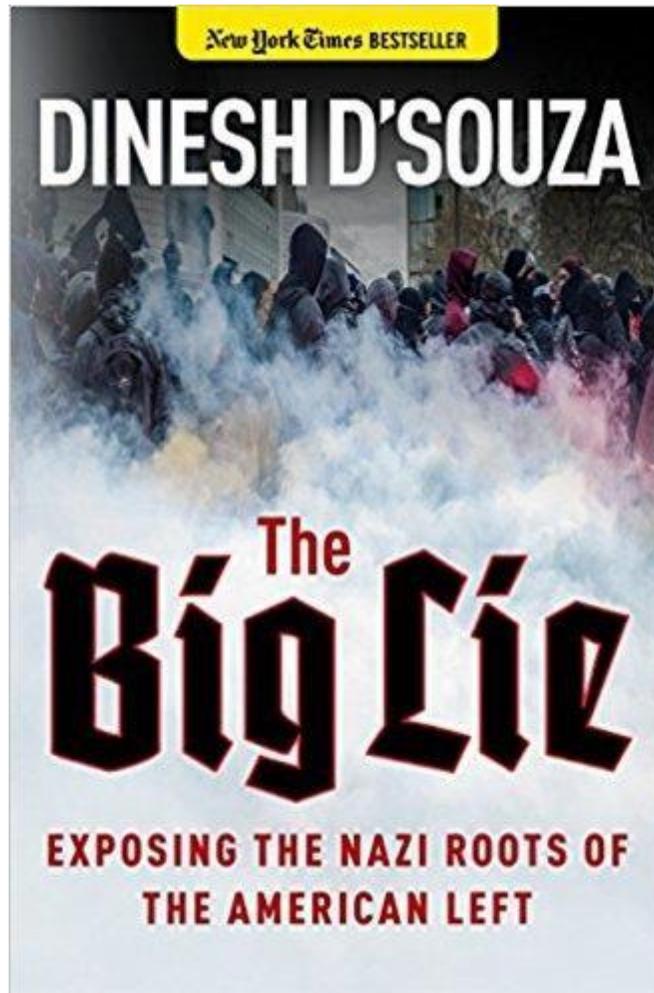


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#1 *NEW YORK TIMES* BESTSELLING AUTHOR

DINESH D'SOUZA



The
Big Lie

**EXPOSING THE NAZI ROOTS OF
THE AMERICAN LEFT**

One

Return of the Nazis

Although fascism seems to be dead, it could have a second coming in different forms.¹

Walter Laqueur, *Fascism: Past, Present, Future*

Some of Sigmund Freud's most interesting cases involved people who did bad or destructive things and then shifted the blame onto others. Such cases are now standard in psychological literature. Psychologists today are quite familiar with patients who display selfish or vicious behavior and then attribute those qualities to their psychologist. It is also quite common in the course of therapy for patients with a morbid hostility toward a parent or sibling to become morbidly hostile toward the therapist. Following a term coined by Freud, psychologists call this phenomenon "transference."

Transference, in its wrongful assignment of blame and responsibility, is obviously a form of lying. A special case of transference involves "blaming the victim." In the relevant psychological literature, the perpetrator of some terrible action blames it not on himself but, incredibly, on the victim of the offense. Serial killers who target prostitutes, for example, might come to believe that the prostitutes deserve to be raped and

murdered. “That woman was a whore. She had it coming.” This enables the killer to consider himself a vengeful angel, an instrument of justice.

A good example of blaming the victim was the serial killer Ted Bundy. Earlier in life Bundy had been rejected by a woman who was a brunette. He developed an intense hatred toward her because she made him feel inferior and worthless. So he targeted young brunettes on college campuses to abduct and murder, in effect displacing his hate onto them and holding them responsible for what the other woman once did to him. In Bundy’s mind, he had been unjustly rejected and victimized, and by a perverted process of displacement he held the women he killed responsible for this.²

Blaming the victim is a lie, but a lie of a special type. Normally lying is a distortion of the truth. This applies to transference in the general sense of the term: the qualities of the patient are shifted to the therapist. But when a perpetrator blames the victim, he does more than blame an innocent party. He blames the very party that is being directly harmed by his actions. Blaming the victim involves the perpetrator and victim exchanging places: the bad guy becomes a good guy and the good guy becomes a bad guy. This is more than a distortion of the truth; it is an inversion of it. It’s a big, big lie.

The big lie is a term routinely attributed to Adolf Hitler. Supposedly Hitler used the term to describe Nazi propaganda. In his autobiography, *Mein Kampf*, Hitler contrasts the big lie with little or ordinary lies. “The great masses of the people,” he writes, “more easily fall victim to the big lie than to a little one, since they themselves lie in little things, but would be ashamed of lies that were too big. Such a falsehood will never enter their heads, and they will not be able to believe in the possibility of such monstrous effrontery and infamous misrepresentation in others.”³

Hitler, however, is not referring to his own big lies. Rather, he is referring to the lies allegedly promulgated by the Jews. The Jews, Hitler says, are masters of the big lie. Now recognize that *Mein Kampf* is a tireless recitation of libels and calumnies against the Jews. The Jews are accused of everything from being capitalists to being Bolsheviks, from being impotent to lusting after Nordic women, from being culturally

insignificant to being seekers of world domination. The charges are contradictory; they cannot simultaneously be true.

Yet while lying about the Jews and plotting their destruction, Hitler accuses the Jews of lying and of plotting the destruction of Germany. Hitler employs the big lie even as he disavows its use. He portrays himself as a truth-teller and attributes lying to those he is lying about—the Jews. Could there be a more pathological case of transference, and specifically, of blaming the victim?

The big lie is now back, and this time it is about the role of fascism and Nazism in American politics. The political Left—backed by the mainstream of the Democratic Party—insists that Donald Trump is an American version of Hitler or Mussolini. The GOP, they say, is the new incarnation of the Nazi Party. These charges become the basis and rationalization for seeking to destroy Trump and his allies by any means necessary. The “fascism card” is also used to intimidate conservatives and Republicans into renouncing Trump for fear themselves of being branded and smeared. Nazism, after all, is the ultimate form of hate, and association with it, the ultimate hate crime.

In this book, I turn the tables on the Democratic Left and show that they—not Trump—are the real fascists. They are the ones who use Nazi bullying and intimidation tactics and subscribe to a full-blown fascist ideology. The charges that they make against Trump and the GOP are actually applicable to them. The self-styled opponents of hate are the actual practitioners of the politics of hate. Through a process of transference, leftists blame their victims for being and doing what they themselves are and do. In a sick inversion, the real fascists in American politics masquerade as anti-fascists and accuse the real anti-fascists of being fascists.

The Race Card

This is a topic I have not written about before. On two occasions, once in 1976 and again in 1980, Reagan offhandedly linked the Democratic Party with fascism. The media went into a predictable uproar,

implying that once again the old cowboy was spouting gibberish. “Reagan Still Sure Some in New Deal Espoused Fascism” read the headline in the *Washington Post*.⁴ When he said that, I had no idea what Reagan was talking about. But he knew; he came of age in the 1930s. He was there. He saw the affinities between fascism and the New Deal, affinities that I will elaborate in a subsequent chapter.

Only now, decades later, do I understand what Reagan was getting at. I wish he could have read this book; he would see that, far from being guilty of falsehood or exaggeration, he was guilty of massive understatement. But at the time, I like most of my fellow Republicans and conservatives was a victim of the progressive paradigm, embedded in all our institutions of culture, from academia to Hollywood to the media. In this case, the story that we had accepted, like suckers, was the idea that fascism and Nazism are inherently “right wing.”

The Left is really good at inventing and disseminating these paradigms. When one of them falls, they simply reach for another. In my previous book and film, *Hillary’s America*, I challenged another powerful leftist paradigm. This is the paradigm that the progressives and the Democrats are the party of emancipation, equality, and civil rights. I showed instead that they are the party of slavery and Indian removal, of segregation and Jim Crow, of racial terrorism and the Ku Klux Klan, and of opposition to the civil rights movement of the 1960s.

My goal was to strip away the race card from the Democrats—a card they had been successfully playing against Republicans for a generation. Incredibly the Democrats had taken full credit for the civil rights movement, even though Republicans are the ones who got it passed, and even though the opposition to it came almost entirely from the Democratic Party. Democrats accused Republicans—the party of emancipation and opposition to segregation, bigotry, and white supremacy—of being the party of bigotry and white supremacy.

Talk about transference. This was my introduction to the Left’s political strategy of shifting the blame for racism onto the party that had historically opposed racism in all its forms. So successful were the

Democrats in this con that in 2005 a head of the Republican National Committee, Ken Mehlman, went around apologizing to black groups for sins that had actually been committed, not by the Republicans, but by the Democrats.⁵ Equally astonishing, the Democrats have never admitted their racist history, never taken responsibility for what they did, never apologized for it, never paid one penny of restitution for their crimes.

What intrigued me most was how one can get away with such a big lie. The answer is you have to dominate all the large megaphones of the culture, from academia to the movies to the major media. With this cultural arsenal at their disposal, big liars can spin out falsehoods with the confidence that no one else has a large enough megaphone to challenge them. They can have their lies taught in classrooms, made into movies and TV shows, and reported in the everyday media as the unvarnished truth. This is how big lies come to be widely believed, sometimes even by the people who are being lied about.

Hillary's America was met with outrage on the Left, but no one could rebut a single fact in the book or movie. Even my most incriminating allegations proved invulnerable. I noted that, in 1860, the year before the Civil War, no Republican owned a slave; all the four million slaves at the time were owned by Democrats. Now this generalization could easily be refuted by someone providing a list of Republicans who owned slaves. The Left couldn't do it. One assiduous researcher finally sought to dispute me with a single counterexample. Ulysses S. Grant, he pointed out, once inherited a slave from his wife's family. I conceded the point but reminded him that, at the time, Ulysses S. Grant was not a Republican.

Fearful that they had no substantive answer to *Hillary's America*, the mainstream media went into complete denial. If you watched the major networks or public television, or listened to National Public Radio, you would have no idea that *Hillary's America* even existed. The book was Number One on the *New York Times* bestseller list and the movie was the top-grossing documentary of the year. Both were dense with

material directly relevant to the ongoing election debate. Yet they were completely ignored by a press that was squarely in the Hillary camp.

Despite the failed fulminations and widespread denial, however, the book and movie had an effect. Many people credit it with motivating Republicans and persuading undecideds and thus helping Trump get to the White House. I have no idea how to measure this effect. I do know my book and film helped shape the election narrative. They helped expose Hillary as a gangster and the Democrats as her accomplices with a long history of bigotry and exploitation to account for. In the 2016 election, for the first time the Democrats could not drop the race bomb and get away with it.

Even after the election, it's now harder, as a consequence of the book and movie, for Democrats to play the race card. They tried, briefly, in attempting to halt the nomination of Jeff Sessions as Trump's attorney general. Decades ago, the charge went, he said some racist things. Yes, but what about Democrat Robert Byrd, "conscience of the Senate"? Decades ago, he had been a leader of the Ku Klux Klan. Yet the Clintons and Obama eulogized him when he died in 2010. The Democrats discovered, to their dismay, that their race card had become a dud. It no longer worked. Sessions sailed through.

So now the Democrats have moved from the big race card that no longer works to their biggest card—the Nazi card. Of course this is not an abandonment of the race card, because racism was intrinsic to Nazism. Hitler, in his unremitting hatred for the Jews—a hatred based not on what they did or even on their religion but simply because of their racial and biological identity—is the ultimate racist.

Consequently, the Democrats hope not merely to sustain the Nazi allegation against Trump and the GOP but also to salvage the race card in a new form. My objective, now as before, is to do to the new Nazi paradigm what my previous book did to the old race narrative, namely, blow it out of the water. Here I refute their bogus narrative, expose their big lie, and pin the Nazi tail precisely where it belongs—on the Democratic donkey.

Reductio Ad Hitlerum

The topics of Nazism and fascism must be approached with the greatest care, not only because they involve massive suffering and loss of life, but also because the terms themselves have been so promiscuously used and abused in our culture. Nowhere was this better illustrated than in the response of several Hollywood figures to Trump's election and inauguration.

"I feel Hitler in these streets," fumed actress Ashley Judd. Singer John Legend charged that Trump's "Hitler-level" rhetoric could turn America into Nazi Germany. According to a tweet by RuPaul, on November 8, 2016, "America got a giant swastika tattooed on her forehead." Actress Meryl Streep said her criticism of Trump had produced a "terrifying" response. "It sets you up for all sorts of attacks and armies of brownshirts...and the only way you can do it is if you feel you have to.... You don't have an option."⁶

This is Streep doing her best Dietrich Bonhoeffer imitation. Yet exactly how were these brownshirts attacking her? Turns out their attacks were on Twitter and other social media. No one actually beat her up. Real brownshirts would have. So too, RuPaul probably knows that in Nazi Germany a male drag queen like him would have been sent to a concentration camp and euthanized. If he actually believed America had become Nazi Germany, one might expect him to immediately leave the country. Somehow RuPaul knows, and we all know, he's perfectly safe here.

Some conservatives are unruffled by the Left's application of the fascist label to Trump. Historian Victor Davis Hanson bemusedly recalls that Ronald Reagan and George W. Bush were both, at one time or another, likened by the Left to Hitler. Daniel Greenfield tracked the Hitler analogy back to Goldwater and Nixon in his online *FrontPage Magazine* article titled, "Every Republican Presidential Candidate is Hitler." One of my own books, *The End of Racism*, so agitated David Nicholson of the *Washington Post* that he heard "the tread of heavy jackboots, faint and far away, but steadily approaching."⁷ These examples confirm Hanson's point that

comparing something to the Nazis generally means nothing more than this is something of which the Left strongly disapproves.

Scholars have complained that terms like Nazi and fascist have become virtually meaningless in popular culture. Many years ago the philosopher Leo Strauss, himself a refugee from Nazi Germany, deplored what he termed the *Reductio ad Hitlerum*, by which he meant the tendency to refute whatever one doesn't like by associating it with Hitler. The reasoning goes like this: Hitler didn't like modern art, so criticism of modern art is an evil reminiscent of the Nazis. Hitler detested communism; therefore anti-communists are continuing in the Hitler mode. All of this, Strauss suggested, is pure foolishness.

In California, where pure foolishness is abundant, we hear of "food Nazis," "health Nazis," and "surf Nazis." Nazism, in these cases, appears to be a positive quality, indicating commitment. Historian Anthony James Gregor, a leading scholar of Italian fascism, says that fascism is routinely attributed to people who are avowedly Christian, who seek lower levels of taxation, who oppose further government regulation, who are skeptical about global warming, and who seem indifferent to the fate of endangered species. "Unhappily," he writes, "the term Fascism has been dilated to the point where its cognitive use has become more than suspect."⁸

But the fascist and Nazi charge against Trump and the Republicans cannot be so easily dismissed. In fact, it is not in the same category as the dismissive tropes of Reagan as Hitler or Bush as Hitler. For one, the contemporary charge is far more widespread. Both before and after the election, the Nazi analogy wasn't merely a taunt; it was used as a description. It is now the central organizing theme of Trump coverage in media and academia, and other issues, from immigration to foreign policy to trade, are subsumed under its banner.

For writer Chris Hedges, Trump's presidency is "the dress rehearsal for fascism," which presumably means that fascism, although not here yet, is right around the corner. In the same vein, Ben Cohen saw in Trump "the beginnings of a fascist state." Deepak Malhotra insists in *Fortune* that Trump represents "the specter of homegrown fascism." Andrew

Sullivan warned in the *New Republic* that Trump has “destroyed the Republican Party and created what looks like a neofascist party in its place.” Aaron Weinberg of HuffPost diagnosed the “slow crawl of Hitler’s fascism.” Writing in Salon, historian Fedja Buric sought to strike a note of nuance, insisting, “Trump’s not Hitler, he’s Mussolini.” MSNBC host Rachel Maddow revealed that “I’ve been reading a lot about what it was like when Hitler first became chancellor... because I think that’s possibly where we are.” Legal scholar Juan Cole described the result of the election in this way: “How the US went fascist.” Documentary filmmaker Ken Burns termed Trump “fascistic” and “Hitleresque.” The most over-the-top reaction came from Sunsara Taylor, an activist from a group called Refuse Fascism, who appeared on Tucker Carlson’s show to say of Trump, “He’s more dangerous than Hitler ever could have been.”⁹

Second, the fascist and Nazi charge is endorsed by leading lights in the Democratic Party. Democratic presidential candidate Martin O’Malley accused Trump of taking a “fascist appeal right into the White House.” In reference to Trump, Bernie Sanders invoked relatives who died in the Holocaust as a result of “a lunatic... stirring up racial hatred.” Invoking the dark memory of “history’s worst authoritarians,” Senator Elizabeth Warren insisted Trump poses a “serious threat.”¹⁰ While Obama and Hillary did not play the fascist or Nazi card, they did not distance themselves from or repudiate it. Nor has any other authority figure in the Democratic Party. How can they disavow it? This is now the motto of the Democratic Left’s opposition to Trump.

Third, some foreign leaders seemed to accept that Trump is a fascist, perhaps even a Nazi. In Britain, Labor Member of Parliament Dennis Skinner warned that if his country continued its alliance with America in the wake of Trump’s election, it would be walking “hand in hand” with a fascist. In Canada, the New Democratic Party leader Tom Mulcair used the fascist label to describe Trump’s temporary travel ban. Two former Mexican presidents, Enrique Calderon and Vicente Fox, likened Trump to Hitler, with Fox noting that Trump’s speech at the Republican convention reminded him “of Hitler addressing the Nazi party.” These comments give international affirmation to what

the American Left says here, and some of it could have implications for U.S. diplomatic relations.¹¹

Fourth, some prominent Republicans and conservatives echoed the leftist accusation. At a donor event, former GOP gubernatorial candidate Meg Whitman compared Trump to Hitler and Mussolini. Former New Jersey Republican governor Christine Todd Whitman said of Trump's campaign slogans, "This is the kind of rhetoric that allowed Hitler to move forward." Writing in the *New York Times*, sometime conservative columnist Ross Douthat concluded Trump is a "proto-fascist." Neoconservative historian Robert Kagan had no reservations whatever. "This is how fascism comes to America." After the election, Senator John McCain, the GOP's presidential nominee in 2008, said of Trump's criticism of the media that this is how the dictators of the twentieth century got started.¹² This is unprecedented. When multiple people in your own party say you're a fascist, that makes it seem that you're a fascist.

The Left mobilizes a battery of experts to back up its equation of Trump and the GOP with fascism and Nazism. *Slate* interviewed Robert Paxton, a leading historian of fascism, on the parallels between Trump on the one hand, and Mussolini and Hitler on the other. Bill Maher trotted out historian Timothy Snyder who linked Trump's rise with that of Hitler. "In my world, where I come from, it's the 1930s." Hitler biographer Ian Kershaw made the same point to a British newspaper. "Parallels to the dark period between the two world wars are not to be overlooked." And historian Ron Rosenbaum, author of *Explaining Hitler*, explained Trump as having come to power with "views coming out of a playbook written in German. The playbook is *Mein Kampf*."¹³

Finally, the fascist charge against Trump isn't a throwaway line; the Left advances a plethora of reasons to back up this accusation. Historian John McNeill took to the *Washington Post* to grade Trump on "the 11 attributes of fascism." Writing on the website Alternet, Kali Holloway declared, "Trump is an eerily perfect match with a famous 14 point guide to identify fascist leaders."¹⁴ This time, the Left and the Democrats seem

confident they can make the fascist label stick, and in this way permanently discredit Trump and his supporters.

“Not Our President”

What interests me here are not the Left’s reasons for comparing Trump to the fascists and Nazis—I deal with those in the next chapter—but what the comparison is intended to accomplish. Clearly, it seeks to make Trump’s presidency illegitimate. This notion—that even if Trump won fair and square, he somehow doesn’t deserve to be president—was first circulated even before the election. Hillary and Obama never treated Trump as a legitimate nominee.

Once Trump was elected, the Democratic Left launched an unprecedented crusade to prevent his assuming office. They demanded recounts, which are reasonable when the margins are very close, as they were in the 2000 Bush-Gore election. But Trump’s margins were significant in all the crucial states in question. There was a recount or two, and Trump ended up gaining a few votes.

Then the Left sought to discredit Trump’s win by highlighting that Hillary won the popular vote. Again, this seems like an odd thing to focus on when U.S. elections are not decided by popular vote. The American political system is designed to balance individual representation and state representation. This is for the purpose of preventing large states from monopolizing power. Consequently, the Electoral College gives larger states more electors but ensures that smaller states also have enough electoral clout to make a difference.

It’s not important to decipher the precise rules of the system. The main point is that this is a democratic system and these are the longstanding, agreed-upon rules of the game. In this respect, the rules of the Electoral College are like the rules of a tennis match, which is decided not by points but by sets. Does it make sense, in a match with a final score of 6–4, 6–4, 0–6, 1–6, 6–4 that the loser, despite winning only two sets out of five, nevertheless be awarded the prize on the grounds

that he won more overall points than the winner? This is absurd. Trump prevailed by the rules of the game, and his win is clearly undiminished by the observation that Hillary would have won under some other set of rules.

Next the Left sought to directly pressure electors not to choose Trump in the Electoral College. Electors reported being inundated, harassed, even threatened. While most of this was pure desperation—and the effort ultimately failed—Peter Beinart in the *Atlantic Monthly* made a convoluted argument about why “the electoral college was meant to stop men like Trump from being president.” No matter what the voters decided, Beinart insisted electors should vote against Trump on the grounds that he is an “irresponsible demagogue” and his victory created a “national emergency.”¹⁵

Finally, the Left sought to discredit the election by saying the Russians rigged it. They rigged it, supposedly, by hacking into Hillary’s private server. No proof was ever provided that the Russians did this. And why would the Russians prefer Trump over Hillary? One of Trump’s first actions in office was to launch a military strike against Russia’s ally Syria. So the very concept of the Russians weighing the scales in favor of Trump makes little sense.

But even if the Russians hacked Hillary’s server, they weren’t the ones who chose Trump over Hillary. The American voters did. So whatever evidence the Russians may have unearthed, in the end it was the American people who determined the value of that evidence. They are the ones who judged it sufficiently incriminating to give Hillary the boot.

Once Trump fired FBI Director James Comey, the Left—which had criticized Comey’s role in the election—went into high dudgeon, generating such a furious storm of accusation that former FBI Director Robert Mueller was named special counsel to investigate potential collusion between the Trump team and Russia. While Mueller’s charge was to objectively uncover the facts, the undisguised agenda of the Left is to use the probe to impede Trump’s performance, increase pressure for his impeachment, and (if all goes according to plan) to force his resignation.

As all this was going on, I scratched my head over the Left's unembarrassed effort to suppress the valid result of a free election. Then I realized that Mussolini and Hitler, too, came to power through a lawful—or at least quasi-lawful—process. Neither Mussolini nor Hitler staged a coup. The blackshirts marched on Rome in an atmosphere of chaos and Mussolini was invited by King Victor Emmanuel III to form a new government.

Although he never won a popular majority of German voters, Hitler was the head of the largest party in Germany in 1933 when he was made chancellor by President Paul von Hindenburg. A few weeks later the German parliament, the Reichstag, approved the Enabling Act essentially transferring its power to Hitler. Democracy, in other words, paved the way for these despots to seize power. Consequently, for left-wingers who view Trump in the same light as Hitler and Mussolini, an election victory is no justification for allowing an American fascist or Nazi to come to power.

Now it must be said that when a major political party basically rejects the outcome of a free election, we are in uncharted territory. This happened in the United States once before, of course, in 1860, when the same party, the Democrats, refused to accept the election of Abraham Lincoln. The result was a bloody civil war.

Not since Lincoln has an American president faced greater resistance to his legitimacy than Trump. Even so, despite some loose talk about California leaving the union, America is not facing a serious secession movement of the kind that developed in the South in 1860–1861. What we're seeing, rather, is a breakdown of confidence, among the losers of the 2016 election, in the democratic process itself. From their point of view, how could democracy have produced such a frightening and preposterous result?

Nearly seventy Democratic lawmakers refused to attend Trump's inauguration, an unprecedented violation of democratic etiquette that would have provoked massive media outrage had Republicans done it to, say, Bill Clinton or Barack Obama. And just weeks into his presidency,

even before Trump had done anything that could remotely be considered unconstitutional, Democratic Congresswomen Maxine Waters and Tulsi Gabbard raised the issue of impeachment. Columnist Richard Cohen even suggested the need for a “constitutional coup”—basically an assembly of elected officials who, according to Cohen, have the authority to remove from office a president whom they deem “unable to discharge the powers and duties of his office.”¹⁶

Even more scandalous, a former Obama defense official, Rosa Brooks, raised the possibility of the U.S. military refusing to obey Trump’s orders and perhaps even ousting him from office. If Trump ordered the military to do something that the generals deemed insane, Brooks said, then they might refuse to obey it. And if Trump insisted, Brooks implied, they might have to get rid of him by military coup. A similar argument had been made before the election in the *Los Angeles Times* by James Kirchick of the Foreign Policy Initiative. Kirchick concluded his article, “Trump is not only patently unfit to be president, but a danger to America and the world. Voters must stop him before the military has to.”¹⁷

While rarely stated explicitly, there were also calls for Trump’s assassination. Shortly after Trump’s election, British journalist Monisha Rajesh wrote, “It’s about time for a presidential assassination.” Lars Maischak, a historian at Fresno State University, tweeted, “To save American democracy, Trump must hang.” At the Women’s March in Washington, D.C., singer Madonna ranted, “Yes, I’m angry. Yes, I’m outraged. And I have thought an awful lot about blowing up the White House.” Comedian Kathy Griffin notoriously posted a photo of her posing with an image of a bloody, decapitated Trump, resulting in a fire storm of protest that forced her to apologize. The rapper Snoop Dogg released a music video for a song called “Lavender” in which he aims a handgun right at the head of a clown dressed as Trump and pulls the trigger, popping out a red and white flag that reads BANG. Another rapper, Big Sean, spoke of murdering Trump with an icepick.¹⁸ It’s hard to know how seriously to take any of this, but one can only imagine the reaction if anyone talked this way about Trump’s predecessor Obama.

A similar breakdown of confidence in the democratic process was instrumental in the fascist rise to power in Italy in the 1920s and the Nazi ascent in Germany in the early 1930s. Notice that we are talking about early fascism and Nazism. Today when we think about Mussolini or Hitler it is in terms of World War II. It is impossible to think about Nazism, for example, without also thinking of the Holocaust. But of course this is not how the Italians or the Germans first experienced the fascists and the Nazis.

Nobody is saying that Trump today is Hitler circa 1945. Trump has not started a world war or annexed or invaded other countries, and he has certainly not exterminated six million Jews. This is not the basis of the progressive Democratic critique of Trump. Rather, they liken him to pre-war Mussolini and Hitler, and they warn that, unchecked, he may end up doing horrific things just as those two men eventually did.

In the early 1920s and 1930s, however, it was the fascists and the Nazis who scorned parliamentary democracy with its cumbersome and, to their way of thinking, unworkable rules. These were the parties that declared democratically elected leaders illegitimate and openly backed strategies to oust them from power. So who is doing that in America? Not Trump. Rather, it is the progressive Democrats who continue to question the validity of Trump's presidency. It is the progressives today who refuse to accept the results of election rules and procedures. They are the ones reacting, as the fascists and Nazis did, against what they perceive to be a malfunctioning democratic system.

Then there is the issue of violence. As every scholar of fascism and Nazism knows, the fascists and Nazis gloried in it. They were not alone in this: their political rivals, the socialists and the communists, also believed in violence. Naturally this was a recipe for street bloodbaths. The early days of fascism and Nazism saw routine confrontations between the rival political groups. In Italy, Mussolini's blackshirts fought hand-to-hand with the socialists. Quite a few people were killed in those street battles.

Hitler describes in *Mein Kampf* how his brownshirts would come to political events, typically held in bars and beer halls, armed with bats

and sticks. The communists might outnumber us, he writes, but in order to stop our meetings they are going to have to kill us. In Hitler's account there are blows raining and combatants falling to the ground and there he is, continuing with his speech, refusing to be cowed by the mayhem around him.¹⁹

These confrontations from early fascism and Nazism remind me of the showdowns between the Left and Trump supporters during the campaign. I do not mean merely that the latter are reminiscent of the former. I mean that the anti-Trump protesters view themselves as waging an anti-fascist struggle. Their posters liken Trump to Hitler and Mussolini. One standard depiction is Trump with a Hitler mustache. Another is side-by-side depictions of Trump and Mussolini. The protesters call themselves anti-fascists or Antifa for short.

The election period was dominated by these heated and sometimes violent confrontations. Interestingly they all occurred at Trump rallies; there were no incidents at Hillary rallies. In one case, Trump had to cancel a rally in Chicago because even the police couldn't manage the chaos. In San Jose, leftists pelted Trump supporters with eggs, leading to heated exchanges, including pushing and shoving and blows. While this sort of thing was commonplace in Italy and Germany during the early twentieth century, it has not been seen in American politics since the frenetic outbursts of the 1960s.

Trump himself seemed impatient with the disrupters. In one case he said of a protester, "I'd like to punch him in the face." Of another he said, "In the good old days, they'd have knocked him out of here so fast." Trump once offered to pay the legal fees of supporters who got into scuffles with protesters. Yet never once did Trump urge the disruption of Hillary's rallies. His general stance was, "We have some protesters who are bad dudes. They are really dangerous and they get in here and start hitting people." When a group of Latino protesters attempted to disrupt a rally Trump held in Miami, he told his crowd, "You can get them out, but don't hurt them."²⁰

Later a group called Project Veritas released videotaped evidence that the Hillary campaign and leftist groups had paid protesters to provoke

violence at Trump rallies. Still, the mainstream media blame the violence on Trump. The argument seemed to be that even when the Left started it, the violence was a natural and justifiable response to Trump's incendiary rhetoric. The media portrayed the Antifa disrupters as heroic resisters trying to block the rise of Nazism in America.

I want to focus on post-election violence because that is very unusual in America. After all, the election is over and the president has been elected. Nevertheless, there were massive protests and disruptions at Trump's inaugural events. These protests were organized by a *mélange* of groups, the most prominent of which seemed to be one called Refuse Fascism. According to one of its fliers, "It is the fascist character of the Trump/Pence regime which renders it illegitimate and a peril to humanity." The group's call to resistance was signed by, among others, actor Ed Asner, activist Bill Ayers, comedians Margaret Cho and Rosie O'Donnell, and author Alice Walker.²¹

Police braced for a stormy inauguration week, and they were right to come prepared. The trouble started at the DeploraBall, an independently organized soiree by Trump supporter Mike Cernovich, who is accused of being "alt-right." Hundreds of protesters gathered outside, shouting "Nazi scum" and holding up "Alt-Reich" signs as guests walked in. Two men, one in a Hitler mask and the other in a Mussolini mask, held up signs that said, "Trump is Alt-Right with us." When the Trump supporters yelled back at the protesters, the atmosphere became unruly and the leftist protesters threw bottles at DeploraBall attendees and police.²²

The official inauguration itself drew a much stormier response from the Left. Dressed in black with many wearing masks, the protesters hurled rocks, bricks, and chunks of concrete, smashing storefronts including a downtown McDonald's, Bank of America, and Starbucks. Using garbage bins and newspaper boxes, they set fires in the middle of the street. They also overturned cars and burned them. Members of Black Lives Matter chained themselves to fences at security checkpoints, forcing the Secret Service to close those areas down.

With helicopters hovering overhead, police used chemical spray and noise grenades to drive the protesters back, but when one police SUV

attempted to drive through the crowd, protesters pelted it with rocks, smashing the vehicle's rear window. Leftist activists engaged in clashes with police, who finally dispersed them with pepper spray. More than two hundred people were arrested. Interestingly, eleven of them were journalists, who were supposedly there as media but who also seem to have taken part in the rioting.²³

Around the same time, hundreds of masked resisters showed up at the University of California at Berkeley to prevent a Trump supporter, Milo Yiannopoulos, from speaking. They tore down rows of police barricades, smashed windows, battered ATMs, and threw firecrackers at police. They were joined by several hundred demonstrators, students and leftists from the larger Bay Area, carrying signs with such slogans as THIS IS WAR. The group organizing the protest was called By Any Means Necessary and it described itself as an anti-fascist organization.

The protesters released a statement saying they were fighting to stop "a major fascist operative" from invading their campus. "Let's be clear: Milo Yiannopoulos is not engaging in free speech. He is consciously spearheading the Nazification of the American University."²⁴ In reality, Yiannopoulos is a conservative provocateur and comedian. He also is flamboyantly gay, proclaims himself a "Dangerous Faggot," and calls Trump "daddy." While he bashes Islam for its vicious suppression of women and homosexuals, he has no association with fascism or Nazism. I can only imagine how he would have fared in Hitler's Germany. Even so, from the resisters' viewpoint, Milo was the Nazi and they were protecting their community from Nazism.

The disrupters had no intention of being peaceful. Their clearly stated objective was to keep Milo out. Police couldn't handle a disruption on this scale so the event was cancelled. Watching the protesters in their all-black attire, with their faces covered, some of them brandishing rods and sticks, I could not help but think of the Italian blackshirts and the Nazi brownshirts, parading the streets with their helmets, bats, brass knuckles, and chains. The surrealism of the atmosphere at Berkeley in a sense reflected the surrealism that has characterized American politics since the beginning of the election season.

So here we have an irony. The Berkeley protesters, like the Trump protesters in D.C., view themselves as anti-fascists. They are there in their masks and with their gear, they say, in order to stop fascism. Yet they are the ones who are enforcing censorship by blocking a speaker from speaking on a campus. They are also the ones lawlessly preventing Trump supporters from attending inauguration events. While the Trump people do their own thing, the leftists are the ones who are in their faces, harassing the Trump supporters, threatening them, breaking and burning things, and engaging in skirmishes with the cops. How, then, is it that the alleged fascists seem to be acting in a peaceful and lawful manner and the anti-fascists seem to most closely resemble the fascists they are supposedly resisting?

A Rationale for Violence

At first, I thought I was merely witnessing the shocked aftermath of a shocking election. The Left did not expect Trump to win. As late as October 20, 2016, the *American Prospect* published an article, “Trump No Longer Really Running for President,” the theme of which was that Trump’s “real political goal is to make it impossible for Hillary Clinton to govern.” The election result was, in the words of columnist David Brooks, “the greatest shock of our lifetimes.”²⁵ Trump won against virtually insurmountable odds, which included the mainstream media openly campaigning for Hillary and a civil war within the GOP with the entire intellectual wing of the conservative movement refusing to support him. Initially I interpreted the Left’s violent upheaval as a stunned, heat-of-the-moment response to the biggest come-from-behind victory in U.S. political history.

Then I saw two things that made me realize I was wrong. First, the violence did not go away. There were the violent “Not My President’s Day” rallies across the country in February; the violent March 4 disruptions of Trump rallies in California, Minnesota, Tennessee, and Florida; the April anti-Trump tax rallies, supposedly aimed at forcing Trump to release his tax returns; the July impeachment rallies, seeking to build

momentum for Trump's removal from office; and the multiple eruptions at Berkeley.²⁶

In Portland, leftists threw rocks, lead balls, soda cans, glass bottles, and incendiary devices until police dispersed them with the announcement, "May Day is now considered a riot." Earlier, at the Minnesota State Capitol, leftists threw smoke bombs into the pro-Trump crowd while others set off fireworks in the building, sending people scrambling in fear of a bomb attack. Among those arrested was Linwood Kaine, the son of Hillary's vice presidential candidate Tim Kaine.²⁷ More of this, undoubtedly, is in store from the Left over the next four years.

What this showed is that the Left was engaging in premeditated violence, violence not as outbreak of passion but violence as a political strategy. Many on the Left justified the violence and made the case for why it was right. How, then, in a democratic society, can citizens insist they are warranted in preventing others from speaking and in disrupting the results of a democratic election?

According to Jesse Benn, writing in *HuffPost*, Trump is a twenty-first century fascist. Moreover, "Trump doesn't exist in a vacuum. He's the natural consequence of Republicans' longstanding embrace of racism...and using immigrants as scapegoats." The rise of fascism, he says, is not a "typical political disagreement between partisans." Fascists historically have only been stopped by "violent insurrection." To believe otherwise, he insists, is to "risk complicity in a new era of fascist politics in the United States."²⁸

Writing in the *Atlantic Monthly*, Vann Newkirk insisted that since "democratic institutions have not stopped the rise of Trump... why should people who he proposes to victimize and marginalize trust democratic institutions to protect them?" Trump's very agenda, Newkirk argues, is based on violence: the violence of wall building, the violence of deportation, the violence of keeping people out of America because of their religion, the violence of "punishing women for abortions." Consequently, a vote for Trump is "a vote for a wide promulgation of violence." Facing a fascist threat to their lives and liberties, protesters have no choice but to use force to protect themselves. The only way to stop

the violence is for Trump to give up his agenda or for his supporters to replace him with “someone less violent.”²⁹

Writing in the *Nation*, Natasha Lennard begins with the premise that since Trump represents fascism, “it is constitutive of fascism that it demands a different sort of opposition.” Lennard argues it makes no sense to fight fascism with argument; rather, fascism can only be stopped with physical force of the kind used by the militant brigades fighting Franco in Spain or the communist groups that fought Nazis in the 1920s and early 1930s. Anti-fascists, she concludes, are committed to stopping fascists from speaking: “the essential feature of anti-fascism is that it does not tolerate fascism; it would give it no platform for debate.”³⁰

Writing in *Salon* during the election season, activist Chauncey DeVega began by admitting that “in a functioning democracy, political violence should almost always be condemned.” In this case, however, DeVega was willing to make an exception because Trump is a “political arsonist” who is also “on the wrong side of history.” According to DeVega, leftist violence is “a response to the threats both overt and implied of physical and other harm made by Donald Trump and his supporters against undocumented Hispanic immigrants, black Americans, other persons of color and Muslims.” Carefully note DeVega’s language: even if Trump’s people are not actually violent, if they are seen to make “overt or implied threats,” then the Left is warranted in using actual violence against them.³¹

These sentiments were also echoed in activist Kelly Hayes’s article titled, “No Welcome Mat for Fascism: Stop Whining About Trump’s Right to Free Speech.”³² Indeed the entire argument of all these writers can be summed up in a single phrase, “No free speech for fascists.” This phrase—it turns out—goes back to the 1960s, where it was used by the New Left in protests against the Vietnam War. The inspiration for that slogan came from a Berkeley professor named Herbert Marcuse, who is largely forgotten today, but who was a guru of the 1960s radicals and whose basic arguments are now at the center of the contemporary political debate.

Marcuse argued that the Left is the party of tolerance, but tolerance is not for everybody; it is only for tolerant people. In Marcuse’s view, the

Left must not be tolerant of the intolerant. Intolerant people, according to Marcuse, are basically fascists. They refuse to respect the democratic process, so why should they be accorded the respect they withhold from others? Marcuse argued that far from putting up with these right-wing fascists, the Left should repress them, shout them down, even beat them up or kill them. Basically, the Left should destroy fascism by any means necessary, or else the fascists would destroy them.

Marcuse's argument echoes Hitler himself, who said that either the Nazis would destroy the Jews or the Jews would destroy the Nazis. "If they win," Hitler wrote, "God help us! But if we win, God help them!" Marcuse was himself a refugee from Nazi Germany. He fled the brutality of the Nazis. But at the same time he saw the effectiveness of the Nazis in routing enemies and in bringing fellow Germans into submission. Basically Marcuse argued that in order to defeat Nazism in America, it was necessary for the Left to use Nazi tactics.

By Nazi tactics I'm not referring merely to violence by angry students and activists. I am also referring to what the Nazis called *Gleichschaltung*. The term itself means "coordination" and it refers to the Nazi effort to use intimidation across the cultural institutions of society to bring everyone into line with Nazi priorities and Nazi doctrine. Progressives in America are using their dominance—actually their virtual monopoly—in the fields of academia, Hollywood, and the media to enforce their own *Gleichschaltung*.

They do this not merely through the type of blatant propagandizing and outright lying that would do Joseph Goebbels proud, but also through the relentless battering and forced exclusion of dissident voices from their cultural institutions, so that theirs is the only point of view that is communicated to the vast majority of students and citizens. Again, from the point of view of the Left such intimidation and exclusion is warranted because it is right and proper for anti-fascists to use repression against those they deem fascists.

This whole modus operandi—which Marcuse termed "repressive tolerance" and which is encapsulated in the no-free-speech-for-fascists doctrine—is now at the heart of our political debate. It raises two

important questions. First, is it true that fascists do not deserve to be heard and that it is justifiable to deny them their civil and constitutional rights? Second—the bigger question—is it true that the people whom the Left calls fascists and Nazis are actually fascists and Nazis?

The Real Fascists

These are the questions I intend to answer in this book. The first question I defer to my final chapter, where I answer it with a resounding no. Interestingly enough, leftists should like my answer, because what I am basically saying is that we should not deprive them of their civil and constitutional rights. They are the real fascists, but even so, they deserve the full protection of the constitution and the laws. At the same time, I agree with the principle that fascists cannot be fought in the normal way. It takes special resolution to defeat a movement so vicious and perverse. What we need to defeat the Left is nothing less than *Denazification*, and at the end of this book I show how this can be done.

Having sort of given away the answer, I now turn to the other and larger question: who are the real fascists in American politics? This question is rarely asked in a serious way, and I want to give credit to two worthy predecessors who earlier ploughed this ground. The first is the economist Friedrich Hayek whose book *The Road to Serfdom*, first published in 1944, made the startling claim that Western welfare-state democracies, having defeated fascism, were themselves moving inexorably in the fascist direction.

Hayek identified fascism as a phenomenon of the Left, a cousin of socialism and progressivism. And he warned, “The rise of fascism and Nazism was not a reaction against the socialist trends of the preceding period but a necessary outcome of those tendencies.” While Hayek’s book was written in a pedantic, measured tone, appealing to progressives to learn from one who had witnessed firsthand the rise of fascism in Europe, progressive scholars immediately set about reviling Hayek, with one, Herman Finer, accusing him of displaying a “thoroughly Hitlerian contempt for the democratic man.”³³

If you spotted, in this reaction, the familiar progressive ploy of seizing the Hitler card and playing it right back against Hayek, then you are beginning to see how the big lie works. Here is Hayek making a case for how progressives are moving in the direction of Hitler, and without answering this charge and with no supporting evidence whatever, the Left turns around and accuses Hayek of being like Hitler.

Jonah Goldberg received pretty much the same treatment for his important book *Liberal Fascism*. Goldberg argues, “What we call liberalism—the refurnished edifice of American progressivism—is in fact a descendant of and manifestation of fascism.” Goldberg argues that fascism and communism, far from being opposites, are “closely related historical competitors for the same constituents.” Goldberg terms progressivism a “sister movement of fascism” no less than communism, displaying a “family resemblance that few will admit to recognizing.”³⁴

Goldberg traces innumerable links between progressivism and fascism, spelling out the left-wing laundry list in both the platforms of Mussolini and Hitler, and then showing their parallel in modern American progressivism. Goldberg uses a broad brush, even detecting an odor of fascism in modern progressive environmentalism, vegetarianism, holistic medicine, and child care policies. Even though he occasionally overdoes his fascist comparisons, his book is well worth reading for its originality and comprehensiveness. Once again, the Left set upon Goldberg with a vengeance, charging him with being, of all things, a fascist.

Hayek and Goldberg are the starting point for my book. But I go much further and delve into areas of inquiry untouched by them. Hayek, for example, asserted that fascism and Nazism emerged out of the Left but he never showed how this occurred. Drawing on the work of scholars like Anthony James Gregor, Renzo De Felice, and Zeev Sternhell, I tell the riveting story of how fascism and Nazism both emerged out of a debate within socialism. The problem began when the central prophecies of Marxism failed to occur. This created a massive crisis within the Left, and essentially Marxism split into two camps: the first became Leninism and Bolshevism, and the other became fascism and Nazism.

Goldberg associates the American Left with fascism, but he does not dare make an equivalent link with Nazism, probably because he doesn't want to risk associating the Left with genocide and concentration camps. This is where my book actually takes off. As Goldberg well knows, fascism and Nazism are two different things. Hitler virtually never referred to himself as a fascist, and Mussolini never ever called himself a Nazi or a National Socialist. I intend to show that there are deep and profound connections not just between the Left and fascism but also between the Left and Nazism.

In some ways the progressive Democrats are even closer to the German Nazis than to the Italian fascists. The Italian fascists, for example, were much less racist than the Democratic Party in the United States. There are no parallels for the costumed racial terrorism of the Democratic Party-backed Ku Klux Klan in Italy, although one can find such parallels in Nazi Germany. Democratic policies of white supremacy, racial segregation, and state-sponsored discrimination were also alien to Italian fascism but right at home in the Third Reich.

Here, for instance, is a passage from Robert Paxton's *The Anatomy of Fascism*: "It may be that the earliest phenomenon that can be functionally related to fascism is American: the Ku Klux Klan." Long before the Nazis, Paxton points out, the Klan adopted its racial uniform of robes and hoods and engaged in the type of intimidation and violence that offered "a remarkable preview of the way fascist movements were to function in interwar Europe."³⁵ If this seems like a surprising concession by a progressive, Paxton protects his political side by not mentioning that during this period the Ku Klux Klan was the domestic terrorist arm of the Democratic Party.

The racism of the Democratic Party in America not only preceded the racism of the Nazis, it lasted far longer—more than a century compared to the twelve years of Nazi rule in Germany. The Democratic Party's racism after the Civil War was preceded by the Democratic Party's defense of slavery and its support of policies for the relocation and extermination of American Indians. We think of concepts like

“genocide” and “concentration camps” as unique to Nazism, but what term other than genocide can we use to describe Democratic president Andrew Jackson’s mass relocation of the Indians? Didn’t Jackson and his allies systematically seek to dispossess, disinherit, and dismember the Indians as a people? Using the official United Nations definition of genocide, I show that he did.

Moreover, what is the slave plantation if not a special type of concentration camp? This may seem like an outrageous analogy. How can anyone compare a forced labor system, however unjust, to Nazi camps designed and used to kill people? But as we will see, the concentration camps were also work camps. In the German camps and on the Democrat-run plantations, forced labor was employed with “human tools” solely with regard to productivity and with little if any regard for the lives of the workers who were, in both cases, considered inferior and even subhuman. The analogy between two of the worst compulsory confinement and forced labor systems in human history is not merely legitimate; it is overdue.

Moreover, this whole issue has been raised to a completely new level since the publication of historian Stanley Elkins’s path-breaking book *Slavery*. Elkins not only drew an elaborate comparison of the plantation as a “closed system” akin to a concentration camp, he also showed that slavery produced personality types eerily similar to those described by Nazi camp survivors. So the point is that even on some of the institutions and practices uniquely associated with the Nazis—from genocide to the concentration camp—the Democrats in a sense got there first.

Learning from Hitler

In this book I will show what the Left learned from the Nazis, and also what the Left taught the Nazis. It turns out that the Left provided the Nazis with some very important policy schemes that the Nazis then murderously implemented in Europe. Hitler, for instance, specifically said he intended to displace and exterminate the Russians, the Poles, and the Slavs in precisely the way Americans in the Jacksonian era had displaced and exterminated the native Indians. The Nazi Nuremberg Laws

were directly modeled on the segregation and anti-miscegenation laws that had been implemented decades earlier in the Democratic South.

Forced sterilization and euthanasia aimed at eliminating racial “defectives” and producing a “superior” Nordic race were two additional schemes the Nazis got from American progressives. This is not my view of the matter; it is the Nazi eugenicists’ view of the matter. In the early twentieth century, eugenics and social Darwinism were far more prevalent in America than they were in Germany. Margaret Sanger and her fellow progressive eugenicists didn’t get their ideas for killing off undesirables—or preventing their births—from the Nazis; the Nazis got them from their American counterparts who dominated the field of international eugenics. So there is a two-way traffic between Nazism and the American Left.

This is a story that deeply implicates the heroes of American progressivism: Woodrow Wilson, Franklin D. Roosevelt, and John F. Kennedy. Wilson was a veritable progenitor of American fascism. I call him a proto-fascist. In addition, he was a racist who was almost single-handedly responsible for the revival of the Ku Klux Klan, the organization that, according to historian Robert Paxton, is the closest American precursor to a Nazi movement.

As we will see, Franklin D. Roosevelt was an avid admirer of Mussolini who sought to import Italian fascist schemes to America. FDR also collaborated with the worst racist elements in America, working with them to block anti-lynching laws and exclude blacks from New Deal programs and name a former Klansman to the Supreme Court. Mussolini, for his part, praised FDR’s book *Looking Forward* and basically declared FDR to be a fellow fascist. Hitler too saw FDR as a kindred spirit and the New Deal was widely praised as an American form of fascism in the Nazi Party’s official newspaper *Völkischer Beobachter* and other Nazi publications.

JFK toured Nazi Germany in the 1930s and came back effusive with praise of Hitler and his theory of Nordic superiority. “I have come to the conclusion,” JFK wrote in his diary, “that fascism is right for Germany and Italy.” Touring the Rhineland, JFK echoed Nazi propaganda at the

time. “The Nordic races appear to be definitely superior to the Romans.” Hostility toward Hitler, JFK insisted, stems largely from jealousy. “The Germans really are too good—that’s why people conspire against them.” Even though JFK fought in World War II, he retained a soft spot for Hitler as late as 1945, when he described him as the “stuff of legends...Hitler will emerge from the hate that now surrounds him and come to be regarded as one of the most significant figures to have lived.”³⁶

These incriminating facts are known to many progressive scholars. But after World War II, as this group came increasingly to dominate the academy—a dominance that was fully consolidated by the late 1960s—the progressives recognized how crushing it would be if Americans knew about the actual record of progressivism and the Democratic Party. What if people, especially young people, knew the links between revered progressive figures like Wilson, FDR, and JFK on the one hand, and the hated Mussolini and Hitler on the other? Such knowledge would not merely topple progressive heroes from their pedestal. Basically it would be the end of progressivism and the Democratic Party.

So progressives decided to tell a new story, and this is the story that has now become our conventional wisdom. In this story, the very fascism and Nazism that were, from the outset, on both sides of the Atlantic, recognized as left-wing phenomena now got moved into the right-wing column. Suddenly Mussolini and Hitler became “right-wingers,” and the people who supposedly brought them to power became “conservatives.” The Left, then, became the glorious resisters of fascism and Nazism.

To make this story work, fascism and Nazism had to be largely redefined. The big problem was that Mussolini and Hitler both identified socialism as the core of the fascist and Nazi *weltanschauung*. Mussolini was the leading figure of Italian revolutionary socialism and never relinquished his allegiance to it. Hitler’s party defined itself as championing “national socialism.” So the progressives had to figure out how to move these avowed left-wingers to the Right, and how to get the “socialism” out of “national socialism.” This was not an easy task.

How to do it? Taking a cue from the Marxists, the Left resolved as early as the 1960s to suppress altogether the fact that fascism and Nazism

were systems of thought. According to the left-wing historian Denis Mack Smith, “Italian fascism originated not as a doctrine but as a method, as a technique for winning power, and at first its principles were unclear even to its own members.” Historian Ruth Ben-Ghiat, who is extensively quoted in the media linking Trump to fascism, insists nevertheless that fascism is “one of those words that is very hard to define precisely” because “fascism was all about contradictions, and this kind of ambiguity has remained in fascism.”³⁷

In reality, such nonsense can only be sustained by refusing to take seriously the fascists themselves. As historian Anthony James Gregor writes, “Under the crabbed influence of the Marxist analysis of fascism, fascist statements are never analyzed as such. They are always ‘interpreted.’ Fascists are never understood to mean what they say. As a consequence, there has been very little effort, to date, to provide a serious account of fascism as an ideology.”³⁸ Instead the Left identified fascism with amorphous tendencies that could just as easily be applied to numerous other political doctrines: authoritarianism, militarism, nationalism, and so on.

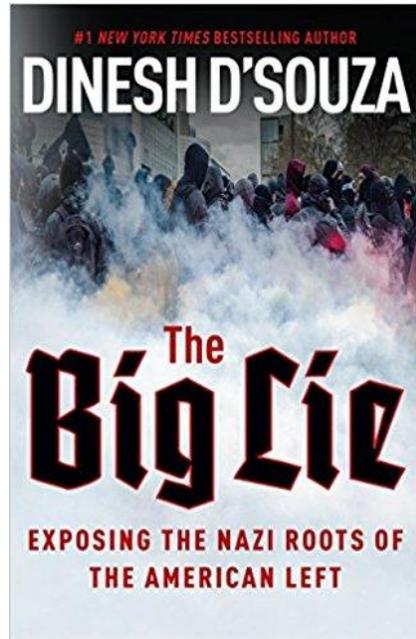
Think about this: we know the name of the philosopher of capitalism, Adam Smith. We also know the name of the philosopher of Marxism, Karl Marx. So, quick, what is the name of the philosopher of fascism? Yes, exactly. You don’t know. Virtually no one knows. My point is that this is not because there were no foundational thinkers behind fascism—you will meet them in this book—but rather that the Left had to get rid of them in order to avoid confronting their unavoidable socialist and leftist orientation. So—as with *Hillary’s America*—the progressives agreed among themselves to say, “let’s all pretend that none of this exists, shall we?” This is the big lie in full operation.

If statism and collectivism are at the core of fascism, national socialism adds another explosive ingredient—anti-Semitism. This much is well known. What the progressives have carefully disguised, however, is the degree to which Nazi anti-Semitism grew out of Hitler’s hatred for capitalism. Hitler draws a crucial distinction between productive capitalism, which he can abide, and finance capitalism, which he

associates with the Jews. For Hitler, the Jew is the unproductive money-grubber at the center of finance capitalism, the entrepreneurial swindler par excellence. This hardly sounds “right-wing”; in fact, with some slight modification, it echoes progressive rhetoric about greedy Wall Street investment bankers. Thus progressives realized the necessity of hiding the true basis of Hitler’s anti-Semitism, and to do this, anti-Semitism itself had to be redefined.

As you can see, we are dealing with a big, big lie—a lie that keeps getting bigger, and one that encompasses many smaller lies—so I have my work cut out for me. But we need to understand the big lie in all its dimensions in order to be free of it. Once we are free of it, the Left is finished. Their power over us is gone. They had the race card and now they have the Nazi card, but they have no other cards left. If they lose this one, they lose their moral capital and are exposed for what they are—the bigoted, thuggish, self-aggrandizing thieves of our lives and liberties. They are the true descendants of Mussolini and Hitler, and in defeating them we can finally lay to rest the ghosts of fascism and Nazism.

To purchase *The Big Lie*



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