

GUY BOULIANNE

The Fabian Society

The Masters of the Conspiracy Exposed



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La Société fabienne: les maîtres de la subversion démasqués

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Behold, I am sending you out like sheep among wolves; therefore be as shrewd as snakes and as innocent as doves. But beware of men; for they will hand you over to their councils and flog you in their synagogues.

MATTHEW 10:16-17

Contents

<i>Foreword</i>	iv
<i>Acknowledgments</i>	viii
<i>About the author</i>	ix
<i>About Royston E. Potter</i>	xii
<i>Preface</i>	xiv
1 The Masonic City of London	1
2 The beginning of socialism in London	8
3 The wolf in sheep's clothing	11
4 Fabian socialism, between fascism, Nazism, Marxism and...	18
5 The Fabian Society and Subversive Monetary Interests	25
The Fabians and the Hutchinson Trust	31
The Fabians and the Rothschilds	33
The Fabians and the Tata Group	34
The Fabians and the Rowntree Clan	35
The Fabians and Ernest Cassel	37
The Fabians and the Horsleys	37
The Fabians and the Rockefellers	41
6 Sebastian Horsley, a Dandy in the Underworld	44
7 The working classes under the control of the Fabian Society	51
The Fabian Society and the Labour Party	55
The Fabian-Controlled British Society	60
8 The Fabian Society and the Dictatorship	63

9	Joseph and Mary Fels (born Rothschild)	68
10	The Fabian Society and the World Government	73
11	The Fabian Society and the United States of Europe	79
12	The Fabian Society, Bilderberg Group, and other instruments...	82
13	The Fabian Society's Five-Year Plan	87
14	Louis Thomas McFadden denounces the Fabian Society...	93
	About Louis Thomas McFadden	99
15	The privatization of the world by the Fabian Society and the...	102
16	The Fabian Society and Keynesian Macroeconomics	105
17	Communist "sustainable development"	111
18	The World Conservation Bank	119
19	Bitcoin's deliberate economic collapse: fiction or reality?	126
20	Communist "Smart Growth"	133
21	The mystic Maurice Strong: between socialism, capitalism and...	141
	Maurice Strong, the New Age Guru	148
	The Earth Charter and the Ark of Hope	150
22	The Fabians, immigration and race	156
	The Canadian Race Relations Foundation	160
23	The Fabian Society and Multiculturalism	166
	Canadian Multiculturalism	175
	French-Canadian Ethnicity and Immigration	187
24	So who is Pierre Elliott Trudeau?	198
	Trudeau and Fabian indoctrination	202
	Between socialism, communism, and dictatorship	210
25	The sovereigntist movement riddled with communism	227
	The Bloc Québécois under communist influence	237
	Québec solidaire and the radical left	244
	Québec solidaire and the extremist drift	251
	Power Corporation and globalization	260

26	The Fabian Society and Islamization	267
	Fabian Penetration and the Islamic Backlash	271
	The Euro-Arab Dialogue and the Fabian New World Order	273
	The Barcelona Process and the Union for the Mediterranean: From “Dialogue” to “Union”	278
27	The United Nations and the strange and diabolical mystique...	291
	The Meditation Room	295
	In the Name of Lucifer	300
	World Goodwill	304
	The Lucis Trust and the New World Order	305
28	Social engineering, mind control, and the attitude of...	309
	The subliminal rock onslaught	325
	Fidel Castro’s concerns	341
	The World Government, by Fidel Castro :	341
	Aldous Huxley makes his entrance	344
	Huxley at Work	345
	Creating the Counterculture	347
	The Aquarian Conspiracy	348
	MTV: The perfect brainwashing machine	350
29	The Morning of the Magicians or The War of the Worlds:...	355
	Prince Bernhard, member of the Nazi party	365
	Bilderberg and world governance	368
	Non-lethal weapons pointed at humans	375
30	Between fiction and reality: artificial intelligence and the...	381
	No one will be able to buy or sell...	390
	<i>In conclusion</i>	404

Foreword

“Some men cannot be controlled.”

When Guy first asked me to write a foreword to this book, I had no real clue as to what he had accomplished. But, I was more than familiar with his intelligence and research capabilities following years of friendship, communication, and discussion concerning the many aspects of mankind’s experience. Yes, there was a language barrier, he a French Canadian and me an American with only my third grade television classes on French that I had long ago forgotten. But, we used translation software to initially bridge that language difficulty.

It was Guy who initiated our friendship. I had started a YouTube Channel in 2009 where I discussed history, religion, politics, and military subjects. Then, signing up for Twitter in 2017 (now X), I was able to more readily interact with others. It was then that Guy reached out to me. I had written a couple of books and he wanted to obtain them being a collector of various literary works. Both books were out of print, but that did not deter or discourage Guy from what must have been a herculean task of locating and purchasing a used copy of each. He then wrote a number of articles about me and the subject matter I had covered. I was astonished! My history is such I hardly believe it myself, but Guy saw through the differences in our religious/spiritual understandings (he a Roman Catholic and me a connoisseur of what is best described as a journey through Heinz 57 religions) and focused on

the obvious concerns we both shared about the corruption of society and the state of the World.

As has been Guy's graciousness and friendship to me now going on close to a decade, he never faulted me for my experiences that must have caused him some amount of trepidation although he never resorted to fault-finding or condemnation. Instead, he sought to understand one more aspect of mortality's manifestation and thus demonstrated not only his quest for knowledge, but his unwavering faith in God. In character, he searches out the details of every issue he decides to engage. His courage is not diminished in the face of ridicule or threats. The quote below the title of this page, made by a Catholic Priest friend of mine, perfectly describes him. I was concerned that his request I write this foreword might actually jeopardize him and inhibit the book's impact. His response was that my history of confronting the corruption of our institutions was exactly why he wanted me to write this essay.

With that life commitment, in this book he now presents his 40 years of research into the machinations of one of the most dangerous and subversive societies threatening not only our social and economic needs, but even our very lives! Regardless of how one views history, whether it repeats, rhymes, or is manufactured, the evidence of the truth can be ascertained if one is willing to not accept the easy, mass-marketed, propaganda fed to us through government, media, and agenda driven special interests. It is a terrifying revelation to those who have not been able, or unwilling, to look deeply into the abyss. And, it is an abyss, home to those ever scheming to put mankind down to ensure the elevation of their own chosen.

If Guy can be criticized at all, it is that his massive and voluminous presentation of facts and corroborative evidence might overwhelm the reader. But, in these types of endeavors more is better. The apparent convolutions are not of his making, he merely exposes them! The men behind the curtain are the ones who have deliberately and cunningly

obfuscated their intents and schemes to silence our objections and take advantage of our good will. It is their way of securing wealth and power. Who are “They?” Guy reveals them by name, location, and method! What one sees is an insidious pack of elite busybodies and meddlers who think of themselves as the gods of humanity. The material here concentrates on Canada, Britain, the United States, and the European Union, but is applicable in nearly every corner of the Globe. Indeed, Global domination is the endgame, and the players are united by what is claimed to be an ancient tribal society with a special license from God.

As you proceed through the book the amount of footnoting and references stand out as a testament to the validity of the research. There was no guess work or “conspiracy theory” in Guy’s approach even though he makes his own observations of the facts. I considered quoting sections of the text to enlighten the reader of what is ahead, but decided to just list a few of the key issues that should pique interest and attention. Among these are: Democracy was merely a means to achieve socialism; The ultimate goal of the Fabian Society was the establishment of a World socialist government; The Fabian concepts of gradualism and manufactured consent are not unlike the movement of the Overton Window; Fabian ideas of sustainability and environmentalism have nothing to do with either, but about abolishing property rights; The sinister “Ark of Hope;” Population replacement; The Lucis Trust, and preparation for appearance of the “Christ.” (*My note: The Lucis Trust Logo has ties to Hebrew around 1517 AD. It coincides with the appearance around 1517 AD of Christian Cabala by Johannes Reuchlin as a Christian version of Medieval Jewish Kabbalah and certainly had an impact on Fabian thought and practice.*)

The use of new technologies to assist them in their goals is alarming, and Guy outlines those near the end of his book. There is one important

point Guy makes in this regard that I must mention.

“People will soon prostrate themselves before false gods. They will be unable to distinguish between what comes from the spirit and what comes from matter, they will no longer be able to discern the soul from the machine, good from evil, truth from lies.”

Finally, while I was not surprised by most of the names Guy ties to the Fabians like Tony Blair, the revelation that Mohandas Karamchand Gandhi (Mahatma Gandhi) was a Fabian blindsided me! It begs the question of who can we, the People, really trust? The obvious answer is not personality, but adherence to Principle. It goes back to a Man who tried to teach us 2000 years ago that words mean little to nothing. “By their fruits you will know them.” I also hearken to the words of Miss Munro (the actress Madeleine Stowe) in the movie, “The Last of the Mohicans,” when she said, “I would rather make the gravest of errors than surrender my own judgment.” In the end, we can trust no politician or public figure. We are on our own.

My intent here is not to tell you numerous specifics of what Guy is going to reveal as it is, as I have said, too voluminous. The few I mentioned were merely to whet your curiosity. I want to emphasize to you the dire situation, the awful circumstances we face with the hope that you will, like Guy, have the courage to not deny the Sun shining at noonday.

ROYSTON POTTER
Former US Army LTC

Acknowledgments

I dedicate this book to Louis Thomas McFadden (1876 – 1936), U.S. House of Representatives, and to all the true whistleblowers who risked their lives to ensure that the truth came out.

"Neither do people light a lamp and put it under a basket. Instead, they set it on a stand, and it gives light to everyone in the house." (Matthew 5:15)

"Whatever truth you contribute to the world will be one lucky shot in a thousand misses. You cannot be right by holding your breath and taking precautions." — Walter Lippmann

About the author



Guy Boulianne is a multidisciplinary figure in Quebec (Canada), primarily known as a writer, poet, publisher, and independent columnist. Born in 1962, he began his artistic career in 1983 with the publication of his first poetry collection titled “*Avant-propos d’un prince fou*”, followed in 1987 by “*La bataille des saints*”. He was appointed to the board of directors of the *Regroupement des Auteurs-Éditeurs Autonomes* (Association of Independent Authors and Publishers) in 1983. Having experienced Quebec’s bohemian scene, he co-directed the *Frère Jérôme* and *Lézart* art galleries from 1984 to 1987 in Montreal. Two years later, he opened his own art gallery, *Imagine*, located on Saint-Laurent Boulevard, also in Montreal. Guy Boulianne was also involved in producing two television programs, “*Écriture d’ici*” (Writing from here)

and “Plume et pinceau” (Pen and brush), on the Vidéotron station from 1983 to 1987. After closing his gallery in 1990, he withdrew from the public sphere to focus on research into the hidden aspects of history. In 1997, he founded the Conseil Franco-Québécois de la Culture in France (Franco-Quebec Cultural Council) to promote cultural exchanges between France and Quebec. He is recognized for his commitment to promoting literature and art, as well as his cultural and political activism.

Guy Boulianne served as editor-in-chief of Éditions Mille Poètes from 2005 to 2009. There, he oversaw all aspects of the business: development, marketing, editing, graphic design, web design, and several other sectors. In 2009, he founded his own publishing house, Éditions Dédicaces, through which he publishes authors from all backgrounds and countries. He is particularly known for his publications such as “Les Biflides se souviennent”, “L’Arche de Gabriel: de La Mecque à l’Antarctique”, and “La Société fabienne: les maîtres de la subversion démasqués”, which was a sales success in the “Political Ideas” category on Amazon.ca.

In 2009, he participated as a poet in the French anthology “Poésie du Rêve. Rêves de Poésie” (Les Dossiers d’Aquitaine), where he published his famous poem “Préface aux dirigeants” (Preface to Leaders).

Guy Boulianne is known for his writings on controversial topics, particularly through his website and various articles where he explores diverse subjects. He is active on social media and uses platforms like X to share his thoughts and promote his work. He is also known for his interest in history, genealogy, and genetics, with a particular passion for his ancestors. He is a member of several professional associations, including the AuthorsDen network in the United States, the Nonfiction Authors Association (NFAA), and the Independent Author Network (IAN). He adheres to the Global Charter of Ethics for Journalists of the International Federation of Journalists (IFJ).

In 2003, he was appointed to the Research Board of Advisors of the American Biographical Institute in North Carolina, United States, and in 2008, he was accepted into the International Biographical Center in Cambridge, England (both organizations no longer exist). In 2010, he won the Diploma of Honor for Francophonie at the *Europoésie UNICEF 2010 Contest* in France. His name also appears in the “*Dictionnaire des poètes d’ici – de 1606 à nos jours*” (Dictionary of local poets – from 1606 to the present day), published by Éditions Guérin.

About Royston E. Potter



Royston Edward Potter is a former lieutenant colonel, his promotion confirmed in the U.S. Senate document: “Congressional Record”, Volume 142, Number 23 (Monday, February 26, 1996), page S1315. He had a 28-year career in the U.S. Army Reserve, according to official military records held at the NPRC.

Royston Potter was born in Washington, D.C., and grew up in Hyattsville, Maryland. He holds a Bachelor of Science in Law and Justice Administration and is a graduate of the United States Army Command and General Staff College. He earned a BS in Law Enforcement and Justice Administration from BYU. A graduate of the full roster of U.S. Army military police and intelligence schools, he held Top Secret clearance. He is also a graduate of the Utah Police Academy. As a

commissioned officer in the United States Army, he carried out missions in military police and military intelligence.

At age 17, he converted to the Mormon Church after being contacted by Mormon missionaries. Having always maintained a steady interest in historical and spiritual matters, he studied numerous disciplines and religions over many years. Since 1995, he has devoted himself almost entirely to the Hebrew language and its esoteric meanings as presented in the mystical aspects of Judaism, known as Kabbalah. He brings to the reader a fresh approach to history and the roots of religious expression, redefining the origins of the Western world. His ideas are directly tied to his personal studies and military experiences.

Royston Potter is the author of the book “I Wed Three Wives: The Polygamy Story of Royston Potter”, published in 1996. He is also the author of the book “The Crimson Thread: The Struggle to Become Jesus During the Revolt Against Rome, An Historical Novel”, published in 2006 by BookSurge. Mr. Potter produces numerous video commentaries on his YouTube channel.

Preface

Fabianism is a radical movement based in London with the aim of overthrowing the existing order and establishing a socialist world government controlled by its leaders and the financial interests associated with them.

The Fabian Society emerged from a split in January 1884 within the “Fellowship of the New Life” group, which had been founded by the philosopher Thomas Davidson. On November 23, 1883, this society adopted the following resolution: “The members of the society assert that the Competitive system assures the happiness and comfort of the few at the expense of the suffering of the many and that Society must be reconstituted in such a manner as to secure the general welfare and happiness.”¹ This resolution marked the beginning of a split between those pursuing a purely spiritual purpose and those who wanted to focus more on economic and political issues. The Fabian Society, which officially came into being on January 4, 1884, firmly aligned itself with the second current and made the previous resolution the basis for the adhesion of new members. George Bernard Shaw joined the society in September 1884, Sydney Olivier and Sidney Webb in March 1885, and Graham Wallas in April 1886. In 1889, they published “Fabian Essays in Socialism”, which made their ideas known.

During the period from the late 19th century until the First World

¹ Terence H. Qualter, *Graham Wallas and the Great Society*, St. Martin's Press, 1979, p. 25.

War, the Society experienced a strong phase; it was at the origin of municipal socialism and the London School of Economics.

London at the time was a center of liberal capitalism—itsself a subversive movement—as well as of radical left-wing agitation seeking to subvert the former. Within two years of its founding in 1884, the Fabian Society officially committed to a policy of infiltrating the Liberal Party. It should be noted here that the Liberal Party in the United Kingdom was a center-left party, through which the Fabians sought to advance a number of ideas. Key figures from the liberal imperialists would become Labour members after the First World War, such as Richard Burdon Haldane.

The main radical organization promoting socialism in England was the International Workingmen's Association, alias the First International, founded by Karl Marx on September 28, 1864, in London at St. Martin's Hall. Marx's doctrines were initially available only in German and French and had little impact on the British public. His disciple Henry Hyndman was the first to popularize the teachings of Marx and other German socialists in English. Hyndman was also the founder in 1881 of the Social Democratic Federation and in 1916 of the National Socialist Party. The individuals responsible for founding the Fabian Society were influenced by Marxism and belonged to the 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 objectives. While other socialists spoke of revolution, the Fabians resolved to build socialism progressively and stealthily.

The Fabian Society thus had more in common with the Mensheviks than with the Bolsheviks. The Bolsheviks, led by Lenin, advocated the organization of a cadre party formed of professional revolutionaries, in opposition to the Mensheviks' conception, around Julius Martov, who advocated a mass party open to as many people as possible.

“The Bolsheviks believed in the immediate establishment of socialism through violence. The Mensheviks (who also called themselves social democrats) argued for a gradual, non-revolutionary path to the same goal. Liberty and property were to be abolished by majority vote.”²

The Mensheviks sought to carry out a revolution in stages, initially consenting in Russia to an alliance with the liberal bourgeoisie: first achieve democracy, then move toward socialism (through social struggles or mutual funds, for example). In this sense, they aligned with socialists and social democrats. On the international level, the Mensheviks were members of the Union of Socialist Parties for International Action, then of the Socialist Workers’ International.

Pursued, imprisoned, and executed by the Bolsheviks, even the militants and leaders who had rallied to the regime were exterminated up to the years of the great Stalinist trials and other deportations before the Second World War. Those who could go into exile established their leadership in Berlin, where they published “The Socialist Messenger”. In 1933, Hitler’s rise to power forced them to leave Berlin for Paris. 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 bodies, although it encourages its members, in their individual capacities, to actively participate in the work of these other bodies.”³

The writer George Bernard Shaw, the esotericist Annie Besant, Eleanor Marx, daughter of the founder of communism, and Bernard Bernstein, one of the major theorists of socialism in the late 19th century, were among the prominent members of the Fabian Society.

² “Fabian Socialists are taking over America”. *The Smallest Voice*, July 3, 2017.

³ G. D. H. Cole, “The Fabian Society, Past and Present”. *Fabian Tract No. 258*, London, 1942.



Menshevik leaders at Norra Bantorget in Stockholm in May 1917: Pavel Axelrod, Julius Martov and Alexander Martynov.

As Bruno Riondel points out: “Profoundly socialist and ultimately opponents of private property, these individuals were nonetheless steeped in the Anglo-Saxon supremacist ideal and proved to be staunch advocates for the establishment of a globalized technocratic governance.”⁴ The Fabians were aware that creating a world federation required first creating vast continental ensembles. The temporary creation of a federation of European states under Anglo-Saxon influence thus constituted an unavoidable first step toward achieving their global project.

The Fabian Society defines itself as follows⁵:

⁴ Bruno Riondel: “Cet étrange Monsieur Monnet”. Éditions L’Artilleur, 2017.

⁵ The Fabian Society: <https://fabians.org.uk/about-us>.

- We are a left-leaning think tank dedicated to new public policy and political ideas
- We are a membership movement, active throughout Britain and open to everyone on the left
- We are a democratically governed socialist society, a Labour affiliate and one of the party's original founders
- We champion and celebrate Fabianism, the belief that radical long-term goals are best advanced through empirical, practical, gradual reform
- We don't have organisational policy views and instead embrace debate and difference

The Fabians adopt a progressive and patient attitude, drawing inspiration from the Roman dictator Quintus Fabius Maximus Verrucosus, known as Cunctator, meaning the Delayer (~275 BC - 203 BC), in his war against Hannibal. Indeed, aware of his lack of means, the dictator harassed Hannibal without attacking him directly, seeking to exhaust him in a war of attrition, systematically refusing battle. "For the right moment you must wait, as Fabius did most patiently, when warring against Hannibal, though many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be in vain, and fruitless."⁶

Beatrice Webb wrote in her diary:

"The truth is that we want things done and we don't much care what persons or party gets the credit... The Fabians are still convinced believers in the policy of permeation."⁷

⁶ W L Phillips, *Why are the many poor?*, Fabian Tracts No. 1. The Fabian Society, London 1884.

⁷ Typewritten version of Beatrice Webb's diary, 1 January 1889-[7] March 1898. Reference number: PASSFIELD/1/2/3. Volume 15: 30 April 1894-8 July 1895 (pages 1313-1402). LSE Digital Library.

The Masonic City of London

The City of London is a Masonic, private, independent, and sovereign state occupying approximately one square kilometer in the heart of the metropolitan region of London, atop the original Roman trade center in Britain, known as the ancient Roman city of Londinium, established in 43 AD.⁸ To this day, the City of London is a distinct entity from the rest of Great Britain, acting as the debtor state of the Western world. Its “citizens” are the fiduciary debtors of the foreign military accounts of the Roman Empire, within the administrative system of the City of London: the occultism of the Vatican.⁹

This Masonic state directly or indirectly controls all mayors, councils, regional councils, multinational and transnational banks and corporations, judicial systems (through Old Bailey, Temple Bar, and the Royal Courts of Justice in London), the IMF, the World Bank, the Vatican

⁸ The city of Londinium quickly became the capital of Roman Britain and served as a major imperial center until it was finally abandoned in the 5th century.

⁹ Order of the Corporation under the Direction of the Special Committee : *“The Corporation of London, its Origin, Constitution Powers and Duties”*. 1st Edition, Oxford University Press, 1953.

Bank (via Torlonia, the Italian subsidiary of London's NM Rothschild & Sons), the European Central Bank, the US Federal Reserve (itself secretly controlled by eight British-participation banks), the Bank for International Settlements in Switzerland (also under British control and overseeing all the world's reserve banks), and finally and above all, the communist European Union and the communist United Nations Organization.

The supreme sovereign of the City is the Lord Mayor, elected once a year and residing in the Mansion House. The urban population of the city is about 8,000 inhabitants and reaches around two million people during the week, day by day. It is the financial center of the world, often called the "richest square mile in the world." The governing court (Court of Common Council) includes the Lord Mayor, 25 aldermen of the Court of Aldermen elected for life—one per ward—and 150 councilors elected annually who represent the 110 "venerable companies" listed in the City.

All the major banks and giant international corporations in the City of London that control the world are members of one or another of the Twelve great livery companies established at Guildhall (or in the hall of the City of London Corporation). Following a "gentleman's agreement" concluded between the sovereign and the city's merchants and bankers several hundred years ago, the Lord Mayor is officially at the head of the corporation and is authorized to operate independently of the sovereign. However, the world's wealth held in the Corporation ultimately belongs to the sovereign, for if the gentleman's contract were to be broken, the sovereign would have the power to "revoke" the Corporation's independence.

Although the power of the monarchy appears to be diminishing, with the Queen voluntarily granting independence to her Commonwealth countries and turning them into United Nations charter republics, she is actively working toward the abolition of Great Britain's sovereignty,

as the United Kingdom is broken up and divided into regions of the European Union. The multinational banks and corporations of the City of London Corporation are quietly seizing the world. All major banks and corporations in New Zealand and Australia are directly or indirectly controlled by the City of London.

In ancient times, the city's marshals and sheriffs were employed to ensure that all rates and taxes of the "Council" were paid to the City on behalf of the king. After William the Conqueror's conquest in 1066, which for the first time brought Jewish bankers to London from France, the Jews drew up written credit contracts for the king, and the marshal and sheriff's work was to ensure that all interest payments on these "mortgages" (from the French "mort-gage," meaning death pledge) were paid to the Jews on behalf of the king.

Under the reign of Richard I (the Lionheart), after the severe economic slowdown attributable to the taxes and costs imposed by the Crusades, many farmers, businessmen, and peasants had defaulted on their "mortgages" throughout England. As a result, the Jews quickly began seizing common property for failure to pay interest, rates, and taxes to the City and the King. Subsequently, a rapid increase in hatred against the "King's Jews" was initiated. This led to the massacre of Jews in York in 1190. New York, in America, was later named by immigrant British bankers in memory of this event.

For 100 years, the commoner's hatred of the "King's Jews" fermented until 1290, when, under pressure from the people, Edward III finally suspended the mayoralty and reluctantly banished all Jews from his kingdom when 16,000 people left England and did not return until the reign of Elizabeth I (1558-1603), when the enormous power of the City really began to accelerate with the opening of the world's first stock exchange in London—and has continued relentlessly to this day.

According to history books, the Jews returned to England after the death of Oliver Cromwell nearly 75 years later. Cromwell had

won the English Civil War in 1660 and formed the first republic or “Commonwealth” in England. The Jews of Amsterdam approached Cromwell in 1655 to allow them to return to England, but no decision was made. According to history books, there was competition between Dutch and Portuguese Jews regarding trade with South America.¹⁰ It seems that the Portuguese Jews were able to finance the return of Charles II since the minutes of the British Board of Deputies of Jews were written in Portuguese for the first 60 years.¹¹ However, this rivalry stimulated the formation of many trading companies in England, notably the formation of the British East India Company.

In 1694, the Scots attempted to imitate the English merchant ship with the unfortunate expedition to the Darién region by the Scottish Company of India and Africa. It is possible that the Scots were deliberately led into bankruptcy to sign the Union of Parliaments. Indeed, the leader of the expedition, Sir William Paterson, was an English parliamentarian and shareholder in the new Bank of England created in 1694, as well as a figure in the City of London. He was a key player in the British financial revolution and among the founders of the Bank of Scotland. The money sunk into this project, schemed by Paterson for fifteen years, represented one-fifth of Scotland’s GDP, and compensation for shareholders was negotiated in exchange for the attachment of Scotland and England in 1707 and the creation of the Royal Bank of Scotland.

The failure of the expedition ruined the shareholders and caused Scotland’s bankruptcy, allowing England to pose as the savior during the Act of Union of 1707, voted by the Scottish parliament. For seven years,

¹⁰ V.D. Lipman: “Three Centuries of Anglo-Jewish History. A Volume of Essays”. The Jewish Historical Society of England, 1961.

¹¹ Simon Dubnov: “History of the Jews: From Cromwell’s Commonwealth to the Napoleonic era”. Thomas Yoseloff, 1971.

William Paterson, one of the few survivors, did everything to achieve this outcome, against the backdrop of successive attempts to land Jacobite troops exiled in France. The text provides that the shareholders of the Darien Company will not only be fully compensated, up to the 398,000 pounds subscribed, but will receive 5% interest, pending a solution in the form of a new company. Rather than receiving this money, the main shareholders regrouped in the Company of Equivalent Proprietors by proposing a stock exchange, allowing this compensation to make sense. The shares of this new company were then exchanged for shares in a Scottish Banking Company founded in 1727. Very quickly renamed the Royal Bank of Scotland, it is nearly three centuries later the second largest bank in the United Kingdom. Its archives contain several documents on the Darién scheme, which leaves a strong memory in Scotland, to the point of giving the name Darién to the town created in 1730 on the still virgin lands of Georgia and then Acadia when the English seized them after the Great Expulsion of 1755.

There were only rare occasions when the Lord Mayors of the City, due to their colossal wealth and power, were able to subtly outmaneuver the monarch—apart from Richard II, Charles I, and James II—but generally this was the exception rather than the rule. Ultimately, whoever governs successfully must have the people’s approval. Historically, in the City, many monarchs—but certainly not all—have governed with the “will” of their subjects. But rarely (or rather never) have the bankers, rich barons, or knights been respected in this position. More often than not, they have always been hated. Even when monarchs did a poor job, as long as they always had the people’s approval, the position of the rich bankers was at the very least extremely “perilous.”

After forty years of mismanagement by Henry III, the Lord Mayor Thomas Fitzthomas (1261-1264) and the aldermen challenged the king. On this particular occasion, the mayor ended up being thrown into the Tower where he died. Henry III vetoed nine mayors during his long

reign and imprisoned another who died in prison. On one occasion, the threat to the considerable wealth and power of the Lord Mayor did not come directly from the monarch but from the people themselves. Mayor Nicholas Brembre (1383-1385) had been a man of the king during the Peasants' Revolt. Richard II had knighted him for curbing the ambitions of his uncle, John of Gaunt. But Brembre had few friends among the people after ousting the popular mayor Adam Stable, and when he reimposed the hated poll tax that had sparked the revolt, the crowd turned against him. He was mocked in a trial and then hanged, drawn, and quartered. It is therefore understandable that, since the time of Richard II, most "Lord Mayors" of the City of London and others in the kingdom have become very "cautious" and "hesitant" regarding any proposal that could be considered an "unreasonable demand" to collect rates or taxes for the City and the king. However, today, these events have practically been forgotten.

From the time of William the Conqueror in 1066 until the time of the Reformation, the City of London Corporation was Roman Catholic (the modern global trading system of "companies" and "corporations" that we know today was born from the ancient Catholic dioceses of England, which were the world's first "corporations"). Under the reigns of Henry VIII (1491-1547) and Elizabeth I (1558-1603), when the Church of England, knights, and barons seized the assets of the Catholic Church in England, the City then became Protestant. Gradually, as the English people—Catholic and Protestant—apostatized and turned away from the Protestant King James Bible and Christianity in general, by the late 1800s, the City and the Monarchy had become raging Socialists.

THE MASONIC CITY OF LONDON



Statue of the “griffin” in Temple Bar, which marks the border between the City of London and the City of Westminster.

The beginning of socialism in London

The religion of socialism is primarily based on the teachings of the pagan Greek philosopher and writer Plato, particularly his book “The Republic”, in which he dreamed of a “world republic” 400 years before the time of Christ, governed not by a president but by a “world philosopher king” or a royal “prince.” Karl Marx and Hitler were both excellent students of Plato. It is practically inevitable that the United Nations and the reformed European Union will one day be led by this “philosopher prince.”

Socialism officially began in London in 1878, when Henry Mayers Hyndman founded the Rose Street Club, dedicated to the destruction of Christianity in England. Originally centered on London’s German community and serving as a meeting point for new immigrants, it became one of the leading radical clubs in Victorian London by the late 19th century. The Rose Street Club emerged from the European reaction to radical ideas in the late 19th century. The German anti-socialist laws of 1878 and, more broadly, the Paris Commune of 1871 and the collapse of the First International were particularly formative. In London, radical clubs like Rose Street were precursors to the plethora of Marxist clubs that developed later in the 1880s.