

THE SOCIALIST OBSESSION

The Central Role of "Parasites" in Socialist Thought

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can claim to do is to destroy social parasites.

—J. RAMSAY MACDONALD

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The Central Role of "Parasites" in Socialist Thought

Socialism's fixation with "parasites" and their elimination is one of the ripple effects of socialism's foundation on compulsory duty to society.

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."¹ Brodsky was a citizen of the Union of Soviet Socialist Republics (the USSR), where tens of thousands were found guilty of violating socialist "anti-parasite" laws.²

"Parasite" is a key concept in socialist philosophy—one that can teach us a great deal about socialism. Hundreds of socialist thinkers have employed this term repeatedly and consistently.³ Socialists have even written entire books on the subject, such as *Parasitism, Organic and Social* by democratic socialist Emile Vandervelde.⁴

This word isn't some random put-down. "Parasite" has a specific meaning in socialist philosophy and has appeared in countless socialist theoretical works—for example, those of Constantin Pecqueur, Ramsay MacDonald, Théodore Dézamy, and Bernard Shaw respectively:

An economy founded on equality and justice cannot accept parasites.⁵

All that Socialism and a Socialist system of distribution can claim to do is to destroy social parasites.⁶

All commerce is based on a system of lies. ... It's a purely parasitic body.⁷

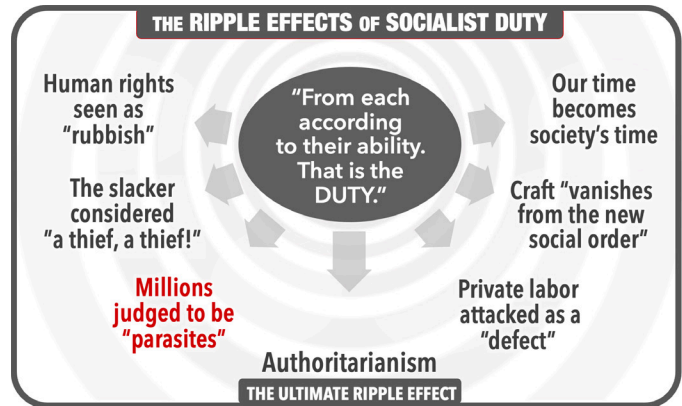
The idler is a parasite; and the idler's employee, however industrious, is therefore a parasite on a parasite.⁸

Parasites are the sinners of the socialist religion. Whom do socialists see as parasites? What is their sin?

Parasites are the millions of us whom socialists judge to be failing their philosophy's requirement of duty to society. According to socialists, social parasites—like their biological namesake—consume but don't contribute.

Socialism's parasite fixation is one ripple effect of its foundation on the duty of "from each according to their ability," the obligation to give our time and talents to society. Socialists explicitly link this socialist duty to the parasite concept—for example, describing the duty socialism requires as the "duty *not to be a parasite*."⁹

The plan is that, come socialism, all of us would be made to "return to duty."¹⁰ Parasites would be treated as "the worst enemy"¹¹ and "destroyed."¹²



Given its foundation on duty, socialist philosophy unsurprisingly considers suppressing parasites to be morally correct. But it also asserts that parasite elimination is the key to unlocking the socialist future. To socialist thinking, our present society is teeming with parasites. They are seen as a vast pool of wasted labor that socialism intends to put to work fulfilling its many sales promises.¹³

Thus, the socialist fixation with parasites doesn't end with the arrival of socialism—it intensifies. As one illustration of this reality, Fidel Castro, the longtime leader of socialist Cuba, attacked Cuban citizens he considered parasites in over a hundred speeches.¹⁴

Should socialism return, socialists won't be limited to judging millions as parasites. They'll have the power to punish as well. Nobel laureate Brodsky's sentence for supposed parasitism was relatively mild. Tens of thousands have been "liquidated" for this socialist crime¹⁵—the crime of treating their lives as their own.

This paper aims to study the "parasite" concept and its role in socialist philosophy. We'll review the history, causes, and anti-liberal implications of this socialist obsession.

A BRIEF OUTLINE OF A LONG HISTORY

Socialism's fixation with parasites goes back to this philosophy's earliest days. It's been handed down from one generation of socialist thinkers to the next eight times.

Nine generations of name-callers

In 1822, socialist superstar Charles Fourier was already labeling two-thirds of society (and *all* Jews, as we'll see below) as parasites:

Null or negative functionaries constitute TWO-THIRDS of the population; namely: Domestic Parasites ... Social Parasites ... Accessory Parasites.¹⁶

Two centuries later, today's socialists are still berating parasites. In "Imagining Art after Capitalism," Mat Callahan writes that socialism would create a society in which people have no need for anyone

to make art for them, and certainly not for an elite corps of pampered parasites.¹⁷

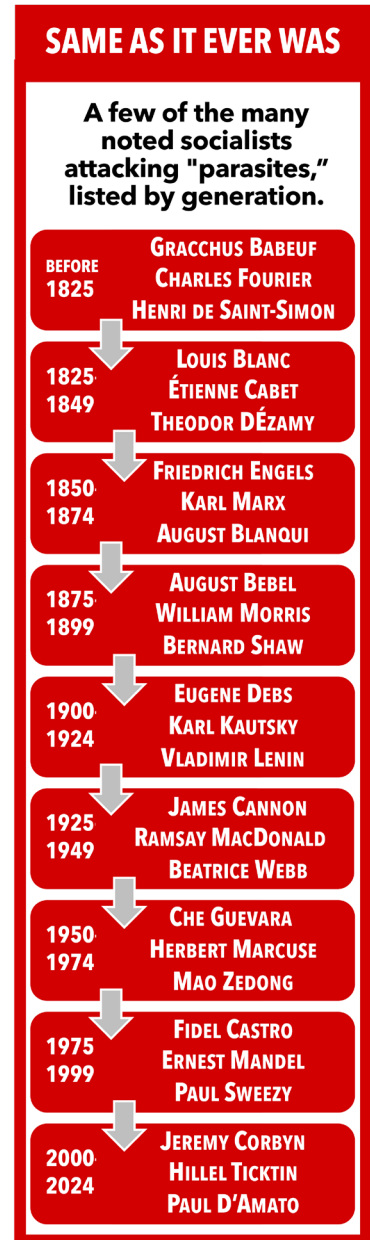
Similarly, present-day socialist thinkers George Burns, Paul D'Amato, and Deirdre Griswold respectively write:

Private ownership of capital is parasitism, an injustice whether big or small.¹⁸

The ruling class today has become entirely parasitic, siphoning wealth but serving no useful social function.¹⁹

What's more important? The "right" to become a rich parasite? Or the right to a job.²⁰

Countless prominent socialists have attacked parasites across nine generations of socialist thought. To capture the breadth and depth of the socialist preoccupation with parasites, 101 additional examples are cataloged in a companion resource from RFP, "101 Damnations."



The "duty not to be a parasite"

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.

As socialists note themselves, the socialist belief that we owe our abilities to society is a repudiation of the philosophy underpinning liberal democracies.²¹ In liberal philosophy, the time that makes up your life is considered your property—yours to

use in essentially any way you wish. Others may disapprove of your choices, but so what? The time is yours.

Socialism rejects this most important of liberal principles. It starts with the requirement to give our time and talents to society—the duty expressed by the famed socialist axiom “from each according to their ability” (which has been the socialist standard of duty for over 170 years).²² This duty morphs our time and talents into what socialism treats as society’s property. To socialism, our time becomes *society’s time*.

From the socialist perspective, if you’re doing things socialists disapprove of, you’re not wasting your time; you’re wasting society’s time while still enjoying the benefits of society. Thus, you’re a parasite.

Socialists make explicit links between their philosophy’s requirement of duty and the parasite concept. Consider four examples.

Beatrice and Sidney Webb were leaders of the noted British socialist organization, the Fabian Society. In one of their jointly authored works, they compare the liberal constitutions of France and the United States to the socialist constitution of the USSR. They applaud the socialist constitution’s inclusion of mandatory duties required of each citizen. And they criticize the French and U.S. Constitutions for the fact that compulsory duties are, in their words, “strikingly absent.” In the same passage, the Webbs describe socialist duty as the

*duty not to be a parasite.*²³

Another celebrated socialist thinker, Étienne Cabet, also links being judged as a parasite to failing socialism’s duty of contributing to society according to one’s ability:

The greatest genius on earth, whose work isn’t for the general interest, is regarded as a parasite completely inferior to the least intelligent functionary, contributing to the common work according to one’s ability.²⁴

Again, we see that socialism treats our time as society’s time. Those running socialist society are given the power to decide what is “for the general interest” and, thus, the right to control how we use the time in our lives. Failing to perform work approved as a valid use of society’s time makes you a parasite.

Sylvia Pankhurst similarly makes an unambiguous connection between failing to serve the community and parasite status:

We aim at the common service; we desire that all should serve the community, that no longer should there be diverse classes

Doubling Down on Duty

The reality that socialism is first and foremost a philosophy about duty is reflected in the fact that the axiom “from each according to their ability,” is the opening clause of not one but two key socialist sayings.

Many are familiar with “from each according to their ability, to each according to their need.” But were you aware that there’s an alternate version of this saying that prescribes compulsory duty to socialist society no matter what we receive in return?

To learn more, see the RFP paper “Doubling Down on Duty.”

of persons; the hewers of wood and the drawers of water [versus] the intellectuals, the leisured classes, who are merely parasites. The Individualist cries: ‘Freedom.’ We answer: ‘Thou shalt not exploit.’ ‘Thou shalt not be a parasite.’²⁵

And Charles Fourier, the socialist superstar who considered two-thirds of society to be vermin, tells us that socialist society

will return to duty and return to productive work those legions of parasites called merchants.²⁶

This plan for those “legions of parasites called merchants” is the same plan socialism has for all of us: to make us “return to duty.”

Why do attacks on parasites go back to socialism’s earliest days? Because socialism’s foundation on duty does as well. Why do socialist attacks on alleged parasites continue today? Because socialism remains—and always will remain—inexorably based on compulsory duty.²⁷

Socialism’s parasite fixation demonstrates the dangerous and anti-liberal premise at the heart of socialist philosophy: the belief that *the time in our lives should be treated as society’s property to control*.

“These useless ones are not just idlers”

Socialist theory is unequivocal in considering those who avoid work to be parasites. But slackers are only the tip of socialism’s parasite iceberg. The vast majority of parasites are workers—even workaholics. Lucien Deslinières explains:

These useless ones are not just idlers as you might think. They are workers and sometimes even work a great deal, but their work produces nothing. ... Now these useless workers, socialism will suppress them; it will make them useful. Instead of being parasites they will become producers.²⁸

How can you work a great deal, or even too much, and still be a parasite? By performing work that socialists consider “socially useless”—work that, as socialists believe, wastes society’s time. Democratic socialist great Eugene Debs connects the dots:

Social parasitism must cease; every man must be a producer or perform some socially useful function.²⁹

As socialist philosophy has always considered the time in our lives to be society’s time, it’s also always called for society to decide what work is an approved use of this time and for suppressing “useless” work. In one of the dozens of available examples of such rhetoric, William Morris tells us that come socialism,

useless occupations would be got rid of speedily.³⁰

You may consider your work incredibly useful—personally useful. But if those running socialist society deems this work useless, it’s going to be “got rid of speedily.”

PARASITES IDENTIFIED

What are some of the species of parasite that socialists see in our society—professions socialists think of as parasitic, socially useless, a waste of what they consider society’s time?

“Writers ... and others who now escape from legitimate labour”

Capitalists are unsurprisingly parasite class number one. Leo Huberman writes:

Ownership, once functional, is now parasitic. The capitalists, as a class, are no longer needed. If they were transported to the moon production need not stop even for a minute.³¹

Karl Kautsky reports that it’s not just large businesses that are parasitic to socialism. Small businesses are the same or worse, “producing only evil” and parasites:

The small capitalist class ... shows itself as a political factor to be capable of producing only evil and social destruction, just as economically it has today become little more than a parasite on the social body, maintaining its existence only at the expense of society.³²

John Keracher, in his *Producers and Parasites*, expands the list:

The legal profession, insurance, advertising, and a host of other parasitic enterprises cling to the body of the real parasite—capitalism.³³

And Paul Lafargue explains that it's not just the wealthy who are parasites but all those whose work is connected with the well-to-do:

All consumed by the rich as well as by the domestics and others who serve the rich, and satisfy their tastes and needs, is pure waste. ... This useless capital must be suppressed to reduce the costs of social production. The social revolution is charged to accomplish this work of economy ... it will get rid of these parasites.³⁴

"A Thief, A Thief!"

What do dozens of socialism's greatest thinkers say about alleged slackers? They tell us that socialism sees slackers not only as parasites but also as "thieves." Celebrated socialist Fidel Castro, for one, says the slacker "is a thief, a thief!"

That socialism says slacking is theft is another byproduct of socialism's foundation on the duty of "from each according to their ability." Why are slackers "thieves" to socialism? Because, by being lazy, the slacker "steals" the time socialism says we each owe society.

To learn more, see the RFP paper "Why Socialism Says Slacking Is Theft."

As a final example of the dozens of types of work that socialists have labeled "parasitic," let's return to the artist-parasite.

We've seen Mat Callahan state that socialism would produce a society that does not need "an elite corps of pampered parasites."³⁵ Emile Vandervelde and Leo Chiozza Money express similar thinking and demonstrate again how socialism's foundation on duty leads socialists to pass judgment on what we do with our lives. Perhaps you, too, are a parasite wasting society's time by pretending to be a writer or some other type of artist:

For each Goethe, each Tolstoy, each Puvis, how many slackers are there who try to disguise their parasitism, by taking the look of the intellectual laborer!³⁶

As for the great army of writers, journalists, ministers of religion of all denominations, dancers, philosophers, lecturers, and others who now escape from legitimate labour, and from their honest share of what needs to be done that we all may live ... there will be no room for them as professionals in the Great State.³⁷

Artists. Writers. Journalists. Ministers. Dancers. Socialists say these and so many other types of parasites “escape from legitimate labor.”

Callahan, Vandervelde, and Money are but three of the socialists who label professions in the arts as parasitic. Even William Morris, a great artist himself, considered the vast majority of art in our society to be “sham art” that should be eliminated by socialism³⁸—sham art created by sham artists, who are no doubt parasites all.

*“There must be many farmers,
but not too many writers”*

Mat Callahan attacks artists as “pampered parasites.” But that doesn’t mean this is a universal socialist sentiment. At a minimum, it’s a terrible sales tactic.

Most socialists would surely say that careers in the arts are socially useful rather than socially useless and parasitic. But the fact a particular job is considered socially useful doesn’t mean a socialist society would simply let anyone who wished to pursue that career take their shot.

No, approving a job as socially useful only means that socialism would permit *some* quantity of society’s time to be used for that profession. Socialist society would determine the “right” amount of society’s time to use for each socially useful task, yielding the “right” number of artists, poets, and so on. This thinking is direct from the gospel of Karl Marx, who says that in socialist society, the

time of production devoted to different articles will be determined by the degree of their social utility.³⁹

Richard Lahautière makes the same point as Marx, but in a simplified form:

There must be many farmers, but not too many writers.⁴⁰

Why does socialism say that there must not be “too many” writers? Because permitting “too many” would waste society’s time, costing society farmers and other workers deemed more important. We see this socialist logic at work in the case of parasite-poet Joseph Brodsky. During his trial for violating the USSR’s anti-parasite laws, the judge asked him:

Who recognized you as a poet? Who enrolled you in the ranks of poets?⁴¹

Brodsky had made himself a poet without society’s permission. He had caused the USSR to have “too many” poets. He used the time socialist society believed it owned

in his life for poetry without being officially “enrolled ... in the ranks of poets.” Thus, he was a parasite.

*“The name of the parasite
... is that of the Jew”*

There’s one other group that a great many socialists have attacked as parasites: Jewish people.

Hostility towards Jews is a terrible stain on many creeds—not just socialism. But there’s no denying socialism has had its share, if not more than its share, of anti-Semites.

Socialism’s anti-Semitism problems continue today, as evidenced by complaints about the British Labour Party from many of its own members, including Jewish Labour Party members who voted to condemn their own party as “institutionally antisemitic.”⁴² (The Labour Party is an alliance of left-leaning politicians, many of whom identify as socialists, including its two most recent leaders: Jeremy Corbyn, 2015–2020, and Keir Starmer, 2020–present.⁴³)

In 2019, investigative reporting revealed that more than 850 internal complaints of anti-Semitism had been made to Labour Party officials.⁴⁴ Over a quarter of these complaints were never examined, and little to no action was taken in the vast majority that were.⁴⁵

The United Kingdom’s Equality and Human Rights Commission conducted an investigation that announced its findings in October 2020. It concluded Jewish members of the Labour Party had suffered “unlawful acts of harassment and discrimination.”⁴⁶ It also found

a culture within the party which, at best, did not do enough to prevent anti-Semitism and, at worst, could be seen to accept it.⁴⁷

These present-day issues reflect socialism’s long history of serious problems with anti-Semitism. Noted socialist philosophers who attack Jews in their writings include Auguste Blanqui, Auguste Chirac, Lucien Deslinières, Theodor Dézamy, Charles Fourier, J. A. Hobson, Henry Hyndman, Pierre Leroux, Benoit Malon, Pierre-Joseph Proudhon, Gustave Rouanet, Alphonse Toussenel, and Gustave Tridon.⁴⁸

There have been attempts to excuse the many instances when socialist thinkers call Jews “parasites” and other slurs by claiming these attacks were not a reflection of genuine anti-Semitism. This theory argues that socialists defame Jews not out of true hatred but because they associate Jewishness with capitalism and the liberal political philosophy underpinning capitalism.⁴⁹ Thus, attacks on Jews are really attacks on capitalism/liberalism. Apparently, this somehow makes them defensible.

Linking capitalism and liberalism with Jewishness is, in fact, a long-running socialist tradition. It's a connection Karl Marx (himself Jewish) made in his *On the Jewish Question*⁵⁰ and that Werner Sombart makes in his *The Jews and Modern Capitalism*:

Let me avow it right away: I think that the Jewish religion has the same leading ideas as Capitalism. I see the same spirit in the one as in the other.⁵¹

But despite attempts to explain away socialist verbal assaults on Jews, it's clear there are socialists who hate Jews as much or more than they hate capitalism. One may wonder if, rather than their disdain for capitalism leading them to disparage Jews, it wasn't hatred for Jews that made some of these socialists attack capitalism.

Alphonse Toussenel is one socialist that even most socialists concede was an anti-Semite. Among his works, Toussenel authored *The Jews, Kings of the Epoque*,⁵² a book that argued Jews controlled France, a claim soon "echoed by an antisemitic chorus."⁵³ In one instance, he writes:

The name of the parasite cursed for centuries by all workers, is that of the Jew.⁵⁴

Even in Toussenel's attacks on Jews, we discover a link to the socialist belief that our time is society's property and that, as such, it's society's right to pass judgment on what we do with our lives. Why are Jews parasites to Toussenel? It's because Jews haven't performed tasks he deems to be "useful":

Not one Jew has done useful work with their hands, since the beginning of the world.⁵⁵

Another example of a socialist thinker who regularly attacks Jews in his writings is Charles Fourier, one of socialism's most important philosophers. In one instance, Fourier writes:

Every government that is committed to good morals should restrain the Jews, compel them to do productive work, and admit them in only in proportion to one-hundredth for vice; a merchant family for a hundred families agricultural and manufacturing; but the philosophy of our century admits inconsiderately legions of Jews, all parasites, merchants, loan sharks, etc.⁵⁶

In addition to calling Jews parasites, Fourier derides the liberal philosophy ("the philosophy of our century") of capitalist society. He blames it for permitting Jews to do as they wish with the time in their lives rather than what Fourier thinks best.

Fourier blamed liberalism for the presence of “legions of Jews, all parasites” in France. Socialist thinker George Lichtheim explains:

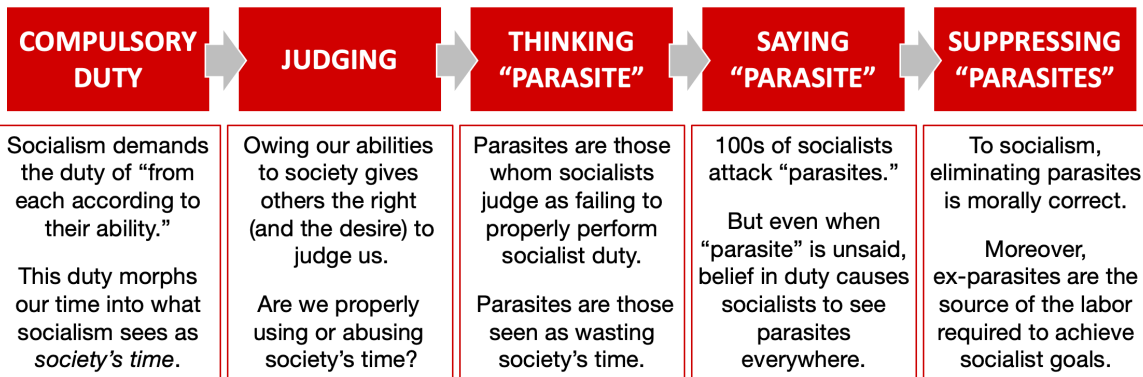
Fourier had come to see Jewish emancipation as an aspect of modern society to which he was hostile: the unleashing of individualism.⁵⁷

Liberalism, individualism, capitalism, and Jews: all are tightly connected, and all are evil to the thinking of Fourier and so many socialists.

What is Fourier’s strategy for dealing with what he sees as the Jewish “parasite” problem? Compulsion. Government force.

Fourier called for the French government to “compel them to do productive work.” Instead of letting Jews (or any of us for that matter) use their lives as they wish, the state should use force to make Jews perform tasks socialists approve as valid uses of society’s time.

THE ROOTS OF SOCIALISM’S “PARASITE” OBSESSION



The thousands of times socialists attack “parasites” illustrates how socialism’s foundation on duty and the *society’s time* principle has made socialism a philosophy addicted to judging.

THE AUTHORITARIAN SOLUTION

The plan for parasites come socialism is a super-sized and generalized version of Charles Fourier's anti-Semitic plan to "compel [Jews] to do productive work."⁵⁸ Lucien Deslinières and Paul Louis respectively explain:

"Drastic measures to eliminate the parasites"

Now these useless workers, socialism will suppress them; it will make them useful. Instead of being parasites, they will become producers.⁵⁹

It will be precisely one of the first tasks of socialism, when its time comes, to start with a view to the decommissioning and reclassification necessary, between the parasitic tasks and those of collective interest.⁶⁰

Che Guevara similarly calls for taking

drastic measures to eliminate the parasites, be they ones who hide in their attitude a deep hostility towards socialist society or ones who are irredeemably against work.⁶¹

Socialism's duty of "from each according to their ability" is not only the underlying cause of this philosophy's parasite fixation, but it's also what gives socialist society the authority to take "drastic measures" against parasites. This duty empowers socialist society to both punish alleged parasites and eliminate all work deemed parasitic.

Just how would socialist society determine which jobs are socially useful and which are not? Even in the much-promised but never seen case where a socialist society makes decisions by democratic vote, socialists admit that a majority vote would decide.⁶² Thus, in this best-case scenario, socially useful would really mean "approved by the majority," and socially useless/parasitic would really mean "only approved by a minority."

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

Socialist philosophy argues that eliminating supposed parasites is morally correct. But it also regards parasite suppression as *the* pathway to the perfected socialist future. As Ramsay MacDonald reports:

All that Socialism and a Socialist system of distribution can claim to do is to destroy social parasites.⁶³

MacDonald explains that destroying parasites is the key weapon in the socialist arsenal—it's "all that Socialism ... can claim to do." Destroying parasites is destroying capitalism. And destroying parasites creates what socialist theory assumes will be a vast pool of labor that can be used to pursue socialist goals.

Why does socialist theory predict socialism would outproduce capitalism, thereby creating the possibility of a perfected socialist society based on the axiom "to each according to their need"? Because it presumes socialism would eliminate the legions of parasites that socialists believe exist in capitalist society, forcing all to perform work approved as socially useful.

Désiré Descamps, Laurence Gronlund, Bernard Shaw, and Fidel Castro, respectively, make it clear the road that to socialism is paved with repurposed parasites:

Put these millions of insatiable parasites to work and double your agricultural and industrial production.⁶⁴

By putting all our parasites and superfluous workers where they can work productively ... the stock of the good things of this life will thereby be very much enlarged, perhaps doubled.⁶⁵

It is also alleged that existing poverty is due to the world being too small to produce food enough for all the people in it. The real cause is that there are too many people living as parasites on their fellows instead of by production.⁶⁶

We will have such an abundance of everything.... We can have it with our work, with the effort of our working people, with a country of workers without parasites of any type.⁶⁷

The plan to "destroy social parasites" is also behind claims that socialism would result in a reduced workweek. Suppressing slacking and work deemed socially useless would mean more people working on fewer tasks. Georges Renard explains:

It [work time] will be reduced to the minimum by the sole fact that everyone will take part in the work and that the parasites and the useless will have returned to the ranks of the laboring army.⁶⁸

One thing is clear: a socialism that did not deliver on Che Guevara's call for taking "drastic measures to eliminate the parasites" is a socialism that could not deliver on its many sales promises. Anyone who claims socialism would not result in the suppression of alleged parasites has either been misled or is looking to mislead you.

*"Suppressed"? No,
"set free"*

Socialists have long attacked marketing in capitalist society as unethical and as waste.⁶⁹ All work related to sales and advertising ranks high on socialism's list of parasitic activities to be eliminated.⁷⁰

The irony of this disdain for selling in capitalist society is that socialists are engaged in sales and marketing 24/7. The only difference is that socialists are hawking a political philosophy instead of weight-loss or brighter teeth. Socialism is a multi-century marketing effort that uses every sales trick in the book.

The examples quoted above speak in clear language about the fate of alleged parasites come socialism. Socialism is going to "destroy social parasites." It's going to "suppress them." It's going to "compel them to do productive work."

But talk about suppression can scare off potential customers, so Friedrich Engels came up with a bit of marketing spin. What does Engels say would happen to the vast number of us whose work he considers "at best, superfluous"⁷¹? Come socialism, we would

become free to engage in useful labour.⁷²

Could an advertising agency have distorted reality any better? We're not going to lose our jobs. No, we're going to "become free."

A Marketing Slogan

Friedrich Engels spinning suppression as freedom is but one illustration of the many sales distortions that plague socialism. A far more important example is found in the concept of "democratic" socialism.

Many assume that today's democratic socialism is a new version that's been altered to solve the problems of socialism's authoritarian past. But it's not. "Democratic" socialism is a branding strategy, not a new recipe.

For more, see the v paper "The 'Keto-Friendly' Political Philosophy."

Other socialists adopted Engels's chicanery. For example, August Bebel and J. Morrison Davidson, respectively, write that socialism would mean:

A large army of persons of both sexes is thus *set free for productive work*.⁷³

Nine out of every ten persons now engaged as distributors would be *set free for useful production*.⁷⁴

Socialism is going to set us free. "Free for productive work!"

WHO ELSE PREACHES "ALL PRODUCERS AND NO PARASITES"?

Who's the author of these words praising the socialist party and attacking parasites?

This resurrection of the most useful and most vilified part of humanity is owed to the Socialist Party. It is the Socialist Party that told the peasantry: the earth is yours and not that of the parasites that exploit you.⁷⁵

It's Benito Mussolini—socialist Benito Mussolini, but the same Mussolini who would become the world's first fascist dictator.

Before becoming the "the father of Fascism,"⁷⁶ Mussolini was a socialist—and not some run-of-the-mill socialist either. He was a leader of the Italian Socialist Party⁷⁷ and editor-in-chief of *Avanti!*, the party's daily national newspaper.⁷⁸ And prior to that, he was the editor of three smaller socialist newspapers.⁷⁹

Mussolini gave dozens of speeches and wrote hundreds of articles selling socialism.⁸⁰ He even founded his own socialist theoretical journal, *Utopia*.⁸¹

When Mussolini somersaulted from being a left-wing authoritarian to a right-wing one, the socialist love of duty and the resulting loathing of parasites came with him. His socialist anti-parasite rhetoric soon became his fascist anti-parasite rhetoric:

We are the generation of builders ... craving for the greatness of the nation of tomorrow, which will be the nation of all producers and no parasites.⁸²

The homeland that we dream of is where ... parasites no longer exist.⁸³

Mussolini's fascist vision of a society without parasites mimics the socialist vision we've seen above. There isn't the slightest difference between Mussolini's promise that fascism means a "nation of all producers and no parasites" and Fidel Castro's promise that socialism means "a country of workers without parasites of any type"⁸⁴ and that Cuba "must be more and more a country of workers and less and less a country of parasites."⁸⁵

Fascism is the only other philosophy that uses "parasite" in the bulk fashion socialism does. And socialism itself is in no small part responsible for this fact. While there are individual philosophers not associated with socialism or fascism who have used

“parasite” in their writings, no other philosophy has made this pejorative a term of art like socialism and fascism have.

But which philosophy can say that “parasite” has been employed by hundreds of its thinkers across nine generations? Only socialism can claim this dubious distinction. Not even fascists can compete.

WHAT IF THE P-WORD DISAPPEARS?

Socialism’s war on parasites continues today. This term remains a common one in the socialist lexicon.⁸⁶

But what if “parasite” stopped appearing in new socialist books, articles, and blog posts? What if socialists decided this term was hurting sales and stopped using it? Would this change indicate socialism’s parasite obsession had come to an end?

Absolutely not. Choosing not to say “parasite” or write “parasite” doesn’t mean someone isn’t thinking “parasite.” Whether they say it or not, socialists would continue to think “parasite” each time they interact with one of the millions of us who perform work they consider socially useless, a waste of society’s time.

Seeing parasites is simply an automatic byproduct of socialism’s foundation on the duty of “from each according to their ability.” As this duty is a fixed aspect of socialism, socialists will forever see parasites at every turn.

“PARASITISM, IT’S THE ENEMY!”

What type of philosophy is based on labeling millions with a slur?

What type of philosophy has a term like “parasite” appearing as a standard element in its theoretical writings?

What type of philosophy shares both its foundation on compulsory duty and the resulting belief that parasites are “*the enemy*” and “the worst enemy”⁸⁷ with fascism?

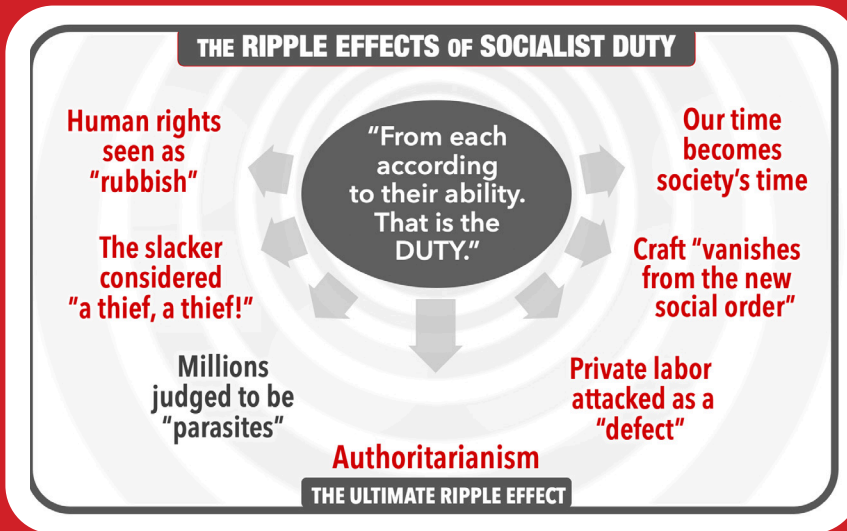
An anti-liberal philosophy. An authoritarian philosophy.

It’s common to think of socialism as a kind of left-wing liberalism. But it’s not.

Each of the thousands of times socialists have used the term “parasite” is a reminder that socialism is based on the repudiation of liberalism and seeks instead to, as Mao

Zedong put it, "combat liberalism."⁸⁸ Every socialist use of "parasite" is a reminder that socialism rejects the core principle of liberalism: that we each own the time in our lives and have the right to use that time as we wish.

We each have an incredibly brief time to live. This time should be ours to use as we choose, not something we're born owing to society—that is, to those running society.



To learn more about the ripple effects of socialist duty, visit redflagspress.org/ripple

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1. Cissie Dore Hill, “Remembering Joseph Brodsky,” Hoover Institution, October 30, 2000, <https://www.hoover.org/research/remembering-joseph-brodsky>. See also Russel E. Burford Jr., “Getting the Bugs out of Socialist Legality: The Case of Joseph Brodsky and a Decade of Soviet Anti-Parasite Legislation,” *The American Journal of Comparative Law* 22, no. 3 (1974): 465–508.

2. While we don’t have complete figures for how many citizens of the USSR were convicted under Soviet anti-parasite laws, it’s still possible to get a sense of the numbers involved. The USSR was composed of fifteen separate states, one of which was the Russian Republic, which included the capital of the USSR, Moscow. Figures for one year (1961) in this one out of fifteen republics indicate that approximately 20,000 were convicted under anti-parasite laws and sent into internal exile (forcibly moved to a remote part of the USSR). The total figure of parasite convictions across all republics and all years was unquestionably far higher. See Sheila Fitzpatrick, “Social Parasites: How Tramps, Idle Youth, and Busy Entrepreneurs Impeded the Soviet March to Communism,” *Cahiers du Monde russe* 47, no. 1/2 (2006), 396.

3. Over the course of socialist history, hundreds of socialists have attacked “parasites” and all things “parasitic” repeatedly and consistently. Besides the dozens of examples in the body of the text, a separate RFP resource titled “101 Damnations” provides additional examples of socialists attacking parasites. This document is available at parasiteobsessed.org.

4. Jean Massart and Emile Vandervelde, *Parasitism, Organic and Social*, trans. William MacDonald (New York: Charles Scribner’s Sons, 1895). Regarding Emile Vandervelde’s status as a democratic socialist, see Janet Polasky, *The Democratic Socialism of Emile Vandervelde: Between Reform and Revolution* (Oxford: Berg Publishers Limited, 1995); Vandervelde was the chairperson of the Second International (a worldwide organization of socialist parties). For details, see *Democratic Socialism of Emile Vandervelde*, 86–90.

Another work specifically on parasites is John Keracher’s *Producers and Parasites* (The Proletarian Party, 1935), available at <https://www.marxists.org/archive/keracher/1935/producers-parasites.htm>.

5. “Une économie sociale fondée sur l’égalité et la justice ne saurait admettre de parasites.” Constantin Pecqueur, *Théorie nouvelle d’économie sociale et politique, ou Études sur l’organisation des sociétés* (Capelle: Libraire-Éditeur, 1842), 512.

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

7. “Le commerce entier est basé sur un système de mensonge.... C’est un corps purement parasite.” Théodore Dézamy, *La code de la communauté* (Paris: Rouannet, 1842), 82.

8. Bernard Shaw, *The Intelligent Woman’s Guide to Socialism and Capitalism* (New York: Brentano’s Publishers, 1928), 278.

9. Sidney Webb and Beatrice Webb, *Soviet Communism: A New Civilisation*, 3rd ed. (London: Longmans, Green and Co., 1944), 437. Emphasis in original.

10. Socialism rejects the lack of duty in liberal society. Socialist superstar Charles Fourier makes explicit socialism’s foundation on the call that we “return to duty” and “return to productive work”—work that those running society approve as a good use of what they see as society’s time, even though the time in question exists

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in our lives: “It [socialism] will return to duty and return to productive work those legions of parasites, called merchants, which create a domain of piracy within each empire” (“Elle [socialisme] fera rentrer dans le devoir et retourner au travail productif ces légions de parasites appelés marchands, qui se créent un domaine de piraterie au sein de chaque empire”). Charles Fourier, *Crime du commerce* (Paris: Aux Bureaux de la Phalange, 1845), 19. Emphasis added.

11. “Everybody already is learning to see the loafer as the worst enemy, *the parasite as the worst enemy*.” Fidel Castro, “Castro Calls for Efforts in Agriculture [June 21, 1963],” Castro Speech Database, accessed December 12, 2020, <http://lanic.utexas.edu/project/castro/db/1963/19630721.html>. Emphasis added.

12. “All that Socialism and a Socialist system of distribution can claim to do is to *destroy social parasites*.” MacDonald, *Socialism and Society*, 204. Emphasis added.

13. Socialists frequently talk about recovering labor power that capitalism allegedly wastes by permitting the existence of so many parasitic professions. Socialism would eliminate these professions, thereby creating a pool of labor to be employed for purposes approved by those running socialist society. Specific examples appear below, but we’ve already seen noted British social democrat J. Ramsay MacDonald say, “All that Socialism and a Socialist system of distribution can claim to do is to destroy social parasites” (MacDonald, *Socialism and Society*, 204). MacDonald means that socialism accomplishes the reconstruction of society along socialist lines by forcing “parasites” to perform other work—work that socialists approve of.

14. The Latin American Network Information Center maintains a Castro Speech Database (<http://lanic.utexas.edu/la/cb/cuba/castro.html>), which houses translations of many of Fidel Castro’s speeches from the years 1959 to 1996. A search of the database (which does not include the twenty years of speeches given after 1996) returns 140 instances in which Castro refers to “parasites.” In a handful of these instances, he’s discussing actual biological parasites. But in the vast majority of cases, he’s attacking humans as “parasites” and in particular citizens of Cuba’s socialist society whom Castro did not feel were properly performing their compulsory duty to socialist society.

15. Untold hundreds of thousands have been executed for being “parasites.” In the USSR, all those deemed “kulaks” (better-off peasants) were considered to be one type of “parasite” and were the subject of a state-sponsored “liquidation” campaign initiated by Vladimir Lenin and accelerated by Joseph Stalin. Millions died as a result of a human-made famine, and hundreds of thousands were executed by more direct means. Lenin made it clear that, in the USSR, the “kulak” was one of the many subspecies of “parasite”: “The way to escape the disadvantages of small-scale farming lies in communes, cartels or peasant associations. That is the way to improve agriculture, economise forces and combat the *kulaks, parasites and exploiters*. ... There must be no place for *kulaks and parasites* in the proletarian Poor Peasants’ Committees” (Vladimir Lenin, “Speech at a Meeting of Delegates from the Poor Peasants’ Committees of Central Gubernias [November 8, 1918],” accessed January 5, 2021, <https://www.marxists.org/archive/lenin/works/1918/nov/08.htm>, emphasis added). For additional background on the famine, see Anne Applebaum, *Red Famine: Stalin’s War on the Ukraine* (New York: Doubleday, 2017).

In one infamous telegram, Lenin called for the public hanging of a hundred kulak “bloodsuckers” to make an example of them and motivate additional violence against kulaks: “1. You need to hang (hang without fail, so that the public sees) at least 100 notorious kulaks, the rich, and the bloodsuckers. 2. Publish their names. 3. Take away all of their grain. 4. Execute the hostages—in accordance with yesterday’s telegram. This needs to be accomplished in such a way, that people for hundreds of miles around will see, tremble, know and scream out: let’s choke and strangle those blood-sucking kulaks” (Vladimir Lenin, “Hanging Order,” November 1, 1918, US Library of Congress Archives, <https://www.loc.gov/exhibits/archives/ad2kulak.html>).

Hundreds of thousands of those who perished at the hand of the Khmer Rouge in Cambodia were considered “parasites.” The Khmer Rouge (or “Red Khmer”; the Khmer are the dominant ethnic group in Cambodia) took over Cambodia on April 17, 1975, and founded Democratic Kampuchea. Their very first act was to strip all city residents of their rights and to force them to leave their urban homes to work in the countryside,

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taking only the clothes on their backs. These former city residents were labeled “April 17 people.” The Khmer Rouge had a slogan: “The April 17 people are parasitic plants” (see Henri Locard, *Pol Pot's Little Red Book: The Sayings of Angkar* [Chiang Mai, Thailand: Silkworm Books, 2004], 185). Buddhist monks and the educated were also slaughtered wholesale in Cambodia's notorious Killing Fields. In an interview, a former Khmer militiaman explained, “Buddhist monks and educated people were seen as ‘parasites’ who just lived off other people's work without contributing themselves” (Timothy Williams and Rhiannon Neilsen, “‘They will rot the society, rot the party, and rot the army’: Toxification as an Ideology and Motivation for Perpetrating Violence in the Khmer Rouge Genocide?” *Terrorism and Political Violence* 31, no. 3 [2019], 505). In his study of over 20,000 mass graves of Khmer Rouge victims, Craig Etcheson reports that not only were millions murdered during the brief history of Democratic Kampuchea for being “class enemies,” but often their entire families were as well. Even street noodle vendors and taxi drivers were labeled that worst type of parasite, the “capitalist,” and liquidated (Craig Etcheson, “‘The Number’: Quantifying Crimes Against Humanity in Cambodia,” Documentation Center of Cambodia, accessed August 4, 2020, www.mekong.net/cambodia/toll.htm).

What did the Khmer Rouge claim to be accomplishing in Cambodia? Their documents state that they were engaged in “the revolutionary struggle for democracy, the revolutionary struggle for socialist revolution and the struggle to build socialism.” They were creating democratic socialism! “The Party's Four-Year Plan to Build Socialism in All Fields,” quoted in David P. Chandler et al., *Pol Pot Plans the Future: Confidential Leadership Documents from Democratic Kampuchea, 1976–1977* (New Haven: Yale University South East Asian Studies, 1988), 114.

16. “Retour Des Improductifs aux travail ... nous avons en fonctionnaires nul ou négatif les DEUX TIERS de la population ... Les Parasites domestique ... Les Parasites sociaux ... Les Parasites accessoires.” Charles Fourier, *Traité de l'association domestique agricole* (Paris: Bossange, 1822), 1:468–70. Emphasis original.

17. Mat Callahan, “Imagining Art after Capitalism,” in *Imagine: Living in a Socialist USA*, ed. Frances Goldin, Debby Smith, and Michael Steven Smith (New York: Harper Perennial, 2014), 175.

18. George Burns, “Working for Cool Capitalists,” *International Socialists*, September 12, 2016, <http://www.socialist.ca/node/3173>.

19. Paul D'Amato, *The Meaning of Marxism* (Chicago: Haymarket Books, 2006), 200.

20. Deirdre Griswold, “Capitalism, Socialism and Personal Property,” *Worker's World*, October, 31 2008, www.workers.org/2008/us/socialism_1106/.

21. W. B. Gallie, “Liberal Morality vs. Socialist Morality,” *Philosophy* 24, no. 91 (1949): 327.

22. French Socialist Louis Blanc is typically credited with developing the expression “from each according to his ability, to each according to his need” in the 1840s (though another French socialist, Étienne Cabet, also started using it at roughly the same time). Here's one example of Blanc's using this expression in 1848: “Chacun produise selon son aptitude et ses forces, que chacun consomme selon ses besoins.” Louis Blanc, *Nouveau discours de M. Louis Blanc sur l'organisation du travail devant l'assemblée générale des délégués des travailleurs* (Paris: Commission du Gouvernement Pour Travailleurs, 1848), 10.

23. Webb and Webb, *Soviet Communism*, 437. Emphasis original.

24. “Le plus grand génie de la terre, dont les travaux n'auraient pas pour but l'intérêt général, serait regardé comme un parasite complètement inférieur au moins intelligent des fonctionnaires, concourant à l'œuvre commune selon ses capacités.” Étienne Cabet, *Système de fraternité* (Paris: Au Bureau du Populaire, 1849), 105.

25. E. Sylvia Pankhurst, “What Is Behind the Label? A Plea for Clearness” (1932), in *A Sylvia Pankhurst Reader*, ed., Kathryn Dodd (Manchester: Manchester University Press, 1993), 132.

26. “It [socialism] will return to duty and return to productive work those legions of parasites, called merchants, which create a domain of piracy within each empire” (“Elle [le socialisme] fera rentrer dans le

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devoir et retourner au travail productif ces légions de parasites appelés marchands, qui se créent un domaine de piraterie au sein de chaque empire”). Fourier, *Crime du commerce*, 19.

27. Socialism is “inexorably” based on compulsory duty for four reasons: (1) Socialist philosophy begins with the belief that mandatory duty is morally correct. (2) Socialism explicitly rejects the lack of compulsory duty in liberal society and points to the lack of duty in liberal society as the root of the many problems socialism blames on capitalism. (3) Socialism requires compulsory duty to create and operate a socialist society. Without this duty and the power it gives the state to override individual rights, the transition from capitalism to socialism and the maintenance of socialism would be impossible. (4) Karl Marx and other early socialist philosophers believed that socialism would quickly yield a world of superabundance, a world in which ever good and service the world’s population needed was available for free forever. They believed that this world of what noted socialist thinker G. A. Cohen described as “limitless conflicts-dissolving abundance” (*Self-Ownership, Freedom, and Equality* [Cambridge, Cambridge University Press, 1995], 131) would result in a society of such bliss that it would literally mean the end of government, thereby ending the threat of compulsion that arises from socialism’s foundation on duty. We now know this expectation is a pipe dream.

The foregoing reasons mean socialism will be *forever* based on a dangerous form of duty, a duty that means every future socialist experiment will be an authoritarian accident waiting to happen.

28. “Ces inutiles ne sont pas seulement les oisifs comme vous pourriez le croire. Ce sont surtout des gens qui travaillent, même parfois qui travaillent beaucoup, mais dont le travail produit rien et qui doivent par conséquent vivre sur le travail d’autrui. Or, ces inutiles, le socialisme les supprimera ; il en fera des au lieu d’être des parasites ils deviendront des producteurs.” Lucien Deslinières, *Entretiens Socialistes* (Paris: Choisy Le Roi, 1901), 35–36.

29. Eugene V. Debs, “The Socialist Party’s Appeal,” *The Independent* (New York), October 15, 1908, <https://www.marxists.org/archive/debs/works/1908/appeal.htm>.

30. William Morris, “An Unpublished Lecture of William Morris,” ed. Paul Meier, *International Review of Social History* 16, no. 2 (1971): 23.

31. Leo Huberman and Sybil H. May, *The ABCs of Socialism* (New York: Monthly Review Press, 1953), 18.

32. Karl Kautsky, “Revolutions Past and Present” (1906), in *Marxism and Bolshevism: Democracy and Dictatorship and Other Works by Karl Kautsky* (Boston: Pine Flag Books, 2013). Kindle.

33. Keracher, *Producers and Parasites*.

34. “Tout ce que mangent un riche et les domestiques et autres gens qui le servent et satisfont ses goûts et ses besoins, est consommé en pure perte ; ... Le capital étant inutile doit être supprimé pour diminuer les frais de la production sociale. La révolution sociale est chargée d’accomplir cette œuvre d’économie. Elle ne détruira pas la propriété, comme le demandent inconsidérément les anarchistes, elle la s débarrassera de ses parasites.” Paul Lafargue, “Le Lendemain de la Révolution 3,” *Le Socialiste*, January 7, 1888.

35. Callahan, “Imagining Art after Capitalism,” 175.

36. “Mais pour un Goethe, un Tolstoi, un Puvis, combien de fainéants qui essaient de déguiser leur parasitisme en prenant la livrée des travailler intellectuel!” Émile Vandervelde, *Essais socialistes: l’alcoolisme, la religion, l’art* (Paris: Felix Alcon, 1906), 207.

37. L. G. Chiozza Money, “Work in the Great State,” in *The Great State: Essays in Construction* (London: Harper & Brothers, 1912), 105.

38. “Surely it must be said that if the coming change in the basis of society [from capitalism to socialism] were to make an end of all this sham and half-sham art without any hope of new art arising from it the loss would not be great.” William Morris, “Individualism at the Royal Academy,” *Justice*, April 24, 1884.

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39. Karl Marx, *The Poverty of Philosophy* (Moscow: Foreign Languages Publishing House, 1956; orig. 1847), 63.
40. “Il faut assez de cultivateurs, il ne faut pas trop d’écrivains.” Richard Lahautière, *Petit catéchisme de la réforme sociale* (Paris: Hachette, 1839), 10.
41. Hill, “Remembering Joseph Brodsky.”
42. Ben Quinn, “Jewish Labour Movement passes no-confidence motion on Corbyn,” *The Guardian*, April 7, 2019, <https://www.theguardian.com/politics/2019/apr/07/labour-defends-antisemitism-response-after-documents-leak>.
43. Benjamin Mueller, “Labour Party Suspends Jeremy Corbyn Over Anti-Semitism Response,” *The New York Times*, October 29, 2020, <https://www.nytimes.com/2020/10/29/world/europe/jeremy-corbyn-labour-anti-semitism.html>.
44. Quinn, “Jewish Labour Movement.”
45. Quinn, “Jewish Labour Movement”; PoGabriel Pogrud and Richard Kerbaj, “Labour’s hate files expose Jeremy Corbyn’s anti-semitic army,” *The Times*, April 7, 2019, <https://www.thetimes.co.uk/article/labour-s-hate-files-expose-corbyn-s-anti-semitic-army-9zzl0gxpv>.
46. Mueller, “Labour Party Suspends Jeremy Corbyn.”
47. Jennifer Scott, “What does the Labour anti-Semitism report say?,” *BBC News*, October 20, 2020, <https://www.bbc.com/news/uk-politics-54731222>.
48. On the anti-Semitic thinking of Blanqui, Chirac, Dézamy, Fourier, Leroux, Malon, Proudhon, Rouanet, Toussenel, and Tridon, see George Lichtheim, “Socialism and the Jews,” *Dissent*, Summer 1968, 314–42. The anti-Semitism of Hyndman and Hobson is detailed in Claire Hirshfield, “British Left and the ‘Jewish Conspiracy’: A Case of Modern Anti-Semitism,” *Jewish Social Studies* 43, no. 2 (1981): 95–112.
- Lucien Deslinières writes: “The Jew in collectivist society will no longer be harmful. Being no longer able to live as a parasite of commerce, speculation, and monopolization, being no longer able to attract the saving of the workers to him, he will be reduced to work or leave. He will work. As little as possible, but he will work” (“Le Juif, dans la société collectiviste, ne sera plus malfaisant. Ne pouvant plus vivre en parasite de commerce, de spéculation, d’accaparement, ne pouvant plus attirer à lui l’épargne des travailleurs, il sera réduit à travailler ou il s’en aller. Il travaillera. Le moins possible, mais il travaillera”). Lucien Deslinières, *L’Application de la système collectif* (Paris: Librairie de la *Revue Socialiste*, 1899), 503.
- Auguste Chirac wrote about “the seductions of Jewish parasitism” (“les séductions du parasitisme juif”) in *La Prochaine Révolution, code socialiste* (Paris: P. Arnould, 1886), 51.
49. Victor M. Glasberg, “Intent and Consequences: The ‘Jewish Question’ in the French Socialist Movement of the Late Nineteenth Century,” *Jewish Social Studies* 36, no. 1 (1974): 61–71.
50. Karl Marx, *On the Jewish Question*, in *The Marx-Engels Reader*, ed. Robert Tucker (New York: W. W. Norton and Co., 1978), 26–46.
51. Werner Sombart, *The Jews and Modern Capitalism*, trans. M. Epstein (London: T. Fischer Unwin, 1913), 205.
52. Alphonse Toussenel, *Les Juifs, rois de l’époque: histoire de la féodalité financière*, 3rd ed. (Paris: C. Marpon, 1886).
53. “In Toussenel’s *Les Juifs, rois de l’époque: histoire de la féodalité financière* came the charge, soon to be echoed by an antisemitic chorus, that ‘the Jew rules and governs in France.’” Glasberg, “Intent and Consequences,” 61.

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54. “Le nom du parasite maudit depuis des siècles par tous les travailleurs, c’est celui du juif.” Alphonse Toussenel, *Travail et fainéantise: programme démocratique* (Paris: Au bureau du travail affranchi, 1849), 14.

55. “Et notez bien que pas un juif n’a fait œuvre utile de ses mains, depuis le commencement du monde.” Toussenel, *Les Juifs*, 123.

56. “Tout gouvernement qui tient aux bonnes mœurs devrait y astreindre les Juifs, les obliger au travail productif, ne les admettre qu’en proportion d’un centième pour le vice ; *une famille marchande pour cent familles agricoles et manufacturières* ; mais notre siècle philosophe admet inconsidérément des légions de Juifs, parasites, marchands, usuriers, etc.” Charles Fourier, *Le Nouveau monde industriel et sociétaire, ou Invention du procédé d’industrie* (Paris : Bossange Père, 1829), 32.

57. George Lichtheim, “Socialism and the Jews,” *Dissent*, Summer 1968, 317.

58. Fourier, *Le Nouveau monde industriel et sociétaire*, 32

59. Deslinières, *Entretiens Socialistes*, 35–36.

60. “Ce sera précisément l’une des premières tâches du socialisme, quand sonnera son heure, de faire le départ, en vue des déclassements et des reclassements nécessaires, entre les tâches parasitaires et celles d’intérêt collectif.” Paul Louis, “Le budget sous la troisième République,” *Revue Socialiste* 26 (1897): 708.

61. “Las medidas drásticas de eliminar al parasito, ya sea al que esconde en su actitud una enemistad profunda la sociedad socialista o al que esta irremediabilmente reñido con el trabajo.” Ernesto “Che” Guevara, “Contra El Burocratismo [February 1963],” in *Obra revolucionaria* (Mexico City: Ediciones ERA, 1971), 548.

62. For decision-making by debate and vote in a hypothetical democratic socialist society, see Danny Katch’s discussion of the community voting on such issues as whether convenience stores are to be permitted to stay open 24/7. Danny Katch, *Socialism ... Seriously: A Brief Guide to Human Liberation* (Chicago: Haymarket Books, 2015), 77; see also Ernest Mandel, *Power and Money: A Marxist Theory of Bureaucracy* (New York: Verso, 1992), 208.

63. MacDonald, *Socialism and Society*, 204.

64. “Mettez au travail ces millions de parasites insatiables et vous doublerez votre production agricole et industrielle.” Désiré Descamps, “Le Problème de l’Amour,” *Revue Socialiste* 26 (1897): 36.

65. Laurence Gronlund, *The Cooperative Commonwealth: An Exposition of Modern Socialism* (Boston: Lee and Shepard, 1884), 115.

66. Shaw, *Intelligent Woman’s Guide*, 25.

67. Fidel Castro, “Castro Speaks at Uvero Battle Commemoration [May 28 1965],” Castro Speech Database, accessed October 20, 2020, <http://lanic.utexas.edu/project/castro/db/1965/19650528.html>.

68. “Les parasites et les inutiles seront rentrés dans les rangs de l’armée laborieuse.” Georges Renard, *Le régime socialiste: principes de son organisation économique et politique*, 6th ed. (Paris: Felix Alcon, 1907), 48.

69. Attacking sales and marketing as unethical is another aspect of socialist thought that remains the same as it ever was. For example, early socialist superstar Charles Fourier, who believed that two-thirds of the population of France (and all Jews) were parasites, attacked all selling incessantly. He accused merchants of being purveyors of “the lie and nothing but the lie”: “When a science [i.e., liberal economics] adopts in principle to admit only the truth, the whole truth, nothing but the truth, it is surprising that its doctors are passionate about the merchants, the stock-dealers, and the Jews, in whom, far from finding the truth and nothing but the truth, one was so sure to encounter the lie and nothing but the lie” (“Lorsqu’une science adopte en principe de n’admettre que la vérité, toute la vérité, rien que la vérité, il est surprenant que ses docteurs se passionnent pour les marchands, les agioteurs et les Juifs, chez qui, loin de trouver la vérité et rien que la vérité, on était si assuré

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de rencontrer le mensonge et rien que le mensonge.” Charles Fourier, *Théorie de l’unité universelle*, 2nd ed., vol. 2 (1841), in *Œuvres complètes de Charles Fourier* (Paris: Éditions Antropos, 1966), 3:196–97.

70. Daniel De Leon was an American socialist leader. He translated August Bebel’s *Woman under Socialism* into English. De Leon included a note to Bebel’s discussion of how socialism would “reconstruct” society by suppressing supposedly “useless” work. De Leon lists “611,139 salesmen and women” from the 1900 census as an example of “useless labor, parasitism, in the United States.” August Bebel, *Woman Under Socialism*, trans. Daniel De Leon (New York: Schocken Books, 1971), 298n.

A second example of socialists attacking advertising, marketing, and direct selling comes from Floyd J. Melvin: “It is in the process of marketing the product that the cost of competition reaches its acme of socially useless expenditure. The prodigal extravagance of competitive advertising needs but to be mentioned, for it is as conspicuous as the advertising itself. And this stupendous social loss is further augmented by the cost of armies of high paid salesmen under conditions requiring the most lavish expenditure for purposes of demonstration and display.” Floyd J. Melvin, *Socialism as the Sociological Ideal: A Broader Basis for Socialism* (New York: Sturgis and Walton, 1915), 164–65.

71. Friedrich Engels, “Speeches in Elberfeld,” in *Marx Engels Collected Works*, vol 4 (Chadwell Heath: Lawrence and Wishart, 2010), 248.

72. Engels, “Speeches in Elberfeld,” 248.

73. Bebel, *Woman under Socialism*, 298. Emphasis added. See two additional examples in n. 74.

74. J. Morrison Davidson, *The Old Order and the New: From Individualism to Collectivism* (London: William Reeves, 1902), 161. Emphasis added. Here are two more examples: “There will be no lawyers, or hardly any, because there will be nothing for them to do, and the amount of ability *thus set free for useful work* will be more than sufficient to conduct all the administrative business of the community” (Frank Fairman, *The Principles of Socialism Made Plain* [London: William Reeves, 1888], 134, emphasis added); “Thousands of men would be *set free from work upon waste* to do the economic work for lack of which we remain poor” (Money, “Work in the Great State,” 117, emphasis added).

75. Benito Mussolini, “Socialist Da La Lima” (1908), in *Opera Omnia di Benito Mussolini* (Florence: La Fenice, 1951), 1:134.

76. Mario Palmieri, *The Philosophy of Fascism* (Chicago: Dante Alighieri Society, 1936), ix, 40, 81, passim.

77. Spencer M. Di Scala and Emilio Gentile, eds., *Mussolini 1883–1915: Triumph and Transformation of a Revolutionary Socialist* (New York: Palgrave Macmillan 2016), preface, Kindle.

78. Di Scala and Gentile, *Mussolini 1883–1915*, preface.

79. Pierluigi Allotti, “The Style of a Revolutionary Journalist,” in Di Scala and Gentile, *Mussolini 1883–1915*; Stefano Biguzzi, “A Revolutionary in Trentino,” in Di Scala and Gentile, *Mussolini 1883–1915*.

80. Biguzzi, “A Revolutionary in Trentino.” See also *Opera Omnia di Benito Mussolini*, vols. 1–7 (Florence: La Fenice, 1951). These seven volumes, more than two thousand pages altogether, represent a substantial portion of Mussolini’s writings as a socialist.

81. Renzo De Felice, preface to Benito Mussolini, *Utopia: Rivista Quindicinale del Socialismo Rivoluzionario* (repr., Milano: Feltrinelli Reprint, 1970), 5.

82. “Noi siamo la generazione dei costruttori che col lavoro e colla disciplina, col braccio e con l’intelletto, vogliono raggiungere il punto estremo, la mèta agognata della grandezza della nazione di domani, la quale sarà la nazione di tutti i produttori e non parassiti.” Benito Mussolini, “Speech to the workers of the Automobile Transport Company [Rome, January 18, 1923],” in *Mussolini Autori Vari*, ed. David De Angelis (self-pub., 2017), Kindle.

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83. “La patria che noi sogniamo è quella dove tutti lavorano e dove i parassiti non esistono più.” Benito Mussolini, “Speech to the people of Ferrara [September 22, 1924],” in De Angelis, *Mussolini Autori Vari*.

84. “We will have such an abundance of everything.... We can have it with our work, with the effort of our working people, with a country of workers without parasites of any type.” Fidel Castro, “Castro Speaks at Uvero Battle Commemoration.”

85. “This [Cuba] must be more and more a country of workers and less and less a country of parasites.” Fidel Castro, “Castro Addresses July 26 Celebration [July 26, 1963],” Castro Speech Database, accessed January 5, 2021, <http://lanic.utexas.edu/project/castro/db/1963/19630726.html>.

86. Examples of present-day socialists attacking alleged parasites and parasitism appear above (for example, see nn. 10–13), but numerous additional examples can also be found in the RFP companion resource “101 Damnations.”

87. “*Parasitism, it’s the enemy!*” (“*Le Parasitisme, c’est l’ennemi!*”) (Jules Guesde and Paul Lafargue, “To the Workers of France,” *Le Socialiste* 77 [1892]: 1); Castro called parasites the “worst enemy” (Fidel Castro, “Castro Calls for Efforts in Agriculture [June 21, 1963],” Castro Speech Database, accessed December 12, 2020, <http://lanic.utexas.edu/project/castro/db/1963/19630721.html>).

88. 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.