

Manifesto of the French Revolutionary Committee

French Revolutionary Committee

15 June 1881

REVOLUTIONARY COMMITTEE

The French Revolutionary Committee, believing that the period of study must come to an end, and that it is now time to assert ourselves through action,

Considering that the statue of the bandit, who, ten years ago, drenched Paris in blood, is a challenge thrown in the face of the Revolution, the Committee resolves :

The statue of Thiers must disappear.

This execution of a dead man is a warning to all living holders of power and exploiters of the People : their time is drawing near.

In a few days, the French Revolutionary Committee will make its goals known to the People through a manifesto, and will call upon them to join in carrying forward the Revolution.

From this day forward, it calls on the exploited, the starving, to prepare for struggle. It tells them that the Committee's organization is powerful, indestructible, and beyond the reach of any attack. It will not falter in the face of its task.

Rise up, courageous [people] !

Long live Social Revolution !

The executive Committee

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Manifesto of the "French Revolutionary Committee" accompanying the failed bombing in Saint-Germain-en-Laye, also known as the Thiers statue bombing. This was one of the earliest examples of propaganda by the deed in history and in France. Uri Eisenzweig described the manifesto as follows : 'This paradoxical semantic logic [...] was already at play before the ère des attentats properly speaking. [...] The attack (attentat) on the Thiers statue in 1881 is undoubtedly its very first manifestation and, as such, perhaps the most illuminating, as the shift in meaning from the act itself to the discourse it refers to occurs, as it were, before our eyes. [...]

And indeed, even as it attempted to 'explain' the Saint-Germain[-en-Laye] attack, the accompanying text would paradoxically initiate a divorce from the iconoclastic heritage, in the form of a displacement of meaning outside the object, outside the symbol itself. [...] In other words, the strictly physical aspect of the violence was destined to fade here, if not to be annulled in favor of a meaning posited as being elsewhere [...] that is to say, in a reality that still belonged only to a project or a prophecy.'

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