

US National Standard in Culture

Harry Luce of *Time-Life*
on

Work Ethic



Threefold Flame 1

In the Second Advent Teachings, Jesus Christ taught us there is the Threefold Flame. The three flames are power, wisdom and love. The former words were faith, hope and charity.

The Statute of Liberty¹ brings tears to people's eyes as they pass by boat.

MOTHER MARY: As a tiny babe, and this is only an initiation in the United States, you are initiated by the Goddess of Liberty in the Threefold Flame.

Nancy of Oregon: The Threefold Flame is an unfed flame. It requires no fuel. It continues throughout your life burning without fuel. The Threefold Flame is a source of Light, just as you think of the base of the spine chakra or the kundalini as a source of Light and the I AM Presence and Holy Christ Self as a source of Light.

¹ This office is being held at this time by Andrea Selestow as the former Goddess of Liberty no longer is in office.

Original source: *Friendly Fascism*, Bertram Gross, 1980

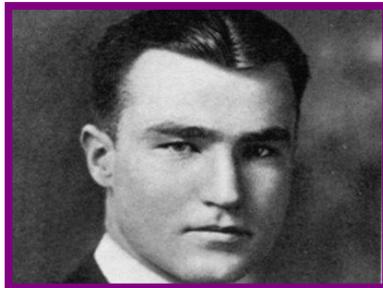
During World War II, businessmen, political leaders, military officers, and professional, scientific, and technical aides had grown accustomed to working together on national and world affairs, some for the country, mostly on their own, through the use of the Threefold Flame. Some of them were consciously preparing for the Harry Luce of Time-Life's new epoch—the “American Century” as announced in Time Magazine by Harry Luce as a new epoch that would surpass the old world if people would only look—the subject of the Time and Life magazine covers of this new epoch!

Capitalist countries subsisted along with communism and socialism. This is how it happened—that the use of the Threefold Flame converted a bleak and squalid system from a cataclysmic failure in the 1930s i.e. Great Depression into a formidable, if faulty, “engine of prosperity.”

The United States would not returning to classic fascism. They developed a new, expanding, and remarkably flexible—even to the point of sharp internal conflicts—structure of business-government partnership i.e. Big Business-Big Government.

In the process constitutional rights had been thoroughly suppressed in many dependent countries, civil rights and civil liberties were at the same time considerably expanded historically in America and elsewhere in the world.

Edited by Harry Luce.



JARVIS RAYMOND: It is not possible to divorce the engine of prosperity with the work ethic. Although described here as the use of the Threefold Flame. When the United States developed the Atomic bomb to end World War II, it was more individual effort and not so much to become fascist leader. And for your elucidation, none of the nations have since developed the size of these former atomic weapons.

Nancy of Oregon: Here, Harry Luce of *Time-Life* is saying, that the American Century had arrived. It was along with the National Standard of Bill Paley, Jarvis Raymond and his own work with *Time* magazine, that this was more of the Eagles in developing their Threefold Flame. And indeed the prosperity of the United States did skyrocket after World War II.

NATHAN the Judge: The job situation however of the youth you might say would not arrive until about now, when it is ordered by Mother Mary to have the apprentice programs under the new United States Constitution.

ANDREA SELESTOW for MOTHER MARY: This is however not this history of human history. *It has been fascism.* You can now read of this in the following excerpt:

Source: *Friendly Fascism*, Bertram Gross, 1980

INDESTRUCTIBLE MYTHS

One of the great successes of the classic fascists was to concoct misleading pronouncements on their purposes and practices. Anti-fascists have often accepted some of these self-descriptions or added part-truths of their own. The result has been a vast structure of apparently indestructible myths. Today, these myths still obscure the nature of classic fascism and of present tendencies toward new forms of the old horror.

Although the classic fascists openly subverted constitutional democracy and flaunted their militarism, they took great pains to conceal the Big Capital-Big Government partnership. One device for doing this was the myth of "corporatism" or the "corporate state." In place of geographically elected parliaments, the Italians and the Germans set up elaborate systems whereby every interest in the country—including labor—was to be "functionally" represented. In fact, the main function was to provide facades behind which the decisions were made by intricate networks of business cartels working closely with military officers and their own people in civilian government. In Japan, the corporate conglomerates called *zaibatsu* (wealth or money cliques) had already handled affairs along these lines; they merely tightened up.

A still more powerful device was the myth of the great leader who represents all the people and who makes all the decisions. Mussolini called the state a "violin in the hands of a maestro," namely, himself. The tune, however, was developed by the orchestra—namely, the Fascist establishment that unceremoniously dumped him shortly after the allied invasion of Italy. Although Hitler was much more of a top decision-maker, his personal power was won at the price of concentrating on certain matters and leaving huge realms of decision making to others—the well-developed style of today's corporate managers. Hugh R. Trevor-Roper reports on the Nazi establishment this way: "The structure of German politics and administration instead of being as the Nazis claimed, 'pyramidal' and 'monolithic,' was, in fact, a confusion of private empires, private armies and private intelligence services."²⁵

In this situation of oligarchic in-fighting the cartels did very well indeed—just so long as they "paid their dues" to the Nazis and supported Hitler's foreign adventures on their behalf. In Japan, of course, the Emperor was the source of all authority and the fountainhead of all virtue—but at the same time largely a figurehead. In all three countries, with their varying degrees of control imposed on capital, corporate accumulation expanded enormously during the war and by war's end (despite the physical damage inflicted on their properties), was more highly developed and productive than ever before.

Since the end of the war, the role of big capital in classic fascism

had been obscured by the myth of fascism as a revolt of "little people." This myth confuses an important source of support with the centers of power. There is no doubt that in all three countries the consolidation of the fascist establishment was supported by a psychological malaise that had hit the lower middle classes harder than anyone else. But if one examines the support base of classic fascism, it is hard to avoid the conclusion that the fascists had *multiclass support*. Many workers joined the fascist ranks—even former socialist and communist leaders. To the unemployed workers not represented by trade unions or the socialist movement, fascism offered jobs and security and delivered on this promise. Although the older aristocrats were somewhat divided on the subject, many highly respectable members of the landed aristocracy and nobility joined the fascist ranks. The great bulk of civil service bureaucrats was won over. **Most leaders** of organized religion (despite some heroic exceptions in Germany and some foot-dragging in Italy) either **tacitly or openly supported the new regimes**. Leading academicians, intellectuals, writers, and artists toed the line; the dissident minority who broke away or left the country made the articulation of support by the majority all the more important. Hitler enjoyed intellectual support, if not adulation, from the leading academicians in German universities. In Japan, the Showa Research Association brought many of the country's leading intellectuals together to help the imperial leaders formulate the detailed justifications for the **New Asian Order**. In Italy, fascism was supported not only by Giovanni Gentile, but also by such world-renowned figures as Vilfredo Pareto, Gaetano Mosca, Roberto Marinetti, Curzio Malaparte and Luigi Pirandello. No *Lumpenproletariat* nor rootless little men these!

Attention to the full structure of the fascist establishments has also been diverted by many observers who, as in the old Hindu story about the blind men trying to describe an elephant, have concentrated on separate parts of the beast.

Psychologists have found the essence of fascism in the "authoritarian personality" or the consequences of sexual repression. Ernst Nolte discovers the hidden wellsprings of fascism as a metapolitical outlook, which he terms "resistance to transcendence . . . a lurking, subterranean fear . . . of the inevitable disintegration of national communities, races and cultures." Peter Drucker argues that in revolt against the view of man as an economic unit, people turned toward "new sorcerers" like Hitler and Mussolini who could offer the values of heroism, self-sacrifice, discipline, and comradeship. Hannah Arendt carries this idea further by describing fascism as an extreme form of irrationality produced by man's isolation, alienation, and loss of class identity. She sees anti-Semitism as basic to fascist irrationality, while also maintaining that anti-Semitism was narrowly rational as a part of a conservative struggle

to end the threat of liberalism and radicalism. No big capitalist body for these observers! They prefer to concentrate—and often do so brilliantly—on trunk, tail, legs, or ears.

Many communists, in contrast, have seized directly on the “private parts” (if that Victorian euphemism can be used for an elephant) by defining bourgeois democracy as a fig leaf. By an easy step, this leads to a vivid definition of fascism: capitalism in full nudity. Once the fig leaf is removed, the argument has gone, the workers can then see—in the words of the Communist International in 1928—fascism as “a system of direct dictatorship—a terrorist dictatorship of big capital.”

This analysis contains at least five oversimplifications. First of all, instead of operating directly, big capital under fascism operated indirectly through an uneasy partnership with the fascist politicians, the military leaders, and the large landowners. If the privileged classes won many advantages as a result of the indispensable support they gave to the fascist regimes in Italy, Japan, and Germany, they also paid a high price. In addition to being subjected to various forms of political plunder, they lost control of many essential elements of policy, particularly the direction and tempo of imperial expansion. Second, the shift from constitutional to fascist capitalism meant structural changes, not merely the removal of a fig leaf. The fascists suppressed independent trade unions and working-class parties and consolidated big capital at the expense of small business. They destroyed the democratic institutions that capitalism had itself brought into being. They wiped out pro-capitalist liberation and old-fashioned conservatism as vital political forces. Third, while classic fascism was terroristic, it was also beneficent. The fascists provided jobs for the unemployed and upward mobility for large numbers of lower and middle class people. Although real wage rates were held down, these two factors alone—in addition to domestic political plunder and war booty—improved the material standard of living for a substantial number, until the whole picture was changed by wartime losses.

Fourth, instead of moving to full nudity, fascism decked itself up in a full-dress costume which obscured all its many obscenities, under the guise of “revolutionary” dynamism and the myths of fascist idealism, spirituality, populist (in German *volkisch*) sentiment, and the omnipotence of the fascist state, party or leader.

Finally, no member of the fascist Axis was reactionary in the traditional sense of “turning back the clock of history” or restoring some form of old regime. Each separately and all three together were engaged in the displacement of old-time reactionaries, as well as of the conservative defenders of the status quo at home or abroad. Through imperialism, militarism, repression, and racism, they aimed at a new order of capitalist exploitation.

The most widespread myth of all, however, is the simple equation “fascism equals brutality.” In a masochistic poem about her father, Sylvia

Plath wrote, "Every woman loves a fascist—the boot in the face." Although I refuse to think she was really speaking for every woman, her words illustrate the popular identification of fascism with sadism in any form—from war and murder to torture, rape, pillage, and terrorism. In this sense a brutal foreman, a violent cop, or even a teacher who rides roughshod over his or her students may be called a "fascist pig."

One difficulty with this metaphor is that for thousands of years hundreds of governments have been fiercely brutal—sometimes on conquered people only, often on their own people also. If we stick by this terminology, then many of the ancient Greeks and Hebrews, the old Roman, Persian, Byzantine, Indian, and Chinese empires, the Huns, the Aztecs, and the tsars who ruled Russia were also fascist. Some of these, let me add, also exercised total control over almost all aspects of human life. Indeed, "force, fraud and violence," as Carl Friedrich and Zbigniew Brzezinski have pointed out, "have always been features of organized government and they do not constitute by themselves the distinctively totalitarian operation."²⁶ But concentrated capital, modern-style government, and constitutional democracy are relatively new features of human history—as is also the kind of Big Business-Big Government alliance that subverts constitutional democracy. Anyone has the constitutional right to pin the label "fascist" or "fascistic" on the brutalities of a Stalin or his heirs in various "Marxist-Leninist" countries, or on the bloodbath inflicted by American firepower on Indochina for a full decade, or even on the latest case of police brutality in a black or Latin ghetto of New York City. This may be a forceful way of protesting brutality. It is much less than a serious examination of the realities of classic fascism or the accumulating tendencies toward new forms of fascism toward the end of the twentieth century.