

## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

#### TOLSTOY'S MESSAGE.

For The Public.

Thou shalt not lie.  
In word or deed,  
Through sloth or greed,  
For king or creed—  
You must not lie.

Thou shalt not hate.  
Man high or low,  
Man wrong, or slow,  
Man mankind's foe—  
Love still, nor hate.

ANGELINE LOESCH GRAVES.

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#### TOLSTOY'S ECONOMICS.\*

I have been acquainted with Henry George since the appearance of his "Social Problems." I read that book, and was struck by the correctness of his main idea, and by the unique clearness and power of his argument, which is unlike anything in scientific literature, and especially by the Christian spirit which pervades the book, making it also stand alone in the literature of science. After reading it I turned to his previous work, "Progress and Poverty," and with a heightened appreciation of its author's activity. You ask my opinion of Henry George's work, and of his single tax system. My opinion is the following:

Humanity advances continually toward the enlightenment of its consciousness,† and to the institution of modes of life corresponding to this consciousness, which is in process of enlightenment. Hence in every period of life and humanity there is, on the one hand, a progressive enlightenment of consciousness, and on the other a realization in life of what is enlightened by the consciousness. At the close of the last century and the beginning of this, a progressive enlightenment of consciousness occurred in Christianized humanity with respect to the working-classes, who were previously in various phases of slavery; and a progressive realization of new forms of life—the abolition of slavery and the substitution of free hired labor.

At the present day a progressive enlighten-

\*Written in answer to a German, occupied in spreading the ideas and system of Henry George in his own country, who wrote to ask Tolstoy what views he held concerning such an activity. Reprinted here from "Essays, Letters, Miscellanies," by Count Lyof N. Tolstoi. Published by Thomas Y. Crowell & Co., New York.

†The Russian word "soznaniye" signifies both "consciousness" and "conscience," and as in these paragraphs seems to vibrate between the two concepts.—Editor of "Essays, Letters, Miscellanies."

ment of human consciousness is taking place with reference to the use of land, and soon, it seems to me, a progressive realization in life of this consciousness must follow. And in this progressive enlightenment of consciousness with reference to the use of land, and in the realization of this consciousness, which constitutes one of the chief problems of our time, the fore-man, the leader of the movement, was and is Henry George. In this lies his immense and predominant importance. He has contributed by his excellent books both to the enlightenment of the consciousness of mankind with reference to this question, and to placing it on a practical footing.

But with the abolition of the revolting right of ownership in land, the same thing is being repeated which took place, as we can still remember, when slavery was abolished. The government and ruling classes, knowing that the advantages and authority of their position amongst men are bound up in the land question, while pretending that they are preoccupied with the welfare of the people, organizing working-men's banks, inspection of labor, income taxes, and even an eight hours' day, studiously ignore the land question, and even, with the aid of an obliging and easily corrupted science, assert that the expropriation of land is useless, harmful, impossible.

The same thing is happening now as in the days of the slave trade. Mankind, at the beginning of the present and at the end of the last century, had long felt that slavery was an awful, soul-nauseating anachronism: but sham religion and sham science proved that there was nothing wrong in it, that it was indispensable, or, at least, that its abolition would be premature. To-day something similar is taking place with reference to property in land. In the same way sham religion and sham science are proving that there is nothing wrong in landed property, and no need to abolish it. One might think it would be palpable to every educated man of our time that the exclusive control of land by people who do not work upon it, and who prevent hundreds and thousands of distressed families making use of it, is an action every whit as wicked and base as the possession of slaves; yet we see aristocrats, supposed to be educated and refined, English, Austrian, Prussian, Russian, who profit by this base and cruel right, and who are not only not ashamed, but proud of it.

Religion blesses such possession, and the science of political economy proves that it must exist for the greatest welfare of mankind. It is Henry George's merit that he not only exploded all the sophism whereby religion and science justify landed property, and pressed the question to the furthest proof, which forced all who had not stopped their ears to acknowledge the unlawfulness of ownership in land, but also that he was the first to indicate a possible solution to the question. He

was the first to give a simple, straightforward answer to the usual excuses made by the enemies of all progress, which affirm that the demands of progress are illusions, impracticable, inapplicable.

The method of Henry George destroys this excuse by so putting the question that to-morrow committees might be appointed to examine and deliberate on his scheme and its transformation into law. In Russia, for instance, the inquiry as to the means for the ransom of land, or its gratuitous confiscation for nationalization, might be begun to-morrow, and solved, with certain restrictions, as thirty-three years ago the question of liberating the peasants was solved. To humanity the indispensableness of this reform is demonstrated, and its feasibility is proved (emendations, alterations in the single tax system may be required, but the fundamental idea is a possibility); and therefore humanity cannot but do that which reason demands. For this idea to become public opinion it is only necessary that it should be spread and explained precisely as you are doing, in which work I sympathize with you with all my heart, and wish you success.

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## THE GOSPEL OF BROTHERHOOD.

From a Thanksgiving Sermon, Delivered at St. Andrew's Episcopal Church, Jackson, Miss.,  
Nov. 25, 1909, by the Rector, the Rev.  
Halsey Werlein, Jr.

The question must rise in our hearts this morning if we face the issue squarely, what right have we in our own well-being to offer God gratitude in which our brothers everywhere are unable to join? We cannot escape the question. We cannot refuse to answer. We are, in fact, answering that question day by day by our spoken or unspoken attitude towards our brother men. Dear friends, while you and I are assembled here, there are hundreds and thousands of human beings throughout this country and throughout the world, your brothers and mine, who do not know whether they will be able to dine today or whether they will be able to find shelter from the night. There are millions to whom our necessities are unheard of luxuries, millions who are bearing the burdens of the world, by whose labor we are enabled to live. Ought we, dare we, to offer thanks to God for blessings which are withheld from them? We cannot answer this question by almsgiving. The dole of alms is necessary, where there is need to shield our fellowmen from the pangs of hunger and cold; and to the honor of our twentieth century civilization be it said that never before were men readier to minister to misfortune and pauperdom than now. But the question is a more searching question than is contained in the problem of transitory wants. It cannot be honestly answered, until society has granted to these outcasts not

charity, but the right and opportunity by labor to earn a livelihood. Do we seek to trifle with this question by the oft-repeated accusations of shiftlessness and incompetency against these people? Then, who is responsible for their inefficiency? Cain trifled in the same manner when he asked God: "Am I my brother's keeper?" Cain was a murderer. We are not murderers—we are the pillars of society. But yonder, submerged, is our brother, crying for rescue, and until our sympathies, our minds, our consciences, have enlisted in the cause of humanity, wherever its victims be found and whatever their suffering or their guilt, the joy of the Lord will not be found at our Thanksgiving feasts, because the joy of brotherhood is absent.

The observance of this law of brotherhood in its feasts is the test of the holiness of Thanksgiving Day. We cannot fall back upon our nation's past achievements or upon God's leadership of the fathers of the country as a ground of enthusiasm in the day's observance or as a just cause for the hope of our land's future prosperity. We are a holy nation in proportion as we fulfill the law of holiness, which is the law of humanity to man. We deserve no praise for the past, we shall merit neither reproach nor applause for the future; but we are responsible for the measure of gratitude our fellow countrymen feel toward God upon this day. And we are either soldiers of the common good and champions of humanity's cause, to the full extent of our influence and power, or our Thanksgiving is simply a ministration to self, valueless in God's eyes.

When we have learned, in Christ, the thanksgiving that expresses brotherhood, the fullness of the day's message in relation to our fellow men, we come for the first time to the full realization of our gratitude to God upon this day of days. The individual note of pleasure over our own health and continued welfare through the mercy and protection of God is lost in the swelling chorus of a vast symphony of thankfulness. "I am no longer grateful to God for merely myself," the man's heart cries. "I rejoice in the order, the beauty, the permanence of God's world; my being throbs in the possession of all the great events of history; I am alive in the inventions that are transforming the world; my thoughts soar in all the philosophies; my soul triumphs in all the epics of man's free spirit; the mighty cosmos—it is I, for I love my fellow man! I feel the glow and the rapture of the victories, even as I share the humiliation and shame of the failures of my brothers, and in both I thank God and take courage!" Dear friends, the language is not strained or affected. When a man once comes to that consciousness of identity with his fellow men, which is conveyed in our blessed Lord's proclamation of human brotherhood in the universal fatherhood of God, he reaches that stage of being where in the joyous