

CAGLIOSTRO – HEALER, ALCHEMIST AND FREEMASON

Presented by Philippa Faulks to Barron Barnett Lodge of Research 146 UGLQ, 18/3/15

In this talk, I hope to give you a whistle-stop tour of the life of one of the Age of Enlightenment's most flamboyant characters. Some of you may be familiar with the enigmatic figure of Count Alessandro de Cagliostro...some of you may not, so I shall now endeavour to offer you a taste of his adventures but primarily his work as a healer, alchemist and Freemason.

Some say Cagliostro was the noted thief and charlatan, Joseph Balsamo, born in the slums of Palermo; others believe him to be an enlightened adept. My aim, when writing *The Masonic Magician* was not to prove his birthright either way. I was always interested in his wonderfully eclectic story and more importantly, his *Magnum Opus*, the Egyptian Rite of Freemasonry. To quote the Baron de Gleichen, a noble-man acquainted with the Count:

Enough ill has been said of Cagliostro. I intend to speak well of him, because I think this is always preferable, providing one can.

He was born around 1743 - the young Alessandro can be credited with two possible births. His own account, given in a pamphlet issued in Paris in 1785, was that he was orphaned at an early age and sent to Medina to be under the guardianship of the Mufti Salahaym.

He states quite emphatically –

I do not know the place where I was born nor the parents who gave me birth. Different circumstances in my life have aroused in me doubts and suspicions which the reader may share. But I repeat that all my researches in this respect have resulted only in giving me, it is true, great but vague and uncertain ideas as to my birth.....My tutor always told me that I was left an orphan at the age of three months, and that my parents were noble and Christians, but he kept the most absolute secrecy as to their name and the place of my birth. Some words spoken at random have made me suspect that I was born at Malta, but this is a matter which it has always been impossible to verify.

Others took it upon themselves to fill in the gaps in his account of his parentage; the English version of the *Courier de Europe* declared that he was in fact born in the Christian Empire of Trebizond (now an area in Turkey) they asserted that:

He was born in the capital of that empire, and is acknowledged to be the only surviving son of the Prince who, about 35 years ago, swayed the precarious scepter of Trebizond. At that period, when Comte Cagliostro was in, or near the third year of his age, a revolution took place, the reigning Prince, his father, was massacred by the seditious, and himself, by some trusty friend to the weaker party, carried to Medina, where the Sherif had the unprejudiced generosity to have him brought up in the religion of his Christian parents.

Other possible contenders for his father, were Manuel Pinto da Fonseca, Grand Master of the Order of Saint John from 1741-1773 and a renowned alchemist.

For the early part of his life, Cagliostro relates that he was brought up in the home of the Mufti Salahaym in the ancient city of Medina. His given name was Acharat and he was attended by:

...four persons, a tutor aged from 55 to 60 years, named Althotas...[who] had for me the care and affection of a father. It was a pleasure for him to cultivate the tendencies for the sciences, which I showed. I can say that he possessed them all, from the most abstract to that of ornaments of dress. Botany, physics and medicine were those in which I made the most progress.

Althotas was obviously a very prominent mentor in Acharat's life. Allegedly, an adept in Eastern philosophies and alchemy, Althotas instructed his young charge in the various sciences and taught him to speak several languages fluently and as mentioned, he introduced Acharat to the mysteries.

Their travels begin...MECCA

In 1760 when Cagliostro reached the age of twelve, he and Althotas embarked on their travels. Their first port of call was Mecca where they lived for three years within the palace of the Sherif. From Cagliostro's reminiscences, we can deduce the inference that the Mufti, the Sherif or some other wealthy individual from Trebizond was his father. It must have caused much pain to have never made the acquaintance of nor even discovered the true identity of his parents, something that perhaps is reflected in the demeanor of Cagliostro in later years through his constant attention seeking.

EGYPT, ASIA & AFRICA

In 1763 Acharat and his mentor headed to Egypt whereby they could immerse themselves in the most ancient and sacred teachings in the world. Cagliostro recalls –

...we visited the famous pyramids, which are to the eyes of superficial observers only enormous masses of marble and granite. I made the acquaintance of the heads of the different Temples, who were kind enough to introduce me into places where ordinary travelers never penetrated.

It is implied that he was initiated into the Hermetic mysteries during his stay in Egypt and participated in a ritual within the great pyramid (Giza). This would explain his lifelong passion in these mysteries and would sow the seed for his Egyptian Freemasonry in later years.[8]

From Egypt, they travelled to Asia and Africa eventually alighting on the Island of Malta. There they made the acquaintance of Pinto, Grand Master of the Knights of Malta. And were admitted to his palace where they stayed for some time; Acharat practicing the art of the sciences and Althotas receiving the insignia of the Order.

...Grand Master Pinto gave me, as well as my tutor, lodgings in his palace, and I recall that the apartment I occupied was near his laboratory. The first thing that the Grand Master did was to invite the Chevalier d 'Aquino, of the illustrious house of the Princess of Caramania, to be kind enough to accompany me everywhere and to do the honors of the island for me. I assumed then for the first time, with the European dress, the name of Count de Cagliostro.

Unfortunately, Althotas died whilst in Malta but Chevalier d 'Aquino then accompanied him on his travels.

So on to Rome, where Cagliostro met Serafina Feliciani, the 15-year-old daughter of a prominent Roman merchant. They married soon after and the young woman then accompanied him to Strasburg.

The HEALER

STRASBURG

It was here that Cagliostro primarily became known for his healing and charitable work; setting up a clinic for those impoverished by circumstance and unable to afford medical care and endeavouring to serve the poor in whatever way he could. With his knowledge of medicines and imbued with the healing powers of Divine Providence, he was reputed to have cured over 15,000 men, women and children during his stay. It has to be noted that he never received payment from these people, relying solely on gifts and subsidies from his wealthier patrons.

During his stay, he had the opportunity to make the acquaintance of many dignitaries and influential persons of which one was Louis René Édouard, Cardinal de Rohan, the Bishop of Strasbourg (1734-1803). Cagliostro's relationship with the Cardinal started uneasily with de Rohan pestering Cagliostro to see him so that he may witness his professed powers. After several refusals, the Cardinal was seized by a severe attack of asthma and Cagliostro agreed to help cure him. Soon they became friends and Cagliostro cemented the bond further by predicting the death of Empress Maria Theresa of Austria, thus proving his extraordinary clairvoyance beyond doubt.

He then invited Cagliostro to lodge at his palace where there was an impressive alchemist's laboratory. When questioned as to the wisdom of having such a man within his vicinity, the Cardinal was quoted as saying that he had on many occasions seen Cagliostro produce gold in a crucible and that he had never *"asked nor received anything from me."* The common bias that many held against Cagliostro was that they regarded him as a flagrant conman, extracting money from his patients and friends. This was denied not only by Cardinal de Rohan as stated previously but also by another prominent nobleman, Baron de Gleichen (again) who related that –

To one that knew him [Cagliostro], his ordinary conversation was agreeable and instructive, his actions noble and charitable, and his curative treatment never a failure and generally admirable. He never took a sou from his patients.

Cagliostro was a powerfully effective healer by all accounts, and his reputation was such that rich and poor alike flocked to him wherever he took up residence. Dumas Père writes – *Cagliostro was heard to say to his patients: "I desire your illness to disappear" and "I command you to be cured!"...That secret power he called his "master stroke" - that of the great initiated, regenerated by Hiram and blessed with the gift of light, of life.*

When asked by the famous pastor Johann Lavater about the secret of his art, Cagliostro answered with a motto of Paracelsus – “In herbis, verbis et lapidibus” meaning “in herbs, words and stones”. This is attributed to Paracelsus famous formulas that consisted of remedies made from herbs, roots and flowering plants; crushed minerals and various powders and the use of the *Word*. The theurgist commands and the *Word* causes an effect.

Cagliostro, as did many before and after believed that the Rosicrucian philosophy of intuition before knowledge and illumination before science was the secret to divine healing. The composer and historian Jean-Benjamin de Laborde (1734-1794) gave an account of Cagliostro’s healing clinics –

I have just come from his audience. Picture to yourself a vast hall filled with unfortunate creatures, almost all of them destitute, raising to heaven their hands so feeble that they can barely lift them to beg for the Count’s charity. He listens to them, one after another, remembers every word each one says, leaves the room for a minute and then comes back laden with remedies which he dispenses to each of those unfortunate souls, repeating to each one what had been told him about that individual’s ills, and assuring all of them that they would soon be well again if they followed his prescriptions faithfully. But those remedies alone would be insufficient, for the patients need soup to give them strength to support themselves. Few of those poor souls have the means to buy anything. The sensitive Count divides his purse among them. Happier to give than to receive, his joy is shown by his compassion. Those wretched people, filled with gratitude, love and respect, fall at his feet, clasping his knees, calling him their savior, their father, their God. The good man is touched, his eyes fill with tears. He tries to hide them but he cannot. He weeps and the entire throng bursts into tears with him. Blessed tears that delight the heart, whose charm cannot be conceived unless one has been fortunate enough to weep the same way.

Around Paris he was hailed as a marvel; the sculptor Jean-Antoine Houdon (1741-1828) carved a bust in marble from which bronze and plaster replicas were made and sold. Francesco Bartolozzi (1727-1815) made engravings on which the inscription read -

*Recognize the marks of the friend of humanity
Every day is marked by new beneficence,
He prolongs life and succors the indigent,
The pleasure of being useful is his only recompense.*

These were poignant words and reflective of a very powerful and benevolent personality. However, his “do-gooding” caused a stir amongst certain jealous nobles who on witnessing his remarkable healing effects, decided to bring him down a peg or two by setting him up for a very public fall.

According to one account, Cagliostro was before an audience of illustrious people and three beggars were presented to him asking for a cure to their respective ailments. One was deaf, another blind and the third suffering from a terrible skin condition. The Count blessed them and urged them on their way assuring them of their cure, at which point the three “beggars” burst into laughter and threw back their hoods to reveal themselves as the young noble men set out to humiliate him.

The crowd began to jeer at Cagliostro, to which he responded solemnly declaring that “..if you are not deserving of what I give you, I can take it back!” At that moment the three young men began to panic and cry out for one had become deaf, the other blind and the third afflicted by painful skin lesions. A lesson learned and one that Cagliostro apparently felt was just, for he forgave them and restored them to their former health. It was said that after this spectacle, no one doubted the healing powers of Count Cagliostro.

The ALCHEMIST

Cagliostro's Alchemical Operations

Cagliostro is renowned for his alchemical operations. Following is an account of how, on June 7th 1780, he transmuted base metal into silver during a visit to a Masonic Lodge in Warsaw. One of the members recorded a description of the experiment –

Cagliostro made me weigh out a pound of quicksilver, which had been my property and had been already purified. Before that he had bidden me distil some rainwater till all liquid had evaporated leaving a deposit which he called Virgin Earth or secunda materia. Of this there remained about 16 grains. On his instructions I had also prepared an extract of lead.

After all these preparations were complete he went into the lodge, and he entrusted me with the task of carrying out the whole experiment with my own hands. I did this under his instructions in the following way: The Virgin Earth was put into a flask, and half the quicksilver was poured over it. Then I added 30 drops of the lead extract. When the flask was then shaken a little, the quicksilver appeared to be dead or frozen stiff. I then poured lead extract into the remaining quicksilver, but this quicksilver remained unaltered. So I had to pour the two lots of quicksilver together into a larger flask. After I had shaken the quicksilver, however, for some time, all assumed the same consistency. Its colour turned dirty grey.

The whole was now shaken into a bowl which it half filled. Cagliostro next gave me a small piece of paper, which proved to be only the outer wrapping of two others. The innermost contained a shining carmine- coloured powder, weighing perhaps one-tenth of a grain. The powder was shaken into the bowl, and Cagliostro then swallowed the three wrapping papers.

While this was going on I filled up the bowl with plaster of Paris, which had already been prepared with warm water. Though the bowl was already full, Cagliostro took it out of my hands, added some more plaster of Paris, and pressed it firmly with his hands. Then he gave it back to me to dry it over a charcoal fire.

The bowl was now placed in a bed of ashes over the wind furnace. The fire was lit and the bowl left over it for half an hour. It was then taken out with a pair of tongs and carried into the lodge. The bowl was there broken, and in the bottom lay a lump of silver weighing fourteen ounces and a half.

The MAGICIAN

PARIS

Spiritual séances were also held by Cagliostro at the palace of Cardinal Rohan and Baroness d'Oberkirch recorded in her memoirs that Cagliostro also predicted the death of Empress Marie Theresa of Austria, *“He even foretold the hour at which she would expire. Cardinal de Rohan told it to me in the evening, and it was five days after that the news arrived.”*

His favour with Cardinal de Rohan continued and when he arrived in Paris in 1785, the Cardinal chose and even furnished a house for him. He was received by the Parisians with fervour, desperate for new sensations they welcomed him with open arms, his séances full of noblemen and aristocracy.

The house in the Rue St Claude bustled with admirers and his mystical proceedings were held in the specially furnished *Chambre Egyptienne*. Adorned with concave mirrors, statues of Anubis, Isis and the Apis bull and the walls covered in hieroglyphs, it was to create the perfect ambiance for the materialisation of the spirits.

Cagliostro would appear robed in black silk with hieroglyphs embroidered in red. On his head, he wore a turban of cloth ornamented with jewels and a chain of emeralds lay on his breast, to which were attached scarabs and cabalistic symbols in all colours and metals. Around his waist, he wore a sword with a handle shaped like a cross and draped from a red silken cord.

The FREEMASON

LONDON

Some authorities suggest that Cagliostro's initiation into Freemasonry took place while he was in Malta. Others maintain the setting was in Germany or The Hague. We do however have some evidence that suggests one initiation took place in a room at the King's Head tavern in Gerard Street, in Soho, London on April 12, 1776. Esperance Lodge number 289 was of the Rite of Strict Observance, which was not a part of Regular Freemasonry.

Cagliostro's path on the road of Freemasonry started innocently enough but would ultimately lead to the tragic consequences in store for him in years to come. However, in England the Rite of Strict Observance lodges were purely social and philanthropic and more importantly for Cagliostro, steeped in the teachings of occultism.

The overall importance of these lodges was such that the Count was able to make use of their sister lodges all over Europe during his travels. During this time, the Count happened to purchase a booklet on Egyptian Freemasonry, reputedly by one George Coston (or Cofton) of which nothing else is known.

THE HAGUE, Netherlands & GERMANY

It was however, in The Hague in the Netherlands that once more the Count embarked upon his Masonic career, being admitted to Perfect Equality Lodge of the Order of Strict Observance. Soon after, Cagliostro made his first speech and it was here that his vision of Egyptian Freemasonry would be fulfilled and he made several impassioned speeches, which led to his Lodge adopting the Egyptian Rite for both men and women. His lifetime obsession and great work had begun.

Countess Cagliostro presided as Grand Mistress over the female lodges, while the Count made forth to convince as many Freemasons as he could that his "new" ritual was the true way to the moral and spiritual rejuvenation of humankind.

Cagliostro believed that by unifying the Lodges in the manner of the true path of the Egyptian mysteries that all would become equal – the commoner and the nobleman, the worker and the Prince could come together in mutual alliance to bring about an enlightened age of tolerance and the highest ideals for mankind. This perhaps was his most noble but effectively naïve aspiration

The Inspiration for Cagliostro's Egyptian Freemasonry

According to the Inquisition, Cagliostro got the idea for his Egyptian Ritual from a booklet supposedly found in a London bookshop. This text was reputed to have been written by a man called George Coston, an obscure spiritist of which no one has heard mention of since.

Another theory is that he learned of Egyptian Masonry from a man called Ananiah, a merchant from Jutland, who had previously lived in Egypt. It is surmised that the Count met Ananiah in Malta whereby he became acquainted with the rite and built upon it for himself.

One further contemporary worth mentioning is Rabbi Hayyim Samuel Jacob Falk (1708-1782). Falk was a "wonder worker" known as "The Baal Shem of London" and learned student of the Cabala.

Wherever he obtained it, he obviously found it overwhelmingly inspirational and with renewed passion for Egypt and his new love of Freemasonry, his mission was now to purify, restore and elevate Masonry to its true level. His early travels in Egypt and the possibility that he was indeed initiated into the inner mysteries by Temple Priests, gave him some kudos when it came to the resurrection of his particular rendition of Egyptian rites within Freemasonry.

The teachings that had come out of Egypt over the past centuries were those of Hermetics of which the aim is the moral and spiritual regeneration of mankind. As one erudite Masonic authority put it:

[Cagliostro's] system of Masonry was not founded on shadows. Many of the doctrines he enunciated may be found in the Book of the Dead and other important documents of ancient Egypt. And though he may have committed the fatal error of matching himself with the policy of Rome and getting the worst of it, I have not yet been able to find one iota of evidence that he was guilty of anything more reprehensible than an error of judgment during his various journeys.

Scientists have for centuries given us an insight into the underlying laws of the physical universe and revealed the hidden workings of the world in which we live. Cagliostro and his mystical contemporaries had a similar goal but for them it was the unseen world that would reveal its mysteries. Inspired by ancient esoteric texts, such as *The Corpus Hermeticum* (also known as *The Hermetica*), they were convinced they could discover the secret workings of the universe directly from its Creator, by becoming at one with the Mind of God.

Cagliostro also had a personal vision to fulfil; one that he believed would not only revive Freemasonry, as he then saw it but would lead to the regeneration of the whole of mankind through moral and physical rejuvenation.

So what was this vision that spurred not only Cagliostro on but was first received by Hermes, the man, during his direct meditations with the Creator of the universe? During his teachings with the Mind of God, Hermes was initiated into the mysteries of creation and it was then he received his divine mission to become a spiritual guide for mankind. Only through the wisdom of the “Nous” (the Greek term for the “mind of god”) could those who walk in darkness be brought into the light. This we believe was what Cagliostro felt was his mission also; he often talked of bringing the light into seekers’ lives and called himself the Friend of Mankind.

These teachings were to be the catalyst for Cagliostro, for along with his study of the Hermetic path he saw that there was something that reflected many of these ideals and values – Freemasonry. His love of Egypt (Hermetics), his desire for purity and the transformation of mankind, combined with Freemasonry was a potent force. If he could just amalgamate the three things that he felt were the key to the regeneration of humankind then he would be able to pass on these wonderful teachings for time immemorial.

His vision was of a perfected world whereby all religions would be tolerated, wherein all men would be charitable to one another and that communion with the divine essence itself could be realized. The constitutions of Freemasonry mixed with a potent blend of esoterica and the result would be a spiritual utopia. What an amazing task! What a dangerous notion. These things, as with alchemy and the occult sciences, should ideally have been kept secret.

LYONS

Soon however, he began to yearn once again to settle and solidify his dream of Egyptian Freemasonry – he had a vision that he must find somewhere to create his Mother Lodge.

He chose Lyons, the ‘city of Illuminatism’, as the place for his vision to become reality. Here he would find followers of Martinez de Pasqually, Emanuel Swedenborg and Louis Claude de Saint-Martin and hopefully meet up with his contemporary, Dom Pernety, the founder of another system of esoteric wisdom.

On arrival in Lyons, he was warmly welcomed by local dignitaries and townsfolk alike, people poured through his doors to be cured and he was admitted to the Lodge in Lyons with great ceremony and was invited to found a lodge of Egyptian Freemasonry. With help from the local Mason's, construction started immediately and the *Lodge of Triumphant Wisdom*, Mother Lodge of Egyptian Freemasonry, was born.

The Structure of Cagliostro's Egyptian Freemasonry

Egyptian Freemasonry was passed under the Craft titles, emulating the use of the three degrees and it was offered to both men and women, apparently segregated in different temples. Cagliostro required that the male candidates had been passed through all three degrees of Masonry before they could enter and those of any religion, race or creed were admitted to Egyptian Freemasonry, all that was required other than the aforementioned regular Masonic degrees, was the belief in God.

Three further degrees were bestowed in the Rite, those of Egyptian Apprentice, Egyptian Fellow Craft or Companion and Egyptian Master. The male initiates took on the names of the prophets, whilst the women were given those of the ancient Sybils. The men and women held separate Lodges, although the men were allowed to be present at the women's meetings as visitors. Adoptive Freemasonry was the name used to determine the Lodges that allowed women to become Freemasons.

The ritual itself is a system of spiritual alchemy and Angel Magic and there is very little resemblance to the regular Three Degrees in Freemasonry. The rituals of Cagliostro are not the most important part of his teachings; they were merely introductions into an alchemical and occult school.

Egyptian Freemasonry began as a fledgling Order in 1779 while the Cagliostros were touring Courland. Cagliostro took up the title "Grand Copht", a name originally used by the high priests of Egypt and cast himself as founder and initiator of the rite. He offered the candidate the teachings to achieve perfection by moral and physical rejuvenation.

We know from the documents that Apprentices met every seven weeks, Companions every five weeks and the Masters every three weeks. We also know that Apprentices trained for three years before becoming Companions, who in turn trained for a further two years before becoming Masters.

In these meetings, the real secrets would have been taught and one can only wonder at the inner alchemical teachings of the art taught in these Lodges. The ritual however does give us some exciting hints. It is probable that the students were being taught spiritual evolution through the forces of the seven planets.

Once the Egyptian Freemason had been raised to the degree of Master, he was then given the opportunity to partake in Cagliostro's famous "Quarantines". These two operations of rejuvenation and transmutation would each last forty days. The French word *quarantaine* means "a period of forty days" and relates to the historical detention imposed on those afflicted with plague or sickness. The time period is also symbolic of other mystical or religious trials, for example, Noah's flood lasted forty days, Kings Saul, David and Solomon ruled for forty years, Moses spent forty days on Mount Sinai receiving the Commandments and Jesus spent forty days and forty nights in the desert where he was sorely tested. It is also believed that this could possibly have been taken from the Ancient Egyptian tradition of embalming the deceased for the same period of time – in *Talisman: Sacred Cities, Secret Faith* by Graham Hancock and Robert Bauval, they state that Cagliostro's regime was -

...clearly modeled on the forty days of embalming in Ancient Egypt reported by classical authors such as Diodorus, who called this period "the remedy which confers immortality."

The First Quarantine - How to achieve the Pentagon and become morally perfect

Whatever his detractors may say, Cagliostro was definitely a stickler for discipline, particularly with his Egyptian Freemasons who were expected to follow a tough regime to show they were willing to transcend above the levels of other mere mortals and to attempt to achieve physical and spiritual perfection.

They were encouraged to engage in a strict daily routine of meditation, prayer and study, six hours reflection, three hours of prayer and nine hours involved in the holy operations of Egyptian Freemasonry. The remaining hours were at the disposal of the individual.

Cagliostro devised a plan for a building that would be specifically used for spiritual practice. He originally designed it for a house he occupied in Switzerland – it was called "The House of Regeneration" and was equipped with rooms for meditation and seclusion (and bizarrely a Billiards Room!) There is a photograph and a floor plan in my recent book 'Cagliostro the Unknown Master'.

The first 'Quarantine' was for moral and spiritual rejuvenation and involved *How to Achieve the Pentagon*, which would lead to moral perfection. It was to be practiced by thirteen Master Masons together and involved a combination of magical and cabalistic elements occasionally reminiscent of the Sacred Magic of Abramelin the Mage, which would have the purpose of instructing the Mason in the teachings necessary for the understanding of the second Quarantine - *How to Rejuvenate and Become Physically Perfect*.

The Second Quarantine - How to rejuvenate and become physically perfect

The following account gives a good idea of the rather punishing regime involved -

The Aspirant has to retreat with a friend in the countryside on a full moon night in May and locked inside a room he has to suffer from a very exhausting diet for forty days' time. The diet consists of scarce food based on light soups and tender cooling laxative vegetables, distilled water beverages or May rain. Each meal must to start with a liquid, a drink and end with a solid snack as a biscuit or bread crust.

On the seventeenth day of this retreat after a small emission of blood, he will start taking some white drops of secret composition. He will have to take six of them in the morning and evening, adding two a day till the thirty-second day. Another blood emission is taken this day at sunset, the following day he stays in bed till the end of the Quarantine. Then he starts taking the first grain of Original Matter, the same that God has created in order to give man immortality. Because of sin, man has lost the knowledge of it. It can't be conquered other than by a favor from the Eternal, and Masonic work.

After having taken this grain the one who is going to rejuvenate becomes unconscious for three hours and in convulsions he sweats and evacuates continuously. After having come to himself and changed bed he must be fed with a pound of fat free beef and cooling herbs. If this food makes him feel better on the following day he is given the second grain of Original Matter in a cup of broth that besides the effect of the first grain will cause him a very strong delirious fever. He will lose the skin, and the teeth and hair will fall out.

On the following thirty-fifth day if the patient recovers his strength, he will soak in a bath for one hour in neither cold nor hot water. On the thirty-sixth day he will have his third and last grain of Original Matter in a glass of vintage and generous wine that will make him sleep quietly and peacefully. Then the hair grows back, the teeth too and the skin gets healed.

When he wakes up, he soaks in new aromatic bath and on the thirty-eighth day he will have a bath in plain water mixed with niter. Later on he gets dressed and starts walking in his room, then on the thirty-ninth day, he takes ten drops of Balsam of the Great Master along with two spoons of red wine. On the fortieth day he will leave the house, rejuvenated and perfectly recharged.

Like a Phoenix arising from the ashes, the regenerated man or woman could be a –

..spirit filled with divine fire. His body as pure as that of the most innocent babe, his insight will be unlimited, his power immense. He will help to spread truth over the whole globe. Finally he will have perfect knowledge of the great chaos, as well as of good and evil, of time past, present and future.

In conclusion, we can see that Cagliostro's Ritual of Egyptian Freemasonry and the corresponding Quarantines were no mere trifles. It was a deeply esoteric and spiritual system of enlightenment and regeneration, hardly one that could be disregarded as borne from neither sheer ignorance nor pride. The revelation of this work will cast a whole new light upon the life and work of Count Alessandro di Cagliostro.

The Final Years

*The "Divine" Cagliostro,
one moment the darling of Paris,
the next a lonely prisoner in a dungeon of the Inquisition,
passed like a meteorite across the face of France.*

- Manly P Hall

The bright star had to dim at some point and after the disastrous 'Affair of the Diamond Necklace' and subsequent banishment from France, at the insistence of his wife, Cagliostro reluctantly agreed to return to Rome. Seraphina, eager to get back to a more stable lifestyle and to see her family again had tried to make peace by reverting to her Catholic faith, in doing so she supposedly had the sympathetic ear of Prince Pietro Virgilio Thun – the Bishop of Trent.

Seven years earlier de Rohan had expressed an idea to the Cagliostros; a casual comment postulating as to whether the church might ever accept Egyptian Freemasonry as a kind of Catholic side order. Seraphina became quite excited and claimed that surely the Pope was a powerful enough ally to protect them from the heads of State in France who were still baying for Cagliostro's blood.

Who would mess with the Vatican, surely not even Marie Antoinette? Amazingly, the Bishop did not dismiss the idea, probably due to the kudos of managing to return one of Europe's most notorious dissidents back to the Catholic flock, not missing a trick the Bishop was envisaging the robes of a Cardinal. The Cagliostros themselves were dreaming of the Count becoming a founding father of elite an order as that of the Order of St John, also known as the *Knights of Malta*.

However, not all went to plan and although the Count and Countess were welcomed back to Rome, the proposed audience with the Pope never materialised and Cagliostro's reversion to 'the faith' was lukewarm. As Paris was slipping into Revolutionary fervour, the time could have been right to return, with Cagliostro being asked to return to his position of Grand Copht of Egyptian Freemasonry in Lyons.

Seraphina had reached the end of her tether and effectively betrayed her husband, keeping note of every spiritual and social impropriety (not to mention attempting to seduce Cagliostro's secretary) – she would annihilate him by heresy.

On 27 December 1789, the pair were arrested, along with their secretary, and taken for 'questioning' by the notorious Inquisition. It is a long and torturous story but it culminated in the Count being condemned to death and Seraphina banished to a convent.

On 7 April 1791, Cagliostro's fate was sealed and sentence death was passed upon him. However, this death sentence was almost immediately commuted by Pope Pius himself by the intervention of a mysterious visitor to the Vatican. According to one account, a man arrived asking to speak with the Pope; not giving his name but merely uttering a word, he was immediately taken to the Pontiff's rooms. After a few moments of discussion, the stranger left. Shortly after, Pope Pius instructed his officials to commute Cagliostro's sentence to life imprisonment. This in itself was ultimately a death sentence for Cagliostro, for he would never again see the outside world nor have any public communication with it.

He was sent to San Leo Fortress in Tuscany, where he was incarcerated in a cramped cell or "Pozzetto", also known as the "cell of the well" reached only by being lowered through a grate in the ceiling. He would live in misery there for around four years. The Vatican released a statement of his demise on 28 August 1795. Even then, they could not allow themselves a simple death certificate.

They had to drag his name and reputation through the mud one last time, calling him, "a heretic famous for his wicked ways". He was then mocked for his death by apoplexy (stroke) as punishment for "having a hard and impenitent heart". He was they stressed, "born in distress, lived more distressingly and died very miserably". The Holy Church received a public supplication for the rehabilitation of his soul and that an ecclesiastical burial be performed but they wrote without pity that they had denied this to him.

Poor Cagliostro! He died a broken man, ravaged by torture and misery, estranged from his beloved wife who unbeknown to him, went insane in her Convent prison and died in either 1794 or 1796 – the dates are unknown. Neither the Count nor Countess's bodies have ever been publicly found and neither of them has been laid to rest with respect or love. Maybe one day that will be possible, maybe one day the Church will allow us that.

Here follows an account given by an official of Napoleon regarding Cagliostro's fate -

The galleries...which have been cut out of the solid rock, were divided into cells, and old dried - up cisterns had been converted into dungeons for the worst criminals, and further surrounded by high walls, so that the only possible egress, if escape was attempted, would be by a staircase cut in the rock and guarded night and day by sentinels.

It was in one of these cisterns that the celebrated Cagliostro was interred in 1791. In recommending the Pope to commute the sentence of death, which the Inquisition had passed upon him, into perpetual imprisonment, the Holy Tribunal took care that the commutation should be equivalent to the death penalty. His only communication with mankind was when his jailers raised the trap to let food down to him. Here he languished for three years without air, movement, or intercourse with his fellow creatures.

During the last months of his life his condition excited the pity of the governor, who had him removed from this dungeon to a cell on the level with the ground, where the curious, who obtain permission to visit the prison, may read on the walls various inscriptions and sentences traced there by the unhappy alchemist. The last bears the date of the 6th of March 1795.

Learn more about Cagliostro in *The Masonic Magician: the Life and Death of Cagliostro and His Egyptian Rite* (Watkins) by Philippa Faulks & Robert L D Cooper and *Cagliostro, the Unknown Master*, by Dr Marc Haven, translated by Paul Ferguson and edited by Philippa Faulks.

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