

elementary prudence were we to fold our arms now, and stand idly by in mute admiration of ourselves and our present position. In this, as in many other questions where their interests are at stake, the children of light may learn wisdom from the children of darkness.

Although the work of Secret Societies, outwardly at least, is not so evident with us as it is in other countries, there is no use concealing the fact that Canada has these societies, the plague of older nations, growing in her bosom. Would it not, then, be a fatal illusion to shut our eyes in the presence of even an incipient danger, or be deaf to the voice of those who have authority to warn us? We are so prone to remain quiescent and satisfied with deceptive appearances when the bitterest enemies of our faith are constantly at work.

In Canada, as elsewhere, no Catholic should be a stranger to the manoeuvring of Secret Societies; and every child of the Church who has at heart the welfare not merely of the Church but of the State, is in duty bound to struggle against these enemies with, at least, the powerful weapon of prayer.

The solemn words of the Holy Father, as well as the testimony of facts, prove to us that Secret Societies—chiefly Freemasonry—constitute to-day the greatest danger to the Church of God. If Freemasonry is singled out as a special object of denunciation, it is because its religious and social programme simply resumes the work of other secret organizations. This we have on the testimony of the Holy Father himself, who admirably sums up their organic structure and baneful influence in his Encyclical *Humanum Genus*. "There are," wrote His Holiness, "various sects of men, which, though in name, rites, form, and origin, they differ, yet in sameness of aim and likeness of first principles they are bound together, really thereby agree with the Masonic sect, which forms for all a common centre whence all proceed, and to which all return. Though they,