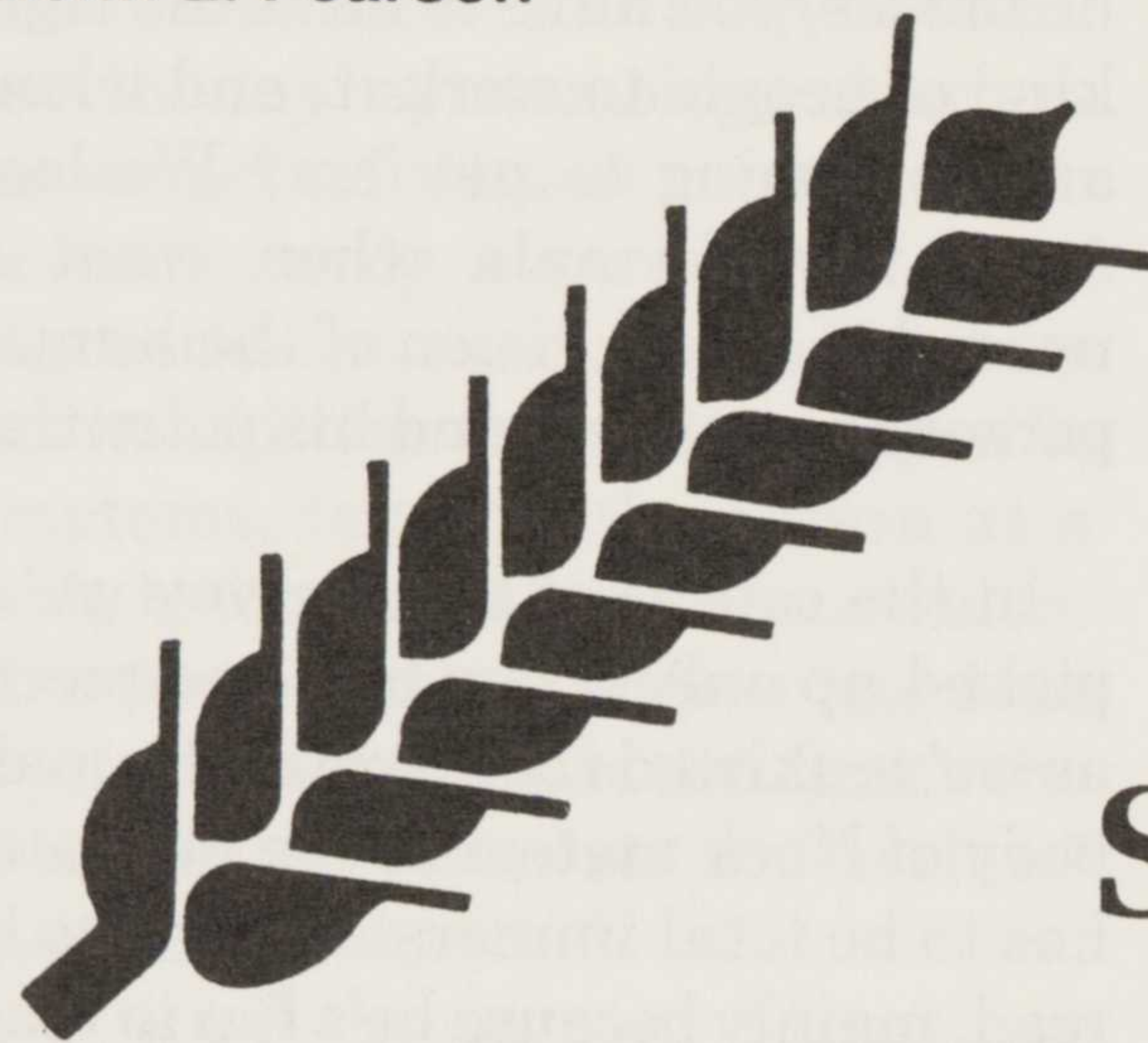


Glenn L. Pearson



Socialism Eats the Seed Grain

ONE of the moral tragedies of socialism is that its economics is not built on savings, but on consumption. And this, also, is one of the main reasons it always has failed and always will fail. Economic failure is tragic because it means deprivation that can disrupt human plans and go even so far as to take human lives. In fact, starvation is a common aspect of life in countries where some type or another of socialism has been in operation long enough to have dissipated whatever wealth had accumulated prior to the socialist takeover. In those countries where poverty was already present when socialism was introduced, such as in some post-World War II African nations, star-

vation began immediately. Of course, starvation of the body is not as great a tragedy as starvation of the soul, if you believe in a soul. The materialistic socialists, who theoretically believe only in this life, should be especially offended by starvation—the ultimate indignity if there is no soul.

Some will point to Russia and China as examples of socialist countries which have accumulated capital and passed the starvation point. But those who do so are very uninformed about how much capital was already there. Perhaps they do not know about how much outside help Russia and China always have received by fair means and foul. Also, they must not know about how much free enterprise is actually allowed in Russia and China and how important it is to their survival. And, fi-

nally, they are tragically unaware of how well Russia and China conceal the realities of life in some areas within their spheres of influence. Hints of horror continually drift out of the nations that have been caught in the webs of these giant spiders. With a few oft-repeated and carefully-selected releases, the liberal media, which preside over the minds of most of the West, tell us what they want us to believe as the following comments from one who was once one of them reveal:

It is not surprising, in view of this state of affairs, [The ruthless power Russia exerts on the foreign press.] that the world has been consistently misinformed about Russia, and that the Soviet Government has been able to put across a lot of bogus propaganda. It is fantastic, for instance, that there should still be any doubt about the question of forced labour and religious persecution, and Valuta [Money, especially gold and silver coins, that has other than fiat value.] extortion, and peasant shootings, and, in general, the character of corrupt dictatorship. But there is. (*Like It Was, The Diaries of Malcolm Muggeridge*, Selected and Edited by John Bright-Holmes; William Morrow and Company, Inc.: New York, 1982, p. 54)

... I managed to make my way by myself to the Ukraine and the Caucasus to report on the famine conditions there as a result of Stalin's enforced collectivization of agriculture. The articles I wrote describing the suffering and privations of the peasants, and the monstrous brutality of their treatment, were dis-

patched to the *Guardian* by diplomatic bag to avoid the censorship, and I knew that when they were published my position would be untenable. The articles duly appeared, heavily sub-edited, but even so caused some stir. In both the *Guardian* and the *New Statesman* letters were published calling me a liar. For confirmation of the truth of my report I had to wait for Khrushchev's speech at the 20th Party Conference in 1956, in which he gave his account of the 1933 famine and its consequences, showing mine to have been, if anything, an under-statement. . . . (*Ibid.*, pp. 73, 74.)

... *Winter In Moscow* had appeared and been reprinted, but, if anything, it hampered my efforts to get a job in Fleet Street. As I discovered, taking a strongly critical view of the Soviet regime and its bosses was a handicap rather than a help as far as the national press was concerned; the more so in my case because my abhorrence of a Marxist dictatorship as operated from the Kremlin did not make me any better disposed towards a capitalist economy as operated from the City of London or Wall Street. Although I did not recognize it then, the liberal consensus which was to provide the orthodoxy or Party-Line of the so-called free world, was already in process of formation, and beginning to be enforced. (*Ibid.*, p. 77.)

But physical suffering is never as tragic or long-lasting as spiritual suffering. Great spiritual damage is done to people who are led to believe that economic problems can be solved without savings—the accumulation of capital. The virtue of frugality and the evils of profligacy are the subject

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