

Summaries

Erik Lönnroth

The codicil to Gusraf III:s last will

When King Gustaf III was dying in the morning of March 29th 1792, he signed a codicil to his last will. It is lost, and so is its literal content, but we have a fairly good knowledge of its content owing to a clear official account made by an under-secretary of state. It prescribed that the future regent during the minority of the crown-prince, duke Carl, had to keep a council with the same members as the temporary government during the King's illness after the attempted assassination. When it was read after the King's death together with his testament, it was considered by those present, especially by the Lord High Stuart and duke Carl himself to be judicially inconsistent with the testament, and it was superseded by a personal assertion of duke Carl that he would keep the council prescribed by the codicil. With the existence of this new document the codicil lost its quality of a constitutional document, and there are different informations on its further fate.

The codicil was meant to secure the position of the King's favorite Gustaf Mauritz Armfelt as a leading member of government, a position which he lost some months after the death of Gustaf III. Armfelt has written three account about the story of the codicil; the largest, most detailed and fascinating has been accepted as the true story of the events ever since Elof Tegnér more than one hundred years ago published a well-known biography of Armfelt. This memorial account describes Armfelt as a friend of duke Carl, persuading the deadly wounded King to place his brother into the temporary government and inspiring the duke to cancel the codicil and replace it with his personal assertion. This account is however a party memorial, written in a situation when Armfelt was accused of planning a revolution against the regency of the duke and murder of the duke himself; it can't be accepted as a reliable source. The early documents about the codicil show that the duke cancelled it and replaced it without any dramatic confrontations and that he accepted the prolongation of the temporary council for the time being. Armfelt on the other side understood already one month after the death of King Gustaf that he lacked a natural position for taking a leading part in the government and tried to establish a near friendship with the 14 years old King Gustaf IV Adolf, who was to become of age after four years. In a later memorial account, written in the reign of Gustaf Adolf, Armfelt indirectly admitted that he knew an earlier and ideal version of the codicil, which contained a stipulation that the minor King should be present at the meeting of the council and that these meetings should be reported by written protocols for the benefit of the King when he should become of age. In a memorial to the Empress Katarina II of Russia, written in 1793, Armfelt mentioned the codicil as containing this stipulation. The codicil which the dying King Gustaf signed, had cancelled this stipulation, which explains the relative indifference of Armfelt to the cancelling of the codicil.

The so-called diary of the duchess Hedvig Elisabet Charlotta tells, that she some years after 1792 had got reliable evidence of Armfelt's authorship of the codicil. This dokument was evidently part of an effort of Armfelt to surprise the dying Gustaf III to authorise a permanent position of power of his favorite. It failed, in the beginning partly, in the long run completely.

Patrik Lundell

The Enlightenment in the Provinces On the Clergy in Linköping in the 1790s

The essay has two aims: one implicit, to strike a blow for the local history of ideas; one explicit, to convey a partly new view of what the Enlightenment was, and not least where it may be thought to have taken place.

Local studies in the history of ideas are rare in Sweden, and to the extent that they have existed they have mainly been concerned with learned settings. The historians of ideas in Umeå represent an exception which has been a source of inspiration to me.

The questions that I seek to answer in the essay are whether there was an Enlightenment among the clergy of Linköping in the 1790s and, if so, what form it took. To do this, I describe the clergy from a broad perspective of the history of ideas and culture. The themes that are studied are neology, the enlightened theology; anticlericalism, bad priests and the critique of Catholicism; teaching; and what may be called the economic aspirations. These themes appear to have been important to the clergy of the day.

By far the most important source material is the town's press.

My attitude to the Enlightenment follows the cultural hermeneutic view represented by Jakob Christensson (with inspiration from Clifford Geertz), most recently in his dissertation *Lyckoriket* ("Land of Bliss", 1996). As a designation of an era, the Enlightenment could be described as the time that called itself by that name, the age that characterized its activities in terms of enlightenment. The content of the Enlightenment would then be the phenomena and thoughts that people chose to describe as enlightened. This varied from one stratum to another, from one place to another.

The Enlightenment among the clergy of Linköping was religious, utilitarian, often German rather than French, and as a rule uncontroversial. It concerned the spread of useful knowledge with the ambition of achieving bliss both here and in eternity.

Sven Lilja

The Young Odhner and the Swedish Towns

Traditionally the Swedish preindustrial towns have been seen as kinds of underdeveloped quasi-towns. They were small, unimportant and more or less rural in economic character. This was the view of the late professor Eli Heckscher in the second quarter of this century, when Sweden was in the middle of a teeming process of urbanization. But the same view was shared by many others. Among them was *Clas Theodor Odhner* (1836–1904), who is often referred to as the founder of Swedish urban history. Odhner published his main publications on urban history as a young man, and before the era of modern urbanization in Sweden. In spite of that, he shared this view on the subject of the underdeveloped Swedish towns with later historians.

In contrast to the twentieth century positivist Heckscher, the nineteenth century idealist Odhner was a product of his idealistic age. He was a philosophically inspired state-idealist, and his interpretation of the urban development was influenced by the intellectual framework of his time. Living in a period when source criticism and modern methods of historical analysis were only in an embryonic stage of development, he made some methodological and interpretative mistakes. He seems, for instance, to have overestimated the age of the Swedish urban system. And furthermore, we are probably right to distance ourselves from his strong emphasis on kings and great personalities as causes of social change. Another analytical weakness in Odhner's interpretation is his inability or unwillingness to separate economic/demographic developments from political and cultural developments. Odhner spoke of the "flowering", "rising development", and "importance" of the towns, as if those terms combined demographic, economic and political realities. The explanation for this is probably his view of the towns as parts of a greater civilization process within an overall development plan toward fulfilled transcendental reason. But in spite of his empirical and analytical shortcomings Odhner's general view of the Swedish urbanization process, during the medieval and early modern times, was reasonably correct. His location in time of the urban ups and downs are fairly accurate. His errors are to do more with details than with the general overview.

As an intellectual Odhner was in the forefront of his time. The young Odhner tried to be a member of the historical-philosophical avantgarde of the mid-19th century in Sweden. Although some of his ideas today are obsolete, his "holistic" approach and his cultural/civilizational framework have obvious links to modern ideas about mentalities, civilization processes, and culture theory. From some points of view Odhner might have felt himself at home in our current stage of historical research.

Marion Leffler

Little brother or comrade – but never sister?
The image of agricultural labourers in the trade union newspaper
***Fackföreningsrörelsen*, 1920–1931**

The article analyses the image of agricultural labourers that was communicated to other organized workers in the 1920s via the central trade union press. Agricultural labourers at this time were still working in the system of payment in kind, and their living conditions differed greatly from those of industrial workers. The image of agricultural labourers that emerges from the newspaper *Fackföreningsrörelsen*, published by the Swedish Trade Union Confederation, proves to be composite and contradictory. The agricultural labourer is described partly as a less knowledgeable “little brother” in need of enlightenment and leadership, and partly as a comrade capable of assuming responsibility on his own. At the same time the attitude of the agricultural labourers’ wives to the labour movement is described as an obstacle to the liberation of the agricultural labourers.

The views expressed in the central trade union press are interpreted as a stage in the process that was supposed to integrate the agricultural labourers in the Swedish working class and the labour movement. The findings of the study suggest that this integration was fraught with conflict, with different meanings for men and women.