

people on the spot have neglected nothing to supply really pressing demands. Our enemies have felt this power, and, not wishing us to succeed in our defence, have, with the word "Marat," sought to stifle the energy of the patriots. Your committee thought also to excite the zeal of the administrators to coöperate for the common defence. When arms were wanting efforts were made, by letter and instruction, to create or perfect establishments for the manufacture of new and the repair of old guns; to equip fowling-pieces with bayonets, and to use superfluous bells for the casting of field-pieces. They superintended the manufacture of gunpowder and the casting of bullets, and urged on all to second in every way the representatives of the people in clothing and equipping the armies, in surveying the defences of the seaports, forts, and coasts, and to prepare, as far as possible, for the formation of corps of cavalry, by the employment of the horses used in carriages and for pleasure.

## BARÈRE

**B**ERTRAND BARÈRE, OF BARÈRE DE VIEUZAC, French lawyer, demagogue, and revolutionist, was born at Tarbes, France, Sept. 10, 1755, and died there Jan. 13, 1841. He received an excellent education at Paris and at the age of twenty was a judge in the sénéchaussée of Tarbes, but resigned that office on account of his reluctance to condemn convicted criminals. He practiced at the Toulouse bar, where he acquired a more than local reputation for eloquence, and in 1789 was elected for Bigorre to the States-General. In that body he was the popular speaker of the Centre, as the majority was called. After the dissolution of the States-General he became a member of the National Convention, in which he voted for the death of the king (Louis XVI). He was an opportunist in his political philosophy, and when he perceived that the throne was tottering was among the earliest to clamor for a republic. He at first imbibed Girondist views, but after becoming (in April, 1793) one of the Committee of Public Safety, whose proceedings he reported, he espoused the cause of the Jacobins in their contest with the Girondins. A man of great natural refinement and elegance, he was styled "the Anacreon of the Guillotine," because, says Lamartine, "he scattered in his reports soft images, blended with sinister decrees like flowers upon blood." Barère always had a suspicion of Robespierre, and was averse to his extreme measures, though he had himself proposed that "terror should be the order of the day," and after the overturn of the 9th Thermidor, 1794, he sided with the foes of that leader. He was subsequently imprisoned on the island of Oléron, but was amnestied on the setting up of the consulate of Napoleon. He supported the Bourbons after Napoleon's exile to Elba, but being implicated in the proceedings of the Hundred Days in 1815, was in the following year exiled as a regicide. Barère resided at Brussels until 1830, when the revolution of July permitted his return to France, and his remaining years were spent at Tarbes, a pension having been granted to him by King Louis Philippe. The character of Barère has been the theme of much difference of opinion, and while in some quarters he has been unsparingly denounced, he has found apologists in others. His writings include a "Life of Cleopatra," "Theory of the Constitution of Great Britain," and "Memoirs of Barère" (1843). See also the sketch of him in Macaulay's "Essays."

### THE NECESSITY FOR TEACHING THE FRENCH LANGUAGE

JANUARY 27, 1794

**C**ITIZENS,—The tyrants in coalition have said: "Ignorance was always our most powerful auxiliary; let us maintain ignorance, it makes fanatics, it multiplies counter-revolutionists. Let us make the French retrograde toward barbarism; let us make use of uneducated peo-

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ple or of those who speak a different idiom from that of public instruction."

The Committee has heard this plot of ignorance and despotism.

I come to call your attention to-day to the most beautiful language of Europe, that which first openly consecrated the rights of the man and the citizen, that which is charged with transmitting to the world the most sublime thoughts of liberty and the greatest political speculations.

For a long time it was a slave, it flattered kings, corrupted courts, and enslaved the people; for a long time it was dishonored in the schools and taught lies in books of public education; crafty in the tribunals, fanatical in the temples, barbarous in diplomas, weakened by the poets, a corrupter in the theatres, it seemed to await or rather desire a finer destiny.

Refined at last and softened by certain dramatic authors, ennobled and shining in the discourse of certain orators, it came to recover energy, reason, and liberty under the pen of certain philosophers whom persecution had honored before the Revolution of 1789.

But it still seemed to belong only to certain classes of society; it had taken on the hue of aristocratic distinctions; and the courtier, not content with being distinguished for his vices and depredations, tried again to distinguish himself in the same country with another language. One would have said that there were several nations in one.

That must exist in a monarchical government where one gave proofs in order to enter a house of education, in a country where a certain rigmarole is necessary to be what is called good company, and where the language must be lisped in a particular manner in order to be a man *comme il faut*.

These puerile distinctions have disappeared with the grimaces of ridiculous courtiers and the futilities of a perverse court. Even the proud accent more or less pure or sonorous no longer exists, since the citizens gathered from all parts of the Republic expressed in the National Assemblies their desire for liberty and their thoughts for common legislation. Formerly they were slaves of various gradations of brilliancy; they discussed the priority of fashions and languages. Free men gathered together, and the vigorous accent of liberty and equality is the same, whether it comes from the mouth of an inhabitant of the Alps or the Vosges, the Pyrenees or the Cantal, from Mont-Blanc or Mont-Terrible, whether it becomes the expression of men in the central districts, in the maritime countries, or on the frontiers.

Four points in the territory of the Republic are alone worthy of fixing the attention of the revolutionary legislator with regard to the dialects which seem the most opposed to the propagation of public spirit and present obstacles to the knowledge of the laws of the Republic and to their execution.

Among the former dialects, Velches, Gascons, Celtic, Visigoth, Phocœan, or Oriental, which form the differences in the communications of diverse citizens and countries forming the territory of the Republic, we have observed (and the reports of the representatives are agreed on this point with those of different agents sent into the departments) that the dialect called Bas-Breton, the Basque dialect, the German and Italian languages have perpetuated the reign of fanaticism and superstition, assured the domination of priests, nobles, and lawyers, hindered the Revolution from penetrating into nine important departments, and are able to favor the enemies of France.



I will begin with the Bas-Breton. It is spoken exclusively in almost all the departments of the Morbihan, Finistère, the Côtes-du-Nord, a part of Ille-et-Vilaine, and in a great part of the Loire-Inférieure. There ignorance perpetuates the yoke imposed by the priests and nobles; there the citizens are born and die in error: they are ignorant whether new laws as yet exist.

The inhabitants in the country understand only Bas-Breton; with this barbarous instrument of their superstitious thoughts the priests and intriguers hold them under their sway, direct their consciences, and prevent the citizens from knowing the laws and loving the Republic. Your labors are unknown to them. They are ignorant of your efforts for their emancipation.

Public education cannot be established there. National regeneration is impossible there. It is an indestructible federalism which is founded on the lack of communication of thoughts, and if the different departments, in the country districts alone, spoke different dialects, such federations could be corrected only with instructors and schoolmasters, and only in several years' time.

The consequences of this dialect, too long perpetuated and too generally spoken in the five departments of the West, are so evident that the peasants (according to the report of people who have been sent there) confound the word law and that of religion to such an extent that, when the public functionaries speak to them about the laws of the Republic and the decrees of the Convention, they exclaim in their vulgar language: "Do they want to keep making us change our religion?"

What Machiavelism in the priests, to have confounded law and religion in the thought of these good inhabitants in the

country! Judge by this particular feature whether it is important to concern ourselves with this object. You have taken away from these mistaken fanatics the dominion of saints and substituted the calendar of the Republic; take away the dominion of priests by teaching the French language.

In the departments of the Haut- and the Bas-Rhin, who called, in concert with the traitors, the Prussian and Austrian to our invaded frontiers? Does not the inhabitant of the country districts speak the same language as our enemies, and thus think himself more their brother and their fellow citizen than the brother and the fellow citizen of the Frenchmen who speak another language and have other customs?

The power of identity of language has been so great that at the retreat of the Germans more than twenty thousand men emigrated from the districts of the Bas-Rhin. The empire of language and intelligence which reigned among our enemies in Germany and our fellow citizens of the department of the Bas-Rhin is so incontestable that they have not been stopped in their emigration by everything that men hold most dear, the soil which has seen them born, their household gods, and the land which they have cultivated. The difference of conditions and pride has brought about the first emigration which gave to France thousands of millions; the difference of language, lack of education, ignorance produced the second emigration, leaving almost a whole department without cultivators. Thus the counter-revolution was established on some of the frontiers by having recourse to foreign or barbarous dialects to which we should have put an end.

Toward another end of the Republic is a new, although ancient, people, a pastoral and sear-fearing people who were



never slaves nor masters, whom Cæsar could not conquer in the midst of his triumphal career among the Gauls, whom Spain could not reach in the midst of her revolutions, and the despotism of our despots could not submit to the yoke of intendants. I mean the Basque people. They occupy the extremity of the Occidental Pyrenees, which extend to the ocean. A sonorous and picturesque language is regarded among them as the seal of their origin and the heritage transmitted by their ancestors. But they have priests, and their priests make use of their dialect to fanaticize them; but they are ignorant of the French language and the language of the laws of the Republic. So they must learn it, for in spite of the difference of the language and in spite of their priests they are devoted to the Republic, which they have already defended with valor along the Bidassoa and on our squadrons.

Another department is worthy of attracting your attention; it is the department of Corsica. Ardent friends of liberty, when a perfidious Paoli and federalist administrators leagued with priests do not lead them astray, the Corsicans are French citizens; but for four years during the Revolution they have not known our laws, they are not acquainted with the events and crises of our liberty.

Too near neighbors to Italy, what could they receive from it? Priests, indulgences, seditious addresses, fanatical movements. Pascal Paoli, through gratitude an Englishman, deceitful through habit, feeble on account of his age, Italian in principle, sacerdotal from necessity, makes powerful use of the Italian language to pervert public spirit, to mislead the people, to increase his party; above all he makes use of the ignorance of the inhabitants of Corsica, who do not even suspect the existence of French laws, because they are in a language they do not understand.

It is true that a few months ago our legislation was translated into Italian; but would it not be better to establish instructors of our language there than translators of a foreign tongue?

Citizens, it is thus that *la Vendée* was born; her cradle was ignorance of the laws, her growth was in the means employed to prevent the Revolution from penetrating there; and then the gods of ignorance, refractory priests, conspirators of the nobility, greedy practitioners, and weak administrators or accomplices opened a hideous wound in the bosom of France; so let us crush ignorance, let us establish instructors of the French language in the country.

For three years the National Assemblies have been talking and discussing about public education; for a long time the need of primary schools has been felt: these are moral means of subsistence of first necessity which the country districts demand of you; but perhaps we are still too academic and too far from the people to give them the institutions best adapted to their most urgent needs.

The laws of education prepare people to be artisans, artists, scholars, literary men, legislators, and public functionaries; but the first laws of education ought to prepare citizens: but, to be a citizen the laws must be obeyed, and to obey them it is necessary to know them. So you owe to the people primary education to put them in a way to understand the voice of the legislator. What a contradiction is presented to all minds by the departments of the Upper and Lower Rhine, those of Morbihan, Finistère, Ille-et-Vilaine, Loire-Inférieure, the Côtes-du-Nord, the Basses-Pyrenées, and Corsica! The legislator speaks a language which those who have to execute and obey it do not understand. The ancients never knew such striking and dangerous contrasts.



The language must be made popular; that aristocracy of language which seems to establish a polite nation in the midst of a barbarous one must be destroyed.

We have revolutionized the government, the laws, usages, manners, costumes, the commerce, and even the thoughts; let us revolutionize also the language which is their daily instrument.

You have decreed sending the laws to all the communes of the Republic; but this benefit is lost for those of the departments I have already indicated. The light brought at great expense to the extreme limits of France is extinguished when it reaches there, since the laws are not understood.

Federalism and superstition speak Bas-Breton; emigration and hatred speak German; the counter-revolution speaks Italian; fanaticism speaks Basque. Let us break these instruments of harm and error.

The committee has thought that it ought to propose to you, as an urgent and revolutionary measure, to give to each country commune in the departments designated an instructor of the French language, charged with teaching the young people of both sexes, and with reading every ten days to all the other citizens of the commune the laws, the decrees, and instructions sent by the Convention. These instructors will have to translate these laws vocally for an easier understanding at first. Rome instructed her youth by teaching them to read in the Law of the Twelve Tables. France will teach a part of the citizens the French language, in the book of the Declaration of Rights.

It is not that other dialects more or less vulgar do not exist in other departments; but they are not exclusive, they do not hinder the knowledge of the national language. If it is not equally well spoken everywhere it is at least easily

understood. The clubs and patriotic societies are primary schools for the language and for liberty; they will suffice to make it known in the departments where there still remain too many traces of those *patois*, of the jargon maintained through habit and propagated by neglected education or no education at all. The legislator ought to see from above and thus ought to notice only very pronounced shades, only enormous differences; there should be instructors of language only in a country which, accustomed exclusively to a dialect, is, so to speak, isolated and separated from the great family.

These instructors should belong to no religious function whatever; no priesthood in public instruction; good patriots, enlightened men, these are the first qualities necessary for having to do with education.

Popular societies will name candidates; that is from their midst, from the towns which these instructors ought to come from; they will be chosen by the representatives of the people sent to establish the revolutionary government.

Their salaries will be paid out of the public treasury. The Republic owes elementary instruction to all the citizens; their salary will not arouse cupidity; it should be sufficient for the needs of a man in the country; it will be fifteen hundred francs a year. The assiduity proved by the constituted authorities will be a caution to the Republic in the payment it will make to these instructors who are going to fill a more important mission than appears at first. They are going to create men for liberty, to attach citizens to the country, and prepare the execution of the laws by making them known.

This proposition from the committee will perhaps have a frivolous appearance in the eyes of ordinary men, but I



am speaking to popular legislators charged with presiding over the finest revolution which politics and the human mind have as yet experienced.

If I spoke to a despot, he would blame me; in the monarchy every house, every commune, every province was in a certain way a separate empire of manners, usages, laws, customs, and languages. The despot needed to isolate the people, to separate the countries, to divide interests, to hinder communication, to arrest simultaneity of thoughts, and the identity of movements. Despotism maintained the variety of dialects; a monarchy ought to resemble the tower of Babel; there is but one universal tongue for the tyrant, that of force in order to have obedience, and that of taxes to have money.

In a democracy, on the contrary, the supervision of the government is confided to each citizen; in order to supervise it it is necessary to know it; above all, it is necessary to know its language.

The laws of a republic suppose especial care from all the citizens, one over another, and a constant watchfulness concerning the observation of laws and the conduct of public functionaries. Can this be promised amid the confusion of tongues, the negligence of primary education among the people, the ignorance of the citizens?

Citizens, the language of a free people ought to be one and the same for all.

As soon as men think, as soon as they can combine their thoughts, the rule of priests, despots, and intriguers is doomed.

So let us give to the citizens the instrument of public thought, the surest agent of the revolution, the same language.

*Special translation by Helen B. Dole.*

## JOHN MARSHALL



JOHN MARSHALL, a distinguished American jurist, chief-justice of the United States Supreme Court for thirty-four years (1801-35), was the son of a Virginia planter. He was born in Fauquier Co., Va., Sept. 24, 1755, and died at Philadelphia, July 6, 1835. After obtaining an excellent education at home and at private schools, he began the study of law at eighteen, but his studies were soon interrupted by his joining the Continental army, where he continued as an officer in active service till 1779. In that year he attended law lectures in William and Mary College, and was presently licensed to practice law, but he remained in the army some months longer. Resigning his commission in 1781, he entered upon his profession and a little later was elected to the Virginia legislature. He came out stoutly in favor of the Federal Constitution, and its ratification by his native State was mainly due to the efforts of Marshall and Madison. With Pinkney and Gerry he was sent in 1797 as envoy to France, to settle disputed matters between the two governments. Marshall and Pinkney, however, were not allowed to remain on account of their being Federalists, but really because they would not consent to bribe the Directory or countenance its demand for money, a demand which brought on the brief naval war with France. On his return to the United States, Marshall entered Congress as a strong Federalist member in 1797, and in 1801 was appointed Chief-Justice, an office which he held until his death. Marshall ranks among the foremost jurists, and did much as the champion of law against arbitrary power. His decisions are invariably logical, and are marked by fine judicial insight and breadth of view. In his constitutional decisions he accomplished a great deal toward establishing the dignity of the Federal Government. He was the author of an excellent "Life of Washington," issued in 1805, and revised in 1832.

### SPEECH ON THE FEDERAL CONSTITUTION

DELIVERED JUNE 10, 1788

**M**R. CHAIRMAN,—I conceive that the object of the discussion now before us is whether democracy or despotism be most eligible. I am sure that those who framed the system submitted to our investigation, and those who now support it, intend the establishment and security of the former. The supporters of the constitution claim the title of being firm friends of the liberty and the rights of mankind. They say that they consider it as the best means of protecting liberty. We, sir, idolize democracy. Those

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