

confinement and ordered to leave the kingdom. The countess proceeded to England, where she printed her vindication, and attempted to expose the queen. Count Cagliostro also repaired to England, to resume his adventures. There he published the memoirs of his life, in which he also seeks to vindicate himself in the affair of the diamond necklace.—And hence, according to the account of the actors, nobody was guilty: for the queen asseverated her innocence as strongly as any, and perhaps with greater truth. Nothing is certain in the whole story, except that Boehmer lost his necklace and his money, and the obscurity in which the transaction has been left has afforded an ample field of speculation for subsequent inquirers.

During Cagliostro's residence in England, on this last visit, he was attacked by the editor Morand, in the *Courier de l'Europe*, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand's revelations of his character and life, to have lost his popularity; and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasonry for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the Castle of San Angelo. There, after such a trial as the Inquisition is wont to give to the accused—in which his wife is said to have been the principal witness against him—he was convicted of having formed “societies and conventicles of Freemasonry.” His manuscript, entitled “*Maçonnerie Egyptienne*,” was ordered to be burnt by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain. Thenceforth no more is seen of him. For four years this adventurer, who had filled during his life so large a space in this world's history,—the associate of princes, prelates, and philosophers; the inventor of a spurious rite, which had, however, its thousands of disciples,—languished within the gloomy walls of the Prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu. Of this man, of whom so much evil has been said, and yet who himself made so many claims to virtue, it is a pity that we cannot accept, in all its charitable meaning, the eulogium, moderate as it is, of the simple-hearted Lavater, who thus speaks of him:

“Cagliostro, a man, and a man such as few are; in whom, however, I am not a believer. O, that he were simple of heart, and humble like a child; that he had feeling for the simplicity of the go-spel, and the majesty of the Lord—who were so great as he? Cagliostro often tells what is true, and promises what he does not perform. Yet do I nowise hold his operations as deception, though they are not what he calls “them.”

And so the play ends, the curtain falls, and we bid adieu to the most wonderful, and for a time the most successful, charlatan that the annals of Freemasonry ever furnished.