

Gothic or German, and Anglo-Saxon whence our ancestors got it. One of its meanings is to cover, but a more prominent one is to protect, presumably to protect by covering, not in the sense that we roof or protect a house by covering it with tiles or covers, but in the sense in which the word is used when we say that we cover a man with a pistol, or when a man is said to cover another with his body—that is, stands between him and the danger, and so protects him. The Tyler is not the finisher of the complete Masonic structure. He is not furnished with a roofer's kit, as working tools or emblems of his authority. He is the protector of the Masonic body in session as his drawn sword would imply.—*Theo. C. Knauff, in Keystone,*

### SWEDISH MASONRY.

The organisation of Masonic bodies in Norway and Sweden differs materially from that of any other country. The Degrees of Masonry are conferred by various bodies: First—The Lodge of St. John, which has control of the first three Degrees. Second—The Lodges of St. Andrew, which pass the brethren of St. John Lodges through the fourth, fifth and sixth Degrees, or the Scottish Masonry. Third—The Provincial Lodges, which confer the seventh, eighth and ninth Degrees. Fourth—The Swedish National Grand Lodge, which not only confers the seventh, eighth, ninth and tenth Degrees, but also the dignity of Knight and Komthures of Rose Croix, who are entitled to wear the ensignia of the Order of Charles XII. The head of the National Grand Lodge is the Grand Master, and all the Knights and Komthures Rose Croix are members of this body, which in addition, is composed of the extraordinary and ordinary officials of the eighth, ninth and tenth Degrees. The business of the Grand Lodge is conducted through three directories: First, the directory of finance, which has charge of the finances of the Order in general and authority over the works of charity. Second—The Directory of the Lodges, which superintends the lodges, and sees that the statutes and rituals are properly observed. Third—The Directory of Masonic Orphanages, which controls the many orphan asylums. Masonry was introduced into Sweden from England in 1736, and was from the first under Gov-

ernment protection. After the coronation of the Duke of Sundermannland as Charles XIII, in 1780, he was elected Grand Master, and retained the office until 1811, when he was succeeded by the Crown Prince, Charles John. The "Order of Charles XIII" was instituted in 1811 as an Order of Knighthood, and has become the highest Degree of Masonry in Sweden, and as the King is the Master of that Order, he is consequently the Grand Master of Masons in the kingdom. The present membership of the lodges is reported as over 10,000.—*New York Dispatch.*

### ORIGIN AND GROWTH OF LECTURES.

Lectures of a short catechetical nature, used as test questions, and without any significance whatever, are said to have been in use about the middle of the eighteenth century, and one of the oldest manuscripts known, if not the oldest without question, is the "Sloan," a copy of which is held in the British museum at London. The earliest authorized lectures were arranged by Doctors Anderson and Desaguliers, soon after the organization of the Grand Lodge of England in 1717, and probably appeared about the time that Anderson's Constitutions were published. They were, in comparison to our present system, very meagre, and differed materially in many points. In 1732, a new system was arranged by Martin Clare, who was commissioned by the Grand Lodge of England, and his system was adopted and enjoined on the lodges.

About the year 1770, Thomas Dunkerly prepared a new set that took the place of Clare's. To him is attributed the invention of the two parallel lines and the point within the circle, the theological ladder, and some other ideas. He is said also to have adopted and incorporated into his own, Dermott's system of the Royal Arch, as part of the blue Lodge system. William Hutchinson followed Dunkerly, and prepared another course of lectures, which he disseminated in the north of England, who is said to have restored the ancient symbolism of the legend of the third degree, showing it was a symbol of the resurrection. William Preston worked in the south of England with another system, and afterwards united with Hutchinson, the lectures being known as the Preston lectures, which were in use until the