

CONTINENTAL MASONRY.

Freemasonry was introduced into the continents of Europe and America early in the 18th century by British travellers and colonists, and in some instances by foreigners who had previously been initiated in England.

In nearly all foreign countries the Lodges, with the notable exceptions of those in Holland and at Frankfurt, very soon departed from the "established landmarks of the Order" by introducing so-called High Degrees, Swedish Rite, Strict Observance and various other innovations. France and America went so far as to admit women to their meetings, and an irregular body still exists to-day under the name of Co-Masons.

Generally speaking where British Colonies exist regularly constituted Lodges will be found, but in regard to foreign Lodges care should be taken to ascertain whether they are recognised by the Grand Lodge of England.

That this important matter is not sufficiently widely known was revealed by the President of the Board of General Purposes, at the Quarterly Communication of Grand Lodge held on 7th December, 1932, and ^{an} abstract from his speech was ^kcirculated to all Lodges in January, 1933.

This circular referred to the case of a Mason who left this country in 1912 (four years after his initiation) and emigrated to Canada. He resided there for ten years during which time he associated with Co-Masons. He returned to England in 1922 and continued his association and was a member of a Co-Mason society here until October 1932. Being later desirous of joining a regular Lodge, he petitioned Grand Lodge under rule 204 of the Book of Constitutions for permission. After careful enquiry into all the circumstances this was refused, such refusal amounting to permanent exclusion from the Order.

This warning will without doubt have the desired effect in regard to Co-Masonry, and the brief account of Masonry in Northern Europe and in the United States of America which follows should further convince any Mason travelling abroad that the greatest care should be exercised in associating with foreign Masonic bodies.

EARLY FREEMASONRY IN NORTHERN EUROPE.SWEDEN and NORWAY

The history of Freemasonry in Sweden possesses an interest peculiar in itself. The Swedes appear to have fallen away from the simple teachings of the Craft, as easily and early as the other nationalities of Europe, but with this difference, that instead of flitting from one Rite to another, constantly seeking variety, they have remained steadfast to their first heresy, and still work the same ceremonies that originally riveted their attention about 1760. These ceremonies are in great part their own invention, although based - not improbably - upon the degrees of the Elmiest Chapter (founded in France in 1754).

One of the first Lodges in Sweden is believed to have been founded at Stockholm by Count Axel Sparre after his initiation in 1731, but nothing is known of its history, and it is presumed to have disappeared in consequence of a royal edict of October 21st, 1736, forbidding Freemasonry in Sweden on pain of death.

The edict was withdrawn later in the same year, and between 1740-45 there are further traces of the existence of the Craft. In 1746 a Lodge existed at Stockholm called the "St. John Auxiliary" which, though generally considered the Mother Lodge of Sweden, was not regularly constituted until January 2nd, 1753, under Count Knutson Forse.

In 1753 the Fraternity was strong enough to found an orphanage, which has since grown to a most prosperous institution.

In 1759 a Grand Lodge of Sweden was formed with Count Eckloff as the first Grand Master, subsequently giving place to the Duke of Sudermania in 1773. Meanwhile there is evidence of a few Lodges in Norway, erected by the English Provincial Grand Lodge of Denmark. At the formal union in 1813 of Norway and Sweden, such of these as survived, came under the rule of the Swedish Grand Lodge.

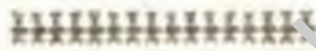
On December 7th, 1762, King Adolf Fredrik assumed the title of Protector; on his death in 1771 he was succeeded by

Gustavus III.

On January 24th, 1798, the Duke of Sudermania wrote to Grand Lodge of England praying for a regular intercourse and mutual representation, and received a reply from the G.M. of England, George, Prince of Wales, on May 8th, 1798. In spite of the great difference in ritual, the two Grand Lodges have ever since been in fraternal communion.

By an edict of Charles XIII dated May 27th, 1815, it was decided that the King should always be the Master of the Order.

In 1868 H.R.H. Edward, Prince of Wales, (afterwards King Edward VII) was initiated in Stockholm.



DENMARK

The first Lodge in Copenhagen was erected by Baron von Munnich on November 11th, 1743, and took the name of "St. Martin" on January 18th, 1745. The Lodge applied for and received a warrant from the Grand Lodge of England on October 9th, 1749.

From 1768 the history of Freemasonry in Denmark is that of the Strict Observance. In 1792 King Christian VII officially recognised Freemasonry in his dominions on condition that every Lodge should acknowledge Prince Keri as the Grand Master of the Craft, which appointment was recognised by the G.M. of England the following year.

The Swedish Rite was introduced in 1853 and was made incumbent on all Lodges two years later.



HOLLAND

The first appearance of the Craft in Holland was the admission into the Fraternity of Francis, Duke Lorraine, subsequently Grand Duke of Tuscany, Co-Emperor of Austria and Emperor of Germany. Lord Lovell, G.M. of England, deputed in 1751 Dr. Desaguliers as Master, John Stanhope and John Holtzendorf as

Gardens, the Earl of Chesterfield and three other brethren to hold a special Lodge at the Hague, in order to confer the first two degrees on the Royal candidate.

The first authentic record of the meeting of a Dutch Lodge (the Loge du Grand Maître) is on September 30th, 1734, at the Hague.

The Craft was proscribed in 1735 following a riot in Amsterdam, but the prohibition was soon withdrawn.

In 1749 the "Loge du Grand Maître" changed its title to the "Union Mother-Lodge".

The Grand Lodge of the Netherlands was constituted at a Meeting of 14 Lodges on 15th December, 1755, and was recognised by Grand Lodge of England in 1770.

In 1815 the Austrian Netherlands, or Belgium, became an integral part of Holland and efforts were made to bring the Belgian and Dutch Lodges under one Grand Master. These were not successful and a compromise was reached by appointing two separate Grand Lodges, one for the northern and one for the southern provinces, with a single legislative body for both. A newly formed Grand Lodge of Belgium met for the first time on 24th June, 1817, and elected Prince Frederick as their Grand Master.

In 1819, serious strife broke out on the subject of high degrees which was not amicably settled until 1825. Belgium regained her independence in 1830, and the central body disclaimed any supremacy over Belgian Lodges in 1837.

Since that time Freemasonry in Holland has enjoyed quiet and prosperity.

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EARLY FREEMASONRY IN NORTHERN EUROPE.

BELGIUM.

The history of Freemasonry in that part of Europe now known as Belgium may be divided into four well defined periods, every political change of status producing a transfer of Masonic jurisdiction. From the Peace of Utrecht 1714 to the French Revolution, we have to deal with the Austrian Netherlands, from thence to 1814 with a French Province under the Masonic control of the Grand Orient; from 1814 to 1830 Belgium was merged in the kingdom of Holland, the effects of which union have already been depicted; and from 1830 Belgium must be treated as a separate and independent kingdom, under its own Grand Orient. The annals of the Belgian Craft are consequently far from exhibiting the stability so noticeable in those of the United Provinces of Holland, and its earliest history is very obscure. England undoubtedly had much to do with Freemasonry in the Low Countries, and it is stated that a Lodge was warranted at Mons on 31st June 1721 by Grand Master Lord Montague. In 1736 the clergy induced the Emperor Charles VI. to issue an edict of suppression throughout the Netherlands, which was relaxed about 1740, but re-enforced in 1784.

In 1749 the Duke of Beaufort, G. S. of England, appointed the most noble Francis Bonaventura Jos. Dumont, Marquis de Gages, Provincial Grand Master for the Austrian Netherlands.

In 1787 the Emperor, anticipating the French Revolution, caused all the Lodges to be closed once more.

With 1795 and French supremacy, the Fraternity came under the jurisdiction of the Grand Orient of France, and in all respects the Masonry of this period may be considered identical with that of France.

At the opening of the third period January 1st 1814, there were 27 Lodges at work, and, after several efforts to establish a central administration, the Grand Orient of Belgium was constituted on 23rd May 1830. There followed some confusion

in regard to the vexed question of higher degrees which was finally straightened out by the Statutes of the Grand Orient (19th January 1838), thus the fourth period began with an organisation similar to that of the United Grand Lodge of England.

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RUSSIA & POLAND.

The Craft was introduced into Russia and Poland early in 1700 and, in spite of many set backs, made considerable progress. In common, however, with most continental countries political and religious activities suppressed, and in 1821 by Imperial ukase Freemasonry was finally suppressed in Poland, and in Russia in 1822.

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Refer Gould's "History of Freemasonry".

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EARLY FRENCH MASONRY.

The introduction of Freemasonry into France is popularly assigned to the year 1721, but the truth is that it was introduced secretly previously to that date.

They, whose *Histoire du Grand Orient de Paris* is considered authentic, says that Lord Derwentwater and other English noblemen established a Lodge in Paris at Hurre's Tavern in 1725. This Lodge was held under the Grand Lodge of England, and during the next ten years other Lodges were formed, patronised chiefly by the nobility. In 1736 there were four Lodges, and they chose Lord Harnouster as the first Grand Master.

There was coincidentally an increase and an extension of membership and the Craft came under official notice; and in 1737 Louis XV published the first of many edicts of prohibition, and Freemasons were excluded from appearing at Court. This gave the Order a valuable advertisement, for there were enormous additions, and in 1738 a Grand Festival was publicly held. Then the ecclesiastical powers turned their attention to the Craft, and a bull was issued by Pope Clement XII, in which all Freemasons were threatened with excommunication.

For ten years after this the Order fell into great confusion. Many spurious "higher" degrees were formed, and one Ramsey, a Scotchman, introduced the most serious innovations. That blessed word "Kilwinning" seemed to smooth all obstacles which better minded Brethren might have interposed. Warrants were bought and sold and orders of every kind sprang up. One of these Warrants is still in existence and bears the date 1700 (?) Ramsey was an enthusiastic adherent of the Stuart cause, and the connection of French Freemasonry with politics may be said to date from his interference with it.

After the battle of Culloden and the consequent decline in the popularity of Prince Charles Edward, the Order recovered somewhat, under the Grand Mastership of the Duke of Chartres, and ^aBook of Constitutions was issued. Most of the conflicting claims of various pretenders to authority were settled by the formation in 1773 of the Grand Loge Nationale, afterwards the Grand Orient. In 1775 there were 132 Lodges warranted.

The high degrees left behind by Ramsey still maintained a fitful

sort of existence. They were repudiated by the Grand Orient as well as by the very bodies they professed to belong to. They began to be dominated by Theosophists and professors of second sight, and eventually found themselves under the feet of one of the most unscrupulous adventurers who ever gulled humanity. An interesting account of Balsamo (the Cagliostro) will be found in Dumas's Memoirs of a Physician. He was initiated in London in 1770, and in course of time founded the "Egyptian Rite". Under his superintendence a good deal of the machinery of the revolution was manufactured by the Egyptian "Riters", and the whole Craft has had to share the odium. In order to protect the Craft and get some control over the "high graders" the Grand Orient at last consented to recognise some of them, and a selection was made, the four chosen being Knight of the Elect, Knight of the East, Scottish Knight, and the Rose Croix.

During the Reign of Terror, the Order naturally suffered. The Grand Master fell under the axe of the executioner, and it was not until 1799 that there was a revival. The order reached its zenith in France when Napoleon I patronised it and nominated his brother Joseph as Grand Master in 1805. Good relations with the powers that be continued to be maintained for some considerable time, and the next notable event was the election of Murat, nephew of Napoleon III, as Grand Master in 1852. This turned out disastrously. The Lodges decreased from 500 to 269 and the Grand Orient became bankrupt. The Emperor interfered, and himself nominated a new Grand Master, Marshal Magnan. This was by way of punishment but the new Grand Master, who had been imported to curse, remained to bless, and was subsequently elected by the Brethren themselves.

In the years to follow the Lodges became debating societies, in which political, religious, judicial and scientific matters were discussed.

from "The Freemason" 26th November 1932

On 10th September 1877 The Grand Orient of France abandoned the declaration of belief in T.G.A.O.T.U. and in consequence the Grand Lodges of England, Scotland, Ireland, Canada and parts of U.S.A. ceased relations. French Masons have since only been admitted to English Lodges on certifying that they were made in a Lodge acknowledging T.G.A.O.T.U. and that they themselves hold such belief to be a pre-requisite to admission into Freemasonry.

French Lodges conforming to this condition are under the jurisdiction of The Grande Loge Nationale Independente et Reguliere pour la France which was formed in 1914.

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FREEMASONRY IN GERMANY.

The first Lodges in Germany were founded by German brethren, mostly initiated in England, who obtained Warrants from the Grand Lodge of England.

In 1733, the Earl of Strathmore, Grand Master of England, granted a deputation to open a Lodge at Hamburg, which is stated to have developed into Lodge Absalom in 1740.

On 14th August, 1738, the Crown Prince of Prussia - afterwards Frederick the Great - was initiated at Brunswick by a deputation from the Lodge at Hamburg. After ascending the throne he founded a Lodge in Berlin which took the name of the "Three Globes" and held its first meeting on 13th September, 1740.

On 24th June, 1744 the title was changed to the "Grand Mother Lodge of the Three Globes."

Lodges were also established at Dresden, Frankfurt, Leipzig, Hanover and other places, in many cases by authority of the Grand Lodge of England, at about the same time as those already mentioned in Hamburg and Berlin.

About the year 1740 a number of Degrees, alleged to be of Scottish origin, made their appearance in all parts of France and found their way into Germany. It is known that some 47 Scottish Lodges were formed in different parts of the country between 1742 and 1764. Then followed the influence of the Chapter of Clermont, and finally the Templar System of the Strict Observance which nearly swept away every vestige of pure and ancient Freemasonry.

The Act of Strict Observance was signed at Halle on 24th August 1764 by von Zinnendorf who was elected Master of the Three Globes Lodge in 1765. In 1766 Zinnendorf renounced the Strict Observance, and in 1768 he erected his first Lodge (the Minerva) at Potsdam on the Swedish System. Twelve Lodges under this system were established by 1770, in which year they assumed the title of the Grand National Lodge of German Freemasons in Berlin.

The Swedish System or Rite is commonly described as a mixture of English Freemasonry, the High Degrees of the French, of Templarism, and of certain ideas peculiar to the Hermetic or Rosicrucian Fraternities.

By 1774 the Provincial Grand Lodge of Frankfurt was the only truly English Lodge in Europe, and was the only Lodge which withstood the combined influence of "Scottish" Degrees, Strict Observance, Rosierucians, Illuminati and every other system which tampered in any way with the genuine principles of English Craft Masonry.

About 1784 the Strict Observance had spent its force, the Grand Lodge of the Three Globes threw off the yoke, and in 1786 the English Provincial Grand Lodge of Hamburg was re-established.

On 20th October, 1798, all secret societies in Germany were suppressed by Royal Edict, with the exception of the three Grand Lodges in Berlin and the Lodges holding under them. The three Grand Lodges referred to were the Three Globes, the Grand National of German Freemasons, and the Grand Lodge of Prussia called the Royal York of Friendship.

In 1892 there were eight Grand Lodges ruling the Craft in Germany; the three already mentioned, to which had been added those of Hamburg, Saxony, Bayreuth, Frankfurt and Darmstadt.

In 1893 the Edict of suppression was formally declared inoperative and another Grand Lodge called the Kaiser Frederick of Masonic Fidelity was set up to establish the right to initiation in Prussia of men of all creeds & Jews in particular, which having been accomplished, the Lodge was closed in 1900.

Following the outbreak of the Great War in 1914 fraternal relations between the English and German Grand Lodges were broken off, and they were not resumed until 1932. On the 14th October of that year a historic reunion of the Anglo Foreign Lodges was held in London and was attended by representatives of the following seven Lodges, Der Pilger No. 238, La France No. 2060, Italia No. 2687, Helvetica No. 4894, and America No. 3368. The occasion was marked by the presence of the M.W. the Pro Grand Master, Lord Amthill, and many distinguished English brethren.

The political upheaval of 1933, resulting in the supremacy of the National Socialist Party, led to the dissolution of all Masonic Lodges in Germany. At a meeting of Masonic and Government representatives, held on 12th April, it was decided that the word "Freemason", as well as

the ritual of the Lodges based on the Old Testament, should disappear; that the Fraternity should be re-organised under the name of "National Christian Order of Frederick the Great", and that Jews were to be expressly excluded from membership.

The new society is not recognised by the Grand Lodge of England as a Masonic Fraternity, and thus for the time being, Freemasonry has ceased to exist in Germany. Recognition is however accorded to German Freemasons who are members of Lodges held in this country.

refer; German Encyclopaedia of Freemasonry,
Findels History of Freemasonry,
Ars Quatuor Coronatorum.

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