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## The Crime of Ezra Pound

By H. SWABEY

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It would not be consistent to write off the fate of Ezra Pound, Doctor of Literature, as the concern of the Americans. For his works are widely read by the British, and his influence is European, so that White Christian culture has, or should have, one of its giants on its conscience. Giants, of course, are not supposed to be popular; they do not fit in the "democratic" fable. But where no boycott is operative (as it is in the case of Major Douglas), and where smears are not possible (as they are in the case of E. Pound), the public has not so forgotten its aristocratic heritage as to despise a genius. Mr. Eliot is popular; General Fuller is studied.

I am sure that the "crime" of Dr. Pound is not any particular view he had, or failed to have, on Christianity. He warned his readers against the irresponsible attitude inseparable from a "welfare" state in the thirties, and laid it down that a man should be responsible for maintaining his children. Yet the bishops today cannot too hastily endorse the programme of the welfare state. Some, but not all, have held firm on the educational question, but few would accept the statement made nearly two centuries ago, that "Christianity is part of the law of England." It would not be too much to say that Dr. Pound has rejected less of Christianity than many of its professors.

White Christian culture, as Douglas Reed calls it, is threatened by the five pointed star. I am not clear what all these points are, but Dr. Pound was no friend of any of those that have been disclosed, and did a bit of disclosing himself. Here, probably, we approach the reason of his detention. I received a letter from Algeria the other day, advertising the "Universal Alliance" for the propagation of the "Universal Religion." On the envelope was the five pointed star, enclosed in a circle, and having a cross in the middle.

Ezra Pound upheld the Law, in its broader aspect, throughout his writings: "In Tacitus, in Homer, 3 orders, in Greece as in Germany" and inveighed against "absolute power . . . in every respect diabolical." The narrower aspect is an American question, but it can hardly be maintained that he gave "comfort and succour" to the enemies of America either in fact or in intention. He has doubtless given offence by showing who the real enemies of his country are, and the fear that he would continue to do so has led its rulers to apply the muzzle.

The classics were a special concern of Dr. Pound, and

his translations come nearest of any to conveying the tone and life of the original. Exact definitions are suspect to those who live by fraud of any kind, and Pound's precision was enough to make any man unpopular. But he went much further, for he was never satisfied with European culture as he found it, and tried to give it an injection. This consisted of the Chinese classics. "Ta Hio, the Great Learning, newly rendered into the American Language" appeared in London in 1936. Another translation of this together with "The Unwobbling Pivot" appeared in America in 1947 and in India in 1949. Two more of the "Books" remain, the "Analects of Confucius" and the writing of Mencius. The quality of the work may be judged from this brief summary by Pound of Confucian principle:

*Metaphysic:* Only the most absolute sincerity can effect any change.

*Politics:* In cutting an axe-handle the model is not far off, in this sense: one holds one axe-handle while chopping the other. Thus one uses men in governing men.

*Ethics:* The archer, when he misses the bulls-eye, turns and seeks the cause of the error in himself.

Next to the strokes, or ideogram, that indicated Accuracy, Dr. Pound was perhaps fondest of that for "Make it New," which one of the great emperors had inscribed on his bath tub. It consists of a tree and an axe. Renewal is achieved by cutting out the dead wood. Pound had no intention of cutting the tree itself down. He was no revolutionary—what Wyndham Lewis called a "revolutionary simpleton"—in that sense. In fact, he had pleasant memories of pre-deluge Britain:

and the Serpentine will look just the same  
and the gulls be as neat on the pond  
and the sunken garden unchanged  
and God knows what else is left of our London,  
my London, your London  
and if her green elegance  
remains . . .

It may be part of the count that he was something of a "man of Munich" in that he did not desire a great war and tried to stop it or localise it. But partiality for Britain and for Western culture was shared by such as Sir Barry Domville who has at least been set free.

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The Chairman of the Social Credit Secretariat, Dr. Bryan W. Monahan, will be pleased to offer alternative advice to any who wish to give service to Social Credit by means of financial support.

(Signed) TANKERVILLE }  
 TUDOR JONES }

Trustees.

#### From Week to Week

The current (May) number of *Encounter* contains two articles well worth the careful attention of our readers.

The first, by Joseph Alsop, is on "The New Balance of Power," and is, in our opinion, an accurate and penetrating analysis of the military strategic situation in the world to-day. The essence of the situation is that since an attack with nuclear weapons must be successful at the first blow, so as to prevent retaliation, and since such success is highly improbable, a nuclear war is unlikely in the extreme. This being so, Russia is in a position to win the Middle East. By offering the Arabs the assistance of Russian paratroop "volunteers" to drive Israel back to the "so-called 'United Nations frontier of 1947,'" Russia would "force the pro-Western Arab governments to accept Kremlin championship against the hated Israelis." By thus achieving domination of this area, Russia would probably deal a mortal economic blow to the military strength of N.A.T.O., and thus achieve a decisive upset in the world balance of power.

Now although Mr. Alsop is careful not to say so ex-

PLICITLY, the suggestion is implicit that we have reached this truly appalling state of affairs through the mismanagement or incompetence of our leaders. We have no doubt there have been both; but the story does not end there. It is only by knowing the whole story, and facing up to it, that any possibility of escape can be contemplated.

The key to the situation is Israel. The creation of that State turned the Arab world decisively against the West, and threw the Middle East into turmoil. It was this that made it possible to force the British military evacuation of the Middle East, thus preparing the way for Russian military domination of the area. If a few Israelis get killed in the forthcoming manoeuvres—well, every nation regards soldiers as expendable.

The creation of the State of Israel was the policy of the Zionists, who were, and are, high in the councils of the British and U.S. governments, as well as being in control of international finance, and therefore in a position to finance developments favourable to their policy, and inhibit unfavourable developments, such as the attempted re-entry of the British into the Suez Canal zone.

The situation to be faced is this: the enemy of mankind is not Russia, but Zionism, of which Communism is one tool, and control of finance another. The objective of Zionism is world dominion for Israel—not for the Israelis, who are troops.

We disagree with Mr. Alsop when he suggests that the present situation can be saved by making the "effort to provide the mobile, rapidly transportable and conventionally-armed forces that will automatically discourage local military actions by the Soviets and their satellites." Had the British remained firmly based in the Middle East, they might have discouraged local military actions. But, having come so far in their strategy, the Soviets are not going to wait until an alternative deterrent is provided. Mr. Alsop himself refers to "the evidence of preparation of a skeleton base for Red Army parachute forces in Syria."

If we are to escape what at present looks like an inescapable fate, we shall have to have a radical re-orientation of policy. *We shall have to support the Arabs against Israel, and wrest control of our economic system from the Zionists. The British Commonwealth must be developed as an economically self-sufficient and independent unit—it is potentially the richest unit on earth.*

Mr. Alsop's article is a flood-light on the writing on the wall. The politicians are doubtless too blinded by self-interest to see it; but surely it can now be read by our military and other strategists, in whom alone at this stage our hope seems to lie.

• • •

The second article to which we referred is by Charles Curran, writing on the Press in the U.S.A. But much more important than his revelation of what the Press has become is his picture of the people among whom it circulates. "But the effects of welfare capitalism and the nuclear revolution on the mass public are not at all conjectural. They are clear and plain. Together they have produced results that resemble a successful lobotomy operation. They have created a public that is tractable, docile, suggestible, willing to be guided and wanting to be told. . . ."

That is the electorate, which some people regard as the repository of all wisdom, the bright hope for a reform in the monetary system, and so of the end of our troubles.

“ . . . In face of nuclear physics, the traditional checks and curbs of democracy are merely a grisly jest. Power, in the only sense that matters now, is in the hands of scientists, nominally subordinate to an elected assembly, which cannot understand them even if they explain, since they speak in an unknown tongue that is beyond the intellectual reach of the great majority of men and women. . . . America's newspapers, like their readers, are shut out from the areas of decision. . . . ”

This, true up to a point, is not quite accurate enough. Power is increasingly operated *through* scientists, but is controlled *by* financial policy, which is the policy of Zionism.

The lesson is clear enough. Our situation is a military, not an electoral one. If we do not consciously and effectively oppose Zionism, and expel its exponents, Zionism will achieve unchallengeable dominion. Perhaps the best start would be the impeachment of our own traitors, in an effort to rouse the public and prepare it for worse to come.

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It is worth recalling at this time what we pointed out when it occurred: the almost unprecedented international clamour against the British when they attempted to re-occupy the Canal area, and the collaboration of New York, Washington and Moscow to deter the endeavour. Clearly, the success of the venture would have seriously interfered with present developments, whose importance in the bid for world dominion for Zionism is thus emphasised.

### Centralisation

It is quite beyond dispute that, whether we prefer to use the vocabulary of the Church, and to call the present struggle the War between Christ and Anti-Christ, or to pander to that curious vogue of depersonalisation which pretends that policies can exist without politicians, and so talk of “the trend to centralisation,” “The Common Good” or other abstractionist phrases, the Thing in Itself is there for anyone to see. And, as seems always to be the case, “perversion” is the key word to an understanding of it. Unless we are to adopt the Manichæan Heresy, and believe that matter, material, is in itself essentially evil, then it is tool-power politics, and not tool-power, which is threatening us with destruction. To say that this matter is of primary importance is banal. We have to make up our minds, and act upon our decisions, as to whether the world can produce tool-users whose politics are fitted to justify the possession of their tools: or whether our only hope is to break up the tools. It is along the lines of the first idea that the arguments of centralisation lie: and, like a gigantic question mark, we see in this direction the well-known words of Lord Acton: “All power tends to corrupt and absolute power corrupts absolutely.”

### Education\*

By G. D. GILLING SMITH

(concluded)

Here we are at grips with the same phenomenon as that which causes men to be so willingly side-tracked into discussions about technical methods such as *HOW* the state should operate a medical or legal service and *HOW* laundries and market gardeners go about their business, when a little direct observation would suffice to show an intelligent disputant that the state, paying the doctor and the lawyer, would call a different tune to that desired by the individual, and that the other services mentioned at random were not rendering satisfactory service to housewives.

Remy de Gourmont does not as our present day “social moralist” despise the decorative in education—*i.e.*, today that which does not help to mould socially useful citizens. “Education is of two sorts, according as it is useful or decorative. Even astrology can become a practical science, if the astrologer finds his daily bread in it . . . Everything that concerns his trade—draughtmanship and archæology, even, and all notions of this order—will prove profitable to an intelligent Carpenter: but of what use could an æsthetic theory be to him if not perhaps to hamper his activity?”

“There is much talk, in certain political circles, of integral education. This means, doubtless, that everybody should be taught everything—also, that a vague universal notion would be a great benefit, a great comfort for any intelligence whatsoever . . .” but then he pauses to ask how this universal notion would be arrived at by the methods at present employed which he sums up in one word—abstraction. “Whether the subject be poetry or geography, the method is the same—a dissertation which sums up the subject and pretends to represent it. Education has at length become a methodical catalogue of words, and classification takes the place of knowledge.

“The most active, intelligent man can acquire only a very small number of direct, precise notions. These are, however the only ones of real depth. . . . life gives knowledge. Education has at least this advantage, that it is generalised, sublimated knowledge and thus capable of containing, in small bulk, a great quantity of notions; but, in the majority of minds, this too condensed food remains inert and fails to ferment. What is generally called culture is nothing but a collection of purely abstract mnemonic acquisitions which the intelligence is incapable of projecting upon the plane of reality. . . . Nothing is worse for the health of an average intelligence than playing with abstract words.” One might pause here to note the effect of such widespread playing about with abstract words on the language. It is like a devaluation in words lessening their effective power of communication and so driving more and more abstruse and cumbersome expressions. There is also the effect on society which Ezra Pound observed when he said that when a country's terminology decays, its other institutions decay also; such decay increases the difficulty of effective association for an agreed objective. “Teaching from top to bottom—from the official to the popular universities, from the village school to the *Ecole Normale*—is little more than a phrase factory. *The most valuable of*

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*all is the Primary School, where one learns to read and write—acquisitions, not of a science, but of a new sense.* (My italics) . . . All modern political effort tends to turn the scientist into a metaphysician. This effort is well under way for the working man who begins to despise toil and value phrases. His surprise is great when he finds that the word has no effect on reality.

"Hearing so many journalists and deputies speak of education as a sovereign elixir, one can be certain that they have tasted it at the sound, authentic source—that of the handbooks and encyclopædias. . . . The true science, the "gay science" is singularly poisonous. It is quite as poisonous as it is salutary. It contains as many doubts as there are specks of gold in Danzig brandy. One never knows just where the intoxication produced by this heady liquor may lead an intelligence not too strong or too sceptical.

The relationship which Remy de Gourmont indicates as being the most healthy between general education and life is illustrated by a rather delightful picture of a small sunless kitchen garden. "All the natural flora has been weeded out, and what was sown instead, in a soil poorly cleared and prepared, has been unable to come up because there is neither sun nor water. The sole interest of these ridiculous little kitchen gardens is a tree, which is often tall and stately—some chestnut or linden. This is the trade in which a man has resolutely perfected himself. One of these trees alone is worth all the general cultures which have relegated it to a stony corner. It dominates them by its utility and by its beauty." Back on the subject of teachers he provides a challenge to the idea that education makes people less gullible: "For all these teachers teach desperately the negation of life. They infect the healthy section of the people with their own unhealthy habits of receiving sensation only by reflex of watching in a glass the life they dare not encounter, and they do so with a certain good faith. The real object of this education is the implanting of a morality—a singular morality, whose precepts are almost entirely negative. By weakening the will to live, to the profit of an instable cerebrality, they fashion those enervated, obedient, docile generations which are the dream of second-rate tyrants."

"Education is a means, and not an end . . . Considered as the precise instrument of future work, education may have a very great, even absolute importance. It may be the necessary condition of certain intellectual achievements. It will be the staff of the intelligence; but offered to the second-rate brain, directed simply and solely to the enlargement of the memory, it has no power to regenerate sick cells. It will rather serve to crush them. It will make them dull. It will divert from the natural needs of life the activities merely meant for daily exercise. . . . it has an influence only upon intelligences in action or capable of action. It does not determine, it inclines. Above all, it does not create intelligence."

This last paragraph shows clearly the narrow dividing line which separates, as it were, the true and the false, in education. It throws further light on the system which the Church has employed through the centuries in selecting a relatively small number of boys from all its parishes for a really first class education. It exposes the levelling principle as being as unsound when applied to education as it is when applied to most other things.

These arguments are not a comprehensive theory for founding a new paideuma, but they are basic notions that we must sort out in our own minds before we can effectively oppose the paideuma of those who direct present day "world education" with an alternative, or even before we can fight the evils in our national educational system on a wider front than such "outrage battles" as that to which the enterprising inhabitants of Lidsell were recently provoked.

### The Devil's Schools

On the face of it, the suggestion that a book of which the immediate thesis is that there is a ground for belief that William Rufus and Thomas A'Becket were voluntary sacrifices in a cult which involved ritual murder has an important bearing on contemporary politics might appear fantastic. But in *The Arrow and the Sword* (Faber) Mr. Hugh Ross-Williamson covers ground which anyone with a knowledge of the wickedness which forms the hidden side of history must consider contemplatively. The Mysteries, whether Eleusinian, Orphic, Druidic, Mithraic or Gnostic, and possibly their modern counterpart, certain brands of Freemasonry, have been at the heart of High Policy for many centuries; and if not identical with sex perversion, have always had a thread of sex perversion, with its peculiar psychology running through them. The whole argument is far too tortuous to be summarised. The genealogy of Catharism, Templarism, Puritanism, and Whiggism, all demonstrably related and ancestral to our "Austerity" (Initiates excluded) is beyond question. We quoted recently Mr. Pemberton Billing's conviction, based on extensive information, that certain practices were not merely carefully fostered with a view to rotting the moral fibre, but were an avenue to high office.

How much of all this Mr. Ross-Williamson knows or suspects (as Assistant-editor of *The Yorkshire Post*, 1925-30, *inter alia*, he would have wide sources of information) we cannot do more than conjecture. We are confident, however, that it is a line of investigation which will have to be explored; it is one of the Devil's Schools; and the curious spate of 'New Order' pseudo-Messianism (generally connected with vague monetary "reform," "Divine Plans," Perfection through Suffering, and what-have-you) is an exoteric indication that the Deadly Thing is coming to the surface.

### THE CRIME OF EZRA POUND (cont'd from page 1)

The hideous part of the procedure is its remorselessness. The suffering of an individual—or of millions of individuals for that matter—does not as such concern the Star powers a tinker's cuss. The affair, it is true, might have been even more ghastly than it was, at Pisa and elsewhere, if it had not been in the hands of the half-converted. America is not wholeheartedly a "U" Power, something has spread there besides the plagues of barbarism and power-mania. Whether generosity and mercy will prevail over these meaner vices is a question the answer to which involves rather more than a few individuals. It involves the remnants of a great civilisation. But then, as Social Crediters know, the individual *is* the civilisation.