

A Diabolic False Flag Empire

A Review of David Ray Griffin's *The American Trajectory: Divine or Demonic?*

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The past is not dead; it is people who are sleeping. The current night and daymares that we are having arise out of murders lodged deep in our past that have continued into the present. No amount of feigned amnesia will erase the bloody truth of American history, the cheap grace we bestow upon ourselves. We have, as Harold Pinter said in his Nobel address, been feeding on "a vast tapestry of lies" that surrounds us, lies uttered by nihilistic leaders and their media mouthpieces for a very long time. We have, or should have, bad consciences for not acknowledging being active or silent accomplices in the suppression of truth and the vicious murdering of millions at home and abroad.

But, as Pinter said,

"I believe that despite the enormous odds which exist, unflinching, unswerving, fierce intellectual determination, as citizens, to define the real truth of our lives and our societies is a crucial obligation which devolves upon us all. It is in fact mandatory."

No one is more emblematic of this noble effort than David Ray Griffin, who, in book after book since the attacks of 11 September 2001, has meticulously exposed the underside of the American empire and its evil masters. His persistence in trying to reach people and to warn them of the horrors that have resulted is extraordinary. Excluding his philosophical and theological works, this is his fifteenth book since 2004 on these grave issues of life and death and the future of the world.

In this masterful book, he provides a powerful historical argument that right from the start with the arrival of the first European settlers, this country, despite all the rhetoric about it having been divinely founded and guided, has been "more malign than benign, more demonic than divine." He chronologically presents this history, supported by meticulous documentation, to prove his thesis. In his previous book, *Bush and Cheney: How They Ruined America and the World*, Griffin cataloged the evil actions that flowed from the inside job/false flag attacks of September 11th, while in this one - a prequel - he offers a lesson in American history going back centuries, and he shows that one would be correct in calling the United States a "false flag empire."

The attacks of 11 September 2001 are the false flag fulcrum upon which his two books pivot. Their importance cannot be overestimated, not just for their inherent cruelty that resulted in thousands of innocent American deaths, but since they became the justification for the United States' ongoing murderous campaigns termed "the war on terror" that have

brought death to millions of people around the world. An international array of expendable people. Terrifying as they were, and were meant to be, they have many precedents, although much of this history is hidden in the shadows. Griffin shines a bright light on them, with most of his analysis focused on the years 1850-2018.

As a theological and philosophical scholar, he is well aware of the great importance of society's need for religious legitimation for its secular authority, a way to offer its people a shield against terror and life's myriad fears through a protective myth that has been used successfully by the United States to terrorize others. He shows how the terms by which the U.S. has been legitimated as God's "chosen nation" and Americans as God's "chosen people" have changed over the years as secularization and pluralism have made inroads. The names have changed, but the meaning has not. God is on our side, and when that is so, the other side is cursed and can be killed by God's people, who are always battling *e/ diabalo*.

He exemplifies this by opening with a quote from George Washington's first Inaugural Address where Washington speaks of "the Invisible Hand" and "Providential agency" guiding the country, and by ending with Obama saying "I believe in American exceptionalism with every fiber of my being." In between we hear Andrew Jackson say that "Providence has showered on this favored land blessings without number" and Henry Cabot Lodge in 1900 characterize America's divine mission as "manifest destiny." The American religion today is American Exceptionalism, an updated euphemism for the old-fashioned "God's New Israel" or the "Redeemer Nation."

At the core of this verbiage lies the delusion that the United States, as a blessed and good country, has a divine mission to spread "democracy" and "freedom" throughout the world, as Hilary Clinton declared during the 2016 presidential campaign when she said that "we are great because we are good," and in 2004 when George W. Bush said, "Like generations before us, we have a calling from beyond the stars to stand for freedom." Such sentiments could only be received with sardonic laughter by the countless victims made "free" by America's violent leaders, now and then, as Griffin documents.

Having established the fact of America's claim to divine status, he then walks the reader through various thinkers who have taken sides on the issue of the United States being benign or malign. This is all preliminary to the heart of the book, which is a history lesson documenting the malignancy at the core of the American trajectory.

"American imperialism is often said to have begun in 1898, when Cuba and the Philippines were the main prizes," he begins. "What was new at this time, however, was only that America took control of countries beyond the North American continent."

The "divine right" to seize others' lands and kill them started long before, and although no seas were crossed in the usual understanding of imperialism, the genocide of Native Americans long preceded 1898. So too did the "manifest destiny" that impelled war with Mexico and the seizure of its land and the expansion west to the Pacific. This period of empire building depended heavily on the "other great crime against humanity" that was the slave trade, wherein it is estimated that 10 million Africans died, in addition to the sick brutality of slavery itself. "No matter how brutal the methods, Americans were instruments of divine purposes," writes Griffin. And, he correctly adds, it is not even true that America's

overseas imperialistic ventures only started in 1898, for in the 1850s Commodore Perry forced “the haughty Japanese” to open their ports to American commerce through gunboat diplomacy.

Then in 1898 the pace of overseas imperial expansion picked up dramatically with what has been called “The Spanish-American War” that resulted in the seizure of Cuba and the Philippines and the annexing of Hawaii. Griffin says these wars could more accurately be termed “the wars to take Spanish colonies.” His analysis of the brutality and arrogance of these actions makes the reader realize that My Lai and other more recent atrocities have a long pedigree that is part of an institutional structure, and while Filipinos and Cubans and so many others were being slaughtered, Griffin writes, “Anticipating Secretary of Defense Donald Rumsfeld’s declaration that ‘we don’t do empire,’ [President] McKinley said that imperialism is ‘foreign to the temper and genius of this free and generous people.’”

Then as now, perhaps mad laughter is the only response to such unadulterated bullshit, as Griffin quotes Mark Twain saying that it would be easy creating a flag for the Philippines:

We can have just our usual flag, with the white stripes painted black and the stars replaced by the skull and cross-bones.

That would have also worked for Columbia, Panama, Puerto Rico, the Dominican Republic, Haiti, Nicaragua, and other countries subjugated under the ideology of the Monroe Doctrine; wherever freedom and national independence raised its ugly head, the United States was quick to intervene with its powerful anti-revolutionary military and its financial bullying. In the Far East the “Open Door” policy was used to loot China, Japan, and other countries.



But all this was just the beginning. Griffin shows how Woodrow Wilson, the quintessentially devious and treacherous liberal Democrat, who claimed he wanted to keep America out of WW I, did just the opposite to make sure the U.S. would come to dominate the foreign markets his capitalist masters demanded. Thus Griffin explores how Wilson conspired with Winston Churchill to use the sinking of the Lusitania as a *casus belli* and how the Treaty of Versailles’s harsh treatment of Germany set the stage for WW II.

He tells us how in the intervening years between the world wars the demonization of Russia and the new Soviet Union was started. This deprecation of Russia, which is roaring at full-throttle today, is a theme that recurs throughout *The American Trajectory*. Its importance cannot be overemphasized. Wilson called the Bolshevik government “a government by terror,” and in 1918 “sent thousands of troops into northern and eastern Russia, leaving them there until 1920.”

That the U. S. invaded Russia is a fact rarely mentioned and even barely known to Americans. Perhaps awareness of it and the century-long demonizing of the U.S.S.R./Russia would enlighten those who buy the current anti-Russia propaganda called “Russiagate.”

To match that “divine” act of imperial intervention abroad, Wilson fomented the Red Scare at home, which, as Griffin says, had lasting and incalculable importance because it created the American fear of radical thought and revolution that exists to this very day and serves as a justification for supporting brutal dictators around the world and crackdowns on freedom at home (as is happening today).

He gives us brief summaries of some dictators the U.S has supported, and reminds us of the saying of that other liberal Democrat, Franklin Roosevelt, who famously said of the brutal Nicaraguan dictator Anastasio Somoza, that “he may be a son-of-a-bitch, but he’s our son-of-a-bitch.” And thus Somoza would terrorize his own people for 43 years. The same took place in Cuba, Chile, Iran, Guatemala, the Dominican Republic, Haiti, etc. The U.S. also supported Mussolini, did nothing to prevent Franco’s fascist toppling of the Spanish Republic, and supported the right-wing government of Chiang-Kai Shek in its efforts to dominate China.

It is a very dark and ugly history that confirms the demonic nature of American actions around the world.

Then Griffin explodes the many myths about the so-called “Good War” – WW II. He explains the lies told about the Japanese “surprise” attack on Pearl Harbor; how Roosevelt wished to get the U.S. into the war, both in the Pacific and in Europe; and how much American economic self-interest lay behind it. He critiques the myth that America selflessly wished to defend freedom loving people in their battles with brutal, fascist regimes. That, he tells us, is but a small part of the story:

This, however, is not an accurate picture of American policies during the Second World War. Many people were, to be sure, liberated from terrible tyrannies by the Allied victories. But the fact that these people benefited was an incidental outcome, not a motive of American policies. These policies, as [Andrew] Bacevich discovered, were based on ‘unflinching self-interest.’

Then there are the conventional and atomic bombings of Hiroshima and Nagasaki. Nothing could be more demonic, as Griffin shows. If these cold-blooded mass massacres of civilians and the lies told to justify them don’t convince a reader that there has long been something radically evil at the heart of American history, nothing will. Griffin shows how Truman and his advisers and top generals, including Dwight Eisenhower and Admiral William D. Leahy, Truman’s Chief of Staff, knew the dropping of the atomic bombs were unnecessary to end the war, but they did so anyway.

He reminds us of Clinton’s Secretary of State Madeline Albright’s response to the question whether she thought the deaths of more than 500, 000 Iraqi children as a result of Clinton’s crippling economic sanctions were worth it: “But, yes, we think the price is worth it.” (Notice the “is,” the ongoing nature of these war crimes, as she spoke.) But this is the woman who also said, “We are the indispensable nation. We stand tall...”

Griffin devotes other chapters to the creation of the Cold War, American imperialism during the Cold War, Post-Cold War interventions, the Vietnam War, the drive for global dominance,

and false flag operations, among other topics.

As for false flag operations, he says, "Indeed, the trajectory of the American Empire has relied so heavily on these types of attacks that one could describe it as a false flag empire." In the false flag chapter and throughout the book, he discusses many of the false flags the U.S. has engaged in, including Operation Gladio, the U.S./NATO terrorist operation throughout Europe that Swiss historian Daniele Ganser has extensively documented, an operation meant to discredit communists and socialists. Such operations were directly connected to the OSS, the CIA and its director Allen Dulles, his henchman James Jesus Angleton, and their Nazi accomplices, such as General Reinhard Gehlen. In one such attack in 1980 at the Bologna, Italy railway station, these U.S. terrorists killed 85 people and wounded 20 others. As with the bombs dropped by Saudi Arabia today on Yemeni school children, the explosive used was made for the U.S. military. About these documented U.S. atrocities, Griffin says:

These revelations show the falsity of an assumption widely held by Americans. While recognizing that the US military sometimes does terrible things to their enemies, most Americans have assumed that US military leaders would not order the killing of innocent civilians in allied countries for political purposes. Operation Gladio showed this assumption to be false.

He is right, but I would add that the leaders behind this were civilian, as much as, or more than military.

In the case of "Operation Northwoods," it was the Joint Chiefs of Staff who presented to President Kennedy this false flag proposal that would provide justification for a U.S. invasion of Cuba. It would have involved the killing of American citizens on American soil, bombings, plane hijacking, etc. President Kennedy considered such people and such plans insane, and he rejected it as such. His doing so tells us much, for many other presidents would have approved it. And again, how many Americans are aware of this depraved proposal that is documented and easily available? How many even want to contemplate it? For the need to remain in denial of the facts of history and believe in the essential goodness of America's rulers is a very hard nut to crack. Griffin has written a dozen books about 11 September 2001, trying to do exactly that.

If one is willing to embrace historical facts, however, then this outstanding book will open one's eyes to the long-standing demonic nature of the actions of America's rulers. A reader cannot come away from its lucidly presented history unaffected, unless one lives in a self-imposed fantasy world. The record is clear, and Griffin lays it out in all its graphic horror. Which is not to say that the U.S. has not "done both good and bad things, so it could not sensibly be called purely divine or purely demonic." Questions of purity are meant to obfuscate basic truths. And the question he asks in his subtitle - *Divine or Demonic?* - is really a rhetorical question, and when it comes to the "trajectory" of American history, the demonic wins hands down.

I would be remiss if I didn't point out one place where Griffin fails the reader. In his long chapter on Vietnam, which is replete with excellent facts and analyses, he makes a crucial mistake, which is unusual for him. This mistake appears in a four page section on President Kennedy's policies on Vietnam. In those pages, Griffin relies on Noam Chomsky's terrible book - *Rethinking Camelot: JFK, the Vietnam War, and US Political Culture* (1993), a book wherein Chomsky shows no regard for evidence or facts - to paint Kennedy as being in

accord with his advisers, the CIA, and the military regarding Vietnam. This is factually false. Griffin should have been more careful and have understood this. The truth is that Kennedy was besieged and surrounded by these demonic people, who were intent on isolating him, disregarding his instructions, and murdering him to achieve their goals in Vietnam. In the last year of his life, JFK had taken a radical turn toward peace-making, not only in Vietnam, but with the Soviet Union, Cuba, and around the globe. Such a turn was anathema to the war lovers. Thus he had to die. Contrary to Chomsky's deceptions, motivated by his hatred of Kennedy and perhaps something more sinister (he also backs the Warren Commission, thinks JFK's assassination was no big deal, and accepts the patently false official version of the attacks of 11 September 2001), Griffin should have emphatically asserted that Kennedy had issued NSAM 263 on October 11, 1963 calling for the withdrawal of American troops from Vietnam, and that after he was assassinated a month later, Lyndon Johnson reversed that withdrawal order with NSAM 273. Chomsky notwithstanding, all the best scholarship and documentary evidence proves this. And for Griffin, a wonderful scholar, to write that with the change from Kennedy to Johnson that "this change of presidents would bring no basic change in policy" is so shockingly wrong that I imagine Griffin, a man passionate about truth, simply slipped up and got sloppy here. For nothing could be further from the truth.

Ironically, Griffin makes a masterful case for his thesis, while forgetting the one pivotal man, President John Kennedy, who sacrificed his life in an effort to change the trajectory of American history from its demonic course.

It is one mistake in an otherwise very important and excellent book that should be *required* reading for anyone who doubts the evil nature of this country's continuing foreign policy. Those who are already convinced should also read it, for it provides a needed historical resource and impetus to help change the trajectory that is transporting the world toward nuclear oblivion, if continued.

If – a fantastic wish! – [The American Trajectory: Divine or Demonic?](#) were required reading in American schools and colleges, perhaps a new generation would arise to change our devils into angels, the arc of America's future moral universe toward justice, and away from being the greatest purveyor of violence in the world today, as it has been for so very long.

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