

to be expected when the Church was dealing with Masonry either in its pure or spurious form; for masons had long before been excommunicated in a mass by repeated papal bulls. It is not surprising, therefore, that the description of the ritual gives no color to these charges. We there find indeed extravagant pretensions to powers not possessed, gaudy trappings, and solemn pageantry, which might impress the imaginations of the weak, and unfulfilled promises, which only could deceive the too confiding; but everything was done under the cloak of morality and religion: for Cagliostro was careful to declare in his patents, that he labored only, and wished his disciples to labor, "for the glory of the Eternal and for the benefit of humanity." This might have been, nay undoubtedly was, hypocrisy; but it was certainly neither sacrilege nor blasphemy.

We proceed now to give a specimen from this "Inquisition biography," to use a Carlylism, of the ritual of admission into the degree of Master.

A young girl (sometimes it was a boy) was taken in a state of innocence, who was called pupil or dove. Then the Master of the Lodge imparted to this child the power that he had received before the first fall, a power which more particularly consisted in commanding the pure spirits. These spirits were seven in number: they were said to surround the throne of the Deity, and to govern the seven planets; their names, according to Cagliostro's book, being Asael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel. The dove was brought before the Master. The members addressed a prayer to Heaven, that it would vouchsafe the exercise of that power which it had granted to the Grand Cophta. The pupil, or dove, also prayed to obtain the grace of working according to the behests of the Grand Master, and of serving as a mediator between him and the spirits, who on that account are called intermediates. Clothed in a long white robe, ornamented with blue ribbon and a red scarf, and having received the sufflation, she was inclosed in the tabernacle, a place hung with white. It had an entrance door, a window through which the dove made herself heard, and within was a bench and a little table, whereon burnt three tapers. The Master repeated his prayer and began to exercise the power that he pretended to have received from the Grand Cophta, in virtue of which he summoned the seven angels to appear before the eyes of the pupil. When she announced that they were present, he charged her by the power granted by God to the Grand Cophta, and by the Grand Cophta imparted to himself, that she ask the Angel N. whether the candidate had the qualities and the merits requisite for the degree of Master. After having received an affirmative answer, he proceeded to the other ceremonies for completing the reception of the candidate.

There is but little in the ceremony of admitting women to the degree of Mistress. The dove being placed as we have just described, she was ordered to make one of the seven angels appear in the tabernacle, and to ask him whether it was permitted to lift the black veil with which the initiate was covered. Other superstitious ceremonies followed, and the Venerable ordered the dove to command the presence of the six other angels, and to address to them the following commandment: "By the power which the Grand Cophta has given to my Mistress, and by that which I hold from her, and by my innocence, I command you, primitive angels, to consecrate the ornaments, by passing them through your hands." These ornaments were the garments, the symbols of the