The Fabian Society

Bruno Cariou on March 26, 2018 by Elements of Racial Education

The Fabian Society has always implicitly

recognized the principle of equal opportunities

between men and women and recently

formally recognized their equal rights to

citizenship. It is therefore legitimate that the Fabian

is the first company to try to

definitively define the intimate relationship between the

two most vital movements of our time,

socialism and the emancipation of women.

The Fabiennes group to the members of the Society (\*)

The French public first heard of the Fabian Society in the Revue des Deux Mondes, which it was enough to consult its writings to know its objective: "[the] slow destruction of all that exists with a view to a renewal of the economic and moral world… ”; its program: "... the reorganization of society by the emancipation of land and industrial capital, which must be withdrawn from the hands of owners and individuals, in order to place them at the disposal of the community for the general profit" ; his tactic: “… you must procrastinate with that unwavering patience that Fabius has shown in his war against Annibal, having no concern for those who blamed his slowness. But when the time is right, you will have to hit hard, always as Fabius did,otherwise your patience will have been in vain and will remain fruitless. "; its composition: "[of] socialists" (i).

The following year, in its November issue, the Revue de Lille, “directed by a team of professors from Catholic faculties”, after a brief history of the formation of the Fabian Society, detailed its program and tactics somewhat: "" Its goal is the reorganization of society by the emancipation of land and industrial capital, which it would like to remove from private property and allocate to the community for the benefit of all. Consequently, the Society works for the extinction of private land ownership and individual appropriation, whether in the form of rent, or any sum required for the wear and tear of the soil. “The Company is also working to have the administration of industrial capital that can be used for the benefit of the company transferred to the community.If these measures are carried out without compensation (although the community can, if it sees fit, grant to the expropriated individuals such assistance as it sees fit) the rents and the interest suppressed will come to increase the wages of labor; the idle classes which live at the expense of others will necessarily disappear and a practical equality will be maintained in society by the spontaneous action of economic forces, and this with much less encroachment on the liberty of the people than the current system does. . To achieve these ends the Fabienne Society strives to spread socialist opinions and to bring about the political and social changes which are the consequence. It seeks to provoke them through the general dissemination of economic science."La Revue specified that" [t] he Fabiens strive above all to enlighten the working class world and to initiate it into the questions which concern it. They warn him against the two extreme solutions, excessive individualism and social anarchy. They are bent on wanting to demonstrate that one can be a socialist without falling into either of these two excesses. They still unite with members of the Democratic Federation and Trade's Unions, to demand the suppression of abuses and the improvement of workers of all kinds. "(Ii)They still unite with members of the Democratic Federation and Trade's Unions, to demand the suppression of abuses and the improvement of workers of all kinds. "(Ii)They still unite with members of the Democratic Federation and Trade's Unions, to demand the suppression of abuses and the improvement of workers of all kinds. "(Ii)

The fifth chapter of "Socialism in England" (F. Alcan, 1897) by Albert Métin, entitled "Collectivists and Possibilists: The Democratic Socialist Federation and Fabian Society" enters even more in detail into "ideas", objectives and the tactics of the Fabian Society, while focusing on the presentation of its leaders and the description of its operation.

In the early 1880s, a group of young men gathered regularly in London around a small official by the name of Percival Chubb (1860-1959), to debate the theories of the idealistic philosopher Thomas Davidson (1840-1900). They revolved around the project of moral regeneration of humanity through the practice of virtues such as kindness, love and simplicity. These virtues were first to be cultivated by a small group of people, who, once they had developed them to the highest point, would serve as a model for all men. It was with the aim of constituting such an elite that the Fellowswhip of the New Life was formed in 1883. For reasons difficult to establish,but who seem to be due to a disagreement on the strategy to adopt to carry out the social reform which was to precede or accompany this regeneration, certain members of the Fellowship quickly left it who, for a few, including Chubb, founded the Fabian Society . In addition to this, its founding members are: writer Frank Podmore (1856-1910), former Fellowship and Board member of the Society for Psychical Research from 1882 to 1909; writer Edward R. Pease (1857–1955), born to a Quaker family, former Fellowship member, Independent Labor Party member, Fabian Society secretary and historian, Fabian News editor and administrator, with the Webbs of the London School of Economics; William Clarke (1852-1901), grandson of a successful businessman;disagreeing with the Fabian Society's decision to support the Boer War, he ended up leaving it; Hubert Bland (1855-1914), a disciple, like Clarke, of the American economist Henry George, enemy of individual land ownership and supporter of the nationalization of land; Frederick Keddell (? -?), A Marxist who, after having been the first secretary of the Fabian Society, set himself apart and joined the Social Democratic Federation, the first socialist party organized in Great Britain; journalist and, in his own words, “Christian socialist” Henry H. Champion (1859 –1928), also a member of the SDF, from which he was to be excluded in 1887 because of his criticism of the the atheism of its president and his call for armed revolution; the writer and poet Edith Nesbit (1858-1924), wife of H. Bland,with whom she was responsible for the Fabian Society newspaper, Today; Rosamund Dale Owen (1846-1934), daughter of social reformer Robert Dale Owen (1801–1877)

The organization of the Fabian Society can be summed up in five points: “1. Meetings for the discussion of questions relating to socialism. 2. Research on economic problems and the gathering of facts that can help to elucidate them. 3. Publications relating to social questions, with arguments in favor of socialism. 4. Introduction of socialist conferences and debates in other associations or clubs. 5. Representation of the Company in conferences and public discussions on social issues ”(iii).

The Review also covers “the scientific work of the Fabienne Society”, that is to say a collection of brochures consisting of “the meeting of doctrinal discussions and monographs of social facts” (iv); the Fabian Society, notes, to the angels, the one who would later become in turn Minister of Labor and Social Welfare and Under-Secretary of State for Finance, "has the specialty of positive research based on certain data, as much as possible on official statistics and on facts established by scientific procedures. When, he continues with ridiculous satisfaction, one consults one of the collections of information published by the Fabians, one realizes only at the conclusion that these so conscientious sociologists are socialists ”.Finally, the creation of the London School of Economics by the Fabians in 1895 is reported.

In 1897, Métin signed the foreword to the French translation, produced by himself, of “History of Trade Unionism” (London and New York: Longmans, Green and Co., 1894) by Sydney and Beatrice Webb.

Also in 1897, Pierre Verhaegen, lawyer at the Court of Appeal of Ghent and doctor of the School of Political and Social Sciences of Louvain, dedicated to the Fabian Society a copious chapter of his "English Socialists", which examines among other things the origins of the company, its ideological orientation, its practical program, its electoral tactics, its attitude towards the press, its means of action, its relations with organizations existing outside socialism and its relations with others socialist groups. As to its origins, we already knew that it was made up of "socialists"; we learn more: these "socialists" are "[a] small nucleus of men and women belonging, for the most part, to the middle class" (v); even more: “[t] he Fabien,recruited especially from the middle class […] [is] endowed with a hereditary aptitude for business… ”(vi); on its goal also: "a democratic state socialism, the evil to be suppressed is private property in all its forms ..." (vii); about the financing of the Fabian Society, we will see below that the author is very ill-informed, when he declares that “[t] he annual income of the society comes from subscriptions, - optional and voluntary, - and from sale of publications ”(viii). The author, like the review of Lille, boasts about what one encounters there "information consisting of facts and figures. The documents are borrowed from reliable sources: as much as possible, writes [the economist and socialist activist] Mr. Webb [one of the very first members of the Fabian Society] in the Revue de Paris,they are drawn from official sources and, failing that, from the most universally regarded writers ”(ix) and joined Métin in the ridiculous, declaring that“ often the conclusion ”of these“ reminds us that these conscientious sociologists are socialists ”( x).

The publications of the Fabian Society are intended for the socialist education of the English people and certainly serve their purpose, since, according to S. Webb, some of them have sold over a million copies in just a few minutes. years (xi). The first target of the leaders of the Fabian Society remains nonetheless the ruling classes; as indicated by GB Shaw, quoted by the author, it is essential to “gain [first] the confidence of many influential people who have remained outside socialism until now…” (xii); hence the attendance of the Fabians at political meetings and social events and the creation by Fabian leaders of a host of "think tanks" and institutions, starting with the London School of Economics, where future leaders would be trained , not only from Great Britain,but also from all the countries of the planet; hence also that the Fabians quickly abandoned political action, preferring to delegate it to professionals entirely devoted to their cause - which, however, does not make the Fabian Society a "purely [intellectual]" movement, like the affirms the Grand Larousse Encyclopédique (xiii).

In 1908, it was the turn of the political review Pages Libres, close to the socialist movement and revolutionary syndicalism, to promote the Fabian Society in France in its issue of June 13, 1908, followed, in 1909, by la Grande revue, which insists on the tactics of society: "The Fabienne Society is made up of socialists and therefore has as its goal the reorganization of society by the emancipation of the land and industrial capital which must be withdrawn from individual appropriation and appropriation by a class to be handed over to the collectivity for the general good. This is the very text of the declaration signed by all the members of the company. So the Fabienne Society is socialist. She wants the destruction of capitalist society and its replacement by a collectivist society,by means of an expropriation of individual owners. This expropriation must be done, not strictly speaking, by compensating the expropriated, but by allocating them relief, determined by the community. The Fabienne Society is therefore not revolutionary in the sense that the French traditionally give to this word: a social transformation suddenly emerging from a triumphant insurrection. The Fabienne Society is evolutionary to achieve a revolutionary end. And to achieve this end, it relies on the expansion of socialist ideas and strives to achieve it by the dissemination of knowledge of the relations between the individual and society in its threefold aspect: economic, moral and political. Fabienne's policy is very original, very curious.Moreover, it could only give good results in a politically very evolved country, where political education is very advanced, in a country where social evolution is such that it is the most prepared to accept and achieve. socialist conceptions. Little concerned about the number of its members, but very concerned about their quality and intellectual and moral, the Fabienne Society pursues the goal of determining the English people to democratize its political institutions and to socialize its economic institutions. To achieve this end, it presses with all its power on the political parties whatever they are. It supports any candidate, whatever his nuance, who undertakes to carry out reforms tending to democracy and socialism. Its tactical essence is to be reformist and to consider reform,however small it may be, like a step forward in the indefinite march of progress. The Fabians must propagate and propagate indeed in a ceaseless way by the word and by the writing to make penetrate the criticism and the socialist ideas in the press, in the novel, in the poetry, in the drama, in the literary essays. and scientists, in elected bodies (Parliament, County and city councils), in political and economic groups, and everywhere. And this slow, incessant infiltration, as powerful as the drop of water which incessantly falls on hard stone and pierces it, has the effect of imperceptibly and unconsciously determining in the bourgeois world and the working-class world a socialist state of mind, I mean a mentality permeated with socialist ideas and conceptions.And from this it follows that reforms are imperceptibly being carried out in a socialist sense and that these reforms constantly grow and will grow, each of them being a definite step towards the final goal: socialist society. "(Xiv).

In the 1910s, the Fabian Society was the subject of articles in various socialist journals, which, in addition to, as indicated above, the efforts of the politician Métin at the end of the 19th century, to make it known to the French public, tends to suggest that it did not wait for World War I to “penetrate” and exert its influence in France.

It is still mentioned in the 1920s in certain specialized publications (Titus Komarnicki, "The Question of Territorial Integrity in the Pact of the League of Nations [Article x of the Pact]", Les Presses Universitaires de France , 1923) as well as in "Epilogue 1. The Imperialists in Power: 1895-1914" (1926) by the liberal philosopher and historian Elie Halévy who, on each of his frequent stays in London, frequents the LSE and visits the Webbs as well as 'to Shaw (xv) and who incidentally teaches us (xvi) that the Fabiens had founded the LSE "[a] with the money which had been left to them by a rich philanthropist". Even before the war, Webb had confided to Halévy "that the future lay with the great administrative nations governed by offices, and where order was maintained by gendarmes" (xvii),which led the historian to logically conclude in "History of European socialism" (xviii), without however noting the factual contradiction which exists in this attitude, that the Fabians have "a marked admiration for any administrative solution of economic problems" . For seven decades, the Soviet bureaucracy tried to administratively solve the economic problems it created.

From the 1930s, the Fabian Society will be mentioned occasionally in works of political history or the history of economics, the history of socialism or economic doctrines (Xavier de Germiny, “La position du travailisme: vis- a-vis du communisme ", Librairie René Giard, 1939; Fernand Renaudeau," The Labor Party of Great Britain: its origins, its development [1900-1945], its current orientation ", Éditions Montaigne, 1947; Élie Halévy," History of European Socialism: Written from Course Notes by a Group of Friends and Students ", Gallimard, 1947; Charles Gide and Charles Rist," History of Economic Doctrines. From Historical School to John Maynard Keynes », Recueil Sirey, 1947), with an often false neutrality, but always benevolent. Criticism, if there was criticism,was peripheral and superficial.

The smooth plaster of the facade that had been presented until then by the Fabian Society began to crack and peel off in the early 1980s, thanks to the publication by Yann Moncomble of "The Irresistible Expansion of Globalism" ( Facts and Documents, Paris, 1981), which highlights, more than two decades before British historians began to notice, the determining influence of the theories of the English liberal economist of Jewish origin David Ricardo ( 1772-1823) on the economic thought of Webb and Shaw; the existence of links between the Fabian Society and the secret societies, establishing the membership of some of its members - from its foundation by the trustees of the Rhodes Trust, directed and financed by the Jews Alfred Beit and Sir Abe Bailey,partners of Cecil Rhodes and de Rothschild in the South African gold and diamond trusts - in the Pilgrims Society, whose first president was Frederick Sleigh Roberts (1832-1914), Commander-in-Chief of the Indian Army, hero of the Second Afghan War, Commander of the British Armed Forces in South Africa during the Second Boer War and Freemason (xix); the Fabian Society's investment in the plan to establish a world government, identifying John Boyd Orr (1880-1971), 1st Baron Boyd-Orr, Director General of the United Nations Food and agriculture (FAO) from 1945 to 1948, second president of the Universal Movement for a World Confederation (established in 1947) and Nobel Peace Prize winner 1949, as a member of the Fabian Society (xx).

In the second half of the 1990s, the Fabian Society will be mentioned in “Masonry and secret sects - The hidden side of history” (xxi), translation of a work by a certain Epiphanius entitled “Massoneria e sette segrete: la faccia occulta delia storia ”, where Freemasonry and related secret societies are denounced as kaleidoscopic manifestations of Gnostic heresy, the objective of which is to destroy the Church in order to establish a world government: it is not for nothing but the work appeared in the Courrier de Rome editions. Epiphanius' sources are not all as "sure" as the publisher claims. So many are the politicians whose membership in the Fabian Society is proven that it was useless to risk discrediting oneself by presenting some as members who were not;however, from the Christian point of view in which the author places himself, it was not only useful, but necessary, to establish a link between fascism and the Fabian Society: and thus it was not feared to make Mosley a fabian (xxii). An analysis, once redacted from the spiritualist interpretation of the teachings of the secret societies which bloats it, is to be retained, on condition of specifying, which neither the author nor the following critics of the Fabian Society does, that the " The omnipotent state ”in question is in the hands of private interests and that its visible representatives are puppets:“ [the] idea of ​​Saint-Yves of the primacy of the economy over politics […] is undoubtedly accompanied by of the Jacobin idea of ​​the omnipotent state. These two components, which act in synergy, produce the following identity:primacy of the economy + omnipotence of the state = socialism. Socialism, in the technocratic state in particular, tends by its nature towards a form of universality which, usually unbeknownst to the technocrats themselves, in reality identifies with universal theocracy and thereby draws its sap. of Gnostic pantheism […]. The British Fabian Society is a good demonstration of this one-to-one correspondence between magic [the reference is to the Gnostic Simon the Magician] and technocracy. ”(Xxiii). In fact, certain members of the Fabian Society were attracted by the occult: Herbert Burrows (1845-1922), free-thinker and socialist activist favorable to "the complete political independence of the woman", "the complete economic independence of the woman. the woman "," the complete sexual freedom of the woman "(xiv),also belonged to the Theosophical Society and; with the founding member of the Fabian Society Edith Nesbit, at the Stella Matutina (xxv), initiatory order created in 1905 by William Butler Yeats. member of the Hermetic Order of the Golden Dawn founded by William Wynn Westcott in 1888. Fabian leaders were fond of spiritualism sessions (xxvi). This is perhaps why, in the first volume of “Faits et chroniques interdits au public” (2003), a chapter of which is constituted by a critical exposition of the principles and tactics of the Fabian Society, Pierre de Villemarest postulates a affiliation between her and the Hermetic Order of the Golden Dawn; in the meantime, the only proven link that unites the two organizations is actress and women's rights activist Florence Farr (1860-1917),Shaw's mistress (xxvii) and member of the said secret society. Later, de Villemarest investigated the Fabian "penetration" into France (xxviii).

In 2004, the Fabian Society, “mother of all international organizations that orchestrate international politics today”, was singled out in “The European Tragedy” (xxix).

Was published in 2015, under the pseudonym of John Green, a work which, given its size, could be given the title of Sum, if - we have not been able to consult it - it turns out that it goes beyond the narrowly Christian point of view of the publisher's other publications: "La société Fabienne - The establishment of a new international order at Béatrice and Sidney Webb" (Saint Rémi, 2015). Does he study the fundamental role of the Fabian Society, until now ignored by all the researchers who have looked into his case, except by the author of the article that we publish, slightly revised, in French translation here below,in the propaganda in favor of “multiculturalism” and the invasion of Europe by populations of extra-European origin and in the conception and even elaboration of genocidal policies linked to it?

The following study, published on a British nationalist website, is, to our knowledge, the only one which sheds light on the key role the Fabian Society played and continues to play in the planning and implementation of the invasion of colored populations that occupied Europe is currently undergoing (xxx).

Fabianism is a radical movement started in the 1880s in London with the aim of overthrowing the existing order and establishing a socialist world.

At that time, London was both the center of liberal capitalism - which is itself a subversive movement - and the home of the radical left, which sought to subvert the former. The main association for promoting socialism in England was the International Working Men's Association (IWMA, also known as the "First International"), established in 1864 by Karl Marx.

At first, Marx's doctrines were only available in German and French and thus had little impact on the British public. His disciple Henry Hyndman was the first to popularize his teachings and those of other German socialists in the English language. Hyndman founded the Social Democratic Federation in 1881 (1).

The founders of the Fabian Society were themselves influenced by Marxism and belonged to circles of the Social Democratic Federation What distinguished the Fabian Society from earlier socialist organizations like the IWMA and the SDF was the method by which it sought to achieve its goal. While the other socialists spoke openly of revolution, the Fabians intended to build socialism gradually and stealthily.

According to one of its leaders, the Fabian Society was "organized for reflection and discussion and not for electoral action, which it leaves to other organizations, although it encourages its members to participate. actively, on an individual basis, in the work of these other organizations ”(2).

The wolf in the sheepfold

The subversive nature of the Fabian Society project is exemplified by the Fabian Window, a stained glass window showing Fabian leaders Edward R. Pease, Sidney Webb and Bernard Shaw (in the green mantle) forging a new world out of the old , while other Fabians kneel in worship in front of a pile of Fabian Society books.

The stained-glass window bears the motto "Remould it [the World] nearer to the heart's desire", last verse of a quatrain by Iranian poet Omar Khayyam (1048-1131), which reads: "Dear love, couldst thou and I with fate conspire / To grasp this sorry scheme of things entire, / Would we not shatter it to bits, and then / Remould it nearer to the heart's desire! "(3). It perfectly illustrates the Fabians' plan to destroy society in order to rebuild it in their own way.

The Fabian Window was commissioned by Shaw in 1910 and is currently on display at the London School of Economics. Its theme is humorous; as Shaw admitted, the Fabians cultivate humor, or what he describes as “the ability to freely laugh at ourselves” (4). In fact, the Fabians hide behind the humor the ominously serious nature of their intentions.

If the Fabian Window is undeniably symbolic, its religious style betrays the fact that, despite its claim to be "scientific", socialism is riddled with inconsistencies and internal contradictions which make adherence to its principles based on faith rather than reason. As the economist P. Bauer has observed, socialism is a kind of messianic religion which promises salvation on earth (5) and this is precisely what Fabianism wants to be too. Shaw said the Fabians had to "turn socialism into a religion" (6). Other leaders of the Fabian Society have referred to socialism as a "new social religion". So, on the stained glass,the adoring attitude of the Fabians accurately represents the quasi-religious nature of socialism in general and of Fabianism in particular.

The wolf dressed in a sheepskin and carrying a red standard marked with the initials "FS" which appears on the "coat of arms" in the background is particularly revealing of the tactics of the Fabians, which is infiltration, that is to say stealth penetration.

Finally, the motto of the Fabian Society, borrowed as it is from an Iranian poet, could well be an allusion to the reconstruction of the world order in accordance with international oil interests. The Anglo-Iranian Oil Company (later British Petroleum) was among the corporate members of the Royal Institute of International Affairs, aka Chatham House (King-Hall, p. 140), an organization co-founded by members of the Fabian Society, which has maintained close ties to oil interests (see below).

Fabians and subversive financial interests

The main body at the origin of the Fabian Society was the Liberal Party, a center-left party at the time. However, the Fabians did have ties to liberal politics and liberal capitalist interests, as can be seen from the list of members of some of the think tanks that the Fabian Society created, led by the Coefficients Dining Club (7 ), which we will discuss again below.

From the writings of the Fabians it appears that they consciously sought the company, collaboration and support of the rich and powerful. Our partnershipby Beatrice Webb keeps urging Fabians to "attract millionaires", "pull the strings", "manipulate all the forces we control", while being careful to "appear disinterested" and pretend to be "humble people" that no one suspects of being powerful ”(8).

In fact, the Webbs were in regular contact with people like Arthur Balfour and Richard Haldane (himself a member of the Fabian Society) who served as contacts between the Fabians and the powerful, the wealthy. As their social circle grew, the Webb's frequent dinners, informal gatherings, and "small parties" allowed them to mingle with influential members of the ruling elite like Lord Rosebery, Julius Wernher. (de Wernher, Beit & Co.) and Lord Rothschild and to convince them to support their subversive projects.

It is essential to understand that their relationship was far from one-sided. The main elements of liberal capitalism - the great businessmen, industrialists and bankers - who had accumulated great wealth as a result of the industrial revolution, were not altruistic philanthropists. They aimed to strengthen their own position of power and influence in two ways: (1) by monopolizing finance, economics and politics; and (2) controlling a growing urban working class.

The first objective was to be achieved by centralizing capital, means of production, etc. The second was to be obtained by organizing the workers and by promising them a greater share of the resources. These goals coincided with those of the socialist movement, of which the Fabians wanted to become the main element.

As HG Wells has pointed out, big business was by no means antipathetic to communism, for "the more big business grows, the closer it gets to collectivism" (9). Likewise, Joseph A Schumpeter, David Rockefeller's professor at Harvard, wrote: "The real engines of socialism were not the intellectuals or agitators who preached it, but the Vanderbilts, Carnegis and Rockefellers (10).

Indeed, the Communist Party Manifesto of Karl Marx and Friedrich Engels (1848) was based on monopoly capitalist policies such as the centralization of capital and the organization of workers.

Marx - whose daughter, Eleanor, belonged to the Fabian Society (11) and Engels began their careers as journalists in the service of liberal capitalist interests. Marx later worked for the New York Tribune, whose owner, Horace Greeley and editor Charles Anderson Dana, were close associates of Clinton Roosevelt (12), a radical Democratic member of the famous Clan Roosevelt, whose interests were banking and politics and who was a close ally of the Vanderbilts.

The Fabian Society not only adopted the policies of Marx and Engels, but was closely tied to the same kinds of interests as them:

Hubert Bland, a bank clerk turned journalist, worked for the Sunday Chronicle in London, one of the newspapers of newspaper magnate Edward Hulton, former printing composer for the liberal daily Manchester Guardian. Bland, co-founder of the Fabian Society, has become a member of its board and treasurer. It was he who made his friend and colleague journalist Bernard Shaw join the Fabian Society.

Shaw worked for the London Pall Mall Gazette, where Liberal leader William T. Stead was editor and Alfred (later Lord) Milner was his assistant. Both Stead and Milner were close to diamond magnate and Rothschild associate Cecil Rhodes and were involved in the formation of the influential secret organization known as the Milner Group. Recruited by his friend Bland in 1884, Shaw himself recruited Annie Besant (13) and his friends Sidney Webb, Sydney Olivier and Graham Wallas from 1885 to 1886.

Tellingly, the Fabians were quintessentially successful in raising themselves socially and financially - showing that they did not feel bound by the promise they made to ordinary Fabian Society members and others to "share." equitably natural and acquired advantages ”and“ to completely substitute public property for private property ”.

Sidney Webb married Beatrice Potter, the daughter of a wealthy financier who had connections around the world and was chairman of the Great Western and Grand Trunk Railways of England and Canada. Beatrice was also a close friend of Arthur Balfour, Rothschild associate and Conservative prime minister. The Great Western Railways (GWR) supported Webb's young LSE, enrolling its staff in school classes, and Webb also used his wife's other connections to advance Fabian Society policies.

Shaw married Charlotte Payne-Townshend, daughter of a wealthy stock investor who was one of the backers of the Fabian Society. Shaw was employed by millionaire William Waldorf (later Lord) Astor, owner of the Pall Mall Gazette and became a close friend of the latter's son (and leader of the Milner Group) Waldorf and his wife Nancy. The Pall Mall and the St. James's Gazette regularly published interviews in which Shaw and Webb promoted socialist theories.

As Shaw, Webb, Olivier and Wallas became the "Big Four" of the Fabian Society, it is clear that the latter was a private organization run by elements in the media service representing liberal capitalist interests.

Indeed, one of the main backers of the Fabian Society was John Passmore Edwards, associate of the textile maker and head of the Manchester School (or Manchesterian liberalism) Richard Cobden. In the 1890s, Passmore Edwards donated £ 10,000 to the LSE for the construction of a new building (14).

The Fabians were also linked to the Manchester School through Harold Cox, a member of the Fabian Society who was a disciple of Manchesterian liberalism, secretary of the Cobden Club, editor of the influential quarterly Edinburgh Review and contributor to Sidney Webb (15).

It follows that Karl Marx and the Fabian Society were funded by industrial interests linked to the Manchester school and the media world.

These powerful interests were allies of the Rothschild family, which had close ties to Manchester's leftist media, industry and finance: the Rothschilds' first stopover in England had been Manchester, where Patriarch Nathan Meyer started his career in the textile trade. The Rothschilds have long supported liberal causes, with several prominent members of the family having served as Liberal MPs.

The interests of the Fabian Society and the Rothschilds

The Fabian Society was in close contact with the Rothschilds, both directly and through intermediaries like Balfour. The Balfours were among the main representatives of the British Silver Powers and had helped found organizations to promote their interests, such as the Anglo-American League, the Pilgrims Society, Imperial College and the League of Nations. While his brother Gerald was Chairman of the Board of Trade, Arthur Balfour was Chairman of the Local Government Board, before becoming Prime Minister and Minister of Foreign Affairs. Whatever position he held, he regularly spoke to Lord Natty Rothschild and the leaders of the Fabian Society and promoted their policies.

Lord Rothschild himself participated personally, along with Sidney Webb, in the restructuring of the University of London, into which the LSE of the Fabians was incorporated in 1898. He also provided funds to the LSE and was the third. president, taking over from his parent Lord Rosebery (16).

The LSE continues to maintain close ties with the Rothschilds and their associates. For example, LSE's Grantham Research Institute on Climate Change and the Environment is funded by the Grantham Foundation, whose founder Jeremy Grantham, of the investment management firm Grantham, Mayo & Otterloo (GMO), was an economist at Royal Dutch Shell, of which the Rothschilds are among the major shareholders; the advisory board of the Grantham Institute counts among its members Sir Evelyn de Rothschild of EL Rothschild Ltd. and Vikram Singh Mehta of Shell Companies, India; Rothschild, Shell, Barclays, Goldman Sachs, JP Morgan and Morgan Stanley are members of the LSE Careers Patron Group; Peter Sutherland, President of Goldman Sachs International, is President of LSE, etc.

The Fabian Society and the Tata group

One of the Fabians' connections to industrial interests was Indian textile mogul Jamsetji Tata, whom Sidney and Beatrice Webb had helped create a working-class city around the steelworks he had just acquired in Bombay, where the Fabians had established. a branch of the Fabian Society. In 1912, Tata funded the Sir Ratan Tata Department of the LSE, which later became the Department of Social Sciences, whose first lecturer was Clement Attlee, a member of the Fabian Society and later chairman of the New Fabian Research Bureau (17 ).

The Fabian Society and the Rowntree Clan

One of the Fabian Society's other links with industrial interests was the chocolate maker Rowntree's. After establishing various charitable societies in 1904, Joseph Rowntree funded the Commission for the Prevention of Destitution of the Fabian Society and, from 1915, subsidized the activities of the Fabian Society as well as those of its research department, d 'where the “International Government” report came out in 1916 (18); his son, Seebohm Rowntree, who in addition to being an industrialist was also a fervent social reformer, was a member, along with Beatrice Webb, of the Royal Commission on the Poor Law 1905-09 (19) and, since then, the Rowntree charities have not stopped funding Fabian Society projects.

The interests of the Fabian Society and Cassel

The Fabian Society was also linked to international banker and financier Sir Ernest Cassel, a partner of Rothschild, Schiff and Morgan. Cassel was persuaded by his friend Lord Richard Haldane, member of the Coefficients Club of the Fabian Society and, from 1925, member of the Fabian Society, to bequeath large sums to the LSE (20).

When the Sir Ernest Cassel Educational Trust was founded in 1919, Haldane, Liberal leader Herbert Asquith (friend of Cassel and Bernard Shaw) and Lord Balfour were appointed as directors. In 1924, the Trust made large grants to the LSE, which in turn created the Sir Ernest Cassel Chair of International Relations (later International Relations Department).

The interests of the Fabian Society and the Rockefellers

The Fabian Society is particularly close to the Rockefellers, who are Fabian socialists in disguise. David Rockefeller wrote a benevolent thesis on Fabian socialism at Harvard ( Destitution through Fabian Eyes , 1936) and studied socialist economics at LSE. Not surprisingly, the Rockefellers have funded countless Fabian Society projects, including the LSE. As early as the late 1920s and 1930s, the LSE received millions of dollars from the Rockefeller and Laura Spelman Foundations, so much so that it received the nickname “Rockefellers baby”.

The Rockefellers' Council on Foreign Relations (CFR), which operates within the United States Department of State, was responsible for the design of postwar American foreign policy. A key element of this policy has been the $ 13 billion Marshall Plan aid granted to European socialist governments, including the Fabian Socialist government led by Clement Attlee, former chairman of the New Fabian Research Bureau.

The International Monetary Fund (IMF), created in 1944 at the same time as the World Bank, is another Rockefeller fund that finances the projects of the Fabian Society. Its chief architect was US Under Secretary of the Treasury Harry Dexter White, a Communist spy who had close ties to the Institute of Pacific Relations (IPR), the establishment of which in 1925 was made possible by Rockefeller funds.

The IMF has granted several loans to Labor (Fabian) governments:

· $ 250 million to the Attlee government in 1947 (21);

· $ 1 billion to the Wilson government in 1969 (22);

· $ 4 billion to the second Wilson government in 1976 (23).

Another large loan of $ 4.34 billion was negotiated in 1946 by fabian economist John Maynard Keynes with the help of his friend and collaborator Harry Dexter White, then an employee of the US Treasury and the IMF. All of these loans were made under the Fabian governments of Hugh Dalton, Roy Jenkins and Denis Healey.

The Fabian Society itself continues to be funded by subversive entities such as the European Commission and the Foundation for Progressive European Studies (FEPS), a European-wide operation co-funded by the European Parliament, which works for a socialist Europe.

The Fabian Society also works in partnership with global companies like Pearson, a longtime partner of Lazard and Rothschild. Pearson has been a major shareholder in the Lazard banking group since the early 1900s. Lazard has been identified by historian Carroll Quigley as the main bank of the Anglo-American establishment, an alliance between the British group Milner (which deals with interests of the Rothschilds) and the Eastern Establishment (which oversees those of JP Morgan and the Rockefellers).

Like Pearson, Lazard is a leftist group that has long supported leftist causes. Lazard sided with Obama and hired Fabian Socialist leader Peter Mandelson as his senior adviser.

The Fabian Society and charities

Financial and industrial interests, with which, as we have seen, the Fabian Society has close ties, have long used philanthropic foundations to promote their subversive agendas under the guise of "social and racial justice" or "public good" .

Charity Commission records show that in 2007 the Fabian Society and the Barrow Cadbury Trust (a charitable foundation controlled by the chocolate maker Cadbury, which works in partnership with the Fabian Society) participated in secret discussions on the 'politics of' progressive immigration ”with various Labor politicians, including the Minister of Immigration, Liam Byrne (24), member of the Fabian Society and co-founder of Progress, a think tank and pressure from Blair (New Labor) co-founded in 1996 by Derek Draper and Liam Byrne and many of whose presidents and directors have been members of the Fabian Society. Draper was one of the senior executives of the Brussels lobbying firm GPC Market Accessn owned by the Anglo-American consultancy firm Countrywide Porter Novelli, while Byrne,a former Fulbright Fellow at Harvard Business School, was a banker at NM Rothschild & Fils as well as a member of the Fabian Society.

Other major “charities” that partner with the Fabian Society, fund its projects, or promote its program are the Webb Memorial Trust and the Joseph Rowntree Foundations.

· The Webb Memorial Trust awarded grants to the Fabian Society.

· The Joseph Rowntree Foundation (JRF) works in partnership with the Fabian Society.

· The Joseph Rowntree Reform Trust (JRRT) and Barrow Cadbury Trust (BCT) awarded grants to COMPASS, a Brownian lobby group created in 2003 and headed by Fabian Neal Lawson.

· The Joseph Rowntree Charitable Trust (JRCT) - which describes itself as a "progressive foundation working for radical change" - co-funds the Runnymede Trust Commission on the Future of Multiethnic Britain (CFMEB), etc.

These Fabian or Fabian Society associated foundations are also strongly represented in a number of other foundations and foundation associations, all of which work to implement the Fabian Society program. For example, Sara Llewellin, CEO of Barrow Cadbury Trust (BCT), is also vice-president of the Association of Charitable Foundations (ACF), whose nominating committee includes Anna Southhall of BCT and Simon Buxton of Noel Buxton Trust (NBT ), a foundation controlled by the Fabian Society and named after the Fabian Lord Noel-Buxton. Llewellin is also a member of the Board of Governors of the European Foundations Center. We should also mention Oxfam, co-founded in 1942 by Gilbert Murray, friend of fabian luminaries like GB Shaw and HG Wells and president of the Fabian League of Nations Society (LNS).

The Fabian Society's hold on the working classes

The monopolistic elements of liberal capitalism had succeeded in taking control of resources (oil, gold, steel, etc.) with the collaboration of the ruling upper classes, which they were gradually replacing. However, the emergence of a new, less malleable industrial worker class threatened to upset the balance of power in industrial societies.

Consequently, the big liberal capitalists - the big industrial, commercial and banking groups (Rothschild, Carnegie, Rockefeller, etc.) - came to support social reform in the hope of appeasing the restive working classes and ultimately take control. The Fabian Society was created for this purpose.

The leaders of the Fabian Society had long discovered that the British working classes "would not rush into socialism" - as Fabian Society secretary Edward R. Pease candidly admits (25). Therefore, the first task of the Fabian Society has been to attract the working classes to itself to use it for its own ends.

In keeping with their slogan, “educate, agitate, organize,” the Fabians, through skillful propaganda and agitation, have succeeded in manipulating the public into accepting and supporting their policies, including their social reform programs. In other words, the Fabians decided what the audience wanted, and then made sure the audience wanted, or seemed to want, what the Fabians decided they wanted (26).

Once the masses had been indoctrinated by Fabianism, it remained to organize them and it was for this purpose that the Independent Labor Party (ILP) was created.

ILP was founded at a conference of the Fabian Socety in 1893. Coming from the merger of more than seventy local Fabian companies, its first president was Fabian Keir Hardie who had previously co-founded the Second International with Friedrich Engels .

Once the ILP was established, the Fabian Society spared no effort to increase its influence in the branches of the ILP and the Social Democratic Federation across the country.

Interestingly, the Fabian Society compared its influence on the British people to that of the Milner Group's British South Africa Company (BSAC) on indigenous South Africans. For example, in 1897, the management of the Fabian Society announced that, just as the Chartered Company did in Africa against the natives, the Fabian Society would enslave and control the native British "for its own benefit and their own. good ”(27).

That the ILP's goal was to control the working classes in the interests of the Fabian Society is clear from the Diaryby Beatrice Webb and other Fabian Society documents. In 1913 it could see that the Fabian Society and the Independent Labor Party were on the verge of controlling the politics of the British Labor and Socialist movement (28).

The foregoing demonstrates beyond doubt that socialism (including Fabianism) was imposed on the working classes by interests which were external to it. Lenin himself had used socialism to suppress all spontaneity in the workers' movement and bring it under the control of his "social-democratic" (later communist) party (29).

For their part, ordinary Labor Party supporters - insofar as they knew about the activities of the Fabians - regarded them as unscrupulous spiders, weaving webs to trap honest socialists (30). In one of his moments of lucidity, Bernard Shaw recognized this, qualifying the Fabian Society and calling himself "magnificent parasites" (31).

The Fabian Society and the Labor Party

Another of the instruments the Fabian Society has used to trap the unsuspecting masses is the Labor Party. Founded in 1900 by Keir Hardie and his socialist colleagues, the party was called the Labor Representation Committee until 1906.

The fact that the founders of the Fabian Society were all middle class shows that it did not represent workers. From the inception of the Labor Party, one of them, Edward R. Pease, sat on its executive board, followed by Sidney Webb and other members of the Fabian Society.

The Fabian Society currently describes itself as a “think tank”. However, any think tank within a party is, by definition, a group of experts whose advice and ideas it provides to that party on specific issues are used to shape its platform.

From the creation of the Fabian Society, its leaders presented the Fabians as the “intellectuals” of the Labor Party (32). In the 1950s, Margaret Cole, secretary of the Fabian Society, described the Fabian Society as the "thinking machine of British socialism" (33). The Fabian Society continues to define itself as "at the forefront of the development of leftist ideas and public policies" (34).

As if it wasn't enough that the policies of a big political party like the Labor Party were inspired by a private semi-secret organization with a subversive agenda, the Fabian Society does much more than provide it with ideas. The Labor Party constitution, manifesto, and policy were all written by members of the Fabian Society, such as Arthur Henderson and Sidney Webb.

The Memorandum on War Aims (1918) Sidney Webb became the political declaration of the Labor Party.

The brochure Labor and the New Social Order (1918), also of Webb, was adopted as a manifesto of the Labor Party.

The Aims of Labor(1918) of Webb and his Fabian colleague Arthur Henderson, became official Labor Party policy (35), etc.

The weight exerted by the Fabian Society on the Labor Party is not only intellectual, it is also, so to speak, physical, as shown by the number of people who are members of both and the percentage of Fabians in the number. total of Labor MPs, members of successive Labor governments and members of the Labor Party leadership.

The Fabian Society has 7,000 members, of which 80% (5,600) are members of the Labor Party. This represents around 3% of the total membership of the Labor Party (around 190,000 in 2010).

The percentage of Fabians increases considerably among the members of the leadership of the Labor Party. From the start, many of the Labor Party's legislative candidates were members of the Fabian Society, and since the 1940s around 50% of Labor who ran for the legislature were members.

In 1945, 393 Labor candidates were elected to Parliament, including 229 members of the Fabian Society.

In 1997, 418 Labor candidates were elected, including 200 members of the Fabian Society.

In the leadership of the Labor Party, the proportion of Fabians is close to 100 per cent. The Labor government which took office in 1966 had twenty-one ministers, seventeen of whom were members of the Fabian Society, and this proportion has not changed since. Blair understood, almost all ministers in the Labor government that was formed in 1997 were Fabians (36).

· Since its inception, prominent Fabians like Ramsay MacDonald, Arthur Henderson, James (“Jim”) Middleton, Morgan Phillips and others have served as Labor Party General Secretary.

· All Labor governments from 1924 to 1997-2010 were composed almost exclusively of members of the Fabian Society;

· All Labor Prime Ministers have been members of the Fabian Society;

· All (or almost all) leaders of the Labor Party have been members of the Fabian Society;

· All (or almost all) deputy leaders of the Labor Party have been members of the Fabian Society;

· Future leaders of the Labor Party are trained by the Young Fabians, the under-31 section of the Fabian Society, which, like the Fabian Society itself, is affiliated with the Labor Party. Not surprisingly, the Young Fabians have been described as the “Labor MPs of the future”;

· Fabian Society publications continue to serve as the basis for Labor Party policy (37);

The leaders of the Labor Party continue to profess their allegiance to Fabianism and the Fabian Society:

In April 2006, during the unveiling of the Fabian Window to the LSE, Labor Prime Minister Tony Blair declared that many of the values ​​defended by the Fabians are "very recognizable" in the Labor Party today (38).

Important events organized by the Labor Party are regularly announced and discussed at Fabian Society conferences. For example, Ed Miliband announced his candidacy for party leadership at a Fabian Society conference in May 2010; and Labor politicians and activists gathered under the auspices of the Fabian Society to discuss party policy (39).

In January 2013, during the New Year's Conference of the Fabian Society, Ed Miliband, elected in the meantime, declared to be "a fervent reader of the writings of the Fabians" (40), etc.

The influence of the Fabian Society on British society

It was not just the working classes that the Fabians sought to fully control. The stated aim of the Fabian Society was to penetrate all classes and spread there "the idea that the values ​​created by society should be the object of social control" (41).

Needless to say, all of these opinions propagated by the Fabian Society were the opinions of the Fabian Society itself and not the general public, the explicit goal of the Fabian Society being the propagation of its opinions: "The Fabians are associated to spread the opinions that are theirs… ”(42). To this end, the Fabian Society set out to control, not only politics, but also education, culture, economy, the judiciary and even medicine and religion, as shown by numerous statements by its leaders. . For example, Bernard Shaw said that the goal of the educational reform advocated by the Fabian Society was to create a ministry of education, which "would control the entire education system, from elementary school to university. and all teaching grants ”(43).

This goal has been accomplished through a wide range of interconnected organizations, societies and movements:

· In education, by councils such as the London County Council, academic societies and institutions such as LSE, Imperial College and the University of London.

· In the field of culture, by the New Age movement, the École Centrale des Arts et Métiers, the Leeds Arts Club, the Fabian Arts Group, the Stage Society and the Creative Diversity Network (CDN) (44).

In the field of economics, by the LSE, the Royal Economic Society, the National Institute for Economic and Social Research (NIESR), the Economic and Social Research Council (ESRC) (45), the Center for Economic Policy Research (CEPR) (46).

· In the field of law, by the Haldane Society (so named in honor of Lord Haldane, member of the Fabian Society).

· In the field of medicine, by the Socialist Medical League.

In the field of politics, by the Institute for Public Policy Research (IPPR) (47), the Policy Network (48), the John Smith Memorial Fund (JSMF), founded in 1966 to promote the ideas of the former Fabian and Labor leader John Smith (his advisory board includes Fabians like Lord Dubbs, former president of the Fabian Society).

· In the field of religion, by the Labor Church movement, the Christian Socialist Crusade, the Christian Socialist League, the Christian Socialist Movement, etc.

Obviously, all of these organizations have accomplished the goal of the Fabian Society as gradually and stealthily as possible. Indeed, Basis , a document which contains the general rules of the Fabian Society and which all members must sign and abide by, stipulates that socialism must be achieved through persuasion and "the general dissemination of knowledge" (49).

As Sidney Webb has explained, all changes leading to socialism must be "gradual and not cause any disruption, however fast the progress" (50).

The Fabian Society and the dictatorship

It is essential to understand that since the time of Karl Marx all branches of socialism have viewed democracy not as an end in itself, but simply as a means to achieve socialism, invariably described as an authoritarian and centralized system.

Indeed, Marxism and the systems which, like Marxism-Leninism, are derived from it regard democracy as antithetical to socialism, which is called "dictatorship"; there is talk, for example, of the "dictatorship of the proletariat" or the dictatorship of the ruling socialist party, supposed to represent the working class.

As a result, Marx and Engels called on their socialist colleagues in Germany to ally with the Liberal Democrats in order to oust the Tories from power, and then to turn against their former allies, including by force of arms, to establish socialism (51).

Likewise, Lenin, in The State and the Revolution (1917), explains at length that democracy constitutes an indispensable transition from capitalism to communism:

“Democracy has enormous importance in the struggle the working class is waging against the capitalists for its emancipation. But democracy is by no means a limit that cannot be crossed; it is only a step on the road from feudalism to capitalism and from capitalism to communism ”(52).

In Leninism as in Marxism, democracy was seen as a characteristic of the capitalist state which would become "useless" in socialist society.

Less frank than the Continental Socialists, the Fabians naturally expressed themselves with much more caution. Yet it is apparent from the statements of the Fabians, both written and oral, that they followed the general socialist line that democracy was only a means of achieving socialism.

The Fabians' first electoral manifesto for the Labor Party envisioned a government led by a body of "experts" (53). Along the same lines, Pease spoke of the training of "qualified leaders" as a prerequisite for a socialist state (54).

That these “experts” and “qualified leaders” could only be Fabians is clear from many statements by the leaders of the Fabian Society. For example, Shaw expressed his wish to make Fabians "the Jesuits of socialism" (55), while HG Wells, number four of the Fabian Society (after Webb, Pease and Shaw), proposed to transform the whole of society. in a similar order to the "Samurai" he describes in A Modern Utopia .

While the Fabians initially kept their views on democracy to themselves, the rise of dictators in Soviet Russia and elsewhere eventually prompted them to get out of the woods and show their true faces.

As early as 1927 Shaw had openly declared that the Fabians must make the socialist movement lose "its old democratic habits", that, as socialists, they had "nothing to do with freedom" and that democracy was "incompatible with it. socialism ”(56). Lenin had said nothing else in The State and the Revolution , The Proletarian Revolution and the Kautsky Renegade (1918) and other writings.

Of particular significance in this regard are Shaw's numerous public statements showing that he viewed Marxism-Leninism and later Stalinism as emblematic manifestations of Fabian socialism. To give just a few examples, he claimed that Lenin had studied the works of Sydney Webb and "[had] become a gradualist," after which he had transformed Russian socialism into Fabianism; that "Bolshevism [had become] Fabianism, called Communism"; that Russian communism was Fabian socialism and that the United States was truly a “Union of Fabian Republics”; that Lenin was "the greatest European statesman" and that Stalin was "a good fabian" (57).

Shaw's claim that Lenin had become a "gradualist" is obviously questionable, for Lenin had been a leader of the October Revolution of 1917, which was not a gradualist. But Lenin had studied Webbs' Industrial Democracy , which he translated into Russian, and he advocated state capitalism as a step towards socialism, which can be interpreted as gradualism.

In any case, from 1920 to 1930 Shaw taught an advanced course on Soviet Communism and praised its alleged virtues (58). More importantly, Shaw clearly equated Soviet Communism with Fabianism, declaring after a visit to the Soviet Union: "I was a Communist before Lenin and now that I have seen Russia I am more Communist than ever" (59).

Shaw was not the only Fabian who admired Communist Russia and its leaders. The Webbs were also great admirers of Lenin and Stalin; they even had a portrait of Lenin in their home, and in 1931 they had visited Stalin with Shaw. Upon their return, they had written a huge two-volume propaganda document on Stalinist Russia titledSoviet Communism: A New Civilization (1935).

The Webb's book had been promoted across the country and beyond by Fabian groups like the influential Left Book Club and Fabian leaders like Beatrice Webb's nephew, Stafford Cripps, a notorious Stalinist. Despite or because of her allegiance to Stalinist Russia, Webb was appointed president of the Fabian Society in 1939, followed by her nephew in 1951.

Other Fabians who visited Stalinist Russia included John Parker and Margaret Cole. She later became honorary secretary and president of the Fabian Society. He organized trips and "educational visits" for members of the Fabian Society to Russia from 1932 to 1960, during which time he was general secretary of the Fabian Society, before becoming president (1980-87 ) (60). Parker also wrote his own propaganda book on the Soviet Union, 42 Days in the Soviet Union (1945).

It appears that the Fabian Society's links with Lenin and his clique dated back long before the Revolution. Joseph Fels, a member of the Fabian Society, a wealthy soap maker and close friend of Webb and Shaw, had loaned ₤ 1,700, in addition to a gold ruler of pocket money per delegate, to Lenin, Trotsky and to their Social Democratic Labor Party (later Communist Party)) at their conference in London in 1907 (61).

The Fabian Scoiety and the World Government

The ultimate goal of the Fabian Society has always been the establishment of a world socialist government. The Fabian Society first publicly expressed its interest in questions of international organization in documents such as International Government (1916), which was behind the creation, three years later, of the League of Nations, in collaboration with the Milner Group. The Fabian leaders who participated in its creation and administration were Leonard Woolf, Konni Zilliacus, Philip Noel-Baker, Arthur Salter and the American Walter Lippmann, one of President Woodrow Wilson's contacts at the Fabian Society.

From the 1920s, the world government was particularly promoted by the department of international relations of the LSE (funded by the Cassel Trust), where Noel-Baker organized courses in international politics which focused, for example, on "the international organization. for the promotion of common political and economic interests ”and where he promoted Fabian Society publications as International Government .

In 1941, the Fabian Society created the Fabian International Bureau and appointed Noel-Baker its president. The FIB participates in research and propaganda in international affairs and promotes various internationalist projects such as the union of the British Empire with America and Russia.

Unsurprisingly, the Fabian Soiety then participated in the creation of the United Nations in 1944, in collaboration with the Rockefellers and their Council on Foreign Relations (CFR).

The UN had Fabiano-Socialist Great Britain, Democratic America, Communist Russia and Maoist China as permanent members, and from its inception it was dominated by socialists like Paul-Henri Spaak, Trygve Lie, Dag Hammarskjold (62), who were closely related to the London Fabians, who had acquired a dominant position in the socialist world since European socialist leaders fled to London during World War II.

The Fabian Society is so attached to the UN that, in the 1950s, it went so far as to change its “Basis”, by committing to apply the Charter of the United Nations and to create “effective international institutions” ( 63).

While campaigning for the establishment of a world government through “traditional” international organizations like the UN and educational institutions like the LSE, the Fabian Society has also established an international network of socialist parties and other organizations under the aegis of the Socialist International in 1951 with the aim of coordinating socialist organizations around the world.

Soon the Socialist International was able to openly announce: “The ultimate goal of the parties of the Socialist International is nothing less than world government. To achieve this, they seek to strengthen the UN… Membership in the UN must become universal ”(64).

This position has been buffeted by socialist parties (all members of the SI) around the world. For example, the British Labor Party said: “Labor has stuck to their long-term vision of establishing East-West cooperation as the foundation for the evolution of a stronger United Nations towards government. global… For us the world government is the final objective and the UN the chosen instrument to achieve it… ”(65).

World government has remained the central focus of the Fabian Society ever since and has been vigorously promoted by Fabian leaders like Peter Mandelson, Tony Blair, and Gordon Brown.

The Fabian Society and the United States of Europe

Like other socialist projects, the idea of ​​a United States of Europe finds its origin in liberal capitalist circles, notably the circle of Richard Cobden. It had been adopted by socialists like Engels and Wilhelm Liebknecht, founder of the Social Democratic Workers' Party of Germany (SDAP) (66).

By 1914, when the Fabian Society was studying its implementation, the idea of ​​world government had become part of the official policy of the Independent Labor Party (ILP), created and controlled by the Fabians (67). During and after World War I, the project had been actively promoted by Fabian leaders like Arthur Ponsonby, Joseph Retinger or former members of the Fabian Society like Arthur Salter and collaborators like Aristide Briand.

Tellingly, the project had the backing of major financiers like Louis von Rothschild of SM von Rothschild & Söhne, Vienna. Furthermore, the political will to create a European federation went hand in hand with the will of international financiers to establish a new world financial order based on a network of central banks controlled by themselves.

So in January 1920, Liberal Herbert Asquith, Labor JR Clynes and Rothschild agents Paul Warburg, Jacob Schiff and JP Morgan Jr., as well as representatives from Bank of England, Lazards and Rockefellers jointly called a conference. international economy to reorganize the global financial and trade structure (68). In November 1921, Frank Vanderlip of the National City Bank of New York, controlled by the Rockefellers and associated with JP Morgan, presented the project of a “Gold Reserve Bank of the United States” (69), etc.

The Fabian Society and the Bilderberg

In his Memoirs, David Rockefeller wrote that "Bilderberg meetings must induce apocalyptic visions of omnipotent international bankers plotting with unscrupulous government officials to impose contrived plans on an ignorant and unsuspecting world" (70).

Bankers like the Rockefellers and their associates may not be omnipotent, but they are certainly very powerful and influential. As for plotting with unscrupulous officials to impose their contrived plans on the world, that is exactly what they are doing. The Bilderberg group itself is a good example.

According to those who were involved in its creation, including David Rockefeller himself, the Bilderberg group was founded by Joseph Retinger, a Polish socialist living in London and close collaborator of the Fabian Society.

Retinger had been tasked with coordinating the foreign ministers of various European governments in exile in London during World War II. After the war, he became one of the protagonists of various semi-secret organizations working for a united Europe, such as the Independent League for European Cooperation (ILEC) and the European League for Economic Cooperation (ELEC).

The unification of Europe was also a key objective of United States foreign policy, as evidenced by numerous statements by American leaders, notably Kennedy's speech on the "Declaration of Interdependence" in 1962 (71). This is also evident from statements by British leaders such as Foreign Secretary Ernest Bevin, a member of the Fabian Society, who stressed in the House of Commons that the American Economic Cooperation Administration (ECA) is very committed to unification. economy and politics of Europe. .

The ECA, managed by Paul G. Hoffman. was the agency responsible for administering financial aid to Europe under the European recovery plan known as the “Marshall Plan”. The plan was initiated by Under Secretary of State for Economic Affairs William Clayton. Clayton and Hoffman were both members of the Council on Foreign Relations (CFR) and founders of the US Committee for Economic Development (CED) in 1942 (72). It follows that the Marshall Plan and the unification of Europe, which was stipulated as a precondition for aid, were initiated and conceived by international bankers who, according to David Rockefeller, do not conceive of artificial plans. with unscrupulous politicians.

Retinger aside, it was these same international bankers and politicians who in 1954 created the Bilderberg Group to coordinate American and European commercial and political interests with a view to creating a united Europe - conceived primarily as a market for American companies, but also as a step towards world government.

The Americans behind the founding of Bilderberg are David and Nelson Rockefeller; Joseph E. Johnson, president of the Council on Foreign Relations (CFR) and president of the Carnegie Endowment for Peace International, controlled by the Rockefellers; Dean Rusk, director of the CFR, director of the Rockefeller Foundation, co-chair of Bilderberg and (from 1961) Democratic secretary of state; John Foster Dulles and Allen W. Dulles, both members of the CFR. David Rockefeller was himself a prominent figure in the Senior Advisory Group at the Bilderberg meetings.

The British are Denis Healey and Hugh Gaitskell, members of the executive committee of the Fabian Society. Healey, also behind the founding of the Socialist International, was a member of the Fabian International Bureau Advisory Committee, before being appointed chairman and later adviser to Chatham House (RIIA). Reginald ("Reggie") Maudling, Churchill's economic secretary to the Treasury, who was a supporter of the Labor nationalization program, was his "Conservative" colleague on the Bilderberg board.

On the continent, one of the most influential members of the Fabian Society was Guy Mollet, Vice-President of the Socialist International, head of the French section of the Workers' International (later Socialist) (SFIO) who would later become Premier minister; his assistant, Jacques Piette, of the SFIO executive committee, was also a member of the Fabian Society.

Other business interests represented on the Bilderberg board from the 1960s were the French, Swiss and British Rothschild families. In fact, the interests of the Rotchschilds were represented there from the start in the person of the chairman of Bilderberg, Prince Bernhard of the Netherlands, a major shareholder of the oil giant Royal Dutch Shell, of which the Rothschilds are co-owners (73).

Although David Rockefeller asserts that the Bilderberg group is tackling important issues "without reaching consensus," the fact remains that the group's meetings have played a crucial role in the development of internationalist projects like the Treaty of Rome. 1957, which is at the origin of the European Economic Community, also called the “Common Market” (74).

Of course, important as it may be, the Bilderberg is not at the top of the international power structure that works for world domination behind the scenes. This place is reserved for other semi-secret organizations such as the Council on Foreign Relations and the Trilateral Commission, founded in 1973 by David Rockefeller.

In the Trilateral we find the same constellation of interests as in the Bilderberg group. Its first members were Denis Healey, of the Fabian Society and of Chatham House; Sir Reay Geddes, Director of Shell Transport and Trading (ST&T), UK subsidiary of Royal Dutch Shell; Edmond de Rothschild, Director of Banque Edmond de Rothschild France; Léon Lambert, cousin of the French Rothschilds, at the head of the Groupe (later Banque) Bruxelles Lambert, and personal friend of David Rockefeller; and, of course, David Rockefeller and his associates (75).

Members of the Fabian Society such as RH Tawney, John Maynard Keynes, Philip Noel-Baker and Walter Lippmann were also involved in the founding of Chatham House, the Royal Institute of Foreign Affairs (RIIA) - of which the LSE is an institutional member - and its sister organization, the Council on Foreign Relations (CFR). Here as in the Bilderberg, these fabians act as agents and collaborators of financial interests represented by the groups Astor, Morgan, Rockefeller and Schiff (76).

The Fabian Society and the Keynesian economy

From its inception, with its members meeting regularly to study and discuss Karl Marx and his economic theories, the Fabian Society was obsessed with economics. This obsession led the Fabians to create institutions such as the British Economic Association (which later became the Royal Economic Society) and, in particular, the London School of Economics (LSE).

The strange interest of the Fabians for the economy was motivated by two reasons. First, economic theories could serve as a “scientific” guarantee for their socialist ideology, just as they had served as a “scientific” guarantee for those of Marx before them. Second, through educational institutions that taught Fabian economics, they consciously sought to create entire generations of professional economists - a new ruling class - who, once they became public servants, would enforce the policies of the Fabian Society ( 77).

Needless to say, unlike sciences like physics, which are based on universally accepted facts from the natural world, economics has more to do with economists' idea of ​​the financial behavior of people. This results in contradictory theories which clearly show that economics is not a science; the economy remains to this day a system plagued by theoretical conflicts.

Unfortunately, Sidney Webb's machinations resulted in the Royal Commission recognizing economics as a science (78), just in time for the LSE to become a faculty of the University of London as part of its reorganization in 1900. This paved the way for the infiltration and domination of society - for many generations to come - by a clique determined to impose socialism on the world.

The main characteristic of the Fabian "economy" - which Fabianism shares with other socialist systems - is state control of resources and production: in their 1884 Manifesto, the Fabians had already called for nationalization land and state control of industry.

This is an important point which shows that the main concern of the Fabians was the acquisition of power and not the welfare of the public. Indeed, as the leaders of the Fabian Society later admitted, the Fabians had no real working knowledge of either the society of their time or of socialism and, in particular, no knowledge of "claims and aims. workers ".

In his History of the Fabian Society, Shaw frankly describes the indifference of the Fabians to the aspirations of the working class (79). In fact, the Fabians did not know what they were doing, or how to "rebuild society" (80). On the other hand, they knew how to seize power.

The Fabians adopted hours of work or wages policies almost after the fact with the obvious aim of making Fabianism look like a movement concerned with the interests of the working class (81).

All this reveals that Fabianism is as contrived a project as Marxism, from which its brains have borrowed their economic theories. To get the idea of ​​state control over the economy accepted, the Fabians demanded that the state provide more for the material needs of the citizens, and as early as 1942, the Beverdige report laid the foundations for the security program. social from cradle to grave.

Much of the Beveridge report had in fact been anticipated by the work of the Fabian Research Bureau, which, however, was not published until 1943, under the title of "Social Security", under the direction of William Alexander Robson (82), former political science student who acted as an “expert” for the Fabians and adviser to local authorities. In addition, the Fabian Social Security Committee has gone to great lengths to promote the “Beveridge Report”, notably by creating the Beveridge Social Security League.

Beveridge himself was a longtime collaborator of the Fabian Society, had been director of the LSE from 1919 to 1937, and was a friend of the Rockefeller family, whom he had approached to fund the LSE (83).

Although several political figures have expressed concerns about the financial consequences of the policies proposed in the Beveridge report , they were adopted and implemented by the Attlee government, thus laying the foundations for the modern welfare state.

The Beveridge report obviously dovetailed with the theories of John Maynard Keynes who, as longtime secretary general and later president of the Royal Economic Society, was the official economist of the Fabian Society.

Although officially a member of the Liberal Party, Keynes was undoubtedly a Fabian (84). When the Labor Party returned to power in 1929, Keynes was appointed a member of the Macmillan Committee on Finance and Industry, formed on November 5 that same year to study the impact of the banking system on the economy and of the Economic Advisory Council, created in January 1930 to advise the government on all aspects of economic policy.It quickly became an apostle of public deficits, that is to say, it advised governments to finance public projects with the money they didn't have.

Unsurprisingly, Keynes was one of the architects of the Breton Woods Conference (1944), in which the World Bank and the IMF were created, which became instruments for financing world socialism. He also headed the British delegation which negotiated the US $ 4.34 billion loan to Great Britain at Washington in late 1945 and early 1946.

Like the other fake Prophet of socialism, Karl Marx, Keynes was a great charlatan, as evidenced by the fact that he used his influence in the Treasury to manipulate prices and accumulate a fortune through stock speculation. As for his general theory, it was based on a contrived logic and unfounded assumptions (85).

After successfully elevating Keynes to the rank of great economic guru of leftist governments in Britain, the Fabian Society's propaganda machine enabled him to export his bogus theories to America, where they were adopted by supporters of the socialism. .

Meanwhile, the socialist experiment was failing in Grade Britain. By 1950, after five years of Fabiano-Socialist government, it became clear that socialism was incapable of solving practical problems. Public industry was inefficient and unproductive; management was carried out by a new elite of "experts" indifferent to the interests of the workers; the state's control over economic life aroused resentment; party conferences raised more business, tax and government reform issues than they solved;popular support was quickly evaporating and the leaders of the Fabian Society were forced to admit that people were less and less convinced that socialism was a source of benefit or even that it could improve living conditions. (86).

Although the Labor Party suffered a stinging defeat in the 1951 election, Keynes' international financial system and the Marshall Plan as well as generous loans from left-wing American administrations literally saved British socialism from certain death and brought it down. kept alive. Thus, growing government spending, ever higher taxes, national debt, and state control in the name of permanent "economic growth" and "social progress" became the plagues of nations dominated by the socialists.

The Fabian Society, immigration and race

The Fabian Society has not always been pro-immigration. In the early years of its existence, for example, it advised the government to restrict the immigration of unskilled foreign workers (87). Obviously, the Fabian Society was not in favor of immigration at the end of the 19th century, as the candidates for immigration to Great Britain were overwhelmingly white at the time. The Fabian Society became pro-immigration just as the trend suddenly reversed).

Later, however, an ever-increasing number of immigrants entered the country thanks to the British Nationality Act passed by the Fabian Attlee government in 1948.

In the late 1960s, Labor governments were forced to introduce legislation restricting immigration. While most of their members - most of whom were Fabians - supported this legislation, some leaders of the Fabian Society opposed immigration controls, including former Fabian Society General Secretary Shirley Williams, Minister of the Interior (88).

The leaders of the Fabian Society ended up clearly siding with the immigrant population. In the early 1980s, the Labor Party campaigned for the elimination of immigration restrictions based on age, gender, citizenship and place of birth, virtually all of which had been introduced by the Conservative Party.

As large numbers of immigrants came from non-white regions such as the Caribbean, South Asia and Africa, immigration was inevitably race-related, which provided the Fabians with the opportunity to use the power relations between whites and non-whites.

In the late 1950s, minority interests began to become a major concern of the Fabian Society and the Labor Party, as evidenced by a series of publications such as Labor Party Racial Discrimination (1958), Strangers within (1965) of the Young Fabian Society and Immigration and Racial Relations (1970) of the Fabian Society.

In a short time, “racial discrimination” was replaced by “positive discrimination” in favor of immigrant minorities. For example, in the 1960s and 1970s, local authorities, under the control of the Fabian Society, implemented programs to facilitate access to housing for non-white immigrants through loans and reserved employment. (89). These authorities included the Greater London Council (GLC), the governing body of Greater London, which emerged from the London County Council (LCC), a body dominated by the Fabians since the 1890s. Like its predecessor, the GLC (established in 1965) is controlled by the Fabians; Tom Ponsonby, general secretary of the Fabian Society (1964-76) and governor of the LSE, was alderman then president in the 1970s.

The Fabians were instrumental in the design and implementation of a system of race relations legislation (90). The 1965 Race Relations Act was introduced by Fabian Home Secretary Frank Soskice. The RRB (Race Relations Board), which this law provided for the creation, was indeed created the following year by the new Minister of the Interior and former president of the Fabian Society, Roy Jenkins.

In 1967, Jenkins drafted a race relations bill which was to be the source of the second Race Relations Act passed the following year by his Fabian colleague and successor James Callaghan and the creation of the Community Relations Commission (CRC ). In 1976 Jenkins, once again Home Secretary, passed the Third Race Relations Act, which merged the RRB and CRC into the Commission for Racial Equality (CRE), giving it new enforcement powers.

The Commission for Racial Equality and the Equal Opportunities Commission (EOC) - also established by Jenkins in 1975 -, along with a wide range of programs focused on helping immigrants, became the instruments by which the Fabians promoted their policies. immigration.

Anthony Lester, one of the most successful race relations activists, was Jenkins' special advisor, honorary treasurer and later president (1972-1973) of the Fabian Society and close associate of the aforementioned commissions, he founded the Runnymede Trust and is the author of various publications promoting the Fabian program “Policies for Racial Equality” (1969).

Programmatic Fabian Society documents such as A Policy for Equality: Race (ILEA, 1983) show that in the 1980s, under the pretext of racial equality, the Fabian policy aimed to change what it had identified as " the balance of power between whites and blacks ”in favor of the non-white immigrant population.

Finally, the Fabiano-Socialist Blair-Brown governments of 1997-2010 implemented a wide range of policies in favor of immigrants of extra-European origin, notably by systematically facilitating mass immigration with the aim of changing society. British (Green, 2010).

The Fabian Society's position on immigration is clear from Fabian publications like The Great Rebalancing: How to fix the broken economy(2013), which promotes the idea that "immigration is at the center of our growth strategy" and statements by Fabian leaders like its secretary general, Andrew Harrop, for whom "Labor politicians must talk about the immigration precisely because people feel it is a taboo subject […]. Voters need to feel that they have 'permission' to voice their concerns about immigration and that politicians are ready to listen ”; "Talking about immigration can also help to moderate opinion, because silence would leave the ground free for mad assertions from the right" (91).

Economic "growth" - whether real or imagined - does not in itself explain these immigration policies. The Labor document that initiated the mass immigration program for colored populations in the early 2000s shows very clearly that this policy was intended to "maximize the economic and social objectives of the government" (92). We will see below what these “social objectives” are.

The Fabian Society and multiculturalism

The early leaders of the Fabian Society were already advocating for the destruction of British culture, as illustrated by a lecture given at one of their meetings in 1889: Civilization: Its Cause and Cure (1889). At the same time, Shaw considered it "good policy" to dynamite all cathedrals regardless of opposition from art critics (93).

In the 1950s, the main members of the Fabian Society, such as Hugh Gaitskell, CAR Crosland and Roy Jenkins, who were in the pay of international financial interests, began to "modernize" British society according to the American model and, for this purpose. To do so, they launched a systematic campaign to promote American culture in conjunction with the Congress of Cultural Freedom (CCF) - funded by the CIA - and the Rockefeller and Ford foundations (94).

The American culture promoted by these interests was saturated with African-American elements such as jazz, elements further reinforced by music of Afro-Caribbean origin such as reggae in the 1960s and 1970s and, later, by related genres. , like rap and hip-hop, means of penetrating on a large scale and gradually replacing European culture with non-European traditions.

Meanwhile, a growing number of immigrants, especially South Asians (Indians and Pakistanis), began to refuse to assimilate into British society (95). Instead of encouraging the assimilation of the immigrant population, the left, under Fabian Prime Minister Harold Wilson, reacted by imposing multiculturalism on them, under the guise of "integration" into indigenous society (96).

In a speech delivered at a meeting of the Voluntary Liaison Committees on May 23, 1966, Home Secretary and former Fabian Society president Roy Jenkins defined integration as "equal opportunity and cultural diversity ”(97). Thus, state-imposed cultural diversity, later called "multiculturalism", became the official policy of Fabiano-Labor governments.

This state-imposed policy of cultural diversity was closely linked to the mass immigration of people of color. In the late 1990s, Blair's Fabiano-Labor regime embarked on a systematic mass immigration program with the explicit aim of making British society "more multicultural" (98).

The Labor Party's multicultural agenda was fully in line with the agenda of Fabian groups like the Runnymede Trust, which the Commission on the Future of Multi-Ethnic Britain (formed in 1998 to promote "racial justice") demanded of Great Britain. Britain which she formally declares to be a multicultural society and called on political leaders to "re-imagine Britain" (99).

The publication of the CFMEB report in October 2000 coincided with that of a confidential document drafted by the Home Office in collaboration with the Blairian think-tank Performance and Innovation Unit (PUU): the Preliminary Report on Migration , which focused on “Social goals” of government immigration policy (100).

As we have just seen, these "social objectives" revolved around the evolution of British culture. As a number of commentators have pointed out, this was a deliberate program to transform the cultural identity of the British people. Melanie Phillips aptly called this program "national cultural sabotage" (101).

However, the biggest and most dramatic changes that mass immigration brings about in a society are not cultural but demographic, that is, ethnic and racial. It is not possible to import millions of ethnically and racially distinct people into a given territory without changing the ethnic and racial makeup of the host population. It follows that the real program of the Fabiano-Labor policy was to change the ethnic and racial makeup of British society.

This is a very important point, given that while the destruction of a nation's cultural identity is morally wrong, the forced transformation of the ethnic and racial makeup of a population is an entirely different endeavor. , which corresponds to the generally accepted definition of genocide, a very serious crime, not only from a moral point of view but also from a legal point of view.

These alarming events have been reported by a number of commentators, from Leo McKinstry, who note that there is an "aggressive campaign of discrimination against the indigenous population of England", which ranges from discrimination against individuals to discrimination against entire cities ”(102), to Tony Shell, who describes the situation as“ genocidal population change ”and“ progressive genocide ”(103).

As Fabian Society General Secretary Sunder Katwala admitted, multiculturalism in Britain has never succeeded in engaging the majority of the white population (104). Reports from his think tank British Future have shown that native Britons are much less optimistic about their future than the immigrant population (black and Asian) (105). Katwala does not seem (or does not want to) understand that no project aimed at replacing one population with another can benefit from the support of the population to be replaced.

There is no doubt that, if these policies were applied to non-European populations, their architects would be accused by the Fabians of being "colonialists", "imperialists" and "racists". The Conservatives were absolutely right to demand an independent inquiry into the matter. However, it does not take an investigation to realize that Fabianism is and always has been a two-faced anti-British project.

Multiculturalism is not and never will be a project representing the interests and wishes of the indigenous British population. To know what interests multiculturalism serves, it is enough to know its architects and their connections.

It is indisputable that the multiculturalist project was built by political interests such as the leadership of the Fabian Society and that of the Labor Party. But the part played by financial interests is just as important. Roy Jenkins, member and former president of the Fabian Society, joined David Rockefeller's Trilateral Commission in the 1970s. The Wilson government itself was funded by the International Monetary Fund (IMF), which was run by members of the Trilateral Commission and Council on Foreign Relations (CFR) (106).

Thus, a clear link can be made not only between multiculturalism and Fabianism, but also between multiculturalism and international financial power. What unites Fabianism and the Silver Powers is that they both have the goal of destroying the nation-state to establish a world government.

The Fabian Society and Islamization

The Fabians have always had a weakness for the exotic and, in particular, for subversive religious and pseudo-religious movements that lent themselves to being used for their purposes, including Freemasonry (Fabian leaders like Annie Besant, A. Orage and Clement Attlee, belonged to Masonic lodges), Theosophy (of which Besant was also a leader) and Gurdjeff's “Fourth Way”.

The Fabian Society's interest in and support for Islam was motivated by the following factors:

· The politics of the British Empire. From the start, British support for Islam was closely tied to imperial interests in South Asia, North Africa and the Middle East.

· The “revolutionary” character of Islam. Islam's socialist and Cobdenian teachings, such as “universal brotherhood” and its opposition to Christianity, made it a convenient ally of the Fabians in their constant attempt to undermine Western society and civilization.

In his writings, HG Wells praised Islam's insistence on "perfect brotherhood and equality before God", while Shaw wrote that Muhammad was "a great Protestant religious force" like George Fox or Wesley. Annie Besant and Bertrand Russell were among the other leaders of the Fabian Society who defended Islam (107).

· The fabianization of the Muslim world. The incursions of Fabianism into the Muslim world, particularly in North Africa and the Middle East, made friendly relations with Islam imperative.

Oil interests. The Fabians' goal of controlling natural resources - a goal that coincided with that of the big oil companies - required them to have friendly relations with Islam.

· The rise of Islam to the rank of world power. Growing from oil revenues, the growing economic and political power of the Muslim world made friendly relations with Islam again imperative.

· Muslim mass immigration. The massive immigration of Muslims from South Asia and Africa, fostered by Fabiano-Labor politics, created new demographic and electoral realities which Fabiano-Labor governments - local and national - fully exploited to their advantage.

As oil quickly became a valuable commodity thanks to the efforts of industrial and banking interests like the Rothschilds and Rockefellers - who controlled the Royal Dutch Shell and Standard Oil (later Exxon) empires - the Fabians and their associates among the ruling elites of the The British Empire could hardly avoid taking a pro-Muslim stance.

Thus, in 1914, the government of Liberal Prime Minister Herbert Asquith declared: “One of the fundamental traditions [of government] is to be a friend of Islam and of Muslims and to defend the Islamic Caliphate, even if it s 'acts of a conquering Caliphate like the Turkish Caliphate… ”(108).

Asquith and his Foreign Secretary Edward Gray were both close to the Fabian Society. Shawn's close friend Asquithn helped Fabian Ramsay MacDonald become Prime Minister in 1924 and 1929. Gray was a member of the Fabian Society Coefficients Club, where the collaboration between the Fabian Society, the Milner Group and various political parties and business interests was studied and planned.

This official pro-Muslim position was confirmed by Fabian Secretary of State for India (Lord) Sydney Olivier, who wrote: “None of those familiar with Indian affairs can deny that, on the whole, the British bureaucracy is well disposed towards the Muslim community, partly because of affinities, but more broadly because this community serves as a counterweight to Hindu nationalism ”(109).

The main promoters of Islam among the Fabians and their supporters were:

· Herbert (later Lord) Samuel, a close friend of the Webbs. In 1921, when he was High Commissioner for Palestine, he appointed Mohammed Amin al-Husseini Grand Mufti of Jerusalem. Al-Husseini later played an important role in the Muslim Brotherhood, the Caliphate and the Arab League.

· Muhammad Ali Jinnah, member of the Fabian Society. Together with Fabian International Bureau Chairman and Commonwealth Secretary Philip Noel-Baker and Foreign Secretary Fabian Ernest Bevin, Jinnah promoted the creation of Pakistan as an independent Muslim state and, after partition, the attachment of the Kashmir in Pakistan.

· Mahatma Gandhi, member of the Fabian Society. In 1920 Gandhi supported Khilafat, a movement that wanted to restore the Muslim Empire, and became a member of the Khilafat Central Committee.

· Lord Rothschild, President of the LSE. After participating in the creation of the London Mosque Fund in 1910, he was its administrator until his death in 1915. The project received the support of the former director of the Muhammadan College of Aligarh and the lecturer of the LSE Theodore Morison and resulted in the opening of the East London Mosque and the Islamic Culture Center in 1941, the establishment of the UK Islamic Mission in 1962 and the London Muslim Center (LCM) in 2004. According to his website, Whitechapel's ELM-LCM site (Tower Hamlets) is set to become the largest Islamic complex in Western Europe.

The repercussions of the penetration of the Fabian Society in Muslim countries

From the early 1890s, Fabians spent most of their time forming branches of the Fabian Society or quietly spreading their teachings to almost every country on the planet (110). The Islamic Middle East and North Africa were no exception.

In 1922, Turkey became a secular and westernized republic. From the 1950s to the 1970s, Arabic-style socialism spread to the rest of the Islamic world: in Egypt, Syria, Iraq, Algeria, Libya and even Saudi Arabia where Prince Talal Ibn Saud, brother of the king, declared to be "a Fabian socialist" (111).

At the same time, however, a parallel counter-movement was developing, often with the help of the West (including the Fabians). Along with the creation of the Arab League (1945), the Council of Arab Economic Unity (1957) and the Arab Common Market (1964), apparently in imitation of similar Western organizations, other bodies emerged including the program was clearly Islamic.

One of these organizations was the Organization of the Islamic Conference, which was established in 1972 to preserve Islamic social and economic values ​​and promote solidarity among its members and whose institutions were to be an Islamic Development Bank, an Organization Islamic for Education, Science and Culture and an international Islamic news agency.

The reason for this Muslim claim was due to the West's growing dependence on Arab oil. At the 1955 annual conference, a Labor leader said the Middle East was the biggest problem in the world because it was where most of the world's oil reserves were located (112).

Britain's oil reserves were then reasonably secure. In 1953, Prime Minister Winston Churchill and President Eisenhower decided to overthrow the Shah - the coup would be led by MI6 and the CIA - to replace him with a puppet regime and place the country's oil resources under control. control of the AngloIranian Oil Company (later BP) (113). The remainder of British oil imports (about half) came from Kuwait.

A turning point in relations between Muslims and the West came in 1973, when the Arab Oil Producing Countries (OPEC) imposed an oil embargo on the United States and several Western European countries which had supported Israel in the Israeli war. -Arabic of Yom Kippur. At the same time, oil prices have quintupled and oil-consuming economies have run into large deficits.

As major industrialized countries like the United States, Germany and Japan significantly reduced their deficits through deflation, the Labor government led by Chancellor Healey decided to finance the UK deficit by borrowing from investment banks as well. than Iran and Saudi Arabia.

Healey also proposed an international mechanism whereby the IMF would borrow excess petrodollars from OPEC to lend them to oil-consuming countries struggling to finance their deficits. The United States opposed it, but succeeded in having the IMF's Executive Board approve a more modest facility (114) for Western European countries (115) called the “Second Witteveen Oil Facility”. 'after IMF Managing Director Johannes Witteveen, former Dutch finance minister, who aimed to transform the IMF into a centralized world bank. Thus, suddenly, Europe went from the rank of colonial power to that of dependence on the Arab world.

Euro-Arab Dialogue and the Fabian New World Order

While, as a result of these maneuvers, Britain and other European countries were now in debt to OPEC and the IMF, another evil plan was devised to bring Europe even closer to the Islamic world.

In 1973, the French Under-Secretary for Foreign Affairs Jean-Noël de Lipkowski began discussions for a Euro-Arab dialogue with the Libyan leader Muammar Gadhafi (116). In November, President Georges Pompidou and West German Chancellor Willy Brandt met to reaffirm their intention to engage in “dialogue with the Arabs”. Under the leadership of Pompidou, a European summit was held on December 14 and 15 in Copenhagen, to launch the Euro-Arab dialogue (EAD).

To discover the interests behind the Euro-Arab project, it suffices to take an interest in its protagonists. It is common knowledge that the entire Pompidou administration, from Undersecretary Lipkowski to Foreign Minister Jobert to Pompidou himself, was pro-Arab. The Pompidou government was close to the interests of the Rothschilds. Pompidou himself had been managing director of the Banque Rothschild Frères in Paris and director of the Rothschild empire until 1962, when he became Prime Minister in de Gaulle's government.

The "development of Africa" ​​had always been one of the objectives of the Rothschilds and had been enshrined in the Schuman declaration of 1950 - which created the European Coal and Steel Community (EEC) - at the insistence of cousin Rothschild and former ruler of the Rothschild empire René Mayer (117). North Africa was particularly interesting for the Rothschilds (and therefore for the Pompidou administration), especially oil-producing Arab countries like Algeria and Libya, with which the Rothschilds and the French government were linked by interests. oil tankers. The Compagnie Française des Pétroles (CFP) and the FRANCAREP des Rothschilds operated oil fields in the region alongside Shell (Rothschild), Exxon (Rockefeller) and other large European and US companies.

The Fabian program of nationalization imposed on Britain under the Attlee government after the war had inspired oil countries like Iran, where socialist Mohammad Mossadegh had nationalized the oil industry in the early 1950s, followed by others. Muslim countries in the 1960s and 1970s. Algeria and Libya began to nationalize French and Western oil interests in 1971. Libya was at the head of the Arab conspiracy against the West and, like its Algerian neighbor, it was led by a socialist, Colonel Gaddafi, whose close ties to the LSE and other Fabian organizations are described in Socialism Exposed .

Another of the socialists who were involved in the Euro-Arab conspiracy was German Chancellor Willy Brand, who started his political career as a co-founder and leader of the International Bureau of Revolutionary Youth Organizations, a youth organization of the International Marxist Revolutionary Center, also called "London office". The Office was controlled by Fenner Brockway, a member of the Independent Labor Party, leader of the League Against Imperialism and a prominent member of the Fabian Society (118).

In 1970, Brandt implemented the Ostpolitik, a policy of collaboration with the Eastern Bloc, at the instigation of the American national security adviser and Rockefeller lieutenant Henry Kissinger. Brandt was also a long-time friend and colleague of Healey and, as leader of the German Social Democratic Party, a prominent figure in the Socialist International that Healey had created in the 1950s and of which Brandt had been appointed chairman. in 1976.

The following year, Robert McNamara, US presidential adviser, president of the World Bank, director of the CFR and associate of the Rockefellers, appointed Brandt to head the Independent Commission on International Development Questions (Brandt Commission). The Commission submitted a report which called for a “North-South dialogue” involving the transfer of resources from the North (the developed countries of the Northern hemisphere or the “First World”) to the South (the undeveloped Southern hemisphere or Third -World) (119). Brandt's proposals, in particular the creation of a global body to manage economic interdependence (120), were clearly inspired by the Witteveen facility designed by Healey for the IMF and similar Fabian projects.

Kissinger and McNamara had become friends with Healey since the 1950s and 1960s respectively (121) and Tory Prime Minister Edward Heath, who had become friends at Balliol College, was instrumental in the creation of the European Economic Community or Common Market - with the support of Pompidou and Willy Brandt. Interestingly, IMF Managing Director Witteveen, who also became a friend of Healey's, was a follower of what Healey calls "the Persian religion of Sufism." In fact, Sufism is a form of Islam.

Another key part of the equation was the British interests of the Rothschilds. Like their French counterparts, British governments have traditionally had close ties to the Rothschilds. When the president of the Fabian International Bureau, Philip Noel-Baker, became Minister of Foreign Affairs in 1945, he surrounded himself with members of Lord Victor Rothschild's circle (122).

For his part, Victor Rothschild surrounded himself with Fabians and Communists such as John Strachey, Anthony Blunt (Soviet spy), Guy Burgess (another Soviet spy) and Beatrice Webb's little niece, Teresa ("Red Tess"), who all lived in the Rothschild house on Bentinck Street. Rothschild was elected to parliament under the Labor label in 1945, and the following year he married Teresa Georgina Mayor who had been his "personal assistant" at MI5 during the war and who was now Noel-Baker's private secretary. (123).

Noel-Baker became Chairman of the Labor Party in 1946 and later Secretary of the Commonwealth and Minister for Fuels and Exergy. Rothschild served as director of research at Royal Dutch Shell from 1961 to 1970, then as founding director of the Central Policy Review Staff (CPRS), a think-tank that advised the government from 1971 to 1974, before becoming president. of NM Rothschild and Rothschild Continuation (Zurich holding company of the Rothschild banking group).

Needless to say, the Rothschilds (on both sides of the Channel) were in favor of Great Britain's entry into the European Economic Community and were involved in various EEC projects such as the European Composite Unit (EURCO), the precursor of the euro (124). Moreover, as indicated at the beginning of this study, the Fabians and their financial associates had been pioneers of the European Union from the beginning of the 1900s.

What is striking is the rapidity with which the events unfolded. which were to lead to the establishment of the New World Economic Order that the Fabians and their collaborators and financial and industrial backers had planned and promoted for decades. To name just the most important:

· Nationalization of oil in the socialist Arab countries, especially in North Africa such as Libya (which supplied 25% of Western Europe's oil), 1971-1973.

· Enlargement of the European Economic Community, 1973.

· Great Britain's entry into the EEC, 1973.

· Launch of the Rothschild European Composite Unit, 1973.

· Foundation of the Trilateral Rockefeller Commission, 1973, including Fabien Roy Jenkins was a founding member and of which Healey and his friend Heath later joined.

· Launch of the Euro-Arab Dialogue by Pompidou and Brandt, 1973.

· Establishment of the United Nations New International Economic Order (NIEC), 1974.

· Establishment by the IMF of the “Witteween” loan facility designed by Healey, 1974-75.

· Formation of the United Nations Brandt Commission advocating a North-South dialogue and the redistribution of resources from the “First World” to the Third World, 1977-1980.

It follows that the Euro-Arab Dialogue was in fact a regional device within the New International Economic Order (125) which was being forged by a small clique of left-wing internationalist politicians - including many Fabians and sympathizers of Fabianism - who had close ties to powerful financial interests like those of the Rothschilds and the Rockefellers.

The Barcelona process and the Union for the Mediterranean: from "dialogue" to "Union"

The construction of Europe-Arabia (Eurabia) came to a temporary halt in 1979 at the request of the EEC's partner, the Arab League, following the Camp David agreements between Egypt and Israel, which resulted in the exclusion of Egypt from the League and a split in the Arab camp. The attempts to revive the dialogue that took place after Egypt's readmission in 1989 ended in 1990.

However, EAD had become the cornerstone of the Islamization of Europe and, once the process had started. , the Islamization of Europe was pursued by new initiatives, officially by Spain and France, but secretly by elements linked to the Fabian Society and the associated political and financial interests.

Javier Solana, nephew of the Spanish historian Salvador de Madariaga, official of the League of Nations and speaker of the Fabian Society (126), is one of the main promoters of the process of Islamization in Europe. After graduating from the Complutense University of Madrid, nest of fabians, from 1965 to 1971 he studied in various fabian universities in the United States thanks to a Fulbright scholarship.

The Fulbright Program was a left-wing project run by the Bureau of Educational and Cultural Affairs (ECA) of the United States Department of State, a Rockefellerian internationalist body whose first head was Assistant Secretary of State for Education and Culture Philip H. Coombs (Director of Education at the Ford Foundation) who founded the International Institute for Educational Planning and was an advisor to UNESCO, whose first Director General was Fabien Julian Huxley.

Returning to Spain, Solana joined the socialist government of Felipe González as Minister of Culture and Education in the 1980s, before becoming Minister of Foreign Affairs from 1992. In 1995, Solana called the first Conference Euro-Mediterranean, during which the decision was taken to achieve cultural and economic unity with the Muslim countries of North Africa and the Middle East, for which the conference establishes the Euro-Mediterranean Partnership ( EMP), also known as the Barcelona or Euro-Mediterranean Process.

The proliferation of Fabian-inspired think-tanks around the world, which began in the 1970s, ensured the constant diffusion of Fabian thought throughout Europe, including in Spain, where the Barcelona Center for International Relations ( CIDOB) was founded in 1973. Having become one of the most influential think-tanks in Spain, CIDOB was the pioneer of Arab world studies in Catalonia and is one of the most advanced training institutions in the world. movement of Islamization of Europe.

In 2000, Catalan socialist Narcis Serra, a former LSE researcher and later Spanish defense minister and vice-president of the government, was appointed president of CIDOB. Jordi Vaquer i Fanés has been appointed director of the foundation. Vaquer obtained a doctorate in international relations from LSE; his thesis was entitled Spanish Policy towards Morocco (1986-2002): The Impact of EC / EU Membership .

In 2004, CIDOB President Serra, whose main interests are global governance and foreign policy, established the Barcelona Institute for International Studies (IBEI), which employs pro-Islamic figures such as Fred Halliday, LSE graduate, author of "Islam and the Myth of Confrontation" (2003), for purposes of subversion and propaganda.

CIDOB collaborates with other pro-Islamic organizations such as the Royal Elcano Institute (created in 2001 based on the Chatham House / RIIA model), Asia House (2001), European Institute of the Mediterranean (IEMed, 2002) and International Institute Arab and Islamic World Studies (CA-IEAM, 2006), the Mediterranean House (2009), etc. and benefits among others from the support of the Spanish Ministry of Foreign Affairs (responsible for the creation of all the aforementioned institutes), the EU, the Spanish Agency for International Cooperation, the Spanish Ministry of Defense, the Catalan government, Barcelona City Hall and a vast network of related authorities, organizations and institutions that are involved in the process of Islamization of Europe in Spain and other Mediterranean countries (Italy and France).

CIDOB is also responsible for several important publications promoting Islamization under the guise of “understanding”, “dialogue”, etc., such as the Mediterranean Yearbook, the Bibliographical Bulletin of the Arab World and the Magazine of Foreign Affairs of CIDOB.

In particular, CIDOB and similar continental organizations created or infiltrated by the LSE and other organizations controlled by the Fabian Society are partners of the Euro-Mediterranean Anna Lindh Foundation for Dialogue between Cultures (ALF), created in May 2004 at the Mid-Term Meeting of Euro-Mediterranean Foreign Ministers in Dublin with the aim of promoting cultural and religious ties between Europe and the Arab Islamic world. With a budget of 5 million euros, the ALF has been able to create agencies in 43 countries, at the center of a network of more than 2000 like-minded organizations.A number of LSE teachers and graduates around the world have been awarded the Anna Lindh Prize for the study of European foreign policy from the perspective of the continent's Islamization policy.

As thousands of think tanks and other organizations quietly prepare the scientific "rationale" and psychological acceptance of the Islamization of Europe, its political implementation is gaining momentum; This is how the Mediterranean Union (Union for the Mediterranean) was created, which expressly aims at the political, economic and cultural union of the EU with Islamic North Africa and the Middle East. The project was launched by President Sarközy during his 2007 presidential campaign and was officially announced at the Mediterranean Summit on July 13, 2008, in Paris, in the presence of 43 heads of state and government as well as Amr Moussa of the Arab League; Ekmeleddin İhsanoğlu of the Organization of the Islamic Conference (OIC);Jorge Sampaio of the Alliance of Civilizations (AoC); and André Azoulay from the Anna Lindh Foundation (ALF).

Sarközy's special advisor - who later became head of the Interministerial Mission of the Union for the Mediterranean - was Henri Guaino, professor at the Institut d'études politiques de Paris (IEP Paris), where Sarközy was a student in 1979 -nineteen eighty one. The Institut de Paris is an organization managed by the National Foundation for Political Science (FNSP), a structure funded by the Rockefeller Foundation and works in partnership with other organizations associated with the Rockefellers such as the LSE and the School of International and Public Affairs from Columbia University (from which Obama graduated).

The Union for the Mediterranean (UM / UfM) project enjoyed the full support of the usual left-wing financial and academic interests. In September 2007, the Harvard Management Company (HMC), a Harvard subsidiary, which is responsible for investing the university's $ 32 billion endowment, launched its integration fund, Middle East North Africa (MENA), in collaboration with the Egyptian private investment bank EFG Hermes. founding member of the financial facility that finances the UM project, the InfraMed Infrastructure Fund (127).

The co-CEO of EFG Hermes was Yasser El-Mallawany, former director of the Rockefellers' Chase National Bank of Egypt, while the MENA advisory board included CEO of Harvard Management Co., Mohamed El-Erian. , as well as Lord Jacob. Rothschild, Chairman, and Andrew Knight, Director, of Rothschild Investment Trust Capital Partners (RITCP).

The EFG Hermes Holding Co. board of directors includes figures closely linked to the LSE, such as Thomas S. Volpe, Harvard and LSE economics graduate and Charles McVeigh III, former member of the financial markets committee of the LSE.

A little less than four months after the official launch of the UM project on November 7-9, 2008, the European section of the Rockefeller Trilateral Commission met in Paris under the chairmanship of LSE President Peter Sutherland . The meeting summary stated that the election of Obama "opened the door to broader change around the world"; that France had a similar vocation, while being called upon to play an active role in the development of the EU; that this “new orientation” had been expressed, among others, by the Mediterranean Union and the initiatives taken “to find effective solutions to the financial and economic crisis; and concluded that the Euro-Med project was conceived as “a model for the world” (Trilateral Commission, summary of the meeting).

Indeed, in his speech in Cairo on June 4, 2009 entitled A New Beginning , in which he addressed the Muslim world, President Obama praised the “tradition of tolerance” of Islam in Spain under Muslim occupation. , welcomed Turkey's leadership in the pro-Islamic Alliance of Civilizations (AoC) project and announced a new start in relations between the United States and Muslims around the world. In December 2012, he appointed Mohamed El-Erian (see above) president of the Global Development Council (128).

The British Fabiano-Labor governments had anticipated Sarközy's initiative in favor of the Islamization of Europe:

· In 2004, Fabien Minister of Foreign Affairs Jack Straw created the Engaging with the Islamic World (EIW) group within the Ministry of Foreign Affairs. In 2006, the group had an annual budget of £ 8.5million and supported the activity of radical Islamists in the Middle East.

In December 2004, in an address to the House of Commons, Prime Minister Fabien Blair spoke in favor of Turkey's entry into the European Union, welcoming the decision to start accession negotiations as "An extremely important moment for Europe" and the achievement of a "historic British objective" (129).

· In October 2005, Foreign Minister Fabien Straw made Turkey's entry into the EU "a priority" during the meeting he chaired of the EU's General Affairs Council (130) .

· In November 2005, Blair chaired the Tenth Euro-Mediterranean Conference in Barcelona.

· In January 2006, under the leadership of Straw, the EIW group of the Ministry of Foreign Affairs launched the Festival of Muslim Cultures, which ran until July 2007.

In July 2006, under the leadership of Margaret Beckett, Minister of Foreign Affairs, the EIW Group of the Foreign Office sponsored and facilitated a large gathering of European Islamist organizations in Turkey; it emerged that all Muslims in Europe should respect the Koran to "enrich Europe" and set an example for non-Muslims.

· In August 2006, in his address to the World Affairs Council in Los Angeles, Blair called the Qur'an "progressive" and described Muslim lands as "the standard bearers of tolerance" in the Middle Ages. He then reaffirmed his conviction that Islam offered a "welcome contrast to Christianity" and that "until the European Renaissance, Islam was the greatest depository of civilized thought" (131). Needless to say, it is precisely the (unfounded) claims of Western leaders that play into the hands of the Islamists.

In November 2007, during the inauguration ceremony of the Bruges Campus, Foreign Minister David Miliband pleaded in favor of the inseparable links with neighboring Muslim countries in Europe and the inclusion of Turkey, the Middle -East and North Africa, while stressing the need to develop common institutions to overcome religious and cultural divisions between Europe and Muslim countries (132).

That Labor Party policies are pro-Muslim is not only well known, but also admitted by prominent Muslim members of the party such as Sadiq Khan - a member of the Fabian Society leadership - who has declared in May 2010 that "Labor is and always has been the party of British Muslims" (133). Indeed, in January 2013, Miliband appointed Khan Shadow Minister of London and Labor Party campaign manager.

Clearly, Fabian leaders have actively participated in the international campaign orchestrated to:

· To hide the traditional hostility of Islam towards the Western world.

· Erect Islam into a "progressive" system.

· Promote Muslim domination over a number of Christian countries in the Middle Ages as a “model” for the future.

· Gradually strengthen the political, economic and cultural union of Europe with the Islamic world.

· Promote Muslim culture in Great Britain and other European countries.

· Appoint Muslims to key positions in all influential organizations, political, financial or otherwise.

The LSE, with its Department of International Relations and its European Institute, organizes "research", courses, seminars, workshops, conferences and other events promoting "advanced thinking" on relations between the EU and Muslims. In 2010, a new pro-Islamic group dubbed “Center for Middle Eastern Studies” was added to the arsenal of the LSE. No doubt the enormous sums of money that the LSE and the institutions associated with it receive from Islamic regimes (134) and from Libya in particular are not foreign to the zeal with which they defend the cause of Islam.

As noted above, LSE President Peter Sutherland is one of the main promoters of the Islamization of Europe (135). In a speech at the International Eucharistic Congress in June 2012, Sutherland said that it is “negativism” to expect Muslims to adapt to Western culture (136). A few days later, he called on the European Union to 'do its best' to 'undermine the homogeneity' of the Member States (137).

The LSE's close ties to subversive Islamic regimes were discovered in 2011, when diplomatic cables revealed that the son of Libyan dictator Gaddafi, Saif al-Islam, arranged for four hundred future Libyan leaders to receive training. management and supervisory functions at the LSE (138).

On March 7, 2013, Chatham House held a conference titled Understanding Counter-Jihad Extremism, which aimed to evoke groups opposed to Islamization, such as the English Defense League (EDL), deemed "extremist". Hosted by Fabian speakers like Sunder Katwala, Gavin Shuker (MP for Luton South) and their collaborator and associate Matthew Goodwin of Chatham House, the conference was clearly a Fabian event and only confirmed that the Fabian Society serves as a gatekeeper. voices of the establishment's disapproval of the British public's legitimate opposition to the Islamization of Britain.

Cassivellaunus, The Fabian Society: the masters of subversion unmasked , March 31, 2013, <http://www.freebritainnow.org/0/fabiansociety.htm> , translated from English by BK

(\*) Three years' work, 1908-1911, in Sally Alexander (ed.), Women's Fabian Tracts, vol. 7, Routledge, London and New York, 2001.

(i) Léon Say, “Budget of 1895 - Liberals and Socialists”. In Revue des Deux Mondes, t. 125, 1894, p. 473.

(ii) C. Looten, “Things of England. The social movement ”. In Revue de Lille, 7th year, 2nd series, t. 3, Paris and Lille, 1895, p. 417-419.

(iii) Albert Métin, Socialisme en Angleterre, F. Alcan, 1897 .p. 206.

(iv) ibid., P. 230

(v) Pierre Verhaegen, English Socialists, Engelcke, 1897, p. 79

(vii) Ibid., P. 100.

(vii) Ibid., P. 90.

(viii) Ibid., P. 100

(ix) Ibid., P. 107.

(x) Ibid.

(xi) Ibid.

(xii) Ibid., p. 108-109

(xiii) Pierre Larousse, Grand Larousse Encyclopédique, Librairie Larousse, 1960, p. 590.

(xiv) Augustin Hamon. "Bernard Shaw: The man". In La Grande Revue, 1909, p. 632-33; republished in id., Le Molière du XXe Siècle: Bernard Shaw, 2e éd., Eugène Figuière et Cie, Paris, 1913, p. 41. (xviii) Id., Histoire du socialisme européenne, Gallimard, 1974, p. 255.

(xv) Marie Scot, “Élie Halévy. An original French look at Franklin D. Roosevelt's New Deal ”. In Histoire @ Politique, n ° 31, January-April 2017, note 63, p. 4, available at the following address: <https://www.histoire-politique.fr/documents/31/autresArticles/pdf/HP31_Varia_1_MarieScot_def.pdf> , consulted on March 23, 2018.

(xvi) Elie Halévy, Épilogue 1. The imperialists in power: 1895-191, Librairie Hachette, 1926, p. 154.

(xvii) Id., L'Ere des tyrannies: studies sur le socialisme et la guerre, Gallimard, Paris, 1938, p. 217.

(xix) Jessica L. Harland-Jacobs, Builders of Empire: Freemasons and British Imperialism, 1717-1927, p. 262.

(xx) Joseph Preston Baratta, The Politics of World Federation: From world federalism to global governance, Praeger, Westport, CT and London, 2004, p. 339. The infamous “Abbé Pierre” was vice-president ( <http://lotoisdumonde.fr/documents/ab-pierre/Abbe-Pierre-federaliste-mars1949.pdf> ).

(xxi) We are unable to indicate the exact date of publication of the first edition of "Masonry and Secret Sects - The Hidden Side of History" (the second date of 2005); It is just certain that it dates back to the 1990s, since the original was published by Controcorrente in 1990 and this first edition was prefaced by Henry Coston, who died in 2001.

(xxii) Beatrice Webb certainly had his sights on Mosley when Mosley, after having served for a time in parliament under the label of the Conservative Party, sat there under that of the Labor Party, but the correspondence of the British economist and socialist activist shows unambiguously that he did not join the Fabian Society (see Nigel Jones, Mosley, Haus Publishing, London, 2004, p. 27; David Howell, Mosley and British Politics 1918-32: Oswald's Odyssey, Palgrave Macmillan, Basingstoke, 2014, p. 37.

(xxiii) Translated from the original edition.

(xxiv) Alice Grenfell, “Shafts, Feminism and the Periodical Press, 1900-1918”, in Lucy Delap, Maria DiCenzo and Leila Ryan (eds.), vol. 1, Routledge, London and New York, 2006.

(xxv) Francis King, Ritual magic in England: 1887 to the present day, Spearman, 1970, p. 186.

(xxvi) Diana Burfield, Theosophy and Feminism: Some Explorations in Nineteenth century Biography, in Pat Holden (ed.), Women's Religious Experience (RLE Women and Religion), Routledge, 2015 (1st ed. 1993).

(xxvii) Nicholas Campion, The New Age in the Modern West: Counterculture, Utopia and Prophecy from the, Present Day, Bloomsbury, 2015, p. 76.

(xxviii) See <https://www.dailymotion.com/video/x7j6qk>. On the Fabienne presence in France, see Pierre de Villemarest, “La société fabienne invests en France”,

published Tuesday, March 27, 2007 at <http://www.lavoixoff.org/nouvelordremondial/cat/societes-discretes/index>. html . On the influence of the Fabian Society in France during the First World War, see Emmanuel Jousse, “A labor reformism: Fabian society during the Great War”, in Romain Ducoulombier (ed.), Les socialistes dans l'Europe en guerre : networks, paths, experiences, 1914-1918, L'Harmattan, 2010. (xxix) Claude Beaulieu, The Nation, the Republic and the social question at the heart of the European problem, in Pierre Marie Gallois (under the ed.), the European tragedy and France, François-Xavier de Guibert, 2004. <http://www.armees.com/La-societe-fabienne-s-investit>- en-France, 18509.html and republished at

(xxx) See, regarding the FS crime against race in Australia, “Racial Treason From the White Australia Policy to the Yellow Australia Policy by John Peterson and Rohan Phillips”, [https://thecross-roads.org/race -culture-nation /](https://thecross-roads.org/race%20-culture-nation%20/) 87-racial-treason-from-the-white-australia-policy-to-the-yellow-australia-policy-by-john-peterson-and-rohan-phillip .

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(2) GDH Cole, “The Fabian Society, Past and Present”, Fabian Tract No. 258, London, 1942.

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(44) Founded in 2000 as the Cultural Diversity Network by Clive Jones, Managing Director of Carlton TV, the CDN is a coalition of television channels (ITV, BBC, ITN, Channel 4, Channel 5 and Sky), which promotes “cultural diversity”.

(45) Founded in 1965 under the government of former Fabian Society president Harold Wilson, its first CEO was Fabian Michael (later Lord) Young, who was single-handedly responsible for the creation of over sixty similar organizations. Originally known as the Social Science Research Council (SSRC), the ESRC was a clone of the American organization of the same name, created in 1923 by Charles E. Merriam, close to the American Fabian League and the London Fabian Society, in collaboration with the American Economic Association, itself founded by Thomas Davidson and Sidney Webb, co-founders of the Fabian Society (Rose Martin, op. Cit., Pp. 123-4, 281). While the US SSRC was funded by the Rockefellers and associated interests, its UK counterpart was funded by the Department for Business.The two organizations have always had close ties with each other as well as with the LSE.

(46) The Center for Economic Policy Research (CEPR), which has been described as an “interface between academia and the political community”, was established in 1983 by Richard Portes, a former Rhodes scholar and professor of economics at Harvard, which has close ties to the Fabian Society and the interests of the Rockefellers. he is currently Chairman of the International Growth Center (associated with LSE) of the Global Crisis Group. CEPR is funded by JP Morgan and Citigroup of the Rockefellers and banks like UBS, Barclays, the Bank of England, the Bank for International Settlements and the European Central Bank.

(47) Founded in 1988, with Tessa Blackstone, former lecturer at the LSE and president of the Fabian Society, as chair of its board of directors, the Institute for Public Policy Research (IPPR) is advised by bodies such as the Progressive Migration Advisory Group, which has among its members the former secretary general of the Fabian Society Sunder Katwala.

(48) Policy Network was founded in 1999 by Blair, Social Democratic Chancellor Schröder, and US Democratic President Clinton to promote socialism around the world. It is chaired by Fabien Lord Mandelson.

(49) Margaret Cole, op. cit., p. 21, 338.

(50) Ibid., P. 29.

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(53) Patricia Pugh, op. cit., p. 81.

(54) Edward, R., Pease, op. cit., p. 200.

(55) Rose Martin, op. cit., p. 16.

(56) Margaret Cole, op. cit., p. 196-97.

(57) Ioan Ratiu, The Milner-Fabian Conspiracy: How an international elite is taking over and destroying Europe, America and the World, 5th ed. Free Europe Books; 5th edition, 2012, p. 85-86; Butler, Eric D., op. cit., p. 11.

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(65) Let's Go with Labor for the New Britain: The Labor Party's Manifesto for the 1964 General Election, no.5, Labor Party, 1964.

(66) See Jean Nurdin, The European Dream of German Thinkers (1700-1950), Presses Universitaires du Septentrion, 2005, chap. 5: The idea of ​​Europe in the Bismarckian period (N. d. T.).

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(76) Ioan Ratiu, op. cit., p. 132-8, 163-4.

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(82) Margaret Cole, op. cit., p. 298.

(83) David Rockefeller, op. cit., p. 81.

(84) Patricia Pugh, op. cit., p. 158.

(85) See, for a revealing account of Keynes and his theories, Rose Martin, op. cit., p. 323-41.

(86) Patricia Pugh, op. cit., p. 227-230.

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(88) See Randall Hansen, Citizenship and Immigration in Post-War Britain, Oxford University Press, Oxford, 2000.

(89) Sheila Patterson, Immigration and Race Relations in Britain 1960-1967, Institute of Race Relations, London, 1969, p. 212-13; Christian Joppke, Immigration and the Nation-State, Oxford University Press, Oxford, 1999, p. 231.

(90) Patricia Pugh, op. cit., p. 257.

(91) Andrew Harrop, “Home affairs: too hot to handle? ”, In John Denham (ed.), The Shape of Things to Come: Labor's New Thinking, London, 2012 [p. 95-104], p. 97-100. Among the Fabian-inspired groups that are part of the dense network of think-tanks dedicated to the implementation of the invasion of the European continent by populations of extra-European origin, we can cite the Global Forum on Migration and Development ( GFMD), founded in 2006 by LSE President Peter Sutherland at the instigation of Rockefeller Lieutenant and United Nations Secretary General Kofi Annan; British Future, co-funded by Katwala and the Open Society Foundation of George Sörös, LSE graduate; the Migration Advisory Committee (MAC), founded in 2007 by Home Secretary Fabien John Reid. David Metcalf,emeritus professor at the Center for Economic Performance of the LSE, was president from December 2007 to August 2013; the UK Border Agency (UKBA), a border control agency formed in 2008 by Fabien Immigration Minister and co-founder of Progress Liam Byrne, former Rothschild banker and co-founder of Young Fabians Anticipations magazine.

(92) Tom Whitehead, “Labor wanted mass immigration to make UK more multicultural, says former adviser”, The Daily Telegraph, 23 October 2009.

(93) Ian Britain, Fabianism and culture, Cambridge University Press, Cambridge, 1982, p. 108.

(94) John Callaghan, op. cit., p. 201-02.

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(100) PIU / Home Office, "Preliminary Report On Migration," July 11, 2000, published January 18, 2010; Andrew Green, “Paying the price for a decade of deception,” Daily Mail, February 12, 2010; Tom Whitehead, op. cit.

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(110) Margaret Cole, op. cit., p. 347-48.

(111) Fabian News, November 1962.

(112) John Callaghan, op. cit., p. 231.

(113) Mark Curtis, Web of Deceit: Britain's Real Role in the World, Vintage, London, 2003, p. 303-04.

(114) The 'Witteveen facility' increased credit capacity by $ 10 billion in favor of countries with a balance of payments deficit. "Chronology". In Economic observations and diagnoses, review of the OFCE, n ° 1, 1982 [p. 119-146], p. 126. [N. d. T.]

(115) Denis Healey, op. cit., p. 423-26.

(116) Bat Ye'or, Eurabia: The Euro-Arab Axis, Fairleigh Dickinson University Press, Madison, NJ, and Teaneck, 2005, p. 52.

(117) Jean Monet, op. cit., p. 300.

(118) Rose Martin, op. cit., p. 474.

(119) James Bernard Quilligan, The Brandt Equation: 21st Century Blueprint for the New Global Economy, Brandt 21 Forum, Philadelphia, PA, 2002.

(120) Ibid., P. 34.

(121) Denis Healey, p. 316, 307.

(122) Ibid., P. 107.

(123) Kenneth Rose, Elusive Rothschild: The Life of Victor, Third Baron, Weidenfeld & Nicolson, London, 2003, p. 113.

(124) Niall Ferguson, The House of Rothschild, The World's Banker 1449–1999, Viking Press, New York, NY, 2000, vol. 2, p. 486.

(125) Bernard Cordineau, “The Euro-Arab Dialogue, Instance of the New International Order (1973-1978)”. In Revue française de science politique, 30th year, n ° 3, 1980 [p. 560-598], p. 561.

(126) Rose Martin, op. cit., p. 459.

(127) Heba Saleh, “Med investment project launched”, The Financial Times, May 1, 2009.

(128) Alexis Leondis, “Obama Picks El-Erian to Lead Global Development Council,” Bloomberg News, December 24, 2012.

(129) Hansard, December 20, 2004, chap. 1919-20.

(130) The reference is incomplete. Straw's various statements on Turkey and the EU, including his speech at the University of the Bosphorus on 23 November 2007 (“Turkey and Europe: A partnership in security and prosperity”, The Report: Turkey 2008 , OBG, 2008, p. 24 et seq.), However, leave no doubt that this scoundrel could have made her entry into it the priority of her presidency of the General Affairs Council of the EU. [NOT. d. T.]

(131) Tony Blair, A Journey, Arrow, London, 2011, p. 347.

(132) “EU 'should expand beyond Europe'”, BBC News, 15 November 2007.

(133) “Khan: Labor's the only way forward for British Muslims”, Left Foot Forward, May 3, 2010.

(134) Pollard, Stephen, “Libya and the LSE: Large Arab gifts to universities lead to 'hostile' teaching”, The Daily Telegraph, March 3, 2011.

(135) Some time before his death last January, Sutherland, the son of a Jew and an Irish woman, had been appointed "by Pope Benedict XVI to the board of directors of what is considered to be the Vatican central bank and UN Secretary General Kofi Annan [him] appointed […] his Special Representative for International Migration, a role he has focused on during his last few years. years ”( <https://www.irishtimes.com/news/ireland/irish-news/peter-sutherland-powerful-player-in-political-and-corporate-worlds-1.3347701>); Francis the Pope, including a message read at the Sutherland funeral in Dublin, "paid tribute to him […] for his action in the migrant crisis". “For his work on the migrant crisis” ( <https://www.independent.ie/breaking-news/irish-news/pope-sends-tribute-to-generous-service-of-peter-sutherland-at-dublin>- funeral-36479149.html ) can also be translated as “contribution to the migrant crisis”, which in this case would certainly be more appropriate)

(136) Pëter Sutherland, “A Constructive Attitude to Migration is a Moral Issue”, Address to the International Eucharistic Congress, Dublin, June 15, 2012., p. 8.

(137) Steve Sailer, “BBC:“ EU Should 'Undermine National Homogeneity' Says UN Migration Chief, ”September 24, 2015.

(138) Laura Roberts, “LSE struck deal to train Libya's future leaders,” The Daily Telegraph, March 3, 2011.