

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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Foreword from *And the Light Became So Bright:* *The Influence of C.H. Douglas on the Writings of Ezra Pound*

Lorne Reznowski and the History of this Study

By Theodore Reznowski

The first part of Dante's *Divine Comedy* is many things: a moving human drama, a supreme expression of the Middle Ages, a glorification of the ways of God, and a magnificent protest against the ways in which men have thwarted the divine plan. One of the few literary works that has enjoyed a fame both immediate and enduring, *The Inferno* remains powerful after seven centuries. It confronts the most universal values—good and evil, free will and predestination—while remaining intensely personal and ferociously political, for it was born out of the anguish of a man who saw human life blighted by the injustice and corruption of his times.¹

Much of the above quote concerning Dante's *The Inferno* could similarly be applied to *The Cantos of Ezra Pound*. Before my father, Lorne Reznowski, died, I had several conversations with him about his Pound thesis. He explained that if Pound had written a textbook on economics, it would not have been read or printed past the generation alive at the time. Pound understood from Dante, that one must write an artistic monument. Only then, would the story, *the anguish of a man who saw human life blighted by the injustice and corruption of his times* be read in ages to come. As an artistic masterpiece, the story could not be forgotten or hidden away.

Lorne Anthony Reznowski, *Sonny*, was born January 05, 1929, in Winnipeg, Manitoba, Canada. His father, Lorne William Reznowski, was the son of a mixed Ukrainian and Polish father Anton Rzesnoski (Rzezniowski) from Kosiv, in the Chortkiv district of Austro-Hungary, and his mixed ethnic mother, Anna Michaleska, from the village of Biloboznitsia, Chortkiv, Austro-Hungary. His mother was the daughter of a Polish and Ukrainian father, Tryfon Brokowski, and a Czech and German mother, Catherine Weselak. Tryfon was from Mietnice, Czarist Russia, and Catherine was from the village that bordered Mietnice, Komoriwka, in

Lorne, for his first two years, lived with his parents in Beausejour, Manitoba. Around the age of two, he moved to Winnipeg and was then raised for most of his youth at 390 Boyd Ave., in the North End. His father set up his practice at times on Selkirk Ave. and for a while south on Main St., just past the old CPR railroad station. The so-called *North End* was home to many East European immigrants, and the poorest district of the city, as it is today.

Lorne spoke often of how his section of Boyd Ave. was largely Jewish, and he grew up learning many Yiddish words, a foundation he expanded on later in life. Lorne would recall enjoyable games of cricket or *shinny* hockey, playing with any old stick and ball in the back alleys of his neighbourhood. His best friend, Eddy Diamond, lived next door on the lower floor, while the Jewish *Shochet* (kosher ritual slaughterer) and his wife, lived above Eddy. Eddy attended kindergarten at the Peretz School. Lorne, not attending kindergarten and missing his friend, would wait all day for Mrs. Diamond to walk him over to the school to meet Eddy on school days. Lorne would remember *graduating*, or at least wearing a graduation hat, during Eddy's own kindergarten graduation. Mrs. Diamond would be remembered by Lorne as a saintly mother-like figure whom he adored. The tragic death of Eddy, his long-time childhood companion, was something Lorne would often recall with sadness years later.

Lorne remembered first hearing of Social Credit while sitting on his father's lap, when his father would read the Winnipeg newspapers and laugh at the cartoons poking fun of William Aberhart, otherwise known as *Bible Bill*. As the leader of the Social Credit movement, Aberhart and his party, running under the name of *Social Credit*, faced its first election. The party was promising a National Dividend, which in the disillusionment of the Depression, seemed to be another empty promise. At this time, Lorne's own father, along with many other Ukrainians and other East European immigrants, were supporters, if not members, of the Communist Party, and other related Socialist movements. Winnipeg was known for its strong labour movement and the violent Winnipeg Strike of 1919. When the Jewish kids of the neighbourhood had asked Lorne whom he was voting for in the election, Lorne would remember, with a smile, telling them "Tim Buck" at the tender age of six. The other children answered "Sonny, you're a communist!" The 1935 election in the federal Riding of Winnipeg North was famous in Canadian politics, as it appeared that Tim Buck² would be elected to Canada's federal parliament.

During the Great Depression, Lorne's parents began to plan their new home and office on Selkirk Avenue. Lorne's father's brother, Edward Reznowski, was a Communist Party member. Edward was convinced by others to go to Spain to fight for the Communists on the Republican side against Francisco Franco and the Nationalists, joining the Mackenzie-Papineau Brigade. He returned, as with others, scarred by the experience of the death and destruction he witnessed. Likewise,

Lorne's maternal grandfather, Tryfon Brokowski, was a communist supporter if not a member. He died while working at the Canadian Pacific Railyards in the North End.

Despite the sympathies in Lorne's extended family for Communism, especially during the Great Depression of the 1930s, his father, mother and extended family were faithful Roman or Ukrainian Greek-Catholics, and like so many, were only desperate for an answer to the poverty around them. Lorne remembers his father coming home early one morning during the Depression, from a late-night house call, and his mother asking him why he did not insist on payment for the visit. In response, his father answered, "They had nothing, and I left them money for milk for their baby." Lorne would recount how during the Depression, his maternal grandmother, would open her door to the itinerant, hungry, incomeless men, who came by asking for food, rather than be influenced by others who were scared to feed them. Despite the struggles of the period, the Reznowski family was well off compared to most of their neighbours.

In 1941, Lorne recalled his father and mother coming home from an evening outing. They had been to a Social Credit meeting in Winnipeg, in which the French Métis³ engineer, Paul Prince spoke. Lorne remembers asking if this was the same political party they had always laughed at, but his father answered that he was impressed by the speaker and the ideas. From this time, his father and mother became active in the Social Credit movement.

Lorne would recount how, by age 12, he would give impassioned speeches on Social Credit, which were memorized William Aberhart speeches. He recalled giving the speeches at Social Credit gatherings in Dauphin, and Winnipeg, Manitoba.

In 1944, his favourite uncle, Captain Ted Brokowski, ran for the Social Credit party in the federal riding of Selkirk, Manitoba. Ted was a physician in the Sherbrooke Fusiliers Regiment, a Canadian armoured regiment. Ted had studied at Cardiff, Wales, where he met and married Ellen Levinsohn. She was an only child who hailed from the Jewish community of The Hague, Netherlands. Both her parents had died in the Holocaust. Ted was wounded by shrapnel in the battle to take Caen, France, during the Normandy invasion and breakout. Family encouraged Ted to run for the April 1945 federal election in the riding of Selkirk, which would bring him home for at least the campaign once Ted had been officially nominated as the Social Credit candidate at the Winnipeg Beach Hotel. The morning following the unsuccessful election, they took down the large Social Credit banner on Doctor Lorne's home and office building on Selkirk Ave in Winnipeg, which proclaimed *Social Credit or Slavery*. Ted, always one with a good sense of humour commented, "Well, I guess there is no question; *slavery* wins again."

Most of Lorne's early education was at St. Nicholas Ukrainian Greek-Catholic school, with some post high school education at St. Paul's College in Winnipeg. Lorne often attended church with his mother at the Polish parish when not at the Ukrainian church with his father or friends. At home, Czech was mostly spoken. Lorne loved

the varied and rich cultural heritage of his family, and within the culturally rich, if economically poor, multi-ethnic North End of Winnipeg. He loved languages and developed a class on the History of the English language when he taught later at the University of Manitoba. He acquired a love for French Canadian culture studying in Montreal at the English-speaking Loyola College, run by the Jesuits. While there, he often encouraged his fellow students to question their economics professor on accepted *orthodox* economic policies, something that would get him into trouble with the professor as an instigator.⁵ When he gave a speech in class, in French, supporting Duplessis and the Union Nationale concerns, Lorne was one of the few at the English-speaking college that supported the Quebec Nationalist demands for provincial rights. Following his studies in Montreal, Lorne would return to study for a brief period at the University of Manitoba.

Lorne moved west, to British Columbia, where he worked loading grain on ships as a longshoreman and then worked as a stevedore on the Princess Joan ferry. While he was in British Columbia, the Social Credit party won the provincial election. He often explained that he had been shocked by this, not really believing it was possible for Social Credit to win in British Columbia. He remembered hearing kids at play chanting what must have been a provincial party campaign slogan: “You said it, Social Credit” leading up to the election, but like most others, never thought they would form the government.

Lorne went on to study and obtain a degree in theology at the Catholic University of America, as a seminarian for the Ukrainian Greek-Catholic Eparchy of Saskatoon. He lived at the Ukrainian College of St. Josaphat. While there, Lorne met his wife-to-be Joan Heslop, an American from upstate New York. They would move to Ottawa, where Lorne would continue his studies. Lorne later would be ordained as a Deacon, serving in the Ukrainian Greek-Catholic Archeparchy of Winnipeg.

Lorne was studying and working as an assistant professor at the University of Ottawa, during the 1960s, when Social Credit elected the largest contingent of MPs to the federal parliament. The party became divided during this time between the Quebec French faction and the English faction. Lorne assisted the federal leader Robert Thompson during this period from the English-speaking wing of the party. At the same time Lorne was a great admirer of Réal Caouette, the leader of the French-speaking Quebec based wing of the party. Lorne had the opportunity to meet Caouette as a messenger from Thompson. He was sent to speak to Caouette in Ottawa. Lorne felt that the Quebec MPs saw him as not trustworthy if not an outright spy for Thompson.

In 1966, Lorne moved his young family back to his home city of Winnipeg. He himself would run unsuccessfully as a candidate for Social Credit in the federal Riding of Provencher, Manitoba in 1968. Lorne would recall driving with one of the Mennonite farmers, a speaker attached to the roof of a car, and the cows along the road bellowing back, to which his local aide exclaimed, “*They must be Liberals!*”

Lorne was elected the leader of the Canadian federal Social Credit party in

1978. He ran unsuccessfully in a by-election for the federal Riding of St. Boniface, Manitoba. He would serve as party leader for eight months until he resigned from his position, partly due to growing opposition from the Quebec federal MPs. They had been his biggest supporters, but now desired a Quebec leader during a time of increased cooperation between the provincial separatist *Parti Québécois* and the Quebec wing of the federal Social Credit party. Lorne was also mentally exhausted by the constant travel and became dispirited by being away from his wife and children.

Lorne remained out of party politics from 1980 until his death from cancer on Nov. 9, 2011. From his experiences in politics, Lorne would often state that Douglas was right about the need for Social Credit to be a movement, a pressure group, rather than a political party. He was familiar with the Pilgrims of St. Michael movement (The “Bérets Blancs” of Louis Even) and would mention at times that a lot of money and effort was wasted in party politics, where many who did not understand Social Credit became involved only to advance their own political fortunes rather than the cause. He would state that the party was gone, so the critics who used to laugh at the Bérets Blancs have little to show, while the Pilgrims’ movement had spread beyond Canada, educating individuals concerning the proposals of Social Credit theory. He would cite, as an example, an encounter he had had while he was leader of the federal party with a concerned gentleman who had asked him what he would do to *create jobs*. The correct answer, that Social Credit wanted to give *monetary credit dividends* to all citizens, not create unnecessary work and a waste of resources, would have been beyond the man’s understanding without some study. Lorne stated that he was dispirited as leader by the need to win elections when the real need was to educate the public about Social Credit philosophy and policies.

To know Lorne, you must know what he enjoyed teaching, reading, and speaking about in conversation. He loved history and was always borrowing from the library, to read again, the various volumes of the *Jesuit Relations*, i.e., their early reports from their missions in New France. He loved teaching both American and English literature. He enjoyed speaking about Chaucer, Shakespeare, Jonathan Swift, Samuel Johnson and Boswell, Charles Dickens, Gerard Manley Hopkins, Mark Twain, Arthur Miller, Graham Greene, Flannery O’Connor. He often reread and spoke about the Radical William Cobbett, or the political and religious journey of Whittaker Chambers.

He always spoke of the Distributists, Chesterton-Belloc together. He was a long-time reader of the Chesterton Review, from St. Thomas More College, Saskatoon, Saskatchewan. He tended to glorify those who farmed and their rural communities. This was from his own Catholic theological background and the Tory, Distributist influence from those he read. He believed that the death of rural livelihood in Canada and worldwide was undermining of both faith and family.

He never spoke of being a *Tory*, but often spoke negatively of the *Whig interpretation of history*. He was a supporter of the monarchy in Canada, though if he read some Jacobite book recently, he would make some negative references to

the *German upstart House of Hanover*. As for Ukrainian history and politics, Lorne always spoke fondly of the Polish-Lithuanian Commonwealth period, and the Habsburg period in Western Ukraine. He had sympathy for the monarchists among the Ukrainians, such as the Old Ruthenian and Hetmanate viewpoints. He would remember fondly the visit to his elementary school, the Ukrainian St. Nicholas School in Winnipeg,⁶ when the Hetmanych, Danylo Pavlovych Skoropadskyy (Данило Павлович Скоропадський) visited on December 13, 1937. He also would speak fondly about the possibilities that might have been, from the close relationship between the Ukrainian Greek-Catholic Metropolitan Andrey Sheptytsky of Lviv, with the young Habsburg Archduke Wilhelm Franz of Austria,⁷ in achieving Ukrainian independence under the Habsburgs. Both hopes would be considered archaic, if not laughable, by most Ukrainians today, but men are permitted to hope and dream.

Lorne began his work on Ezra Pound and Douglas in 1965, during a time of transition back to Winnipeg from Ottawa, Canada. He was offered a position at the University of Manitoba's St. Paul's College. Despite living in Winnipeg, even years later, he always pined for a return to Ottawa. In a letter written in 1967, he approached the University of Ottawa about the possibility of returning to teach. In their response, the university encouraged him to apply for an open position, while also advising that he do all he could to expedite the completion of his thesis on Ezra Pound, something difficult to do now from afar in Manitoba, with his four children and setting up new roots. In a draft of a letter, Lorne mentions that he was twice encouraged by the faculty at the University of Ottawa to complete his thesis in *haste*, as two English professors who served as key members of his thesis committee were soon to leave on sabbatical.

As the date of his expected thesis defence approached, a letter dated September 18, 1967, advised Lorne that the defence would be postponed due to "discovery of faulty documentation, punctuation and grammar". The letter was signed by Richard N. Pollard, chairman of the PhD Committee, and chairman of the Thesis Defence Board, with copies to professors Batzer (Pollard's partner and future wife), Marcotte, McGuinty, and O'Neill. This was followed by a letter from Pollard dated October 19, 1967, stating: "it now appears that parts of your thesis are plagiarised", with copies sent to the same individuals mentioned above, plus Pierre-Yves Boucher.

Lorne never denied there were problems with the thesis. In a draft letter he wrote dated July 18, 1968, he accepts much of the criticism levelled at the work in chapters one and two and summarizes: "I do plead guilty to stupidity but there was no intent on my part to plagiarize or to deceive Dr. McGuinty." My father explained that Pollard himself had proposed that McGuinty had never gone over the first two chapters of the Pound thesis but had only reviewed the last chapters on *The Cantos*. As would be expected, the first two should have been the easiest for Lorne. As he himself states, it was only a matter of clearly stating facts related to what Douglas and Pound had each stated in their writings on Social Credit. It was the interpretation

of *The Cantos* that Lorne spent all his time on and which gave him, as it would give anyone, the most difficulty. Until my father died, he still felt that the episode poisoned his relationship with Dr. McGuinty, about whom Lorne always spoke with great admiration and respect.

The notion that Lorne was deliberately deceiving McGuinty is a bizarre fabrication, as McGuinty himself had a copy of the thesis, as did other faculty responsible for approving the scheduling of the final defence. McGuinty and anyone else on the thesis committee would have had the opportunity to examine the thesis for any errors. The main problem discovered in chapters I and II was that while properly quoting Pound or Douglas, Lorne had indirect quotes, which properly were direct quotes. He did not recall years later, but I suspect that he had written the work while planning to revise the quotes later on, which did not happen. The errors were obvious, which made the charges over the top. Lorne does not mention that he likewise was under pressure to apply to return to the University of Ottawa to teach, something that created a lot of stress with his parents, who wanted him to remain in Winnipeg, and his wife and himself. His wife Joan wanted to return to Ottawa, where she would be closer to her family in upstate New York. There are several letters from Ottawa and one from his own parents showing the pressure he was under to decide. In the chaos of resettling in Winnipeg as well as the personal mental depression he was in, he failed to reformat these direct quotes, or to adequately review the final typed version that his mother had completed.

My father realized there were other problems with the acceptance of his thesis, besides the one just mentioned. Pound was a controversial writer. At the time, Douglas and Social Credit were likewise controversial topics in Canada. In the 1960s, the federal Social Credit party was revitalized. This was causing trouble for the Liberals in their traditional stronghold of Quebec, just across the river from Ottawa. The Cuban Missile crisis had brought the question of whether nuclear warheads should be placed in Canada. Social Credit members from Quebec opposed the introduction of American supplied nuclear weapons into Canada, a response more in keeping with Canada's Left, but they were coming from their own unique Douglassite-French-Catholic-Nationalist position.

Lorne wrote how his professor of Irish literature, Dr. Michael O'Neill, had warned Lorne that his thesis would be controversial. Despite the political loyalties of several other English Department faculty being with other Canadian political parties, Lorne considered them not only fellow faculty, but friends. Lorne always felt a sense of loyalty to the professors at the University of Ottawa and respect for them as men of Faith. Dr. McGuinty, for example, was always a strong Liberal party supporter, but Lorne revered him and his large family of twelve children. McGuinty was elected as a member of Provincial Parliament for the Liberal party in Ontario, leading to his own family's dominance of the Ontario Liberal party and Ontario politics for years. Lorne did write, however, that he felt that the hiring of Pollard and Batzer had occurred

because Marcotte and McGuinty were opposed to the influence of Dr. Emmett O'Grady, former head of the English Department. They had both travelled to the US to personally meet Pollard and Batzer and encouraged and recommended their hiring.

From Lorne's own writings, and conversations I had with him, it was the new committee chair, Dr. Richard N. Pollard and his partner, Dr. Hazel Batzer, both hired together by agreement with the University of Ottawa, who opposed the thesis. Sensing Pollard's disdain for him and his research, Lorne had asked to transfer to another university, but was told, coming from Pollard, that the English Department would do all they could to stop his admittance to another college, be it on the Pound thesis or any other topic. The only choice they would support was to find a new subject for his doctorate, and to remain at St. Paul's at the University of Ottawa. In a conversation my father related that he had met Pollard once during the time of this controversy, and he was treated with respect by him. Pollard mentioned though how his own *French Doctorat d'État* State Doctoral thesis had been saluted by the French Academy with high honours. In a letter to my father from Dr. Campbell, who was, at the time, in France, Campbell mentioned that he was afraid that, with himself gone on sabbatical, Lorne would be given trouble by others in the English Department. But Lorne never mentioned that any other English Department staff had treated him unfairly during his time at the university up until the problems he encountered with the thesis. In a letter written by Professor Campbell to Lorne, he writes: "I don't see how the thesis can be rejected, if that is what happened. You have been around long enough to know that this is irregular even at Ottawa. . . . If they signed the project, they not you, should be held responsible and made to defend the project. What happened to Dalton? Did he give the direction over to another? Had he not okayed the final printing one way or another? Was Dr. O'Neill not supposed to be one of the readers? (You would not be supposed to know that, but he should come to your aid.)"

Who was Pollard? Our family would hear from several individuals following Pollard and his wife's departure from the University of Ottawa that Richard Pollard, it had been found, did not possess a doctorate as he claimed when hired. Only one member of the English Department approached my father directly soon after, and another later spoke to my brother, expressing the same. They related that Pollard had deceived the university into believing he had obtained his Doctorate at the University of Paris. Is this true?

In 1974, less than a year before they left the University of Ottawa, Pollard and Batzer published a book.⁸ On the book jacket it does not mention that Pollard obtained his PhD at the Sorbonne in Paris, but states: "*Richard Pollard* received his PhD from the University of Strasbourg." This contradicts his academic claim that is found at the University of Ottawa archives, which clearly states he held his doctorate from the University of Paris. This likewise contradicts what Pollard stated when he supposedly obtained his doctorate, while teaching at Adams State College, a

community college in Alamosa, Colorado. In an article in the college newspaper,⁹ the following is written:

If Dr. Richard N. Pollard, assistant professor of English, had only hung his hat somewhere in France during the year 1951 he would have been the holder of the much esteemed and difficult to get French doctoral degree in literature ten years sooner.

. . . The reason for this much belated honor is that even though Dr. Pollard had satisfactorily completed all requirements for the degree in 1950 he failed to satisfy a French ruling which demands all candidates for the doctoral degree to have at least two years residence in France.

A particular requirement of European universities concerning doctoral dissertations is that all published, existing sources of information dealing with the subject, must be investigated, and included in the dissertation. The delay has been due to the difficulty in establishing the existence of a volume dealing with the topic discussed in Dr. Pollard's dissertation.

It's non-existence has finally been accepted through affidavits to this effect from various culture attaches and libraries throughout the world. Thus, the final delay has been obliterated.

The Orestes-Electra Dilemma has been historically traced by Dr. Pollard from its beginning in Homer's Illiad to modern times. In this dissertation, Dr. Pollard examined instances throughout European literature (the psychological dilemma of avenging the murder of one's father by killing one's mother).

During 1957-58 Dr. Pollard returned to France for further study at the University of Paris and to gain that very troublesome second year of French residency. . . .

During the 1949-50 he attended the University of Strauburg [*sic*], France, where he became enthused with the European approach to study. His thesis which was written in French, was on the Orestes-Electra dilemma. . . . Dr. Pollard said in reference to the French system, "I like the scholarship requirements of thesis that must be unique and original and a contribution to the field of study." . . .

. . . Dr. Pollard hopes that his thesis will be published within the year. The thesis will serve as an introductory volume for a thirty volume work dealing with comparative studies in the Orestes-Electra story.

Pollard's thesis was never published. This is bizarre considering what is stated in the above article in praise of his work and its future publication along with thirty additional volumes. Likewise, it is bizarre that he would collaborate to have his wife's thesis published,¹⁰ while not making any effort to publish his own already completed work. One can search for Pollard's work at the University of Paris Library website and find nothing. One can search for any reference to his allegedly important

work and find no citations by others, neither quoting nor referencing the thesis. Correspondence was undertaken by me with both the University of Paris and their library, asking if there was any evidence of a doctorate being received by Pollard at the Sorbonne, or even the existence of his thesis; both replies came back in the negative. As to the book jacket claim that he possessed a “Ph.D from the University of Strasbourg” and to my request to Strasbourg for evidence that Pollard obtained a doctorate from that institution, or if a thesis existed, the reply was also negative to both questions. He had been a student there, as he would be later in Paris, but that is all. Pollard’s master’s thesis had been on a similar topic.¹¹

The University of Ottawa betrayed my father and the other students and staff, via the English Department’s gross negligence in hiring Pollard, thereby aiding Pollard’s deceit. In my ongoing correspondence with the English Department at the University of Ottawa, they were not interested in investigating the issue further, even after I provided the above evidence. The last letter received was dated January 26, 2012, and written by Antoni Lewkowicz, the Dean of the Faculty of Arts. In it he writes: “Richard Pollard is deceased and unable to respond to these allegations, the evidence to date is insufficient to confirm that he did not hold the degree that he claimed, and even if I were to obtain additional evidence, the sort of statement you are requesting likely would not be permissible under privacy laws.”

Knowing that there does not seem to exist a thesis by Pollard, no evidence that he obtained his *Docteur des Lettres* at the University of Paris, one can read Pollard’s book *From Human Sentience . . .*, as a manual justifying his actions. It is, in totality, a rejection of the practice of students drafting a thesis to obtain their degree. From the Preface,¹² where they break all writing conventions by writing eighteen lines with no periods, they make it clear that this is something that will not conform to academic standards. They write later: “To achieve the present work, we have pooled a century of sentience, nine decades of intense study, and half a century of teaching experience. Some may object to the absence of footnotes, bibliography, and other scholarly paraphernalia . . . but the essential material of this study comes from experience that can not be attributed to any particular authority.”¹³ One could go cite several quotes from their work showing that they are rejecting the traditional concept of an academic thesis. For them, anything that is not something totally *new*, such as a critique of another’s artistic creation rather than writing one’s own play, is considered as a “substitution” for real art work. “Substitution assumes that interpretation is superior to the art that it acts upon; it arrogates unto itself the function of art improvement, to bring art up to standards it sets.”¹⁴ Finally, they write on their novel concept of plagiarism, which would apply to any literary based thesis: “Substitution, or any of the qualities that make up substitution, steals from art, exercises a sort of reverse plagiarism by inserting into art conditions and meanings contrary to those it lifts from art.”¹⁵ The consequences of the Pollard incident in relation to the Pound thesis had lasting effects on Lorne and his family. Today, Pollard’s behaviour could

certainly be considered a form of academic bullying. He engaged in posturing to present himself as something that he was not.

I spoke to my father about the response from Ezra Pound to my father's letter. He smiled and replied that he felt compelled to follow what Pound suggested, but he realized it was a monumental task. He decided to drop anything that obviously was Social Credit related from Pound's prose writing, as the Douglasite influence on Pound in those instances would have been self-evident to any reader. My father stated that even *The Cantos* on its own, as it related to Douglas's influence, was too large; there was so much to comment on. Lorne suggested that he should have kept it to just a part of *The Cantos*, but felt compelled as a young student to be faithful to Pound's letter. The letter was a blessing, but a curse too, if one was trying to complete it in two years. Despite this, my father was fascinated by the project, i.e., seeing throughout Pound's monumental written output the influence of Douglas on Pound.

Despite all Lorne endured, he still enjoyed teaching at St. Paul's College at the University of Manitoba, as well as spending time with his family and friends. Lorne had a humility that is evidenced in some of his comical self-referential statements, such as "I never had an original thought in my life." He would jest that "most professors are educated far beyond their own intelligence." Lorne stated that he enjoyed speaking more to the janitors at the university, rather than to fellow professors. Especially he singled out Stefan Korytko, who had suffered much from both Soviet and Nazi occupation of Ukraine and who could hold his own against any professor when it came to a discussion on Eastern European history or Canadian politics.

I am certain my father would agree, based on Pound's dismissal of universities as mere *Beaneries*, that above the door of most North American Liberal Arts Colleges should be placed the warning of Dante's *Inferno*:

Abandon All Hope Ye Who Enter Here¹⁶

My father, as mentioned, never received any further letters from Ezra Pound. He received several from Dorothy Pound, in which she would kindly answer his questions and support him with copies of material she thought would be of interest to his work.

My father at some time wrote to Ezra Pound's daughter, Princess Mary de Rachewiltz. We can find letters dated from 1972 to 1989. She was always kind and supportive. When our family was in Europe my father was invited to visit. In June 1975, he travelled with my brother and I, age 11, by train from Garmisch-Partenkirchen, Germany. The few days we spent were, for a young boy, quite magical. I remember staying in a small family-run hotel in Dorf Tyrol. I recall attending Mass at the local church, it being full and having to stand outside. It was the feast of Corpus Christi, and, at this time, there was a local festival with food and games. Eventually, one day, we walked down to the castle below, Brunnenburg Castle which to me, as a child, seemed like the sort of castle one would see only in story books with

its parapets. Eventually we met Pound's daughter, Mary, climbing upstairs within a tower to an office. There we all sat down while my father spoke. Mary was kind enough to take us to the parapets from which there was an incredible view.

My father always hoped to finish his work; he was still writing and received an encouraging reply from Mary de Rachewiltz in 1989. Unfortunately, it was never to be. He found it too much, having to take early retirement, trying to write his own biography, family history, and enjoying time with his grandchildren. Shortly before he died, Lorne mentioned that Mary was surprised that Lorne had received a letter dated April 20, 1965, from her father, Ezra Pound. Pound at that time was not known to respond often to letters, especially from individuals he did not personally know.

As to the present work, in 2011, when Lorne was already sick with cancer, I made some tentative steps looking at this and other works Lorne had written. It was only possible following his death to begin more seriously. Every time I thought it was nearly finished, I would see problems. His Chapter I was taken exclusively from Douglas's *Economic Democracy*. Now I can remember entering a used bookstore on Academy Ave. in Winnipeg, in the late 1990s or early 2000s. In a locked cabinet, there were many books by C.H. Douglas. When I asked the store clerk she explained that they were selling for hundreds of dollars, especially to buyers in Japan. Currently, with the internet and many Douglas's works well past their copyright restrictions, it is much easier to find passages of C.H. Douglas that had an influence on Ezra Pound beyond what Lorne was able to reference in the 1960s.

I am no expert in economics and Douglas's theories. I therefore approached Dr. M. Oliver Heydorn, whom I knew from his writings on Social Credit, to help with my father's work, especially concerning Douglas. I had already begun to add references to Douglas's works directly into the appropriate sections of Pound's works, and Dr. Heydorn continued to find and to add what seemed the best sections to take from Douglas's works.

The Pound sections are mostly my father's work. Even so, some additions were needed, mostly to incorporate current research on sections of *The Cantos* referenced. The following chapters on *The Cantos* are all the allusions Lorne had referenced, minus one or two he had not explained and were therefore deleted. Additional passages were added from the work of other Pound researchers regarding allusions Lorne had already referenced. As will be noted in the work, Lorne covered Canto I to Canto CIX, which is what was in print circa 1967. This did not include the Italian Cantos, nor the blacked-out sections of Canto LII, nor Canto CX and what followed. Some of Pound's allusions, and Lorne's references to them, had to be changed, as there has been so much study done on Pound since the late 1960s. We tried to be faithful to Lorne's writing and comments, but also to bring new research into his work in accordance with what he would have written himself. Even so, there will be much we leave unanswered. Pound's written output is so vast, and there are major differences in opinion concerning many allusions that are found in Pound, either to

what they reference or, more often, to their meaning.

I likewise approached my sister Gabriella Reznowski for help, to read and correct some of my own writing, to provide advice, and to do some research when questions arose. She was always supportive of this project.

As for any errors in this work, I take responsibility for them. As for anything of value, the credit goes especially to my father who saw in many places what others had not seen: the influence of Douglas on Pound. Likewise, credit goes to Dr. Heydorn for providing an accurate presentation and interpretation of Douglas's writings and thought.

General Introduction

The purpose of this work is to show that no other influence so powerfully affected the content of Ezra Pound's writings as that of C.H. Douglas.¹⁷ Ezra Pound first met Douglas in 1918 at the very time that Douglas's first articles on what he named *Social Credit* were beginning to appear. Pound was introduced to Douglas by the Guild Socialist Alfred Richard Orage, who was to become Douglas's first prominent convert to the philosophy and policy of Social Credit.

As a result of his meeting with C.H. Douglas and his introduction to the philosophy of Social Credit, Pound became profoundly interested in monetary-economic history. He became convinced that it was essential for the artist to understand the nature and history of money. He also became convinced that usury, as Pound understood it in its modern usage, was the direct cause of decadence which he saw all around him in the realm of arts and letters.

The theme of his great masterpiece, *The Cantos*, is that of the age-old struggle between the creator of goods and the man who gets a corner on the market, a monopoly. The most vicious cornering of the market—as we will see—according to Pound, is that to be found in the cornering of the money-market, i.e., the monopoly of money, the monopoly of credit.

Pound, in *The Cantos*, traces this epic struggle between the usurer and the rest of humanity, through ancient Chinese history, Medieval, and Renaissance Italian history, the early history of the United States, particularly as seen in the Jefferson-Adams correspondence, and finally up to the Bretton Woods agreement, drafted by Harry Dexter White. This is seen in the Chinese *Cantos*, the Italian *Cantos*, and the American *Cantos*. The contemporary scene is also dealt within the *Rock Drill Cantos* and in the *Throne Cantos*.

This work will attempt to show the nature and extent of the impact of C.H. Douglas on the poetry and prose of Ezra Pound. It will seek to show that the philosophy of C.H. Douglas was a most powerful influence on *The Cantos* and on much of the other poetry and prose of Ezra Pound. The writer hopes to contribute to a deeper understanding and more profound appreciation of *The Cantos* in particular, and of the writings of Ezra Pound in general. Pound's close collaborator in printing his works, James Laughlin, states "Pound's economic theories were a mishmash of

eccentricities.” In contrast to Laughlin and others, this work will attempt to show that Douglasism is the uniting factor in Pound’s study of economics, history, art, leisure, causes of war, control of the press, control of education, fashion, etc.

This will be achieved *via* the presentation of Douglas’ Social Credit philosophy and policy and an examination of the impact that these had upon Pound’s writings. The Social Credit influence will be identified by first examining some of Pound’s prose works dealing with Douglasism. Afterward, *The Cantos* will be carefully examined for direct influence of the philosophy and policy advocated by Douglas. In examining *The Cantos*, it will be necessary to quote from them at length. This is due primarily to the fact that there has not yet been a book or thesis done on the influence of Douglas on Pound. Richard G. Landini’s dissertation “A Guide to the Economic Thought in Ezra Pound’s Cantos” merely scratches the surface of the Douglasite influence, though with great insight that provided much guidance in this present work. In addition to this, Landini makes some significant errors due to his not being fully conversant with Douglas’ Social Credit. ***

1 Penguin Random House, “The Inferno by Dante Alighieri,” publisher’s description for *The Inferno*, trans. John Ciardi, accessed May 10, 2025, <https://www.penguinrandomhouse.com/books/304807/the-inferno-by-dante>

2 Lorne often commented that in Whittaker Chambers’ book *Witness*, 308, Chambers mentions seeing Buck, the secretary of the Communist Party of Canada, during a visit to Dr. Philip Rosenbliett. This Doctor was a handler for the Soviet underground in America.

3 The Métis people of Western Canada and the U.S. who are of mixed ancestry, i.e., Native American and European, formed their own distinct culture on the western prairies. Twice they rebelled against the Canadian government for their local rights, in 1869–1870 and 1885. Lorne would comment that he had the honour to be a candidate in the federal Riding of Provencher, for the Social Credit party in the 1968 election, as its former MP, Louis Riel, had led both western rebellions.

4 A collection of Paul Prince’s 1944 radio broadcasts: Prince, *Think and Conquer!*

5 It is possible that this professor was intimately familiar with Social Credit, as the task was largely given to the Jesuit community of Quebec in 1939 to investigate Social Credit theory to see whether it was tainted by socialism, something that was banned in Catholic Quebec. Their judgement was *negative* to the accusation. The report from the nine theologians regarding Social Credit is an interesting read, not only for Catholics but also for others. Various English translations are online, though the original was published in French, in the November 15, 1939, issue of the Montreal weekly *La Semaine Religieuse* (The Religious Weekly).

6 Б/а, *За Україну*, 205.

7 Wilhelm Habsburg died on August 18, 1948. He was arrested in the American zone of Vienna by the Soviets. They accused him of aiding the Organization of Ukrainian Nationalists (OUN) and Western intelligence. See Timothy Snyder, *The Red Prince: The Secret Lives of a Habsburg Archduke* (New York: Basic Books, 2008).

8 Pollard and Pollard, *From Human Sentience*.

9 “Dr. Richard Pollard Receives,” *The South Coloradan*.

10 Pollard, “From Heroics to Sentimentalism.”

11 Pollard, “The Electra Theme.”

12 Pollard and Pollard, *From Human Sentience*, v.

13 Pollard and Pollard, *From Human Sentience*, vii.

14 Pollard and Pollard, *From Human Sentience*, 256.

15 Pollard and Pollard, *From Human Sentience*, 257.

16 Alighieri, *The Inferno*, Canto III, 9.

17 C.H. Douglas, a Scottish engineer and economist, had been head of the Westinghouse operations in India and had been tasked with examining the cost accounting of aircraft production during World War I at the Royal Aircraft Factory in Farnborough, England. He was invited to appear as a witness before the Canadian Banking Enquiry in 1923. He acted as Chief Reconstruction Adviser to the Alberta Government in 1936 and served in this capacity for several years. He had been educated at Cambridge University. See *British Who’s Who*, 1936. The Ottawa Citizen Newspaper and the Southam family who published it had been instrumental in having him invited to appear before the Canadian Banking Enquiry (Irving 74).

18 Laughlin, *Pound as Wuz*, 166.

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