

world another daughter, who, in her turn, will be the mother of the antichrist." The lady's reason is obviously in some peril, but that among Luciferians is apparently no disqualification.

Like the Greek priestess of Apollo, she practices the art of prophecy, and oracles are taken from her lips and become part of the Luciferian ritual. She claims also, among other powers, that of "bilocation" (being in two places at the same time), a qualification attributed in the chronicles of the Roman saints to Francis Xavier and others. A. M. Francois de Nion has also prescribed how prophecies against the Holy Seat have appeared in letters of fire upon her bare shoulders.

The Luciferians do not claim to have especial power in Paris. They have there, however, two churches—one in the Rue Rochecouart, not far from the Convent of the Sacre-Cœur, and the other upon the left bank of the river, near to the archbishopric. There they solemnize what they call the "White Mass." The hosts are said to turn black with the veritable presence of Lucifer when the "elect priestess," who carries a chasuble with the cross downward, pronounces the words: "Introibo ad altare Dei optulmi maximi."

Upon the altarpiece of the Luciferian altar is an image of Lucifer figured as a young man, with wings spread, descending in fire. His right hand raises a torch; his left scatters gifts from a cornucopia. His feet trample upon a crocodile bearing the tiara of the papacy and the crown of royalty. Beneath this image, under the altar table, are the small statues. The first represents Belzebub, who raises his hand to announce the coming of Lucifer.

Near to him stands a globe of the world, encircled by a serpent. The second is Ashtoreth, a female of lovely countenance, her hands full of roses. Beside her is the medallion of a bull. The third is Moloch, who carries an axe and a buckler, upon which is engraved the head of a lion. The Luciferians might, perhaps, claim Christian

precedent for these images of the powers of darkness, for the devil appears in the statuary of great cathedrals, as at Dinan, even compelled to perform the uncongenial office of supporting a holy water stoup.

It is said that Lucifer manifests himself in person to his worshippers upon the triangular altar at Charleston, S.C., every Friday at 3 o'clock, appearing as a figure resembling the Baphomet, said to have been adored by the Knights Templar. The body is that of a woman, the head that of a man, bearded, and with horns. Instead of the wand of Hermes, however, Lucifer carries a rose upon a cross, at the foot of which is the pelican sacrificing herself.

The ritual of the "White Mass" is an extract from a book called "Apadno," which is buried under the altar at Charleston. It is said to have been written in green ink by Lucifer himself, signed with his autograph, and given by him to Albert Pike, the first Luciferian Antiope. The worshipping place of the Satanists of Charleston has been kept a profound secret until recently, but, through a deserter from the cause some facts about it have been learned which are not of a very edifying nature."

---

#### A MASONIC LIBRARY.

---

Washington claims the largest Masonic library in the world. It is located in the House of the Temple, Third and E streets northwest, and owes its origin to the late Grand Commander, General Albert Pike, who bequeathed to the Supreme Council over 7,000 books, reprints, and manuscripts, together with a magnificent pipe-organ and a rare collection of coins. Way back in war times, when General Pike's home was confiscated for Union headquarters, it took just forty wagon-loads to haul his books away. These books, added to with the years, were finally placed in the building of the Supreme Council, where the old scholar extended their freedom to Masons and others, "as the