

Order, and a crown of artificial roses. When the dove had attested that the angel had performed the consecration, she was desired to cause Moses to appear, in order that he also might bless the ornaments, and might hold the crown of roses in his hand during the rest of the ceremonies; she afterwards passed through the window of the tabernacle the garments, the symbols, and the gloves, whereon was written, "I am man," and all were presented to the initiate. Other questions were now put to the dove; but above all to know whether Moses had held the crown in his hand the whole time, and when she answered "yes," it was placed upon the head of the initiate. Then, after other rites equally imposing, the dove was questioned anew, to learn if Moses and the seven angels had approved of this reception; finally the presence of the Grand Cophta was invoked, that he might bless and confirm it: after which the Lodge was closed.

Cagliostro professed that the object of his masonry was the perfecting of his disciples by moral and physical regeneration, and the ceremonies used to produce these results were of a character partly mesmeric and partly necromantic. They are too long for detail. It is sufficient to say, that they showed the ingenuity of their inventor, and proved his aptitude for the profession of a charlatan.

He borrowed, however, a great deal from ordinary masonry. Lodges were consecrated with great solemnity, and were dedicated to Saint John the Evangelist, because, as he said, of the great affinity that exists between the Apocalypse and the working of his ritual.

The principal emblems used in the rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cubical stone, the rough stone, the triangular stone, the wooden bridge, Jacob's ladder, the phoenix, the globe, time, and others, similar to those which have always been used in ancient Craft Masonry.

Having instituted this new rite, out of which he expected, as a never-failing mine, to extract a fortune, he passed over from London to the Hague, and thence to Italy, assuming at Venice the title of Marquis de Pellegrini, and afterwards into Germany, everywhere establishing Lodges and gaining disciples, many of whom were found in the highest ranks of the nobility: and thus he may be traced through Saxony, Germany, and Poland, arriving in the spring of 1780 at St. Petersburg, in Russia; whence, however, he was soon driven out by the police, and subsequently visited Vienna, Frankfort, and Strasburg. In all these journeys, he affected a magnificence of display which was not without its effect upon the weak minds of his deluded followers. His Italian biographer thus describes the style of his travelling and living:

"The train he commonly took with him corresponded to the rest; he always traveled post, with a considerable suit: couriers, lackeys, body-servants, domestics of all sorts, sumptuously dressed, gave an air of reality to the high birth vaunted. The very liveries which were made in Paris cost twenty louis each. Apartments furnished in the height of the fashion, a magnificent table opened to numerous guests, rich dresses for himself and wife, corresponded to his luxurious way of life. His feigned generosity likewise make a great noise: often he gratuitously doctored the poor, and even gave them alms."

In 1783 Cagliostro was at Strasburg, making converts, relieving the poor, and giving his panacea, the "Extract of Satturn" to the hospitals. Here he found the Cardinal Prince de Rohan, who expressed a wish to see him. Cagliostro's insolent reply is an instance of that boastful assurance which he always assumed, with the intention of forcing men