middle international waters; secondly, Zionists, whose aims are, of course, well known; and, thirdly, the Bolsheviks, including the Jewish Bund. The creed of these Bolsheviks, according to the lecturer, is, briefly, that the Proletariat of all countries are nothing but gelatinous masses, which, if the Intelligentsia were destroyed in each country, would leave these masses at the mercy of the Jews.

Now comes the extraordinary sequel. On the very night on which this last lecture was delivered the Bolsheviks attacked with cannon, cavalry, and machine-guns all the Anarchist headquarters both in Moscow and Petrograd and murdered all the men they could find, Lev Cherny, however, escaping.

As regards the programme of these Bolshevist Jews, a very interesting document was published by the *Gazette de Hollande* at the end of March, 1919. It contained detailed instructions to Bolshevist agents abroad drawn up at a Council held at the Kremlin in November, 1918, at which Lenin presided, and Trotski, Radek, and Tchicherin were present. A copy of this document fell into the hands of the Ukrainian General Staff, and the translation we take from M. Milukov's illuminating book on Bolshevism. In parallel columns we give the Bolshevist proposals for direct action, drawn up in 1918, and the rules of conduct laid down by the Elders of Zion in 1897.

Revolutionary Work of the Bolshevist (Communist) Party.	Protocols of the Learned Elders of Zion.
The work of the Bolshevist organisations in foreign countries is defined as follows.	Our International millionaire agents, who are possessed of absolutely unlimited means (Protocol 2). We must not stop short before bribery, deceit, and treachery (Protocol 1).
1. In the domain of *international* politics: (a) To support Chauvinist movements and national conflicts. (b) To provoke agitation in order to bring about national conflicts. (c) To make attempts on the representatives of foreign Powers.	The intensification of armaments, the increase of police forces are all essential. . . . Throughout Europe, and by means of relations with Europe in number enormous also, we must create forgeries, deceit, and hostility. We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us; but if these neighbours also should venture to stand collectively against us, then we must offer resistance by a universal war (Protocol 7). We have broken the prestige of the gentile kings by the constant attempts upon their lives through our agents (Protocol 18).
By these means internal disturbances and *coups d'état* will be brought about, and there will be increased Social Democratic agitation.	In order that our scheme may produce this result, we shall arrange elections in favour of such presidents as have in their past some dark undiscovered stain, some "Panama" or other . . . then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations. (Protocol 10).
2. In the domain of *external* politics: (a) To compromise by all possible means the influential men in the country, to make attempts on the men in power, and to provoke agitation against the Government. (b) To provoke general and partial strikes, to damage machinery and boilers, and to spread propagandist literature.	We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting force—Socialism, Anarchism, Communism. . . . By war and the money and hatred which it engenders we shall gorge the mobs, and with their hands we shall wipe out all those who hinder us. . . . When the hour strikes for our sovereign lordship of all the world to be crowned, it is those same hands which will sweep away everything that might be a hindrance thereto (Protocol 3).
By these means *coups d'état* will be facilitated, and it will be possible to seize the supreme power.	
3. In the *economic* domain: (a) To provoke and support railway strikes, to blow up bridges and railway lines, and do everything to disorganise transport. (b) To impede and prevent the provisioning of the towns with corn, to create financial difficulties and undermine the market with forged bank-notes. Special commissions should be formed.	We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the goyim will depend to such an extent that they will go to the bottom together with the credit of the State on the day after the political smash (Protocol 6). We shall replace the money quarter by grandiose fictitious credits. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day (Protocol 22).
In this way an economic upheaval will bring about the inevitable collapse, and the *coup d'état* will receive the sympathy of the masses.	We shall create by all the secret subterranean methods open to us, and with the aid of gold, which is all in our hands, a universal economic crisis wherefrom we shall throw upon the circuits of the mobs of workers, simultaneously in all the countries of Europe (Protocol 3).
The complete annihilation of the army will be effected, and the soldiers will adopt the Social Democratic Labour programme.	The supreme lord who will replace all now existing rules, dragging on their existence among societies demoralised by us, . . . will be obliged to kill off these existing societies, though he should drench them with his own blood, and sweep away in them again the form of regularly organised troops fighting economically with every kind of infection that may cover the body of the State with sores.

So much for Russia and the part which Jews have played in the development of Bolshevist doctrine and organisation. In later articles revolutionary movements in other countries such as Portugal, Turkey, Prussia, Bavaria, and Hungary will be considered, and the evidence concerning the masonic and Jewish share in them submitted to our readers.

CO-MASONIC MOVEMENT.

The Roots of the System.

TO THE EDITOR OF THE MORNING POST.

SIR,—Among the many warnings contained in your articles on "The Cause of World Unrest," none is, perhaps, more serious than the mention of Co-Masonry. It is especially serious, as it applies to the immediate future and deals with developments which we can watch day by day in the present.

The importance of the Co-Masonic movement can be judged by the light of an obvious historical precedent. I am referring to the "illumination" of French Freemasonry some years before the Revolution, which your Correspondent described in the second article of the series. From the time when the emissaries of the Illuminati appeared in France the Freemasonry of that country—until then chiefly occupied with metaphysical speculations and charitable work—began to take an active part in the preparation of the hurricane which was unchained ten years later.

The analogy between these facts and the present state of affairs in England is most striking. We have here a Freemasonry enjoying general respect and sympathy for the high ideals it professes and the large philanthropic activity it displays. At the head of it we see the respected names of members of the Royal Family followed by many of the best names of the land. Any suspicion of impiety or of subversive tendencies in so distinguished a body seems preposterous. We know that English Freemasonry disclaims any connection with the Grand Orient de France. But we also know—on the strength of statements made by distinguished English Freemasons themselves—that since the war the Grand Orient de France has gained much ground in England. Towards the end of the war a few lodges in England had recognised its authority. A little later began the Co-Masonry movement. Whence did it come? What country is now playing the part which Germany played in "illuminating" the lodges in France?

The militant part of the social revolution is carried out by Red Russia. It would, however, be a mistake to consider the dictatorship of the proletariat, the establishment of a communistic order, and the achievement in practice of Marxist doctrines as the ultimate goal towards which the real leaders of the revolution are striving. The prophetic letter published by Dr. Bataille in "Le Diable au XIX. Siècle," as well as the "Protocols" of Nilus, clearly establishes three distinct periods in the revolutionary process: (1) organised society as it developed out of twenty centuries of Christian civilisation is gradually undermined by secret propaganda; (2) a period of ruthless destruction of this society, of bloody anarchy, mob-rule, and militant Atheism; (3) the advent of a new order, of a new prophet, and of a new faith which replaces Christianity.

Bolshevist Russia and its militant Marxism are being used as a battering-ram for the destruction of the organised State and society. Their role covers the second period of the revolution—the destruction of the existing order of things. The third, constructive period, requires new forces, material as well as, and chiefly, intellectual. The theories of Karl Marx, deadly efficient as they proved to be in destruction, cannot be used as a philosophy—much less as a creed—on which the new world is going to be built. Purely materialistic, dealing with capitalism and industrialism, they were meant for the proletariat of highly-developed Western States. They created little enthusiasm in Russia, and are more tolerated than accepted by the mass of the population.

In expanding towards the East the leaders of Red Russia are not only looking for vast recruiting fields for their armies. The military forces of the revolution are seeking in Asia to join hands with the sources of its real spiritual impetus. The East—including Russia—can really be roused and led only by a new faith and a new prophet. Among the primitive agricultural communities of Asia the fulminations of Marxist manifestoes fall absolutely flat. To enrol under the Red Flag these millions of recruits, to become world-wide, the social revolution must provide itself with a metaphysical basis. It is in the gestation of the philosophic and mystic foundations of the revolution now in process among Oriental mystics that we must look for the roots of the Co-Masonic movement and for the explanation of its exotic flavour. From the beginning of Bolshevist agitation in Russia one saw unmistakable signs of a strange connection between the purely economic and materialistic teachings of the communists and the Oriental mysticism of the theosophical school. Few people know the important part played in Russia in 1917 by the local branches of "The Star in the East." The parallel propaganda of this Order did much towards the disintegration of the Russian Army. The activities of "The Star in the East" in Russia and its intimate connection with the theosophists in India led to the beginning of an investigation by the Intelligence Service which eventually brought about the internment of Mrs. Besant. Later on the symbol of the Order—the five-pointed star—appeared as the cockade of the Red Army. One cannot help remembering the "Protocols": ". . . . . how the knee before him who bears on his front the seal of predestination of man to whom God Himself has led his star that none other except him might free us. . . ."

At the meeting held under the auspices of the Order the advent of a New Teacher was announced in mystic recitations to the accompaniment of harps. The Prophet was striking with the dawn under the kindly rays of the morning star. The portraits of Haleyon (Krishnamurti) were distributed. The new advent at dawn, under the morning star, is it not Lucifer, "son of the morning"? There is a striking resemblance between the prophecies of "The Star in the East" and the words of the letter to Mazzini in Dr. Bataille's book: " . . . the multitude . . . will receive the True Light by the universal manifestation of pure Luciferianism, at last made public. . . ." The requirements of space do not allow for the present to analyse the teaching of Luciferianism as opposed to Christianity, and as distinct from Satanism. Such an analysis is of paramount importance for the understanding of the ultimate aims of the revolutionary movement.

There is one more symptom in the contemporary activity of secret societies which deserves attention. To those familiar with Masonic terminology and its traditional partiality for hints and symbolic names its interest will be obvious. The revolutionary propaganda among French Freemasons was called "illumination." Recently one has heard of a new advanced radical group formed in France and in England under the name of "Clarté." If one remembers that the fundamental thesis of Freemasonry is called "La vraie Lumière," that the revolutionising of lodges was called "illumination," the significance of the name "Clarté"—the physical result of bringing light to bear on a body, of "illuminating" it—becomes obvious. The fact that the group "Clarté" ostensibly derives its name from the title of the novel by Henry Barbusse does not alter its "esoteric" significance. In Masonry every symbol has a plausible "exoteric" explanation.—Yours, &c.,

July 29. ENGO.