

LA REVUE DE L'IMPORT UNIQUE.

The January, February and March numbers of this excellent Single Tax monthly, edited in Paris by M. Georges Darien, continue the able propaganda and the thought-compelling discussions which have characterized it from its beginning in July, 1911. With the February number M. Darien takes up the first of his promised articles on "A General Idea of a National History of the French Revolution," the basis for his work being found in his quotation from Toqueville's introduction to "l'Ancien Regime et la Revolution," as follows: "What have been the permanent results of this strange and terrible Revolution? Precisely, what did it destroy, what did it create?" "These are the questions," says our author, "which I in my turn purpose answering." And in a note specially addressed to British and American readers of the *Revue* he points out that such a work as this may not appear uncalled for at this time, when in Great Britain the proposal for a tax on land values is being met by the Tory opposition by a counter proposal for peasant proprietorship, and when in America high dignitaries of the Church of Rome, holding a brief for monopoly in general, are including in their denunciations of socialism the principles of Henry George.

"Have not," M. Darien asks, "the upholders of the glories of the French Revolution made one of the greatest mistakes in all history? Have not they been giving their support to an imposture, to a lie? Has the Revolution produced one single result corresponding with the optimistic visions indulged in by the men of 1789? Are not the eloquent phrases of that time mere empty mouthings, full of sound and fury, signifying nothing?" Such is the thesis which M. Darien hopes to prove. And at the very beginning he quotes with entire approval the following words taken from Henry George's "Progress and Poverty": "One of the things most to be regretted about the French Revolution is that it overwhelmed the ideas of the Economists, just as they were gaining strength among the thinking classes and were apparently about to influence fiscal

legislation." M. Darien's contribution, original and startling, to a rational History of the French Revolution is his promise to show that the Revolution was made and made exclusively for the very purpose of overwhelming, of annihilating the ideas of the Physiocrats, of killing them and burying them beyond the hope of resurrection. Now by what implacable, crafty minds was this undertaking conceived, and by whose diabolical ingenuity was it accomplished! M. Darien's answer is given positively and unequivocally: the Jesuits, the Jesuits are responsible for this and for other woes unnumbered which have followed their footsteps since the foundation of their Society in 1534. From the time when they conceived and were responsible for the Massacre of St. Bartholomew and the Revocation of the Edict of Nantes down to the present day they have represented and constituted an idea in arms against another idea, viz., the idea of authority and monopoly against the idea which stands for liberty and war on privilege. "We shall see," writes M. Darien, "how the atrocities they have organized have been possible I have written this study to show that very thing."

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Another article in the March number of the *Revue* casts light upon a subject about which many people are misinformed. How often does one hear it said that France is preeminently the land of happy farmers, of independent husbandmen, of the "*morcellement*," where every family is rich in its way, etc. Now this is a pretty picture and would be important if true. But what are the facts? The giving of the land to the peasant at the time of the Revolution was a delusion. Today the peasants possess less than one-twelfth of French soil. Out of 49,000,000 hectares they occupy 4,000,000 hectares. Do they own their land? Nominally, yes. In reality, practically all of the peasant proprietors of France are head and ears in debt to mortgages. In France the Credit Foncier is a great institution, flourishing like a green bay tree. And in France, as elsewhere, the man dependent on his