

consider a fair price. We may not all believe that mankind evolved from the lower animals, but we certainly all know that the human race has made, and is making, progress; and none of us know what heights humanity may reach. The lowest types of humanity are communists, and as extremes often meet, the highest may also be communists. Among barbarians the amount of wealth used for the common good is very small, and it increases as civilization advances. Is it not possible that the time may come when each will add to the common fund according to his ability and draw from it according to his needs? Then there will be no competition.

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### TOLSTOY ON HENRY GEORGE. \*

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“One of the most horrible superstitions, more harmful than all religious superstitions—one which has caused rivers of blood—is that very strange superstition which sprang from the use of violence, and which makes people believe that a small number of people can now establish the social life of the whole community. This activity to transform the present order of things not only fails to help, but actually hinders the course of events. The activity of the revolutionists, like the deeds of violence committed by the Government, will not lead to any improvement in the life of our people. On the contrary. Stolypin, who hangs hundreds of people, or the revolutionists, who are trying to kill Nicholas II., are only interfering with the natural development of events. History is full of examples to prove this. The French Revolution produced Napoleon. The civil war produced the terrible negro problem in America.”

Count Tolstoy shook his head, brushed back a tuft of white hair from under his turban, and added, as though to himself:

“Strange—very strange.”

“Nearly fifty years ago,” he went on slowly, “the great question that occupied all minds in Russia was the emancipation of the serfs. The burning question now is the ownership of land. The peasants never recognized the private ownership of land. They say that land belongs to God. I am afraid that people will regard what I say as stupid, but I must say it: The leaders

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\*In the *New York Times* of Sunday, August 9, is this admirably written account of an interview with Count Tolstoy. It gives a picture of the “Grand Old Man” of Russia which lingers in the memory. In spite of the Count’s eighty years there is no decline of that mental vigor and spiritual aspiration which have made him perhaps the chief prophet of our times. But what will interest our readers most is the opinion, now again repeated, of the work of Henry George and the truths of Progress and Poverty. It will be noted too, that he speaks of Single Tax journals in England and America, as having but an insignificant number of subscribers. Count Tolstoy has been a reader of the *REVIEW*, and no doubt of *Land Values*, of Glasgow, and the publication conducted by Adolph Damaschke of Berlin. It is true that none of these have a wide circulation, but the growth of the movement cannot be measured by the circulation of these organs any more than by the numbers of actually organized Single Taxers. It is nevertheless a matter of serious concern that our journals should be so circumscribed in their influence, and that this important phase of our propaganda should be so neglected.—Editor *Single Tax Review*.

of the revolutionary movement, as well as the Government officials, are not doing the thing that would pacify the people at once. And the only thing that would pacify the people now is the introduction of the system of Henry George. I have outlined a plan according to which the agrarian question can be solved, and have submitted my plan to the Government as well as to the Duma. I have written about it to one who occupies a high post in the official world, and whose family I have known very well. But his hands are tied. His attitude toward the court and toward his enemies is such that he cannot do anything in this direction. I do not reproach him. I only feel sorry for him. They do not understand that the proper solution of the land question is the only means of pacifying nine-tenths of the Russian population.

“As I have pointed out in my introductory note to the Russian version of ‘Social Problems,’ Henry George’s great Idea, outlined so clearly and so thoroughly more than thirty years ago, remains to this day entirely unknown to the great majority of the people. This is quite natural. Henry George’s idea, which changes the entire system in the life of nations in favor of the oppressed, voiceless majority, and to the detriment of the ruling minority, is so undeniably convincing, and, above all, so simple, that it is impossible not to understand it, and, understanding it, it is impossible not to make an effort to introduce it into practice, and therefore the only means against this idea is to pervert it and to pass it in silence. And this has been true of the Henry George theory for more than thirty years. It has been both perverted and passed in silence, so that it has become difficult to induce people to read his work attentively and to think about it.

“It is true that there are in England, Canada, the United States, and Germany very good little journals devoted to the Single Tax idea, but they have only an insignificant number of subscribers. Among the majority of the intelligent people throughout the world the ideas of Henry George are unknown, and the indifference toward them is even increasing. Society does with ideas that disturb its peace—and Henry George is one of these—exactly what the bee does with the worms which it considers dangerous but which it is powerless to destroy. It covers their nests with paste, so that the worms, even though not destroyed, cannot multiply and do more harm. Just so the European nations act with regard to ideas that are dangerous to their order of things, or, rather, to the disorder to which they have grown accustomed. Among these are also the ideas of Henry George. ‘But light shines even in the darkness, and the darkness cannot cover it.’ A truthful, fruitful idea cannot be destroyed. However you may try to smother it, it will still live, it will be more alive than all the vague, empty, pedantic ideas and words with which the people are trying to smother it, and sooner or later the truth will burn through the veil that is covering it and it will shine forth before the whole world. Thus it will be also with Henry George’s idea.

#### IDEAS OF HENRY GEORGE.

“And it seems to me that just now is the proper time to introduce this idea—now, and in Russia. This is just the proper time for it, because in

Russia a revolution is going on the serious basis of which is the rejection by the whole people, by the real people, of the ownership of land. In Russia, where nine-tenths of the population are tillers of the soil, and where this theory is merely a conscious expression of that which has always been regarded as right by the entire Russian people—in Russia, I say, especially during this period of reconstruction of social conditions, this idea should now find its application and thus the revolution, so wrongly and criminally directed, would be crowned by a great act of righteousness. This is my answer to your question about the future of Russia. Unless this idea is introduced into the life of our people Russia's future can never be bright."

Thus ended our first conversation. Tolstoy advised me to meet Nikolayev, the translator of Henry George, who lives a little distance away from the Tolstoy home.

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## FABLES OF NOMANSLAND AND ITS SOCIAL PROBLEM

By AN INTELLIGENT CHIMPANZEE.

Translated from the Original Monkey Language by the Garner Method.

(For the Review.)

By J. W. BENGOUGH.

*Continued.*

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### Fable XX.

A Chipmunk was one day laboriously engaged in digging out buried acorns at the foot of an oak tree, when a Gopher came along. "Pretty hard work, hey, Chippy?" remarked the Gopher. "You bet it is", replied the Chipmunk. "I wouldn't mind so much if I had proper tools, but you see my paws were not constructed for such work, and so I get little return for such labor." "Suppose I turn in and help you," said the Gopher. "I have the very paws for such a job; it's right in my line." "Thanks!" returned the Chipmunk; "I will be glad of your assistance and will be happy to share the proceeds fairly with you." So they set to work together, and the result was that they produced far more than twice as many acorns as the Chipmunk alone could have done. As they worked they conversed pleasantly, "What is your name?" enquired the Gopher. "They call me Labor," replied the Chipmunk, "and yours?" "I am known as Capital," said the Gopher. "Why," said the Chipmunk in surprise, "how is this? I have always heard that we were born enemies, but it looks as though we were meant to be natural partners." "So we are," returned the Gopher, "we are the two active factors in the production of wealth, and nature is the third and passive factor. There are only three. But you see he tries to set you and me at loggerheads to serve his own end." "Who does?" asked the Chipmunk. "Why, the Sloth who claimed to hold legal title to nature, and therefore to have a right to the biggest share of our product. Of course we could do nothing without Nature, and ——" "Hush!" cried the Chipmunk,