

formation of a substantial General Benevolent Fund—is not a commendable one; and, no doubt, many grievances could be more readily adjusted here by a superior body than by Grand Lodges at a great distance from this colony; besides which, colonial ideas are not quite so much confined to the old groove as are those of our good brethren of the old country. On the other hand, a great difficulty would, we think, be experienced in getting suitable brethren to fill all the very high offices in a Grand Lodge, and the geographical positions of the principal places of this colony may not be conducive to the easy settlement of any question affecting the control of Craft affairs in New Zealand by one governing body. There is, unfortunately, a great amount of jealousy existing between the people of the principal towns in this colony, and a contention would, probably, arise as to where the projected Grand Lodge should hold its sittings. In New South Wales and Victoria no such difficulty exists, as Sydney and Melbourne are the acknowledged capitals of those two colonies; while the idea of Wellington being considered the principal place in these islands is ridiculed by the people of Dunedin as well as by those of Auckland. The Dunedinites imagine their city to be the leading place in the Colony, while the business people of Auckland pride themselves on the rapid progress they are making in commercial affairs; so that the settlement of the question as to which “centre” would be the best for the transaction of the business of the Grand Lodge could not but cause some deplorable trouble. The advantages to be derived from the institution of a Grand Lodge for this Colony we are fully aware of, and should like to know that all dues were being spent in the country in which they are collected; therefore, it would give us pleasure to see the craft governed by a colonial body—if the movement could be carried out in

an amicable manner. We should be pleased, however, to give publicity to discussions on this subject, and look forward to the time when a Grand Lodge will be instituted in New Zealand. In the meantime, our brethren should make strenuous efforts to establish a general Masonic Benevolent Institution for this Colony; for the time has, unquestionably, arrived for the adoption of suitable measures for the relief of widows, orphans, and indigent brethren. This is, or should be, the main aim of every Mason, and we sincerely hope that many exalted brethren in the Colony will use their utmost endeavors to effect this most desirable object.—*New Zealand Freemason.*

“SWEETNESS AND LIGHT.”

One might suppose, from reading certain deliverances of the press, that the age of miracles has returned, and that its chief wonder-worker has been considerably sojourning among us for our supreme advantage. It would seem, that after our western world had been enduring sourness and darkness for a dreary period of nearly six thousand years, at last the apostle of “Sweetness and Light” appeared—St. Matthew the Less, surnamed Arnold. Well, we survived the advent of that fantastic “apostle of beauty”—Oscar Wilde—the self-appointed æsthetic missionary to these western wilds, and we can possibly survive that of this other latter-day saint. But what does his revelation amount to? What can anything amount to which is based upon a false assumption?

Sweetness and light are but other names for brotherly love and truth. These have not been just discovered by a modern saint—they are as old as Freemasonry. For an unknown period, ever since its origin, Freemasonry has been waging war against darkness and sourness, and it will not concede its mission to one who, so far as we are informed, has never