

Masonic virtues you have promised to observe. It has been truly said of the Christian religion that its worst enemies are those of its own household. It is the un-Christian lives of professing Christians which causes men to scoff at Christianity, and I believe the same is true of Masonry. One chief reason why our Order has been disparaged—and it has—and why it has been looked upon with suspicion—and it has—is because the uninitiated can only judge of its character by what they see in the character and conduct of those who belong to it. And can you blame them? Every Mason has the honor and credit of the Craft in his keeping. When one member suffers, then all the members suffer with him. Let us then note well the obligations under which we live. Let us ask ourselves: What am I doing, how am I living with reference to my profession as a God-fearing man? Am I fulfilling in my Degree the high and holy purposes I have promised to fulfil? If our principles are right (and they undoubtedly are), seeing they are founded on the rock of eternal truth, then consistency, to say the least, demands from us that we make the practice of ourselves square with our profession. Then, but not till then, shall we stand before our fellows true men, upright and honorable in our intercourse with mankind. Religion never was intended to make our pleasure less, but the contrary. The practice of true Godliness does not turn people into stone, freeze up every smile and check every innocent amusement. It is not religion, but the want of it, that cause people to be gloomy and miserable. The preacher dwelt at length upon this point, and concluded by strongly urging his hearers to live consistent Christian lives.—*The Freemason*

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#### SAINT-MARTIN LOUIS CLAUDE.

Born at Amboise, in France, January 18, 1743. A mystical writer of great influence. He originally entered the army, but after six years of service

retired from an occupation so distasteful, and devoted himself to what was then called *belles-lettres*. He passed much of his time in travelling through Switzerland, Germany, England and Italy, and for some years fixed himself in total retirement at Lyons. Afterwards he removed to Paris, and unappalled by the terrors of the French Revolution, continued his theosophical studies throughout that eventful period. He was an ardent disciple of Jacob Boehme, concerning whom an opportune poem has been written.

Animated by such high ideals as portrayed, Saint Martin continued to labor at the mystical side of Freemasonry, which had been the work of Martinez Paschalis, and he subsequently thought to improve on the system of his master, adding also views taken from Swedenborgian philosophy. Saint Martin having published a book in 1775, "On Error and Truth; or, Men Recalled to the Universal Principle of Science," the work became exceedingly popular, and passed through five editions between 1775 and 1784. The Rectified Rite of Saint Martin originally consisted of ten degrees, but was afterwards reduced to seven. Personally, Saint Martin was amiable, erudite, and charitable. He made but few enemies during his lengthened career. His system was introduced into Russia, and the Martinist Lodges of Masonry were ever held in high esteem. He adopted certain ideas evidently at variance with the archæological history of Freemasonry; but as a symbolical completion of the design, everything enunciated by him deserves the careful study of the theosophist."

The above account of Saint Martin is found in "The Royal Masonic Cyclopædia," by Kenneth R. H. McKenzie, IX°, (*Cryptonymus*). Few of his works are extant in English.—*Notes and Queries*.

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M.W. Bro. Adelbert B. Clark, of Idaho, U.S., has truly said:—"Every man, who has been made a Mason, owes the Craft a debt."