"DEMOCRATIC" SOCIALISM, *AS LUDICROUS AS* "DEMOCRATIC" FASCISM

Two Dangerous Philosophies, Separated at Birth

> Individualism ought to be the efficient utilization of the whole individual for the absolute benefit of the collectivity.
>
> –Che Guevara, Socialist Icon

> If liberalism spells individualism, Fascism spells government.
>
> –Benito Mussolini, "The Father of Fascism"

RED FLAGS PRESS
redflagspress.org

FASCISM

SOCIALISM

SUBJUGATES THE INDIVIDUAL

"Man ... becomes happy to feel himself a cog ... a cog that has its own characteristics, and is necessary, but not indispensable, to the production process, a conscious cog."

—Che Guevara

"The premise for what we designate as human culture ... is nothing but the subordination of the interests and life of the individual to the community."

—Adolf Hitler

"No liberalism whatsoever!"

"We are anti-liberals."

—Fidel Castro

"Fascism is definitely and absolutely opposed to the doctrines of liberalism."

—Benito Mussolini

"Fight all manifestations of individualism."

"Never stop combating those individualistic tendencies."

—Fidel Castro

"If liberalism spells individualism, Fascism spells government."

—Benito Mussolini

PRIORITIZES DUTY OVER RIGHTS

"Society should be organized primarily for the performance of duties, not for the maintenance of rights."

—R. H. Tawney,
"Democratic socialist par excellence"

"Duty is the foundation of the moral world. Individualism ... is the negation of the principle of Duty."

—Mario Palmieri

Our rights are "supposed rights."

—Karl Marx

Our rights are "supposed rights."

—Benito Mussolini

DEMANDS SUPPRESSION

"Social parasites will be abolished."

—Eugene Debs
American democratic socialist icon

"The homeland that we dream of is where ... parasites no longer exist."

—Benito Mussolini

"A country of workers without parasites of any type."

—Fidel Castro

"A nation of producers and not of parasites."

—Benito Mussolini

See the sources of these quotes in endnote 53.

"DEMOCRATIC" SOCIALISM, AS LUDICROUS AS "DEMOCRATIC" FASCISM

Like fascism, socialism is inherently authoritarian.

If someone tried to sell you on the possibility of a new "democratic" fascism, you ought to have a good laugh. It's an idea that's absurd on its face. Fascism is an extremely dangerous philosophy that inevitably leads to tyranny.

Why is it, then, that many people take the notion of "democratic" socialism so seriously? Earlier socialist nations—all sold as being democratic socialism in action—also took horrible turns. "Extremely dangerous" and "inevitable tyranny" are every bit as applicable.

Somehow, the way we talk about these two philosophies implies there is something fundamentally different about the principles that underpin them. If that's the case, we ought to consider the factors that led both fascism and "democratic" socialism to develop dangerous authoritarian states and see whether one is really meaningfully distinct from the other. Indeed, we ought to ask whether "democratic" socialism really represents something new and improved, as so many have been led to believe.

WHAT MAKES FASCISM AUTHORITARIAN?

In fascist nations, authoritarianism resulted from three interrelated factors.

First, *fascism subjugates the individual*. It demands a society in which the individual is subservient to the State and to "the community," as Hitler liked to put it.

In his infamous *Mein Kampf*, Hitler praises

> the subordination of the interests and life of the individual to the community.[1]

Benito Mussolini is the Italian socialist leader who later became "the father of Fascism."[2] In *The Doctrine of Fascism*, he declares that fascism is "anti-individualistic."[3] He explains that

> The Fascist conception of life stresses the importance of the State and accepts the individual only insofar as his interests coincide with those of the State.[4]

Liberalism is the name for the Western-democratic rival to fascism in Italy and Germany. Liberalism holds that the individual must be protected from an overbearing government. As Mussolini makes clear, fascism rejects this view:

> Fascism is definitely and absolutely opposed to the doctrines of liberalism.[5]

Elsewhere, he contrasts the two philosophies:

> Liberalism denied the State in the name of the individual; Fascism reasserts the rights of the State as expressing the real essence of the individual.[6]

> If liberalism spells individualism, Fascism spells government.[7]

This subjugation of the individual is reflected in and enforced by the second factor that makes fascism authoritarian: *the priority of duties over rights*. Fascism demands that individuals be under compulsory duty to the community.

Fascist philosopher Mario Palmieri explains the fascist view that

> Duty is the foundation of the moral world.[8]

He also attacks individualism, writing,

> Individualism … is the negation of the principle of Duty … and the affirmation in its stead of the principle of Rights—those rights which are the perennial spring of all human ills and evils.[9]

And consider this thinking from Ernst Huber, the Nazi jurist who literally wrote the book on Nazi law, *Constitutional Law of the Greater German Reich*:

> The legal position of the individual is always related to the community and conditioned by duty. It is developed not for the sake of the individual but for the community. …
>
> All rights must be regarded as duty-bound rights. Their exercise is always dependent upon the fulfillment by the individual of those duties to which all rights are subordinate.[10]

Given such beliefs, it's not surprising to find Mussolini describing our liberal rights as

> supposed rights.[11]

But even if fascists didn't explicitly attack rights, a society based on compulsory duty will always be one in which individual rights become meaningless. If duty didn't override liberal rights, it wouldn't be duty at all.

Once a fascist government is in place, there's no limit to how its power can be used—any individual, organization, or group can be targeted. But that's not the half of it. Fascism calls for a massive restructuring of society, one that's to be accomplished via the control the fascist state exerts over individual lives. This is the third factor that guarantees fascism will always lead to authoritarianism: *its demand for a society of suppression*.

As the quotes above demonstrate, fascism is on a mission to eradicate liberalism and suppress individualism. A related fascist goal, familiar to many, is the elimination of alleged "parasites"—those who, in the opinion of fascists themselves, do not contribute meaningfully to society, either because they don't work, or they work in a disapproved-of field or manner. Mussolini provides an example of how fascists use this term:

> I am, and shall always remain, one with the masses who produce and work, and the implacable adversary of every parasite.[12]

What does fascism envision? As Mussolini explains it:

> The homeland that we dream of is where … parasites no longer exist.[13]

How did Mussolini define the end goal of fascism? It's to create

> a nation of producers and not of parasites.[14]

The collective over the individual. Compulsory duty over rights. And the plan for the fascist state to suppress its way to a "perfected" world "of producers and not of parasites." It's this combination of factors that makes fascist authoritarianism a given and "democratic" fascism a farce.

These are the very same factors that we find in socialism.

THE SUBJUGATION OF THE "CONSCIOUS COGS"

Who better than Che Guevara to explain socialism's view of the relationship between the individual and the community? He states that under socialism,

> Man … becomes happy to feel himself a cog … a cog that has its own characteristics, and is necessary, but not indispensable, to the production process, a conscious cog.[15]

The individual of liberalism becomes the "conscious cog" of socialism. Ernest Bax served as the Chief Theoretician of the Social Democratic Federation, Britain's first Marxist political organization. He articulated "the new ethic of socialism" in similarly stark terms, describing it as

> the conscious sacrifice of the individual to the social whole.[16]

For socialism, "the conscious sacrifice of the individual" is a feature, not a bug.

Innumerable socialists also echo Mussolini's fascist disparagement of liberalism and his rejection of individualism. Fidel Castro lambasted individualism and liberalism by name in more than four dozen speeches—writing, for example,

> We are allergic to any manifestation of liberalism.[17]

In his work "Combat Liberalism," Mao Zedong writes,

> We must use Marxism … to overcome liberalism.[18]

American socialist Laurence Gronlund (whom today's socialists cite as "an important influence" on other celebrated socialists[19]) states,

> Individualism surely ought to be crushed out.[20]

Che Guevara does Gronlund one better by twisting the meaning of individualism inside out:

> Individualism ought to be the efficient utilization of the whole individual for the absolute benefit of the collectivity.[21]

We are to be used for the collective, used in our entirety—and efficiently at that.

Hitler called for "the subordination of the interests and life of the individual to the community." That socialist thinking mirrors Hitler's is reflected not only in the quotes above but also in Fidel Castro stating that the arrival of socialism signifies that

> The sense of duty prevailed over everything else. … The interests of the fatherland prevailed fully and definitively over all individual or group interests.[22]

"FROM EACH ACCORDING TO HIS ABILITY"

Just like fascism, socialism calls for a society based on compulsory duty—a duty that reflects and enforces socialism's foundation on subordinating the individual to the collective. It's only by overriding our liberal right to use our lives as we individually choose that socialism can achieve its "efficient **utilization** of the whole individual for the absolute benefit of the collectivity."

For over 180 years, socialism's compulsory duty has been defined by the axiom "From each according to their ability." French socialist Louis Blanc is credited with originating this phrase, which remains the socialist standard today. Blanc explains its meaning and uses italics and all caps for emphasis:

> The more one *can*, the more one *must*. … Thus, the axiom 'From each according to his ability.' That is the DUTY.[23]

If we could choose whether or not to obey socialism's requirement of duty, it wouldn't be a duty at all. Thus, that socialist duty overrides our liberal rights is simply a given. But socialists make this reality explicit as well. Laurence Gronlund writes that socialism

> consigns the rights of man to obscurity and puts duty in the foreground.[24]

Bernard Shaw was an early leader of the noted British socialist organization the Fabian Society. He makes it clear that socialism's dim view of individual rights parallels fascism's, stating,

> We, as Socialists, have nothing to do with liberty. Our message, like [fascist leader] Mussolini's, is one of discipline, of service, of ruthless refusal to acknowledge any natural right.[25]

This "ruthless refusal" goes back to the very beginning. Karl Marx's ideas have defined socialism for more than 150 years. What did Marx say about our liberal rights? He disparaged them, calling them

> rubbish[26]

> nonsense[27]

> so-called rights[28]

> supposed rights[29]

The last of these is, notably, what Mussolini called liberal rights as well.

Even those promoted as "democratic socialists" demand a society in which duty overrides our rights. Consider "democratic socialist par excellence"[30] R. H. Tawney, who states,

> Society should be organized primarily for the performance of *duties*, not for the maintenance of *rights*.[31]

And Ramsay MacDonald—a "model for democratic socialists throughout the world"[32]—writes,

> The [socialist] State does not concern itself primarily with man as a possessor of rights, but with man as the doer of duties. A right is an opportunity of fulfilling a duty, and it should be recognized only in so far as it is necessary to the performance of duty.[33]

Ernst Huber, the Nazi jurist, also said that "all rights must be regarded as duty-bound rights," as we have seen above.

Then there is the most important of democratic socialists: Karl Marx himself. Yes, Karl Marx, who not only dismissed our rights as "rubbish" but also considered himself a "communist,"[34] is a "democratic socialist"—according to none other than Michael Harrington, the founder of the Democratic Socialists of America. Harrington repeatedly ordained Marx a "democratic socialist."[35]

There's a reason all these "democratic socialists" make statements like these that are identical to those of socialists we think of as authoritarians (not to mention the fascists). It's because—as we'll soon

Flipping the Script

The liberal philosophy that underpins our capitalist society begins with individual rights. It rejects as incredibly dangerous the compulsory duty to give our time and talents to others.

Socialism flips this script. Socialism is a duty-first philosophy. It's founded on the belief that the obligation to give our abilities to society is morally correct. Moreover, this power over our lives is required to create and operate a socialist society.

To learn more, see the RFP paper "Our 'So-Called' Rights," or chapter 3 of our small, illustrated book, Socialism Says.

see—"democratic" socialism is a marketing slogan, not the new and improved version of socialism so many have been led to believe.

Socialism's foundation on compulsory duty gives those running a socialist society the power to treat our lives as their property to control. Our duty to "society" becomes our duty to those running the socialist state. The result is inevitably authoritarian, just as it is in the case of fascism.

"PRODUCERS," NOT "PARASITES"

Finally, socialism mirrors fascism in its mission to radically transform society. Socialists have plans—big ones—for how the massive powers of the socialist state will be used to restructure our world.

In fact, socialism's "To Be Suppressed" list is longer than fascism's. It defines a socialist society as one purged of a litany of supposedly "socially useless" things. The categories for elimination include allegedly "useless" products, jobs, organizations, and people.

Here's one of the countless examples of socialists promising the suppression of supposedly "useless" products, from Chris Williams's *Ecology and Socialism*:

> Utterly pointless industries producing useless things … will be abolished.[36]

And here is one of the instances in which socialists describe the plan to suppress allegedly "useless" jobs. Celebrated socialist William Morris (whom today's socialists laughably portray as a freedom lover[37]) states that, under socialism,

> useless occupations would be got rid of speedily.[38]

"Useless" organizations? That's what private enterprises are from the socialist perspective. Marx called for a socialist society in which *every business*—large and small—has been eliminated.[39] Thousands of socialist thinkers since Marx have demanded the same.

"Useless" people? The very same people fascism despises: alleged "parasites" whom socialists—long before fascists—also labeled "useless mouths."[40]

Hundreds of celebrated socialists—including many hailed as exemplary democratic socialists—have attacked "parasites." Eugene Debs, the ultimate American democratic

A Criminal Act

In 1964, Joseph Brodsky (who would receive the 1987 Nobel Prize in Literature) was sentenced to five years of hard labor. His crime? Poetry—or, as the law in his case called it, "social parasitism."

Brodsky was a citizen of the USSR, where tens of thousands were found guilty of violating socialist "anti-parasite" laws.

Why is it that socialists see parasites everywhere they turn? It's a byproduct of socialism's foundation on compulsory duty. Parasites are those whom socialists judge to be failing their philosophy's requirement of duty.

To learn more, see the RFP paper "The Socialist Obsession," or chapter 5 of our small, illustrated book, Socialism Says.

socialist icon, condemned those he considered "parasites," "blood-sucking parasites," and the like dozens of times.[41] He said,

> Social parasites will be abolished.[42]

Democratic socialist Ramsay MacDonald writes that socialism will

> destroy social parasites.[43]

Che Guevara demands

> drastic measures to eliminate the parasites.[44]

And Fidel Castro sets the bar:

> If we have one parasite out of a million people in that future society, the revolution's work cannot be considered finished.[45]

Castro promises that the suppression will continue until every last parasite has been eliminated and thus socialism has created

> a country of workers without parasites of any type.[46]

This is essentially identical to Mussolini's vision of a perfected fascist society:

> a nation of producers and not of parasites.

What a surprise!

Socialism's plans to eliminate supposedly useless products, jobs, businesses, and "parasites" are central tenets of the socialist faith. Socialists have written about them repeatedly and constantly over the more than 150 years of their history. There's only one way to achieve even a small percentage of these ends: suppress, suppress, and suppress some more.

"DEMOCRATIC" SOCIALISM: A MISLEADING MARKETING SLOGAN

Given the authoritarianism of the socialist past, today's "democratic" socialist slogan has led many to assume that what socialists are now selling is a new and improved version of the product.

But it's not. "Democratic" socialism is a misleading marketing slogan, a deceptive label slapped on the same old product—and this from people who claim to disdain sales and marketing![47]

This is clear, first of all, from the fact that socialists regard Karl Marx as a democratic socialist. Marx's thinking has defined socialism for 150 years, and it's been the basis for every prior socialist authoritarian disaster.[48] He considered himself a "communist." He desired a society based on compulsory duty and dismissed our individual rights as "rubbish" and "nonsense."[49] He called for a society that suppressed not only every large business but also every small one, including every small farm and craft workshop. (Marx labeled craftwork "craft-idiocy."[50])

If this man is considered a democratic socialist, democratic socialism is not a new form of socialism. No, it's the same old Marxism.

Then we ought to consider the fact that socialists have been marketing their product as "democratic" for over a century. Every prior socialist experiment was originally sold as democratic socialism in action—up until it was no longer possible to maintain the charade.

The USSR is now regarded as the definitive example of authoritarian socialism, yet even it was originally promoted by socialists worldwide not merely as democratic socialism but as the *ultimate* democracy. British socialist leader Beatrice Webb proclaimed,

Honest Labels

Selling socialism as "democratic" doesn't make it so any more than advertising a car as "safe" protects its occupants in an accident. It's not the marketing but the design that determines the outcome. Socialism has proven time and again that its design makes it unsafe at any speed.

The issue with "democratic" socialism is that it is not and never can be what the label claims. Socialists can promise—and may have convinced themselves—that socialism can be democratic. You can say the word "democratic" a million times. That alone will never make it so.

To learn more, see the RFP paper "The 'Keto-Friendly' Political Philosophy," or chapter 7 of our small, illustrated book, Socialism Says.

> The USSR is the most inclusive and equalised democracy in the world.[51]

And what did Fidel Castro have to say about the nature of the socialist regime in Cuba?

> This is absolute democracy, in which the proletariat exercises public authority and converts all means of production into the property of Society.[52]

The suppression of all private enterprises and their conversion into property of the state? That's "absolute democracy" to socialism.

Why is it that one "democratic" socialist experiment after another has ended up authoritarian? For the same reason that fascist nations did, for the same reason any future "democratic" socialist experiment also will: because of irreparable flaws in socialism's design.

Socialism, misleadingly marketed as "democratic," is founded on the premise that individuals should be subservient to the collective. It demands a compulsory duty that places our lives under the control of those running socialist society. And it seeks to create a society that will suppress its way to a "perfected" future, in which all "socially useless" products, jobs, businesses, and people have been eliminated.

Those selling socialism today, like past socialists, can say the word "democratic" incessantly. They can delude themselves into believing that the thirty-third time will be the charm. All of that will have no impact on the fact that socialism shares its core principles with a philosophy no one would mistake for democratic: fascism.

NOTES

1. Adolf Hitler, *Mein Kampf*, trans. Ralph Manheim (Boston: Houghton Mifflin, 1943), 299.

2. Mario Palmieri, *The Philosophy of Fascism* (Chicago: Dante Alighieri Society, 1936). Benito Mussolini is referred to as "the father of Fascism" multiple times in this work, not only by Mr. Palmieri but also by Dr. Guido Corni, who writes the preface and reports: "Mr. Palmieri's work is not only honored by the seal of the Dante organization, but also by the approval of the father of Fascism, the Duce himself, his Excellency Benito Mussolini."

Before becoming "the father of Fascism," Mussolini was a leader of the Italian Socialist Party and editor-in-chief of *Avanti!*—the Socialist Party's national daily newspaper. And prior to running *Avanti!*, he was the managing editor of three smaller socialist newspapers. Mussolini even founded his own socialist philosophical journal, *Utopia: Fortnightly Review of Revolutionary Socialism*.

3. Benito Mussolini, *The Doctrine of Fascism* (1935; New York: Howard Fertig, 2006), 10.

4. Mussolini, 10.

5. Mussolini, 23.

6. Mussolini, 10.

7. Mussolini, 29.

8. Palmieri, *Philosophy of Fascism*, 8.

9. Palmieri, *Philosophy of Fascism*, 8.

10. Ernst Rudolf Huber, *Constitutional Law of the Greater German Reich*, quoted in Raymond E. Murphy et al., *National Socialism: Basic Principles, Their Application by the Nazi Party's Foreign Organization, and the Use of Germans Abroad for Nazi Aims* (Washington, DC: US Department of State, 1943), 50.

11. Mussolini writes that the fascist state's "functions cannot be limited to those of enforcing order and keeping the peace, as the liberal doctrine had it. It is no mere mechanical device for defining the sphere within which the individual may duly exercise his *supposed rights*" (emphasis added). Benito Mussolini, *Fascism: Doctrine and Institutions* (New York: Howard Fertig, 1968), 13.

12. Benito Mussolini, "To the Complete Vanquishing of the Huns [December 1, 1917]," in *Mussolini as Revealed in His Political Speeches*, trans. and ed. Bernardo Quaranta di San Severino (London: J. M. Dent and Sons, 1923), 25.

13. "La Patria che noi sogniamo, è la Patria dove tutti lavorano e dove parassiti non esistono più." Benito Mussolini, "Al popolo di Ferrara [September 22, 1924]," *Benito Mussolini: Le opere, i discorsi e gli scritti*, https://www.adamoli.org/benito-mussolini/pag0277-01.htm.

14. Benito Mussolini, "The Government of Speed," in *Mussolini as Revealed in His Political Speeches (November 1914 – August 1923)*, trans. Barone Bernardo Quaranta di San Severino (London: J. M. Dent & Sons; New York: E. P. Dutton & Co., 1923), 234.

NOTES

15. Ernesto "Che" Guevara, "On Creating a New Attitude," in *Venceremos! The Speeches and Writings of Ernesto Che Guevara*, ed. John Gerassi (New York: Simon and Schuster, 1968), 337.

16. Ernest Belfort Bax, *The Ethics of Socialism: Being Further Essays in Modern Socialist Criticism* (London: Swan Sonnenschein & Co., 1893), 21.

17. Fidel Castro, "Reception at Bratislava Castle [June 23, 1972]," Castro Speech Database, https://web.archive.org/web/20110317211214/http://lanic.utexas.edu/project/castro/db/1972/19720623.html. As one example of his attacking individualism, in a speech on July 8, 1981, Castro calls for socialists to "fight all manifestations of individualism." Fidel Castro, "Commencement for Teachers Graduation [July 8, 1981]," Castro Speech Database, https://web.archive.org/web/20110313194904/http://lanic.utexas.edu/project/castro/db/1981/19810708.html.

18. Mao Tse-tung, "Combat Liberalism," in *Selected Works of Mao Tse-tung* (Beijing: Foreign Languages Press, 1965), 2:31–34. See Marxists.org, https://www.marxists.org/reference/archive/mao/selected-works/volume-2/mswv2_03.htm.

19. In *The Return of Nature*, John Bellamy Foster discusses Gronlund and describes his work as "an important influence on English-speaking socialists," including such noted socialists as Eugene Debs, Edward Bellamy, Bernard Shaw, and William Morris. John Bellamy Foster, *The Return of Nature: Socialism and Ecology* (New York: Monthly Review Press, 2020), 89.

20. Laurence Gronlund, *The New Economy* (New York: Duffield & Co., 1907), 90.

21. Ernesto "Che" Guevara, "On Revolutionary Medicine," trans. Beth Kurti, *Obra Revolucionaria* 24 (1960): https://www.marxists.org/archive/guevara/1960/08/19.htm.

22. Fidel Castro, "PURSC Central Committee Presentation [October 4, 1965]," Castro Speech Database, https://web.archive.org/web/20110515014323/http://lanic.utexas.edu/project/castro/db/1965/19651004.html.

23. "Plus un homme *peut*, plus il *doit*. … D'où l'axiome: De chacun, selon ses facultés. Là est le DEVOIR." Louis Blanc, *Histoire de la Révolution de 1848* (Paris: C. Marpon, 1880), 1:148.

24. Laurence Gronlund, *The Cooperative Commonwealth: An Exposition of Modern Socialism* (Boston: Lee and Shepard, 1884), 83–84.

25. Bernard Shaw, letter to Dr. Friedrich Adler, October 14, 1927, quoted in Margaret Cole, *The Story of Fabian Socialism* (New York: John Wiley & Sons, 1964), 197. Shaw wrote these words praising Mussolini five years after Mussolini had established his fascist reign over Italy, but before Italy joined Nazi Germany to lead the world into World War 2.

26. Karl Marx, *Critique of the Gotha Programme*, in *Marx/Engels Selected Works* (London: Lawrence and Wishart, 1950), 2:23.

27. Marx, *Critique of the Gotha Programme*, 23.

28. Karl Marx, "On the Jewish Question," in *The Marx-Engels Reader*, ed. Robert C. Tucker (New York: W. W. Norton & Company, 1978), 40.

29. Marx, "On the Jewish Question," 41.

30. Hugh Gaitskell, quoted in Ross Terrill, *R. H. Tawney and His Times* (Cambridge, MA: Harvard University Press, 1973), 276.

31. R. H. Tawney, *The Acquisitive Society* (London: G. Bell and Sons, 1921), 96. Emphasis original.

32. Kenneth O. Morgan writes: "He [MacDonald] had been regarded as one of the most dynamic and magnetic of British political leaders, a model for democratic socialists throughout the world." Kenneth O. Morgan, "Ramsay MacDonald and the Rise of Labour," *New Perspectives* 1, no. 3 (March 1996).

NOTES

33. J. Ramsay MacDonald, *Socialism and Government* (London: Independent Labour Party, 1909), 1:11.

34. Marx's most famous work is *The Communist Manifesto*—so titled because he considered himself a communist. He referred to himself and others as "we communists" within this work.

35. Harrington refers to Marx as a "social democrat" (Michael Harrington, *Socialism* [New York: Saturday Review Press, 1972], 57); and Harrington dedicates one of his books to "democratic socialist, Karl Marx" (Michael Harrington, *The Twilight of Capitalism* [New York: Simon and Schuster, 1976], v). For additional details, see the Red Flags Press paper "Karl Marx, 'Democratic Socialist.'"

36. Chris Williams, *Ecology and Socialism* (Chicago: Haymarket Books, 2010), 221.

37. For more on William Morris's supposed advocacy for freedom, see the RFP paper "Artist, Visionary, Authoritarian: William Morris and the Illusion of Socialist Freedom."

38. "An Unpublished Lecture of William Morris," ed. Paul Meier, *International Review of Social History* 16, no. 2 (1971): 239.

39. Marx not only defined a socialist society as a one that did away with all private enterprise, but his plan was also for a society that did away with all buying and selling. As one of the countless examples of today's socialists detailing these facts, see chapter 3, "The Vision of the New Society in Marx's *Capital*," in Peter Hudis, *Marx's Concept of the Alternative to Capitalism* (Boston: Brill, 2012), 110.

40. Fascists used the "useless mouths" slur as well as "parasite." But it was socialists who used both terms first. For example, French socialist Paul Lafargue used them repeatedly. Paul Lafargue, "Le Lendemain de la Révolution 3," *Le Socialiste*, January 7, 1888.

41. For a list of over two dozen examples of Debs attacking alleged "parasites," visit https://redflagspress.org/ldsed/.

42. Eugene Debs, "Capital and Labor: Parasites and Hosts (August 1, 1903)," Marxists.org, accessed May 1, 2026, https://www.marxists.org/archive/debs/works/1903/030801-debs-capitalandlabor.pdf.

43. J. Ramsay MacDonald, *Socialism and Society*, 6th ed. (London: Independent Labour Party, 1908), 204.

44. "Las medidas drásticas de eliminar al parásito, ya sea al que esconde en su actitud una enemistad profunda hacia la sociedad socialista o al que está irremediablemente reñido con el trabajo." Ernesto "Che" Guevara, "Contra el burocratismo [February 1963]," in *Obra revolucionaria* (Mexico City: Ediciones ERA, 1971), 548.

45. Fidel Castro, "Castro Speaks at Uvero Battle Commemoration [May 28, 1965]," Castro Speech Database, https://web.archive.org/web/20080513043039/http://www.lanic.utexas.edu/project/castro/db/1965/19650528.html.

46. Castro, "Uvero Battle Commemoration."

47. Socialists have attacked sales and marketing in capitalist society as being based on "harmful lies" and the like for hundreds of years. In the quote herein where Chris Williams talks about the suppression of "useless" products, he also promises socialism would mean that "advertising, marketing … are abolished." How ironic to find that socialists themselves use every sales trick in the book. See page 206 of the RFP booklet *Socialism Says* for additional examples.

48. Marx's influence on earlier socialist experiments (and still today in the People's Republic of China) is illustrated by the untold number of posters featuring his image produced in these nations. See pages 8–9 of the RFP booklet *Socialism Says* for many examples.

49. Marx, *Critique of the Gotha Programme*, 23.

50. Marx's animosity toward craftwork and other small-scale production is detailed in the RFP paper "Why Socialism Says Craftwork Is 'Idiocy.'" This paper is also visually summarized in *Socialism Says*, chapter 6.

NOTES

51. Sidney Webb and Beatrice Webb, *Soviet Communism: A New Civilisation*, 3rd ed. (London: Longmans, Green and Co., 1944), xxi. Beatrice Webb wrote the introduction and preface herself. She stated that she "fell in love" with Soviet socialism—as is certainly demonstrated by her effusive praise for the system despite her knowledge of the many lives it was taking (Cole, *The Story of Fabian Socialism*, 220).

52. Fidel Castro, "Castro Defines the Theory of the Cuban Revolution [May 10, 1963]," Castro Speech Database, https://web.archive.org/web/20110515023153/http://lanic.utexas.edu/project/castro/db/1963/19630510.html.

53. From left to right, the quotes in this graphic can be found in: Ernesto "Che" Guevara, "On Creating a New Attitude," in *Venceremos! The Speeches and Writings of Ernesto Che Guevara*, ed. John Gerassi (New York: Simon and Schuster, 1968), 337; Adolf Hitler, *Mein Kampf*, trans. Ralph Manheim (Boston: Houghton Mifflin, 1943), 299; "¡De liberalismo, nada!"—Fidel Castro, "Discurso… en el Acto Conmemorativo del VIII Aniversario de los Comités de Defensa de la Revolución, Celebrado en la Plaza de la Revolución [September 28, 1968]," Departamento de Versiones Taquigráficas del Gobierno Revolucionario, http://www.cuba.cu/gobierno/discursos/1968/esp/f280968e.html; Fidel Castro, "Lenin Centennial Ceremony [April 23, 1970]," Castro Speech Database, https://web.archive.org/web/20091010104953/http://lanic.utexas.edu/project/castro/db/1970/19700423-2.html; Benito Mussolini, *The Doctrine of Fascism* (1935; New York: Howard Fertig, 2006), 23; Fidel Castro, "Commencement for Teachers Graduation [July 8, 1981]," Castro Speech Database, https://web.archive.org/web/20110313194904/http://lanic.utexas.edu/project/castro/db/1981/19810708.html; Fidel Castro, "CDR Anniversary Meeting [September 29, 1966]," Castro Speech Database, https://web.archive.org/web/20231120045641/http://lanic.utexas.edu/project/castro/db/1966/19660929.html; Benito Mussolini, *The Doctrine of Fascism* (1935; New York: Howard Fertig, 2006), 29; R. H. Tawney, *The Acquisitive Society* (London: G. Bell and Sons, 1921), 96; Mario Palmieri, *The Philosophy of Fascism* (Chicago: Dante Alighieri Society, 1936), 8; Karl Marx, "On the Jewish Question," in *The Marx-Engels Reader*, ed. Robert C. Tucker (New York: W. W. Norton & Company, 1978), 41; Benito Mussolini, *Fascism: Doctrine and Institutions* (New York: Howard Fertig, 1968), 13; Eugene Debs, "Capital and Labor: Parasites and Hosts (August 1, 1903)," Marxists.org, accessed May 1, 2026, https://www.marxists.org/archive/debs/works/1903/030801-debs-capitalandlabor.pdf; Benito Mussolini, "Al popolo di Ferrara [September 22, 1924]," *Benito Mussolini: Le opere, i discorsi e gli scritti*, https://www.adamoli.org/benito-mussolini/pag0277-01.htm; Fidel Castro, "Castro Speaks at Uvero Battle Commemoration [May 28, 1965]," Castro Speech Database, https://web.archive.org/web/20080513043039/http://www.lanic.utexas.edu/project/castro/db/1965/19650528.html; Benito Mussolini, "The Government of Speed," in *Mussolini as Revealed in His Political Speeches (November 1914 – August 1923)*, trans. Barone Bernardo Quaranta di San Severino (London: J. M. Dent & Sons; New York: E. P. Dutton & Co., 1923), 234.