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CAGLIOSTRO

in unpublished documents of the Holy Office

MANUSCRIPT 245 OF THE VITTORIO EMANUELE LIBRARY.

The most important source of information about Cagliostro, and especially about his trial in Rome by the Holy Office, is the: *Collection of legal documents concerning the trial of Giuseppe Balsamo, known as Alessandro Conte di Cagliostro, and Father Francesco Giuseppe da S. Maurizio Cappuccino, before the Tribunal of the Holy Office in Rome* (Vittorio Emanuele National Library in Rome. Manuscript Fondo Vitt. Emanuele 245, consisting of almost 800 pages).

These are not the actual trial records, with the minutes of the interrogations of witnesses and defendants and so on, but a voluminous file, compiled in 1790, perhaps for use by the court itself, containing the essentials of what emerged from the preliminary investigation, as well as expert reports, the indictment, the defense, and many documents of great interest. The existence of this manuscript was first reported in 1881 by Alessandro Ademollo in No. 175 of the "Rassegna Settimanale" VII (1881); and four years later it was purchased by the State.

Strange as it may seem, almost none of Cagliostro's biographers and historians, even recent ones, have made use of it. Haven did not see it and merely mentions it in his Bibliography (/); Maruzzi only refers to it in a few notes in his work (2) and Petraccone (3), who is perhaps the only one to have examined it, does not seem to have made accurate and impartial use of it, since he used it to confirm and reiterate all the accusations and slanders against Cagliostro contained in Monsignor Barbéri's infamous *Compendio* (4). Petraccone's incompetence in esoteric matters, to say the least, prevented him from drawing from this precious manuscript the true light it sheds on Cagliostro and his relations with the Church of Rome, a light which is not at all, as Petraccone claims, the same as that in which he is presented in the *Compendio* of 1791 (5).

The compiler of this *Compendium*, Mgr. Barbéri, "Procurator General of the Government, admitted to the oath of secrecy of the Holy Office since January 11, 1790, given the nature and quality of the present case and for the good order of the same," was, during the Cagliostro trial, assistant to Abb. Giuseppe Lelli, one of the substitutes of the Chancellery of the Tribunal of the Holy Office, who acted as Notary in this trial, and when Cagliostro was convicted of heresy and magical practices and of belonging to and propagating the sect of the Freemasons, the trial came to an end, he set about compiling the *Compendium*, which was published in 1791 and widely distributed, and had

* In "Ignis" I, January-February 1925, no. 1-2, pp. 4-17.

(/) Dr. Marc Haven: *Le maitre Incorniti - Cagliostro*. Paris, page 326.

1. Pericle Maruzzi. *Il Vangelo di Cagliostro*. Todi 1914.
2. E. Petraccone, *Cagliostro nella storia e nella leggenda* 2nd edition, 1922.
3. *Compendio della vita e delle gesta di Giuseppe Balsamo denominato il Conte di Cagliostro*. - Rome, 1791. Printed by the Apostolic Chamber.

4. Even Dr. Ludovico Petraraja, who is publishing his book in installments: *Freemasonry, in its history, rituals, and aims*, and deals extensively and hostile with Cagliostro, makes no mention of Ms. 245.

Immediately followed by other Italian editions and versions in French, German, and Spanish. The main and declared purpose of the *Compendio* is to show the imposture of Cagliostro; and, since until now the *Compendio* has been the main source of information on Cagliostro, the concept that the public has formed of the Italian initiate has been based on this book for over a hundred years, and the work of denigration, begun by Mgr. Barbéri and continued, even in good faith, by a crowd of people in Italy and abroad, has been perfectly successful. The rehabilitation and apology made by Haven have been partly undermined by his ignorance of Ms. 245 of the Bib. Naz. Vitt. Eman. in Rome, as well as by Petraccone's subsequent assertion that this Ms. confirmed what the *Compendio* had said.

Barbéri, in the preface to his book ⁽⁶⁾, does not hesitate to write: "We intend to talk about the life of Giuseppe Balsamo, known to the world under the name of Count Alessandro di Cagliostro. To put it bluntly, this man was a famous impostor" (emphasis in the text). And the book is nothing more than the unfolding of this program.

While waiting for the Sicilian Historical Archive, which for over ten years has announced the publication of Ms. 245, to decide to keep its promise and enable everyone to judge who was the real impostor in this whole affair of the Rome trial and the related publications, we wish here, with the help of official and unpublished documents from the Office, to give some small proof that Cagliostro was not an impostor. Uffizio, provide some small proof that Cagliostro was not an impostor, that Mgr. Barbéri and the Tribunal of the S. Uffizio knew very well that at least some of his prodigious experiences were genuine, and that, since they could not explain them or do the same, they had to deliberately give and spread an altered version of the facts, creating the reputation of Cagliostro as a recognized impostor, in order to destroy his prestige and dispel the disturbance caused by the "impostor" to the blissful serenity of religious conscience.

We note, however, that it is absolutely indisputable that the *Compendio* was compiled using the papers contained in Ms. 245 of Vitt. Emanuele or copies conforming to the writings contained therein. Entire pages are found exactly as they appear in the manuscript and in the book, and the respective dates of the manuscript and the publication of the *Compendio*, as well as the evidence of the context, clearly show to anyone who compares them that Mgr. Barbéri used these very papers to compile his denigration of Cagliostro. It is not unlikely, indeed, that this manuscript 245 is precisely the one that Barbéri used, and that, once the compilation was complete, it remained in his hands and subsequently passed through the hands of private individuals until it was purchased by the Italian government in 1885. On page 89 of the manuscript, which is the second page of the fourth writing ⁽⁷⁾ contained therein, entitled: "*Report on the sect of the Free Masons extracted from documents existing in S. Uffizio*," there is, for example, a long passage of twelve lines (2nd page of Chapter II) that is reproduced verbatim on page 70 of the *Compendium*; and the exposition of the 'spiritual quarantines' is also reproduced in its entirety from the manuscript in the book. The comparison between the handwritten papers and the pages of Barbéri is therefore very instructive because it shows the criteria followed by the compiler of the *Compendium*, who omitted, distorted, falsified, and even invented as he saw fit.

But regardless of Barbéri's particular effort, it is clear from the manuscript with what fanatical incomprehension, preconceived hostility, and *determined purpose* the trial was conducted. The eighteenth writing (pp. 743-756 of the Ms.), for example, entitled: *Annotations to the papers for Giuseppe Balsamo*, and which is in the hand of Mgr. Carlo Luigi Costantini, one of Cagliostro's defenders during the trial in Rome, offers clear proof of this ⁽⁸⁾. The 22nd annotation (page 752 of the manuscript) contains this significant outburst by Costantini: "The fscio wants Cagliostro to be a heretic, indeed a heresiarch, and then claims (and we believe

1. *Compendio della vita...* Rome, 1791, page 4.
2. Petraccone, in the bibliography at the end of his book, has provided a list of the writings that make up this manuscript.
3. To the ordinary defender, Count Gaetano Bernardini, lawyer for the defendants of the Holy Inquisition, was added as defender Mgr. Carlo Luigi Costantini, lawyer for the poor for all other courts in Rome. The thesis supported by both

let us say it well) that he believed nothing of his book (¹) and of his impostures. Happy is he who knows how to reconcile the taxman with the treasury. What is not believed is not heresy, because heresy is an ERROR, a FALSE OPINION that has come to be believed and fixed in the INTELLECT, even though it is known to be CONTRARY to Catholic doctrine.

Mgr. Costantini, poor man, was not entirely wrong. However, he was wrong in not understanding that the Church did not care at all about falling into contradiction. It was both *judge and party*; it was not just a matter of judging a crime against religion, but of acting politically; *and it was necessary* not only to condemn Cagliostro, but to destroy his prestige and influence. It mattered little if logic had to pay the price for this policy. The Church's concerns about the activities of Freemasonry, and of Cagliostro's Egyptian Freemasonry in particular, had become increasingly serious with the threatening unfolding of the revolution in France, and these are clearly evident in all the writings contained in Ms. 245, especially in the first three writings, entirely devoted to the sect of the Free Masons and Egyptian Freemasonry. The Church of Rome sensed the danger that Cagliostro's work represented for it and, when it had him in its sights, it did not stand on ceremony. It condemned him, defamed him and perhaps even killed him. From its point of view, it was perfectly right. However, historically and esoterically speaking, it is not possible to share the opinion that it did so and that it was artificially created and spread about Giuseppe Balsamo, known as the Count of Cagliostro, Grand Master of Egyptian Freemasonry.

AN EXEMPLARY WIFE AND A VORACIOUS WOLF

It was his wife Lorenza (identified by the prosecutors as Serafina) who, *to ease her conscience*, as stated in the Ristretto, of the trial contained in Ms. 245, denounced Cagliostro to the court of the Holy Inquisition. Here is how the edifying affair is reported by the fiscal aw. Giov. Domenico Libert, consultant to the Holy Office (²):

"While residing in Trento, she persuaded him to move to Rome, that is, into the bosom of the Church. She was ultimately the one who, during his stay in Rome, left no stone unturned to ensure the salvation of his soul and that of her husband, as she did in fact by voluntarily denouncing him. There is no need

here to make much ado about her fall with the Capuchin. The unfortunate combination of circumstances in which she found herself at the time diminishes her malice. Her husband, becoming suspicious and also warned of the steps his wife wanted to take to uncover the mysteries of his iniquity, was trembling, threatening, and was about to take the most violent measures against her. In the meantime, he entrusted her to the care of the Capuchin [Borri, who was tried together with Cagliostro] and rested assured that he would watch over her jealously and keep her in a kind of confinement so that she would have no opportunity to make any move. The woman sees the fatal trial, she sees that suddenly all the plans she had made to achieve her righteous desires are destroyed, and she sees the moment approaching when she will fall back without hope of ever rising again in a life of evil. Therefore, she found no way to save herself from imminent ruin except to corrupt the guard, tempt him, carry out her plan [!], and achieve her goal” (1).

To this page of applied Christianity, only this should be added: After sacrificing herself in this way to save her own soul and that of her husband, the most pious woman did not disdain, shortly after the rescue, to accept 18 scudi and some gifts brought to her by the Capuchin. But the fiscal lawyer and consultant turned a blind eye to this and not only granted her full indulgence, but even awarded her a medal of merit. The stakes were high and there was no need to make “such a fuss” over such trifles. Here is what Libert thought (2):

“Say what you will, Serafina will always be a person of merit before this Holy Court, as she is the one to whom we must mainly attribute the merit of having eradicated a *voracious wolf that was ravaging the vineyard and destroying the flock.*” She was therefore anything but an *impostor*. Let us see, within the limits of space, what the complainant testified.

The fifth writing in Manuscript 245 contains (3) the *Summary of the Cagliostro Trial*. Due to its historical and initiatory importance, we reproduce Chapter 6 entitled: “Loggia di Lione” (Lodge of Lyon).

“After eleven months in Bordeaux (4), the accusing wife reports that she moved with her husband to Lyon (5), and that there the accused (Cagliostro) founded a Lodge called 'Trionfante Verità' (6), but she specified that he did not admit women.

This statement was partly contradicted in the trial, not only by the authentic document seized during the search of the accused's home in Lyon in 1784 (7), but also by another authentic document describing the architecture and layout of the Egyptian Lodge established there by the accused (the accused (a copy of which is provided in n. 13) (8), from his correspondence with various individuals in Lyon, which confirms the complainant's statement, as well as the instructions and teachings subsequently given by the accused to the aforementioned individuals to work according to his Egyptian Rite. Furthermore, in the manuscript booklet marked 43 in § 14, the following is written in Cagliostro's own hand (9): *Arrival in Lyon, where I stayed for three months* and became the founder of a divine Order.

The Inquisitor Cagliostro fully contested this account in the Constitutions, as well as the respective foundation of the Lodge in Lyon, and his subsequent instructions to his proselytes, and his correspondence with them, of which he was aware as above; indeed, he further added that he himself demanded of the Freemasons of Lyon that they choose twelve (10) Master Freemasons to whom he

alone intended, before anyone else, to communicate the secret of his Lodge, as follows: that among his followers there were Protestants, Calvinists, and other religions (¹²); and that he gave them the design to build a Lodge according to the Egyptian Rite and Rules, which he gave the title of Mother and Master Lodge, or Lodge of Primacy, from which all others were to be governed. That this foundation was carried out with the ceremonies, customs and formalities, tools, paintings, vestments, oaths, invocations, psalms, use of Pupils, devotions, and everything else prescribed by the Constitutions, of which he claimed to have left the original marked with his own seal (¹³), inculcating them to always regulate themselves in everything according to the aforementioned Constitutions.

The Inquisitor added that he had created two Venerables as founders of the said Lodge, whom he appointed, and of whom there are various letters in the proceedings, and that he authorized them to act in his stead and to preside over those meetings (¹⁴).

Noteworthy is the liveliness and eloquence with which he expresses the solemnity of his foundation, the splendor and luxury of this Mother Lodge, and the Egyptian finitions celebrated therein, the happy success of his divinations and predictions, and the works of the Pupils or Doves, his zeal that everything should be for the glory of God and the benefit of the Sovereigns; and finally the gift of speech granted to him from above, to the common surprise of all, and of himself, by means of which he spoke in the Lodge for several hours at a time, improvising on sublime subjects relating to the Divinity, the Mysteries of the Faith, and Sacred Scripture, and moral matters, *although on these (as he expressed himself) he had made no study and knew nothing, nevertheless he succeeded admirably, and was transformed in such a way that, losing his dialect and all the roughness that could be found in his native speech, he became almost a new and supernatural man.*

The Inquisitor then went on to explain the meaning of the words of his manuscript quoted above, first arguing that they referred to the foundation in Lyon of his Mother Lodge of the Egyptian Rite, and then, when questioned as to why he called the Order of the Egyptian Rite *divine*, he maintained, even after being warned, that having communicated a recipe for a wonderful Egyptian wine in the Lodge, and wishing to note the foundation of the said Lodge in the book, *so that* it would not be understood that he had founded an Order of Freemasonry, he noted it with this curious title: Order of Wine; and when the material evidence of the writing was presented to him, in which the expression: *Divino* (Divine) appeared, and therefore related not to wine but to the Divinity, he replied: 'I may have written it badly, but in reality I meant to write wine, and to refer to the recipe I mentioned to you'.

The excuse was very flimsy and the prosecutors did not accept it. But what other expedient could poor Cagliostro resort to in order to exonerate himself from the abominable crime of dealing with divine matters? The wine Cagliostro spoke of actually existed; it was a red wine used in various ceremonies and which, at the very least, had the value of a hermetic symbol (¹⁵), and on the other hand, even ordinary Freemasonry used and still uses wine in the so-called "chewing works." The Church would have had no objection to an Order of Wine, or even of the Holy Drunkenness, but it could not admit that wine should play a role in Masonic functions similar to that which it plays in the celebration of Mass; and even less could it admit that a layman should constitute a divine order and claim to have direct relations with the Divinity.

The Church claims a monopoly on the divine and forbids God to manifest himself without her consent and outside her jurisdiction. This, at least, is the view of Fr. Tommaso Vincenzo Pani, general commissioner of the Holy Roman Inquisition, in his *Censura e qualifica della Massoneria Egiziana e di varie proposizioni che si incontrano nei suoi catechismi e statuti* (Censorship and classification of Egyptian Freemasonry and various propositions found in its catechisms and statutes), which constitutes the second writing of Ms. 245. He expresses himself as follows ([16](#)):

“The Grand Cofto wants people of every sect to have a place in Egyptian Freemasonry, and then claims to raise them to such sublime perfection that they become worthy of being transported close to God. In this prescription I find a double error, one contrary to the divine and ecclesiastical provisions regarding forbidden commerce between Catholics and heretics ([17](#)), the other contrary to the fundamental maxim of the Catholic religion, which teaches that salvation is found in her alone.”

And a little further on ([18](#)):

“Who can imagine such a connection between heretics and Catholics without danger of scandal and seduction, and if the danger exists, who does not know that it remains prohibited by natural and divine law? In our case, however, it is also absolutely prohibited for another reason, because without any mention of abjuration, or any practice of the Catholic religion, they are expected to be led by Masonic works to a state of primitive innocence (²⁸), and even close to God, which is repugnant not only to the aforementioned maxim, which admits no perfection or salvation outside the Catholic Church, but also to many other dogmas of the Catholic religion.”

Pani was not alone in supporting this thesis at the trial. In fact, Fra Francesco Contarmi, a minor conventual, consultant to the Holy Office, in his *Sentimento teologico sopra la Massoneria Egiziana* (Theological Opinion on Egyptian Freemasonry) and *censura di proposizioni estratte dai suoi statuti e catechismi* (censorship of propositions extracted from its statutes and catechisms) was also of the same opinion (²⁹):

“There can be no greater argument for heresy, nor any more certain, than promising to lead men to the truth and to the attainment of true Light outside the Gospel, claiming thus to lead them to eternal happiness. Jesus Christ said of himself: *Ego sum via, veritas et vita. Nemo venit ad Patrem nisi per me* ()”.

These last words, understood in a slightly more intelligent sense than usual, also express for us a profound and elementary spiritual truth. Only by entering the “Universal Church,” the “Communion of Saints,” that is, only by universalizing one's consciousness, can one attain perfection. But then, by virtue of the very definition, it is necessary to overcome all limitations, not excluding those inherent in the feelings and beliefs of the various forms assumed by Christianity in the consciousness of the countless number of the faithful. And the Father, the Georges of whom Jesus speaks, the unity from which every manifestation and differentiation proceeds, can only be reached through the intimate and radical profound reality of the “I”: and not through the fetishistic worship of a shapeless aggregate of ideas and sentimental residues, to which the flocks and sometimes the shepherds attach miraculous signs with the words: this is Buddha, this is Mohammed, *und so weit*. As Dante said (Par. XIX, 103-108):

...To this kingdom

No one who did not believe in Christ ever ascended,

Neither before nor after He was nailed to the wood.

But, see! Many cry: Christ! Christ!

They will be far less close to judgment

to him than those who do not know Christ.

THE CLAIRVOYANCE OF THE PUPILS ¹⁹

Among the wonderful experiences that Cagliostro and his disciples performed during their Masonic work, the divination obtained by means of the famous Pupils or Doves deserves particular attention. Even the Tribunal of the Holy Office was concerned about this, all the more so as it became increasingly clear that the phenomena were genuine and that it was not easy to explain them without resorting to the usual simplistic explanation: the devil. In this regard, we quote § 10 of the *Ristretto del Processo di Cagliostro* (Summary of the Cagliostro Trial) entitled: *Qualità dell'Egiziaca Massoneria* (*Qualities of Egyptian Freemasonry*) ().

“The complainant (³²) then went on to specify the spirit of these lodges erected in the places mentioned above, reporting that the accused introduced boys and girls aged six, seven, and older, whom he called Pupilles or Colombe, among whom he identified the daughter of Mr. Strauss of Strasbourg, and that once they entered the lodge, he made them kneel

1. By means of the two spiritual quarantines, which we will discuss shortly.
2. III writing of Ms. 245 Vitt. Em., p. 78.
3. Giov. 14, 6.

and recite a prayer invoking God's help and imploring the seven angels to appear. He placed a carafe full of water before them, saying a few words in a low voice while striking the air three times with his sword and stamping his foot three times on the ground. After this, the Pupils were questioned by the Inquisitor, who reported that they should answer that they saw one thing and then another, and specified that the Inquisitor should tell them to see the seven Angels, whom he called by name: Michael, Gabriel, Raphael, Uriel, Anael (²⁰) and hiding them in a tabernacle, because, as he reports, he said that the non-innocent bystanders could not see them, he questioned them at will about things relating to his vaunted secrets or to the persons and adventures of the other Egyptian associates, and he made sure that the Pupil, or Dove, always respond according to his aims and his genius, to make them believe that, at his pleasure, the seven angels or Enoch and Elijah (²¹) appeared in the Lodge or in the vial, and when the souls of the aforementioned relatives of the defendants revealed to the Pupils what they then reported in the Lodge concerning the adventures that were to befall the associates, or the precise location of the hidden treasures, or the value and success of the Philosopher's Stone, the secret of which he boasted of possessing in order to make gold and prolong life, even passing off in the Lodge that the Pupils received the said Lapis from the Angels, and that by the same means Adam, Noah, and others had lived for several centuries; and he coerced the Baroness Redi in the Lodge of Mittau and the widow Duchess of Cheilus in the Lodge of Paris into believing that the brother of the former and the

husband of the latter, already defined, had appeared to the Pupil, and that the Pupil herself, when questioned by the Inquisitor, had described them perfectly. The complainant also claimed that in the Lodge of Bordeaux, the Inquisitor had the Pupil say that she saw in that act in the vial the husband of the widow Marchesa di Merville, mentioned above, and that she told her that there was a treasure hidden by spirits in one of her country houses, and that with the usual divinations of the aforementioned Pupils, and alleged apparitions of angels, she had deceived, among others, the Emo de Rohan, making him believe in the Lodge of Strasbourg that she would restore him to health with the Philosopher's Stone, the dry part of which, he said, served to make gold, and the liquid part to preserve life for many years; and in Paris, at the request of Madame La Motte, he made the Pupil, or Colomba, predict certain things relating to the Queen's childbirth, to her displeasure with the Cardinal, and other things: that if the Queen had done any harm to the Cardinal, it would all fall upon her and upon France, which would become a republic and regain its freedom: with this art and imposture (concluded Cagliostro) (22) besides having won the heart of the aforementioned cardinal (23), who from then on consulted him in all his affairs, and called him *Master*; the Inquisitor also gave himself the authority to command, and was considered an oracle, an extraordinary man, a prophet, a god, and opened the way to ask for help or money, or to defraud him, as will be explained more fully in the third chapter of this summary.

She also reported that the Inquisito sometimes led those who believed in Jesus Christ to believe that he himself appeared in the Loggia alle Colombe and said that Jesus Christ himself was a Free Mason of Egypt and the twelve apostles were twelve Masonic Masters.

This is the image of Cagliostro as seen through the mind of Lorenza Feliciani and through the editing of her testimony given to the Tribunal of the Holy Office. Certain inconsistencies in Feliciani's statement must also have been noted by the prosecutors. It would seem, in fact, that it was disputed and questioned how Cagliostro made the Colombe say whatever he wanted, not to mention the predictions, because the *Ristretto* continues as follows:

“Although the Complainant *supposed* that the aforementioned Pupils, or Colombe, had been previously instructed, she nevertheless testified that she had *never* (24) been present at such instruction, and that she sometimes doubted that the art of the devil was involved (25), especially since the Pupil, aged about six, was suddenly taken to the Lodge by the Duke of Orleans, without the Inquisitor having been able to instruct him beforehand, gave such adequate answers to the questions put to him by the Inquisitor that (as the aforementioned continues to report) the Duke himself believed him to be a supernatural man, and she herself, astonished, confirmed her suspicion that there was some tacit pact with the Devil, all the more so (she adds in her last examinations) *because, having sometimes made me suffer in the Lodge, he told me several times that I was too timid and not strong enough for him to communicate the secret to me, from which I deduced that there was some devil involved.*

The truth, therefore, is this: Phenomena so genuine, indisputable, and marvelous that Lorenza, in order to explain them, had to *suppose* prior instruction of the Pupilli and Colombe, which she acknowledged she had *never* witnessed, or *suspect* and *infer* the intervention of the usual providential devil, as omnipotent as God, and always so charitable as to rescue good Christians from embarrassment. With the omnipotence of God, or that of the Devil, at the Church's choice and convenience, everything is

clearly *explained*. Who would dare to investigate how the Lord God and his antagonist perform miracles? Since we cannot satisfy our curiosity, let us take revenge at the expense of the distinguished Mgr. Barbéri. We have already said and seen that, after attending the entire Cagliostro trial, Mgr. Barbéri used the manuscript to which the passage now quoted belongs to compile his *Compendio*.

Here is how he reports the matter in his *Compendio* (26):

“Let us now hear what the WIFE had to say. In essence, she *testified* that, *although some* of the Pupils had been PREPARED by her husband as to what they were to say during the trials, SOME OTHERS, as if chosen and brought to him suddenly, could only act by DIABOLICAL art (27). She mentioned that she had asked him more than once to tell her the origin of these troubles, but he always refused to satisfy her, saying that she was not *brave* and *strong* enough to bear the mystery.”

As can be seen, the champion of faith cannot also be called a champion of good faith!

This disciple of St. Eusebius, so casual in consciously and deliberately altering circumstances and facts, is the very same, let us not forget, who, “to put it in a nutshell,” defines Cagliostro as “a famous impostor.” And to think that for Petraccone “it is truly possible to conclude definitively on the veracity of the *Compendium*” (28).

Hail, hail, three times hail, champions of Faith and Science, dignified and upright consciences, most honest champions of Truth!

THE MYSTERY OF THE CARAFES

The testimony of his wife was confirmed by Cagliostro's own statement. Here it is, as it appears in the Summary of the Trial (29).

“He also stated that in order to convince the Duke of Orleans of the truth of his Egyptian system and the falsity of that of the Illuminati, to which he belonged, in the Lodge of Paris in the presence of His Excellency Mo De Rohan, the Prince of Luxembourg, and others, he performed the usual experiment on the Pupillo, who had been brought to him suddenly by the Duke himself, and insisted that, after the usual ceremonies, and with the help of the vials, and even without them, the Pupillo describe the Royal Palace, the people who were there at that moment, and the exact rooms where they were, the clothes they were wearing

, the letters they were reading, and that finally, when the Duke himself had verified with his own eyes the truth of these divinations, he reported that he was extremely surprised.

Other testimonies about these experiences of clairvoyance of the Pupilli with or without the vials could easily be reported (43), so as to fully confirm the authenticity of the phenomenon.

The Tribunal of the Holy Office was far from believing that it was a trick, as was loudly proclaimed after the trial. So much so that, intrigued by this mystery of the carafes, it decided “to carry out a chemical analysis of the liquids contained in the ampoules seized during the searches, and entrusted the task to four experts, including Dr. De Micheli” (44).

We do not know the outcome of this chemical analysis. Certainly, both the Holy Office and the experts attached great importance to this analysis. We can only guess what the Holy Office expected or demanded from the experts; what we do know for certain is that the experts demanded exorbitant sums of money, and they made these demands in such a decisive tone that it suggested that there must be something fishy going on. In fact, in the XXIV Writing of Ms. 245 entitled: *Correspondence relating to the defense and treatment of G. Balsamo*, in the margin of an autograph letter from the defense attorney Costantini, the following rather cryptic note is found, written (it seems) by Giov. Domenico Libert, tax attorney and consultant in the Cagliostro trial ⁽⁴⁵⁾:

"I will speak more clearly. The doctors (there were four) who carried out the experiment on the garaffine notes are demanding FIVE HUNDRED scudi for EACH ONE ⁽⁴⁶⁾: Dr. Micheli, as Chief Physician, WANTS his fee doubled ⁽⁴⁷⁾: There remains the apothecary Conti: There remains the surgeon. Is it surprising that Cagliostro, with his chemistry and medicine, has made so much money? Let us come to the point ⁽⁴⁸⁾.

The tax lawyer was not wrong to be alarmed by these demands, and we do not know if and how the demands of these doctors were silenced. It is a pity that Giov. Domen. Libert did not speak even more clearly. We would not then be obliged to conjecture and suppose, for example, that the Tribunal of the Holy Office would have willingly paid a large sum in order to be able to attach to the trial file a medical report explaining, in the light of science, the *imposture* of the Pupils. The trial file, if it has not been destroyed, is probably in the Vatican archives, and it is only there that more light could be shed on this enigmatic affair of the *notes garaffine* ⁽⁴⁹⁾.

In any case, what we have reported from the unpublished manuscript of the Bib. Vitt. Em. seems sufficient to conclude that Count Alessandro di Cagliostro is not the famous impostor he is generally believed to be, thanks to the dishonest, systematic, and relentless defamation organized against him by the champions of Christian charity, who were evidently not satisfied with saving the soul of the "lost sheep" and his very modest wife, but felt it necessary to persecute even the name and memory of the daring initiate, guilty of knowing those magical and spiritual mysteries that are the heritage of every true and legitimate priesthood, and of proving his wisdom with facts ⁽⁵⁰⁾.

1. See the "Compendium" on pages 80, 98, 109, 135, 144, etc.; and Marc Haven: *Le maitre Incornili*, on pages 54, 55, 56, 58 and the notes contained therein.
2. See Petraccone E.: *Cagliostro*, p. 181.
3. Petraccone reproduces it in a note on p. 181 of his book, but without the first and last sentences, which are nevertheless very significant.
4. In the manuscript, the word 'five hundred' is underlined twice; the words we have italicized are also underlined. Comparing this with the devalued post-war lira, we can calculate that the cost for the four doctors alone was around one hundred thousand lire. My dear expertise!
5. The distinguished Chief Medical Officer was not one to mince his words!
6. In other words: let's be careful not to do anything stupid.
7. The adjective note makes it clear that this matter of the cruets must have been the subject of repeated discussions.

8. In the next issues of “Ignis” we will publish other unpublished documents on Cagliostro, Egyptian Freemasonry, and the Rome Trial.

The defense, in order to defend Cagliostro from the serious accusation of belonging to Freemasonry, of having spread it in the Papal States, and of heretical, magical, and superstitious beliefs and practices, argued, in short, that Cagliostro was nothing more than a charlatan.

1⁽⁹⁾ This is the French manuscript of the “Statutes and Constitutions of Egyptian Freemasonry,” seized from Cagliostro and then burned *coram plaudente populo* in Piazza della Minerva in Rome. The Holy Office took care to have an accurate French translation made (as can be seen on page 4 of Ms. 245), which may still exist. A copy in French was left by Cagliostro to the Sarasin couple in Switzerland, and another to the Lodge of Lyon, of which two copies must still exist. Some passages were published in “Initiation” (August 1906 - April 1908), but the manuscript of the Constitutions of Egyptian Freemasonry is still unpublished. Ms. 245 of the Bib. Vitt. Em. contains numerous passages and an accurate summary.

(10) Writing IX of Ms. 245, p. 444 of Ms.

2⁽¹¹⁾ Let the reader consider what magnificent fruits confession can bear and what inscrutable ways Providence follows to save souls. In writing XVI of Ms. (Summary of the Trial of Father Fr. Gius. Borri da S. Maurizio Cappuccino), one can also read the details of the “crime”: It reads that the Capuchin *“subsequently, with the prior agreement of the aforementioned went to her one morning and had carnal relations with her, and that on another day, carried away by his passionate love for her, he even (to use his own words) ut manum ejus admo- verem mihi, et me educente ipsius marnipeccaverim: p. 603.”*

3⁽¹²⁾ Ms. 245 of Vitt. Em., p. 457.

4⁽¹³⁾ *Ibid.*, pp. 121-241.

5⁽¹⁴⁾ Cf. Petraccone: *Cagliostro...* 1922 edition, p. 73; and cf. Maruzzi: *Il Vangelo di Cagliostro*, p. 68.

6⁽¹⁵⁾ In early October 1784.

7⁽¹⁶⁾ This is an error, perhaps by the copyist, instead of *Sagesse Triomphante*.

8⁽¹⁷⁾ See Maruzzi, op. cit., p. 69.

9⁽¹⁸⁾ See the “*Letter from the Lodge of Lyon to Cagliostro*,” p. 703 of Ms. 245. 13th attached document, writing XXII.

10⁽¹⁹⁾ These are clearly travel notes and notes written by Cagliostro and confiscated from him.

11⁽²⁰⁾ On the initiatory importance of the number twelve in this regard, see the article by René Guénon: *Il Re del Mondo*, in the 1924 issue of “Atanòr.” This same traditional concept of the number 12 is also connected with the 12 disciples of Jesus, as well as the 12 disciples of Blavatsky and the “twelve eyes of light” sometimes mentioned by Kremmerz.

12⁽²¹⁾ This tolerance was one of the main charges against Cagliostro: the Church, in the name of love for one's neighbor and Christian charity, forbids tolerance. In promiscuity and even in mere contact between heretics and unbelievers and his followers, it sees a danger, obviously for the faithful. What esteem and trust in the intelligence and superiority of the orthodox over the heterodox!

See pages 15-16 in this regard.

13⁽²²⁾ This refers to the “Rituel de la Ma[^]onnerie Egyptienne”; see note 9; see also Maruzzi, op. cit., p. 71.

14⁽²³⁾ They were J. M. Sain-Costar and his substitute Gabriel Magneval. See Maruzzi, op. cit., p. 70.

15⁽²⁴⁾ See Raimundo Lullo: *De Secretis Naturae*, Venice 1543. p. 22. Pernetty, on p. 523 of his *Dictionnaire mytho- hermétique*, 1^a ediz., says on this subject: *Le vin des Sages est leur menstrue ou dissolvant universel*.

16⁽²⁵⁾ Ms. 245 Vitt. Em., p. 36.

17⁽²⁶⁾ From this we can see that the reasons given today for fighting Freemasonry are nothing but pretexts. It is not because the alleged internationalism of Freemasonry constitutes a danger to the homeland, but rather because intolerance cannot tolerate tolerance without condemning itself, and because we do not want wolves, more or less voracious, to prevent the monopoly of the sheep industry, which the lackeys of the intolerance cannot, without condemning itself, tolerate tolerance, and because no one wants wolves, more or less voracious, to prevent the monopoly of the pastoral industry, that the Jesuits' henchmen still fight Freemasonry today.

18⁽²⁷⁾ Ms. 245 Vitt. Em., p. 37.

19 In “Ignis,” I (3), March 1925, pp. 65-73.

⁽³¹⁾ Writing V of Ms. 245 of Vitt. Em., p. 149.

⁽³²⁾ Lorenza Feliciani, wife of Cagliostro.

20⁽³³⁾ The names of the other two: Zobiachel and Anachiel, a little more Ostrogothic, remained in the pen of the amanuensis.

21⁽³⁴⁾ Enoch, son of Cain, belongs to the Masonic tradition, as recorded in the *Old Charges* .

Elijah owes his presence in Egyptian Freemasonry to his “quarantine” to reach Mount Horeb, on Sinai, and to his role in Hermeticism. But this Enoch, associated with Elijah, is more likely to be Enoch, son of Lared. Both Enoch and Elijah *did not die*. St. Jerome (commentary in Amos, book I, chapter IX) says that both were taken up bodily into heaven (Gen. V; IV Reg. II), and St. Eusebius Hier, in his commentary on Zechariah, book I, chapter VI, verse 11, makes them the two *olives* on the right and left of the candlestick. Scripture says that the Lord took Enoch from the world at the age of 365. This is clearly a reference to the annual renewal.

22⁽³⁵⁾ Here we learn that predicting the future is the work of impostors. What about the prophets of Israel, then?

[23](#)⁽³⁶⁾ As can be seen, the prosecutors do not hesitate to call His Eminence De Rohan, their superior in the ecclesiastical hierarchy, a fool!

[24](#)⁽³⁷⁾ This emphasis and the previous one are ours. Moreover, not only Lorenza but no one else ever witnessed this supposed instruction.

[25](#)⁽³⁸⁾ Lorenza's suspicion became *certainty* for the prosecutors. Since, as we have seen above, divine intervention could not be admitted, the only *Deus ex machina* available was obviously the devil.

[26](#)⁽³⁹⁾ *Compendio della Vita e delle Gesta di Giuseppe Balsamo denominato il Conte di Cagliostro* (*Summary of the Life and Deeds of Giuseppe Balsamo, known as the Count of Cagliostro*), Rome 1791, p. 135.

[27](#)⁽⁴⁰⁾ The words in capital letters are underlined in Barbéri's text.

[28](#)⁽⁴¹⁾ See E. Petraccone: *Cagliostro nella Storia e nella Leggenda*. 1922, p. 9.

[29](#)⁽⁴²⁾ Ms. 245 Vitt. Em., p. 154.