

T H E  
L I F E  
O F  
J O S E P H B A L S A M O,

COMMONLY CALLED

COUNT CAGLIOSTRO:

CONTAINING THE  
SINGULAR AND UNCOMMON ADVENTURES OF THAT  
EXTRAORDINARY PERSONAGE FROM HIS BIRTH  
TILL HIS IMPRISONMENT IN THE CASTLE OF ST.  
ANGELO.

TO WHICH ARE ADDED,  
THE PARTICULARS OF HIS TRIAL BEFORE THE IN-  
QUISITION, THE HISTORY OF HIS CONFESSIONS  
CONCERNING COMMON AND EGYPTIAN MASONRY,  
AND A VARIETY OF OTHER INTERESTING PARTI-  
CULARS.

Translated from the Original Proceedings published at Rome by Order of  
the Apottolic Chamber.

WITH AN ENGRAVED PORTRAIT OF CAGLIOSTRO.

---

L O N D O N:  
PRINTED FOR C. AND G. KEARSLEY, NO. 46, FLEET-STREET.  
M.DCC.XCI.

THE NEW YORK  
PUBLIC LIBRARY  
**232275**  
ASTOR, LENOX AND  
TILDEN FOUNDATIONS,  
1901

NEW YORK  
PUBLIC LIBRARY  
ASTOR, LENOX AND  
TILDEN FOUNDATIONS



*Joseph Balsamo,*  
**COUNT CAGLIOSTRO,**  
*Born at Palermo, the 8<sup>th</sup> of June, 1743, and*  
*Condemned at Rome, in 1791.*

*Be...*

---

# P R E F A C E

BY THE

ITALIAN AUTHOR.

**A** LIFE which, during a period of forty-seven years, has been continually enveloped in mystery and enigmas; which, considered by some as a model of heroism, religion, and morality, and regarded by others as a tissue of baseness, imposture, and impiety, has hitherto kept the judgment of a large portion of Europe in suspense: this life however is at length become the subject of serious and useful meditation, since the character of Cagliostro is no longer equivocal. The sinner, while perusing these sheets, will now see and acknowledge his error; the good catholic will perceive the necessity of being constantly on his guard against the snares of hell; the scholar will learn how deceitful that knowledge is which has not religion for its basis; the ignorant will

A 2

be

be taught to be humble; and the whole world will have occasion to admire the double triumph of truth and faith.

Joseph Balsamo, so celebrated under the pretended title of Count Alexander Cagliostro, has undoubtedly been a very famous impostor. We are naturally inclined to despise and to ridicule those past ages, in which such men have been credited, applauded, and treated as something superior to humanity. We are in the right undoubtedly so to do. But when it is recollected that this adventurer flourished in the eighteenth century—during a period which arrogates to itself the title of an enlightened and philosophic age, infinitely superior to prejudices—the fanatical admirers of the present times ought to be covered with a salutary confusion.

Some will, no doubt, enquire how an impostor could acquire so much celebrity, and receive so much countenance among nations enlightened by the sciences, and from individuals not destitute of abilities. It is irreligion that has been his introducer, that has supported, and that has acquired for him all his triumphs.

When we consider the ambition of the half-learned inhabitants of a number of states in Europe,

Europe, to divine what the eye of man never saw, the ear of man never heard, nor the heart of man was ever able to comprehend—*nec oculus vidit, nec auris audivit, nec in cor hominis ascendit*—when we find them in the height of their blasphemies exclaiming there is no God—*non est Deus*—we need not be afraid to affirm that the ignorance of the ancients was less pernicious than the knowledge of the moderns.

In short, when has Europe been so inundated and overwhelmed with fanaticism, as in our age? Who has not heard of the devils of Loudun? of hobgoblins, sylphs, convulsionaries, magnetists, and cabalists? What is the object of the free masons; and those phrenetic societies called the Illuminated, with their plots, their secrets, their invocations, and their ridiculous rites?

It is a just observation, that impostors acquire credit and renown only in those countries where there is but little religion, and much philosophy. Rome is not a capital in which such men can hope to succeed, because error will not be permitted to spread forth its branches in the centre of the true faith. The life of Count Cagliostro is a luminous proof of the justice of our observation; and this is the reason why we have thought it our duty to compose this

work, faithfully extracted from authentic records deposited with us—records that the censures of the critic cannot reach.

The authority of the Sovereign Pontiff has on this occasion been employed in dispensing with the law that, with as much justice as prudence, enjoins inviolable secrecy respecting all the procedures of the Holy Inquisition.

We beg leave to conclude with observing, that we would much rather have preferred eternal silence on this subject, than now report a single circumstance as a fact, the existence of which was not founded on moral certainty.

P. Marcell  
*Companica Jesus*

---

# ADVERTISEMENT

BY THE

ENGLISH TRANSLATOR.

**C**AGLIOSTRO, after committing a multitude of rogueries in various kingdoms, and escaping from the hand of justice in almost every capital in Europe, has at length, by an uncommon fatality, been arrested in his career, and condemned to death in the only metropolis, perhaps, in which he could not have been convicted of a breach of the moral obligations that connect man with society.

Whatever motive may have influenced the court of Rome, it will be a lasting reproach on the reign of Pius VI. to have detained, tried, and inflicted the punishment of perpetual imprisonment on a man, against whom he could only prove the crime—of being a free mason !

As

As the Apostolic Chamber, in its own justification, has published the life and trial of this extraordinary man, the Translator, thinking that it may prove an object of rational curiosity to the English reader, now presents it for his inspection and perusal.

---

---

T H E  
L I F E  
O F  
C O U N T C A G L I O S T R O .

---

C H A P T E R I .

**J**OSEPH Balsamo, the son of Peter Balsamo and Felicia Braconieri, both of them of mean extraction, was born at \* Palermo, on the eighth

\* In a memoir published by the Count while in England, he pretended that he could not speak positively as to the place of his nativity, nor in regard to the parents from whom he derived his birth. This circumstance gave an ample scope to the imagination of his followers; some of whom pretended that he was the offspring of the grand master of Malta, by a Turkish Lady, taken captive by a galley belonging

B

eighth of June 1743. His father, who had been a merchant, happening to die during his infancy, his maternal uncles took him under their protection, and endeavoured to instruct him in the principles of religion, and give him an education suitable to his years. But from his earliest infancy he shewed himself so averse to a virtuous course of life, that he fled more than once from the seminary of St. Roch at Palermo, where he had been placed for his instruction.

At the age of thirteen he was entrusted to the care of the father-general of the *Good-Brotherhood*\*, who carried him to the convent of that order at Cartagirone. There he put on the habit of a novice; and, being placed under the tuition of the apothecary, he learned from him

longing to that island; while others, with equal probability, affirmed that he was the only surviving son of that prince who about thirty-five years ago swayed the precarious sceptre of Trebifond. To infuse into this story a greater portion of the *marvellous*, it was added, that a revolution taking place, in consequence of which the reigning sovereign was sacrificed to the fury of his seditious subjects, his infant son, the Count Cagliostro, was conveyed by a trusty friend to Medina, where the Mussulman Sherif had the unprejudiced generosity to educate him in the faith of his Christian parents. T.

• Benfratelli.

(according

(according to his own confession) the first principles of chemistry and medicine.

He did not continue long in this asylum: during his stay, however, he exhibited so many new symptoms of a vicious character, that the religious were often under the necessity of chastising him. It is recorded among other things, that, being employed to read during meals, as is customary in all holy communities, he would never repeat what appeared in the book; but, on the contrary, spoke whatever occurred to his own imagination: nay, he has even confessed that, in reading the Martyrology, he used to substitute the names of the most famous courtizans of the time, instead of those of the saints.

In fine, to get rid of the mortifications and the penance inflicted upon him, on account of his faults, he abandoned his convent, and returned to Palermo.

It was about this period that he cultivated a taste for drawing: but this neither occasioned a change in his morals, or his conduct. The excesses to which he abandoned himself were almost of every kind and description. Delivering himself entirely up to his passion for fencing, and to the company of the most dissolute young men of the neighbourhood, there was no quarrel in which he did not take a part: but

above all things he took a particular pleasure in resisting the officers of justice, and in delivering from their hands the prisoners whom they had arrested. He was also accused of having forged tickets of admission into the theatre; and he stole from one of his uncles with whom he lived, a considerable quantity of money, and several valuable effects. Having encouraged an amorous intercourse between an acquaintance and one of his female cousins, he carried *billet-doux* from one to the other; and, profiting by this opportunity, made the lover believe that the young lady sometimes requested money, and sometimes a watch or a trinket: these presents were accordingly confided to his care, and clandestinely appropriated to his own use. Such was his address, that he insinuated himself into the good graces of a relation who was a notary, and actually found means to falsify a testament in favour of a certain Marquis Maurigi, by which means great injury accrued to a pious establishment. This piece of roguery was discovered several years after, at a time when he was absent from Palermo; and proofs were adduced on the occasion that clearly manifested his criminality. It has also been asserted that he assassinated a canon; and it is pretended that, having been applied to by a monk

to procure leave of absence from his superior, he forged a permission, on purpose to cheat the holy father out of a little money.

This much is however certain, that he was frequently seized and imprisoned: but it so happened that he always regained his liberty in a short time, either from the want of necessary proofs for his conviction, on account of the nature of the crime, or by means of the credit and intercession of his relations. At length he was forced to fly from his country for having duped a goldsmith, of the name of Marano, of more than sixty pieces of gold. Having ingenuity sufficient to make this simpleton believe that he had an immense treasure concealed in a grotto, in a distant part of the country, of which he would put him in possession; he, under this pretence, procured the above-mentioned sum, which, as he pretended, was to be employed in certain magical operations. This comedy however concluded very little to the advantage of poor Marano, for he was severely beaten by certain people who appeared to him in the shape of infernal spirits. The truth is, that these inhabitants of Pandemonium were no other than the companions of Balsamo, who acted in concert with him, and assumed this disguise at his recommendation.

B 3

Marano

Marano having discovered the trick, was extremely irritated, as may very readily be believed; and, not content with laying an information of the particulars before a magistrate, he determined to revenge his wrongs, by assassinating the author of them. It was this that determined Balsamo to fly from his native country.

A variety of circumstances which occurred from this period till the time of his last imprisonment, have given grounds to believe that he practised forcery. This supposition is founded on the two following anecdotes. The first is, that, under pretence of preparing a remedy for one of his sisters, who was *possessed*, he made a country priest administer a little cotton to her, which had been steeped in the *holy oil* which is used for extreme unction. It is however well known that he never had a sister who was *possessed*. The other, which is rather remarkable, is as follows: It is pretended that, being one day in company with several of his friends, they testified a great curiosity to discover what a certain lady of their acquaintance was doing at that very moment. Balsamo offers to satisfy their inclinations: he accordingly forms a square on the ground, waves his hand over it, and then draws the figure of the  
lady

lady playing at cards with three of her acquaintance. On this they instantly send to her house, and find that she was actually sitting in the same attitude, employed in the very occupation, and in company with the same persons whom he had delineated. By means of the circumstances which we shall hereafter relate, it will be easy to determine what degree of credibility should be given to this event, and what are the conclusions which ought to be drawn from it.

Balsamo being obliged to fly from Palermo, gave himself up to a wandering life, and actually travelled through most parts of the world: we are henceforth obliged to give credit to his own assertions until his arrival in Rome, because we have no other opportunity of tracing his history, or of verifying any of the particulars.

By means of the money which he had procured in the manner already related, he now repaired to Messina. There he got acquainted with a certain person of the name of Altotas: it is not known with certainty whether he was a Spaniard or a Greek, for he could speak both of these languages with fluency. He was in possession of several Arabic manuscripts, and pretended to be a great chemist. Having em-

B 4

barked

barked together on board of a vessel, they sailed along the Archipelago, and landed at Alexandria in Egypt; where during the space of forty days they performed several operations in chemistry, by which they procured a great deal of money.

They proposed to pass from thence to Grand Cairo; but they were driven by contrary winds to the island of Malta. There they remained for some time, and worked in the laboratory of the grand master Pinto. Altotas \* having died soon after, Balsamo resolved to visit Naples, and accordingly put himself under the protection of a knight of Malta, to whom he was recommended by the grand master.

He supported himself for some time in that capital with the money which had been presented to him by the grand master, and the presents which he received from his companion the *Chevalier*; and soon after was lucky enough

\* In a pamphlet written under the direction of the Count, it is pretended that Altotas was his tutor, during his residence at Medina, in the palace of the Mufti Salahaym; that he instructed him in the knowledge of botany and physic; made him acquainted with the oriental languages and literature; introduced him to the sovereign of Mecca, by whom he was greatly cared for; and made him acquainted with all the wonders of Egypt. T.

to acquire the regard of a prince who was attached to the study of chemistry, and who wished to carry him to visit his possessions in Sicily\*.

... Having taken advantage of this opportunity to revisit Messina, he happened to meet with a priest, who was his countryman and particular acquaintance. He himself confesses that this person was violent in his temper, dissolute in his morals, and had often participated in his rogueries during their residence at Palermo: he even adds, that this very clergyman was one of the devils who had bastinadoed the jeweller Marano, while searching the grotto for the hidden treasure.

Having chosen this person for his associate, he took leave of the prince, and they departed together for Naples. In the course of their journey they were arrested at an inn in the town of Pizzo, under pretence of having carried off a lady with them: but as no such person was found in their company, they were immediately set at liberty. After a short stay at

\* This prince is said to have been of the noble house of Caramanico, and nearly related to the ambassador of that name who lately represented the king of the Two Sicilies, at the court of London, and is now one of the ministers of that sovereign. T.

Naples,

Naples, it was resolved that they should repair to Rome.

Arrived in the capital of the Christian world, Balsamo assumed several different characters, and appeared sometimes in an ecclesiastical, and sometimes in a secular habit. By means of letters of recommendation which he had procured at Naples, he obtained access to several persons of distinction\* : among others he got acquainted with the Bailli de Breteuil, at that time ambassador from Malta to Rome; and was also presented to many ecclesiastics of his own country. From the generosity of these, and his own private industry, he was enabled to procure sufficient money to defray all his expences.

He employed himself at this period in making drawings on paper; the outlines of which were produced by means of a copper plate engraving, and afterwards filled up by him with Indian ink : these he sold for designs made by

\* In a publication intitled *La Lettre de Comte Cagliostro au Peuple d'Anglois*, it is pretended that he had determined to remain *incognita* in Rome, when chance having discovered him to Cardinal Ursina, that prelate paid him the most flattering attention, and introduced him to several cardinals and Roman princes. Among these were Ganganelli, who afterwards became Pope Clement XIV.; and Rezzonica, who at that time filled the papal chair, and by whom he pretends to have been several times admitted to the honour of a conference. T,

means

means of a pen only. Having taken up his abode at the sign of the Sun, in the neighbourhood of the Rotunda, he happened to quarrel with one of the waiters, in consequence of which he was imprisoned for three days.

It was about this time that he happened to see the young Lorenza Feliciani, who lived near to the Three Pilgrims. He soon became exceedingly attached to this young woman, and asked her parents consent to make her his wife: this was accordingly granted, and he received, as a dower, a trifling fortune, proportionate to their condition. The marriage was solemnized in the parish church of *St. Saviour in the Fields*, and the bridegroom lodged with his father-in-law for some months after.

The first lessons which the young bride received from her husband, were intended, according to her own confession, to instruct her in the means of attracting and gratifying the pleasures of the other sex. The most wanton coquetry and the most lascivious arts were the principles with which he endeavoured to inspire her. The mother of Lorenza, scandalized at this conduct, had such frequent altercations with her son-in-law concerning his behaviour, that he resolved to remove from her house.

He found it much easier in another place to  
corrupt

corrupt the mind and the morals of his wife. He then presented her to two persons well qualified for the exercise of her talents, after having first instructed her to entangle them both by her allurements. With one of these she did not succeed; but over the other she acquired a complete victory. He himself conducted her to the very spot destined for the pleasures of the lover; left her alone in his company, and retired into another chamber.

The interview and the offers made to her were such as were entirely correspondent to the wishes of the husband; but the wife on this occasion did not exhibit a proper instance of conjugal obedience. She soon after imparted the whole affair in confidence to her husband, and received nothing in return but the most bitter reproach, and the most violent and dreadful menaces. It was then that he began to insinuate this maxim, which he afterwards so assiduously repeated: "That adultery is no crime in a woman who commits it on account of her interest, and not simply through affection to another man."

He even added example to precept, by proving how little he himself respected the ties of conjugal fidelity. We shall have occasion to particularise several instances of this kind, in the  
course

course of our history; we will only mention here that on these occasions he aroused his dormant passions by drinking a certain Egyptian wine, composed of aromatics, which possessed all the qualities necessary for the completion of his intentions.

His wife having at length begun to hearken to his instructions, he conducted her two or three times to the place where she had formerly been so disobedient to his orders. She sometimes received clothes, sometimes trinkets, and sometimes a little money, as the reward of her condescension. One day the husband wrote a letter in his wife's name to the lover whom he had forced her to receive, in which he begged the loan of a few crowns, which were immediately sent: in return for these, he promised an interview in the course of next day, and the lady was faithful to the appointment.

Balsamo having frequently changed his place of abode about this time, formed many new acquaintance; and, among others, cultivated an intimacy with Ottavio Nicastro, a person well known on account of having afterwards finished his existence at the gibbet, as an accomplice in an assassination; and also with another celebrated adventurer, called the Marquis Agliata: both of these were Sicilians. The character of the

Marquis had a strong resemblance to that of our hero. During the time of their intimacy together, they were frequently perceived to be shut up in a chamber, where they remained a long time without any third person whatever. About what they were occupied is not precisely known; but more than one person has been heard to affirm that they were one day seen to issue from the place of conference, the Marquis holding two bills in his hand; which, after having compared together, he presented to Balsamo, telling him at the same time that it was impossible to do any thing better. Balsamo himself has not attempted to deny the superior genius of his friend in all things that regarded the counterfeiting of writing, and the imitation of seals: adding, that this extraordinary nobleman had presented him with a patent as an officer in the service of the king of Prussia, in which he himself pretended to be a colonel; and had forged the signature of that prince with a wonderful degree of accuracy. Thus authorized by letters patent from the head of the illustrious house of Brandenburg, Balsamo actually assumed the uniform of one of the Prussian regiments.

These inseparable friends now determined to leave Rome: the cause of their sudden departure

ture

ture may be fairly attributed to what has been reported by Balsamo's own father-in-law. Nicastro having quarrelled with his friends, most probably about a division of the booty, presented himself to the officers of the police, accused them of having forged several bonds, and offered to give evidence against them. There is reason to believe that this treachery having been discovered by Agliata and his companion, they determined instantly to leave the capital of the Roman dominions.

They accordingly departed in two separate carriages; the wife of Balsamo being seated in that which contained the Marquis, and the husband in the other, along with the secretary of Agliata.

Balsamo has confessed, without any reluctance, how little the conjugal vows were respected during this journey, which was entirely at the expence of his titled companion. Having taken the road to Venice, by Loretto, they arrived at Bergamo; and while on the road committed a great number of rogueries: among others, Cagliostro and Agliata, after having shut themselves up for some time without the knowledge or intervention of any person, are reported to have fabricated letters of introduction, which afforded them an opportunity of tricking several respectable

respectable families out of considerable sums of money.

They stopped some days at Bergamo, occupied in recruiting their purse, and in making acquaintance. The magistrates, however, having discovered the character and pursuits of the strangers, Balsamo and his wife were arrested; and, after undergoing the necessary examinations, were banished from the city. Agliata had the good fortune to escape. At the moment that the officers of justice seized the husband, he had sufficient address to convey a small packet of bills to his wife, which he conjured her to destroy, on purpose to save his life. She accordingly concealed them in her bosom, and took the first opportunity of tearing them to pieces. She observed, on this occasion, that the bills were written on stamped paper. We learn also from this woman, that her husband was not intimidated, by this untoward accident, from continuing this species of fraud; for on a future occasion he fabricated paper, with the necessary marks, at a village situate on the river of Genoa. By means of that very paper he forged a note for two thousand five hundred crowns, which he afterwards got discounted at Savona. But let us return to Bergamo.

Balsamo having been driven from this city,

as we have already mentioned, found himself in extreme misery, for Agliata had carried off all the money with him. He would now have returned to Rome, if the dread of being imprisoned, on account of his former forgeries, had not deterred him: he at length was so embarrassed, that he resolved, in company with his wife, to undertake a pilgrimage to St. James of Galicia.

He wished to insinuate, in the course of his interrogatories, that he had been excited to this journey by his piety, as a penance for his sins, and those of his wife; it is certain however that they never went to that holy place. He has even been forced to acknowledge, that having found means to live more at his ease, as we shall see in the sequel, he absolutely lost all thoughts of completing this pilgrimage; and it is not difficult to guess what the motives were which deterred him from fulfilling his views.

Having both of them assumed the dress of pilgrims, they travelled through the territories of Sardinia and Genoa, and at length arrived at Antibes.

During this journey they lived upon alms; which they endeavoured to procure in greater abundance, by feigning to have undertaken a pilgrimage, as a penance voluntarily imposed

C

upon

upon themselves, on account of having contracted a clandestine marriage. But as begging was a bad trade, and afforded a very scanty support; the husband solicited his wife to augment it by the sale of her charms; and, in the midst of menaces for this purpose, he usually uttered the most horrible impieties. "Of what service is your virtue?" said he. "Does the God on whom you depend, afford you any succour? Do you not behold the misery with which we are overwhelmed?"

Several officers at Antibes profited of the effects of these lessons; and by means of the money which they presented her; and the alms which they received, this *virtuous couple* continued their journey, and arrived at Barcelona, where they remained for six months. At the end of that period, their property being entirely expended, Balsamo persuaded his wife to go and confess herself in a church in the neighbourhood of their inn, which belonged to a convent; and desired her to inform the father-confessor, that they were both descended from an illustrious Roman family; but that, having married without the consent of their relations, and their remittances falling short, they were reduced to the most deplorable poverty.

Lorenza obeyed the commands of her spouse,  
and

and even improved upon his instructions; so that the confessor actually believed the fabricated story, and presented her with a small sum of money. On the next morning he sent them a ham; and following himself soon after, to make them a visit of condolence, he saluted the husband by the title of "His Excellency." Both of them have acknowledged the truth of this anecdote; but Balsamo, not covetous of the glory of it, has attributed the honour of the invention entirely to his wife. However, the vigilance of the rector of the parish embarrassed them not a little; for, having conceived suspicions of their veracity, he demanded the contract of their marriage, which they happened not to have along with them.

That they might not hereafter be exposed to a similar mortification, Balsamo determined to solicit the protection of a grandee; and to obtain this he thought that he could not devise a better expedient for his introduction, than to make use of the attractions of his wife.

Young and agreeable, of a middle size, possessed of a white skin, brown hair, round countenance, brilliant eyes, happy physiognomy, and uncommon sensibility, Lorenza was admirably calculated to excite the passions. This actually

took place on the present occasion, as well as on many others.

The husband and wife having presented themselves to this personage, informed him of their situation. After having ordered the husband to retire, the magistrate interrogated the wife with great seriousness as to the truth of their marriage. He became sensible by her answers that this ceremony had taken place; and while he undertook to procure an authentic copy of the certificate from Rome, the beauty of the lady made such an impression upon his mind, that he insinuated certain proposals that did but little credit to his character. She refused compliance with his desires; and he gave her time to reflect on the subject, and dismissed her. The circumstances of this interview having been recounted to the husband, Lorenza received the most bitter reproaches on account of her behaviour; and at the end of a few days was carried back to the house of the grandee. Scarce was she arrived when he requested her to answer his proposition with a simple *yes* or *no*: the husband, here intercepting her reply, exclaimed, *Yes!* and instantly retired. The consequence of this reply produced a *double pistole*; and Lorenza received a similar recompence on  
the

the eight following days, during which her husband escorted her regularly to the same hotel.

The contract of marriage at length arrived from Rome; but by this time Balsamo had formed an intimacy with a nobleman who was upon his travels. He also fell in love with Lorenza; who did not fail, as may be readily supposed, of informing her husband of the circumstance. Balsamo knowing that in a short time the tribute of *double pistoles* would cease to be paid by the enamoured magistrate, counselled his wife to flatter the passion, but not to satisfy the wishes, of the stranger; that he might be enabled to travel to Madrid at his expence, as he wished much to visit that capital.

This design was carried into execution with all imaginable success. They all three repaired to the metropolis of Spain, where they lived in the same house; the noble traveller occupying an apartment contiguous to the lady's.

However, as he paid all the charges, and began to perceive that he was *duped*, he at length threatened to remove. Alarmed at this circumstance, Balsamo informed his spouse that it was at length necessary to comply with his desires; she accordingly obeyed the injunctions of her husband, and this criminal intercourse continued

nued for a considerable time. Almost every morning at day-break this kind spouse awakened his wife, and informed her that it was time for her to rise, and repair to the apartment of their illustrious guest.

A law-suit which Balsamo carried on at this time against one of his countrymen, gave him an opportunity of sending his wife to solicit the minister in his behalf. In the course of this affair, he insisted on a scrupulous and exact account of every thing that concerned his fair petitioner: she informed him minutely of her situation, even to her connection with the stranger, whom he wished her to dismiss, at the same time proposing himself as a lover in his stead. This arrangement however not being satisfactory to Madam Balsamo, the minister immediately withdrew his protection; observing, at the same time, that he should hereafter be inexorable to her entreaties.

This threat was verified in a short time; for the traveller being no longer able to satisfy the avaricious demands of Balsamo, who was perpetually soliciting either money or effects, at length resolved to abandon them. On this Lorenza, by the order of her husband, who had been informed of every thing, repaired once more to the minister: but he, with the stately  
dignity

dignity of a Spaniard, resisted all her temptations; and dismissed her with this energetic reply:—"I have learned, Madam, to hold a promise sacred!"

Being thus abandoned, they resolved to repair to Lisbon. As soon as they arrived there, Balsamo made it his business to enquire at a celebrated ordinary, where he dined, concerning some persons in affluent circumstances; and he soon learned the name and residence of a rich merchant, who seemed exactly suited to his purpose. He accordingly dispatched his wife next morning to solicit *alms* of him. On this occasion she received a piece of money, which was accompanied with certain offers of another sort; and in conclusion an interview was agreed upon in a garden belonging to his country house.

In the course of three months this amour was cultivated with uncommon assiduity by both parties, and produced no less than eight pistoles for every visit made by the lady. However, the fear of a dispute with the family of the merchant, who beheld this intercourse with an evil eye, made Balsamo at length determine to leave this city, and repair to London.

That his designs in that capital might be attended with success, he contrived it so that his

wife should learn the English language, during their residence in Portugal; and he procured as her governess a young woman, to whom he himself gave lessons of a very different kind.

Balfamo, on his arrival in London\*, engaged

\* He arrived in London, according to his own account, in July 1776; possessed, if we believe his story, of plate, jewels, and specie, to the amount of three thousand pounds. Soon after his arrival, he hired apartments in Whitcomb-street, immediately adjoining to Hedge-lane, in which he pretends to have dedicated a large portion of his time to his favourite studies of chemistry and physic.

During his dispute with M. de Morande, the following inventory of his jewels was published in the *Courier de l'Europe*:

“ A gold repeater, enamelled in blue, with stars of gold, and enriched with two circlets of diamonds. Its chain, three rows of small diamonds, terminated by three large ones, and brilliant pendants; from two of which hung a cluster of diamonds, and from the fourth a seal mounted in the same.—N. B. On this watch, the chain of which was valued at one thousand five hundred pounds, five hundred pounds was lent by a pawnbroker in Princes-street, Leicester-fields.

“ A small green seal-skin case, containing six rings, the first consisting of five diamonds, surrounded with smaller ones; the second of two, mounted in the form of a heart, and encircled likewise with diamonds, &c.; the third represented a garter and buckle in small diamonds.—N. B. These belonged to Madam Cagliostro. The three others were hoop rings, two of diamonds, and the third of garnets.

“ A pair

gaged as usual in that shameful commerce, in which he bartered the charms of his wife against the property of every opulent man who wished to become a purchaser. We shall here confine ourselves to the recital of one anecdote. By the laws of England, if a man surprises his wife in adultery, he can commence a lawsuit against the seducer, and oblige him to pay a large sum of money.

Balsamo and his wife, during their residence in that capital, got acquainted with several quakers; and also with a Sicilian, whom they

“ A pair of ear-rings, nine diamonds in each, in a green seal-skin case.

“ The portrait of M. Cagliostro; a medallion set with diamonds, in a case set with ditto.

“ The figure of a dove composed of diamonds, and suspended by three rows of fine pearl.

“ A necklace of ditto.

“ A pair of ear-rings of small brilliants.

“ A pair of black silk bracelets with diamond buckles.

“ A large hoop ring of diamonds in a gold box.

“ An oval gold coloured snuff box—on it are engraven implements of gardening—in a case of ditto.

“ A sweet-meat box of gold, in a red skin case, &c. &c.”

This, and a numerous list of other articles equally valuable, are said to have been brought by the Count into England. If so, Lorenza and he must have been very successful in their *virtuous occupation* since the time when they were obliged by want to undertake a pilgrimage to St. James of Galicia. T.

called the Marquis de Vivona. One of the quakers was captivated with the charms of the lady; and, in his attempts to seduce her virtue, entirely forgot the austerity of his sect. Without yielding to his wishes, Lorenza informed her husband of his passion; and he contrived, in concert with Vivona, that she should promise him a private interview; that two witnesses should watch in an adjoining chamber; and that, at the moment when the quaker should think himself on the brink of happiness, upon a certain signal being given, Balsamo, Vivona, and the servants should rush into the apartment; and by means of threats, insults, and menaces, oblige him to pay dearly for his untasted pleasures.

Every thing succeeded according to their wishes. The quaker, faithful to his appointment, repaired at the hour agreed upon, and began to compliment the lady in the manner made use of in Pennsylvania. Lorenza affected to be surprised at his gallantry; and asked how it was possible for one of the "friends" to be so polite to the ladies?

The dialogue on this became exceedingly lively and interesting: and at length the quaker, as if preparing to *swim in bliss*, throws off his hat, his wig, and his coat. But the  
con-

concerted signal being given at this instant, Balsamo, Vivona, and the rest burst into the chamber, and surprised him in this ridiculous situation. Thus *caught in the fact*, as it were, it was in vain for him to dissemble; he fumed, fretted, cursed, and swore; and at length was permitted to escape, on condition of presenting the *enraged* husband with one hundred pounds sterling, which was instantly complied with. On his departure the sharers divided the money between them.

These two friends, however, soon after separated; the circumstance which occasioned their disunion was as follows:—Balsamo, who was in possession of a large quantity of *topazes*, which he had collected during his residence at Lisbon, wishing to convert them into money, entrusts them to Vivona; who, after having accepted the employment, appropriated them to his own use, and then absconded.

Soon after Balsamo himself was thrown into prison\*, by his landlord, for the rent of his house. It must undoubtedly appear extraordinary, to behold this man so frequently reduced to misery, notwithstanding the confi-

\* In the King's Bench, having been surrendered by his bail. T.

derable

derable acquisitions which he had made, both in money and effects. The reader's astonishment will however cease, if, to the waste naturally attendant on ill-gotten wealth, be added the proud and extravagant demeanor of Balsamo, who, that he might appear a man of consequence in the opinion of the world, set no bounds to his expences.

It is an acknowledged fact, without reckoning the presents which he and his wife had received, in the course of their travels, in jewels, watches, &c. that he procured upwards of a hundred thousand crowns in hard cash. This however did not prevent him from being more than once reduced to such distress, as to be under the necessity of pawning his trinkets for the payment of his domestic expences.

The generosity of an English gentleman at length opened the gates of his prison. His wife, by frequenting the Catholic chapel belonging to the Bavarian minister\*, had an opportunity of becoming acquainted with a very worthy character, to whom she mentioned the situation of her husband, and from whose bounty she received a sum of money sufficient to liquidate the debt.

\* At that time situate in Golden-square, being annexed to the house of Count Haflang. T.

Besides

Besides this, their patron, out of mere charity, received them both into his house. Amidst the familiarity which this circumstance brought about, he imagined that he had discovered a genius for painting in Balsamo, who readily undertook to decorate some apartments at his country residence.

The Englishman having removed his family from town on purpose to superintend the labours of his guest, it so happened that his daughter, who was still young, became enamoured with the painter. It is not well known whether this attachment proceeded voluntarily from herself, or whether it was produced by the seductive arts of Balsamo: this much is however certain (and he has confessed it himself), that he wrought the passions of this young woman to such a pitch of folly, that she presented him at different times with large sums of money.

It may appear astonishing that a man like this should be able to insinuate himself into the good graces of the fair sex; more especially as all those who were intimately acquainted with him have affirmed, that he had nothing engaging either in his person or his conversation.

Rather short than tall in his stature, of a brown complexion, a bloated countenance, and a severe aspect; using a Sicilian dialect, disfigured

gured by many phrases of a foreign idiom, which altogether formed an almost Israelitish jargon; destitute of any of those graces so common in the world of gallantry; without knowledge, without abilities, and, in fine, deprived of every means of inspiring love\*—how could a man of this description obtain such an ascendancy

\* To this portrait, painted by the *bold hand* of an inquisitor, we shall add a companion, drawn by an avowed admirer of the Count: the *likeness* was taken during his last residence in England. T.

“The Count de Cagliostro is below the middle stature, and inclined to corpulency; his face is a round oval; his complexion and eyes dark, the latter uncommonly penetrating. In his address, we are not sensible of that indefinable grace which engages the affections before we consult the understanding. On the contrary, there is in his manner a self-importance, which at first sight rather disgusts than allures, and obliges us to withhold our regard, till on a more intimate acquaintance we yield it as the tribute of our reason. Though naturally studious and contemplative, his conversation is sprightly, abounding with judicious remarks and pleasant anecdotes; yet, with an understanding in the highest degree perspicuous and enlarged, he is ever rendered the dupe of the sycophant and the flatterer. His heart and purse are ever open to the supplications of distress; but there is, in his mode of bestowing, a pomposity, which frequently renders that liberality ascribed to ostentation, which is in reality the effect of a truly compassionate and beneficent heart.

“Far

dancy over the ladies, that, after having perverted them from the path of virtue, they actually recompensed and rewarded him with magnificent presents. His artful conduct however will furnish us with an ample solution to this problem; for he made it a rule to pay his addressees to no woman unless she was either old, or so ugly that she could never have expected a lover, had not such a man as Balsamo been in existence.

The English gentleman, who had begun to be displeas'd at seeing himself deceived in regard to the decorations of his apartments, which were disfigured rather than embellished by the *daubings* of Balsamo, became furious when he perceived that his daughter had been debauched. Nevertheless he had such a command over his passions, that he contented himself with driving the painter and his *chaste wife* out of his house.

Balsamo having thus become once more destitute, left the capital of England \*, and took the road towards France. At Dover he

“ Far from being schooled in the science of deception, he possesses a noble frankness, which does honour to human nature; a disposition open and unreserved, even to a fault. In his attachments he is warm and steady; and, though easily provoked to choler, it is a storm which, like those of summer, quickly passes away.”

\* This was in 1772. T.

formed

formed an acquaintance with a M. Duplaisir, who offered to carry him and his lady to Paris. This invitation was accepted; and it is from Cagliostro's own mouth that we learn, that during the whole of the journey Duplaisir travelled in a post-chaise along with his wife, while he himself accompanied them at a humble distance on horseback.

It is not difficult to comprehend the consequence of this arrangement. The wife of Balsamo became the mistress of Duplaisir, and continued in that capacity for many months at Paris, during which he defrayed the expences of the whole party. The insatiable disposition of Balsamo, who always wished to sell his *merchandize* as dear as possible, at length disgusted the lover, whose finances were not very considerable: he accordingly advised Lorenza, if she chose to continue this trade, either to carry it on *on her own account*, or to return to Italy and live with her parents. She assured him that she designed to follow his counsel; and in a few days after actually abandoned the habitation of her husband, and removed to another which her paramour had provided for her; taking care, however, to carry all her clothes and ornaments along with her.

The husband, extremely irritated at this elopement,

ment, had recourse to the king's authority, and obtained an order to arrest his wife, who was conducted to *St. Pelagie* \*, where she remained for several months; during all this time he himself took up his abode with an old *demirep.*

The sale of a certain wash for beautifying the skin procured him some money about this period; but he received much more from the generosity of the lady with whom he was connected, and with whom he continued to live a considerable time after his wife was released from *St. Pelagie*. At length he took a house for himself near to one of the barriers.

It is not a little interesting to those desirous of being informed of every thing concerning this remarkable man, that during the time that Lorenza was in confinement, the police drew up a memorial, which was afterwards printed in Paris, under the title of "Ma correspondance avec le Comte Cagliostro." Among other things contained in this, is to be found the deposition of Duplaisir, who swore that, although

\* *La maison de St. Pelagie* was an establishment in Paris somewhat in the nature of a house of correction for loose women. This, like every thing else under the old government, being liable to the most scandalous abuse, has participated in the general reform. T.

D

Balsamo

Balsamo and his wife had lived during three months at his expence, they had nevertheless contracted debts to the amount of more than two hundred crowns with milliners, peruke-makers, and dancing-masters.

Having taken a house at one of the barriers, as we have already mentioned, during his residence there he found means to form an acquaintance with two persons of distinction, who carried their love of chemistry to a ridiculous excess. He pretended to have discovered some miraculous secrets in that science; he even asserted that he had found out the art of making gold, and of prolonging human existence. This latter assertion had peculiar charms for one of them, who had arrived at a very advanced age. To confirm their belief in his promises, he took a few Spanish pistoles from them, and having melted them along with other materials in a crucible, he produced a lump of gold of more value than the money which they had deposited before the operation. By means of these stratagems, and several others, he procured upwards of fifty *louis d'ors*.

It is almost needless to mention, that our hero neither communicated to them the secret of making gold, nor of escaping from death. He engaged, however, to discover both of these *desiderata*;

*siderata*; but the period for the performance having at length elapsed, his *pupils* began to form suspicions concerning his veracity. Balsamo was well aware of the danger of his situation; and dreading lest he should be arrested for the money advanced, he procured a passport under a fictitious name, fled with great precipitation to Brussels, and after having traversed Germany and Italy, arrived at his native city of Palermo.

He did not however long enjoy his liberty among his countrymen. Marano, the jeweller whom he had not only duped but bastinadoed, as we have before mentioned, having not yet forgot his injuries, immediately applied to the magistrates, and procured an order for his imprisonment. Soon after this, a prosecution took place in consequence of the testament that had been forged in favour of the Marquis Maurigi: the protection of a nobleman, to whom he had procured a powerful recommendation while at Naples, prevented him, however, from being condemned to the galleys; and he was actually set at liberty, on condition of immediately departing from Palermo.

Being thus once more obliged to abandon the city which gave him birth, he repaired, in company with his wife, to Malta; where he

is said to have supported himself for some time by the sale of his pomade for improving the complexion: but the commodity from which he drew his most certain revenue appears to have been—his wife!

At the end of three months he left that island also. Let us here make a short digression:—How comes it about that this man could never remain for any considerable time in any one country whatever? And how was it possible that he could transport himself with such facility from one end of Europe to another? We can only answer as to the fact.—His travels, his voyages, his vagabond kind of life, are known to all the world. To an unquiet and turbulent spirit, he added a passion for wandering: and this passion was not unaccompanied with its peculiar advantages; for he was thus suddenly removed from his censurers, his creditors, and his enemies.

From Malta he passed over to Naples, where he remained for several months; and he there once more found his advantage in pretending to an extraordinary knowledge in the science of chemistry, and the mysteries of the *cabala*.

Among others, he got acquainted in that city with a merchant and a priest, who became both enamoured of his pretended discoveries. The  
merchant

merchant was rich; the monk governed him; and our adventurer perceiving it to be for his interest to rule his new friend without the inconvenience attendant upon a rival, attempted to supplant the *holy father*, and succeeded accordingly.

Having thus acquired the undivided esteem of this simple man, he found no great difficulty in borrowing large sums from him, promising in return to make him acquainted with those sciences which he dignified with the epithet of *sublime*. At this period, in compliance with the desires of Lorenza, he invited his father-in-law, and his wife's brother, to Naples; the latter of whom he was prevailed upon to take under his protection. This young man was handsome, and had an engaging air: Balsamo therefore formed the design of matching him with a lady possessing similar qualities, that he might rear her up in the same manner as he had done Lorenza, and acquire the same advantages by means of her beauty. He was well assured that, with two females so *excellently educated*, he could not fail of procuring immense sums.

Accompanied by his wife, and his brother-in-law, he left Naples, and set off for France. Having arrived at Marseilles, they determined to remain in that city for some time. Balsamo

D 3

found

found an opportunity, during his residence there, of gaining the confidence of a lady who, although she was old, had not as yet entirely abandoned the idea of gallantry. Having perceived her *foible*, he determined not to let such an opportunity escape his vigilance; and whether it was that the beldame became enamoured of him, or that he feigned to be attached to her, it so happened, that an intimacy and attachment took place between them. He himself has avowed, without any reserve whatever, that he received abundance of presents from her, some in money, and others in effects.

This lady, who had been formerly very handsome, had a lover during her youth, who still resided in her neighbourhood; and, notwithstanding his advanced age, exhibited symptoms of the strongest jealousy at her partiality for Balsamo. The old lady was determined however to lose neither of her adorers; the one, because he was in the vigour of youth; the other, because he was excessively wealthy. She accordingly suggested to the first the means of softening the asperity of the second. The ancient lover still felt all the ardour of affection for his charmer; but he perceived with horror that age had furrowed his cheek, and enfeebled his pleasures. Balsamo took advantage

tage of this, and promised by means of a chemical operation to restore him to the full vigour of youth and enjoyment; and as this decrepit gallant was seized with the *mania* of discovering the philosopher's stone, the pretended philosopher had the most ample opportunity of deceiving him at his own ease. He accordingly made him acquainted with several operations which he performed by means of his alembic, and amused him with the promise of discovering the secret of *making gold*. In the mean time, he extracted considerable sums from him under pretence of purchasing the ingredients, which he pretended to be exceedingly expensive.

While every thing went on in this prosperous manner, Balsamo did not lose sight of the project which he had formed in behalf of his brother-in-law. He had introduced him as a Roman cavalier, possessing a large fortune; and the better to support this importance, he had clothed him in the most sumptuous and extravagant apparel. In the mean time, he himself passed for an officer of rank; and always affected to appear dressed in the Prussian uniform, which Agliata had *qualified* him to wear.

All this deception was intended to bring

about a match between the *Roman cavalier* and one of the daughters of his female friend, who was about eighteen-years of age. He himself accordingly demanded the young lady in form from her mother, who was quite enchanted with the honour of an alliance with him. The marriage however did not take place, owing to the obstinate resistance of Lorenza and her brother. It would be here unnecessary to mention the brutality and cruel treatment which both of them affirm to have experienced from Balsamo on account of this refusal; the truth of their declaration is sufficiently guaranteed by the transports of rage natural to a man of his character, on seeing himself deprived of such a fine opportunity of acquiring wealth.

The time for accomplishing the wishes of the *old beau* was now nearly elapsed, and it became necessary to come to some resolution how to act upon the occasion. This was not difficult: Balsamo persuaded him that he had just received intelligence that his father-in-law was suddenly seized with a dangerous malady at Rome, and that it was absolutely necessary that he should immediately repair to that capital. This excuse also served for the enamoured lady: and that he might proceed with greater diligence

gence on his journey, and return with more celerity, they presented him with an excellent travelling carriage, and a large sum of money.

Having converted the carriage into dollars at Barcelona, Balsamo, with his wife and her brother, passed through Valencia, and arrived at Alicant. M. Sachi, a surgeon, published a letter at Strasbourg, in 1782, in which he asserts that he entertained and attended on Cagliostro, his wife, and brother-in-law, during their residence in Valencia, where he first assumed the name of Don Thiscio, wore the uniform of a lieutenant, and pretended to be a native of Naples. He adds that, being driven from that city, they departed for Alicant, where Don Thiscio experienced the most humiliating reception.

In consequence of this, Balsamo proceeded to Cadiz, where he found another *fanatic* in the mysteries of chemistry. Having introduced himself with his usual effrontery to this new *dupe*, he tricked him out of a bill of exchange for one thousand crowns, under the ordinary pretext of procuring the ingredients necessary for the composition of the philosopher's stone. Besides this, he received a present of a curious gold repeater; and was adroit enough to make himself master of another, which the unsuspi-  
cious

cious merchant took out of his casket on purpose to shew him.

In the course of his interrogatories, he could not deny part of these facts ; but he affirmed that he had received the watch, some money, and the most hospitable entertainment during all the time he remained at Cadiz, as a reward proceeding from the *voluntary* generosity of the donor, on account of the valuable chemical secrets which he had communicated to him.

Before his departure from that city he quarrelled with his brother-in-law, under pretence that he had stolen some of his property ; and dreading lest his host should perceive his imposture, he and his wife soon after departed for London. It was during his second residence in the capital of England, that he got acquainted with a Mr. Sc——t and a Mrs. F——y, both of them addicted to gambling in the lottery. He informed them that he possessed the science of *divination* ; that he could predict with certainty the numbers that would be delivered daily from the wheel ; and that he possessed even the art of making gold\*.

By

\* Cagliostro, while in England, affirmed that he possessed an Egyptian MS. containing many curious cabalistical operations,

By these means he was enabled to procure large sums of money from these credulous people; but as neither of them was enabled to realize the promises of Balsamo, they at length perceived the imposture which had been practised against them, and made application to a court of justice for redress. In consequence of this law-suit he was frequently imprisoned\*, and

operations, by the aid of which he was able to calculate chances, and ascertain the numbers that would turn up in the course of each day's drawing. It is positively asserted that he was lucky enough to announce the numbers 55 and 57, during his residence in Whitcomb-street, in 1776, to the persons indicated above, by which they procured a very large sum of money. It has also been said, that *certain people*, not content with the *usufruct* of his abilities, applied to a *person* in the commission of the peace for Westminster, who actually granted a warrant against Cagliostro, on the charge of *witchcraft*, and thus got possession of the curious MS. which however they were incapable of using. T.

\* It is well known that Cagliostro was confined for some time in the King's Bench. After regaining his liberty he found himself arrested so often, that he at length actually hired apartments in the house of Saunders, a sheriff's officer, in Warwick-court, Gray's inn. During this period he was so harassed by the tricks of certain pettifoggers, who imagined he possessed immense wealth, that some respectable people interfered in his behalf, and moved the Court of King's Bench against this conspiracy of the low retainers of the law.

Among

and was not liberated till after a very tedious and expensive process.

It was in that metropolis, and about this very time, that he began to conceive that project which he afterwards carried into execution, and which soon after made such a noise all over Europe. Having for some time associated with the free masons, and been admitted into all their lodges, he formed the design of instituting a new sect, of which we shall hereafter give a more ample detail: at present we shall confine ourselves to those circumstances which are necessary to the knowledge of his history.

Balsamo soon perceived that he could not discover a better source of imposture than that of a new system of masonry; and that it might have a more sure and more extensive effect, he was determined to give it all the charms of novelty. He accordingly prescribed rules,

Among other law-suits, he had a very remarkable one with a Mr. Scott and a Miss Fry, that was referred to the arbitration of the late Mr. Howarth; in consequence of which that gentleman ordered a diamond necklace, bought at a pawnbroker's in Princes-street, and said to have been presented to Madame Cagliostro on purpose to propitiate the *numerical skill* of her husband, to be returned to the donor. The Count was on this occasion condemned to pay the costs of suit, T.

formed regulations, and invented the necessary ceremonies. It is difficult to determine to what a length the blindness and folly of mankind may be carried; it is sufficient here merely to mention, that he confessed, during his interrogatories, that he procured a prodigious number of disciples, all of whom acknowledged him as their chief and their master. This is the origin of that celebrity which has made his name so well known in every quarter of the globe, and which has occasioned so much conjecture for a number of years.

A lucky combination of circumstances tended not a little to the accomplishment of his grand object: his conversation, his manner of living, and his appearance, all contributed to the propagation of his tenets.

About this time he adopted the name of Cagliostro, and assumed the title of Count; he was also extremely scrupulous to conceal his origin, his situation, and his age. To some he affirmed that he was born before the deluge, and to others that he had assisted at the marriage at Cana in Galilee. Sometimes he gave out that he was born at Malta; and sometimes that he was the son of the grand master, by a princess of Trebifonde. He spoke of his travels, his studies, his learning, in a manner at once emphatic

phatic and sublime \*. His conversation was usually replete with his travels in Arabia, Egypt, and other distant parts of the globe. He would also frequently mention his discoveries in regard to the pyramids, and the various secrets of nature of which he had obtained a knowledge.

He would sometimes preserve a mysterious silence; and when his name or his condition was demanded, he would answer, "I am what I am;" and after repeated requests and supplications he would at length condescend to shew his cypher, which was represented by the device of *a serpent pierced by an arrow, and holding an apple in its mouth.*

We must not here forget his pretended acquisitions in the sciences of chemistry and medicine, of which he boasted so much, and which

\* The Translator has learned from a person of distinction, who was well acquainted with Cagliostro, that his conversation was only calculated to captivate the vulgar. He generally spoke in an evasive and ambiguous style, and affected to make all his *responses* with an oracular obscurity. His great art consisted in uttering certain vague and incomprehensible sentences, so that the imagination of his *pupils* might interpret in their own manner whatever they could not understand. Reason is clear and perspicuous, but it has no effect except on the minds of an enlightened few; the jargon of imposture is always unintelligible, and on this very account it exercises its empire over the multitude. T.

con-

contributed not a little to the importance which he affixed to his name and his person. The world swarms with fanatics who believe every thing in regard to the first of these arts\*: the desire of becoming suddenly rich by acquiring the secret of making gold, and of prolonging life by means of the philosopher's stone †, flattered the avarice and the self-love of a prodigious number of persons. In regard to medicine, fortune was exceedingly favourable to him, and he actually succeeded in the cure of some diseases. But in truth his knowledge did not surpass that which is acquired by every *quack* and *nostrum-monger*.

In fine, no person became rich by his means, and yet he himself acquired immense sums by his numerous impositions. A liquor to which he gave the appellation of *Egyptian wine*, and a composition which was called the *Restorative Powders of Count Cagliostro*, were some of the secrets of which he boasted. But the *pomade* for the complexion was the discovery on which he piqued himself most; knowing well that it was the sure means of acquiring the cre-

\* In Germany and Italy in particular.

† *The holy fathers* here discover their ignorance of alchemy, as it is the *universal panacea* which is to ensure the continuance of existence by warding off the progress of disease. T.

dit

dit and the esteem of that half of the human race which is desirous always to appear young in the eyes of the other.

The train of servants with which he was now surrounded \*, corresponded with his affected consequence. When he travelled, he was always accompanied by a numerous *suite* of couriers, lacqueys, *valets-de-chambre*; in fine, by domestics of all kinds, who being well mounted and clothed, gave an air of credibility to the high birth of which he so much boasted. The liveries, which were made in Paris, cost twenty *louis d'ors* each. His apartments were furnished in the most elegant and costly style; a table magnificent in regard to its decorations was of easy access to his numerous guests; and the elegant and expensive clothes worn by himself and his lady, corresponded to the luxury that appeared every where around them.

His ostentatious generosity made a great noise; he often attended the *poor gratis*, and even presented them with money. Several of his disciples in masonry, who carried their attachment to a pitch little short of adoration, frequently offered him magnificent presents,

\* This must allude to the time when the Count resided in Sloane-street, Knightsbridge. T.

but

but he himself constantly refused them: however he so contrived it, that he would sometimes appear before his friends plunged in the most profound melancholy; and on their demanding the reason, the Countess would call them aside, and impart to them in confidence the embarrassments of her lord, either on account of the delay of his remittances, a theft that had been just committed upon his property, or some other accident of the like nature. She always took care to conclude by observing, that the pride and delicacy of the Count, joined to the desire which he entertained of doing all possible good to the human race, without the prospect of any return whatever, made him constantly refuse the assistance of his friends. The pupils of Cagliostro becoming enraptured at the disinterestedness of their master, were sure to open their purses upon these occasions; conjuring the lady at the same time to convey their presents in such a manner as should preclude the Count from *blushing* at the tribute which they paid to his extraordinary talents. By means of these and other similar deceptions, of which we shall speak hereafter, he was enabled to procure whatever money he stood in need of.

It was thus by means of masonry, seconded  
 E by

by some other lucky incidents, that this adventurer was enabled to procure a celebrity, of which a parallel has not occurred in the history of impostors. Who could imagine that a man of this description should have been received with respect in some of the most enlightened cities in Europe? That he should have been regarded as a star propitious to the human race, as a new prophet, and as a type and representation of the Divinity? That he should have approached thrones? That haughty grandees should have become his humble suitors, and nobles paid him the most profound veneration?

These facts however cannot be denied. Such was the popular delusion, that in France, and indeed in most countries, his portrait and that of his wife were to be seen every where, on fans, on rings, on snuff-boxes, and on medallions. His bust was cut in marble, cast in bronze, and placed in the palaces of the nobility. Even this was not sufficient; for under these appeared an inscription in letters of gold, denoting them to represent the DIVINE CAGLIOSTRO.

Having instituted a new sect of free masons in London, as we have already mentioned, he departed for the Hague. There having, as usual, propagated the rumour of his cabalistical

listical discoveries, he took advantage of the avarice of a Dutchman, who was anxious to increase his fortune by means of the other's skill in prognostication. Under this pretence he cozened him out of a sum of from four to five hundred crowns. The Dutchman, being in possession of the pretended secret, immediately hastens to Brussels, where the lottery was about to begin drawing; and Cagliostro, profiting by his absence, takes an opportunity to leave the Hague. He then passed into Italy; and arriving at Venice, assumed the title of the Marquis de Pellegrini. The discovery of some chemical secrets gained him the confidence of a merchant of that city, from whom he found means to procure a thousand sequins; assuring him, with the most bare-faced impudence, that he would teach him the art of making gold, of changing hemp into silk, and of fixing mercury. After this fraud, which could not fail of being speedily discovered, he saw the necessity of quitting Venice, and even Italy.

Having returned into Germany, after residing for some time in several different cities on the Continent, he resolved to take up his abode in Courland. At Mittau he attracted the attention of several people of high rank, who were led by his reputation, which now began

to be conspicuous, to regard him as an extraordinary person. "I did not fail," said he, in the course of his interrogatories, "to sustain the character of the great personage which they enabled me to assume; and I was careful on this occasion to conduct myself after the manner of a man brought up in a court." He now received visits from the grandees, and paid them in return. A nobleman having become enamoured of Madam Cagliostro, she at first appeared to be cruel; but although the husband, ever since the time that he began to acquire celebrity by his sublime discoveries in masonry, had set an extraordinary value on the Countess, and endeavoured to make her appear a respectable woman, yet he could not refrain from being tempted upon the present occasion by the riches of the lover. He accordingly persuaded his wife to be favourable to his passion.

In the mean time Cagliostro, by means of his masonry, began to gain an ascendancy over the minds of a great number of the nobility, and succeeded in inspiring the inhabitants of Courland with an aversion to their sovereign. Their attachment to his person was carried to such an excess, that he began to form a party in the duchy, and had actually the ambition of aspir-  
ing

ing to the throne \*, from whence they offered to drive the present possessor. He pretends that he had virtue enough to resist the temptation, and that he refused the proffered boon from the respect due to sovereigns. His wife has assured us, that his refusal was produced by the reflection that his impostures would be soon discovered. However that may have been, this much is certain—that he did not let this opportunity escape of collecting a prodigious number of presents, in gold, silver, and money. Being in possession of these riches, he left Mittau, and repaired to St. Petersburg.

After a short residence in that city †, during  
which

\* Does it not appear probable that Cagliostro has here, as well as in many other places, found means to impose even upon the holy fathers themselves? Is it to be supposed that he would have aspired to a sovereignty, of which Marshal Saxe, although seconded by one of the greatest princesses in Europe, could not procure the possession? or that the nobles of Courland would have encircled the brow of an adventurer with the ducal crown? T.

† It has been asserted with some degree of probability that Cagliostro found but little encouragement for the display of his genius in the frozen regions of the north. While on the frontiers, he announced himself as a colonel in the service of Spain; but the minister of that court protested against his commission, and obliged him to abdicate his mi-

E 3

litary

which he practised chemistry and medicine, he departed for Warsaw; and, on his arrival there, made use of all his artifice to deceive a prince to whom he found means to be introduced. Seduced by the tricks displayed by Cagliostro relative to his masonry, which appeared to have an intimate connection with magic, he appeared exceedingly desirous to acquire a knowledge of this science; and was anxious above all things to obtain a *devil* from this pretended magician, whom he might have always at his command.

Cagliostro puffed him up a long time with the expectation of fulfilling this ridiculous promise, and actually procured presents from him to the amount of several thousand crowns. The prince at length perceiving that there was no hope of retaining one of the *infernal spirits* in his service, wished to make himself master of the *earthly affections* of the Countess; but in this too he was disappointed, as the lady positively refused to comply with his desires. Find-

litary rank. He was then under the necessity of passing for a stranger who had acquired uncommon skill in the sciences of chemistry and medicine. M. Rogerson, first physician to the Empress, at length unmasked the impostor; for the pretended pupil of the school of Hermes could not withstand the arguments of the learned student of Edinburgh. T.  
ing

ing himself thus balked in both his attempts, he abandoned every other sentiment except that of revenge; and intimidated our adventurer and his wife in such a manner by his menaces, that they were obliged to restore his presents, and abandon Warsaw.

They then took the road to Franckfort, and after a short stay there proceeded to Strasburg. The fabulous *palladium* was never received with more reverence than they experienced in that city. The reputation of our hero had preceded him; and he was loaded with careffes, overwhelmed with applause, and received with every demonstration of joy. During his residence there he contracted a friendship with a person of distinction, and was visited by him with the utmost ceremony. In a short time he acquired such a despotic empire over the mind of this illustrious personage, that he became his tyrant\*: thus all his designs were easily accomplished.

#### Cagliostro

\* The Italian editor has been careful to conceal the name of this person, merely because he is a dignitary of the church of Rome. We however have no scruple to declare that it was an archbishop and a cardinal, a secular and an ecclesiastical prince; in fine, Louis de Rohan, who at that time had the see of Strasburg committed to his pious superintendance. Since that period, he has experienced the honour of being imprisoned on suspicion of being concerned in the robbery of

Cagliostro used to say to his wife, "I wish to get possession of his head; you must take care of the remainder of his body." The victim readily fell into the double snare which was thus laid for him; and it may be fairly said that he was placed between two fires, in such a manner that escape was become impossible. He accordingly lavished immense sums upon this *virtuous pair*; some rich presents still remain, as testimonies of the generosity and magnificence of the donor.

To complete his folly, on the representation of Cagliostro he agreed to erect a small edifice, in which he was to experience a physical regeneration, and to become *young* again, by his wonderful operations. This was the fundamental imposture of his Egyptian masonry; and the sum of twenty thousand francs was actually paid him, on purpose to accomplish the undertaking.

Among other dupes, there was a certain lady

the famous diamond necklace, of being driven with ignominy from his archbishopric, and of having assembled an army of marauders on the frontiers of France, with whom he has more than once threatened to undertake a predatory expedition against a country, that by its late glorious revolution has humbled the despotism of the nobles, and taught man to respect the dignity of man. T.

who

who made a journey to Strasburg, expressly for the purpose of adoring this new idol in person. On this occasion, as on all others, where there was an opportunity of conversing with the *divine man*, she experienced the wonderful effects of his virtues, and soon after actually exhibited the fruits of them.

At length, however, he left Strasburg, laden with an immense booty. In a memorial which he afterwards presented to the parliament of Paris, he pretends to have set off with great precipitation for Naples, on receiving intelligence that one of his friends was on his death-bed, and that he actually received his last breath. In his answer to the interrogatories before the Inquisition, he however asserted that he was obliged to leave Strasburg on account of the persecutions which he experienced from the physicians of that city.

This much is certain—that from Strasburg he passed into Italy, and visited Naples. His stay in that city was not long, as he remained there no more than three months.

He wished to insinuate, during his examination, that he would not have departed so speedily, had it not been on account of the warm solicitations which he received from the Count de Vergennes, who pressed him to return to  
France.

France. It would be doing an injury to the memory of that illustrious minister to give the least credit to this assertion ; besides, it does not tally with what he himself acknowledged to the parliament of Paris\*. He at that time asserted that he was induced to leave Naples from

\* The Translator will not vouch for the authenticity of Cagliostro's assertion concerning his correspondence with the Count de Vergennes while at Naples. This much, however, is certain—that the original of the following letter, supposed to be written while C. resided at Strasburg, was published during the life of the minister, and never publicly contradicted. T.

*Translation of a letter from M. the Count de Vergennes, secretary of state for foreign affairs, to M. Gerrard of Strasburg.*

*Versailles, 13th March, 1783.*

“THE Count de Cagliostro is not personally known to me, Sir ; but common report speaks so loudly in his favour, ever since he settled in your city, that humanity requires that he should be treated with regard, and at least experience tranquillity. The circumstance of his being a stranger, added to the good which he is said to have done, is a double title to your protection, and that of the magistrates over whom you preside. M. Cagliostro only entreats peace and security ; and these being insured by the laws of hospitality, I am sufficiently acquainted with your natural disposition to know that you will maintain him in the enjoyment of both, and of all other advantages which he may personally deserve.

“ I have the honour to be, &c.

(Signed)

DE VERGENNES.”

the

the jealousy which he had raised in the breasts of the medical men of that city, on account of the extraordinary cures which he had performed; and that he had repaired from thence to Bourdeaux, with a design of returning into England. His wife however has contradicted both of these assertions; and declared that the real motive of his departure was, because he found that country unfavourable to his system of masonry.

Having thus taken the road towards France, he at length arrived at Bourdeaux, where he exercised his two professions of medicine and masonry; without, however, renouncing his old habits of roguery and deception. It was about this period that he played off one of those tricks for which he was so famous; the particulars of which are yet recounted with the utmost respect by his deluded followers.

Having fallen into a dangerous bilious complaint, on account of the chagrin which he had experienced at being forbid to enter the house of a married lady whom he loved to distraction, he beheld his bed constantly surrounded by his pupils in Egyptian masonry. One day, pretending to awake from a profound lethargy, he informed them that he had had a celestial vision. We shall here mention the circumstances which he then communicated, and  
which

which he afterwards confessed in the course of his process.

He informed them that he thought he was seized by the neck by two persons, who dragged him by force into a subterraneous building. A door then opened of its own accord; and he was instantly conveyed into a most charming apartment, which he compared to a royal saloon magnificently illuminated, in which a grand festival was celebrating. All the assistants were clothed in white robes, which descended to their feet; and he recollected among them many of his disciples in masonry who were no more.

He immediately thought that, being delivered from the evils of this world, he was at length arrived in Paradise. A long robe is presented to him, and a sword like to that which is usually placed in the hand of the exterminating angel. He advances; and, dazzled by the radiance around him, he prostrates himself, and offers up his thanks to the Supreme Being for having conferred such happiness upon him. But at this instant he hears an unknown voice exclaim—"Behold what thy recompence shall be; but, to acquire this, it is necessary that thou shouldst still labour."—And thus his vision ended; which, if we are to believe himself, served to strengthen him in his resolution of propagating

ing his tenets with redoubled ardour: however, if we are to give credit to his wife, this was nothing more than a fabulous narration, which he invented merely for the purpose of confirming his pupils in their obedience, and of making them still more attached to the mysteries of his system.

Whatever might have been the motives, the effects were peculiarly advantageous; as a widow lady of birth was so far seduced by this, and some other impositions, that he found means of tricking her out of five thousand crowns.

From Bourdeaux he travelled to Lyons. The foundation of a mother lodge in that latter city, occupied his labours during three months. His zeal for the propagation of his opinions, however, did not prevent him from raising a contribution of four or five hundred *louis d'ors*, under pretence of communicating some chemical preparations to his disciples. These secrets, as usual, consisted in the transformation of metals, the composition of gold, &c. &c. Some experiments on mercury were however the sole proofs which he gave them of his proficiency in the science of metallurgy; and his disciples found themselves unable to perform those grand chemical operations which he pretended to teach them.

them. To prevent their reproaches, he sometimes made use of one pretence, and sometimes of another; but he generally had the effrontery to affirm that their failure was produced by their sins, their murmurs, and their incredulity. Intoxicated as it were with the magic of his Egyptian masonry, they received the reproaches of their grand master with the same respect as the responses of an oracle, and became more and more entangled in the labyrinth of absurdity.

At length behold him arrived at Paris, where he soon became the object of general conversation, regard, and esteem. We mean to speak here only of the famous intrigue of the *diamond necklace*. Amidst all that has been said on this subject by the gazettes, and the histories of the times, we shall confine ourselves to the recital of a few facts which we are able to repeat without the possibility of being deceived.

It is difficult to decide whether, in this celebrated affair, Madame de la Motte\*, or the Count

\* To such as may not be acquainted with the history of this singular character, it will be necessary to recite a few particulars of her life. Her maiden name was *Jeanne de Saint Remy de Valois*: she claims her descent from Henry IV. of whom one of her female ancestors was the mistress. She was

Count Cagliostro, had the greatest share of glory. It is certain, however, that both of them acquired uncommon *eclat*, and indeed attempted to surpass each other. We cannot affirm that they acted in concert on this memorable occasion; we can however with safety assert, that Cagliostro was well acquainted with the designs of this woman, so wonderfully formed for intrigue, and that he always kept his eye steadily fixed upon the famous necklace. He certainly perceived, and has indeed confessed in his interrogatories, that he was acquainted with

was born at Fontette, on the 22d of July 1756; and, when marriageable, was united to *Comte de la Motte*. Having found means, on account of her *birth*, to be admitted to some degree of intimacy with the Queen of France, she is accused of having projected the plan of procuring the famous diamond necklace by means of the agency of the Cardinal de Rohan. On the discovery of that mysterious transaction she was arrested; and committed, on the 29th of May 1786, to the Bastille. She was afterwards removed to the *Salpetriere*, a house of correction for loose women; from which having escaped in a very extraordinary manner, she repaired to England, and published a *Memoir*, in which she pretended to develope the whole of this intrigue.

Having contracted several debts, she is reported to have broke her leg about three months since, in attempting to escape from a sheriff's officer; and is actually said to be at this moment confined in the King's Bench prison, on account of a trifling debt. T,

all

all the manœuvres which she put in practice to accomplish her criminal designs. Let us not, therefore, rob Cagliostro of the glory of having employed the utmost efforts of his genius in profiting by her abilities.

The whole affair was at length discovered. He had foreseen this; and wished to have evaded the inevitable consequences attendant on detection: but it was now too late. The officers of the police were persuaded, that without his aid this piece of roguery and deception could never have been carried on; and he was arrested, and imprisoned in the Bastille. He, however, did not lose courage: he even found means to corrupt his guards, and to establish a correspondence with the other prisoners who were confined along with him. It was owing to this that they were enabled to be uniform in the answers which they gave in to the various interrogatories to which they were obliged to reply.

Cagliostro, who has recounted the whole of the circumstances to us, has added, of his own accord, that he denied every thing to his judges with the utmost intrepidity; and exhibited such a *sameness* in his replies, that, on Madame de la Motte's being confronted with him, and finding herself unable to quash his evidence, she  
became

became so furious, that she threw a candlestick at his head in the presence of all his judges. By this means he was declared innocent.

Our readers perhaps will not be displeas'd at the narrative of his life, which he delivered to the judges while imprisoned in the Bastile; we shall here recapitulate the particulars. He pretended that Altotas had acted as a Mentor to him, and that in the first part of his life there were some particulars which had all the air and appearance of a romance. He confessed that he was unacquainted either with his parents or his country; but he imagin'd himself to be of an illustrious family, and suppos'd that he was born at Naples. He asserted that at an age when he first became conscious of his existence, he found himself in the city of Medina, was call'd Acharat, and lived in the house of the Mufti Salaahym. He was attended by two eunuchs, and treated with the utmost deference and respect. Altotas was his governor; in fine, he had the whole superintendance of his conduct. This sage educated him in the principles of the Christian religion; and inform'd him that his parents, who were noble, profess'd the same faith. He taught him botany and physic; he instruct'd him in a great number of the oriental languages, and told him many secrets con-

F

cerning

cerning the pyramids of Egypt, which are the repositories of the most precious knowledge appertaining to mankind.

He left Medina at twelve years of age, his absence being bitterly bewailed by the Mufti, and his steps conducted by Altoras. They repaired to Mecca; with the caravan, and lodged with the Sherif. The meeting of this prince and young Achurat, forms an episode worthy of the stage. The tears, the caresses, the tender emotions of parental affection, revealed the grand mystery of that illustrious birth of which Bassamo had always boasted. He remained three years beloved and almost adored by the prince; and then this young Telemachus departed in company with his Mentor for Egypt. Nothing could be more affecting than the farewell that took place between him and the Sherif: *Adieu, unfortunate son of nature!* were the last words which this sovereign addressed to him. Achurat made many important discoveries in Egypt; and those who presided over the mysteries of religion concealed none of their secrets from his enquiries. In fine, in the course of three years, he travelled over the principal empires of Asia and Africa. From Rhodes he sailed for Malta, where the rigorous observance of quarantine being dispensed with,

he

he was received into the palace of the grand master, and confided to the care of a chevalier of high rank and family. At that period Altotas having thrown aside his mussulman's dress, appeared a catholic, a priest, and a knight of Malta; and the young Acharat was at the same time declared Count Cagliostro. He now acquired the friendship of several persons of distinction, and had the honour of being introduced to the most illustrious societies. At length Altotas died in the arms of his pupil; imparting, in his last moments, the most important intelligence to him concerning the kingdom of Trebisonde, of which he had before heard from the black eunuch who had watched over his infancy; and also from the grand master, who had spoken to him many times about the sherif of Mecca. In fine, Cagliostro, after having visited Sicily and Naples, in company with a knight of Malta, took leave of his companion in that city, and repaired to Rome.

His defenders, during his imprisonment in the Bastille, printed and circulated this marvellous history. The celebrated memorial presented in his favour to the court before whom he was tried, had his portrait finely engraved

in the title page\*; while a thousand particulars of his fabulous life, represented by apposite symbols, surrounded it. The advocates of Madame de la Motte, on the other hand, endeavoured to pull off the mask from this hypocrite, by describing him as an ignorant impostor, a miscreant, a forcerer, and, in a word, as a hero in villainy. They recapitulated his crimes, they adduced witnesses to prove his turpitude; and, by way of peroration, compared him to the celebrated impostor Joseph Borri, who debauched thousands by his heresies, received almost divine honours at Strasburg, was tried at Rome before the Inquisition, by which he was forced publicly to abjure his errors, and at length died in prison in 1695†.

During

\* The following verses were chosen as a motto, and placed beneath :

“ De l’ami des humains reconnoissez les traits.

“ Tous ses jours sont marqués par de nouveaux bienfaits,

“ Il prolonge la vie, il secourt l’indigence ;

“ Le plaisir d’être utile est seul sa récompense.”

T.

† Joseph Francis Borri, a chemist, an heresiarch, a physician, and a prophet, was born at Milan, about the beginning of the 17th century. After receiving a good education in his native city, he went to Rome, and finished his studies under the

Jesuits,

During his trial before the Apostolic Chamber, Cagliostro could not deny the numerous false-

Jesuits, who admired him as a prodigy on account of his extraordinary capacity. Like Cagliostro, he applied himself to chemistry, and like him is said to have made some discoveries in that science. His life too, which was not the most pure, seems to be another feature in which he resembled the Count.

It is very remarkable that each of these singular men was particularly favoured at Strasburg; that both were tried by the Inquisition, and both received sentence of imprisonment for life.

Borri is said to have tricked Queen Christina of Sweden, and the King of Denmark, out of large sums of money, under pretence of imparting to them the discovery of the philosopher's stone. Having fled into Hungary, he was seized by order of the Emperor, and delivered up to the Pope's nuncio, who sent him to Rome, from whence he never returned; having been shut up, on October 1672, in the castle of St. Angelo, in which ~~fortress~~ he died in 1695.

It is confidently asserted, that the Duke d'Estree, having been given over by his physicians, prevailed upon his Holiness to permit Borri to prescribe to him; and that he was so successful in his applications, that he actually restored that nobleman to health, who in return procured his transfer from the dungeons of the Inquisition to the fortress in which he died.

The pretended discoveries of this extraordinary character are contained in a book written by him, intitled, "La Chiave del Gabinetto," a duodecimo volume, printed in 1681; which has since served as the foundation of the celebrated romance called the Count de Gabalis.—*Diction. Historique de l'Abbé l'Advocat.* T.

hoods which he had uttered in the course of his examination at the Bastille, and in the many declarations which he had made respecting his birth, his rank, and his travels; and he assured us that vanity was the sole motive that induced him to have recourse to these impostures.

It must here be observed, that, in looking over his papers, a small book was discovered, written entirely with his own hand, containing an abridgment of his life founded upon this system of imposture, and this he confessed was composed with an intention of serving as materials for a larger history, which he intended to conduct on the same plan. Even in the course of his interrogatories, he did not fail of being self-faithful to his character, and true to his attachment to whatever was marvellous. When pressed for evidence and proofs of his assertions, finding it difficult to uphold the story which he had fabricated in France, he endeavoured to impose upon his judges by means of a new imposture; for he actually pretended to us to be sprung from Charles Martel, the stock from which the sovereigns of the Carlovingian race are descended. It is rather surprizing that he should not mention any thing of this while in France, as this invention might have

have been of more advantage to him, in that than in any other country; however, when the commissioners of the Roman pontiff desired him to make out his genealogy, and adduce proofs of his august birth, this gross deception became instantly apparent.

In fine, neither the notoriety of his impostures, the share which he had in the intrigue of the diamond necklace, nor the proofs brought forward by his adversaries, prevented one of the principal tribunals of France from declaring him innocent. Liberated from prison, his deliverance was announced by his disciples with marks of the most extraordinary joy. Festivals, balls, illuminations, succeeded this happy event: but their triumph was of short duration; for on the day after he received an order from the King, by which he was commanded to leave Paris in twenty-four hours, and the kingdom in three weeks. In consequence of this disastrous event he retired to the village of Passy, which is about a league distant from Paris. In that place the fanaticism of his followers was conspicuously displayed; for he was there visited by several persons of distinction, and by a prodigious multitude of his partisans, who testified the most profound veneration for him. Among these were certain ladies of gallantry,

and particularly a native of St. Domingo, who being extremely ugly, presented him with a sum of money in return for a composition that was to make her as young and as beautiful as Hebe.

Having repaired to London, he resolved to keep his word with his disciples, to whom he had promised that he should publish a memorial against the ministers and the court of France. He accordingly commenced his career by complaining to the king against two of his officers, one of whom was the commissary Chenon, and the other the Marquis de Launay\*, governor of the Bastille, accusing them of having embezzled a large sum of money, and several valuable effects, during his imprisonment †.

The

♥ This nobleman, who ought, on account of his cruelty and rapacity, to have been sentenced to death by the ordinary process of a court of justice, has since experienced a fate which he so justly deserved, by means of the *irregular* [justice of the populace, who cut off his head for firing on the citizens. . . T.

† The following is the inventory of the property which [Cagliostro pretends to have left in his bureau on his being carried to the Bastille, and which we here lay before our readers :

“ 1. In the upper part fifteen rouleaus, containing fifty double louis d'ors each; the whole being sealed by the Count's arms.

“ 2. A

The numerous memoirs published in the course of this affair tend to prove the falsehood of Cagliostro's accusation; untruths heaped upon untruths fill all his charges. He offered to adduce his wife's oath in proof of his assertions; and with the very same breath he disavowed her signature, asserting that she had never learned to write; and alleging, in confirmation of this; that the Roman ladies were never instructed in this part of education, for fear lest they should thus be induced to engage in an amorous correspondence.

This affair was at length carried before the council, where the calumny of the accuser was fully proved. Impressed with the desire of preventing similar accusations, the most particular care was taken, on the first moment of his imprisonment at Rome, to make him draw up an exact and faithful inventory of all the articles which he had left in his apartments, or had about his person at the moment when he

"2. A money bag containing one thousand two hundred and thirty-three Roman and Venetian sequins.

"3. Twenty-four Spanish double doubloons, sealed with his seal.

"4. Two port-folios; one of which contained forty-seven bills, belonging to the Caisse d'Escompte, of one thousand livres each." T.

was

was arrested. This inventory was produced before the commissioners who examined him, and was found exactly to correspond with the list of his effects, which were carefully deposited in proper hands.

In the mean time Cagliostro's hatred seemed to increase daily against the court of France. He drew up the plan of a seditious letter, addressed to the French nation, exciting them to rebel against the royal authority, and the system of government then practised. This political tract was sent to one of his pupils at Paris, who having decked it out in all the beauties of language, and the embellishments of style, re-conveyed it to him in London; where, upon examination, it was found to contain so many expressions calculated to seduce the multitude, and produce a revolt, that a printer, to whom he applied, at first refused the use of his press. The Count, however, determined to publish it, and this very letter, having been afterwards translated into several of the modern languages, made a great noise in most of the kingdoms of Europe. His literary correspondent having soon after joined him in London, he exhorted him to demonstrate the necessity of depressing the royal authority in France; and asserted that it became him, and the rest of his disciples, to avenge

avenge the injuries which he had experienced, in the same manner as the Knights Templars had revenged the death of their grand master.

It may be here necessary to observe, that in his Letter to the French Nation, written in London on the 20th of June, 1786, he seems clearly to predict the approaching revolution in France; for he prophesies that "the Bastille shall be destroyed, and become a public walk;" he announces, that "a prince shall reign in France, who will abolish *lettres de cachet*, convvoke the states-general, and re-establish the true religion." It is also certain, that, previous to his detention at Rome, he drew up and transmitted a petition to the states-general; in which he solicits his return to Paris; and affirms, among other things, that "he had by his labours contributed not a little to the liberties of France."

It was during his third visit to England, that the memorable dispute occurred between him and one of the English news-writers\*, and

\* It was with M. de Morande, then editor of the *Courrier de l'Europe*, and now publisher of *L'Argus Patriote*, that Cagliostro carried on a paper war, which seems at length to have occasioned his departure from the metropolis of England. T.

which

which was occasioned by the following circumstance.

Among the number of ridiculous medico-chemical stories which he propagated, that concerning pork was not the least extraordinary. He once affirmed, in the midst of a most respectable company, that the inhabitants of Medina, on purpose to deliver themselves from the lions, tigers, and other wild beasts with which that country was infested, were accustomed to fatten hogs by means of arsenic, and then to drive them into the forests, where they were devoured by these ferocious animals, who were instantly poisoned by this species of food. The politician \* immediately published this story, and made his own comments upon it. Cagliostro was so enraged at this circumstance, that he sent him a new kind of challenge; for he gave him an invitation, on the 3d of September 1786, to partake of a meal on the 9th of November following, which was to consist of a sucking pig, fattened after the manner made use of at Medina; and he offered to bet five thousand guineas that his antagonist should not survive the entertainment.

This invitation was however declined by his

\* M. de Morande.

wary

wary adversary, who took such effectual means to expose the character of the Count, that he was surrounded by a crowd of dupes and creditors, and at length obliged to fly from London, lest he should be once more immured in a gaol.

Cagliostro accordingly left his wife behind him; and crossing the English Channel, travelled through France. Having arrived in Switzerland, he took up his abode in the city of Basil. In the mean time Lorenza being harassed and tormented by the suggestions of her conscience, which reproached her with the many sins she had committed, communicated the irreligious life and criminal actions of her husband to several persons. The moment that he understood this, he immediately sent for her \*; and obliged her to make a declaration before a magistrate at Bienne, by which she disavowed her former confession, and solemnly deposed that her husband had always been an honest man, and a very good catholic.

After staying several months at Bienne, he visited Aix in Savoy, on purpose that his wife

\* Madame Cagliostro is said to have set out for Switzerland in company with Mr. and Mrs. De L———. T.

might

might use the baths of that place; and from thence he repaired to Turin.

Scarce had he set his foot in that city, when it was intimated to him, by an order from the king, that he must depart immediately. He then stopped for some time at Roveredo; but he did not experience a better fate there, for the late Emperor Joseph II. in a short time prohibited him from exercising the profession of physic, to which he had now entirely devoted himself. It being then necessary that he should quit this city also, he retired to Trent: and soon after a little book was published, intitled, "Liber Memorialis de Caleostro dum effet Roboretti;" in which an ample detail was given of the cheats, rogueries, and impostures practised by him during his residence there. This work would merit perusal, were it not that the author had imitated the style and expressions of the inspired writers: a circumstance which occasioned this production to be termed by many readers, "the Evangelists of the Count de Cagliostro." It is necessary for those who may have read it to know, that this very Cagliostro, in the course of his answers before the Inquisition, has been forced to acknowledge the truth of the assertions contained in this cele-

brated publications and to which he could only object the satirical and biting expressions with which it abounded.

The Count had hopes of extraordinary success at Trent, by means of his masonry. He attempted to make profelytes, but in vain—thanks to the watchful care of the Prince Bishop, to whose court he procured access by means of his boasted discoveries in physic and chemistry. It became at length necessary that he should look to his interests, and find out another country, where he might be more likely to augment his revenues, which had no other source except his impostures. At that period he was so distressed for money, that he was obliged to pawn a diamond of considerable value.

But in what country could he find a retreat? There was now no person but who, either by personal knowledge, or by the relation of others, was acquainted with him, and well knew how to appreciate his worth. From Palermo, France, Sardinia he had already been banished by the express orders of the sovereign; and in other kingdoms the memory of his impostures was still fresh on the minds of the inhabitants.

Those who had been duped and cheated by him (and they were many in number, and scattered

tered over all parts of the world) would have instantly torn him to pieces had they got him into their hands.

Perhaps he designed to return into Germany ; but at that very moment the Prince Bishop of Trent received a letter, in which he was given to understand, that the Emperor was very sorry that he had admitted such a notorious character into his states : this circumstance, which was made known to Cagliostro, was sufficient to prevent him from revisiting any of the Imperial dominions. What country then could he transport himself to ? In this dilemma, his thoughts were naturally turned towards Rome : there he was not afraid of being punished for his former crimes ; as he hoped that, after so many years, they might be forgotten : besides, the metamorphosis of Joseph Balsamo into Count Cagliostro, would contribute not a little to the oblivion of his misdeeds. Notwithstanding this, he still dreaded lest he should experience, in the vigilant sollicitude of the virtuous and amiable prince \* who now governs us, sufficient cause for terror and dismay.

\* Pope Pius VI. whose name is terrific no where but within the narrow and restricted territory which the policy of the European princes still permits him to enjoy. T.

In

In the midst of this perplexity, his wife, who ardently desired to return into the bosom of her family and her country; did all in her power to influence her husband to revisit her native city. She was still more incited to this, by the desire of abandoning a kind of life, of which the light of religion, which was not yet totally extinct in her; made her frequently perceive all the horrors, and inspired her with the well-founded dread of meeting an untimely end.

During the number of years that she had been married, she had always lived in the most deplorable situation; being forced either to commit guilt, or expose herself to the most cruel outrages from her husband, when she shewed any aversion to a compliance with his criminal insinuations.

Lorenza accordingly boasted of the advantages which would assuredly accrue to him by his return to Rome; and she was particularly anxious to inculcate this idea into the minds of some of the principal courtiers of the Prince Bishop, who lived in a close intimacy with Cagliostro. Their opinions at length determined him, and he became anxious to receive recommendations to some people of distinction. To procure the patronage of the Bishop, he had recourse to bigotry itself; he feigned to repent

G

of

of his masonry, went and threw himself at the feet of a confessor, and affected to exhibit the most ardent desire to re-enter the bosom of the church, and to reconcile himself to the court of Rome. The good priest, readily believing all that he had uttered, intimates the repentance of Cagliostro to the prince, and even engages his highness to give him those recommendations which he desired.

Scarce, however, had he returned from confession, but he exclaimed, in presence of his wife, "How finely I have gulled this holy father!"

She has actually sworn to the truth of this circumstance; and the papers which have been found upon him, as well as his uniform course of life, evidently demonstrate that she deposited to nothing more than the truth. He not only preserved in his heart an attachment for masonry; but, during that very period, he still continued to write to his disciples upon the affairs, and in the style and manner, of a free mason; nay, he even continued to practise that art, as we shall see afterwards.

Having arrived at Rome, in company with his wife, at the end of the month of May, in the year 1789, he remained for some time in a furnished lodging, in the *Strada d'Espagna*, and afterwards

afterwards took a house situate near the palace of *Farnèse*. At this period he lived with extraordinary circumspection; but infidelity and imposture had become so intimately interwoven with his character, that he found it impossible to resist the temptations which they continually held forth. We shall speak elsewhere of the different mysteries of masonry which he practised at Rome: we shall only observe here, that he often recapitulated the circumstances attendant on his pretended origin, his travels, his scientific acquirements; and that he even attempted some cures, which however were not attended with success.

Having undertaken to give medical relief to a foreign lady afflicted with some wounds in her legs, he presented her with a plaster which had nearly produced a gangrene: he prescribed some chemical preparations to a woman of rank, on purpose to produce fecundity; but she is still barren: a person labouring under an indigestion applied to him for relief; but the pills which he sent had so little efficacy, that he is afflicted at this very day with the same disorder.

So bad was his private life, that he carried on a criminal intercourse with a lady who had  
G 2 conceived

conceived a reciprocal attachment to him : they exchanged rings together, and even plighted their *troth*, as is customary during the nuptial ceremony. Besides this, he often attempted to seduce a young woman who waited upon his wife ; but from her virtue he always experienced the mortification of a refusal.

As these intrigues did not fill his purse, Cagliostro soon found himself in the most deplorable distress for want of money ; and was accordingly obliged to pawn his jewels, to raise the sums necessary for his expences.

He perceived that, in this city, many were eager to study his character ; that few were disposed to believe his impostures ; and that no person was desirous of supplying his wants.

The recollection of his sins, and more especially those which he had committed against our holy religion, like a *gnawing worm*, preyed upon his conscience without ceasing. All these circumstances strongly operated on his mind, and at length made him determine to change his asylum.

He thought that the situation of affairs in France was such as to give him hopes of a retreat in that country. He accordingly sent a petition to the states general, requesting permission

mission to return to that kingdom ; and he accompanied this request with a number of documents, certificates, &c.

In the mean time he received intimation of the prosecution intended to be commenced against him ; a short time after, the same person who acted the dishonourable part of being a spy to a criminal like him, gave him fresh intimations of his danger.

Notwithstanding these warnings, Cagliostro never dreamed of flying ; nay, he did not even destroy those numerous papers which have since served as vouchers of his crimes, and have furnished the most ample proofs of his complicated guilt.

At length he was arrested during the evening of the 27th of December 1789 ; and, after an exact inventory of his moveables, they were sealed up ; after which Cagliostro was conducted to the castle of St. Angelo.

## CHAPTER II.

*Abridgment of the History of the Free Masons, with  
a particular Account of Egyptian Masonry.*

**H**ITHERTO we have only treated of the private life of Cagliostro; but, having conducted him through such a scene of iniquities to the castle of St. Angelo, we shall now consider his character as an infidel and a free mason, before we proceed to give an account of his trial and condemnation. In this part of his history, his magical operations exhibit an ample field for speculation; but it is first necessary that we should say something of masonry in general, and of Egyptian masonry in particular.

The free masons consist of an immense number of individuals, who meet together at stated periods; and in certain determinate places, which they term Lodges. The book of their statutes, printed by William Hunter, was published  
for

for the first time at London in 1723 : by this it appears that in that city and its environs there were then twenty societies, each of which had its master, and sent a deputy every year to a general assembly, held on purpose to nominate a grand master, to whom they were all subject.

The directors of this institution have always been uncommonly anxious to hide the true origin of their sect, and to conceal their regulations beneath a mysterious jargon, so as to prevent their object and their intentions from being discovered. In the book already quoted, it is asserted that their meetings are intended to restore the glory of architecture, and the mechanical art of masonry. On this account they date their history from Adam, whom God, the grand architect of the universe, created after his own image. Moses and Solomon were, according to them, grand masters of the order; and the history of their art is carried down in this manner from age to age, and from nation to nation, particularizing all those great princes who have loved and patronised architecture.

In other works published in defence of this sect, their origin is adduced from a remnant of the Templars who took refuge in Scotland; and who, being often obliged to mingle among the infidels during the crusades, found it con-

venient to recognize each other by means of certain signs. Some affirm that Thomas Cranmer, an apostate bishop, and favourite of Anne Bullen, was the founder of this order; others attribute its origin to Oliver Cromwell, whom they call the famous deliverer of the people; and others, to King Arthur\*.

Adopting allegorical expressions which have a reference to the mechanic arts, they are divided into apprentices, journeymen, and masters; and they are able to discover each other by touching the hand, and by pronouncing certain words syllable by syllable. Every class has its own particular signs and tokens, and every lodge its own particular distinguishing characteristics. Their ceremonies abound with many ridiculous and even superstitious rites; but what is chiefly to be blamed is, the abuse which they make of every thing sacred. It is necessary to remark three things here: the first is, the obligation which every member contracts to maintain a profound and an inviolable secrecy;

\* The holy father seems to be but little acquainted with either the history or mysteries of free masonry.

In this paragraph we find a new charge adduced against Cranmer, and a new virtue attributed to Oliver Cromwell; for we learn that the one was a free mason, and the other a patriot! T.

and

and this he subjects himself to by means of an oath, administered in a solemn manner: the second is, the blind obedience which they promise to all the orders, whatever they may be, which they receive from their grand master: the third is, the strict and intimate union by which they are connected together; this is more rigidly observed than even the ties of consanguinity; and by it they are bound to succour each other in all times, places, and circumstances.

The consequences arising from these combinations may be easily guessed. Many persons who have carefully examined and scrutinized the lives of the free masons, declare that they have found them all, and particularly their leaders, to be men of bad character, ignorant, and equally destitute of morality and religion. But, laying conjecture aside, we shall have recourse to facts only. It results from many spontaneous declarations, from the depositions of witnesses, and other papers preserved in our archives, that while, among those assembled under pretence of occupying themselves about the business of the society, some openly profess the most daring contempt for religion, and the most avowed and abominable libertinism, others attempt to  
over-

overturn the yoke of subordination, and destroy the principles of monarchy.

Perhaps this object is the design of most of them; but this, which is the grand secret, is not communicated to all the members, nor to all the lodges. One need not be astonished that, although the democratic party forms the majority, some few should be attached to the sacred rights of kings. These undoubtedly have not been admitted into the secret; either because their inclinations may have rendered them inimical to the object of the institution, or because their want of abilities may have rendered them incapable of co-operating in the conspiracy.

It is impossible to give too much praise to the vigilance and the zeal of those popes who have condemned and proscribed this society. Clement XII. of glorious memory, on the 26th of April 1738, published his constitution which begins with these words—"In eminenti." There he thunders against this sect; and launches the terrors of excommunication against the individuals who compose it, from which they cannot be relieved but by his Holiness himself, except *on their death-bed*. Not content with menacing them with spiritual punishment, he subjects them also to corporal castigation; and enjoins all

all the ordinaries, superior ecclesiastics, and inquisitors, to watch in a special manner over those sectarists, and to punish them as persons *strongly suspected of heresy*. This sage pontiff perceived the horrible evils which must necessarily result from this monstrous assemblage of persons of all sects and denominations of religion. But there were also other considerations which determined his conduct. He calculated the consequences of the oath of secrecy which they had subscribed; and thought, like Cicilius Natalis quoted by Minutius Felix, “that crimes dread the day-light, and that virtue is never afraid of the public eye.” He reflected that in every country, and in every government, the laws both canonical and civil have equally prohibited conventicles, and secret associations, on account of their pernicious tendency with respect to the public tranquillity, and the safety of the state. He weighed and approved the reasons of those virtuous and prudent persons who have always considered the members of those societies as base and corrupt citizens. In fine, he had before his eyes the example of other monarchs, who had employed their utmost endeavours in their respective kingdoms to destroy such dangerous associations.

Clement XII. wishing also to confer a great

benefit on the whole universe, and more especially upon his own subjects, published an edict, dated January 14, 1739, in which he forbids, *under pain of death, and without any hope of pardon*, all persons from assisting or being present at the lodges of the free masons, which he terms “pernicious associations, suspected of heresy and sedition\*.” He also condemned to the same punishment all those *who engaged or solicited any one to enter into the societies, or who engaged or solicited any one to give aid, counsel, or assistance of any kind*, to their members. In fine, he imposed it as an obligation on good Christians to reveal and discover all such: and the transgressors of this edict are menaced with corporal punishment, and pecuniary fines, at the discretion of the judges.

\* Is it possible that any man can prostitute his pen by an eulogium on this cruel edict of Clement XII. ? Can even an inquisitor, forgetting the disproportion of the *supposed* crime to the punishment, praise this barbarous law, in the same century in which a Montesquieu and a Beccaria lived ? But my wonder ought to cease ; as I am now writing in an age and country in which a man equally renowned in the cause of philosophy and of liberty has had his property destroyed, and his house reduced to ashes, on account of his religious opinions ; while the Goths and Vandals who made this new attack upon Science, have been insidiously praised, and obliquely applauded ! T.

The

The immortal Benedict XIV. was animated with the same zeal. At the return of the jubilee in the year 1750, he began to perceive how many evils and disorders had arisen from this sect, and how much its members were increased. He was fully convinced of these truths by the free and sincere confession of many strangers who had repaired to Rome to procure indulgences, and who had recourse to the Pope to relieve them from the excommunication which his predecessor had launched in his bull.

Benedict XIV. confirmed this bull; and republished and extended it in his constitution, dated May 10, 1751, which commences with these words—"Providas Romanorum Pontificum."

Many secular princes have since followed his example. We shall not here speak of the severe prohibitions published at Manheim, in 1737, by his highness the Elector Palatine; at Vienna, in 1743; in Spain and Naples, in 1751; at Milan, in 1757; at Monaco, in 1784 and 1785; and at other periods, in Savoy, Genoa, Venice, Ragusa, &c. &c. We shall confine ourselves entirely to countries which do not enjoy the blessings of the catholic religion; and we may instance even Turkey itself.

We learn from an authentic record deposited  
in

in the *holy office*, that in 1748 the Ottoman Porte received intimation that a Frenchman had opened a lodge of free masons in the house of an English *dragoman* \*, to which many Turks had been invited. Orders were instantly issued to the CAPITAN PACHA to surprize the persons assembled there, to imprison them, and to set fire to the house. The free masons were informed of these circumstances; and from that moment forbore to meet any more, or even to speak on the subject.

Nevertheless it was intimated to the master of the house, that in case of a second offence his habitation would be reduced to ashes; and the foreign ministers received a formal notice that they must confine themselves entirely to the catholic religion, and be cautious of introducing any new sect, which might mislead the simple and the unwary.

The Frenchman escaped from the vengeance of the sublime Porte, by embarking on board of a vessel, and leaving the capital of the musfulmen.

What we have already urged may appear sufficient to pull off the mask with which this society wishes to cover itself, and to guard all

\* An interpreter belonging to an ambassador. T.  
men

men against this dangerous and contagious heresy. If any person should yet remain in uncertainty, he has only to hear what Cagliostro confessed before the tribunal of the Inquisition, and then to determine for himself. His testimony must be acknowledged to have great weight; for it cannot be denied but that he had an intimate knowledge of every thing that concerned this mystery, having lived for a number of years in the strictest union with the free masons, who regarded him as a being possessed of a supernatural knowledge in that science.

According to him, it is divided into several sects; but there are two which are reckoned the principal, and are most esteemed. The first, which is the most strict, is that to which the *adepts* belong. The members of it profess the most irreligious sentiments, and employ magic in their operations; but their principal object is the destruction of the catholic religion, and of monarchy.

The members of the other pretend to be occupied about the discovery of secrets in the hermetic art, and more especially the philosopher's stone; but their abject submission to the grand master, and their oath of secrecy, plainly indicate

indicate that they are enemies to public tranquillity.

Cagliostro avowed that he was associated in London with the second of these sects; that his wife also was made a member, and actually received a diploma, which cost five guineas. They presented the lady with a ribbon of the order, on which the words UNION, SILENCE, and VIRTUE were embroidered; and desired her to sleep on the following night with this ribbon attached to her thigh.

Before the admission of a male candidate, undoubted proofs of his courage are required; among a number to which Cagliostro was obliged to submit, we shall recount the following: He was first hoisted up to the ceiling of the room, by a cord fixed to a pulley; and after experiencing a considerable degree of pain, had his hand scorched by means of a candle. His eyes were then covered with a bandage; and he received an empty pistol, with orders to charge it. He accordingly obeys, and introduces the powder and the ball; but when he was desired to discharge the contents against his head, he, as may be easily conjectured, testified the utmost repugnance. The pistol was then taken from him with scorn; and, after

after a variety of solemnities, again presented. The awfulness of the ceremony had now such an effect on his mind, that, regardless of self-preservation, he seizes the instrument of death, draws the trigger, and experiences a smart stroke on his scull, which he at first imagined to proceed from the ball, but which however did not leave the least mark behind. Having since assisted at the initiation of many candidates, he discovered that on these occasions the pistol was always changed; and that one of the assistants stood by to superintend the operation, and give the mason elect a blow upon the head, so as to make him imagine he had been wounded.

Having thus escaped from the terrors of an imaginary annihilation, an oath was administered in great form, of which the following is an exact copy:

“ I, Joseph Cagliostro, in presence of the  
 “ great Architect of the Universe, and  
 “ of the present company now assembled,  
 “ hereby promise to obey all orders which I  
 “ shall receive from the Grand Master, or  
 “ others my superiors; and I engage, under  
 “ the penalty of submitting to such punish-  
 “ ment as shall be inflicted upon me, scrupulously to obey them in all things: and

H

“ I also

“ I also promise never to discover the secrets  
“ which may be communicated to me, either  
“ by words, writing, gestures, or any other  
“ manner whatever.”

Being now initiated in the mysteries of masonry, he took care, during his residence in London, to frequent all the different lodges. A little time before his departure from that capital, he happened to purchase some manuscripts from a bookseller, which appeared to have belonged to a certain person of the name of George Coston, of whom however he had no knowledge whatever. On perusing these, he found that they treated of Egyptian masonry, but that magic and superstition were engrafted on it. Being captivated with a variety of passages in this work, he resolved to erect a new lodge on its basis; but at the same time, if we are to believe him, he determined to avoid every thing that tended to impiety. He accordingly founded that very system which has tended so much to his astonishing celebrity, and which has been since propagated with such uncommon industry in all parts of the world.

We have already observed, that his sole inducement was, the prospect of the rich contributions which he expected to receive from

his followers. As he had no regard to religion, and no settled belief in matters of faith, these considerations were not likely to deter him; more especially as his ambition was inflamed with the idea of making his, by the charms of novelty and the attractions of splendour, not only the predominant, but the most wealthy and respected establishment of free masons!

To enable the reader to comprehend how he was able, for so many years and in so many different countries, to propagate his tenets, and procure disciples, it may be necessary to enter into some details concerning Egyptian masonry. We shall extract our facts and observations from a book composed by himself, and now in our possession, by which he avows he was always directed in the exercise of his functions, and from which those regulations and instructions were copied wherewith he enriched many mother lodges. In this treatise, which is written in French, he promises to conduct his disciples to perfection by means of *physical and moral regeneration*; to confer perpetual youth and beauty on them; and restore them to that state of innocence, which they were deprived of by means of *original sin*. He asserts that Egyptian masonry was first propagated

H 2

by

232275

by Enoch and Elias; but that it has, since their time, lost much of its purity and splendour. Common masonry, according to him, has degenerated into mere *buffoonery*, and women have of late been entirely excluded from its mysteries; but the time was now arrived when the *Grand Copite* was about to restore the glory of masonry, and allow its benefits to be participated by both sexes.

The statutes of the order then follow in rotation; the division of the members into three distinct classes; the various signs by which they might discover each other; the officers who are to preside over and regulate the society; the stated times when the members are to assemble; the erection of a tribunal for deciding all differences that may arise between the several lodges, or the particular members of each; and the various ceremonies which ought to take place at the admission of the candidates. In every part of this book the pious reader is disgusted with the sacrilege, the profanation, the superstition, and the idolatry with which it abounds—the invocations in the name of God; the prostrations; the adorations paid to the grand master; the fumigations; the incense; the exorcisms; the emblems of the holy Trinity, of the moon,  
of

of the sun, of the compass, of the square; and a thousand other scandalous particulars, with which the world is at present well acquainted.

The Grand Cophte, or chief of the lodge, is compared to God the Father; he is invoked upon every occasion; he regulates all the actions of the members, and all the ceremonies of the lodge; and he is even supposed to have communications with angels and with the Divinity. In the exercise of many of their rites, they are desired to repeat the "Veni Creator Spiritus," and the "Te Deum Laudamus;" nay, to such an excess of impiety are they enjoined, that in reciting the Psalm "Memento, Domine, David, et omnis mansuetudinis ejus," the name of the grand master is always to be substituted instead of the king of Israel.

People of all religions are admitted into the society of Egyptian masonry; the Jew, the Calvinist, the Lutheran can be received into it, as well as the Catholic, provided they believe in the existence of a God, and the immortality of the soul, and have been previously allowed to participate in the mysteries of the common masonry. When men are admitted, they receive a pair of garters from the Grand Cophte, as is usual in all lodges, for their mistresses; and when women are received into the society, they

are presented by the grand mistress with a cockade, which they are desired to give to that man to whom they are most attached. We shall here recount the ceremony made use of on admitting a female. The candidate having presented herself, the grand mistress (Madame Cagliostro generally presided in that capacity) *breathes* upon the face of the candidate from the forehead to the chin, and then says; "I breathe upon you on purpose to inspire you with the virtues which we possess, so that they may take root and flourish in your heart; I thus fortify your soul; I thus confirm you in the faith of your brethren and sisters, according to the engagements which you have contracted with them. We now admit you as a daughter of the Egyptian lodge. We order that you be acknowledged in that capacity by all the brothers and sisters of the Egyptian lodges, and that you enjoy with them the same prerogatives as with ourselves."

The grand master thus addresses the male candidates: "In virtue of the power which I have received from the Grand Cophte, the founder of our order, and by the particular grace of God, I hereby confer upon you the honour of being admitted into our lodge, in the names of *Holios, Mené, Tetraganimaton.*"

In-

In a book said to be printed at Paris in 1789, it is asserted that these last words were suggested to Cagliostro, as sacred and cabalistical expressions, by a *pretended* conjurer, who said that he was assisted by a spirit, and that this spirit was no other than the soul of a cabalistical Jew, who by means of the *magical art* had murdered his own father, before the coming of Jesus Christ.

Common masons have been accustomed to regard St. John as their patron, and to celebrate the festival of that saint. Cagliostro also adopted him as his protector; and it is not a little remarkable, that he was imprisoned at Rome on the very name day of his patron! The reason for his veneration to this great prophet was, if we are to believe himself, the great similarity and connection between the Apocalypse and the rites of his institution.

We must here observe, that when any of his disciples were admitted into the highest class, the following execrable ceremony took place. A young boy or girl, in the state of virgin innocence and purity, was procured, who was called the *pupil*, and to whom power was given over the seven spirits that surround the throne of the divinity, and preside over the seven planets: their names, according to Cag-

H 4

liostro's

liostro's book, are Anaël, Michael, Raphaël, Gabriel, Uriel, Zobiachel, and Anachiel\*. The pupil is then made use of as an intermediate agent between the spiritual and physical world; and, being clothed in a long white robe, adorned with a red ribbon, and blue silk festoons, he is shut up in a little closet. From that place he gives responses to the grand master, and tells whether the spirits and Moses have agreed to receive the candidate into the highest class of Egyptian masons.

It is not a little remarkable, that, in every part of his system of masonry, Cagliostro has exhibited the most profound veneration and respect for the patriarch Moses; and yet that, on his examination; he affirmed before his judges, he had always cherished the most inveterate antipathy against him. He attributed this hatred to an opinion which he had early imbibed, that Moses had committed the grossest injustice in encouraging the Israelites to carry away with them the ornaments of the Egyptians; and, notwithstanding our utmost endeavours to convince him of this damnable

\* Since Herschel has discovered an eighth planet, the Egyptian masons will, no doubt, elect another spirit to govern it. T.

error,

error, he has always remained obstinate in his heterodoxy. His wife affirms, that his hatred to this great lawgiver proceeded from his constant refusal to encourage him in his masonry. He loved the Jews however exceedingly, and was used to affirm that they were the best nation in the world.

In his instructions to obtain the *moral and physical regeneration* which he had promised to his disciples, he is exceedingly careful to give a minute description of the operations to which they are to submit. Those who are desirous of experiencing the moral regeneration, are to retire for forty days from the world, and to distribute their time into certain proportions. Six hours are to be employed in reflection; three in prayer to the Divinity, nine in the holy operations of Egyptian masonry; and the remaining period is to be dedicated to repose. At the end of thirty-three days a visible communication is to take place between the patient and the seven primitive spirits; and on the morning of the fortieth day his soul will be inspired with divine knowledge, and his body be as pure as that of a new-born innocent.

To procure a physical regeneration, the patient is to retire to the country in the month of May, and during forty days is to live according

ing

ing to the most strict and austere rules, eating very little, and then only laxative and sanative herbs; and making use of no other drink than distilled water, or rain that had fallen in the course of that month. On the 17th day, after having let blood, certain white drops are to be taken, six at night, and six in the morning; increasing them two a day in progression. In three days more a small quantity of blood is again to be taken from the arm before sun-rise, and the patient is to retire to bed till the operation is completed. A grain of the *panacea* is then to be taken; this *panacea* is the favour of which God created man when he first made him immortal. When this is swallowed, the candidate loses his speech and his reflection for three entire days; and he is subject to frequent convulsions, struggles, and perspirations.

Having recovered from this state, in which however he experiences no pain whatever, on the thirty-sixth day he takes the third and last grain of the *panacea*, which causes him to fall into a profound and tranquil sleep: it is then that he loses his hair, his skin, and his teeth. These again are all reproduced in a few hours; and, having become a new man, on the morning of the fortieth day he leaves his house, enjoying a complete rejuvenescence, by which  
 he

he is enabled to live 5557 years; or to such time as he, of his own accord, may be desirous of joining the world of spirits!

We have thus, by relating the practices of the Egyptian masonry, exhibited the most ample proofs of its gross imposture. The learned and ingenious criticism by which two celebrated theologians have already exposed the whole of this system, precludes us from saying any thing more on the subject. We shall only add, that the whole inculcates the most detestable maxims of impiety, superstition, and sacrilege; it attacks religion both in front and in rear, and endeavours to sap and overturn the most solid grounds and most venerable dogmas of our holy faith.

---

### CHAPTER III.

*An Account of the Manner in which Cagliostro contrived to propagate and establish his Egyptian Masonry.*

**A**FTER the preliminary account that we have already given, it will not be difficult to comprehend all the circumstances which occurred,

occurred, and all the events which took place, in the apostleship of Cagliostro, while he was labouring with the zeal of a missionary to establish his Egyptian masonry.

In regard to this subject, such was his obstinacy, and so rooted his imposture, that, even in his replies to the various interrogatories and questions propounded to him, he continued to avow that in this institution there was something divine and supernatural!

We shall now recapitulate a variety of circumstances recounted by himself in the course of his trial; and we shall reserve to ourselves the liberty of criticising on his delusive and fallacious narrative.

Being admitted, as we have already mentioned, into one of the free masons lodges in London, and having afterwards formed a new system on the writings of George Coston, which he dignified with the name of Egyptian Masonry, he determined to propagate his opinions, and to make converts to his system in every country in Europe.

He accordingly repaired to the Hague, and was invited to assist at one of the Dutch lodges; the members of which were exceedingly strict in the observance of their ceremonial.

He was received by them under what is termed

termed the *arch of steel*; that is to say, he was desired to pass between two ranks of masons who crossed their swords in the air while he walked under them. He presided over these as grand master; and also exercised the functions of the GRAND VISITOR, whose power is unlimited.

In this lodge he pronounced an eulogium on Egyptian masonry, which had a visible effect on the minds of most of his auditors. He was soon after requested to found a lodge for women, which he accordingly instituted with great ceremony, and received into it many ladies of rank and fortune as members: his wife filled the office of GRAND MISTRESS.

The discourse which he delivered on this solemn occasion, if we may believe himself, was uncommonly elegant and sublime; it lasted for two or three hours, and embraced all the sciences, both sacred and profane. "This was," said he, "the effect of that special favour of God which had always been extended to me, in regard to the exercise of masonry: it was undoubtedly a recompence for my constant desire to propagate and extend the Catholic faith; to avow the existence of a God; to preach up the immortality of the soul; and to destroy the superstitious and magical ceremonies

nies of common masonry: Some persons were so charmed with my oration, that they insisted on transcribing and preserving it, as a brief but eloquent defence of their faith."

From the Hague he repaired to Venice, where he also leagued himself with the free masons. Having left that city, he determined to visit Prussia; and, in passing through Nuremberg, happened to stop at an inn in that place. Another stranger having stopped also to refresh himself, Cagliostro, by means of certain signs, discovered him to be a mason; and acquired his esteem to such a degree by his marvellous relations, that, on parting, he presented him with a diamond ring.

During his short residence at Berlin, he found his arts ineffectual to debauch any of the lodges in that capital, as the vigilance of Frederic the Great rendered all his attempts abortive.

At Leipzig, however, he was more successful, as he acquired a high celebrity and renown there on account of his pretended discoveries in the hermetic art. The free masons in particular treated him with the most distinguished honour and respect; they invited him to a splendid entertainment, at which the plates, the dishes, the bottles, and the wine glasses, were all placed

placed three and three, in commemoration of the holy Trinity. On this, as on all other similar occasions, he made a speech, in which he enumerated the excellencies and advantages of his Egyptian masonry; combated the impiety and profaneness of that of his entertainers; and prophesied that Scieffort, the grand master, before the expiration of that very month, would experience the vengeance of the Divinity. Notwithstanding this, they not only paid all the expences which he had incurred in that city, but also presented him with a purse of gold on his departure.

At Dantzic he received the same honours, and the same respect: at Koenigsberg also he was loaded with favours. But he confesses that, in both these cities, he perceived that the free masons were inimical to the ruling powers, and plotted their destruction.

Having proceeded to Mittau, among other circumstances which contributed to exalt his reputation, and conciliate the affection of people of distinction, was the completion of his prophecy respecting Scieffort, who killed himself by means of a pistol, before the expiration of the month, as had been predicted by Cagliostro.

The masons of that city, who are exceedingly  
numerous,

numerous, and all of them men of rank and distinction, invited him to their lodges, where he presided as grand master. He perceived here, as elsewhere, that their ceremonies were disfigured and disgraced by magic, superstition; the principles of Swedenburg, a Swedish preacher; and those of M. Falc, a Jew rabbi, who are regarded as chiefs by the *illuminated*. He wished to undeceive them, and to initiate them in the rites of his Egyptian masonry: for this purpose he founded a lodge for men and women among them, according to the ceremonial laid down in his book. As grand master, he directed all the rules and regulations of the society; and (as he says) spoke with his usual energy and eloquence, being supported and assisted by the inspiration of God: but, as he found it exceedingly difficult upon this occasion to convince his audience of the truth of his assertions, he determined to give them the most satisfactory proofs of the verity of the maxims which he inculcated; that is to say, of the existence of a Deity, and the immortality of the soul.

“ I accordingly,” says Cagliostro, “ desired that a little child, the son of a person of distinction, might be introduced to the lodge. I placed him on his knees before a table, on  
which

which a crystal vase of pure water was placed, and behind the vase several wax tapers were burning. I then put my hand upon his head, and besought the Divinity to assist us by means of his omnipotent power. This ceremony being finished, the child was desired to look into the vase; on which he obeyed, and instantly exclaimed that he beheld a fine garden. On this I took courage, and desired that he might pray to God to enable him to see the angel Michael. The child then said that he saw something white, but could not distinguish what it was. In a few moments after he began to clap his hands, and strike his feet against the floor, crying out, 'I perceive a little child, who looks like an angel;' and instantly attempted a description, such as is usually given of heavenly beings. On this the assembly, who had hitherto remained silent, burst forth into loud acclamations; but the father of the child, being desirous to make another experiment, requested that he might know what his daughter, who was then at a country house fifteen miles distant, was doing. The same ceremonies having again taken place, the boy once more turned towards the vase, and observed that his sister was at that very moment descending the stair-case, to embrace

I

brace

brace another of her brothers. This circumstance appeared incredible to the audience, as the brother alluded to was supposed to be several hundred miles distant. I was not however daunted by this circumstance, for I desired them to send a person instantly to the country, on purpose to verify the fact: this was accordingly done; and it was proved to the satisfaction of all present that the young gentleman had at the very moment indicated arrived from a foreign country, and visited and embraced his sister."

The homage, the attachment, nay, the adoration, which he and Madam Cagliostro pretend to have received upon this occasion, beggar all description and belief.

A lady of quality hearing 'of this story, desired that one of his pupils might see the spirit of a brother, to whom, during his life-time, she had been particularly attached: this was accordingly done; and he appeared with so happy and contented a countenance, that the sister, being fully assured that he was in the full enjoyment of the blessings of Paradise, became exceedingly generous upon the occasion, and rewarded Cagliostro very handsomely for his predictions.

Being now resolved to leave this city, he held

held a lodge for the last time; during which he appointed his successor, nominated the other officers, gave them the necessary instructions for the exercise of their various functions, and dismissed the assembly with a prophecy. In this he asserted that one of his female converts would be married to a wealthy gentleman in the course of three months; an occurrence which, it seems, actually took place.

Overwhelmed, as it were, with the honours, and loaded with the riches presented him by his disciples, he now repaired to St. Peterburgh. The celebrity of his name had already anticipated his arrival, and he was received into all the lodges as a tutelary divinity. Among other uncommon circumstances, he discovered a secret intrigue between an uncle and a niece; he prophesied the future misfortunes of a great prince; and foretold to a young lady the melancholy circumstance of her approaching death. "I uttered all these predictions," said he to his judges, "in consequence of divine inspiration; but I always pretended that it was by means of my cabalistical knowledge that I was enabled to disclose these secrets."

He was no less successful at Warsaw, if we are to give credit to his assertions, as he

there received innumerable marks of respect and esteem; and more especially from some of the most illustrious people attached to the court. The birth-day of his lady was celebrated in the most brilliant manner; and all the grandees sent her magnificent presents on the occasion.

Among others, he had formed a strict intimacy with a magnate, whom he endeavoured to convert from the common to the Egyptian masonry, by means of one of his *pupils*, and a *vase filled with spring water*; but, notwithstanding this, the nobleman remained firm in his belief.

Such was his success at Strasburgh, that he resided there for several years; during which time he pretends to have performed wonders in the medical art. His cures were so miraculous, that his house was soon full of *crutches*, which were left there by such lame patients as had recovered the use of their limbs. But his reputation was more powerfully supported and increased by means of his Egyptian masonry. He converted a prodigious number from the common masonry, and even admitted several disciples, who were totally ignorant of the mysteries of that art. Men, women, Catholics, Lutherans, Calvinists, were all indiscriminately

minately and indistinctly adopted as members of his new institution. He often held lodges in a house in town; and sometimes in a little country residence, delightfully situate at a few miles distance, which has preserved to this very day the name of CAGLIOSTRANO.

On these occasions he made a dexterous use of his *pupils*; and, besides the *vase*, introduced a folding screen in the form of a temple; within which he placed one of the children who were supposed to have a divine intercourse, and intended to make the proper responses to all the questions propounded by the grand master. These practices were made use of to discover events past, present, and to come; and sometimes to resolve questions but very little suited either to the delicacy or modesty of a female audience.

As on one of these occasions the audience suspected an intercourse between his *pupils* and him, he desired them to nominate a child whom he had never before seen, and with whom he pretends that he had the most complete success.

From Strasburgh, where his mission was attended with such uncommon advantages, he proceeded to Naples; but he resisted all the invitations which were made him to visit the lodges of that capital.

At Bourdeaux, however, where he resided for eleven months, he occupied himself entirely about masonry. Having formed a large acquaintance in that city, he initiated many candidates of both sexes in the mysteries of his Egyptian institutions. He adds that, while there, his *pupils* not only went through the usual process, but also had a direct communication with celestial beings, who permitted them even to touch their hands. At Lyons he was received with all the honours of the *vault of steel*. There too, in imitation of the great founder of Christianity, he elected twelve disciples, whom he named his apostles, and empowered them to preach his doctrines to all nations, whether Jews or Gentiles. On that occasion he predicted that one of them would betray him, as Judas had betrayed Jesus; and, in consequence of it, would be reduced to great misery: all of which, as he asserts, actually took place; for the suspected person repaired to a magistrate on the succeeding day, and disclosed the particulars of their meeting: but he was soon overtaken by a variety of afflictions; and, from possessing great wealth, at length died poor, miserable, and wretched.

He now yielded to the zeal of his profelytes, and founded a mother lodge; and, as all his

his

his lodges had received appellations of some principal virtue, this was called "Wisdom Triumphant."

As the copy of the patent is at this very moment placed among the archives of the holy office, we shall here give the preamble of it.

" GLORY, UNION, WISDOM,

" BENEVOLENCE, PROSPERITY.

" We the Grand Cophte, Founder, and Grand  
 " Master of the High Egyptian Masonry, in  
 " all the eastern and western parts of the globe,  
 " make it hereby known to all who shall read  
 " this, that, a number of members being de-  
 " sirous that we, during our stay here, should  
 " found a lodge, and having manifested the  
 " most sincere and ardent desire to submit to  
 " our government, and to receive from us the  
 " necessary light and authority, to become ac-  
 " quainted with and to propagate our Egyp-  
 " tian masonry in its primitive form and pu-  
 " rity, we have acceded to their wishes; per-  
 " suaded that, in giving this mark of our  
 " benevolence, we shall enjoy the satisfaction  
 " of reflecting that we have laboured for the  
 " glory of the Eternal, and the happiness of  
 " mankind.

I 4

" Infti-

“Instigated by these motives, and after  
 “having exposed and verified our powers,  
 “we hereby found and create the present  
 “Egyptian lodge; and we hereby constitute it a  
 “mother lodge, throughout the east and west,  
 “giving to it the distinguished title of WIS-  
 “DOM TRIUMPHANT; and we hereby nomi-  
 “nate and appoint the following officers,” &c.

Among many copies of this and similar patents, we have one on parchment finely em-  
 blazoned with a number of emblems, among  
 which are a septangle, a triangle, a square,  
 a compass, a trowel, a hammer, several deaths  
 heads, cubes, Jacob's ladders, a phœnix, a  
 globe, a personification of time, and also the  
 following mottos: *Lucem meruere labore; Odi*  
*profanum vulgus, & arceo; Petite & accipietis,*  
*querite & inuenietis, pulsate & aperietur vobis;*  
*In constanti labore spes; Aut vincere aut mo-*  
*ri, &c. &c. &c.* All these circumstances prove  
 that there is some affinity between the common  
 and the Egyptian masonry.

Among a variety of other particulars, we  
 must not forget a cross, on the ribbon of which  
 were embroidered the following letters—L. P. D.  
 the meaning of which either Cagliostro was  
 unable or unwilling to discover: it is how-  
 ever asserted by others that these are the ini-  
 tials

tials of LILIUM PEDIBUS DESTRUE; an injunction against the happiness of France, which has been but too religiously observed.

At Paris he was also prevailed upon, by the entreaties of his numerous disciples, to found another lodge. He accordingly hired an hotel, and furnished it with a magnificence equal to that of the princes of the blood royal. He presided there, as the founder and grand master; and made use of two *pupils*, a boy and a girl, one of which saw and recounted the visions in the crystal vase, while the other pretended to hold a communication with the seven angels, who ascended and descended behind the screen.

It was upon this occasion that the celebrated MADAME DE LA MOTTE, wishing to know the sex of the child of which an illustrious personage \* was then ready to be delivered, waited on Cagliostro, and interrogated one of his *pupils* in his presence. It was accordingly announced to be a boy; a circumstance which was immediately communicated to the mother, and occasioned *as great rejoicings as if the event had already taken place!*

Having taken his passage on board a vessel

\* The personage here alluded to is the Queen of France. She is said to have consulted Cagliostro by the intervention of Madame de la Motte, who carried back the precious promise of a dauphin. T.

at Boulogne-sur Mer, for England, he was accompanied to the water-side by a prodigious concourse of people, who expressed the most ardent wishes for his happiness, and even demanded his benediction. He assures us that he did not refuse this testimony of his regard, but gave it daily to all his adherents who demanded it.

At his arrival in London, he was invited to assist at the principal lodge in that city, and was received with uncommon honour and distinction. In the mean time a number of his disciples arrived daily from Paris and Lyons, who requested him to hold an Egyptian lodge; and being at length prevailed upon to gratify their wishes, he received several persons of rank into the association, and made use of the ministry of four *pupils*, of distinguished birth. On this occasion a singular accident occurred to him, the cause of which he pretends to be entirely ignorant of. Some ladies and gentlemen having petitioned for authority to make use of the *crystal vase*, &c. in the same manner as himself, he granted his permission accordingly; but their labours proved so unfortunate, that they beheld the apparitions of monkeys and devils, instead of angels, as they expected.

Being at length obliged to leave London, as we mentioned before, he remained for two  
weeks

weeks at a lodging which he had in the country, and prepared himself by a variety of experiments for future success.

On his arrival at Basil in Switzerland, he was pressed by a great number of the inhabitants to establish an Egyptian lodge in his house. Being unable to refuse such a flattering request, he furnished one of his apartments in the form of a temple, so as nearly to resemble the inside of his lodge at Lyons, except that it was neither so rich nor so magnificent; and this he termed the *mother lodge of the Helvetic States*. He received several men and women into this society, with the usual ceremonies and formalities; he employed *pupils* of both sexes; and having admitted a husband and wife into a superior class, he empowered them to perform the various mysteries, with the same success as himself. To give a regular and consistent form to the establishment, he appointed five grand officers, and presented them with a patent; different however in its import from that which he had formerly given to the lodge at Lyons, not having any emblems engraven on it, or any other motto than the word *God* placed at the top.

Besides this, he left many traces of his residence in that city behind him; and among  
others

others a Chinese pavilion, which he built on purpose to experience the effects of his physical and moral regeneration. It remains at this very day; and such is the veneration of the peasants in regard to this pretended prophet, that it is said they pay their homage and adoration to him on passing this temple, which they denominate the mausoleum of Count Cagliostro.

At Bienne, to which he afterwards repaired, he also held several Egyptian lodges, and as usual made use of his *pupils*. At Aix, Turin, Genoa, and Verona, he held repeated conferences with several masons. At Roveredo he pretends that many persons were so charmed with the secrets which he disclosed, and the eloquence with which he enforced his doctrines, that they prevailed upon him to hold a lodge in a country house in the neighbourhood of that city, in which he performed the various functions and ceremonies prescribed by the institutions. The patent on this occasion was dated in the year 1781; by which it appears that, like the masons, he assumed a different æra from that of the christians.

From Roveredo Cagliostro repaired to Trent, and from thence to Rome. Trent does not furnish us with any remarkable events, as he  
was

was exceedingly afraid of the great piety of the prince bishop. He however did not entirely forget his attachments; for he caused two folding screens to be made for his *pupils*, although they were not made use of.

But he never was in such a great perplexity as in Rome. We have already mentioned that on one hand he was intimidated by the vigilance of the government; while he was pressed on the other by his zeal for masonry, and by the extreme indigence which he began to experience.

Having learned that there was a lodge established in that city, he got acquainted with several of the members, but he constantly refused to assist at their assemblies. He however partook of a repast to which they invited him in the country, during which he pronounced a discourse in honour of Egyptian masonry. He experienced a particular pleasure in conversing with them; and they in return evinced the strongest desire to be initiated in his Egyptian rites. He conducted himself in such a manner as to enforce this hope; he often read to them that passage of his book, in which his system is detailed; he explained many of the mysteries, and even permitted one of them to copy several of the particulars.

Nevertheless he forebore to receive them publicly as his disciples, promising however to admit them on his leaving the papal territories. In the mean time he procured the admission of many members into the lodge already established: such indeed was the respect they habitually entertained for him, that they at length gave him the appellation of "father," while he in return called them his "children;" in fine, they looked upon him as their chief, and actually paid him all the homage usually conferred on a grand master.

He also continued his correspondence, by means of words and symbols known to and used by the masons, with the lodges that he had established in foreign countries. Among other letters written in that manner, is one addressed to a Parisian, requesting him to procure a sum of money from a third person. He desired this correspondent to interest himself in the business, and endeavour by all possible means to obtain a happy conclusion of it; promising in return to constitute him his vicar general, with unbounded powers.

In the mean time, his wants became every day more pressing, and no remittances whatever arrived. At length, necessity getting the better of his fears, his distress forced him to

make an offer to several persons of instructing them in his Egyptian masonry, and he also endeavoured to found a lodge for ladies. His first design was attended with little or no success; and he was dissuaded from his second, because he was given to understand that at Rome either the ladies have very little money, or they are exceedingly unwilling to part from it.

There was one person, however, who seemed exceedingly desirous to become one of his disciples; and Cagliostro was uncommonly eager to enrol him in the list, on account of a ring, the brilliancy of which fascinated his eyes, and made him ogle it with uncommon desire. Notwithstanding his wonderful knowledge of nature, he never discovered that the stones were crystal instead of diamonds.

Having introduced this supposed dupe into his bed-chamber, he informed him that the knowledge which he had acquired in Egypt, enabled him to establish a system of masonry, to which no person could be admitted without a long and rigorous initiation; but that he, as supreme grand master, could dispense with the usual forms. Accordingly he pronounced a discourse, pointing out the superiority and advantages of Egyptian masonry above all others; and then desiring him to fall on his  
his

his knees, and lift his right hand towards his head, in this attitude he obliged him to swear never to reveal or discover to any person what he had either seen or heard. He then proceeded to *breathe* on his face, and to perform the usual ceremonies as on the admission of other candidates; but when he presented him with a patent, and claimed the promised reward, the mason-elect instantly walked away, observing, with great calmness, that the whole was a contemptible imposture. Thus Cagliostro, who had gained immense sums by his rogueries in every other part of Europe, was not able at Rome to procure even a ring set with false stones, by means of all his art and abilities!

Soon after this he began to experience the most alarming inquietude arising from his dread of being betrayed. He acknowledges that he now determined to throw himself at the feet of a priest, and acknowledge his faults. Accordingly he confessed his crimes in this capital, in the same manner as he had formerly done at Trent; and actually declared to two persons who enjoyed his confidence, that it was on purpose to ridicule the holy Inquisition that he had submitted to that ceremony. He at length crowned his masonic labours by a circular letter, which he wrote a few days before his

his detention, to all the Egyptian lodges. Soon after he received intelligence that he had been accused to the Holy Office; but he had great confidence in the zeal of his disciples, whom he ordered to set fire to the Castle of St. Angelo, or even to the Inquisition, in case he should be detained there.

We have thus given an abridgment of the labours of Cagliostro, in his character of a free mason: our narrative contains the substance of his confessions on that subject, which we have here reduced to method; and have endeavoured to avoid tediousness and languor, by detailing only the principal circumstances. It now remains to elucidate the particulars which we have related, by clearing up the difficulties and obscurities which his history will undoubtedly present to the mind of every reader.

Some will ask how it comes about that such an artful impostor as Cagliostro, who, during his trial at Paris, had remained obstinately bent on deception, could be prevailed upon to betray himself at Rome? And how a wretch who had been so successful by means of his impostures in every city in Europe, should at length be induced to make a full and free confession of them? The recollection of a simple fact will easily reconcile these circumstances. Not-

K                      withstanding

withstanding the repeated intelligence that he received of his approaching confinement, he neglected to destroy the book which contained his system of Egyptian masonry, the various ornaments and apparatus belonging to that rite, and all the correspondence which he carried on with the several lodges, of which he was either the founder or an associate. At the moment of his arrest, he beheld every paper that could inform or enlighten his judges in regard to his former life, sealed before his eyes : it was therefore impossible, or at least useless, to deny, or even to palliate, these circumstances ; since an irrefragable body of evidence was thus obtained, and full and sufficient proofs could be adduced in a moment to substantiate the crimes of which he was accused.

It ought also to be added, that, from the excessive garrulity of Cagliostro, many things occurred in the course of his trial, that cleared up and elucidated several expressions in his manuscripts, which, without this help, would have remained so many enigmas. On these occasions he often attempted to tergiversate and to recal his expressions ; but this was impossible : for his judges had taken the precaution to make him sign his interrogatories page by page ; and also to declare, at the bottom of each,

each, that the declarations therein contained were entirely conformable to the particulars of his confession. Another circumstance which did not a little contribute to the happy conclusion of his process, was the precaution with which he was shut up in the place of his confinement. At the Bastille, as he himself frankly acknowledged, he had found the most ample means of prevarication, of eluding the charges adduced against him, and of corrupting his guards, and even the ministers of justice, by means of money. But, during his imprisonment here, he has found all his arts and all his resources fail him for the first time. Indeed, on his being arrested, it was industriously propagated in this capital, that the person to whose care he had been entrusted was his friend and protector: but this was discovered to be a mere calumny; as the judge who first examined him tried by every means in his power to discover whether any secret communication had taken place; and, after a long and laborious enquiry, he brought in a report, by which it evidently appeared that this accusation was nothing more than a groundless and a malicious story.

But it may still be demanded how it came about that he acknowledged so many particu-

K 2

lars

lars relative to his Egyptian masonry? To this it is to be answered, that his first attachment to the common and ordinary masonry; the celebrity, the ascendancy, the credit, which he had acquired in the lodges appertaining to it; the invention, or at least the reformation, of Egyptian masonry; the abundance of his disciples of both sexes, and the propagation of his doctrines in all parts of the world—were so many facts, that, as it was impossible to deny, he thought it prudent to acknowledge and confess. But in addition to his own evidence, not only his wife, who was his inseparable companion, has confirmed this circumstance, but his papers have furnished the most incontrovertible proofs: and, in addition to these, we have been furnished with the evidence of a traveller, who arrived in this metropolis during his process; and who assures us that he himself, during his residence at Lyons, saw the magnificent temple erected for the exercise of the Egyptian rites instituted by Cagliostro, in the middle of which was placed a marble bust of the founder.

Perhaps the details given us on this subject by himself may be exaggerated, as by these means he hoped to acquire an importance which might be useful to him. The number of his disciples, whom he affirmed amounted to  
many



sions of his converts. Over the minds of such weak people as pretended to be attached to the sciences, his chemical discoveries, and the promise of the philosopher's stone, afforded never-failing means of success. If any one, deterred by the influence of his passions, candidly confessed his attachment to the *fair sex*, he constantly replied, that, to become a good mason, or, what was the same thing, to become *a perfect man*, it was not necessary to be a *capuchin*. "Live as you please," he used to exclaim; "and only believe in me, and in my Egyptian masonry!" By these means, and with such maxims, his success could not fail being equally rapid and extensive.

It may be also necessary to observe, that one of the indispensable conditions annexed to the admission into the Egyptian system, was that of having been already elected into one of the lodges of ordinary masonry. The motive of this is not difficult to be discovered; for as his institution was entirely new, and the principal and most wonderful circumstance attendant on it was the physical and moral regeneration, it was more easy to inveigle the free masons, whose minds were already debauched, than any other class of men whatever; and he indeed found that it was not difficult to make these believe

lieve in those marvellous tales and prodigious events that exceeded possibility, and gave the lye to the operations of nature.

The reader will undoubtedly recollect that Cagliostro pretended to have harangued his audience for several hours, with an eloquence that at once charmed and convinced them; and with a sublimity that evinced a prodigious attainment in regard to all kinds of knowledge either sacred or profane. He also pretended to have been so successful in his arguments, that, by means of his discourses, the wicked were turned aside from their wickedness, were made to behold the sun of righteousness, and to embrace the catholic religion. His wife, however, who was present at a great number of his discourses, affirms that they were composed in a style of the most wearisome perplexity, and abounded with the most incoherent ideas. Previous to his ascending the rostrum, he was always careful to prepare himself for his labours by means of some bottles of wine; and he was so ignorant as to the subject on which he was about to hold forth, that he generally applied to his wife for the text on which he was to preach to his disciples. If to these circumstances are added a Sicilian dialect, mingled with a jargon of French and Italian, we cannot hesitate a single moment as to the

degree of credibility which we are to give to the assertions that have been made concerning the wonder-working effects of his eloquence.

He admitted those professing all sorts of religions to partake of the blessings of his divine discoveries; provided they believed in the existence of a God, and the immortality of the soul, it was equal to him whether they were Catholics, Lutherans, Calvinists, or Jews. While speaking of sovereigns, he was always careful to accommodate himself to the genius of his audience; sometimes insinuating subordination, but more frequently independence. He was always accustomed to speak in a contemptuous manner of the person and authority of the Roman pontiff, and of all hierarchies whatever. In fine, his discourses tended entirely to change catholics into miscreants, and atheists into deists.

This painting is not in the least heightened by the colouring which we have given to it. We are in possession of the testimony of many persons who have heard him repeatedly discourse on the principles of masonry; and who assure us that he spoke without any order or method, and that his conversation and ideas were so obscure, disguised, and distorted, that it was exceedingly difficult to comprehend his

his meaning. The judge who interrogated him has often been obliged *to suffer the punishment* of hearing his long replications, it being utterly impossible to stop the torrent of his verbosity.

Is it possible that a man, who from his very infancy, according to his own confession, held the first rudiments of science in abhorrence, who from his earliest youth, and through the whole course of his life, had attached himself to no other study than that of vice, imposture, and fraud—is it possible, I say, that such a person as this should be capable of the language, the arguments, the irresistible and persuasive eloquence which have been attributed to him? What shall we say to that theological knowledge, which is reported to have formed the basis of all his discourses, and which has produced so many conversions in favour of the catholic religion? Could this man have entered into profound and erudite arguments concerning matters of grace, predestination, and free will?

We shall here exhibit a few of the questions propounded to, and the answers made by him. The reader will then be enabled to make his own conclusions.

“ Q. Has not your conduct tended to debase  
 “ and disgrace the great work of the redemp-  
 “ tion,

“ tion, and the death of our Lord Jesus  
“ Christ ?”

“ A. No, never; for in my primitive system,  
“ and in all my operations, I made the most  
“ honourable mention of the serpent with the  
“ apple in his mouth, which I have adopted for  
“ my crest, and which denotes the cause of ori-  
“ ginal sin, and of our subsequent fall. The  
“ redemption of our Lord Jesus Christ, is the  
“ arrow which has pierced the serpent; and this  
“ we ought to keep constantly before our eyes  
“ and in our hearts, for the eyes and the heart  
“ are the looking-glass of the soul; and all men  
“ ought constantly to be on their guard against  
“ the temptations of the Devil: and in confe-  
“ quence believing in all this, and in the re-  
“ demption of our Lord Jesus Christ, and hav-  
“ ing ordered this always to be observed, it is  
“ not possible that I could have done what has  
“ been asserted, as that would be to unsay and  
“ contradict all that I have affirmed.”

“ Q. What are the chief sins, and the sources  
of all our crimes ?”

“ A. I do not know the exact number, and  
“ only recollect a few, such as gluttony, envy,  
“ idleness, luxury, and usury.”

“ Q. What are the theological virtues ?”

“ A. I have forgotten; but if you will name  
“ the

“ the first of them to me, I shall recollect them,  
 “ and repeat the remainder.”

“ Q. What are the cardinal virtues ?”

“ A. The same as the theological.”

“ Q. What are the counsels that lead to per-  
 “ fection ?”

“ A. The exercise of faith, hope, and cha-  
 “ rity ?”

“ Q. What do you mean by faith, hope, and  
 “ charity ?”

“ A. Faith is our compliance with the ordi-  
 “ nances of the church ; charity is the bond of  
 “ perfection ; and hope is the belief in eternal  
 “ glory.”

“ Q. What is the sacrament of confirma-  
 “ tion.”

“ A. It is the confirmation of baptism.”

“ Q. Has man a power and authority to  
 “ command the obedience and assistance of ce-  
 “ lestial spirits ?”

“ A. I believe that man, by the permission  
 “ of God, may arrive at that power ; because  
 “ God before his death had a beatific and  
 “ divine vision ; because man is created after  
 “ the image and resemblance of God ; and the  
 “ angels have not been created in the same  
 “ manner as man, but after a divine manner.”

We shall not here speak of his absenting  
 him-

himself from the holy sacraments, of his continual violation of the precepts of the church, and of all the circumstances which constitute that enormous mass of crimes with which his whole life is stained and disfigured. It must however be acknowledged that an immense number of his disciples to this very day celebrate his eloquence as something beyond the reach of mortality, and actually approaching to our notions of what is divine!—How has this happened? It proceeds simply from this, that blindness attaches itself to blindness; and that these ignorant people, being unable to comprehend his discourses on account of their obscurity, have imagined that their leader spoke parabolically and enigmatically; and thus they had an ample opportunity of interpreting his sentiments according to their own wishes.

His predictions, no doubt, tended greatly to augment their fanaticism. He attributed these to the special assistance of the Deity himself, and to the effects of his immediate inspiration. His wife, however, has been able to assign the cause of many of his *miraculous prophecies*; for she accounts for some of them by the insatiable curiosity and diligence which he made use of to procure a knowledge of the secrets of all families whatever; and attributes others to a fore-

fore-sight founded upon facts, from whence an inference might be fairly drawn. For example, if at Mittau he prophesied that a young lady would be soon united to a wealthy husband, he founded this prediction on the knowledge of the regard that a man of fortune secretly entertained for her; and if at another time he fore-told the speedy dissolution of another person, this arose merely from the state of the patient's health, whose malady might have easily inspired the same idea in the breast of any medical person whatever.

Let us now say something concerning his wonderful operations by means of his *pupils*. It is certain that Cagliostro himself, as well as others, has often made use of these *pupils* in his Egyptian masonry; and that the boys and girls employed on this occasion have pretended to have seen angels, and to have held an intercourse with the world of spirits. How has this happened?

Cagliostro, according to custom, has boldly and intrepidly assured us that all this originated from the special protection of the Divinity; that the Supreme Being had deigned to grant him the *beatific vision*, on purpose to enable him more effectually to propagate and enforce his Egyptian masonry, to prove the existence of  
 God,

God, the immortality of the soul, to convert the incredulous, and to succour and support the Catholic faith. He also added that, on these occasions, he had always an opportunity of strengthening his belief in God, of invoking his beneficence, and of experiencing his bounty.

Let us, on the other hand, hear the depositions of his wife. She declared upon oath that many of the *pupils* had been prepared beforehand by her husband, and had their lesson given them in regard to every question about which they were to be afterwards interrogated : but that some however had been chosen and brought unawares to him ; and that, in regard to them, she imagined that he could only operate by the intervention of magic. She also added, that he had repeatedly refused to communicate the means by which he achieved these operations ; always observing, that she did not possess sufficient courage and resolution for the success of the mystery ; and that, when he himself began with his *pupils*, he constantly struck the ground three times with his right foot, exclaiming, “ I do this in consequence of the power which I derive from the Grand Cophte ! ” It is to be observed, however, that, on these occasions, his labours were entirely directed

I

towards

towards the advancement of his interest; for he generally flattered his audience by making their deceased relations and friends appear in his *magic vase*, as enjoying supreme happiness; while, on the contrary, those who were his enemies were condemned to eternal torments. Sometimes also he instructed his *pupils* to describe the good angels, who appeared to them, as possessing the features, and bearing an exact resemblance to Madam Cagliostro, so that his friends might have a greater attachment to her.

The gazette writers of Europe were at great pains to ridicule all this, as the mere trick of a juggler; and as for us, who have so many instances of his imposture before our eyes, we cannot withhold our assent to the same opinion. Among the papers belonging to Cagliostro we have found two relative to this pretended intercourse with spirits, which were transmitted to him during his imprisonment; and which seem to have been written either with a view of demanding information, or of giving an account of the proceedings of his disciples.

No. I.

“ On the 20th day of the 8th month,  
 “ The Grand Master being employed in his  
 “ operations after the usual ceremonies, the  
 “ pupil, before seeing the angel, said:

“ I find

“ I find myself in a dark room.

“ I see a golden sword suspended over my  
“ head.

“ I perceive Louth——g arrive.

“ He opens his breast, and shews a wound  
“ in his heart; he holds out a poniard to  
“ me.

“ G. M. Is he employed in the service of  
“ the Grand Cophte?

“ P. Yes.

“ G. M. What else do you see?

“ P. I see a star.

“ I see two.

“ I see seven.

“ G. M. Proceed.

“ P. Louth——g has retired——the scene  
“ changes—I see seven angels, &c.

#### No. II.

Extract from the proceedings of the lodge  
held on Saturday, the 12th day of the second  
month of the year 5558.

All the masters, except brother Elias, being  
present,

The operations were directed by the ve-  
nerable Saba II.

#### Operations.

After the usual proceedings, the seven an-  
gels, with their cyphers, presented themselves  
before the pupil.

“ P. The

“ P. The Grand Cophte descends and  
 “ kisses his hand; he kisses his hand, and has  
 “ his cypher on his breast.

“ He salutes me with his sword, makes a  
 “ circle in the air, pronounces the word *beloim*,  
 “ and places the point of his sword upon the  
 “ earth.

“ G. M. Tell him, in the most respectful  
 “ terms, that a particular friend of his, passing  
 “ through this place, is exceedingly desirous  
 “ of seeing our lodge at his return; and that  
 “ we are anxious to know his orders on this  
 “ subject.

“ P. You may permit him to enter; and,  
 “ after some conversation, Alexander is to be-  
 “ gin the operations.

“ G. M. Are we to be decorated in our  
 “ badges?

“ P. Yes.

“ G. M. Shall I assist as Grand Master?

“ P. Yes.

“ G. M. Is Alexander to operate as usual  
 “ by means of the *vase*, or is he to enter into  
 “ the tabernacle?

“ P. He is to operate in the usual manner.

“ G. M. This lodge is held only in pre-  
 “ sence of the masters: shall the mistresses assist  
 “ at the next?

L

“ P. Af-

“ P. Affuredly.

“ G. M. Shall all the masters appear in  
“ complete uniform on the festival of the 3d  
“ of May?

“ P. Yes, all; except brother Elias, who  
“ will be absent.

“ G. M. Has he any more orders or instruc-  
“ tions to give us?

“ P. No.

“ G. M. Do we dare to ask his blessing?

“ P. He stretches forth his hand, and says  
“ that he gives it to you with all his heart.

“ G. M. Are the angels still with you?

“ P. Yes.

“ G. M. Throw yourself on your knees,  
“ tell them to make their adorations with us,  
“ and recommend our lodge to their special  
“ care.

“ The adorations having been made, the  
“ lodge was instantly closed.”

We ordered Cagliostro to explain these papers to us: but he said that, as to the purport of the first, he himself remained in profound ignorance; for this man, who pretended to be inspired, favoured, and protected in a particular manner by God, was obliged to confess that, on this, as on many other occasions, he

was entirely unacquainted with the meaning of his correspondent.

As to the second, he pretended that it was the narrative of a vision that had appeared in the night; but that he did not believe it any more than another, the account of which was sent him from Lyons, in which he himself was described as having appeared between Enoch and Elias.

Being unable to penetrate into the recesses of the human heart, it is impossible to decide on the veracity of his answer: we learn however from his wife that he used to observe to his disciples, if they now dreamed that they saw him in the clouds, those dreams would be actually realized hereafter; for they should hereafter behold him there, surrounded with glory.

We shall here add a few questions which we asked him upon this occasion.

“ Q. Have you ever doubted as to the propriety of exercising the rites of your Egyptian masonry ?

“ A. Ever since I left London I have been in great doubt whether it was not improper.

“ Q. Did you ever forbid your disciples to write to you on this subject while you remained in Italy ?

L 2

“ A. Yes.

“ A. Yes.

“ Q. Why ?

“ A. Because I knew that the rites of the  
“ Catholic religion were universally practised  
“ throughout Italy; and that, in other coun-  
“ tries, there were a variety of religions.

“ Q. Is the Egyptian masonry then in oppo-  
“ sition to the Catholic faith ?

“ A. I truly think so; and principally in  
“ that part of it which regards the *pupils*.

“ Q. How could you believe that, on these  
“ occasions, you were assisted by the special  
“ favour of God ?

“ A. I do not understand what you say—I  
“ do not rightly comprehend my own meaning  
“ —I can only say, that I lament my unhap-  
“ py situation, and demand spiritual assistance.  
“ I have been led into a hundred thousand  
“ errors in regard to religion.”

This repentance however was only momen-  
tary in its duration and effect, being merely  
intended to procure time to study an answer.  
When closely urged on the same subject on  
two other occasions, he persisted in his first de-  
clarations, and attributed his success to the spe-  
cial intervention and assistance of the Divinity.  
However, after persisting for some time in  
these questions, and demanding a categorical  
answer,

answer, he again began to prevaricate. Being at length exhorted to tell the truth, and to manifest the secrets of his heart, he appeared exceedingly agitated; and said, "that he had never employed the Devil in any of his operations, nor ever made use of any magic or superstition whatever."

We have here given a short abridgment of this part of his trial; for it would fill several volumes if we were to detail the questions which we made use of to make him give a full and ample confession. Our efforts however were in vain; for when he found himself pressed by the arguments we made use of, he instantly lost his temper, and abused and menaced the judges who examined him.

When the most ample proofs of his impiety were adduced, he pretended to justify himself in saying, "I am an apostolic catholic; and if you do not believe me, I cannot help it." On another occasion he exclaimed, "I am a Roman Catholic; and if you do not believe the *beatific vision*, I do." Being desirous to hear by what authority he pretended to have received his mission from God, and the power to make use of his mystical operations, he replied, "that it proceeded from that divine assistance which the Deity had favoured him

L 3

with,

with, as being a good catholic; and that he had derived his authority from the power given in that *beatific vision* which Jesus had experienced before his crucifixion: *Ego claritatem quam dedisti mihi dedi eis: non pro his rogo tantum, sed et pro eis qui credituri sunt per verbum eorum me, ut omnes unum sint.*"

It was objected that this power was common to all catholics: but he said that all catholics could not make use of it, because their belief in God was not sufficiently strong; adding, that some on whom he himself had conferred this power could not succeed, while others never failed.

"Q. What do you mean by the *beatific vision*?"

"A. A spiritual assistance, an angelic assistance, a supernatural assistance.

"Q. On whom is it conferred?"

"A. God has given it, does give it, and shall give it to whomsoever he pleases.

"Q. In what manner does it operate?"

"A. In three manners: the first is, when God makes himself visible, as he did to the patriarchs; the second is, by the appearance of angels who become visible to men; and the third is, by internal impulse and inspiration.

"Q. By

“ Q. By what means is this obtained ?

“ A. By a constant union with God, his holy church, and the catholic faith ; and by the ties of faith and charity. When one possesses all these, it is only necessary to petition for the divine assistance with fervent prayer ; and if this is not given to-day, the time will come when it shall be given.

“ Q. Have any now living obtained this vision ?

“ A. I do not know any one, but I myself who am a sinner, who have obtained it by means of that internal impulse, that is to say, by the third manner, which I have just described.

“ Q. How could a sinner, how could a wretch who has confessed a perpetual violation of ecclesiastical precepts, and all manner of iniquities, be able to obtain that grace, for the possession of which it is absolutely necessary to be always united to God and to the Catholic Church ?

“ A. I never had recourse to the Devil ; and if I have been a sinner, God, who is so compassionate, has, I hope, pardoned me.

“ Q. Is it to be supposed that God would have conferred this beatific vision on your

“ disciples, many of whom, by your own confession, led immoral lives ?

“ A. I am but a man, and cannot therefore be supposed to enter into the reasons that have influenced the Deity—he could shower down his grace upon whom he pleased, even upon sinners.”

After these questions concerning the power conferred on Cagliostro and his disciples, to operate by means of the *pupils, vases, screens, &c. &c.* it will not be difficult to perceive that the whole was a bare-faced imposture. However, it must be confessed that he deceived a prodigious number of people by means of his pretended mysteries ; and that they regarded him as a supernatural being who had descended from Heaven. By these he was looked up to as an oracle, and revered as a model of virtue, wisdom, and power. To such a height was the fanaticism of some of his disciples carried, that he was often addressed by the titles of “ Adored Father and Venerable Master.” They constantly kissed his hand on approaching him ; and were accustomed to kneel before him, and crave his benediction : in fine, they were all subject to his authority, as if he had been their sovereign. We shall here present the reader with a few specimens

specimens of the letters that were addressed to him: the first appears to have been written by a person who had left him some time before, and expected to see him again in a few months.

“ My dear and ever beloved Master,

“ It seems that the ocean was anxious to  
 “ prevent our separation, as we were, eighteen  
 “ hours at sea, and never arrived at the place  
 “ of our destination until the morning of the  
 “ 11th. My son suffered greatly during the  
 “ voyage; but as for myself, I had the happi-  
 “ nefs to enjoy your conversation during the  
 “ whole night.

“ The Eternal has realized the benediction  
 “ which I received from you yesterday. Ah  
 “ my dear Master! after God, you constitute  
 “ my chief felicity.

“ The young \_\_\_\_\_ and \_\_\_\_\_  
 “ beg to be remembered to you; and hope  
 “ that, by means of your special favour, they  
 “ will be some day thought worthy of being  
 “ reckoned among the number of your chil-  
 “ dren.”

In another letter one of his disciples thus expresses himself:

“ M. and N. having pointed out the means  
 “ by which I can communicate my respect and  
 “ homage to you, the first use that I make of  
 “ their

“ their permission is to throw myself at your  
 “ feet, to offer up to you my whole heart, and  
 “ to request you to assist me in elevating my  
 “ soul towards the Eternal Being.

“ I shall not recapitulate to you, my dear  
 “ Master, what horrors I experienced when the  
 “ waves of the ocean carried far distant from  
 “ France the best of masters, and the most  
 “ powerful of mortals—you well know all my  
 “ sufferings !

“ My whole heart and soul ought always to  
 “ be open to you, and your virtues and your  
 “ benefits will ever be remembered by them.  
 “ Deign, sovereign Master, to think on me ; re-  
 “ collect that I have remained *isolated* in the  
 “ midst of my friends ever since I have lost  
 “ you ; and the sole and only wish of my  
 “ heart is to be again united with a master all  
 “ good, all-powerful, and who can alone com-  
 “-municate to me that persuasion and energy  
 “ which render me capable of obeying your  
 “ commands, &c. &c.

“ Your son and devoted subject  
 “ in life or death,

“ Boulogne-sur-Mer, N.”  
 “ June 20, 1786.

The third is from one of the lodges estab-  
 lished by him ; and from this we shall give  
 some curious extracts.

“ Sir

“ Sir and Master,

“ Nothing can equal the value of your be-  
 “ nefits but the facility with which you confer  
 “ them. Your representatives have made use  
 “ of the keys which you entrusted to their  
 “ care; they have opened the gates of the  
 “ grand temple, and we have seen the extent  
 “ and the splendour of your power,

“ Europe never beheld a ceremony more  
 “ holy or more august; and we also dare to  
 “ add, Sir, that never were we more penetrated  
 “ with the grandeur of the God of Gods, or  
 “ more thankful for your supreme bounties,  
 “ than on this occasion.

“ The adoration and the operations lasted  
 “ during three days; and, by a remarkable  
 “ concurrence of circumstances, we were as-  
 “ sembled to the number of twenty-seven in  
 “ the temple, the benediction was completed  
 “ on the 27th, and the adoration continued for  
 “ fifty-four hours.

“ Our present wish is to lay this feeble ex-  
 “ pression of our gratitude at your feet. We  
 “ shall not undertake to give a recital of the  
 “ divine ceremony of which you have deigned  
 “ to make us the instruments. We hope how-  
 “ ever to inform you of the particulars by  
 “ means

“ means of one of our brethren, who will pre-  
 “ sent the account with his own hand.

“ We beg leave however to mention, that, at  
 “ the moment when we requested the Eternal to  
 “ let us know by means of *a sign* whether our  
 “ vows and our temple were agreeable to him,  
 “ the Legislator of the New Testament appear-  
 “ ed, without being invoked; and, after having  
 “ given us his benediction, ascended in *a blue*  
 “ *cloud*, the splendour of which was so glorious,  
 “ that the eyes of the *pupils* were dazzled with  
 “ it, and could not look at it stedfastly, from  
 “ the moment that it descended upon earth.

“ The two great prophets, and the legif-  
 “ lator of Israel, have given us the most certain  
 “ and unequivocal proofs of their bounty and  
 “ protection.

“ Your children will always be happy, if  
 “ you continue to cover them with your wings;  
 “ and they are penetrated with the expressions  
 “ which you made use of, when you appeared  
 “ in the air to the pupil, and said, ‘ Tell them  
 “ that I love them, and that I shall continue to  
 “ love them.’

“ They now offer up the vows of their love,  
 “ their respect, and their eternal gratitude to  
 “ you, beseeching that you will grant the prayers  
 of

“ of your most humble, obedient, and respectful  
 “ disciples and children.

“ The brother Alexander Ter——.”

“ August 1, 1756.

A variety of other letters are written entirely in the same style and manner ; it may be fairly concluded therefore, that, if his disciples addressed him with so much enthusiasm during his absence, their respect and esteem must have been unbounded in his presence. Indeed he himself has acknowledged, that they often prostrated themselves before him, and remained in that posture upwards of an hour. On these occasions he acted his part with wonderful dexterity ; for at the very time that he was gaining their affections, by flattering their passions, he contrived to exhibit a grave, mysterious, and imposing countenance. In fine, he governed and directed them according to his inclinations and caprice.

We lament exceedingly, and from the bottom of our heart, that any class of men should have fallen into such a vile and dishonourable vassalage. But, after having read this history, will they persist in their errors ? Will they not find sufficient motives for detaching themselves from his bondage, and confessing their delusion ? Will they any longer remain uninformed

formed in regard to the character of Cagliostro, the baseness of his designs, and the wickedness of his mysteries?

But we shall once more return to our narrative. On his first examination he was violent in his invectives against the court of France, to the intrigues of which he attributed all the misfortunes that he had experienced since his imprisonment in the Bastille, and also the defection of his wife, who had been corrupted on purpose to ruin him; the truth however is, that Madame Cagliostro, instead of experiencing such a powerful protection, would have been reduced to extreme indigence, had it not been for the pension bestowed upon her by the public treasury. The book of Egyptian masonry, the symbols of that wicked art, and the papers of Cagliostro, which form so many convincing and irrefragable proofs of his impiety, must surely remove every suspicion from the minds of those who may have heard that either fraud or injustice were made use of against him.

He clearly perceived how necessary it was to throw suspicions on the authenticity of his wife's evidence, because he well knew that she alone could discover his most secret crimes, and bring to light those iniquities

quities of which mankind were before ignorant.

Nevertheless he often testified the most lively tenderness and regard for her, and was exceedingly anxious to have her as a companion in his confinement. It may be readily believed that this demand was refused by his judges; as was also another, which was to be removed to a larger prison, and to be allowed the liberty of writing: this latter was undoubtedly intended for the purpose of keeping up a correspondence with his friends, similar to that which he had carried on during his confinement in Paris.

Deceived in these two projects, he affected sincerity, and acknowledged that he had exercised the rites of Egyptian masonry; affirming that he formerly thought, and still continued to think, that this system was Catholic, and that he had expressly made use of it as a means of propagating our religion. But he soon after retracted these sentiments, began to be apprehensive as to the good resulting from masonry, and to exhibit marks of repentance and contrition. In addition to his first demands, he now requested to have some more linen, a better diet, and the liberty of perusing some godly book. We made no difficulty in satisfying him

him as to the last article ; and accordingly presented him with “ The Defence of the Roman Pontificate, and the Catholic Church, by P. Nicholas-Mary Pallavicini.” In a few days after he observed of his own accord, in the course of his interrogatories, that partly from his own reflections, and partly from reading of this book, he was now convinced that, instead of contributing to the service of religion and of the catholic church, his conduct had hitherto tended to extend the empire of Satan, and to retard the salvation of souls.

At length he expressed himself in the following terms : “ Overwhelmed as I am with horror and repentance, for having spent forty-five years of my life in that miserable state of perdition and lamentable abyss of error, I am ready, on purpose to save my soul, and to repair the wrongs that I have committed against religion and the souls of others, to make such a declaration or retraction as may be thought necessary.

“ And as there is an immense number of my disciples in various parts of Europe, who at my instigation have adopted the Egyptian system of masonry, and who are so attached to that faith, and so obedient to my orders, that, although they are for the most part men  
of

of letters, both catholics and heretics, yet neither the arguments nor the persuasions of theologians or learned men can ever turn them aside from the system which I have taught them—I am ready to write and circulate the present declaration, as it will tend to enlighten them.

“ I accordingly beseech your lordships to make these my sentiments known to the Sovereign Pontiff, that his Holiness may see that I have abandoned my errors.

“ I pardon my enemies, and all those who have carried on this process against me, well knowing that it is for the good of my soul. I also recommend myself to your lordships, who have treated me charitably, and have always interrogated me according to the regular and approved forms of justice; a circumstance which I have never experienced elsewhere, and which has contributed greatly to make me perceive the sins into which I had fallen, and the miserable life which I have passed, in error and incredulity, during so many years.”—While speaking in this manner, he appeared continually bathed in tears.

“ I do not desire,” added he, “ any thing but the salvation of my soul: I am ready to submit myself, nay I desire the most severe public chastisement; and I should wish thus to expiate the injustice I have committed against so many  
M . . . . . persons,

persons, and particularly against my wife, who has also lived in error through my suggestions; for the part which she acted in regard to Egyptian masonry, resulted solely from my persuasions and instructions."

No person however believed that he spoke the real sentiments of his heart, or that he was influenced to this confession by an actual repentance. Perhaps he flattered himself by these means to get rid of the prosecution, and to recover his liberty. But whatever might be his motives, this much is certain, that he soon perceived that he was the dupe of his own arts; for neither his place of confinement nor his treatment was altered in any manner whatever.

His examinations, which had been interrupted for some time, were afterwards resumed, on the pressing instances made by him to be heard once more. As there existed no motive that could induce the ministers of justice to refuse him an audience, he had immediate permission to speak his sentiments. He accordingly made use of that privilege to inform us, that he would recount a parable of two sons, one an elder, and the other a younger son. But he was informed that it was neither a proper time nor place for telling of parables, and ordered to proceed in his defence.

He then, after making a variety of quotations

tations from the book which had been lent him, relapsed into his former impieties, and spoke as follows: "I understand that those who honour their father and their mother, and respect the sovereign pontiff, are beloved of God; so, in the same manner, all that I have done, I have done by the order of God, by means of the power which he has communicated to me; and to the advantage of God and his holy church: and I am able to give proofs of all that I have said and done, not only physically, but morally; for having served God merely for the love of God, and by the power of God, he entrusted me with a counter-poison to confound and combat the venom of hell; and if I have done wrong, the Holy Father will punish me; if I have done right, he will recompense me; and if his Holiness had these interrogatories given to him this very night, I prophesy that I should be set at liberty tomorrow morning."

On being desired to give proofs of his mission, he replied: "To prove that I have been chosen by God, as an apostle, to defend and propagate religion, I affirm that, as holy church has instituted pastors to demonstrate to all the world that she alone professes the true catholic faith, so I, who have operated in con-

M 2

junction

junction with the pastors of holy church, and by their approbation, counsel, and direction, am, as I have already asserted, fully justified in regard to all my operations. Those two pastors who have thus comforted me, and assured me that my Egyptian masonry is of divine origin, are \_\_\_\_\_; and they besides added, that it had so much merit, that the Sovereign Pontiff ought to form an order on its basis."

He persisted in these subterfuges during his last interrogatories. It ought to be observed, however, that one of those pastors whom he mentioned had been for some time dead, and could not therefore give him the lye; and that, as to the other, he was a person whom he had seduced and deceived by means of a variety of impostures. As to that part in which he speaks about forming his disciples in Egyptian masonry into a religious order, under the protection of his Holiness, it is a gross imposition. It is however true, according to the confession of his wife, that his followers at Strasburg wished him to remain along with them, and offered to purchase a house which they intended to convert into a *convent for masons*, and in which they and their wives, who were to live in common with all the disciples, proposed to reside.

The monstrous contradictions that were apparent

parent in all his answers, form a convincing proof that his pretended penitence was nothing more than a mere subterfuge. During his first examinations, he confessed his errors, acknowledged the wrongs which he had committed against the catholic church, and avowed that he merited a severe chastisement; but he soon after changed his sentiments, and once more pretended to be an apostle, who, inflamed with zeal for religion, had laboured to propagate a system which he then thought, and still believed, to be good, and which has a perfect conformity to the precepts of the church. Notwithstanding all this, in the course of his interrogatories he confessed—

“ 1. That his system admitted, as a fundamental basis, a total indifference, as to the religion of the candidates.

“ 2. That according to his doctrines it was always enjoined, in catholic or non-catholic countries, to attack and to overturn the ruling religion.

“ 3. That heretics and catholics were equally honoured in this society.

“ 4. That, since the origin of his masonry, he has never believed in that part relative to the physical and moral regeneration; and that one

of the pastors whom he mentioned condemned it as a ridiculous chimæra.

“ 5. That in addition, to this, he had felt many scruples of conscience in regard to his system; and well knew that in Italy, where the catholic religion universally prevails, masonry is not permitted.

“ 6. That at Trent he had adhered to the counsels of his confessor, who had commanded him to abandon his Egyptian masonry, because it was condemned by two bulls of the Pope; that at Rome he had fallen at the feet of a priest, and demanded absolution; and that he was determined to accuse himself to the *Holy Office*, but that he had neglected to do so.”

After the recapitulation of these facts, which were admitted by himself, it will be easy to conceive the astonishing obstinacy, and the horrid impiety, with which this man was animated in his zeal for masonry.

But it may be here asked, of what religion was this wretch, and in what did he really believe? Properly speaking, he had no religion at all. It appears at first that his system tended towards *deism*; but, as interest was the only divinity which he worshipped, he conformed himself according to the time, the place, and the persons  
with

with whom he carried on an intercourse. Thus, in compliance with the exigency of the case, he was either a deist, an atheist, a materialist, a Calvinist, a Lutheran, but never a catholic. He would not indeed have hesitated a moment to have exhibited an hypocritical compliance in regard to the duties of that holy religion, if he could have drawn any advantage from it; but he had no occasion to have recourse to this expedient, as he lived for the greater part of his life in those countries where its blessings are not experienced. In fine, he abhorred religion, whether practical or theoretical.

During twenty-seven years of his life he was never perceived to make the sign of the cross, nor to exhibit any other mark of religion; and during that whole period he did not approach the holy sacrament above three times. Indeed it would have been much better if he had abstained even on these occasions, as he was induced to these duties by no other motives than those of interest and fear; whether it was at Milan, with a view to obtain a passport for the pilgrimage of St. James of Galicia; in Spain, from a dread of the Holy Office; or at Trent, to deceive the Prince-Bishop by means of an affected piety.

He was a still less diligent observer of those

precepts of the church which enjoin the hearing of mass on festivals, and to fast, and abstain from flesh meat, on certain occasions. Not content, as he himself acknowledges, to leave these duties unfulfilled, he even induced others to neglect them. In the course of his history we have had frequent opportunities to see with what wickedness he expressed himself on all occasions as to morality, adultery, chastity, and other cardinal points of our religion. The impious life which he led, and the principles of that system which he propagated, make us sufficiently acquainted with the maxims which he himself cherished, and wished to propagate.

This is the proper place to give an account of all the execrable doctrines which he uttered during his last residence in Rome. His judges have been occupied in collecting the proofs; but we shall not here recapitulate them, as it would be highly improper to scandalize the public by the recapitulation of such blasphemies. It is necessary, however, that we should mention three circumstances.

The first is, that on all occasions he manifested the most obstinate hatred and contempt for the catholic religion, its ministers, and ceremonies. He attacked the majesty and perfection of God,  
the

the divinity of Jesus Christ, his death, the grand work of redemption, the virginity of Mary, the efficacy of the sacraments, the dignity of the church; in short, every thing that is most venerable and most respected either in heaven or on earth,

The second, that, according to the evidence of a great number of witnesses who have conversed with him themselves, or known others who have done so, he is unanimously represented “as a man destitute of religion, whose principles are entirely corrupted, who does not believe in any thing; and one who is generally considered as an atheist, an impostor, a cheat, a heretic, a deist, &c. absolutely devoid of every principle of religion and morality.”

The third is, that, although he strenuously denied all these imputations, yet he has been obliged to confess a variety of circumstances, which sufficiently indicate his guilt. It is to be observed also, that he objected to the testimony of his own wife, and all the witnesses adduced against him, sometimes on one pretence and sometimes on another, although they were for the most part people of birth, fortune, and education, against whom no just accusation could be brought. When one family in particular were mentioned, he had the impudence

to

to assert that they were his determined enemies, on account of his having remonstrated against their attachment to theatrical amusements, which he had represented as being subversive of morality, and the catholic religion.

His trial being at length finished, it was left to his own discretion, either to employ the counsellors usually allotted to criminals, or to choose others; but he was contented with the first.

The knowledge and abilities of Signor Gaetano Bernardini, an advocate of acknowledged worth and character, employed in defence of those accused before the Holy Inquisition, rendered him every way capable of undertaking his defence. But to take away from the prisoner every pretence for calumniating the tribunal and the judges, as he had formerly done in other countries, it was thought proper to join to the first the most noble Signor Charles Louis Constantini, advocate for the poor in all the tribunals at Rome. The world is well acquainted with the charity, the zeal, and above all the talents and abilities, with which he exercises this dignified employment.

But Cagliostro did not find in these defenders the same kind of advocates which he had experienced during his former trials. Far from

seconding his tricks and impostures, they spoke to him in the language of truth, and shewed him the bad state of his cause, and of his conscience. He began to perceive the unhappy end to which his obstinate impenitence, and perseverance in error were ready to conduct him. He therefore requested spiritual succour and instruction; these were accordingly provided for him, and he was put under the guidance of a learned and devout priest. After the first interview, the culprit exhibited the most lively marks of contrition and repentance, and persisted afterwards in the same sentiments.

In the mean time his defence was prepared and published. This pleading, at one and the same time, exhibited the talents of his counsel, and the bad state of his cause.

At length the day for passing judgment arrived. This was preceded, like all the rest of the process, by the most scrupulous and rigorous forms of justice which are in usage in our ordinary criminal tribunals. They prove the exact and circumspect administration of the laws, and evince to the culprits that they are not condemned without the most minute and laborious investigation.

The process was then carried before the General Assembly of the Holy Office on the  
the

the 21st of March 1791; and according to custom, before the Pope on the 7th of April following.

The judgment did not merit a long and laborious discussion. Cagliostro himself had avowed, and the most convincing proofs had demonstrated, that he was the restorer and propagator of Egyptian masonry in many parts of the world; that he had exercised this system at Rome; and that he had admitted two persons into its mysteries.

It was in vain that he endeavoured to make use of the sentiments and authority of those, who said that the pains and punishment awarded against even an obstinate heretic, ought to be commuted whenever he evinced unfeigned marks of contrition.

It was in vain that he wished to derive an advantage from the recent signs of repentance which he had exhibited; the edict of the council of state, which we have mentioned in the preceding chapter, could not be dispensed with. The pains of death expressly awarded there ought in a particular manner to be inflicted on a man, who in all concerns, whether ecclesiastical or secular, had given himself up to every manner of wickedness, and might justly be considered as one of the most pernicious members of society.

But

But his destiny was confided to persons animated with the noblest sentiments; to men whose hearts were warmed with the rays of that beneficence and indulgence which religion always inculcates, and with which the *consultors* of the Holy Inquisition have ever been inspired. It is also to be observed, that the definitive judgment was reserved for the consideration of the great Pius VI. who in the course of his glorious pontificate has ever united the characters of a just and a clement prince. He was not anxious for the death of a sinner; but, on the contrary, wished that he should have time allowed him for repentance.

Here follows the judgment pronounced by the Supreme Oracle, on the person of Joseph Balsamo: it entirely accords with justice, equity, prudence, religion, and public tranquillity; and is equally calculated for the dominions of the Pope, and all the christian world. We shall therefore give an exact transcript of it.

“ Joseph Balsamo, attainted and convicted of many crimes, and of having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty, and condemned to the censures and penalties denounced as well by the apostolic laws

laws of Clement XII. and of Benedict XIV. against those who in any manner whatever, favour or form societies and conventicles of free masons, as by the edict of the council of state against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope.

“Notwithstanding this, by way of special grace and favour, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed, and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever. And after he shall have made abjuration of his offences, as a formal heretic, in the place of his imprisonment, he shall be absolved from ecclesiastical censures; and certain salutary penance is to be prescribed to him, to which he is hereby ordered to submit.

“The manuscript book which has for its title ‘Egyptian Masonry,’ is solemnly condemned, as containing rites, propositions, a doctrine and a system which open a road to sedition, as tending to destroy the christian religion, and as being superstitious, impious, heretical, and abounding in blasphemy: this book

book shall therefore be burnt by the hand of the hangman ; and also all the other books, instruments, symbols, &c. &c. appertaining and belonging to this sect.

By a new apostolic law, we shall confirm and renew not only the laws of the preceding pontiffs ; but also the edict of the council of state, which prohibits the societies and conventicles of free masons, making particular mention of the Egyptian sect, and of another vulgarly called the ILLUMINATED ; and we shall enact the most grievous corporal punishments, and principally those provided for heretics, against whosoever shall associate, hold communication with, or protect, these societies."

## CHAP.

## CHAPTER IV.

*Concerning the Lodge of Free Masons discovered at Rome.*

WE have already observed that the government of Rome, while watching the motions of Cagliostro, had discovered a lodge of free masons instituted in that capital: the house in which these *orgies* were celebrated is situate in the quarter called the *Holy Trinity of the Mountain*.

On the very night after the detention of Cagliostro, the officers of justice visited this lodge. But it was easy to perceive that the members had received intimation of their design: for they had been attentive to their personal security, and had carried away the emblems and instruments of masonry, as well as a great part of the papers and the books relative to their mysteries, which perhaps contained secrets of great importance.

Notwithstanding this, the few articles that were suffered to remain, more especially their register, joined to the depositions of a multitude  
of

of well-informed persons, gave us a thorough insight into the origin, the establishment, and various other particulars concerning this lodge.

If we had followed the natural order of the narrative, we should have recapitulated these circumstances in Chap. II. where we have given an abridgment of the history of masonry in general: but it has been judged expedient to mention these particulars here, that we might not interrupt the account of the personal exploits of Cagliostro.

The founders of this lodge were seven in number, five Frenchmen, an American, and a Pole; all of whom were previously initiated in other lodges. "Sighing at the horrid idea," as they say in the book that contains the records of their proceedings, "of living in darkness, and of being unable to make any progress in true science, we have determined to find out a sacred and enlightened spot, distant from the profane eye of mankind; to whom it shall remain eternally secret and impenetrable, and in which union, harmony, and peace, shall for ever reign."

This *respectable* institution, which afterwards assumed the title of the "Lodge of the Reunion of True Friends," was held in the house already alluded to; in which the first assembly

N

took

took place on the 1st of November 1787, and continued afterwards once or twice a week : sometimes however, but rarely, they held their meetings in another house.

From the first moment of their institution they began to make proselytes; they admitted candidates who had not been received into any other society, and gave permission to the members of other lodges to assist in quality of visitors.

Soon after this lodge also sent its visitors to other societies; and these were provided with certificates and secret instructions, which are not explained in the register.

Their numbers began to increase with great rapidity, as they admitted young and old, married men and bachelors, Italians, French, Russians, Poles, English, &c. who were already associated with other lodges; such as those "of the Perfect Equality of Liège;" "the Patriotic Society at Lyons;" "the Secret and Harmonious of Malta;" "the Council of the Elect at Carcassona;" "the Concord of Milan;" "the Perfect Union of Naples;" and the other lodges at Warsaw, Paris, and London, enumerated in their journals. The visitations of all these are entered and particularised in the register; but their names, surnames, and qualities, are confided to other books

books appertaining to the lodge. Several particulars are however indicated by means of mysterious and equivocal phrases; which, without doubt, were looked upon to be of great importance, as they did not choose to hazard the detail and explanation of them in any of their proceedings.

That this lodge might be established with all the necessary formalities, they thought it proper at its commencement to procure the approbation of the mother lodge at Paris. For this purpose they requested and received from that lodge the statutes, instructions, and regulations, for its exterior and interior government and police, and also for the conduct of its members. They sent weekly to the mother lodge not only an exact and authentic list of the members, associates, ranks, and official distinctions, but also of the business concluded and agreed upon in the course of every session. They had a deputy, who resided at Paris as the representative of the lodge; and by means of him they carried on an uninterrupted correspondence with the lodge or Orient there. On these occasions they never made use of the post for transporting their letters, but of special messengers expressly provided for that purpose.

N 2

The

The mother lodge also sent them frequent instructions for the regulation of the affairs of the society, and patents and certificates for such of the *brotherhood* as desired them. Every six months, with the most mysterious formality and the most scrupulous secrecy, the mother lodge issued out to the subordinate lodges a *watch-word*, which was communicated to all the members; and by which they discovered each other, at any time, place, or situation, to be true free masons.

Every year they were ordered to send an offering or present to the Orient at Paris, as a contribution for maintaining the splendour and dignity of the common centre of the masonic union. In November 1789 that lodge demanded an *extraordinary gratuitous free-offering* from that at Rome; on account of which all the *brotherhood* were taxed at a crown a-head: the sum sent amounted to eighty crowns.

Besides the correspondence with the mother lodge, that of Rome carried on an intercourse with those of Lyons, Malta, London, Naples, Messina, Palermo, &c. Many memorandums are inserted in the register of letters received from those lodges, and read by the venerable grand master, or the secretary: mention is also made  
of

of the answers sent; nothing however is left that indicates the precise object of this correspondence.

Among other things, it had been proposed to send all the statutes of this subordinate lodge to that of Paris, so that the regulations might be printed; and it was also requested that permission might be given for the admission of female members. But the fear of detection precluded the first scheme; and as to the second, it was suspended on account of the difficulties that the lodge would be subject to by receiving candidates of another sex. Mention is also made in the register of the *archives kept under three locks*; in which the statutes, the mysteries, and the symbols, transmitted from Paris to Rome are preserved; and also all the most interesting speeches pronounced in the lodge either by the grand master, or any of the members: among others, there is one mentioned under the name of *Romulus and Remus*.

There is nothing in the Roman lodge, either in regard to the ranks, gradations, offices, or ceremonies, in which they essentially differ from other institutions of a similar kind. Like the rest of the lodges in all parts of the world, they had their different classes or degrees, to

which the members aspired in succession; such as apprentice, journeyman, master, master elect, and, lastly, Scottish master. It appears, however, that in this lodge they never conferred but the three first degrees, and no person was admitted who was not well known to the members; and it was also necessary that he should be approved by means of two unanimous scrutinies.

The apprentice before he became a journeyman, and the journeyman before he became a master, was obliged to undergo a probationary trial of three months, and give the most explicit proofs of his attachment and zeal for the order.

The members were subject to a contribution proportionate to the rank which they held; and this contribution was larger or smaller, according to their situation in life. The fee paid by an apprentice amounted to twenty, twelve, or eight crowns; that of a journeyman was seven, five, or three; and that of a master was eight, six, or four crowns. The free masons of other lodges who wished to be affiliated with this, paid after the rate of a master. Besides this, each member paid half a Roman crown every three months, and three *paoli* every four weeks, for the support of the ordinary

establishment of the lodge: half a crown was also paid for the free masons feast, which was celebrated monthly, on a certain day previously agreed upon.

Those who chose to furnish themselves with certificates and patents, were obliged to pay an additional half crown; those who were absent from the meetings without leave were fined three *paoli*; two if they gave notice of their intentions; and one only, if they arrived a quarter of an hour after the time agreed upon. In fine, besides all these, at every meeting they made a collection, to which every person contributed what he pleased.

Here follows the list of the officers of the society :

1. The Venerable, or Grand Master.
2. The Superintendent, or Deputy Grand Master.
3. The Terrible.
4. The Master of the Ceremonies.
5. The Treasurer.
6. The Almoner.
7. The Secretary.
8. The Orator, or Expert Brother.

The Venerable, or Grand Master, presides in all the lodges; and in his absence the Super-

N 4

intend-

intendant, or Deputy Grand Master, takes the chair.

The Terrible receives and conducts the candidates when they are about to be admitted members; and the name of Terrible is given to him because he endeavours to inspire the masons elect with dread.

The Master of the Ceremonies is employed in instructing the novices, in directing the scrutiny, and in circulating the poor's box.

The Superintendants announce the names of those who wish to be introduced, and conduct them to the seats to which they are entitled by their rank. The Orator, or Grand Expert, is employed in delivering a speech on the admission of candidates, and also on St. John's day, the protector of masons; he is to recal to the minds of the brotherhood their duty on these solemn occasions; in which particular he is also to instruct the ignorant.

The Treasurer receives all the taxes, contributions, and fines; and the Almoner all the money that is gathered from the voluntary donations of the members. The first of these officers is obliged to give a strict account of his expences; the second is not obliged to give any account at all, but is allowed to distribute

the *alms* entirely according to his own discretion.

As to the Secretary, it is his business to inspect the patents and certificates, to register the proceedings of each meeting, and to read and verify the business of the preceding one, so that its authenticity may be rendered unimpeachable.

The altercations, the disputes, and the offences of the brotherhood are settled and determined in the lodge. The ordinary penalties are pecuniary fines, suspensions from office, and sometimes degradation. He who betrays the secrets of the society is menaced with the indignation of all the members, with persecution, and even with death. It does not however follow from this, that these threats have ever been carried into execution. Some instances of *penance* are inserted in the proceedings; but the faults or crimes for which they were inflicted are not mentioned.

The Roman lodge was composed of two chambers, or halls, appertaining to the house. The first was called "the Chamber of Reflections;" it was hung entirely with black. On a table a *death's head* was placed; above which were two inscriptions in the French language;

the

the meaning of which was not generally understood.

The second apartment was called "The Temple;" and it was adorned in a different manner, according to the rites that were to be performed in it. However, it was on all occasions provided with a throne, on which the Venerable constantly sat; several emblems of masonry were scattered up and down upon the walls: among these were the sun, the moon, and the stars. On the two sides of the throne several magnificent pillars were placed; and opposite to these the brotherhood were ranged in order, each of them wearing his *leathern apron*; about his neck also was a black ribbon, in form of a deacon's stole; and in his hands, which were covered with a pair of white gloves, he brandished a naked sword, a hammer, or a compass, according to the different formalities prescribed by the institutions.

When the lodge was opened, they treated about the economical regulations of the society, displayed the presents which they had received from other lodges, nominated or accepted of a new brother. At most of these meetings they were accustomed to receive one of the *profane*; for so they termed all

all those who were not of their society; or an apprentice was admitted to the rank of a journeyman, or a journeyman to that of a master.

We shall here recapitulate the ceremonies made use of at the reception of an apprentice.

One of the *brotherhood*, whose face was concealed by means of a mask, received the candidate at the outer gate, and conducted him into the *Chamber of Reflections*, which was lighted with a solitary taper of yellow wax. The Terrible then desired him to betake himself to his meditations while he remained in that apartment; and soon after presented him with three questions, to which he demanded an answer in writing.

These questions related to a man's duty to God, to society, and to himself; and each candidate answered them according to his judgment during the short period allowed by the man in the mask for that purpose. On his return he carried the questions, with the answers annexed, to the temple, and presented them to the Venerable; and then making his appearance once more, he ordered the candidate to lay aside his buckles, his watch, his sword, his money, and every article of metal; to kneel on his left knee, and to strip his shoulder and left arm.

In this situation the candidate is conducted

to

the temple with a bandage over his eyes; being ordered to fall upon his knees before the Venerable, after a variety of questions concerning his name, his surname, his country, and the reasons for wishing to be received into the society, he is conducted several times round the temple; and hears, during that ceremony, a terrible and alarming noise. Being then once more brought before the throne of the Venerable, and again desired to kneel, he swears on the Evangelists, or on the *sword of honour*, to preserve the most inviolable secrecy in regard to whatever concerns the society, and the most implicit obedience to all its regulations. On this occasion one of the brethren recites the *formula* of the oath, and the mason elect repeats it word by word; promising rather to suffer the most excruciating torments, than violate or betray any of the secrets communicated to him.

The bandage is then taken from his eyes, and he finds himself in the midst of the brotherhood, who are all clad in their white gloves and aprons, each holding at the same time a naked sword, with the point turned towards him. Then the Venerable, laying one hand on the head of the candidate, and with the other striking the table three times with his hammer, declares him a  
*free*

*free mason apprentice*; saying at the same time,  
 "All these swords which you see around you shall be employed in your defence if you prove faithful to the lodge, and shall be turned against you if you prove unfaithful."

The new apprentice, after this, embraces all the brothers, and receives an apron, and the other attributes of masonry: the Venerable, or the Orator, then addresses him in a speech instructive of his duties, and presents him with two pair of gloves, one for himself, and another for his sweetheart; after which he is taught the *signs, the signals, and the words*, by which he can make himself known to those of his brethren of the same rank with himself. At length the ceremony ends with a general shout of joy; and the members adjourn to a supper provided at the expence of and in honour of the new brother.

The rank of journeyman is conferred in the same manner, and almost with the same ceremonies. They renew their first oath, and learn other *signs, signals, and words*; by which they know how to distinguish *journeymen free masons*.

The third rank, which is that of master mason, requires formalities of a more serious nature. The candidate for that rank enters the temple, without being *blindfolded*; but he

he beholds every thing around him clad in black, and the apartment lighted up with a single taper. After this, several mysterious and symbolical ceremonies take place; the master elect is then conducted three times around the temple by the Terrible, who holds the point of a naked sword against his breast, but without wounding him; he afterwards desires him to meditate on what he sees suspended from the roof of the temple; on this the candidate looking up, beholds *three death's beads*, and under each of them human bones crossing each other, with *memento mori*, painted as a motto beneath.

After having made three turns round the apartment the candidate is conducted to a coffin, when being desired to cross his legs, he is forced to lay down upon a matras placed in the inside, and being covered with a black cloth, the brethren walk round him, and perform a variety of ceremonies. Being afterwards taken up, he renews the accustomed oath of fidelity and obedience, is taught the *signs, signals, and words*, which distinguish his rank; he goes round to all his brothers and embraces them, and then places himself among the masters.

These are the usual and ordinary ceremonies  
made

made use of on the admission to the different ranks and degrees of free masonry; and with a very little variation the same take place at this day in all the lodges of Europe. It happens however sometimes that they vary and alter them according to the caprice, or the inclination, of the grand master; thus it is well known that in the Roman lodge, among the questions to a certain candidate before the oath was tendered, the following interrogatory was put: "Are you disposed to obey every thing that shall be commanded by the lodge, even although it shall be contrary to religion and to the sovereign authority?" On having discovered the most lively indignation at this proposition, the Venerable added, "that it was nothing more than a simple question, and that they neither talked of religion nor of government while the lodge was open."

It is well known that, on receiving a candidate into the degree of apprentice in another society, they obliged him to make his testament, that he might be intimidated by the fear of death; and as he was an ignorant person, the Venerable endeavoured to add to his fright by the repetition of the following sentences:

PETITE

PETITE & ACCIPIETIS ;

QUÆRITE & INVENIETIS ;

PULSATE & APERIETUR VOBIS.

In fine, a third person on a similar occasion was forced to make his confession to a person who clothed himself for that express purpose in the habit of one of the regular orders, and during this ceremony he was placed in a kind of *confessional* “ in the chamber of reflections.”

We cannot here recount with precision; either the words or the signs by which the masons distinguish each other; for, as we have already said, these vary according to the different lodges, and the different ranks of the respective members; and besides this, they are all changed, and new ones ordained, according to the instructions received from time to time from the mother lodge.

We can assure the reader however, that the words are allegorical, and generally have a reference to the mechanical part of masonry, and to the building of Solomon's Temple, as TUBALCAIN, BOOZ, MAK-BENAT, SHIBOLETH, JOAKIM, BOAZ, ADONIRAM, &c.

As for the signs, they consist for the most part in motions of the hand, of the face, the neck,

neck, and the breast, or in squeezing the hand or the finger of a brother.

Thus we have detailed all the particulars concerning the lodge instituted at Rome. If we are not able to develop the whole of the secrets and mysteries made use of, and also of the principal object and design of the members, it must be recollected that they were but too well and faithfully informed of the steps taken by the Holy Office to bring them to justice. It was owing to this, that they had time to secrete the most important of their books and papers, and that the principal members, who could alone have solved the *enigma*, were enabled to escape from the vigilance of the police; for the lodge being entirely modern, and founded but a few years since, it is extremely probable that its secrets were entrusted to only a chosen few. It will however occur to every person of common sense, who happens to read and to weigh the facts contained in this history, that folly, superstition and impiety are the distinguishing characteristics of those societies at present known in Europe by the name of Free Masons.

Let us return thanks to Heaven for furnishing us with the means of rendering abortive the first attempt for introducing this folly and impiety

○

piety into our capital! The irrevocable word of God hath promised, notwithstanding the snares of hell, that the faith for which our Lord Jesus hath spent his precious blood, shall always remain pure and unpolluted in the church of St. Peter. The efficacious protection of the Holy Apostles who have propagated, sustained, and defended it at the expence of a glorious martyrdom; the zeal of a pastor who watches personally over the safety of his flock, and who does not spare any of the means that can be suggested by human wisdom; have preserved us till now, and render us secure in regard to the future, against the enterprises of those devouring wolves, who would surprize and swallow us up alive.

We trust that it will please God, that all the rest of the world, convinced by the unspeakable miseries of the present times, may be enabled to deliver themselves from this dangerous contagion!

F I N I S.

[ 195 ]

VALUABLE BOOKS

LATELY PUBLISHED BY

C. and G. KEARSLEY,

No. 46, FLEET-STREET.

---

UNDER THE PATRONAGE OF THE EAST INDIA COMPANY.

In Four Volumes Quarto, Price Five Guineas in Boards,

**T**HE HEDAYA, or GUIDE: being a COMMENTARY on the MUSSULMAN LAWS; Translated from the Arabic Text, and a Persian Version, by Order of the Governor-General and Council of Bengal.

By CHARLES HAMILTON.

---

TOUR THROUGH HOLLAND, DUTCH BRABANT, AND THE AUSTRIAN NETHERLANDS.

With an accurate Map of the Low Countries.

By the late HARRY PECKHAM, Esq.

One of his Majesty's Counsel, and Recorder of the City of Chichester.

Price 3s. 6d.

---

Including Characters of Mirabeau, Necker, Calonne, Fayette, Duc D'Orleans, and other distinguished Personages: also a particular Account of the late Revolution. By the Author of the former Part of the Work—for a Character of which the Public are referred to the

Critical Review for June last,  
Monthly Reviews for August and September,  
Analytical Review for September, and the  
European Reviews for Oct. Nov. and Dec.

A new Edition, in Three Volumes, Octavo, Price 18s. in Boards,

THE HISTORY OF FRANCE,

From the first Establishment of that Monarchy to the present Time.

Reges et regumque ducumque, & tristia bella. Hor.

A new

A new Edition, much enlarged, of  
**ORIGINAL ANECDOTES, BON-MOTS, and CHARACTERISTIC TRAITS,**

Of the greatest Princes, Politicians, Philosophers, Poets, Orators, and Wits of modern Times; such as the Emperor Charles V. King of Prussia, Peter the Great, Henry IV. Charles XII. Lewis XIV. Voltaire, Swift, Garrick, Dr. Johnson, &c. &c.

By the Rev. JOHN ADAMS, M. A.

Price 4s.

---

In four Volumes, Octavo, Price 1l. 8s. bound,  
**ORIGINAL and MODERN PRECEDENTS IN CONVEYANCING,**

Settled and approved by the most eminent Conveyancers, viz. Fogg, Booth, Rivers, Wilbraham, Duane, Butler, Bray, Holliday, &c. &c. interspersed with the Observations and Opinions of Counsel upon various intricate Cases. The whole selected from the Draughts of actual Practice.

By THOMAS WALTER WILLIAMS, Esq.

Of the Inner Temple, Barrister at Law.

---

A Complete DIGEST of the STATUTE LAW,  
Being a copious and alphabetical Arrangement of the Acts of Parliament from Magna Charta to the present Time.

By THOMAS WALTER WILLIAMS, Esq. Barrister at Law.

In two large Volumes, Quarto,

Price Two Guineas and an Half in Boards.

---

**BROUGHT DOWN TO 1791.** Price 6s. in boards,

A New Edition, either in One or Two Volumes,

Ornamented by a striking resemblance of his Majesty in his Parliamentary Robes, the Arms of the Peers, and Orders of Knighthood, elegantly and accurately engraved upon a new set of Plates printed on a Superfine Paper; the Letter-Press also on a new Type; being the cheapest, latest, and most complete Work of the kind extant;

**KEARSLEY'S PEERAGE of ENGLAND, SCOTLAND, and IRELAND,**

Containing an Account of the Origin, Honours, Marriages, and Issue of the Nobility. To which are added, an Account of the Orders of Knighthood, an exact Valuation of each of the Bishoprics, and extinct Peerage of the three Kingdoms.

With the Forfeited and Dormant Titles.









MAR 2 1926

61

