

Introduction

Those Christians who faithfully obey their King, the Lord Jesus Christ, by walking in the Spirit, are unique in the world, in that they are citizens of a heavenly kingdom, and obey Jesus' kingdom law (the Law of Christ), a body of law that in many respects inverts the wisdom of the world. The Law of Christ, among other things, commands His people to live in moral purity, care for the needy within the Kingdom, forgive as God has forgiven us, not resist the evil man, that is, do not strike back when struck, and do not counter-sue when another sues you, and give to him who asks, expecting nothing in return.

We are also commanded to love the brethren as Christ has loved us. That is amazing enough, but consider this: We are to love our enemies, do good to those who hate us, pray for those who spitefully use us, and bless those who curse us. Could anything be more incredible than this? Does this not stand the wisdom of the world on its head?

In the two passages where King Jesus gives us His Law, He contrasts the love of enemies with the love for those who love us. He tells us that the love for those who love us counts for little, for even the evil love those who love them. The love of your family and the brethren counts for little compared to your love for your enemy. Do we think we are special or particularly holy when we love those who love us? Jesus tells us that we are most like God when we love our enemies, because this is exactly what God the Father does. We are to be holy as our heavenly Father is holy.

Citizens of King Jesus' kingdom live under a law that forbids resistance and the taking of life. King Jesus taught it, the Apostles affirmed it, and the early church of the first 300 years taught and practiced it.

These early Christians understood that, as citizens of Jesus' kingdom, they could not participate in government and certainly could not support or participate in the state's wars. They understood that they really were citizens of another kingdom, living under another law, the Law of Christ. They understood that as sons of God they were peacemakers, that they were priests participating in the ministry of reconciliation, that they were temples of God, places where God's glory dwells in the person of the Holy Spirit. They understood that the injunction that we love our enemies was not a suggestion but a command, which if they refused to obey, just like Jesus' other commands, they would find themselves outside the Body of Christ.

However, these early Christians understood that the state had a God-given task to protect the innocent and punish the evil with violence, if necessary, and that this task had not been given to the Church. The Church's mission was the ministry of reconciliation.

Sadly, what passes for the church of Christ today has traveled far from the Law of Christ. The so-called church is infected with a malignant and cancerous militarism. There isn't a war we do not embrace, we pledge allegiance to the American flag, we are proud when we see displays of military power, on Independence Day and Veteran's Day we encourage soldiers and policemen to wear their uniforms and recognize them publicly. The soldier is practically a saint. The American sniper, Chris Kyle, is a hero.

Most so-called Christians don't even try to justify the wars, they just support them. Others attempt to justify them by appealing to just war theory, a theory not based in Scripture, but derived from human reason, a theory that is impossible to apply, and in practice is used to justify the war *de jour*.

The ultimate result of this error is that so-called Christians fail to carry out the ministry of reconciliation, do not glorify God because they refuse to obey Him, and give cause for the unsaved to blaspheme the name of God. In fact, as we support and participate in the state's wars we participate in unspeakable evil.

Fyodor Dostoevsky, in *The Brothers Karamazov*, includes within his masterwork a story, *The Grand Inquisitor*, in which he perceptively identifies the corruption of Christianity in the Constantinian turn, when the church embraced Caesar, his sword, and state. It is a masterfully written monologue of a Roman Catholic inquisitor as he stands in condemnation of Jesus, the inquisitor's prisoner, who is to be burned at the stake. The inquisitor rails against Jesus, who silently stands before him. The inquisitor condemns Jesus for His rejection of Satan's offer of the kingdoms of the world:

It is now just eight centuries since we took from him that which you in indignation rejected, that final gift he offered you, when he showed you all the kingdoms of the world: we took from him Rome and the sword of Caesar and announced that we alone were the kings of the world, the only kings . . .

The inquisitor continued to condemn Jesus, insisting that Jesus failed, making a horrible choice:

And yet even back then you could have taken the sword of Caesar. Why did you reject that final gift? Had you accepted that third counsel of the mighty Spirit, you would have supplied everything that man seeks in the world. . . . Had you accepted the world and the purple of Caesar, you would have founded a universal kingdom and given men universal peace. For who shall reign over human beings if not those who reign over their consciences and in whose hands are their loaves?

In a moment of complete honesty, the inquisitor makes it clear what the church had done in accepting Caesar and his sword:

We took the sword of Caesar, and, of course, in taking it rejected you and followed him [Satan].

Indeed, the American church that has taken up the sword has rejected Jesus and followed Satan.

This state of affairs must be addressed and the prevailing “Christian wisdom” on war must be challenged and defeated. This book is devoted to this task.

This sad state of affairs in which the church finds itself is enabled by two things. First is the abandonment of Jesus’ teachings on nonresistance. The first major rejection of nonresistance by Christians came in the early fourth century when the Roman Emperor Constantine merged church and state. Prior to this, Christians had lived nonresistantly for three centuries, and one cannot find even one Christian writer who stated that nonresistance was not normative. A portion of Christianity continued to affirm nonresistance after the merge, but it has remained small. Today, a few Protestant groups and other unorganized Christians still affirm the Law of Christ and live according to it. However, most do not.

The second thing which has moved American Christians away from King Jesus’ command to live nonresistantly and love enemies is the

American state salvation narrative, a central part of which is the narrative of “The Good War,” the story of American salvation through war.

To correct the error of Christian militarism, several things must be accomplished. First is a presentation of what the Scriptures say about Christian nonresistance. Second, we must tear down the American salvation myth built on America’s wars, especially the story told about World War I and World War II. This false narrative is used to deceive and induce Americans to approve of, and participate in, just about any military effort the American leaders desire.

WWI gave America the self-appointed task of making the world safe for democracy, and the subsequent League of Nations (now the United Nations) gave America the misguided notion of collective security, a practice that multiplies wars instead of limiting aggression. WWII gave America the “Hitler” response. The American government tells us who the “Hitler *de jour*” is and Americans go off and destroy him and his nation. We have seen this work out with Serbia (Slobadon Milosavic), Afghanistan (Taliban/bin-Laden), Iraq (Saddam Hussein), Panama (Manuel Noriaga), Syria (Bashar al-Assad), and Libya (Muammar Gaddafi). Americans facilitated the revolution in Egypt in 2011 and helped foment the revolution in Ukraine in 2014. America’s leaders claimed that in all these wars we were attempting to defeat the current embodiment of Adolf Hitler, and bring freedom. The claim is a cynical lie based on the false narrative of World War II. Actually, Americans have acted in their own self-interest (wealth and power) and destroyed millions of lives.

Famous Marine Major General Smedley Butler captures the reality of this evil when he says:

WAR is a racket. It always has been.

It is possibly the oldest, easily the most profitable, surely the most vicious. It is the only one international in scope. It is the only one in which the profits are reckoned in dollars and the losses in lives.

A racket is best described, I believe, as something that is not what it seems to the majority of the people. Only a small “inside” group knows what it is about. It is conducted for the benefit of the very few, at the expense of the very many. Out of war a few people make huge fortunes.¹

¹Butler, Smedley, *War is a Racket*.

The war with Serbia is about securing an oil pipeline and controlling the region. The Iraq War was about securing access to oil and controlling the region. The undeclared war with Syria has nothing to do with removing Assad and everything to do with oil. The goal was to have Qatar and Saudi Arabia build oil and gas pipelines through Syria to Europe, in an effort to cut off the need for Europe to buy Russian oil, thereby putting economic pressure on Russia. The Ukrainian revolution also had more to do with causing trouble for Russia than doing a good deed to the Ukrainians. The United States even supported a neo-Nazi group (Svaboda) to accomplish the job in Ukraine. America's support of the Egyptian revolution had little to do with altruism, but the justification was to get rid of the current "Hitler," Hosni Mubarak. Our support for the murder of Gaddafi and the destruction of Libya had nothing to do with removing a "bad guy" and everything to do with energy, controlling the region, and preventing Libya from creating a North African gold-backed currency that would allow nations to avoid using U.S. dollars for their commercial transactions.

Of course, these countries were run by evil men, but what has resulted from America's efforts? Iraq, Syria, Ukraine, Libya, and Egypt are far worse off. In the Middle East America's actions unleashed a flood of suffering and caused the rise of militant Islamic armies that terribly oppress the people in that region. It has become a breeding ground for terrorists, and the U.S. is largely responsible for it. Furthermore, the situation for Christians is far worse since America's efforts. Yes, it was bad under Saddam, Mubarak, Gaddafi, and Assad, but at least these moderate regimes did not systematically oppress Christians, whereas the militant Muslims that have moved in have ruthlessly persecuted and killed Christians. It is likely that these actions will be responsible for the end of the Christian presence in the Middle East.

As for Ukraine, America's efforts have not been to bring freedom, but to cause trouble for Russia. America's so-called altruistic efforts to help the Ukrainian people has given them a failed state, and they are far worse off than before.

All this is justified by the World War II narrative, "The Good War," a narrative that must be challenged and defeated.

Ultimately, the World War II narrative is America's salvation story, a story that is told about America altruistically saving the world. It is a story that not only takes in the non-Christian, but the Christian as well.

It is imperative to destroy America's salvation story, for it draws in many who call themselves Christians. The story is so effective

it even draws in some Amish and conservative Mennonites, groups that have traditionally been nonresistant since the mid-sixteenth century. As Christians approve of, support, and participate in these wars, they shipwreck their faith and betray the Lord they claim to serve. Grievously, they give the unsaved cause to blaspheme our Lord's holy name.

America's salvation narrative naturally follows from its messianic tendencies which arose from the convergence of Puritan and Masonic roots of the early American elites. The vision today is to remake the world in America's image. Henry Wallace, a 32° Mason, who served in the Roosevelt administration said:

It will take a more definite recognition of the Great Architect of the Universe before the apex stone is finally fitted into place and this nation in the full strength of its power is in position to assume leadership among the nations in inaugurating "the New Order of the Ages."²

So God (The Great Architect in Masonic language) will bring America to her full strength, at which time she will lead the nations into the New Order, the *Novus Ordo Seclorum*. This is a far cry from the wisdom of John Adams:³

America goes not abroad in search of monsters to destroy. She is the well-wisher to the freedom and independence of all. She is the champion and vindicator only of her own. She will recommend the general cause by the countenance of her voice, and the benignant sympathy of her example. She well knows that by once enlisting under other banners than her own, were they even the banners of foreign independence, she would involve herself beyond the power of extrication in all the wars of interest and intrigue, of individual avarice, envy and ambition, which assume the colors and usurp the standards of freedom. The fundamental maxims of her policy would insensibly change from liberty to force.⁴

²Henry A. Wallace, *Statesmanship and Religion* (New York: Round Table Press, 1934), pp. 78-79

³John Quincy Adams was the 6th president of the United States and was opposed to Free-Masonry.

⁴Harry Elmer Barnes (ed.), *Perpetual War for Perpetual Peace* (Caldwell, Idaho: The Caxton Printers, 1953)

Instead of minding our own business America's leaders have embarked on a project of constant conflict or perpetual war for "perpetual peace." Since WWI, WWII, Korean War, and Vietnam War, America's leaders have taken the nation into other wars and proxy wars in Grenada, Panama, Lebanon, Iraq, Syria, and Libya. America's leaders have also engineered the perfect war, a war without end, the War on Terror. With America's present foreign policy America's leaders are making Russia and China into enemies. America needs enemies, preferably strong enemies, to justify the trillion plus defense/surveillance budget for the military industrial complex, as well as to fulfill the American messianic vision.

Major Ralph Peters is one of the most honest spokesmen for America's messianic constant conflict. In an article titled *Constant Conflict* that appeared in the Summer 1997 issue of *Parameters*, Peters writes:

We have entered an age of constant conflict. . . . We are entering a new American century, in which we will become still wealthier, culturally more lethal, and increasingly powerful. We will excite hatreds without precedent. . . .

Information destroys traditional jobs and traditional cultures; it seduces, betrays, yet remains invulnerable. How can you counterattack the information others have turned upon you? There is no effective option other than competitive performance. For those individuals and cultures that cannot join or compete with our information empire, there is only inevitable failure (of note, the internet is to the techno-capable disaffected what the United Nations is to marginal states: it offers the illusion of empowerment and community). The attempt of the Iranian mullahs to secede from modernity has failed, although a turbaned corpse still stumbles about the neighborhood. Information, from the internet to rock videos, will not be contained, and fundamentalism cannot control its children. Our victims volunteer. . . .

It is fashionable among world intellectual elites to decry "American culture," with our domestic critics among the loudest in complaint. But traditional intellectual elites are of shrinking relevance, replaced by cognitive-practical elites—figures such as Bill Gates, Steven Spielberg, Madonna, or our most successful politicians—human beings who can recognize or create popular appetites, recreating themselves as necessary. Contemporary American culture is the most powerful in history, and the most destructive of competitor cultures. While some other cultures, such as those of East Asia, appear strong enough to survive the onslaught by adaptive behaviors, most are not. The genius, the secret weapon, of American culture is the essence that the elites despise: ours is the first genuine people's culture. It stresses com-

fort and convenience—ease—and it generates pleasure for the masses. We are Karl Marx’s dream, and his nightmare.

Secular and religious revolutionaries in our century have made the identical mistake, imagining that the workers of the world or the faithful just can’t wait to go home at night to study Marx or the Koran. Well, Joe Sixpack, Ivan Tipichni, and Ali Quat would rather “Baywatch.” America has figured it out, and we are brilliant at operationalizing our knowledge, and our cultural power will hinder even those cultures we do not undermine. There is no “peer competitor” in the cultural (or military) department. Our cultural empire has the addicted—men and women everywhere—clamoring for more. And they pay for the privilege of their disillusionment.

There will be no peace. At any given moment for the rest of our lifetimes, there will be multiple conflicts in mutating forms around the globe. Violent conflict will dominate the headlines, but cultural and economic struggles will be steadier and ultimately more decisive. The de facto role of the US armed forces will be to keep the world safe for our economy and open to our cultural assault. To those ends, we will do a fair amount of killing.⁵

Major Peters accurately predicted that since 1997 America has sought a path of constant conflict and has used the debased and degenerate American culture to destroy the cultures of other nations. What he fails to understand is that American culture is not freedom for America, but will ultimately result in America’s destruction. He also fails to understand that empires always fall, and the precursor is moral decay, a moral decay that he sees as one of America’s most effective weapons. Major Peters and those like him, namely the Neocons in the American government, know little about history and the fall of empires. They would do well to read the Bible and Gibbon’s *The History of the Decline and Fall of the Roman Empire*. J.D. Unwin’s *Culture and Sex*, as well as Aldous Huxley’s preface to the 1946 edition of *Brave New World*. Huxley’s essay *Brave New World Revisited* would also be instructive. Major Peters seems to believe that America can infect others with a deadly disease and remain immune. He is greatly mistaken.

America’s constant conflict has also eroded American liberty and freedom, resulting in a dystopian surveillance police state for Americans, the rise and increased influence of Communism, military state capitalism, and misery and death in many places around the globe including the Middle East and Eastern Europe. Of course, wealth has

⁵Ralph Peters, *Constant Conflict*, Parameters, U.S. Army War College, Summer 1997, pp. 4-14.

poured into the United States, and amazing technological and medical advancements followed from our war efforts. However, is it an advantage to live longer in a world of political correctness enforced by a thought police, crushing taxation, rabid consumption, perpetual warmongering and wars, constant manipulation by corporations and the government through carefully executed propaganda, bombarded by intense pressure to approve and accept as normal any and all degenerate forms of behavior? Those who lived before the wonderful medical advancement that resulted from war-time research may not have lived longer; however, I am certain they lived much better. To keep the messianic narrative alive the powers that be have also had to effectively obliterate accurate historical writing with the historical blackout that Dr. Harry Elmer Barnes so carefully documents.⁶

Setting at the center of America's modern messianic narrative is "The Good War," World War II. The narrative is a pernicious lie used to justify great evil, and must be proven to be the lie that it is.

Fortunately, it is not hard to destroy America's salvation story. There is more than enough information out there. One only has to read it. Unfortunately, since the late 1940's there has been a historical blackout of this information.⁷ History has been hijacked by the court historians through the control that academic gate-keepers exercise over our universities.

1.1 Purpose and Scope

The purpose of this book is to convince Christians to obey Jesus' commands to live nonresistantly and love enemies. I hope to convince the reader by demonstrating Jesus' wisdom through an examination of the reality of war in its various dimensions. I also hope to destroy the American state's salvation narrative, exposing America for what it really is—an evil principality and power that lies, deceives, and murders to acquire wealth and power.

The scope of this book is fairly broad, and we must first examine the Christian commitment to nonresistance as it is founded in the Scriptures, and as it was lived out by the Early Church (ante-Nicene church) before Constantine merged church and state. This is the foundation on which our critique of war rests. Given that Christians are commanded to love enemies and not resist the evil man, we find that Christians cannot participate in the state's violence in any way.

⁶Barnes, *Perpetual War for Perpetual Peace*; Barnes and Brandon, *The Barnes Trilogy*

⁷Barnes, *Perpetual War for Perpetual Peace*

It is important to emphasize that the command to live nonresistantly is for the Christian. Christian ethics are for those who have the Holy Spirit dwelling within them. The call to those not part of the Body of Christ is to repent, come under the leadership of Jesus, our King, Master, and Commander, live according to His law, and enter His kingdom. Thus, this book is not a call for the non-Christian to behave like a Christian, but to become a Christian and abandon his previous way of life.

It is also important to understand that this book is not a general condemnation of the state, even as it shows how evil the state is. The Scriptures teach us that the state's purpose is to protect the innocent and punish the evil, thereby marking out a space of relative order for the Gospel to work. However, the state seldom performs its God-given task, but instead multiplies evil. But even so, it still provides some level of order for God's people to live out the Gospel of Christ. Just because the state has a God-given task does not mean Christians may participate in it, for we are citizens of another kingdom and live under King Jesus' law, a law that commands love of enemies and nonresistance, thereby forbidding violence and killing enemies.

But some will question these claims, pointing out that God's people in ancient Israel killed enemies, so why can't we? The nation of Israel is an exceptional case where God's people once employed the sword and engaged in warfare. However, with the New Covenant God calls His people to a higher moral standard enabled by the gift of the Spirit, a gift provided by God's Son who sacrificed himself on the cross. In the New Covenant, God's people are forbidden the use of violence. To complete the theological task, we will consider God the Father's use of war.

After this we begin our investigation of war. First we examine why wars are fought. It is important to examine this since the reasons we are given by our government are, almost uniformly, not the actual reasons. The real reasons are based on hatred and greed in their many forms.

We must also consider how wars are fought: their types, the methods, and the propaganda employed to manipulate citizens inducing them to embrace war.

Next we review how the Western nations advanced to barbarism. This is a quick review of F.J.P. Veale's book *Advance to Barbarism*, in which he documents the changes in warfare from ancient times to WWII. We will see that ancient wars were barbaric, not differentiating between combatant and civilian. Ancient war was total war, where civilians as well as combatants were killed purposefully. As we move to later eras

in Europe, the Christian West decided to limit the scope of war and condemned the killing of civilians and the destruction of their means of survival, such as farms and so on. By the time we get to the American Civil War, the Northern Yankees, once again bring back total war where there is no distinction between soldier and combatant. This is particularly evident in General Sherman's wanton destruction of Southern farms, farm land, farm animals, and other resources needed to feed the population. Such devastation was intended to cause great harm to civilians. Unfortunately, the rest of the West embraced this barbarism and the Europeans and Americans have taken it to unprecedented lows, killing millions of civilians.

After this sad recounting we consider the impact of war, specifically the impact on soldiers and civilians. The impact on soldiers is examined from the time they enter basic combat training (boot camp). In boot camp the new soldier is literally brainwashed with the same techniques employed by cults. This is affirmed both by those who oppose such methods and those who approve. A young man is literally undone and remade into a human automaton who will obey any order, especially one to kill the enemy. Advanced psychological techniques called "Killology" by Colonel Grossman, its principal proponent, are employed to literally destroy the God-given resistance to kill that restrains most individuals.

The soldier is told that he must obey any "lawful order" given by an authorized officer. In the *Manual for Courts-Martial* we read:

However, the dictates of a person's conscience, religion, or personal philosophy cannot justify or excuse the disobedience of an otherwise lawful order.⁸

When a young man becomes a soldier, his superior officers become his conscience and determines what is right and wrong. By forbidding personal decisions based on religious commitments, the American military either assumes that it always acts in accordance with God's law or that it is a god, as far as the soldier is concerned. For a committed Christian, either of these is blasphemous, and would prevent any thinking Christian from entering such an organization.

We will also examine what combat experience does to a soldier. We know that combat can result in any number of horrific physical injuries, but what is not often talked about is the equally horrific psychological injuries that destroy the soldier's life and the lives of those around him. So great is the moral injury that soldiers have sustained

⁸Article 90, *Manual for Courts-Martial*

in recent times that 22 veterans per day commit suicide. This does not count those on active duty. These psychological disorders are post-traumatic-stress disorder that can make it almost impossible for the soldier to function, even under normal conditions; and moral injury, a debilitating psychological condition that results from the soldier committing acts or observing acts which fundamentally conflict with his foundational moral commitments. According to these moral commitments, he considers himself an evil person because he has violated them. He has let his military leadership determine his morality for him and suffered the consequences.

Next we examine combat. Most people have no idea what real combat is like, having neither experienced it nor read accounts of it by those who have endured it. Combat is a horrific experience, both to the one who kills and the one who is maimed. Neither are the same after the encounter. To help those of us who do not know what combat is like, we will examine some writings of soldiers who fought in WWI, WWII, the American Civil War, the Vietnam War, Iraq, and Afghanistan. The accounts will be accurate, graphic, and gruesome. The faint of heart should not read this chapter. These accounts are not gratuitous expositions of violence. On the contrary, I hope they are a 2"x4" upside the head for those who are only familiar with a sanitized picture of war.

War also has a disproportionate impact on civilians, especially in the total wars that the United States has fought since the Civil War. In a total war, infrastructure is targeted as well as civilians. In such a war virtually all civilian services are destroyed: water, sewage, electricity, emergency services, transportation, communications, etc. Under these conditions, civilian deaths multiply by the thousands and tens of thousands. There are also blockades that prevent food and medical supplies from entering a country, resulting in massive civilian deaths. Soldiers are the last to starve. Civilians are the first to starve. There is also the movement of masses of refugees whose homes and villages have been destroyed. During their exodus they endure horrid conditions and many die, especially children and the elderly.

Civilians also suffer deliberate targeting by opposing armies. This was the favorite way that America and Britain liked to kill civilians during WWII. In that war, several million civilians were killed, either directly by the bombing, or as an indirect consequence of the bombing. This terror bombing is one of the worst war crimes ever committed, and yet no one has answered for it.

The final impact on civilians is psychological suffering. How does one endure when they have seen their loved ones blown to bits, or cut

in half by shrapnel? How do children develop normally when they have seen their mother, sister, and grandmother repeatedly raped so violently that they die before their eyes? How does a young girl deal with her life after she has been raped fifty times? The emotional scars civilians endure are deep and lasting, causing fractures in society for years to come.

The war crimes mentioned above must have an accounting and are given a separate chapter. We will examine some of the war crimes in WWI and a few other American wars, but the focus will be on the terror bombing that the U.S. and the British visited on the Germans and the U.S. terror bombing visited on the Japanese. Terror bombing is one of the greatest crimes ever committed. Like the chapter on combat, this chapter will be accurate, gruesome, and graphic. Do not read it if you don't think you can handle it. This is also true of the recounting of the post-war destruction of Germany.

The chapter on war crimes naturally leads us to consider American hypocrisy. America gets up on its supposed moral high ground and lectures every other nation in the world. America does not occupy the moral high ground, but dwells in a moral septic tank and has no right to lecture anyone.

The final part of the book examines America's wars, investigating their causes by examining governmental and diplomatic activity leading up to the war. As we study these wars we will find that what we have been told about why these wars were fought, how they were fought, and their aftermath, does not resemble the truth. At the end of all this, I hope Christians will realize Jesus' wisdom in commanding a life of nonresistance and love of enemies.

Some readers will be upset that I have only addressed America's wars and America's war crimes. Yes, other nations have committed war crimes and lied about why they have fought their wars. But this is what all nations do. They are all guilty of this. However, I am a Christian who happens to live in America, and I am writing for other Christians who happen to live in America, thus, the focus on America. My goal is to convince American Christians to have nothing to do with war.

Furthermore, do the lies and war crimes of other nations make America's lies and crimes less serious? Should we overlook America's lies and crimes because others have lied and committed crimes? Of course not. Being Christians who happen to live in America, it is imperative that we understand what America is like, in order to respond properly.

Christians would do well to listen to Major General Smedley Butler, America's most highly decorated Marine. His warning should be enough to dissuade us from war.

I spent thirty-three years and four months in active military service as a member of this country's most agile military force, the Marine Corps. I served in all commissioned ranks from Second Lieutenant to Major-General. And during that period, I spent most of my time being a high class muscle-man for Big Business, for Wall Street and for the Bankers. In short, I was a racketeer, a gangster for capitalism.

I suspected I was just part of a racket at the time. Now I am sure of it. Like all the members of the military profession, I never had a thought of my own until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of higher-ups. This is typical with everyone in the military service.

I helped make Mexico, especially Tampico, safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefits of Wall Street. The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-1912. I brought light to the Dominican Republic for American sugar interests in 1916. In China I helped to see to it that Standard Oil went its way unmolested.

During those years, I had, as the boys in the back room would say, a swell racket. Looking back on it, I feel that I could have given Al Capone a few hints. The best he could do was to operate his racket in three districts. I operated on three continents.⁹

War is indeed a racket where the profits are measured in dollars and the losses in lives. Have nothing to do with this evil business.

⁹Major General Smedley Butler, Part of a speech given in 1933