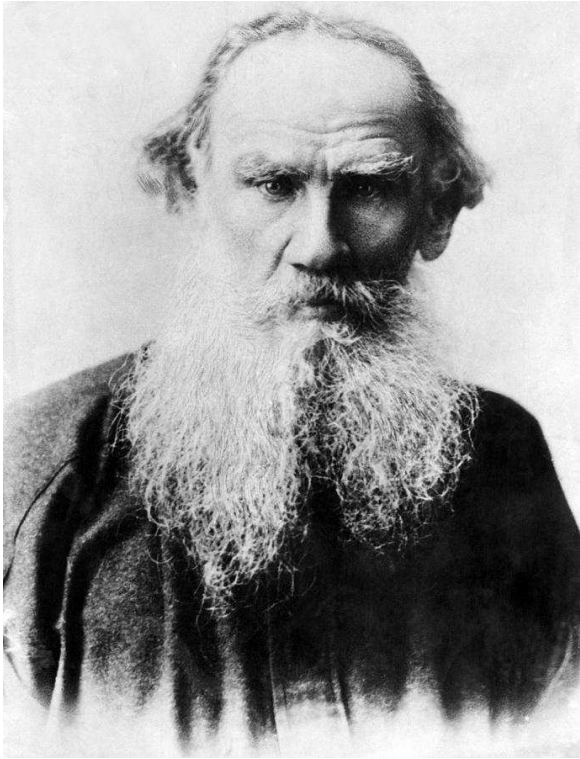


THE GREAT RUSSIAN

The Henry George Publishing House

Copenhagen 1949



LEO TOLSTOY

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Translated and printed June 18, 2017

See Notes 3 and 4 on Page 38.

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J. L. Bjørner

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The Gate

Before the first World War, in 1914, there was no Iron Curtain around Russia, however, there was a veil. Russia was the only country, where a foreigner should carry their passports with proper visa. One would certainly also present care when entering into Turkey, but they were not so strict as to the the verification. A Dane could just present an old ticket for a train ride – all it needed was his name and some stamps on it. The Turkish border gendarmes could not read or write, so they were frugal.

The Russians were more strict. If a citizen of Copenhagen wished to go to Russia, he had to first contact the old City Hall and Courthouse on Nytorv. Here we got a large four-sided passport document in four languages with all music: “The Chief Constable of the Royal Residential city Copenhagen decrees that — ”.

With the big, beautiful and with sickle adorned Document he then went to the Russian Consulate General in Broad Street, where one. after a “liberal” waiting time and the provision of 2 rubles = 4 Kr., got a visa stamp and could go home; passport photo or Fingerprint was unknown.

On the German-Russian Border, Alexandrova, the passport was stamped, it lasted one to two hours. In contrast, the customs check was lenient. The Russians had the clever rule that travelers had the right to freely bring in goods with a customs duty of 5 rubles. If, for example, they had goods valued at 8 rubles, they should therefore only pay 3 rubles. This allowed the customs duty officer a span for estimates. As a rule, these were better for the travelers – and it also simplified up customs formalities.

When you finally have to have silly customs rules (and why should Russians in that way be wiser than others), this exemption was a wise reduction. Denmark, for example, should imitate that rule.

When the Customs and Pass formalities were in Order, then the way stood open to travel the world's most extensive land with an area the size of that of the moon. From Alexandrova in the West to Vladivostok at the Pacific Ocean in the east, there are 16 days' Rail Travel, and on the North–South Russia extended from the Arctic Ocean to India's borders. A vast steppe and Forest land, but with mountains in the Urals and the Caucasus. The first really large forest, Poljetsche, meets you

already shortly after passing Brest-Litowsk. That forest is 84,000 square kilometers, or about twice that of Denmark. The forest consists of oak, pine, birch, asp and ellen trees. The Danish Matches come mainly from the aspen wood from here.

The big cities with their onion dome churches are few and far between; closer, but not particularly close, is the low gray villages. Russia has 45 times as many Inhabitants as Denmark, yet is quite sparsely populated.

Jasnaja Poljana

A small deviation in the Russian flat land formed f. Ex. the hilly Province Tula. Here at the estate Jasnaja Poljana Leo Tolstoy Nicolaiewitsh, Russia's greatest poet and social reformer was born in 1828. Quite young, he came as a student to University of Kazan, where he studied particularly Languages especially Persian and Turkish. Then he spent a couple of years in Sct. Petersburg (Leningrad), where he lived a bohemian life, but also wrote and initiated the acquaintance of the other great noble poets Dostoevsky and with Turgenev.

Right soon he got a distaste for this life and volunteered for Military Service. He served two full years in a Kosak regiment in the Caucasus, took part in the Crimean War and experienced the war on first hand on the Sevastopol battlefields. No wonder he later could write his famous book War and Peace.

Tolstoy was greatly moved by the desire to do something for his people. When he came home, he threw himself into Efforts to repeal serfdom. He had his own Gods 700 peasant (Muzhiks), and it was his great joy when serfdom was abolished

in 1861. But Tolstoy knew this was only a small beginning which would soon, but did not lead to something. The farmers may have economic freedom and above all: education. But how? Yes, one had to begin with the children. Tolstoy studied Pedagogy. He had read about Rousseau and had caught the idea of the “free school”. He traveled twice abroad to Western Cities to see how far it had come. The result disappointed him. He began by himself. He decorated School, wrote textbooks, among others. an ABC, whose letters were of different size and color. He put himself at the teacher’s desk. The school had no classes, curriculum or time division, everybody came and went, as they would, students were just as often behind the backs of the teacher as in front of him. But it went amazingly well. However, authorities did not like it.

But his plans went much further. He wanted to create a free exam University: a Clogs (bast shoes) University. He also procured funds to it, but those in power took the money and used them for a statue of a princely person who was believed to have done something special the Province. It is here just to compare Tolstoy’s Clogs university with Grundtvig’s “ School in Soer”. None of the

plans came further than the paper, but it might have been nice if Tolstoy and Kristen Kold had known each other.

Tolstoy wrote now one book after the other: great art, gripping human descriptions, issue books. His books soon began to find the way to foreign countries and was read in many languages. In Danish there are twelve volumes of his writings. Highest did he perhaps in the great novel “ Anna Karenina ”, which is considered one of the highest peaks in the world literature mountain range.

In “ Anna Karenina ” shows Tolstoy what he can. In the novel “ Resurrection ” he shows what he is.

The Farmer, Craftsman, Poet

Tolstoy did not write Entertainment Literature, his books are entertaining and written in a dazzling style, but he wanted to achieve something with his written work. He would reform, and he would revolutionize by peaceful means. The peasants plights tormented him (eighty percent of Russia's population were peasants). Tolstoy knew that it was not enough for farmers to have land. Through the Mir system he was a land owner and could do whatever with the land; what he wanted, except sell it. The landlords owned the land rent (basic rate). Actual Earth Monopoly was on their hands, and even if you could abolish this Monopoly, it would only currently benefit farmers, because the land owners' monopoly would soon turn into Priority Dues - and state taxes. On the other hand he would not be the master of its 700 peasants, and he therefore suggested his good wife, that they might give the estate to the peasants. But she, herself a noblewoman, said particularly No, both for her own and their childrens' sake. So Tolstoy recanted himself all in favor of his wife. The estate was hers. For himself Tolstoy decorated a spartan equipped room. He would agitate by giving an example. He

divided his workday into three parts: four hours of agricultural work, particularly as plow-man, four hours as craftsman, particularly as joiner and shoemaker, and four hours at the desk. He dressed as a peasant and got a peasant diet. On Sundays he drank a glass of “kvas” (mild white beer). When he visited the family and the samovar was on the table, he would take a glass thin tea, and eat a little Halva. His Cabbage or beetroot soup was thin. A Russian proverb says otherwise, that a good housewife has only one pearl in the soup!

In these years originated, from his hand, innumerable pamphlets, leaflets and booklets across Russia. Tolstoy has become an ardent anti-militarist and was campaigning for the abolition of compulsory military service. When peasants, animated by the students, in 1895, became rebels and government let soldiers shoot at the people, Tolstoy emits a broadside among the troops, in which he writes: “ You can not shoot at your comrades. You can not excuse a murder by saying that you have been commanded to do it. No one can command you to be killer. They are lying when they tell you that your officers and not you are responsible for your actions. Can your conscience be anywhere but in yourself? Is your conscience with the sergeant or

lieutenant or where? You must obey God's laws more than men-made laws."

Tolstoy always signed his publications. The government raged and would rather have made Tolstoy silent for ever; but the Russian rulers did not dare to touch him. Tolstoy was now too famous in the eyes of the world. The rulers had to settle for pestering him as much as they could. But the Tsar pricked up his ears. Who was this man? The Tsar invited Tolstoy to visit him, but Tolstoy replied that there was no longer distance from the Tsar to Tolstoy than from Tolstoy to the Tsar. Tolstoy's response was not misunderstood. The meeting came to naught.

Problems

For Tolstoy came one day the question of life and death, a question which sooner or later comes to every thinking man: From where? To where? Why? Ordinary religious habitual thinking was against him. He asked scientists, and he asked theologians, but there were only words, empty, neat words. So he began to search around in the empire of philosophy. He read all the books of the religions, also the Indian. As a language man, he learned ancient Greek and Hebrew in order to read the Bible in the original language. He rejected everything except the Gospels, and in these, he found the kernel of Matthew's Gospel. The *Sermon on the Mount* became Tolstoy's gospel.

Tolstoy's thoughts were increasingly concerned also with social-economic questions. How could you, thoroughly, along the road of liberty, improve the plight of peasants, workers and students? How could the worker's salary fully accrue to the worker? Tolstoy read Social-Economics and also studied the known social reformers' writings, particularly socialist and anarchist books. He was bitterly disappointed to see how Karl Marx, after writing the promising Communist Manifesto, twenty years af-

ter the attack on machine technology in England, turn around and drop back to a socialist state, that is, to the eighteenth century mercantilism with its belief that production is just machines and something that can run. The petite bourgeois in pure distillation. Ugh! But it's so easy to agitate with. For state-socialism the land issue seems to be forgotten. It ignores completely that just as work is the parent of wage, so land is the basis for work. It is not really any wonder that the broad masses settle content with state-socialism, for it is easier to believe than to think; but the so-called "Leaders" also become stuck in the same superstition, and that must be because they are desk philosophers.

From Tolstoy's hand flew, in these years, dozens of pamphlets on the land issue— also beyond Russia. He teaches that it is not enough that the peasants get land; for others do also have the right to it; but that they get it in the right way. Here is one of his pamphlets, greatly shortened:

Land Enough

“Ivan was poor, but a skilled and strong peasant. One day he got a visit from a benefactor who offered him for free as much tax-free land that Ivan could walk around in one day. He just had to be back before sunset. Ivan was very pleased. He made a plan. He would walk a square of good land. He started at sunrise and walked briskly. He covered many versts, one after another. Later in the morning as he, according to the plan, had to make a 90 degree turn, he saw a lovely meadow ahead. He had to get that included. When he was so far, he sees a good little forest with good house timber. He ought manage to include that if he hurried a little more. The forest was larger than he had thought, but what? It went well. When he changed course, it was almost noon, when he realized he had to make his plot of land into an rectangle. But again it was difficult for him to turn off in time. There was still something of value to be included. He fought between his intellect, his greed and his strength. Well into the afternoon he realized that his land plot would become a triangle. But what! If only he did it. The sun began to sink. Ivan began to run. The heart thumped in his chest, his head ached and his legs began to

let down. However, there was the goal! But before Ivan had reached it, the sun went below the horizon. Ivan rushed on. The kind benefactor, who of course was the devil, entered, grinning back and pocketed his gains. Yes, Ivan got enough land. He got his mouth full.”

Thus was Tolstoy’s way of teaching.

The Great Adventure

One fine day Henry George's¹ Book *Social Problems* fell into Tolstoy's hand. It nearly took the breath from him, he said. Then he read Henry George's main works *Progress and Poverty*, *Protection or Free Trade*, *The Condition of Labour*, and others. Finally he had found, what he had been searching for. Tolstoy was deeply moved and thanked God that he had got to know Henry George's social program. Since that day he became a proclaimer of Henry George's ideas. He wrote lots of articles and lectured on the great reform. His last great novel: "Resurrection" is a book on Russia's appalling system of justice and Henry George's social reform. The book was dramatized and was also performed here at The Royal Theater in Copenhagen. The great English newspaper The Times asked Tolstoy to write a series of articles on Georgism. One of these came in Danish, translated by H.J. Helweg, Hagerup Publisher, in 1907 under the title *The Injustice*. Here we present one of the articles:

¹See Note 2 on page 38

What is Man?

“What is man?” says Henry George in one of his speeches.

“First of all he is a beast, an animal, who can not live without the land. All that man produce, comes from land. All productive work originates in the final instance from the land, or from substances that are extracted from the land, in such a form that they are suitable for satisfying man’s wishes. Yes, the very human body comes from the land. As children of the land, we are, we come from the earth, and to the earth we must return. Take all that away from man who comes from the land, and what more than a disembodied spirit is left over. Whoever owns the land on which and from which another man is to live, he is this man’s Lord, and this man is his slave. The man who owns the land on which I shall live, is the Lord of my life and my death just as greatly as I was his personal slave. We’re talking about having abolished slavery. We have not abolished slavery; we’ve just eliminated a primitive form for it, the personal slavery. There is still left a more hidden, more dangerous and pernicious form of slavery — we must abolish this industrial slavery which really makes a man into a slave while it mockingly equip him

with a "free man's" name."

"Have you ever," Henry George says in another place in the same talk "thought about the, in a unique sense backwards and strange, fact that throughout the civilized world the working classes are the poorer classes? Just imagine how it would astonish a rational being who never before had been on Earth. If such a being could come down here, and you explained to him how we live here on earth, how houses, food products, garments, all the many things we need, are generated through work, would he not assume that the people, who worked, were those who lived in the finest houses and had the greatest treasure of all the things produced by labor. But whether you took him to London, Paris or New York or even to Burlington, he would see that those who were called workers were those who lived in the poorest houses."

To these words of Henry George, I could add that the situation is just as in the countryside. Loafers live in splendid palaces, in large, well-appointed homes. The workers live in the dark, dirty holes.

Henry George goes on to say: *“All this is strange – just think once about it. Quite naturally and involuntarily, we detest poverty, and it is in its good order, that we do it. Nature gives to those who work, and only to those who work. Human work must precede any capital generation, and under natural conditions the man who work well and honorably, becomes a rich man, and those who do not work, would be poor. We have really reversed the order of nature, and we have become accustomed to think of a laborer as a poor man. The main reason is that we force those who work to pay others for permission to work. You can buy a garment, a horse or a house; in that case one pays to the seller for performed work, for something he has generated or received from the person who made it; but when you pay a man for a piece of land, what is it then that you pay him for? You pay him for something that no man has produced; you pay him for something that was before man, or for a value, created not especially by him, but of the entire society, of which you yourself forms, but a part.”*

That is the reason why the persons who have appropriated the land and own it, are rich, while those who grow it or process it, are poor.

“We are talking about overproduction. How can there be such a thing as overproduction, while there are people who suffer. All these things which reputedly are produced in abundance, are needed by the many. Yes, but why do they not get them? They do not get them because they have nothing to pay with, not because they did not like to get them. Yes, but why can they not pay for it. They earn too little. When the majority of humanity must work for an average daily rate of 1.40 Dollars (approx. 5.25 crowns), it is no wonder that large quantities of goods can not be bought.”

“But how can it be that people have to work for such a low daily wage? Because if they would ask for more, enough unemployed men are ready to take their place. It is this crowd of unemployed which causes the wild competition which drives wages down to the point where man just can live by it. How can it be, that there are people who can not find work. Have you ever thought about how strange it is that there are people who can not find work? Adam had no difficulty in finding work. Robinson Crusoe neither. Search for work was the last thing that caused them concern.”

“If people can not find an employer, why do they not work on their own account? Simply because they are excluded from that material, which is the only thing that human work may find application for. People are forced to compete among themselves for daily wages at an employer, because they have been deprived of their natural access to obtain even work; because they can not find a single stump of God’s land that they can process without paying a another human for the right to do it.”

“Men pray the Almighty God to get rid of poverty. But poverty does not have its root in God’s laws – to say that is a highest degree of blasphemy; it has its root in man’s injustice against their fellowmen. Put it, that the Almighty God heard the prayers; how could he fulfill them, as long as his law are as they are? Consider that God has not given us a single one of the things that in themselves constitute wealth. He gives us only the raw materials from which men may generate wealth. But does He not give us enough of these raw materials? Could He abolish poverty even if He gave us more. Assume that He – in answer to our prayers – could increase the sun’s mighty acts or the fertility of the land. Assume that He would raise the

yield of plants or let the various animal species proliferate more strongly. Who would have joy thereof? Take a country where the land is completely monopolized as in most civilized countries; who would gain from this? Simply: the land owners. And although God, in answer to our prayers, sent exactly the things mankind wishes, down from heaven, who would then get benefit from it?"

"It is told in the Old Testament, that the Israelites, on their wanderings through the desert, could get nothing to eat, and that God sent Manna down from heaven. There was enough for all of them, and they took all of it and were fulfilled. Suppose now that the desert had been in private possession, as Britain's land and even land in our new states is; suppose that one of the Israelites had one square mile, another 20 square miles, a third 100 square miles, and the large majority of the Israelites did not have enough to stand on – what would become of the Manna? What profit would it have done the great majority? Not a bit. Though God had sent Manna enough for all the Manna would have been land owners' property. They would perhaps have employed some of the others to gather their Manna together, and would then have sold it to their hungry brothers.

Think really of this case. This purchase and sale of Manna would have continued until the bulk of the Israelites had parted with everything they owned, even the clothes on their body. And then what? Then they would not have had anything to buy Manna for, and the result would have been that while they went and starved, there would have lain Manna in piles, and landlords would have complained of overproduction of Manna. There would at once have been a great Manna harvest and – hungry people. Just what we see in our days.”

“It is not my intention that there would not be much else to do when you had removed this basic injustice; but, I think that our solving the Land Issue underlies all Social Affairs. I believe that whatever you do, however much you reform, you will never be free from hopeless poverty, as long as the land, which all men live on, are some individuals’ private property. It is impossible, absolutely impossible! Reform the state agencies, bring current taxes down to the least possible, build railways, form cooperatives, divide the profits between workers and employers, if you so desire, and what will be the consequence? The result will be that the land will rise in value. It will be the consequence, that and nothing else. Experience shows

it. All improvements will simply increase the value of land, – the price that some must pay others for the right to live!”

I can add that the same as Henry George have thus said, we see in Russia. All landowners complain about the poor dividends and major expenditures, that their estates provide them while the land prices are still rising. It has to increase, because the population grows, and because it is, for this population a matter of life and death to get land.

And therefore people offer everything they have, not only their work, and even their lives for the land, but it is withheld from them.

—

On another occasion Tolstoy writes an Open Letter:

“The main weapon against Henry George’s teaching, that which has always been used against irrefutable and self-evident truths, is to bypass them in silence.

“They do not try to disprove George’s doctrine, but prefer to just not knowing anything about it.”

“If they take any notice of this doctrine at all, then they ascribe it doctrines it does not contain, or merely repeat opinions that George has refuted, or they reject it simply because it does not match with the arbitrary, artificial principles, as the so-called “National Economy” has set as irrefutable truths.”

“Yet despite all this the truth that the land can not be private property as other things can has permeated contemporary consciousness to such a degree that there is only one way to get around it, namely not to talk about it, and instead embark on thinking of anything else. This is the way that today’s people go about it.”

“Politicians in Europe and America are occupied by promoting their peoples welfare in various ways. Customs duties, extending their colonies, income taxes, war and marine budgets, socialist unions, syndicates, election methods, diplomatic relations. Briefly said: everything possible except one, without which no true improvement of peoples’ conditions are at all possible, namely: the restoration of all people’s equal right to the land.”

From all countries Thank-you Letters flowed

to Leo Tolstoy. In 1909 he was visited, at Jas-naja Poljana, by Henry George's son, and in the same year by the Finnish author Arvid Järnefelt, brother of the composer and painter Armas Järnefelt. Arvid Järnefelt had translated Henry George's *Progress and Poverty* to Finnish. Järnefelt told Tolstoy, amongst other things, of the Danish Henry George movement and the Danish smallholder farmer' *Køge Resolution*.²

²The *Køge Resolution* was formulated on 8. November 1902 by Sophus Berthelsen, chairman of the Danish Association of Smallholder farmers (Crofters).

Not Popular

Leo Tolstoy died on November 20, 1910. His death made a deep impression at home and abroad. After his death you could, across Russia, at train stations and market places, see merchants with trays of plaster busts of Tolstoy, offering the poet for one or two rubles. The men did a good trade; the small busts appeared in many homes. I decided to buy one to take to Denmark, but in the end I failed. I promised, however, to buy one next Year, but next year all the Tolstoy busts were blown away. I asked about the reason, but only got the answer that the busts had not been acceptable – they were unwanted!

So, so it was, yes, it was obvious enough. The rulers could not frame Tolstoy during his lifetime, now, when he was dead, he was forcibly forgotten.

The Russians waited for better times. Now the Romanovs had ruled for 300 years, and might it well not last forever? Much else also indicated change, and it came seven years after. But it was not a Tolstoy moral-justice-oriented Social Economy, which replaced the old, but Hegel's Philosophy and Karl Marx's "Business Development",

which came “upstairs”. You did not think that what had been a curse for Germany, could not be a blessing for Russia.

The Russians are a patient people, and they will take comfort in the words of Lincoln: *You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.*

By nature the Russian is a good-natured man, but military rule can, for a time, thoroughly drum their good nature out of him and make him a first class bully.

State-socialism is, for the time, master in Russia. The country is governed by officials in favor of officials, and it helps people little changing old city names.

How do the ordinary Russian, he who both knew the old and is familiar with the new regime, how is he viewing the situation? There’s a history going by the Finnish-Russian frontier which says more than many words:

“A Russian came from abroad to return home. At the border station, he was asked the usual questions, by the immigration officer:”

Where you are born?

Answer: Sct. Petersburg!

The officer wrinkles his brow and notes.

Where have you gone to school?

Answer: In Petrograd!

The wrinkles are smoothed a little.

To which city are you traveling?

Answer: Leningrad!

Now the officer smiles.

And in which city would you wish to take permanent residence?

Answer: St. Petersburg!"

Tableau.

Outside Russia the Russian state system is called "Communism." The explanation is obvious. Soviet-Communists outside Russia do not want to be confused with the Social-Democrats, and they have taken the word Communism from the Communist Manifesto—since long abandoned. If one asks a party-Russian, in Russia, are you a Communist, he laughs loudly and answers he's not an idiot. Well, idiot or not, Communism is a beautiful ideology, but it can not be practiced without a general deep religious and moral setting with the people.

Party-Russians are simply hard-boiled State-socialists – Marxists in pure distillation – and they do show themselves off as so being. Yes, the Germans knew what they were doing when they in

1915–16 smuggled Russian revolutionaries who had been in exile in Switzerland, into Russia. The poison, which has destroyed Germany, would now also destroy Russia. But the West can not point fingers of Russia. With exception of one or two countries, they have all, at present, said farewell to the half-Liberalism, they could not or would not carry through to full Liberalism, and is now on the way back to the Eighteenth Century State Control, the so-called Mercantilism with tariff walls, restrictions, bans, militarism, plan economics, bilateral trade agreements – and dictatorship. Democracy presupposes Liberalism. State-socialism can only be practiced under dictatorship.

Violent revolutions are started in order, as it is so wonderfully stated, to provide liberty and justice for the oppressed masses, but they always end up bringing political upstarts upstairs. The colour of the flag pole change, but the wooden stick is the same.

Lenin, though, deserves thanks, since he put so much into the Russian commoner learning to read and write. It will certainly be a new, but profound reform for good and then Leo Tolstoy will be welcome in his own country.

The Light

Time passes, and all work of man is changing with time. Has it peaked, it must recede, and in the valley can reach up again. Russia is now a big country, it has not always been so. As it was the Danish Vikings who colonized England, so it was the Swedish Vikings, who opened up Russia from the North West and penetrated through the large inland rivers.

As late as at Christian IV's time³ Russia was a small nation, but the small Moscow took advantage of the opportunity, to appropriate land, when neighboring countries were busy and weakened by internal conflicts. It was not so much Russian war skill. One old proverb says that Russia had average generals, but in contrast to this, very skilled diplomats. Although generals may loose a war, diplomats understood to get land gains out of it. With time little Russia became great Russia and the many nationalities were held together firmly.

East Europe's people stand in many areas far behind those of Western Europe, but there is good substance in their people. The *powers that be* did not succeed, for example, at the turn of the

³Christian IV was a Danish king, 1577–1648

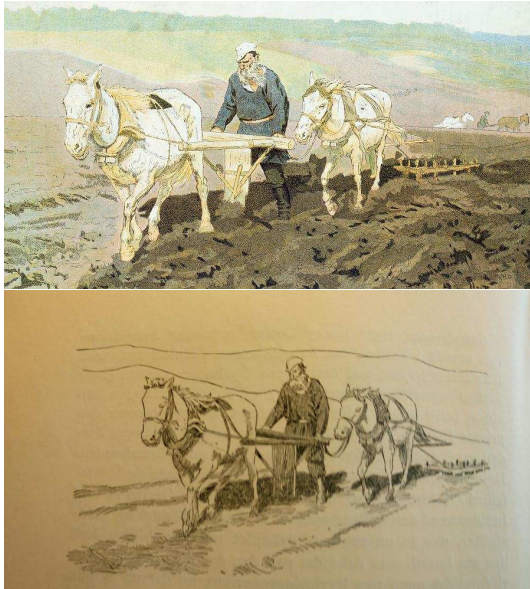
century, to make the Russian peasant a complete drunkard. In order to raise more money for the army, navy and several more officials, they introduced a government monopoly on the trade of vodka, with fine shops, even in villages. On festive occasions farmer customers would like a bottle of vodka on the table, but they did not forget the old proverb: *“First the peasant takes one schnapps, then the schnapps takes a schnapps, and then the schnapps takes the peasant.”*

The new Russia has unfortunately favored industrialism at the expense of good crafts. The red engine is made a small God. The engine is good for its use, but the troll has to be tamed, disciplined and put into service. Let us also get the beautiful, distinctive Russian handicrafts to see! Tolstoy understood the value of handicraft. He enjoyed his field work, he rejoiced at his shop, but he lived in his art.

Over-industrialization often creates long chains of political arrangements, in particular the customs system, currency-hocus-pocus and trade fixations; duty is an incubator for unemployment and poor products, as land monopoly is a hatchery in the field of poverty – and general rearmament!

Russia's historic contribution could be to bring communities into the age of Free Economies, to introduce full Free Trade and full Land Tax and to place The Iron Curtain in a Museum of Political Curiosities, but then Leo Tolstoy must reappear in full daylight, away from the Iron Curtain that has hidden him since Czarist days. Leo Tolstoy will rejoice when his country shows true Liberalism. His people has a chance for it. Tolstoy began as a Free School man. That led him soon to be a Free Economist. He learned that to implement positive

revolution positive knowledge is needed. Tolstoy laid the foundation of a new revolution in Russia. Russia captured a world of land areas, now it must conquer itself through an Enlightenment Revolution.



Note: The first picture is by Ilya Efimovich Repin. The second is a “drawing” of it, by Louis Moe, a Norwegian artist – and first appeared in *Fairy Tales, Science and Reality*, a collection of papers on Social Economics, edited by J.L.Bjørner, published in 1927 by H.Hagerup Publishers, Copenhagen, Denmark.

Notes

1. J.L. Bjørner

J.L. Bjørner (JLB) was my grandfather, my mother's father. JLB was born, in Denmark, 4 November 1869 and died 20 April 1954. Educated as a carpenter he spent 4 years to become a master carpenter in Hamburg, Amsterdam and Antwerp, 1890–1895. He then took job as a stoker, sailing from Antwerp to Vancouver, Canada. He spent a season there as a lumberjack felling trees in the forests of British Columbia. In 1898 he became the head of a timber yard in Copenhagen, Denmark. During the years 1903–1913 he traveled every other November–December, for two weeks, by sleighs, in the frozen wetland forests around Gomel, White Russia, to select birch trees that he bought. In 1918 he took over the timber yard. That business traded in hard lumber: birch, elm, oak, teak, mahogany, palisander, and others, for veneers and for furniture. JLB became interested in Social Economics during his half year at Askov Folk High School⁴, 1897. It was there he learned of the ideas of Henry George. In 1903, with his wife, Signe, and friends from Askov and elsewhere, he founded *The Danish Henry George Society* – two years before he and others founded *The Danish Mycological (Mushroom) Society*.ⁱ During 40 years he (and his wife) took very active part in political debates. Together, again with compatriots, they founded the political party, *The Justice Party*, whose political programme you can gather from his writing here about Leo Tolstoy.

Although the Danish version of this booklet was published in 1949 it is most likely written already around 1927–1932. The text, as you read it now, clearly predates our times. Its social science arguments still stand, I think. My grandfather wrote prolifically: published social science texts, memoirs, travel accounts and so on.

⁴For the special Danish concept of a 'Folk High School' see <http://danishfolkhighschools.com/>

2. Henry George⁵

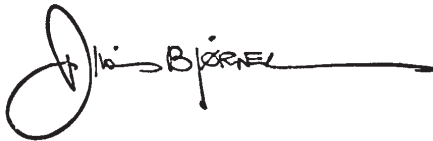
Henry George (HG) was born 2 September 1839 and died 29 October 1897. HG was an American political economist and journalist. His writing was immensely popular in the 19th century, and sparked several reform movements of the Progressive Era. His writings also inspired the economic philosophy known as Georgism, based on the belief that people should own the value they produce themselves, but that the economic value derived from land (including natural resources) should belong equally to all members of society. His most famous work, *Progress and Poverty* (1879), sold millions of copies worldwide, probably more than any other American book before that time.

3. Prof. Dr Alexander Petrenko

The booklet has been translated and edited, by Dines Bjørner, into English using the Google translator, and into Russian, also by computing means, but now masterminded by Prof., Dr Alexander Petrenko, Head of Software Engineering Department of Institute for System Programming, Russian Academy of Sciences, and Professor of System Programming Chair, Computer Science Department of Moscow State University (MSU).

4. Dines Bjørner

Dines Bjørner (DB) is a Danish computer scientist. Since 2001 DB is a (corresponding ?) member of the Russian Academy of Natural Sciences (AN). DB has visited the Russian lands more than 15 times since 1978. DB is visiting Yasnaya Polyana (June 2017) on the occasion of an international conference being held in Moscow. 26–29 June 2017.



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⁵https://en.wikipedia.org/wiki/Henry_George