

by the original sin. He supposes Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but that with time it lost much of its purity and splendor. All Masonry but his own he called mere buffoonery, and Adoptive Masonry he declares to have been almost destroyed. The object, therefore, of Egyptian Masonry was to restore to its original lustre, the Masonry of either sex. The ceremonies were conducted with great splendor. The Grand Cophta was supposed to be invested with the faculty of commanding angels; he was invoked on all occasions, and everything was supposed to be accomplished through the force of his power, imparted to him by the Deity. Egyptian Masonry was very tolerant; men of all religions were admitted, provided they acknowledged the existence of God and the immortality of the soul, and had been previously initiated into the ordinary Masonry. There were three degrees, as in ancient Craft Masonry, and men elevated to the rank of Masters took the names of the ancient prophets, while women assumed those of the Sybils. The oath exacted from the former was in the following words: "I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and blindly to obey my superiors." The oath of the women differed slightly from this: "I swear, before the eternal God of the Grand Mistress, and of all who hear me, never to write, or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the Grand Founder and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me, that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow creatures, an attachment without bounds for our Order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress."

In the ceremonial of admitting a woman to the degree of Apprentice, the Grand Mistress breathed upon the face of the recipiendary, from the forehead to the chin, saying: "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egyptian adoption and of the Lodge N.; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being, henceforth and forever, a Freemason."

In the admission of a man to the degree of Companion or Fellow-Craft, the Grand Master addressed the candidate in the following words: "By the power that I hold from the Grand Cophta, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science, in which we are preparing to make you a participator; by the sacred names of Helios, Menes, Tetragrammaton."

In the admission of a disciple into the degree of Master, Cagliostro was careful to adopt a ceremonial which might make an impression of his own powers and those of his rite upon the recipiendary. The inquisitorial biographer is lavish of the charges of immorality, sacrilege, and blasphemy, in his account of these ceremonies. Such charges were