlin . . .

Again undated:—

To The R.W. The Count De Scheffer P.G.M. of the most Ancient &c. for the Kingdom of Sweden

R<sup>l</sup>. W. P.G.M.

As G.S. of the Society of Free & Accepted Masons I am directed by His Grace the Duke of Beaufort Supreme G.M. to acquaint you that one Dr. Zinnendorff of Berlin pretends that he is appointed P.G.M. for Prussia by virtue of an authority from you and that such his authority extends to the Constituting of other P.G. Lodges in different Kingdoms—and in consequence thereof he has appointed one Kiechel of St. Petersburg P.G.M. for Russia. The G.M. fully persuaded of your attention to the Laws and Regulations of the Society, and of the particular mark of respect shewn to his authority by your acceptance of the Office of P.G.M. under him, looks upon the affair as an imposition fabricated by Zinnendorff.

He therefore entreats the favor of you to write to and explain this transaction to His Excellency Mr. Yelaquin now by him appointed P.G.M. for all the Russias, in order that the necessary steps may be taken to put a stop to the consequences of Mr. Kiechel's continuing to assume the name of P.G.M. which he cannot, agreeable to the Laws and Regulations of the Order have any legal claim to.

I have &c. &c.

J.H. G.S.

7th March, 1770.

# DRAFT OF CONSTITUTION FOR THE NATIONAL GRAND LODGE OF SWEDEN (Grand Lodge Letter Book No. 2, 1769-1775)

G.M.

We etc.,

Make known that recognising the fervour with which different bodies of Masons have worked for a long time to cause the Royal Art to flourish in the Kingdom of Sweden and instructed further of the great advantages to our Society which have resulted therefore and of the useful establishments they have formed (and maintained?) for the public weal, and in view of the request presented to us by our very dear and well beloved brother Charles Frederick Count Scheffer, head of the thirteen Assemblies of Free and Accepted Masons already formed in this Kingdom, viz:—1. St. Jean de l'auxiliare, a Stockholm, 2. Salamon des trois clefs a Gotheberg, 3. S. Augustin a Finland, 4. S. Erich, 5. S. Edward, 6. L'Union, 7. La Septieme, 8. S. Charles, 9. Adolphe Frederic les Six a Stockholm, 10. Harald a Calscrone, 11. Militaire Maintenant a Stockholm, 12. La Sincerite a Stockholm and 13. L'Union a Stralsund.

For the reasons we have recognised, declared and constituted, as by these presents we recognise, declare and constitute the said thirteen Assemblies regular lodges and desire that everything they have done until this day be recognised as [two words illegible] legal authority; and declare that the said thirteen lodges by virtue of these presents shall form in sequence the body of the National Grand Lodge of Sweden, which is hereby erect and constitute, nominating for its National Grand Master of Sweden the Very Noble, Very Enlightened and Very Respectable Brother Charles Frederick Count Scheffer, Senator of Sweden and Knight Commander of the Orders of [illegible] in conformity with his wishes we give him as Deputy the Very Enlightened and Very Respectable Brother Charles Pfeiff, Captain of the King's Guards and Knight of His Military Order and for his Superintendents the Very Respectable Brothers Jean Gustav Pfilander first and Isaac Jean Dragman second; provided that this nomination shall not [gap should probably be "detract"] in any way from the inherent right of the said National Grand Lodge to choose its Grand Officers annually and that towards the day of St. John the Baptist ; in conformity with what is prescribed for

our Annual Election and that of our Grand Officers in our Book of Constitutions, to which the said Grand Lodge of Sweden should conform in all things; accordingly we order and command all Masons of whatever quality and condition they may be resident in the territory of the Kingdom of Sweden and in her dependencies, to recognise the said Grand Lodge of Sweden and to submit to its authority as they would to ours; and to prevent any pretext or motive operating to the contrary we have revoked as expressly we hereby revoke any patent which might have been accorded by us or our predecessors and specifically that of the Provincial Grand Master previously accorded to Brother Charles Tullman and generally any grace, concession or privilege which could prejudice the validity of these presents.

We order the above mentioned National Grand Lodge to conform in all things to the laws, usages and customs of our Supreme Grand Lodge, as to all ordinances which it may pronounce and which will be notified by our dear and well beloved Brother the Provincial Grand Master resident here for Lodges abroad under our immediate jurisdiction.

We enjoin the said National Grand Master Count Scheffer to render account at least once a year of what is happening in the said National Grand Lodge of Sweden either to us or our successors or to our Deputy or his successors or to the Provincial Grand Master for Lodges abroad or his successors, and also to make annually an offering proportionate to its capacities in favour of our general fund for Charity and as soon as his presents shall have been executed the said National Grand Master of Sweden is bound to send us a (proces verbal ? ) correctly formulated and also for the present and for ever there shall be a firm, sincere and inalienable alliance between our Supreme Grand Lodge seated in London and the Noble Grand Lodge of Sweden.

Given at the Sublime Orient of London this 7th. day of 5th. Month of the year L 5770 or of the vulgar era March 7th. 1770.

By the mandate of the Grand Master

D.G.M.

Witness

G.S.

### DERWENTWATER'S WARRANT FOR SCHEFFER TO CONSTITUTE LODGES IN SWEDEN

We Charles Radcliffe, Earl (Comte) of Derwentwater, Peer of England, Grand Master of this very Illustrious and very Ancient Society of Free Masons in the Realm of France, have accorded and do accord by these presents to our dear and worthy Brother Charles Frederick, Baron de Scheffer, & etc., the result of his request presented to us and in consequence *we confer on him full power to Constitute* one or several Lodges in the Realm of Sweden, to make Master Masons and to nominate the Masters and Wardens of the Lodges which he will constitute, which will be subornated to the Grand Lodge of France until there shall be a sufficient number of Lodges to elect a Grand Master of the said Realm of Sweden of which the Grand Master of the Realm of France must be advised in advance.

Although we are fully convinced of the Zeal and the Capacity of our said Brother, we recommend him nevertheless to observe and to cause to be observed the general and particular Rules of Masonry in which we have found him well instructed.

We give unto him and have sent herewith these presents signed by our hand and do seal with our seal in Paris the 27th November 1737.

"Le Comte de Darwentwater"

Seal.

By order of the Very Venerable Grand Master,

J Moore,

Grand Secretary and Guardian of the Seals.

### EXTRACT FROM REGULATIONS GIVEN BY DERWENTWATER TO SCHEFFER

#### "Expedition of the Rules"

Herewith the general rules of Masonry for the Lodge constituted at Stockholm by our dear and worthy Brother. M. le Baron de Scheffer of which he has made Master our dear and worthy Brother M. le Comte de Wrede Sparre etc having been for that purpose indemnified by an empowerment in the form of a warrant (or authority) from the very Venerable Grand Master of the Realm of France in the year 1737.

*Art. 1.* The Grand Master and the Deputy Grand Master have the right to Preside in every Regular Lodge, to have the Master of the Lodge on their left and to order the Grand Officers to accompany them but they must not perform their functions except in the presence of and by the order of the Grand Master or his Deputy.

*Art. 2.* The Master of a particular Lodge has the right to assemble the members of his Lodge in Chapter when he pleases, and to fix the hour and place of assembly. In the case of illness, death or the unavoidable absence of the Master the Senior Warden is to occupy his place *pro tempore* unless there is a Brother present who has previously been a Master of the Lodge; for then the authority of the absent Master returns by full right to his predecessor, although he cannot act as such until the Senior Warden or in his absence, the Junior Warden, has assembled the Lodge.

*Art. 3.* The Master of each particular Lodge, one of his Wardens or a Brother by his direction is to keep a book in the form of a register which holds their . . .



## APPROBATION OF THE SAID RULES AND THE SAID DUTIES

As since the Government of the Very Venerable the Grand Master, the Very High and Very Powerful Prince, Phillippe, Duke of Wharton, Peer of England, etc. etc., the exact observance of the rules and duties to which the Masons are obligated, have for some time been neglected to the great prejudice of the order of Masonry, and the harmony of the Lodges, We, Jack Hector Macleane, Knight Baron of Scotland, Present Grand Master of the Ancient and Respectable Society of Freemasons in the Realm of France, with our Deputy, our Wardens and the Masters and Wardens of the other Lodges of the said Kingdom, and the unanimous consent of all the Brethren, Have ordered changes which we have judged necessary to be made, in the Rules which have been given by the above mentioned Grand Master our predecessor and having seen them and examined them in the form transcribed above, approve them and according to the example of our Very Respected predecessor we order that they shall be received into all the individual Lodges under Your jurisdiction as the only ones to be followed ; and we further Order that they shall be read at the reception of new Brothers and when the Master of each Lodge shall consider it proper.

Given at the Annual Grand Lodge held in Paris 27 Oct. 1735 and sealed with our seals the same day.

MACLEANE.

Seal. By order of the Very Venerable Grand Master, J Moore,  
Grand Secretary and Keeper of the Seals.

WE, CHARLES RADCLIFFE Earl of DARWENTWATER, Peer of England, etc., Present Grand Master of the order of Freemasons in the Realm of France, approve according to the example of our Very Respectable Predecessor the above Rules and Duties according to their form and tenure.

Given at the Annual Grand Lodge held at Paris the 27th October 1736 and sealed the said day.

COMTE DE DARWENTWATER

Seal. By the order of the Very Venerable Grand Master, J Moore,  
Grand Secretary and Keeper of the Seals.

## EXTRACT FROM ST JOHANNESLOGEN DEN NORDISKA FORSTA

Ps 63/4

We have read in the foregoing text how a good many of the brothers which held the first and other grades in Count Wrede Sparres Lodge received their Master's grade sometimes in General Keith's Lodge, and sometimes in the Lodge of St Jean Auxiliare. The first named of the two Lodges belonged to the mass of Lodges which grew up like weeds and disappeared as quickly.

Gen. James Keith was a Scot by birth and a follower of the Pretender mainly after the latter's defeat and after he had fled the country. Following this he became a wandering soldier, having fought on Spanish, Turkish and Russian battlegrounds.

He came to Sweden from Russia when he took part on the Russian side in the Finnish wars. After the peace treaty at Abo (1743) he secured for himself command over the Russian aid garrison which was stationed round Nyköping and Norrköping in the winter of 1743/44. He was born in 1696 and fell at the battle of Hochkirch in 1758. He is pictured as an upright and honourable man who enjoyed considerable popularity during his visit to Sweden due to his warm and friendly attitude towards Sweden and the Swedes.

It has been told that when the Swedish Regiments left Finland, Keith ordered a salute in their honour. Of his brother John Keith it is told that he was a Grand Master in Scotland and later in England, and who initiated James as P.G.M. in Russia. When in Stockholm, it would appear without definite authorisation, he formed a St John's Lodge of which he was "Orden Master". He left Sweden in 1744 and the Lodge ceased to exist and many of the Brethren went over to the Lodge of St Jean Auxiliare.

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Jacobs on the proposition of the W.M., seconded by the acting S.W. Comments were offered by, or on behalf of, Bros. Bernard E. Jones, Arthur Sharp, K.-J. Lenander, G. S. Draffen, F. Bernhart, R. E. Parkinson, H. C. Booth, E. Winterburgh, S. Pope, W. Waples and T. M. Jaeger.

Bro. H. CARR said:—

We are much indebted to Bro. Jacobs for his interesting survey of the rise of Freemasonry in Sweden. Quite apart from mere verbal and procedural changes, it is evident that their Masonic system differs from ours in two points which are really fundamental:—

First, their rite consists of some eleven degrees, all officially recognised by their Grand Lodge as parts of a complete system comprising a whole series of “manufactured” degrees added to the three craft ceremonies, “designed” in such a way as to make them all philosophically inter-related, although most of them bear no relationship to the original operative practices from which our system evolved.

Secondly, theirs is an exclusively Christian rite, and in this respect it is far removed from the universality that is enjoined in our own *Book of Constitutions*.

It is a great pity that the official prohibition against the publication of foreign Masonic Ritual prevents Bro. Jacobs from demonstrating the ritual-differences in detail, but I hope that he will be permitted to give us a summary of the procedure in the three Craft Degrees, so that we may be able to compare them with our own.

There is one detail upon which I would like further information, and perhaps Bro. Jacobs will be able to enlarge upon it; I quote from Poole's edition of Gould's *History* (vol. iv, p. 250), which states that “there is conclusive proof that Freemasonry was not introduced into Sweden until after 1731, at the earliest date; and that it was forbidden throughout the country on pain of death in 1738”.

That the practise of Freemasonry was a capital offence in 1738 would be a very important matter historically in any country and at any time, but in Sweden the date coincides with the period when the Craft was being first established there, and because it provides an essential background to the activities of Wrede Sparre and Eckleff, I hope Bro. Jacobs will add to his paper a sketch of the circumstances which led to the prohibition.

There are one or two other points upon which Bro. Jacobs may perhaps give us further information. First, about Sparre: We are told that he returned from France to Sweden in the 1730's *with authority* to operate the Three Degrees. Whose authority, Derwentwater's or Ramsay's? Ramsay at least occupied some sort of office in the Grand Lodge at Paris and he may have possessed powers to authorise the erection of Lodges; but Derwentwater surely had none; and his Charter to Count Scheffer may have been an impressive-looking document, but can hardly have been worth more than the paper it was written on.

In regard to General James Keith, we are told that he came to Sweden with permission to hold Lodges under the English Constitution, and *that he exercised this right* in Sweden until 1744. Presumably he was permitted to *hold* Lodges, not to *erect* them, and in that case they would have been of an ephemeral nature. I would only ask whether there is any trace of Keith's Lodges having any kind of continuous existence, and, if so, whether they were ultimately absorbed into the Swedish system.

One point that emerges from Bro. Jacobs' paper, however, is that the earliest Masonry that was introduced into Sweden, whether it was Keith's or Ramsay's or Derwentwater's, must have been almost identical with the English system of that era, *i.e.*, the late 1730's and early 1740's; and in that case we may be sure that the earliest three ceremonies that were practised there (no matter what they look like today) would have been something very comparable to our present-day system in England.

Brethren, I have much pleasure in proposing a hearty vote of thanks to Bro. Jacobs for his first work in this Lodge, with the hope that it will lead to many more.

Bro. BRUCE W. OLIVER, acting S.W., said:—

Brethren, it is our custom that the S.W. should second the vote of thanks, but our S.W. is at present in New Zealand, and as the occupant of his chair this evening it is with great pleasure I endorse the commendation of our W.M.

Bro. Jacobs has given us a paper of unusual interest, and shown that the eighteenth century was the great period of development in Scandinavia, even as it was in England. He has given us many details not included in the printed proof, and I hope these can be included when the paper is printed in *A.Q.C.* He has rightly emphasised the strong foundation of St. John's Masonry and shown the imposing superstructure erected upon it, and these degrees seem to be much more clearly defined than in England, both in their sources and development.

Prior to the Union many English Lodges had achieved something of a system. In Loyal Lodge (now) No. 251, in the Province of Devon, there was a regular progression—following the three Craft degrees, a Brother could take in succession: 4, The I.M. degree (Passing the Chair); 5, Holy Royal Arch; 6, Knight Templar; 7, Malta; 8, Rosea Crucis or *ne plus ultra*.

One can almost wish that our Duke of Sussex had been a Duke Charles, when we might have had a clearer relationship between the Craft and the "Higher" Degrees. As it is, we feel that our Rulers in 1813 were so obsessed with unification that they failed to see beyond St. John Masonry, with the result that the Holy Royal Arch was recognised but not placed, whilst the other degrees were practically ostracised.

I hope that when the paper is printed Bro. Jacobs will find room to compare as far as possible the Swedish with the corresponding English Degrees. One would also like to know if at any stage the "Mark" is given.

With the greatest pleasure I second the vote of thanks to Bro. Jacobs for an excellent and most interesting paper.

Bro. BERNARD JONES said:—

It is a real pleasure to support the vote of thanks to Bro. Bertram Jacobs and to congratulate him on his choice of a subject with which most of us, I expect (this certainly includes me), lack much acquaintance. I congratulate him, also, on his handling of his subject and on the naturalness and ease of his style.

I note with peculiar interest his many references to St. John—for example, "St. John's Lodges"; "the first Lodge of St. John"; "the first three St. John's Degrees"; the mention of Ramsay's claim "that Freemasonry descended . . . from such orders as that of St. John of Jerusalem", etc., etc. Of course, the St. John tradition is very strong in English and Scottish Freemasonry, too. I wonder whether, in the course of the author's researches, he has come across any feasible explanation (or even an illuminating hint that might open up some possibilities) of the connection or association of a St. John with Freemasonry. I have spent much time in trying to follow up the subject, but have arrived at nothing more helpful than argument "about it and about". I should be grateful for any suggestions.

Secondly, I am told that certain words and signs in early Craft degrees in Scandinavia are the reverse of those under the English jurisdiction, that is, they agree with those that came into use in the English Craft Lodges of the "Moderns" in the 1730's and were restored to their original sequence some eighty years later. We are led to believe that much of Continental Freemasonry had its roots in English Freemasonry of that period, and that the surviving inversion in Scandinavia and elsewhere of the words, etc., is evidence of the soundness of the belief. Could the author throw any light upon the matter?

Finally, the author speaks of King Charles XV of Sweden having initiated into Freemasonry his friend, the Danish King Frederick VII, some time following the year 1853, but he does not mention (in his printed proof) that the King of Sweden, some years later, in 1868 to be exact, initiated, also in Stockholm, someone far better known to us, namely, Albert Edward, then Prince of Wales, who became Edward VII, King of England. At the time the Prince was the guest of the King of Sweden. The late Sir Alfred Robbins, Past Master of Q.C. Lodge, suggests in his book, *English-speaking Freemasonry*, that on the return of the Prince of Wales to England the regularity of his initiation was subjected to scrutiny, but was in due course fully accepted, the Prince becoming Past Grand Master of the United Grand Lodge of England in 1869, the year following his initiation, and Grand Master five years later.

I am happy to support the vote of thanks to a member of the Correspondence Circle for having provided such an extremely useful paper.

Bro. ARTHUR SHARP said:—

Bro. Jacobs has made an interesting "excursion" into Scandinavian Masonic history, and I should like to express my admiration of his effort. It may be that wide powers were given by the Earl of Kintore, Grand Master of England in 1740, to General James Keith, but Scott's *Pocket Companion* of 1764 merely states (with an obvious misprint) that:—

"His Lordship appointed his Excellency, General James Keith, who lately died gloriously in the Service of our Brother the King of Prussia, to be Provincial Grand-Master of all Russia".

Incidentally, Captain John Phillips had been appointed Provincial Grand Master of Russia by Lord Lovel, Grand Master in 1731; and later, in 1772, the Duke of Beaufort, Grand Master, granted a Patent as Prov. G.M. for "all the Russias".

Denmark's oldest Lodge "Zorobabel", with Warrant dated 25th October, 1745, was called "New Lodge" only in the English Engraved Lists, and in the *Pocket Book*, 1764, is so described, under the heading "Lodges in Foreign Parts", as follows:—

Copenhagen  
New Lodge. St. Martin's Lodge.

Grand Lodge Minutes state that Lord Byron, Grand Master in 1747, appointed Count Danneskiold Laurvig Provincial Grand Master of the Kingdoms of Denmark and Norway; and "also granted Deputations for constituting St. Martin's Lodge at Copenhagen in Denmark". Lane gives the date of Warrant as 9th October, 1749, and adds that this Lodge was named on the 13th January, 1745, and constituted on 11th November, 1743! This Lodge amalgamated with Zorobabel.

The brief reference to Finland and its 640 Masons working under the Swedish system calls for some information concerning the present Grand Lodge of Finland (recognised by our own Grand Lodge). At the beginning of 1956 there were eight Lodges—four in Helsinki and four in the country—with about 500 members, seven Lodges working in the Finnish language and one in Swedish owing allegiance to this Grand Lodge, which was constituted in 1924 by the then Grand Master of the Grand Lodge of the State of New York, and the Lodges work the identical Ritual of the latter. In 1922, on the 18th August, in Finland, the three degrees were conferred on 27 leading citizens of Finland, including the great composer Sibelius, and a new Lodge Suomi No. 1 was constituted, with Bro. Axel Solitander, former Consul General of Finland in New York, as its Master. In the next year Tammer No. 2 and Phoenix No. 3 were constituted in Tampere and Turku respectively, and the three Lodges, in 1924, petitioned the Grand Lodge of New York for a Warrant to form a Grand Lodge of Finland; and this was instituted on the 9th September, 1924. The Grand Lodge of Finland conferred on our late R.W.Bro. Sir Sydney White its Gold Medal of Distinguished Service, an honour similarly accorded to Bro. Sibelius in 1928, who had composed his Masonic Ritual Music in 1927 for the Suomi Lodge. A manuscript copy of this music was presented to the Grand Lodge of the State of New York by the Finland Grand Lodge to be used for Masonic purposes only. In September, 1954, a revised edition of the Music, signed by the great composer, was presented to our own Grand Lodge Library in London by Bro. General Paavo Talvela, of the Grand Lodge of Finland, on a personal visit.

Our Masonic associations with Finland are becoming closer, and we cannot overlook that there is now in Finland a District Grand Lodge (constituted in 1957) of the Grand Lodge of Mark Master Masons of England and Wales, etc., and this comprises six Mark Lodges.

Bro. Jacobs tells us that "In Copenhagen, Mozart's actual score, presented by his widow, who returned there when she re-married, is often used". Mozart's widow married George Vicolaus von Nissen in 1809 in Vienna, and for ten years, from 1810 to 1820, they lived in Copenhagen. Von Nissen retired from official life in 1820 and settled in Salzburg, where he died on March 24th, 1826. His biography of Mozart, compiled from the mass of documents then in existence, was published by his wife after his death. Now the manuscript mentioned by Bro. Jacobs must be that of a Masonic composition. Can he tell us of which? Has it ever been published; if not, can he obtain a copy?

Bro. LENANDER said:—

W.M., as a corresponding member of this famous Lodge, I must congratulate the Lodge on this connection with Scandinavian Freemasonry. We must thank Bro. Jacobs for his excellent performance—all the more as it is a result of a collaboration with one of our highest and best-informed Swedes.

I had the great pleasure to be here 1955 to study English Freemasonry. It happened one evening before dinner, a man came up to me and talked about Sweden. Suddenly he said: "I was the last one to shake hands with Admiral Lindman at the airport; a few minutes after, he was dead." It was Sir Sydney White.

As many of us know, Admiral Lindman offered the last years of his life to Freemasonry. In 1932 an English delegation was invited to Stockholm, and there one evening Lindman held a lecture for them about Swedish Freemasonry after the same lines we have been listening to this evening. Yesterday I was very surprised to find his lecture in the Grand Lodge Library. Bro. Grantham showed it to me. Since 1932 every one of you has had opportunity to read this excellent lecture here in London. Lindman finished his speech with the following words: "Our relations with many foreign Grand Lodges, among them yours, are most friendly, and we trust they may always continue truly fraternal. All political discussion is forbidden in our Lodges, and on our altars rests the Holy Bible. Our aim is to build within ourselves a temple, to create good men of strong character, and this aim will, I hope, always retain for Sweden its present prominent position in international Freemasonry. Even though the forms of the work have possibly differed, Anderson's *Constitutions* and the Ancient Landmarks are nevertheless the pillars on which rests our edifice."

Admiral Lindman devoted his life to Freemasonry and he died for it here in London.

In his speech, Lindman says that Swedish Freemasonry has 11 Degrees. And I think this



popular view ends up with the King alone as the 12th Degree. However, Colonel Smith, the Provincial Grand Master in Linköping, Sweden, said to me the other day: "We have only 10 Degrees, but the 10th is divided in an higher part, the Knights of Charles XIII's Order or Knights and Commanders of the Red Cross. All the highest officers in Scandinavia are invested with this."

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Bro. G. S. DRAFFEN said:—

This paper is one which has been well worth listening to. To be honest, it may not read so well, but if this should be the case it only shows the advantages attendant upon our Correspondence Circle members being present at our meetings in person when at all possible.

It is very evident from Bro. Jacobs' paper that Freemasonry in Sweden, and indeed in all Scandinavia, is a subject which will bear much investigation. I have no doubt that a good deal of groundwork had already been done in Sweden itself, but the result of this work is as yet unknown to the English-speaking Freemasons. It is to be hoped that this paper may incite some of our Swedish members to give us the results of their studies.

The Templar influence on Swedish Freemasonry is one of considerable importance, and until very recently the Year Books, or "Matrikel", as they are referred to in Scandinavia, contained on the front cover the number of the Templar Province under the Rite of Strict Observance. This Rite, under that title, has long since ceased to exist, but it is still to be found in modified form in Scandinavia, in Germany—where the "Grosses Landesloge" still flourishes—and Switzerland—where it is disguised under the title of "The Rite Rectifié". A recent volume of our *Transactions* contained a brief history of this Rite in Switzerland, which was the 7th Province, as Sweden was, I think, the 9th Province, with Denmark being the 10th.

Freemasonry in Scandinavia seems to have successfully resisted the invasions of extraneous Masonic degrees. Any that have drifted into that part of Europe appear to have been carefully sifted and, if accepted, merged into the Scandinavian Rite or rejected altogether.

It is of some interest to note that a little more than 100 years ago an attempt was made to introduce the Royal Order of Scotland into Sweden. The Crown Prince of that time accepted an appointment as Provincial Grand Master and some four or five Brethren were admitted to the Royal Order in Stockholm. The Order cannot have met with acceptance, however, for it was allowed to lapse, and we have no record of any intrants after 1847. On the whole, I am inclined to think that Sweden were correct. They have a perfectly good and valid Rite of their own which covers all the teachings. What need was there, therefore, to introduce another Rite which would, at best, be merely parallel with their own?

As a member of the Rite Rectifié in Switzerland, I am intrigued by the fact that in crossing the Baltic from Germany to Sweden the original Templar Rite seems to have drawn to itself an additional two degrees. These two degrees seem to have been absorbed somewhere into the centre of the Swedish Rite. It is possible, of course, that one or other of the Templar Degrees was expanded, for the first three degrees of the Rite Rectifié in Switzerland in ritual contain the teaching of the Swedish Rite and the final two degrees of the Rite Rectifié in Switzerland correspond again with the 9th and 10th degrees of the Swedish Rite. There are, however, only six degrees in the Rite Rectifié in Switzerland, whereas there are ten degrees in the Swedish Rite. I deliberately exclude the 11th degree, or Order of Charles XIII.

Let me finally express my sincere thanks to Bro. Jacobs for a most interesting paper and reiterate the hope that we may yet have from Sweden or Denmark some further insight into a most interesting aspect of our Society.

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Bro. FRANK BERNHART said:—

Sincere thanks to Bro. Jacobs for all the information he brought before us today. To some of us parts of the subject were, I am certain, quite new.

It ought to be noted that when Duke Charles visited Vienna, Freemasonry had officially ceased to exist. The Lodges were closed in Austria in 1792, Bohemia 1793, and Hungary 1795. It is certainly perfectly possible for the Duke to have received the information he desired from the persons in whose possession they were, as they must nearly all have been still alive and certainly known to the Duke's circle.

I have borrowed from the library of the Pilgrim Lodge, No. 238, the following two small books which are before you on the table, open for your inspection: *Laws and Statutes of the Order of Freemasons*. (On the fly-leaf is the remark: "This first book of the Swedish Order is different from the older one and was introduced in about 1780.") The second is entitled: "*Negotiations between the Vicariats of the strict Observance with the Swedish Delegates of the Enlightened Chapter*. Sept. 1777 to April 1778. Printed in Jena in 1816, for the Duke of

Weimar." Besides these two books, the library contains several rituals of the Swedish Degrees up to and including the 7th.

May I point out to Bro. Jacobs that even today he will find some ritual links with Sweden in the working of the above Lodge? Up to 1846 it worked a so-called "Zinnendorf" ritual, which, as far as I can judge from the MS. ritual we possess, seems to be Swedish in origin. Maybe it is a translation of the first three Swedish degrees as they were worked round about 1770 in Sweden and parts of the Continent.

It would be very interesting to find out what exactly is in the possession of this Danish Lodge as far as Mozart MSS. are concerned. I understand certain Brethren have undertaken to find this out.

There seem to have been some alterations in the rites about 1770, but I doubt if anyone will be lucky enough to be able to prove these alterations after 200 years. It appears to me that the Clermont Rite has been the basis of the Swedish one, but I have no proof and wonder myself if I am right or wrong.

Again many sincere thanks to Bro. Jacobs.

Bro. R. E. PARKINSON said:—

I should like to add my thanks to Bro. Jacobs for his most interesting and admirable paper, for, in spite of the diffidence of his opening remarks, it brings together in compact and accessible form much information not readily available.

I have both read the paper and listened to its delivery with the greatest interest, partly because I had the privilege of meeting Admiral Lindman when he was in Dublin about ten years ago, partly because much of what he said and which may not be printed awakened echoes of familiar details in our Irish working, but mainly because there is no doubt that the Duke of Leinster (G.M., Ireland, 1813-1874) did his utmost to introduce a similar system in Ireland, with himself as supreme head. He did not succeed, mainly owing to the opposition of John Fowler, and the Grand Lodge of Ireland alone is supreme over every brother in Ireland. The other governing bodies, of each of which the Duke was head till his death, are each and all autonomous in their own spheres.

He did, however, leave a coherent system, in which the discerning eye can perceive a thread of continuity. I cannot in Lodge be too explicit, but I may suggest to those who can appreciate it that the thread is the word.

My Grand Master, by the way, who is also Sovereign Grand Commander of our Supreme Council, disapproves of the term "Irish Rite" as implying a hierarchical constitution under one supreme head.

It is somewhat remarkable that in the official Calendar for this year, 1959, not one Irish Lodge bears the title "St. John's", though many did in the past, but the Grand Lodge of Ireland is itself the Lodge of St. John. Our engraved Master Mason certificates have not varied in wording since the first issue about 1770; they begin:—

"We Chiefs of the Enlightened Men of the most Antient and Right Worshipful Lodge of St. John do hereby certify . . ."

The Latin, on the sinister side, is not an exact translation, and runs:—

"Universis et Singulis Architectoni Fratribus Hospitii Divi Johannis Salutem."

There are still a number of old Lodge Bibles—one in the possession of the Grand Master's Lodge and another in the museum of the Provincial Grand Lodge of Down—which fall open automatically at the first chapter of the Gospel according to St. John. The page is almost black, indicating, I suggest, that the volume was opened at this page for the purpose of taking the obligation (the position of the hands is slightly different to that practised in England), and perhaps also indicating that the volume was left open at this page at all times.

It is not really surprising that a Christian system of Masonry should have arisen. Our ancestors of two hundred and more years ago, nourished on the pre-Grand Lodge traditions of the Old Charges, can hardly have interpreted the Charge "*Concerning God and Religion*" as more than a formula to embrace those warring sects which had torn the body politic of Britain for a century-and-a-half before the foundation of Grand Lodge.

Nevertheless, by the middle of the eighteenth century the Grand Lodge of Ireland was to welcome Brethren of the non-Christian faith, and to this day we cherish and honour many such Brethren whose zeal and labours for our beloved Order are second to none.

Again I thank our Bro. Jacobs most sincerely and assure him his paper is one which I shall re-read and refer to many times in the future.

Bro. H. C. BOOTH writes:—

I am sorry I cannot be present to hear Bro. Jacobs read his paper on Scandinavian Freemasonry, as there are some points of special interest on the early Masonry.

He says Wrede Sparre was introduced to Masonry in Paris at the King's Head Lodge, established in 1725 by Charles Radcliffe, Earl of Derwentwater, son of Francis Derwentwater and Mary Tudor, and had founded this *York Lodge*.

Young James Radcliffe, the third and last Earl of Derwentwater, was born in London in June, 1689, but passed his childhood and youth in France in the closest companionship with Charles Stuart, son of the exiled James II, which no doubt accounts for his Jacobite tendencies later in life.

At the age of 21 he returned to the old family home at Dilston, near Corbridge, in Northumbria, in 1710. He later espoused the cause of the friend of his youth, Charles Stuart, and perished on the scaffold, February, 1716.

The Derwentwater estates were confiscated in 1716 and held by trustees till 1735, when they were conferred upon the Greenwich Hospital. Therefore, his brother Charles was never Earl of Derwentwater.

Charles Radcliffe was condemned to death three months after his brother's execution, but escaped from Newgate and succeeded in reaching France. In 1745, while on his way to Scotland, he was captured at sea, kept a prisoner in the Tower for a year and executed on Tower Hill, 8th December, 1746.

It is interesting to note that the King's Head Lodge is spoken of as this *York Lodge*. This tends to confirm that the old North Country Lodges, like Swalwell and Alnwick, looked to York and not to London, and some years ago I pointed out to our late Brother and Secretary of Q.C., and he agreed with me, that most of the copies of the Old Charges that have come to light have come from the North of England.

In 1868 an eccentric lady styling herself "The Lady Amelia Countess of Derwentwater" laid claim to the Derwentwater estates. She came to my grandfather, William Ridley Carr, of Corbridge, with her document of claim, asking him to help her.

What happened I do not know, but the document was amongst his papers and came into my possession in 1947, when my aunt passed on. I handed it over to the keeping of the Laing Art Gallery and Museum in Newcastle-upon-Tyne, where it now rests with other items of local interest.

Another very interesting point in the paper is the account under the date December 27th, 1813, by the Swedish representative at the Union: "After the Acts were read and the Committee of Union went out to a neighbouring room, both the Dukes asked me to follow them, and allow the Committee to read for me the different formulae suggested, and that I after that should decide which of those I found the right one and that they then would accept that one. I followed them to another room and there the obligations of the Old and the New system were read to me, and *without any doubt I approved the Old one*, as more according to our Swedish system."

Once again it raises the question: "How much did those who held the Lodges of Union and Reconciliation know about the real old Masonry?"

Bro. E. WINTERBURGH writes:—

I have read with great interest the proof of the paper by Bro. Jacobs and I should like to express my sincerest personal thanks for this valuable contribution to the history of Scandinavian Freemasonry.

In 1925 I visited Denmark and attended a meeting of the humanitarian Lodge "De Gamle pligter" in Copenhagen. The W.M. at this time was Bro. Rusmussen, who told me during the dinner that his Lodge was one of the Lodges which were founded about 1910-11 by Danish members of German humanitarian Lodges under the guidance of the Grand Master, Karl Fiebe. There were two more Lodges consecrated at the same time—"Christian Til Palmestraet" in Copenhagen and "Ygdrasil" in Hillerod. W.B. Rusmussen also revealed to me that the Grand Lodge of Denmark (Swedish System) opposed the formation of these Lodges, but that negotiations are in progress. In Norway exactly the same thing happened. There it was the Grand Lodge "The Sun" ("Die Sonne"), in Bayreuth, which founded the Grand Lodge "Den Norske Storloge Polarstjernen" in Trondhjein (1920). All these were humanitarian. I do not know if they are still in existence nowadays—in 1925 they were.

There is no doubt that the English and German Freemasons competed to introduce the humanitarian system in the Scandinavian countries, but both failed. The English Grand Lodges acknowledged the facts and opened friendly relations with Swedish Freemasonry. It is the irony of Masonic history that Germany, which tried originally to introduce the humanitarian principle in Scandinavia, accepted in the end partly the Swedish system in an even more rigid form than the Swedes themselves.

Bro. Jacobs also mentions on page two of his paper my native town, Prague, which King Gustavus Adolphus IV visited for consultations with Masonic authorities. It is not surprising that the King has chosen this city for his purposes because Prague was one of the oldest Masonic centres of Europe. It is said that the first Lodge was founded there by Count von Sporck on the 24th June, 1726 (233 years ago today)—but this date is contested, as well as the legend that the first Grand Master of the Grand Lodge of England, Bro. S., attended the consecration of this Lodge.

In conclusion, I should like to express my thanks once again.

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Bro. S. POPE said:—

I should like to thank Bro. Jacobs for his paper, which has interested me very much. During the last war Bro. H. S. Morris, a member of our Correspondence Circle, while serving with the Royal Air Force in Iceland, contacted Bro. Einar Loftsson, of the Edda Lodge Reykjavic, and before he left Iceland he put me in touch with Bro. Loftsson, with whom I corresponded until he passed to the Grand Lodge above some few years ago.

Bro. Loftsson did much work for Freemasonry in Iceland, and in 1953 the Freemasons of that country made it possible for him to spend a month, as he put it, "with his beloved English Freemasons". Most of that time he spent with Bro. Morris at Hythe. He visited many Lodges in Kent, and he was present at the Chapter House of Canterbury Cathedral when the Rt. Hon. the Lord Cornwallis, Prov. Grand Master for Kent, as Master of the East Kent Masters' Lodge, installed as his successor the Rt. Hon. the Lord Harris. At the dinner which followed, Bro. Loftsson's reply to the toast of "The Visitors" was given a hearty reception.

A short article on "Freemasonry in Iceland" appeared in *A.Q.C.* in 1950 (vol. ix, p. 206) from material supplied by Bro. Loftsson, then the Deputy Master of Edda Lodge Reykjavic, in which he gave the following particulars:—

The first Icelandic St. John's Lodge, named Edda, was inaugurated in 1919, and the second one, named Run, in 1932; a St. Andrew Lodge was founded in 1934. The number of Brethren in Edda Lodge in 1949 was 380, and in Run 109. As Bro. Jacobs has mentioned, Iceland was until 1951 a Province of Denmark. It was then constituted as an independent Grand Lodge.

As a Provincial Librarian, Bro. Jacobs makes me feel envious when he tells us of young Masons studying in Masonic libraries and borrowing books therefrom. The Library at Reykjavik has a complete set of *Ars Quatuor Coronatorum* to date, and if, after reading Bro. Jacobs' paper therein, the Brethren will send Bro. Dashwood the latest particulars of the number of Lodges and Brethren in Iceland, I know he will be pleased to publish them in the following number of *A.Q.C.*

This paper of Bro. Jacobs' will in due course be sent out to nearly four thousand members of our Correspondence Circle, some of whom reside abroad in Commonwealth countries and in America, and it will be read with great interest, especially by Brethren of Scandinavian origin.

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Bro. WILLIAM WAPLES writes:—

There are three items in Bro. Jacobs' informative paper which should interest students probing the origin and development of the extra Craft degrees. They are:—

- (1) Ramsay's claim of 1737.
- (2) Posse's statement that he was a Scotch Brother in Strassburg and, later, that he was a Scotch Master in Cologne.
- (3) The founding of the Clermont Rite in 1754 (contemporary with the early records of the R.O.S. in England), and that the Rite was based on those of St. Andrew's Masonry.

Much publicity has been given to these and other similar references suggesting that the Haute grades originated in France. When the details are read in conjunction with the contemporary happenings in the County of Durham, such as:—

- (a) The repetition of similar details in *Book M, or Masonry Triumphant*, 1736-7, a book printed for North-Eastern Lodges.
- (b) The Highrodiams, Domaskin and Passage of the Bridge at Swalwell, and the appointment of a P.G. Master and a P.G. Lodge, which was not a Craft affair. This particular P.G.M., who was also officially P.G.M. of the Province, was conferring these several degrees up to the time of his death in 1740.
- (c) St. John's (Jons) Lodge in Durham City, which celebrated St. Andrew's Day in the Scots Order of Masonry, November 30th, 1743.



- (d) The Harodim Lodge at Sunderland (January, 1755), which worked the Harodim, Passing the Bridge, the Mark and an early form of Royal Arch Masters. This Lodge has authentic references to January, 1734—and is probably very much older.
- (e) An entry in a 1723 *Book of Constitutions* (in possession of the writer) in which there is an entry, 10th January, 1756, "that any brother wishing to take the Mark degree shall pay four Scots Merks".
- (f) In London (1754 or before) there are records of H.D.M., later R.O.S.

it would appear from these entries that Paris, London and towns in Durham County had Lodges with something in common, and, furthermore, that the Durham version is probably the more archaic.

The French Lodges used the word "Eccosais", possibly suggesting that the Haute grades were working "as in Scotland".

There is some indication that extra craft degrees were worked in South-Western Scotland, and that the terms used were "Scots Order of H.D.M. K.L.W.G." At Durham City the term was "Scots Order of Masonry".

At Sunderland the term was the more archaic, i.e., "Harodim", which means the same as at Swalwell, "Highrodians". Both words mean High Rulers, Princes or Overseers.

The idea that all high-grade degrees originated in France may prove to be mere conjecture. It is probably true to state that the French Lodges developed an archaic form of H.D.M.—hence the later use of the word "Heredom".

To find a solution to the origin of the Northern Harodim and Scots H.D.M., which were undoubtedly synonymous, would open new avenues of research. In the opinion of the writer, the finding of the Patent granted to Joseph Laycock, P.G. Master of the Province of Durham, 1734, and who was also Prov. Grand Master of the Harodim (or H.D.M.), and who was conferring the extra Craft degrees until his decease in 1740, may eventually prove that the Brethren of 1774 had in their possession the actual Patent for the Provincial Grand Lodge of H.D.M. As the Patent was the personal property of the Laycock family, two of whom were important members of the Lodge at Gateshead in 1774, it is reasonable to suppose that it may still be an heirloom of one of Laycock's descendants. This document, if found, may prove to be one of the most important discoveries in Masonic history.

Bro. T. M. JAEGER writes:—

As a Danish Mason, I am very grateful to Bro. Bertram Jacobs for his paper on Scandinavian Masonry, and most disappointed that I am unable to be present when the paper is read and discussed.

The *Transactions of Quatuor Coronati Lodge* do not contain many papers on Scandinavian Masonry, and for that reason alone we must be grateful to Bro. Jacobs for all the information he has collected and presented in this paper.

The history and development of the Swedish Rite has been described with a kindness and understanding which, unfortunately, is lacking in Gould's chapter on Freemasonry in Northern Europe.

In congratulating Bro. Jacobs on his paper, I would like to express the hope that we may soon have the pleasure of hearing from him again, and also that others will take up some of the many interesting points he has brought to light in his paper. Many of the names associated with the early history are indeed only names, and a further study of the lives and activities of these men might well be very rewarding.

Bro. ERIC WARD writes:—

It has been my good fortune occasionally to attend and take part in meetings in Scandinavia, and have always thought that to be present at an initiation in one of the principal cities is to witness what surely must be one of the most majestic and impressive ceremonials ever performed upon the Masonic or any other stage.

This paper throws into sharp relief the diversity of the paths taken by two branches springing from the same stem. English Masonry is still rooted in its fundamental concept of universality, with its compromise fourth degree thus stripped of its original basic content, its curious mixture of acceptance and rejection of the Lodge Master's degree, and its uneasy alliance with sectarian Masonry. All completely illogical, yet thoroughly English. For, unlike Scandinavian Masonry, and however much we as a Lodge of Research may deplore it, no knowledge of our history is necessary to advancement in the order. It reconciles the volcanic ardour of the fantasist with the sobriety of the historian by the simple expedient of taking no

notice of either, and it has developed its great strength through its tolerance of local traditions. The Scandinavian system, on the other hand, is methodical and uniform, each step neatly dovetailed into the next, its gradations seeming to offer rewards for merit and assiduity, openly accepting the religion of its countries and eminently suited to their way of life.

It has always seemed to me that as researchers we perhaps underrate the tremendous psychological forces which have influenced, and still influence, Masonic history, and in this connection we do well to study kindred systems, for therein lies much that our own development has tended to obscure.

Bro. FULKE RADICE writes:—

It is many years since we have had a paper on this subject; and information on the present state of Freemasonry in the Scandinavian countries, with a historical sketch of its past, must be of great interest.

The first part of this paper should be read in conjunction with one by Bro. Kupferschmidt in volume i, and one by Bro. Telepneff, "A Few Pages from the History of Swedish Freemasonry in Russia," in volume xxxix of *A.Q.C.*, as they are complementary and largely confirm each other. As in 1886, when the first paper was written, there did not exist a reliable history of Swedish Freemasonry, it would be interesting to know if Bro. Jacobs has any corrections to make to his predecessors' work. There is also another paper by Bro. Telepneff on "Freemasonry in Russia" in *A.Q.C.*, volume xxxv, which contains some information about Swedish Freemasonry, but is largely superseded by his later paper on Swedish Freemasonry in Russia.

Let me first of all correct Bro. Jacobs' dates as regards Field-Marshal Keith—the correct ones are given in Bro. Telepneff's first paper (volume xxxv) and Bro. Songhurst's comments on it (p. 289). James Keith was Governor of Ukraine in 1740 and Provincial Grand Master of Russia in 1740 or 1741, not 1755, when he was already in the Prussian Service. In that year he was Deputy Grand Master over all Lodges in Northern Germany working under the British Constitution. James had joined Frederick the Great in 1742, about the time the War of the Austrian Succession broke out. He was killed on the 14th October, 1758, at Hochkirch, during the Seven Years' War, when Frederick was surprised and defeated by Daun. The coldness between our Grand Lodge and that of Sweden, which was a consequence of the Tullman and other incidents, from about 1765 onwards, was not dispelled so very soon, as the breach was not healed until 1784.

Next, I should like to draw attention to a Royal Templar Certificate in Latin granted to Prince Pagarin (this surely should be Gagarin) of Russia, issued and signed by Charles of Soedermanland in 1779 (*A.Q.C.*, volume xvi, p. 158).

While Bro. Jacobs concerns himself in the historical part of his paper with Sweden principally, Bro. Kupferschmidt deals with the relations between England and Sweden, and Bro. Telepneff with the relations between Sweden and Russia. It is interesting to see how predominant Swedish Freemasonry became in Russia. Bro. Telepneff tells us how the King of Sweden himself went to Russia in 1777 and initiated Grand Duke Paul Peter in St. Petersburg, as it was then called. In 1779, the same date as the P(?)agarin Certificate, the Swedish Provincial Grand Lodge of Russia was formed, with Prince Gagarin as P.G.M. Swedish dominance seems to have been very strict, and it is interesting to note that, according to Bro. Telepneff, the Chapter Phoenix formed a secret supreme body, composed mostly of Swedes, which controlled unobtrusively the Provincial Grand Lodge, the only ruling body known to the Brethren in general. This is precisely the method practised by that dangerous sect, the Illuminati, who were known to the Russian Government, and it is not surprising that when that Government discovered that the Swedes had adopted the same method it put an end to the Swedish predominance. The very strict control the Swedes tried to exercise is in complete harmony with the underlying idea of the Strict Observance, *i.e.*, strict obedience.

Bro. Telepneff also gives us much information, including some about the ceremonies, in his paper on "Johann August Stark and his Rite of Spiritual Freemasonry", volume xli, p. 238. Can Bro. Jacobs tell us if the Ritual in Sweden resembles that sketchily described by Bro. Telepneff? It does not resemble that practised by the Rite Rectifié, the successor to the Strict Observance, set up at the Congress of Lyons in 1778 and confirmed at Wilhelmsbad. Bro. Jacobs tells us that the present Swedish Rite has three St. Andrew's degrees. The Rite Rectifié, which has existed unchanged since the Convent of Wilhelmsbad, has one St. Andrew's degree, the 4th, in which the Candidate, a M.M., is made Maître Parfait de St. André and Maître Ecossais Parfait in a single ceremony, the 5th degree being that of Ecuyer Novice, and the 6th and last that of Chevalier Bienfaisant de la Cité Sainte.

Concerning the Convent at Wilhelmsbad, we have a certain amount of information from Bro. Tuckett's paper on "Savalette de Langes, the Philalèthes and the Convent of Wilhelmsbad". Bro. Tuckett said Duke Charles of Soedermanland did not attend the Convent. May we ask

Bro. Jacobs again to clear the matter up? He says: "He (Duke Charles) got into touch with those who worked the system in Germany, especially Carl G. von Hund, who had devoted himself to perfecting the Templar Orders of Clermont and presented his results to the Convention of Wilhelmsbad, which was called to rectify the Scottish Master's degrees." Now, von Hund, as far as I remember, died in 1776. Wilhelmsbad was held in 1782, and, so far from von Hund's Rituals being accepted, the Convent agreed to the reforms discussed at Lyons in 1778, largely drafted, it is understood, by Willermoz. A considerable amount of clearing up seems necessary here.

In this connection this is perhaps the time and place to challenge Tuckett's opinion that the Strict Observance died out completely in consequence of the efforts at Wilhelmsbad to revive it. Here I hold a different opinion. Tuckett claims that the Strict Observance died and the Rite Rectifié is a totally new Order. The Rite Rectifié certainly shows a great change from the older Rites of the Strict Observance, but the reform was carried out by the Strict Observance itself, and its continuity was ensured by delegating all authority formally to the Great Priory of Helvetia when the Order died out everywhere else. There is, therefore, a physical and legal succession—for detail see Bro. Hilfiker's note in *A.Q.C.*—even if great alterations were made in 1782.

As regards having the Ritual open in Lodge, my experience in Switzerland makes me a little sceptical as to the reason for the Master having a book of the Ritual open before him to prevent the slightest deviation. The Swiss do not learn the Ritual by heart; they read it out. It is not published at all and is not in the hands of the ordinary Brethren. I wonder whether the Swedes do not really follow the same practice. A group, of which I am a member, have introduced the English practice of learning ceremonies by heart, both in two Swiss Craft Lodges and in the Royal Arch, but that, as Kipling says, is another story.

Lastly, matters concerning the Strict Observance are very chaotic. Little information has been obtained, at any rate in England, on its Rites, etc. Perhaps our knowledge could be considerably increased if one started from the Swedish end and worked backwards. As Bro. Jacobs has begun with this interesting paper, may we ask him to extend his researches and, starting from the present-day Swedish Ritual, trace back its origin step by step to the original Strict Observance ceremonial?

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Bro. ROBERT GOLD writes:—

Bro. Jacobs' reference to Mozart's score which his widow is said to have presented to Danish Freemasons led me to start a correspondence with members of the National Grand Lodge of Denmark. So far as the Mozart scores were concerned, my correspondents state that the only Mozart music used in their Lodges is the piano score No. 1357, published by Breitkopf & Härtel under the title "*Kompositionen für Freimaurer*", which was referred to in Bro. Arthur Sharp's paper published in *A.Q.C.*, lxix.

They have, however, sent me some further comments on Bro. Jacobs' paper, and as I feel sure these will be of general interest I take leave to quote them in full:—

(a) As a rider to the description of the first, the Eckleff period:—

"When Count Knut Posse returned from military service abroad about the year 1752 he brought with him from Strasbourg a historical document written in French describing a seven degrees Masonic system, consisting of three St. John's degrees, two Scottish (St. Andrew) degrees and two higher degrees. The two last-mentioned degrees were knights' degrees and it was claimed they had their origin about the year 1100, as Freemasonry was supposed to have been united with the Order of St. John which was founded at that time. The lower of these two knights' degrees—St. John's trusty Brethren's degree—was, like the two Scottish degrees, used in Sweden about the year 1753. The higher knights' degree—St. John's selected Brethren's degree—was probably not used at that time, although it is mentioned in a register of 1753. In 1756 Eckleff had in his hands documents of exactly the same nature as the above mentioned. These documents also came from Strasbourg, but were written in German. We do not know how Eckleff obtained possession of these documents, but as an official in the Foreign office he could get all his mail without censorship.

Based on these documents and claiming a—without doubt quite correct—authority from Strasbourg, Eckleff founded his St. Andrew's Lodge in 1756. From now on Sweden worked a seven degrees masonic system, the two highest degrees of which were similar to craft (St. John's) degrees. Complete records of the contents of these degrees have not survived.

In the years 1758-59 Eckleff received through an intermediary, the watchmaker Augustin Bourdillon, a number of masonic documents from Geneva, which differed considerably from the previous documents as they were founded on the Knights Templars tradition. Eckleff and a team of collaborators then worked out an amalgamation of the

two systems—the Strasbourg documents and the Geneva documents—and thus created a nine degrees system, complete with a Grand Chapter. This was inaugurated on Christmas Day, 1759, at inn 'The Pelican'. These nine degrees form the foundation of what is today called 'The Swedish Masonic System'. The rituals and the historic basis on which these rituals are founded of those nine degrees are in principle unchanged to this day, though between 1759 and about 1800 several additions were made. These include among others some thoughts and conceptions put forward by the Swedish philosopher and mystic Emanuel Swedenborg (1688-1772), whose religious views dominated a great part of the intellectual life in Sweden, including the circle round the royal family, at the end of the eighteenth century."

(b) As a rider to the description of the second, the first Duke Charles period:—

"Through a Swedish official, Carl Plommenfeldt, who later became Master of Ceremonies at the Court of King Gustav III of Sweden, many Swedish Masons became familiar with the 'Strict Observance' rites in Germany. When the founder of this masonic system, Carl von Hund, died in 1776, Plommenfeldt conceived the idea that Duke Charles of Södermannland, the brother of King Gustav III, should be his successor as Grand Master for the VII masonic province of the 'Strict Observance' rite which comprised the following area: the northern part of Germany, Denmark (where the 'Strict Observance' was introduced in 1765), Kurland and Sweden. After difficult negotiations this was settled in 1779. The arrangement, however, which had many opponents both in Germany and in Denmark, lasted only until 1781, in which year Duke Charles retired in anger. In actual fact the 'Strict Observance' rite was never worked in Sweden, though it may be said that the development of the Swedish system owes much in a number of ways to the influence of the co-operation.

The 'Strict Observance' rite was repealed at the famous convention held at Wilhelmsbad in 1782, and several of the countries which had belonged to the VII masonic province, amongst them Denmark, turned to the 'Rectified Rite'. Sweden went on her own way and continued to develop the 'Eckleff degrees'. This system was completed by 1800 and, in fundamentals, it has remained unchanged to this day."

Finally, my correspondents state that the statement in Bro. Jacobs' paper to the effect that Carl von Hund presented the results of his work on the Templars' Order of Clermont to the Convention at Wilhelmsbad cannot be correct, as Hund had died six years before the Convention was held; also they say that Duke Charles was not present at the Convention.

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Bro. JACOBS writes in reply:—

The first sentence of my paper is my excuse for the errors and omissions pointed out by my learned Brethren, but the mass of interesting information that has resulted is, of itself, ample justification for my humble paper, while those very "errors" have started investigations which may well bring forth more results of value.

As an instance, take my assertion that the Mozart score was still in use in Copenhagen. I was given this information by the late Bro. Kaiser, who first showed me round Bledhamsvej in 1947. He has passed on, but my assertion caused the National G.L. of Denmark to instruct Bro. Prof. Krogh to investigate. He is to search the archives, where years ago he saw some MS. music which may have been by Mozart, and the investigation will be a useful thing in itself in serving to bring more historical facts to light. Bro. Gold, W.M. of the Mozart Lodge, has also shed some light on this subject, while he and Bro. Fulke Radice have both gone further into the origin of Eckleff's "Documents". They both mentioned the watchmaker Bourdillon, but my reference to Frek. Aescher has stimulated the Swiss Grand Priory to make an investigation of their archives in Geneva, which should also be well worth while.

As I said, I was indebted to Prof. Odencrants for my information, and I carried all the remarks from the Brethren to Stockholm to discuss with him. He died the day I arrived, and I mourned at his funeral instead of once again enjoying his wisdom and wit. Sweden's great historian has taken much of his knowledge with him. However, I received much help from the Grand Secretary in Stockholm and from my good friends in Copenhagen in formulating the answers which follow.

W.Bro. Harry Carr, W.M.—I deeply appreciate the kind and generous remarks of our learned W.M. As to his questions—

(i) The three St. John's degrees are similar in their essentials, though, like our Bristol working, they are more dramatic. The 3rd, however, contains that germ which I regard as the link with the 4th St. Andrew's degree, which, in our case, would be the Royal Arch Chapter.

(ii) I referred the quotation from Poole's edition of Gould's *History*, which stated that



Freemasonry was outlawed in Sweden in the 1730's, to Prof. Odencrants and, in what transpired to be his last letter to me, he replied as follows: "Gould in this question is no clear source of information. What he says about Freemasonry being forbidden IS QUITE UNKNOWN HERE IN SWEDEN." I think we must accept Odencrants as the more reliable authority here, especially as Gould has demonstrated his ignorance of the Swedish system in other references to it in his *History*, as has been mentioned by Bro. Jaeger.

(iii) Odencrants also replied, to the next question, that "Wrede-Sparre held his Lodge with the rights of a Master Mason, on the verbal authority of Maclean and then Derwentwater. This was then the custom and no one questioned it". However, there must have been *some* doubt about it in Scheffer's mind, for, in the preamble to the "Regulations" given him by Derwentwater, he has been "Indemnified" for sponsoring Wrede-Sparre's Lodge and confirmed in his authority to do so. I have given translations of these documents. Ramsay is not mentioned in this matter.

(iv) Apparently, according to the "Approbation of the said Rules", Derwentwater succeeded Jack Hector Maclean on or before 27th October, 1736. The latter was preceded by "Phillippe, Duke of Wharton".

(v) In a footnote to his letter to de Vignoles, Scheffer provides the complete answer regarding Keith, whose Lodge existed but one year, 1743-44, and was one of many which "grew like weeds and disappeared quickly". This was while he was stationed with the Russian forces at Nörrköping, when Freemasonry had already been established in Sweden for nine years. This was Derwentwater's system of York Masonry, so that the St. John's degrees would appear to be the old English York Working with, of course, Swedish modernisation, adaptation, addition and "improvement". So, perhaps, my original idea about the St. John's rituals was correct!

Bro. Bruce W. Oliver, *Act. S.W.*—In thanking Bro. Oliver, I regret I cannot give ritualistic comparisons between our degrees and the Swedish System beyond what I have already indicated. In other words, the first three St. John's are equivalent to our three Craft degrees, the three St. Andrew's resemble our Holy Royal Arch Chapter, and the 8th, 9th and 10th are the Templar degrees derived from Clermont, with the 7th as the Introductory degree, and the 11th, The Knights of the Red Cross, as the Governing Body of Grand Lodge. The Mark has no place in the Swedish System.

Bro. Bernard Jones, *J.W.*—Praise from him is praise indeed, but I shall earn no more, for I have discussed his first question with many in Sweden and Denmark without solid results. The usual references were made to Queen Helena and the Hospitallers and Knights of St. John, to the Mandeans, St. John's Brethren, and even to the belief that the two SS. John had taken over the attributes of the Sun God, Apollo, with their festivals coinciding with the Summer and Winter Solstices. I have mentioned Ramsay's claim that the Order originated from the building Guild of St. John of Jerusalem. The Masons' Company do not claim either as a Patron Saint, while the *Masonic Dictionary* merely states that St. John the Baptist was our Patron alone prior to the sixteenth century, when he was joined by St. John the Evangelist, because he preached Brotherly Love. St. John the Almoner is also mentioned because of his charity to the poor. Not very conclusive. As to the second question, he is correct—the words *are* reversed.

Bros. Draffen and Fulke Radice indicate that the Swedish System, in common with the Rite Rectifié, was derived from the Strict Observance. This is definitely *denied* by the Swedes, as well as by the Danes (8th Prov.). They acknowledge a common source, the Chapter of Clermont in France, for their Templar degrees and an earlier French source for the St. Andrew's, but will vouch no debt to the Strict Observance. They say they developed quite independently, and comparison of the two systems seems to confirm this.

Bro. Gold has also illuminated this point, pointing out that the Swedish System must have been influenced by co-operation with the Strict Observance. As I said in my spoken paper, "when it seemed likely that the Duke Charles might become head of the Strict Observance, the Danish King, though not a Mason, took effective steps to prevent this, appointing his cousin as G.M. to protect Danish Freemasonry from foreign influence".

Bro. Frank Bernhart's contribution is most valuable, but I am afraid he has uncovered the less creditable side of the Duke Charles' character, at which I hinted in my paper. His visits to Prague and Vienna were primarily political, but he was inordinately superstitious. When Freemasonry was banned in those countries, mystic cults like the Alchemists, Cabalists and Rosicrucians flourished instead. It was with those he came in contact, as well as the banned Freemasons, and he was so taken with their mysticism that he tended to take much of what they gave him into Swedish Freemasonry. Fortunately, the 27 scientists and philosophers who constituted his Council must have dropped this dross when they formulated the system. (Incidentally, is it a coincidence that their number corresponds with that of the lay members of the 11th, Knights of the Red Cross and Order of Charles XIII?)

I understand that Eckleff "sold" the Swedish ritual, which must then have only consisted of the St. John's, St. Andrew's and the 7th (Stuart Bro.) degrees, to Dr. Zinnendorf between 1756 and 1766 to replace the working of his own G.L., the "Drei Weltkugeln". This was

later taken over by the "Grosses Landesloge von Deutschland", but Zinnendorf's omission to inform the Swedish G.L. and request their approval caused a schism in 1780, which was not smoothed out till 1819.

Bro. Bernhart's last paragraph is correct in its assumptions. The Council of 27 produced their first complete reformation of the system in 1780, their second revision in 1798, and their completion of the system as we know it today in 1812. The St. John's degrees were derived, as we have seen, from the York Lodge of Derwentwater and therefore from Britain; the St. Andrew's and The Chapter from Eckleff's documents and those of the Chapter of Clermont. As the former came from Geneva but are supposed to have originated at Avignon, it would appear that the whole system owes its origin to France.

I would like to thank Bro. R. E. Parkinson, Bro. Lenander and all those others who spoke so generously of my humble effort, but whose contributions have added so much to our knowledge of this subject.

