

between himself and the Catholic Church. Through the power of that church, which receives aid from the public funds, and as acknowledged as the state church, a rigorous persecution of masons took place some years ago, and the result was the imprisonment of two priests who had incited the mob to deeds of violence. The Princess Isabella, daughter of Dom Pedro, and the husband of Count d'Eu, are rabid Catholics, intensely hostile to masons, being mere tools in the hands of the clergy. The Princess Isabella endeavored to secure the liberation of the priests, using all manner of entreaties with her father. He was inexorable, but woman's wit and Jesuit cunning was equal to the occasion. The princess, then in her twenty-eight year, appeared in a new role, doing penance for the crimes of the state against her adored priests, and, bare-headed, barefooted, and armed with a broom, she openly left the emperor's palace and marched to one or more churches and swept them out. She was followed and encouraged in this pious work by some of the Jesuit priests, who instigated the disgraceful farce. This was repeated daily for some time, till the emperor gave way—he surrendered and pardoned the criminals—father and daughter fell upon each other's necks and wept. Humiliated and beaten, the emperor asked the Brazilian legislature for a leave of absence. This was granted to him and a liberal appropriation also, with which he went to the Centennial Exhibition in Philadelphia, leaving the princess as regent and free to carry out the directions of the triumphant churchmen.

As supporters of the newly-organized republic, the masons will be no mean factor, they knowing too well what will happen to them should the princess and her Bourbon husband be placed on the throne, and a monarchy or empire re-established. They are, therefore, committed to the support of the republic and may be counted upon to bring all their influence to bear in this direction. And this influence is by no means

so insignificant as might be supposed. Lodges of Masons have been organized throughout all of South America—Ecuador, Peru, Bolivia, Venezuela, Uruguay, Paraguay, and the Argentine Republic are net-worked with lodges, and, in Brazil, they are more thoroughly organized than any other power in the country. Of the provinces into which Brazil is divided for purposes of administration and local government, three have one lodge each; six have two each; two have three each; and in four others there are twenty-six lodges. Of the larger provinces, Rio de Janeiro has sixteen; Rio Grande do Sud, twenty-one; and San Paulo, twenty-two. The city of Rio de Janeiro alone has thirty-six lodges, besides those in the province. Only one province—Santa Catarina—has no formal organization, but its proximity to Rio Grande do Sud, where there are twenty-one, would overcome this. This net-work of lodges, all in communication with each other and all thoroughly organized, presents a force which would be efficient against a vastly superior number in any peaceful political movement. The names of the lodges in the city of Rio de Janeiro present some interesting features, though the majority refer simply to the sentiments usually affected in the titles to such orders. For instance, Felix Martin, the prominent Republican, has one lodge named in his honor, while Cameons, the Portuguese poet, receives a similar distinction at the hands of his admirers.

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#### GRAND MASTER MOORE'S ALLOCUTION.

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We have received from the Supreme Grand Master, Col. Macleod Moore, Great Prior of Canada, a copy of the allocution, read before Great Priory, in Montreal, on October 22, from which we take a few extracts, regretting that we cannot find space for the entire document, as it is an able exposition of certain matters connected with Knight