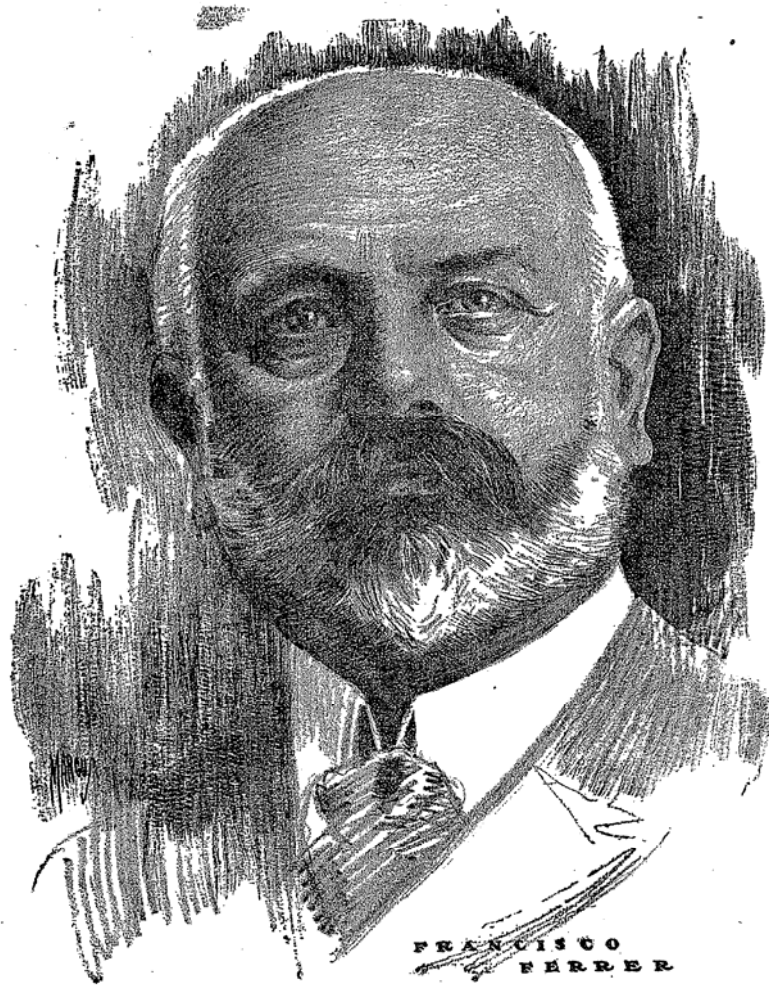


The New York Times

Recull de premsa
Francesc Ferrer i Guàrdia
(1909-1911)



Fundació
Francesc Ferrer i Guàrdia

El present document és una recopilació de 79 articles de *The New York Times* relatius als fets succeïts al voltant de la detenció, judici i execució de Francesc Ferrer i Guàrdia l'any 1909. Aquest recull de premsa mostra l'impacte que va tenir aquest fet en un diari internacional com aquest entre 1909 i 1911.

Un document especialment interessant per tenir una visió dels fets des d'un diari independent, llunyà a les implicacions polítiques del cas Ferrer. On queda molt reflectida la repercussió internacional, les manifestacions a Europa i els EUA i les protestes que es van desencadenar després de la injusta mort de Ferrer.

És també de destacar, la recuperació d'alguns documents gràfics. Com dos dibuixos a ploma de Ferrer, o fotografies de Soledad Villafranca (la seva dona), Paz Ferrer (una filla), Emma Goldman i Alexander Berkman (impulsors de l'Escola Moderna als EUA) o una foto d'un grup de professors exiliats de l'Escola Moderna de Barcelona.

La Biblioteca Francesc Ferrer i Guàrdia s'ha encarregat de fer el treball de recopilació d'aquesta documentació inèdita. I ha estat possible gràcies a les noves tecnologies de digitalització posades a l'abast per *The New York Times* mitjançant el seu Archive 1851-1980.

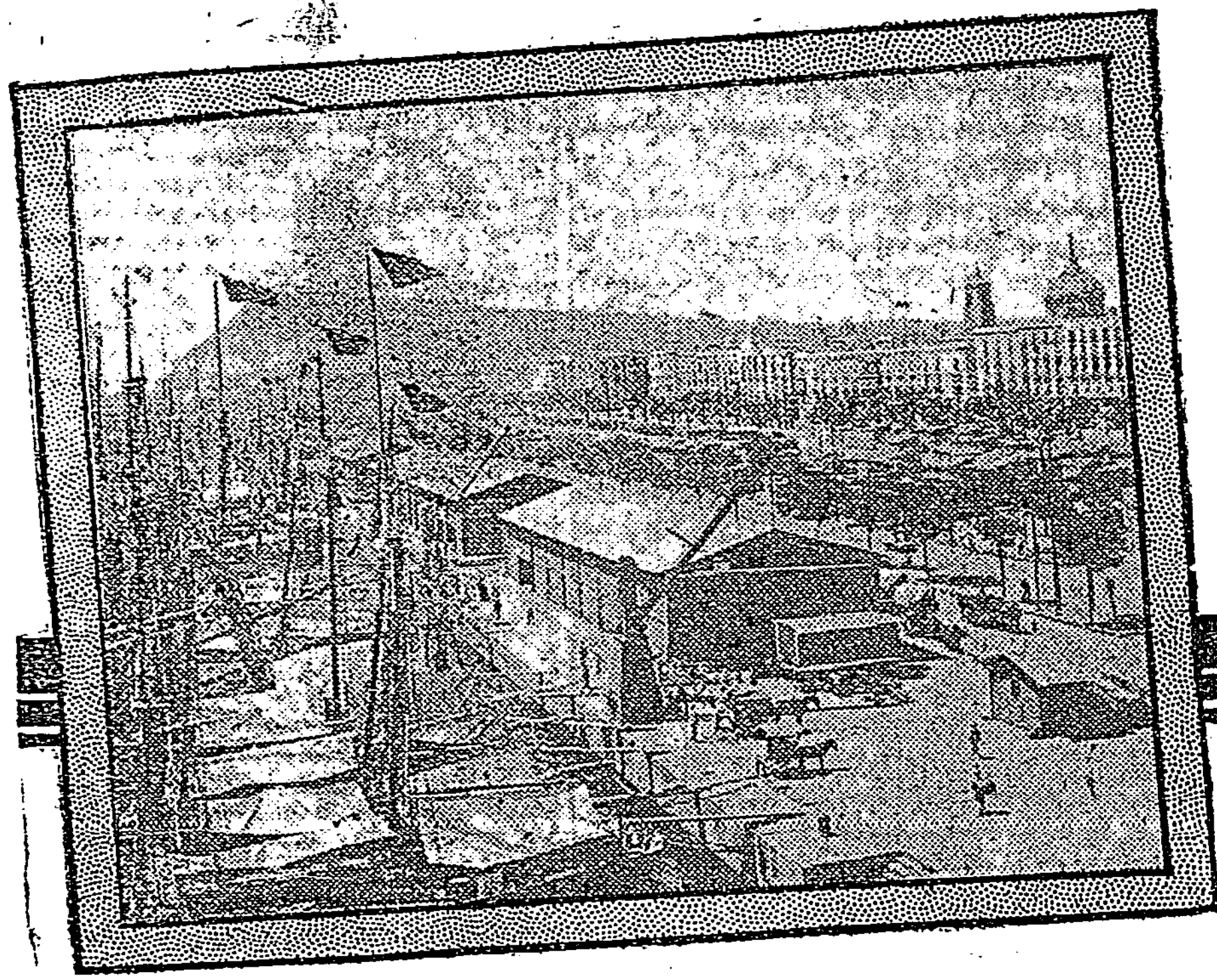
Aquest recull d'articles està ordenat cronològicament. Si actives els marcadors pots utilitzar l'índex de dates per navegar pel document. A més, cada article té relacionada una nota amb el títol, pàgina on va aparèixer i transcripció del primer paràgraf. Aquestes notes són d'ajuda per localitzar l'article original i per poder fer cerques a tot el document.

Barcelona, 11 de novembre de 2008

Edu Richard Simón
Biblioteca Francesc Ferrer i Guàrdia

THE SITUATION IN SPAIN AND ITS MEANING

Present Conditions, Largely
Result of the Cuban War,
Offer a New Opportunity
To the Pretender, Don Jaime.



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The Montjuich Fort and Harbor, Barcelona, Spain.

By STEPHEN BONSLA.

IT has for the last five or six years been the habit of superficial observers and hasty travelers through the peninsula below the Pyrenees to congratulate the Spanish Government and people upon the progress that has been made and the vast benefits which have accrued as a result of the American war and the loss of the greater colonies. There has been alike much exaggeration and much misstatement incorporated in these laudatory articles, with the result that the world has evinced more surprise and amazement at the recent outbreak than there is justification for. Of course the loss of Cuba and the Philippines was a great thing for the home country in many ways.

The steady annual drain in men and money which these distant dependencies occasioned was stopped, but unhappily the mid-up debt of the preceding generations remained, a heavy mortgage on any future possible degree of prosperity. The eternal struggle for political preferment in the colonies was ended, but there remained the hungry horde of cesantes, would-be office holders out of a job, who filled the Puerta del Sol, the sunny place of very Spanish tovers with their plaintive, whining forms and their loud lamentations.

The Spanish Government shouldered this vast debt, the heritage of careless forefathers, with a courage which has redounded to Spanish credit on every marketplace of the world, but the Government that did this and met all its current obligations could not do more, at least it certainly did not do more.

Spain, as a matter of fact and one that is generally overlooked in surveys of her political situation, is an extremely poor country. The wealth of Ormus and of India which was once collected there, has been taken to itself wings. Each generation spent all that it could lay its hands upon and left to posterity the task of paying the bills. The Spaniards, always excepting the sober-minded Gallicians and the nervous, restless Catalans, are poor business men and the great majority of the provinces are so poorly endowed by nature that they could not be made to produce wealth, even if, by the magic touch of some fairy wand, their inhabitants became as economically efficient as are the French and the Belgians. Agriculture, the main resource of every land, is at a very low ebb, and the starvation and the misery which is especially noticeable in the southwestern provinces, would long since have reached famine proportions were it not for the ever increasing immigration to Argentina, to Cuba, and the western provinces of Algeria.

In the work of recuperation no man has played a more prominent part than Señor Maura, the present Prime Minister. He is a very able lawyer, the ablest in Spain, as a practitioner at least, a man of wealth and of personal probity. His reform measures have been many of them at least, excellent, but he has sought first and last economic and not political improvement.

Education and administration in Spain to-day are the same as they were during the régime of Canovas; that is when they have not taken on a more reactionary complexion. One of Señor Maura's catch phrases has been "a revolution from on high is necessary," and as this did not materialize and showed no likelihood of ever doing so something very like a revolution from the bottom, the very bottom, not to say the dregs, of society has been initiated by the labor leaders and the proletarian orators of Barcelona and of Bilbao; there where the population is most dense and where the shoe of an unbusinesslike administration of affairs pinches most sharply.

Some of the rifts in the Spanish horizon which have generally escaped the eye of the foreign traveler or commentator on cases d'España should be mentioned here. They explain much that is otherwise inexplicable in the situation which has developed so swiftly. In a general way the opposition of the Catalans to the methods of the most Catholic monarchy goes back to the middle ages. The modern phase began about 1841, when Espartero bombarded Barcelona at the Queen's command just as Gen. Sanjurjo did last week at the orders of the King. The Catalans, because of the untoward events, had had to forego the pleasure of the great week at Coves in which his yacht has figured so prominently.

Since the bombardment by Espartero there has been a very lively home rule and separatist movement in Catalonia, which has never failed to show its teeth whenever the garrisons were reduced as now by the African war. Three years ago, however, the bad feeling between the Catalans and the Madrid Government was heightened by an incident in which the Spanish Army has played an important rôle. At this time a very obscure comic paper published in Barcelona made some very coarse jests at the expense of the army, whereupon a mob of officers in full uniform raided the printing office and nearly killed the obscure editor and several of his printers. The riot extended, and for a time a state of siege was proclaimed throughout a greater part of the unruly, restless province.

This was bad enough, but the lawless procedure of the law-makers, which followed, was worse. The incident and what followed illustrate that for all the extension of the franchise and the freedom of the ballot a Spanish Government only fears two factors in the political world; one of these is the army, and the other is the Church, the mere voter is negligible. As a result of the Catalan cartoon and the raid on the printing office the Spanish Army mounted the highest kind of a high-borse. Conferences were celebrated in

between the ranking officers, the King, and the Prime Minister, with the result that a very unjust and a very unwise law was forced through the Cortes. Nothing short of the threat of an uprising of the army could have forced it through, and that threat was made, it is said, publicly by officers of the rank of Lieutenants General.

This odious law which Señor Maura and the young King were forced to promulgate is known as the Law of Jurisdictions, and it has engendered the deadly hatreds which showed themselves last week in the hand to hand fighting in the streets of Barcelona between the army on one side and the factory hands of Barcelona on the other.

Under this law any civilian who is accused of insulting the army by word of mouth or in print is immediately brought before a board of officers and tried without the intervention of any of the civil authorities, by a procedure which is only a little less swift and peremptory than a drumhead court-martial.

The Catalans have never ceased to demonstrate against this law and to demand its repeal, and the defenses of it made by Señor Maura have sounded halting and shamefaced, but the law has never been repealed and will probably remain there as long as the Government of the day thinks it has more to fear from the army than from the people.

Encouraged by this success the reactionary forces took another step toward fomenting a revolution. This was the so-called "Terrorist" bill which Señor Maura forced through the Senate. It gave the Government of the day the right to appoint a board of officers, who should exercise the powers of life and death, without appeal, over all and sundry who might be brought before them by the police of a proclaimed district, charged with approving Anarchistic principles and propaganda. In view of the law and the speeches of ministers showing how necessary its passage was, declaring how widely the poison of the Bakounine doctrine had infected the populace of Spain, it seems strange that the Government of Madrid to-day should declare that all those who have opposed the authorities in the disturbed districts are foreigners.

Popular discontent at this proposed measure, which was not by any means confined to the classes of society from which Anarchists are generally recruited, took a more violent form than in the case of the jurisdiction law. Many officials were assassinated, and this incipient reign of terror was by no means confined to Catalonia or to the Basque provinces, where disaffection is also traditional. Influential papers throughout the kingdom were not slow in saying that the Government should not be surprised at finding a Russian law which never should stain the Spanish book of statutes combated by Russian methods. Then came the terrible Lisbon tragedy, and Señor Maura dropped the projected legislation which he had already forced through the Senate for fear that the work of the régicides in Lisbon might be repeated in Madrid.

Alfonso XIII. is a gallant young King, and fully deserves the generous tribute which his rival, Don Jaime, readily paid to his personality. But he is a lightweight mentally and a scatterbrain. His head is full of polo, and tennis, and of yachting, but only slightly burdened with thoughts of his more important duties. The people of Madrid are particularly fond of the slender youth who has grown up in their midst and who reposes the most implicit confidence in their loyalty. While Queen Victoria is far from popular—there never was a popular foreign Princess in Spain—the people are grateful to her for the royal infants, whose coming has banished the appalling dread that a Neapolitan Bourbon, (the nephew



Don Jaime, New Pretender to the Spanish Throne.

of the King) might one day be called to the throne.

Since the English marriage and the wealth that Princess Ena brought to the rather out of the elbow Spanish royalties has made possible to the Court a larger scale of living and more in keeping with the spacious scene which Charles V. found none too roomy, the European papers have given much space to stories and anecdotes illustrative of the King's great popularity, and descriptive of the enthusiasm with which he is reported to be received by his loyal subjects. These effusions should be taken to mean no more than that the Spanish Court has been modernized to the extent of employing press agents and that King Alfonso, while he may rise to the emergency which seems impending up to the present, has only shown the qualities of a pleasant fair weather King.

With Spanish troops fighting desperately for their last footholds on African soil, with a mob in possession of Barcelona for a day at least, with wires down, railways interrupted, and the whole peninsula isolated, it is not strange that the world has asked if King Alfonso's perplexity might not prove the opportunity of Don Jaime, the Carlist pretender. The Carlists, as is well known, have contested the legitimacy of the occupants of the Spanish throne.

Donna Christina, the fourth wife of Don Ferdinand, ascended the throne as Regent in 1833, to rule for her daughter, Isabella, though both were excluded from the succession by the Salic law.

In this emergency Don Jaime, doubtless wisely, has assumed the passive rôle which becomes a man who believes that the throne of Spain, and of France, too, for that matter, is his by divine right, and that it would be unbecoming of him to help Providence, that being, as he well knows, a distinctly heretical practice.

As a matter of fact, Don Jaime, the son of Don Carlos, who has just succeeded his father in his pretensions, is a singularly colorless young man. Like his gallant mother, who was the heart and soul of the Carlist uprising in Northern Spain in 1833, Don Jaime is known upon good authority not to have been on the best of terms with his august father. This is his best card, as all that is known of the late Don Carlos is detestable. The old pretender, who recently found an



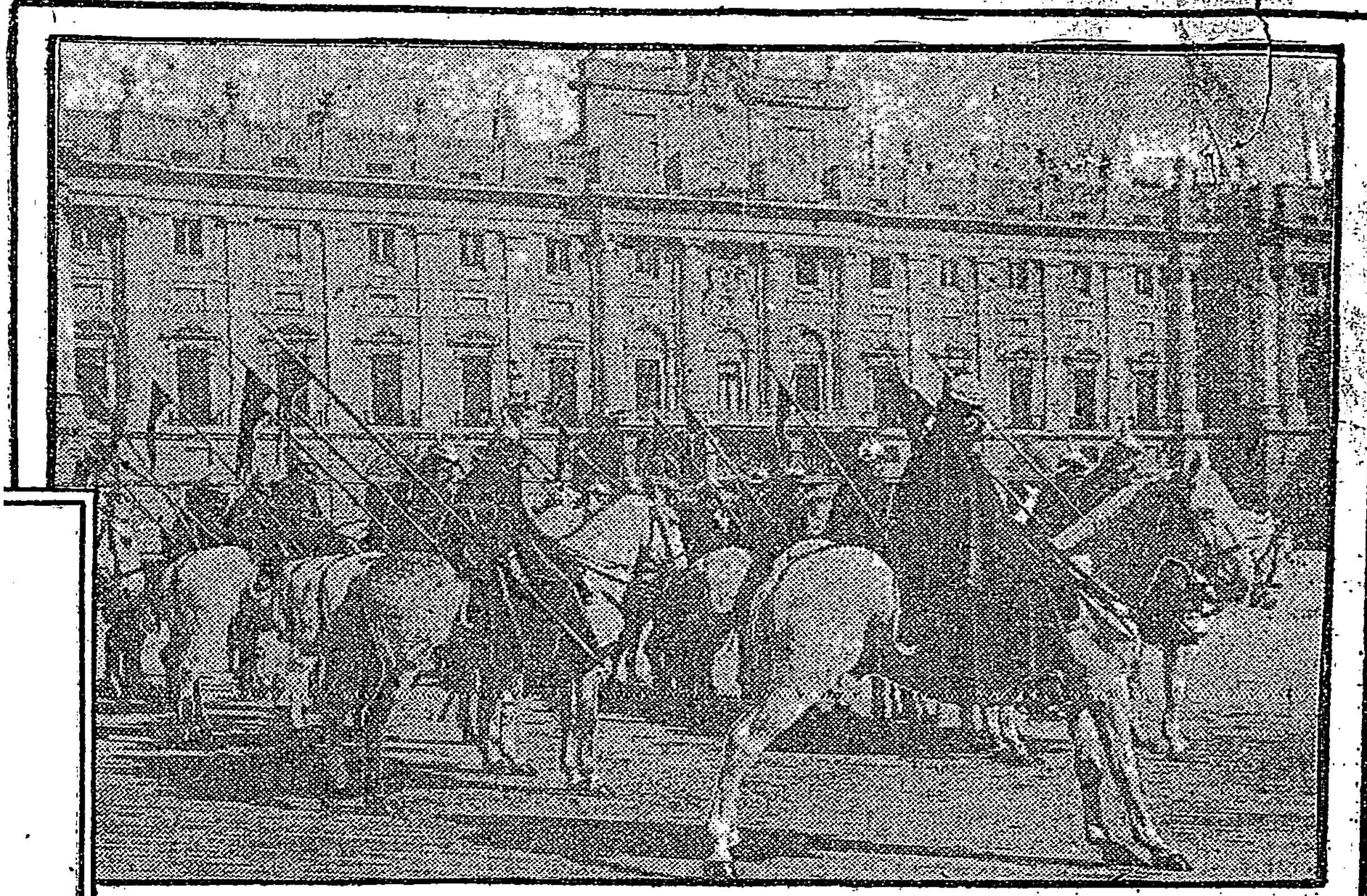
Prince Charles of Bourbon, New Commander of the Spanish Army.

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exile's grave in Trieste, however, enjoyed one advantage which his son can never attain—he looked the part of the Cid, and, while his record was weaker than water, and far from pure water at that, wherever he went the Basque peasants hailed him as the Lord's anointed



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Guard Mount in the Plaza de Armas, Royal Palace, Madrid, Spain.

ing. As you see him on the Paris boulevards, to which since his father's death he must live a stranger, he suggests anything, a New Orleans cotton merchant, a Brazilian planter, but a romantic Ruy Diaz, a royal insurgent—never!

He is well read and methodical in his military studies, which have been prosecuted largely in Russia. During the Boxer rebellion Don Jaime sought and obtained permission from the Czar to join one of the columns invading China. He spent some months with the troops in North China, and interested all who came in contact with him as an efficient young officer, but one who delighted in doing nothing—a characteristic which has rarely brought a pretender to the throne of his desires.

At a matter of fact, the white hoine of the Carlists and the white banner of the Legitimists have not appeared up to the present in the Spanish mêlée. The Spaniards who are up, from Gerona to Valencia, are Republicans almost to a man, and so Don Jaime doubtless acts with wisdom in retiring to his house at Frohsdorf, near Vienna, there to await, as his distinguished kinsman, the Count of Chambord, did, so patiently for so many years, the recognition by man of claims which have a divine consecration.

The suggestion which the official agents of the Spanish Government scattered throughout the world are making so unanimately as to indicate orders from Madrid to the effect that the troubles and disorders of which the northeastern provinces have been the scenes were inspired by foreign Anarchists will not be accepted by any one at all conversant with the under-world from which now and again Anarchy raises its gory head.

Barcelona is to-day, and has been for the last ten years, the head centre of militant Anarchy. There also the pernicious doctrines have been fought with a Governmental lawlessness only to be equaled by their own individual irresponsibility. Admitting that only one-tenth of the stories current in Europe relating to the tortures inflicted and the summary executions performed in the fortress prison of Mont Juich are true, and this is probably a conservative percentage, it must be conceded that in this corner of Spain at least the extermination policy, root and branch, has been attempted with up to the present very poor success.

The Spanish Government is not alone in the least singular, in credence and invited foreigners with the causation of its Anarchistic troubles, but as a matter of fact nowhere in the world have the bloody teachings of Bakounine fallen upon such receptive ears as in Catalonia. In no city of Russia are there so many militant Anarchists as in Barcelona. There, Dr. Ferrer, who is reported as having been captured and executed by Gen. Santiago, was born, and here he started and directed that subterranean university of Anarchy which by means of its secret extensions and groupings has spread out not only all over the populous sections of Spain, but indeed throughout the Latin world and wherever Latins are assembled in large numbers.

A few years ago one of Ferrer's favorite disciples, Pedro Esteve, came to America and attempted to carry on the propaganda in this country. He started schools and groups of the International in Tampa, New Orleans, Jacksonville, and many other places with a certain amount of success, which, however, fortunately proved only to be ephemeral. I have talked with both Ferrer and Esteve and found them to be men of quite a different character from John Most, Leo Hartman, and Emma Goldman, and others, and the better-known disciples of anarchy, who came to preach their doctrine on American soil.

Both Ferrer and Esteve are men of high character, and of tried, unselfishness; their private lives are pure and admirable; they are indeed dangerous enemies of the civilization which they combat and yet credit should not be withheld from the society which has produced two such remarkable and in many ways admirable men under the most untoward circumstances, for they are both children of the slums.

In a word, then, Spain has prospered, materially since our conflict, but not politically or in matters of education, political or industrial. What might have happened had the internal peace which has reigned now throughout the country for thirty years and more, been maintained another generation, no one can say with authority, and it is not worth speculating upon, as one thing is certain—whatever interpretation be placed upon the existing disorders, upon fuller information, the peace has been broken, and the door is open to many disturbing influences.

To-day in Spain the Jesuits train the higher classes, the teaching order of St. Joseph the boys of the middle classes; the educational scheme of the Government is still at the level of Ferdinand VII., who founded schools for bullfighters and let the universities shift for themselves. The secular clergy still storms and schoolmasters exist on between 14 and 25 cents a day. It is only the uneasy elements who have sworn to end the present régime in Spain that are pushing the educational work which the lethargic Government finds neither the time nor the money to perform. Throughout the eastern provinces, the schools are crowded, and the revolution from below seems to be more vigorous than the revolution from above, which Señor Maura praches, "When you vote, gettin' but forget you're a man."

At Yorktown

THEY were commemorating the surrender of Cornwallis at Yorktown with the usual fiery speeches. At the close of the regular programme the Chairman announced with a wink to those near him:

"We are happy to have with us on this auspicious occasion a representative of history, real and faked, to his eager passengers. In passing Fifth Avenue Presbyterian Church he thus delivered himself: 'This, ladies and gentlemen, is the richest church in America.' (great craning of necks among the passengers.) 'The former pastor, the Rev. Dr. John Hall, used to say: 'I'd rather go to hell with my own congregation than go to heaven with the Irish.' (The varied exclamations of interest, shock, and disapproval only made the megaphone man wish he had made it stronger. While faking history one might as well do a good job.)

Probably none of the passengers knew that what gives a piquant flavor to the inaccuracy is that Dr. Hall was himself an Irishman, and was wont to boast that, excepting the mission churches, his congregation contained the largest proportion of people who worked for their living of any church in the city.

On the Wagon

THE "rubber neck wagon" lumbered up Fifth Avenue, and the megaphone man was happy distributing crumbs of history, real and faked, to his eager passengers. In passing Fifth Avenue Presbyterian Church he thus delivered himself: "This, ladies and gentlemen, is the richest church in America." (great craning of necks among the passengers.) "The former pastor, the Rev. Dr. John Hall, used to say: 'I'd rather go to hell with my own congregation than go to heaven with the Irish.' (The varied exclamations of interest, shock, and disapproval only made the megaphone man wish he had made it stronger. While faking history one might as well do a good job.)

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of wealth, and the founder of the Modern School at Barcelona, but, though an anti-cleric, neither an Anarchist nor a conspirator. Journalists of all shades of political opinion, also, have been annoyed by the arrest and imprisonment of ROMEU, the editor of a newspaper with strong conservative tendencies, who offended the censors by the freedom of his utterances. The treatment of these men of high character indicates the poor judgment of the Government's advisers in dealing with this critical situation. Hundreds of suspects are being driven into exile, and the country is not likely to indulge in much glorification of the triumph of the national arms in Morocco.

Nevertheless, the re-establishment of peace at Melilla and the dispersal of the armed Moorish outlaws in the Riff, is an occasion for general congratulation, and is creditable to the skill and bravery of the Spanish Generals. An army of 40,000 men was required for this little war, which began with a defeat of Spanish arms, and has been a fierce contest almost to the end.

THE SPANISH SITUATION.

The Spanish war in Morocco is practically ended, for the present, at least. The Moorish insurgents have been defeated and dispersed from the range of mountains called the Riff, and there is little likelihood that Spain, in view of the domestic troubles which still threaten the stability of the Government, will attempt to follow up her victories by further conquests of arms. The Powers are watching her with envious eyes, and international complications she is likely to avoid as far as possible.

She cannot avoid them altogether, even in the settlement of her home affairs. FERRER, the Spanish republican, who is now in jail at Barcelona, awaiting sentence as an instigator of the recent riots, is something of an international personage. Among his intimate friends are ANATOLE FRANCE and MAURICE MAETERLINCK, and they, with others, charge that he has been condemned without hearing. An effort was made to convict him of complicity in the attempted assassination of the young King and Queen on their wedding day, without any reasonable evidence against him. He is a man

BARCELONA TRIAL PROCEEDS.

Court-Martial Hears Evidence That Ferrer Instigated Recent Uprising.

BARCELONA, Oct. 9.—The trial by court-martial of Ferrer, the former director of the Modern School of Barcelona, who is accused of having been the principal instigator of the recent revolutionary movement in Barcelona, is proceeding here with open doors. Col. Lacalle has been appointed Presiding Judge of the court in the place of Col. Aguerrol.

The evidence submitted by the Judge who conducted the preliminary investigation included some documents relating to the proclamation of a Spanish republic. It also comprised letters from Republicans, Free Masons, and Free Thinkers residing in various foreign countries, as well as political and revolutionary documents referring to the organization of a universal proletariat society, which, it is argued, proved Ferrer's complicity in the revolutionary agitation.

It was emphasized in the course of the evidence that Ferrer conducted his campaign in connection with Señor Iglesias, whose newspaper, *El Progreso*, menaced the Government with a revolution if the troops were embarked for Morocco.

The investigating Judge submitted the deposition of a witness who declared that he heard Ferrer say: "If it is necessary we will do as they did in Russia."

Much other hearsay testimony regarding remarks attributed to Ferrer was introduced in the course of the hearing. Gen. Brandeis testified that he had heard it said that Ferrer, the instigator of the revolt, had made large amounts of money in speculation.

Ferrer, speaking in his own defense, described how, with the police dogging his steps, he tried to keep out of sight during the rioting in Barcelona and vicinity. He denied that he had been involved in politics. He declared that he was solely interested in the improvement of the education of the youth of the country. He considered that the rising in Barcelona was quite spontaneous. He attributed the incendiarism that had occurred to the madness of the moment. He was convinced that his prosecution was the work of enemies who wanted to destroy his printing establishment, as they had his modern school.

He denied the testimony of other witnesses and protested against the acceptance of hearsay evidence and the introduction of what he wrote as a youth twenty-four years ago, when he agitated for the establishment of a republic with the aid of the army.

The New York Times

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FERRER SENTENCED TO DEATH

Man Accused of Inciting Barcelona
Outbreak to be Shot To-morrow.

MADRID, Oct. 11.—Ferrer, the former Director of the modern school at Barcelona, who has been on trial in that city by court-martial on the charge of having been the principal instigator of the recent revolutionary movement, has been sentenced to death.

He will be shot Wednesday night unless his sentence is countermanded.

The New York Times

Published: October 12, 1909

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ROME, Oct. 11.—Workmen who are adherents of the extreme parties have decided to stop work on Tuesday afternoon and hold a demonstration in behalf of Ferrer.

The Government has taken energetic measures to protect the Spanish embassies accredited to the Quirinal and the Vatican and also to prevent disorders.

The New York Times

Published: October 12, 1909

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NO MERCY TO FERRER, ITALIANS SHOW RAGE

Spanish Cabinet Said to Have
Decided That Barcelona Revolu-
tionist Must Die To-day.

SERIOUS RIOTING IN ROME

Mobs Try to Attack Spanish Embassies
and Troops Charge Them—French-
men Join in the Protest.

MADRID, Oct. 12. — The Cabinet has completed its examination of the papers in the case of Francisco Ferrer, the revolutionary leader who has been condemned to die to-morrow at Barcelona, but its decision has not yet been made public.

It is understood, however, that the death sentence has been confirmed and that the Government has refused all clemency.

The New York Times

Published: October 13, 1909

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PARIS, Oct. 12.—The daughter of Prof. Francisco Ferrer to-day sent a touching message by telegraph to King Alfonso appealing to the monarch's generosity and chivalry to save the life of her father.

The Socialists held a big mass meeting here last night as a demonstration of sympathy for Ferrer. M. Jaures, Socialist leader in the Chamber of Deputies, and other Deputies spoke, violently denouncing the conduct of the alleged revolutionist's trial and describing the proceedings as a judicial comedy.

At a meeting to-day the French Bar Association adopted resolutions condemning the trial of Prof. Ferrer at Barcelona as a travesty on justice and protesting against the arrest of his counsel, Galceran.

A special dispatch to the Temps from Madrid says that the censorship in that city has been made doubly strict in order to prevent a leak regarding the fate of Ferrer. The correspondent adds that King Alfonso has received many threatening letters declaring that the King's head will be demanded if he does not spare Ferrer's life.

The New York Times

Published: October 13, 1909

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FERRER IS SHOT; RIOTS IN PARIS

Execution at Barcelona Causes
Socialist Outbreak in French
Capital—Policeman Killed.

SPANISH EMBASSY MOBBED

Crowd of 100,000 Excited Parisians See 1,000 Police Repel the Assault.

DEMONSTRATION IN ROME

Mobs Denounce Reaction, Jesuits and Merry del Val—Comparative Order Preserved.

FERRER MET FATE BRAVELY

Refused Church Sacraments and Faced Firing Squad Without Trepidation—Killed at First Volley.

Special Cable to THE NEW YORK TIMES.

PARIS, Oct. 13.—Wild scenes of tumult to-night followed a day of excitement in Paris following the announcement that Prof. Francisco Ferrer had been shot to death in Barcelona in fulfillment of the decree of the court-martial that found him guilty of inciting the recent revolt against the Spanish Government. As the day progressed the fury of the Socialistic element was encouraged by the news that similar demonstrations had taken place in Rome and Brussels, in protest at the execution of the Spanish revolutionary.

Soldiers Use Their Swords.

For several hours to-night Paris had vivid reminders of its old days of turmoil and mob rule. At least 100,000 persons watched an attempted attack on the Spanish Embassy. The police and soldiers had to resort to the use of their swords. A rioter fired point blank at M. Lépine, Prefect of Police, killing a Sergeant de Ville immediately behind him. Another rioter was severely wounded by a sabre thrust. Among other wild antics of the mob was overturning and burning motorbuses and opening fire plugs in order to drench the police.

For two weeks the least orderly elements of the Paris population have been worked to a higher and higher pitch of resentment over the trial and impending fate of Ferrer. Several significant demonstrations have taken place, but to-day's news of his execution was made the pretext for organizing a movement which, but for the prompt measures of repression, might have developed into a serious outbreak.

Mob of Many Elements.

The mob was composed of Socialists, Anarchists, professed revolutionaries, members of the General Confederation of Labor, ruffians commonly classed under the name of Apaches, and all the lowest dregs of society. In anticipation of what happened, a thousand soldiers and policemen had been placed on guard at the Spanish Embassy in the Boulevard de Courcelles.

The first important manifestation followed a meeting at the Labor Exchange Annex in the Rue Jean Jacques Rousseau. Men marched the streets in procession shouting, "Down with the Spanish Government!" But they were easily dispersed by the police. Just before the anti-military journals *La Guerre Sociale* and *Humanité* had issued editions filled with inflammatory appeals urging the people of Paris to go in a mass to the Spanish Embassy and express their abhorrence of the execution of Ferrer, declaring it was an infamy never to be effaced. Henri Rochefort had declared in the morning newspapers that the Spanish Government had committed a blunder which might have the most grievous consequences. At the Place de l'Opéra the Spanish colors were displayed during the day draped in black. Members of the Socialist organizations and the General Confederation of Labor resolved to boycott Spanish ships and merchandise at all French ports.

At 9 o'clock the gathering storm was assuming an ugly aspect. The vast multitude in the Boulevard de Courcelles near the Park de Monceau was suddenly charged by the Municipal Guard. A moment later the rioters, advancing in another direction, were again charged. Seven shots were fired from the mob, one of which killed a member of the bicycle brigade. Another wounded the Chief Municipal Guard. A Spaniard named Lalore, believed to be the assassin, has been arrested.

Hand-to-Hand Encounters.

There were many hand-to-hand encounters between the rioters and the police before the mob was driven away from the neighborhood of the embassy. It then proceeded along the boulevards, shouting in wild delirium and anger. It was long after midnight before it was finally dispersed.

Another demonstration of Anarchists took place at Clichy, in the outskirts of Paris, but here the manifestants were quickly dispersed.

There were numerous demonstrations throughout the provinces, and the day

partmental Council of Bouches du Rhone adjourned as a token of mourning.

The New York Times

Published: October 14, 1909

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attempted upon the Spanish Embassies, which, however, were protected by police and soldiery.

Alfonso Threatened With Death.

Many petitions for clemency were addressed to King Alfonso, who was also threatened with death as the alternative if he failed to spare Ferrer's life. The Council of War and Marine at Madrid, to which the papers of the court-martial were submitted, made no move toward clemency, and it was subsequently announced that the Cabinet had approved the court's findings, and found no warrant for a recommendation to the King for mercy.

Ferrer's attorneys claimed that he did not have a fair trial, as the witnesses were not examined in open court, only their depositions being read.

Ferrer was formerly a Director of the Modern School of Barcelona, and was repeatedly accused of teaching revolutionary doctrines. In 1906 he was arrested, charged with complicity with Manuel Morales in the attempt upon the life of King Alfonso, which was made on the day of the King's marriage to Princess Ena of Battenberg on May 31 of that year.

Acquitted on Former Charge.

After a trial in which the prosecution sought to obtain a long term of imprisonment for him Ferrer was acquitted.

On Sept. 1 last he was arrested, charged with having incited rioting which occurred in Barcelona last Summer. This outbreak, which spread through the Catalonian provinces, was in the nature of a protest against the sending of Spanish troops against the Moors on the Riff coast, and for a time assumed alarming proportions. It was alleged that Ferrer was a principal in the uprising against the Government. At his trial documents were submitted alleged to have related to revolutionary movements and to have included the proclamation of a Spanish republic. His counsel declared that Ferrer was the victim of the hatred for him of the Conservatives.

FERRER SHOT IN A DITCH.

One Volley Kills Him—He Shows Bravery to the End.

BARCELONA, Oct. 13.—Prof. Francisco Ferrer, the Spanish educator and convicted revolutionist, was executed to-day by shooting at the fortress of Montjuich, where he had been confined since his condemnation by court-martial. He faced the firing squad without flinching and fell dead at the first volley.

Except for a momentary expression of emotion immediately before the execution, Ferrer retained his composure to the last. His attorney, M. Galceran, who had defended the prisoner so loyally as to bring about his own arrest for improperly addressing the court, had secured permission for a brief talk with the revolutionist before the latter was led to the ditch where he was to die. To his attorney Ferrer spoke feelingly of the work for which he had sacrificed his life and of the future of his daughter, whose brave attempt to save his life touched the father more deeply than any other incident of his trial and conviction.

On Ferrer's arrest his family was left dependent upon this daughter, who at once secured employment in a biscuit factory. When it was known that her father had been sentenced to death she made a personal appeal to King Alfonso, calling upon him in the name of his known generosity and chivalry to spare her father's life.

When these facts were related by Galceran, Ferrer broke down. It was but a passing emotion, and presently he was himself again.

Ferrer declined to receive the last sacraments, and turned away from the two priests of the Order of Peace and Charity who had been sent by the prison authorities to offer him the final consolation of the Church.

When the hour of his execution arrived he walked bravely through the prison yard to the ditch in the shadow of the encircling wall. Without a quiver he faced the twelve infantrymen, who at the word of command fired a single volley. When the report had died away Ferrer was dead upon the ground.

The firing squad was drawn by lot, and the command to fire was given by Gen. Escriu. Just before his eyes were bandaged Ferrer examined his will, which had been drafted for him by Señor Permyer, dean of the notaries, while the preparations for the execution were going on. The contents of the will have not been made public.

Before the execution precautions had been taken to forestall a possible attempt at rescue by doubling the sentinels on the walls of the fortress.

FERRER PROSECUTED BEFORE.

Was Accused of Plotting the Life of the King.

With the execution of Francisco Ferrer the authorities have removed from the affairs of Spain one who has long been suspected of revolutionary activities, and who, because of his education and influence, was deemed of peculiar danger to the State.

The decree of the court-martial was carried out in the face of protests, at times violent in form, by sympathizers with the prisoner, not only in Spain, but in parts of France and Italy. In Paris and Rome these protests were voiced at mass meetings of workmen of Socialist societies. In these capitals attacks were

MOBS PROTEST IN ROME.

Police Succeed in Keeping Them from the Spanish Embassy.

ROME, Oct. 13.—The execution of Francisco Ferrer at Barcelona caused a profound impression here, and tonight there was a serious demonstration of protest against the action of the Spanish Government. There were cries of "Long live Ferrer!" "Down with reactionism, down with the Jesuits, down with Merry del Val!" The police and troops succeeded in maintaining comparative order and prevented the approach of the demonstrators to the square where the Spanish Embassy stands.

It is reported that a few days ago Ferrer's daughter telegraphed to the Pope from Paris asking his intervention to save her father's life. The Pontiff was deeply moved and exclaimed: "Poor child, if I could succeed in softening the grief of her afflicted soul it would be a great consolation for me."

The Spanish Ambassador to the Holy See, in an interview to-night, said that neither he nor his colleague accredited to the Quirinal had ever been informed of any request for a pardon for Ferrer. He added that the Pope may have asked for a pardon independently of him.

It is believed that the execution was hastened by the fear that the Pope would intervene. According to this theory, the Spanish authorities wished to prevent their sovereign from being placed in a position where he might have to grant or refuse a Papal request for pardon.

What attitude the Vatican assumed toward the Ferrer case cannot be learned, as the officials maintain complete reticence in the matter. They will neither deny nor affirm that any step looking to a pardon for the revolutionist was taken, but it is understood that if anything was done the negotiations were carried on directly between the Pope and King Alfonso.

The one phase of the affair that the Vatican emphatically denies is the assertion that the Spanish Ambassador here took any action to prevent the intervention of the Pope to procure a pardon.



Prof. FRANCISCO FERRER, who was shot to death yesterday by order of the Spanish throne, was a wealthy man, and scholarly. He was also a "philosophical" Anarchist. Illustrious Frenchmen sympathized with his practical aim to establish a republic in Spain, a republic he would force upon its people without their consent. FERRER was imprisoned, tried, and acquitted three years ago of aiding in an attempted assassination of the King. He was arrested last year as a leader of the Barcelona revolt, during which the bombs were hurled at the newly-wedded King and Queen of Spain. The radical Socialists of Italy, France, Germany, and England have been stirred mightily by his taking off. With the appeals for his reprieve came the threat that his death would be followed by the death of the Spanish King.

FERRER'S trial was secret. Had his treason been proved in open court, Spain would be justified in his death. But the manner of his condemnation furnishes the pretext for powerful leaders in Rome and in Paris to hold him up as a martyr.



SPAIN'S ACT CONDEMNED.

**London Papers Say Ferrer Trial
Should Have Been a Civil One.**

LONDON, Oct. 14.—The execution of Ferrer is denounced in strong terms by the Liberal morning newspapers. The other papers are more moderate in tone, and consider that Ferrer ought to have been tried by the ordinary process of law. Fears are expressed that the affair will lead to grave internal troubles for Spain.

No public demonstrations of protest have yet been reported in the United Kingdom except at Liverpool, where a mass meeting of citizens last night adopted a resolution of sympathy for Ferrer's widow and of denunciation of the Spanish Government.

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NO OUTBREAK IN BARCELONA.

Elaborate Precautions, However, Had Been Taken Against Bombs.

PARIS, Oct. 14.—A dispatch to the *Matin* from Barcelona says that the execution of Ferrer did not produce the effect expected. The Barcelona newspapers print brief details of the affair without comment. Ferrer was never popular in Barcelona, and latterly the censorship has been very stringent, so that the public is ignorant of the manifestations abroad or has been led to believe that they were organized and paid for with Ferrer's money. Thus there has been little expression of sympathy.

The execution took place simultaneously with the announcement of the sentence and surprised the public, but here has been no demonstration. Elaborate precautions, however, were taken by the authorities, who feared that bombs might be used. What to-morrow will bring forth cannot be foretold.

Owing to the strict censorship at Madrid nothing with reference to the effect the execution has had in Madrid reached Paris to-night.

By his will Ferrer leaves the bulk of his fortune to his children, with the express desire that they turn it over to two well-known revolutionaries to continue his schools.

Scientific World Indignant.

The news of the execution of Ferrer at Barcelona created a tremendous sensation when printed here to-day. The newspapers issued extra editions with glaring headlines, some of them expressing the belief that King Alfonso had compromised his future by failing to intervene. Interviews printed show that many persons prominent in the scientific and political world are both indignant and pained at the day's events in Spain. A member of the Institute said he was stupefied at the execution, which he characterized as an act of political cannibalism.

M. Reinach said he had thought it incredible that the King would decline to intervene. He added:

"Ferrer was the victim of the monks, who are all powerful in Spain now that they have been reinforced by their colleagues who were expelled from France. It was impossible of belief that Spain would dare thus to defy the universal conscience."

M. Picavet, Secretary of the College of France, who said he had read all of Ferrer's books, declared that the "modern school" which the author advocated was simply neutral instruction, such as prevailed in France.

The fate of Ferrer had aroused since the beginning of his trial the most intense interest in France. The Paris papers devoted pages to the case this morning before the sentence of death had been carried out. Even those which are most moderate in tone expressed the hope that King Alfonso would intervene to prevent the consummation of "a political assassination" of "a revolutionary idealist," while the radical papers indulged in the most violent language, placing responsibility for Ferrer's condemnation upon the supremacy of the Clerical reaction in Spain.

Jaures Predicts Revolution.

M. Jaurès, the Socialist Deputy, had an interview in a morning paper in which he predicted that if Ferrer was shot a conflagration would be started which would not be extinguished until "Spanish political life has been purged of the clerical influences which are paralyzing the progress of the nation and shocking the conscience of Europe."

A special dispatch to the *Temps* from Madrid says the Spanish Minister of the Interior announced to-day that he intended to publish the threats received by him since Ferrer was incarcerated. The press of Madrid is permitted to print only the official communications regarding the case of Ferrer. The dispatch adds that hundreds of persons assembled on the hillsides surrounding Montjuich Fortress and remained through the night. They were prevented by the troops from approaching the prison.

Ferrer's daughter, who has been thrown on her own resources and since her father's arrest has been working in a biscuit factory here, is prostrated to-day by the news of his death.

In a letter written to the *Sjècle* by Ferrer on Oct. 7 he says that the evidence against him at the court-martial consisted of depositions made by 3,000 persons confined in the prisons in Catalonia and the hearsay testimony of others. There was not a single witness who gave a scintilla of direct evidence implicating him in the insurrection.

DEMONSTRATION IN BRUSSELS.

Socialist Paper Thinks Alfonso Has Signed His Own Death Warrant.

BRUSSELS, Oct. 13.—The organized Socialists paraded the principal streets to-night in protest against the execution of Ferrer. There was no disorder.

The People, a Socialist organ, announced the death of Ferrer in a special edition to-day. Editorially the paper says:

"The awful news will unchain a tempest. We fear that in refusing to stop the execution Alfonso has signed his own death warrant."

TAMMANY CAPTAIN ARRESTED.

Charged with Substituting Ballots at Primaries—Three Other Prisoners.

Detectives made yesterday the remaining four arrests resulting from the series of nine indictments returned by the Grand Jury in connection with the alleged primary frauds by which the Independence League passed into the hands of Tammany Hall.

Jacob Ernst of 116 St. Mark's Place was arrested in the morning, and, pleading not guilty, was held in \$1,000 bail. He is the Tammany Captain in the Second Election District of the Tenth Assembly District, and is specifically charged with having added six Independence League ballots containing the names of Tammany officers.

David R. Freedman of 54 East 116th Street, William Kurzman of 652 East 117th Street, and Leopold Michel of 534 West 138th Street are charged with being colleagues of Cohen, who was taken to the Detective Bureau on Tuesday. All four are Inspectors in the Nineteenth and Twentieth Election Districts of the Twenty-ninth Assembly District. They are accused of taking advantage of the upsetting of a ballot box to slip in a number of extra ballots, which they had concealed about their clothing. The men are being held in \$1,000 bail each.



FERRER DIED STANDING.

**Refused to Kneel and Asked That
Eyes Be Not Bandaged.**

BARCELONA, Oct. 14.—Francisco Ferrer died with the cry "Long live the modern schools!" on his lips. This and other brief details of yesterday's execution of the convicted revolutionist escaped the censorship to-day. Though he had refused their ministrations, two priests of the Order of Peace and Charity followed Ferrer to the ditch where he was shot, murmuring prayers for him.

To a request that his eyes should not be bandaged, Gen. Eserin replied: "A traitor has no right to look upon the faces of soldiers."

Ferrer refused to kneel, and, standing erect as the rifles were turned on him, exclaimed: "Aim straight. Long live the modern schools!"

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RIOTS OVER FERRER SPREAD IN EUROPE

Anti-Spanish and Anti-Clerical
Outbreaks in France, Italy,
and Austria.

VIENNA MOB IS FIRED ON

Cavalry Charges Crowds in Florence
and Milan—Bombs Found in Barce-
lona—Spanish Ships Boycotted.

PARIS, Oct. 14.—The demonstrations in protest at the execution of Ferrer were very marked throughout France to-day, and from reports received to-night they still continue. The Latin quarter here is seething, and several times during the evening a strong force of police scattered the manifestants. During the night students in the Latin quarter burned King Alfonso in effigy.

Serious disturbances occurred to-day at Lyons, where thousands of workmen, Socialists, and Anarchists paraded. They broke the windows of the reactionary newspapers and fought the police. Revolvers and other weapons were used without restraint.

The Municipal Council decided to-day to name a street in Paris after Ferrer, and to assume the expense of educating two of his grandchildren.

The police records show that one policeman was killed and seventy-six persons were wounded during last night's rioting. Among those arrested were five notorious Anarchists.

The Spanish Embassy here continues to be strongly guarded by the police. Marquis del Muni, the Spanish Ambassador, sent his condolences to-day to the family of the policeman who was killed during the rioting last night.

The Temps prints with reserve a report from its correspondent at Cerbere, on the Franco-Spanish frontier, to the effect that two Frenchmen were shot at the Montjuich fortress in Barcelona this morning. The same paper's correspondent at Madrid says the news of Ferrer's execution created a tremendous impression in the Spanish capital, but the Government has taken extraordinary precautions, and there have been no disorders. Troops surround the palace and public buildings.



In the Times next Sunday will be published the history of Prof. Francisco Ferrer, whose execution in Barcelona has caused riots, threats of assassination and a boycott of Spanish products.

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RIOTERS FOR FERRER ATTACK CHURCHES

Even Vatican Guards Warned by
Merry del Val to be Ready
for Trouble.

MOB ARCHBISHOP'S PALACE

Try to Burn Pisa Cathedral—Attack
Spanish Embassy in Lisbon—Riot in
Rome, Florence, Naples, Toulon.

ROME, Oct. 15.—The general strike continued unabated to-day under the direction of Ferrer sympathizers. Even the Radical Republican and Socialist newspapers were unable to get out their editions. Nearly 20,000 workmen held an imposing meeting, which was presided over by the Republican Deputy, Mazza. Inflammatory speeches denouncing the execution of Ferrer were made, the speakers including the Republican Deputy Barzilai and Socialist Deputy Morgari.

Stringent methods adopted by the authorities seemed to calm the people as the day wore on, but a mob endeavored to set fire to several churches, and only the police prevented them from carrying out their purpose.

Suspicious have been expressed that the agitation is being deliberately protracted by the leaders in order that demonstrations may be made coincident with the visit of the Czar to Italy. Indeed, Morgari, who is the soul of the campaign against the Czar, in his speech to-day urged his hearers to be ready to receive the Moscovite guest in the manner he deserved. The police compelled Morgari to desist from speaking, but not before he had assailed Spanish reactionism and attacked the Vatican, which, he said, "through its clergy throughout the world, represents anti-liberalism and anti-progress."

Military measures had been taken to prevent any serious disorders, and nothing occurred more grave than the smashing of a few shop windows and the breaking of several lampposts. Leaders of the extreme parties, too, have earnestly condemned recent acts of vandalism on the part of mobs, and to-day are urging the people to maintain a dignified attitude and to end the strike at midnight.

Notwithstanding the extraordinary police and military measures to safeguard the Vatican and save the Pope from insult, Cardinal Merry del Val to-day personally gave imperative instructions to the gendarmes and the Swiss Guard to watch all entrances to the Vatican, and also the boundaries of the Vatican gardens.

Several Italians who have acted as Spanish Consuls have resigned in sympathy with the Ferrer movement.



UPROAR IN MADRID COUNCIL.

Protest Against Ferrer's Death Leads to Socialists' Secession.

MADRID, Oct. 15.—Despite the fact that opposition existed among the members of both the Senate and the Chamber of Deputies to a sitting at this time, Parliament was convoked to-day. In the Senate only routine business was transacted and everything was calm, but in the Chamber of Deputies violent scenes were enacted.

The Republican Deputy Azatti started the trouble when he demanded that a speech be ruled out of order by the President, against which action the Opposition protested uproarously. While Premier Maura was reading, the tumult culminated in the exasperated Conservatives rushing upon the Republicans with raised

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RIOTERS FOR FERRER ATTACK CHURCHES

Continued from Page 1.

fists. Ushers, however, separated the combatants and the routine business of the session was carried out, although amid continual interruptions. Seething crowds surrounded the Parliament Building during the session.

Meantime the Madrid Municipal Council had a stormy session to-day, during which recent political events were discussed with such bitterness that the Republican and Socialist Aldermen withdrew from the meeting. The Socialist member, Señor Iglesias, began a declaration of protest against the putting to death of Ferrer, and when the President of the Council tried to silence him, shouted: "I will continue until I am dragged out by the heels by the guards."

The sitting was thereupon suspended, but when it was resumed Señor Iglesias returned to the charge amid a tremendous uproar, and finally the Socialists filed out in a body and were followed by the Republicans.

The Official Gazette publishes a decree restoring the old system which permits a payment of money indemnity in lieu of military service.

The Imparcial to-day says that the country is on the verge of a precipice and holds Premier Maura responsible for the present situation. It adds: "The patience of the country has reached an end. The protestations abroad prove that there is a common patrimony of liberty and democracy."

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FERRER MEETING BY GERMANS.

BERLIN, Oct. 15. — The Democratic Union, which is an independent radical organization founded by the late Dr. Theodore Barth, held a big indignation meeting to-day as a result of the execution of Ferrer and telegraphed its sympathy to Ferrer's daughter.

The Socialists have called three meetings in Berlin for Sunday and at Frankfurt also there will be a gathering of Socialists.

The newspapers of all shades of opinion are discussing the Ferrer case, most of them in words of condemnation. The moderate and conservative organs sharply blame the Spanish Government for the execution. The Clerical and Agrarian organs, however, applaud the execution, saying that Ferrer got what he deserved. The Cologne Gazette, the National Liberal organ, asks its readers to suspend judgment until the facts in the case are known.

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FERRER BURIED IN DITCH.

**Relatives Follow Body to Grave,
Which Is Marked with a Stake.**

BARCELONA, Oct. 15.—The relatives of Señor Ferrer were permitted to follow the body to the grave. It lay in an open coffin, according to the Spanish custom. Bullet holes were visible in the forehead.

The authorities refused to permit interment to be made in a private grave and buried the body in a common ditch. Permission was granted the family, however, to mark the spot with a stake.

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WANTS FERRER MONUMENT.

BRUSSELS, Oct. 15.—The Soir suggests that an international monument to Ferrer be erected on the Spanish frontier, where it may be seen by travelers entering Spanish territory.

The paper would have the monument dedicated on the first anniversary of Ferrer's execution, and the ceremony participated in by delegates from all civilized countries.

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he has become a martyr and in the eyes of the Socialists, Anarchists, and other political malcontents in the world are threatening violence in his name, and, in order to prove their sincerity, are organizing general strikes, blocking traffic, breaking windows, and killing and injuring innocent persons in the streets. So general an uprising of the elements hostile to all forms of Government, to all laws and regulations, is not recorded in the history of Europe. It is a deplorable and alarming sign of the times.

FERRER was probably more or less responsible for the disturbances in Barcelona, that hotbed of Spanish revolt against the Government and the Church, which have so troubled King ALFONSO and his Ministers. But, in the eyes of the world, his guilt was not proved, and the day has passed when it is safe to condemn any political prisoner to death who has not been found deserving of death in an open trial before impartial jurors. The methods of Government in Spain are detested by many more than the avowed radicals and Anarchists. Mediaeval methods still prevail there. The burden of priestcraft is intolerable. Spain had too much at stake to risk rebellion by the commission of such folly. At present the soldiers seem to be in the Government's control, and the long outworn plan of suppressing all information of local disturbances is pursued by the Ministry with the infatuated folly of the ostrich of tradition.

It is natural that the Pope of Rome, while riotous sympathizers with FERRER swarm at the very gates of the Vatican, should regret the execution of FERRER. Doubtless all the rulers of Europe, out of Spain, regret the incident as much as he. Perhaps King ALFONSO is beginning to have his misgivings. The result will bear more heavily on him and his Ministry, and Spain itself, than upon the other rulers and countries. The excitement will soon die down in France, Italy, and Austria. The blazing out of the fierce spirit of revolt has been alarming, but the flames will subside. The fact that discontent is so widespread, and that its expression can be so general at a moment's notice, should not be forgotten. But Spain's trouble has just begun. We are not sure that Prof. FERRER was quite the angelic personage his friends have pictured, or that he was a man of large learning or good judgment or settled convictions. But the meanest criminal is entitled to an open trial by a civil court. Not only the foolishly impulsive and wicked persons who have been destroying life and property are dissatisfied with the manner of FERRER's trial and execution. The whole world is dissatisfied. It sympathizes with the feelings of the malcontents, if not with their way of expressing them. France learned a bitter lesson with the Dreyfus case. Spain, we fear, is to learn more from the Ferrer case. It may be that FERRER was a traitor to his country, and as a traitor deserved death. But the fact was not proved, and it is too late to hope to prove it now.

THE DANGER IN SPAIN.

In the execution of FERRER, after a secret trial by court-martial, the Spanish authorities have doubtless committed a political blunder. The innocence or guilt of the man has nothing to do with that aspect of the case. The object of his removal was to help to restore internal peace in Spain by a forcible expression of the authority of the Government. To-day his influence is stronger in Spain and throughout Europe than it ever was while he lived. The demonstrations in Vienna are scarcely less formidable and disquieting than those in French and Italian cities. The ghost of FERRER threatens the peace of Europe more dangerously than the living man. Alive FERRER was an idealist, an Anarchist, the founder of the Modern Schools, whose influence was appreciable only in Spain, and there probably overestimated. Dead,

TOULON, France, Oct. 15.—During a Ferrer demonstration last night the rioters invaded the Cathedral and broke up the evening service. The police later drove the disturbers from the church and arrested many of them.

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against Spain as a nation but against the attitude of the Government, which should resign.

The Foreign Minister, Señor Allendesalazar, repudiated the impression abroad that Spain convicts men for holding certain ideas. He insisted that patriotism imposes duties, especially against anarchy.

Señor Moren arose and shook his fist in the Minister's face, saying: "The real Anarchists are you."

The Foreign Minister agreed to submit to the Chamber the official dispatches regarding the manifestations in other countries.

During the afternoon in the Chamber of Deputies, the Republicans, who had previously asked permission of the authorities to hold a public meeting in protest against the execution of Ferrer, demanded an explanation of events at Barcelona, the meaning of the manifestations abroad, and the submission of the documents in the Ferrer case. Premier Maura retorted that the Government was concentrating its attention on Barcelona, where the laws would be continued to be applied. So far as the manifestations abroad were concerned Premier Maura declared they were inspired by the same element that has caused the outbreaks in Barcelona and by ignorance of the Spanish laws. He promised to submit the Ferrer papers, and it is understood that at the King's request the Cabinet is considering the advisability of publishing all documents bearing on the case.

A sensation has been caused by the filing of a complaint with the Senate, signed by the Captain General of Catalonia, asking for the prosecution of the Republican Senator Ortega, who is charged with attempting to burn the Jesuit College at Barcelona during the July riots.

A credit of 68,000,000 pesetas (\$13,600,000) has been submitted to the Senate to cover expenses in Morocco until the end of

1909. The A. B. C. indignantly protests against the demonstrations in other countries where Spain is represented as being a country of savages. The paper insists that Ferrer was condemned for a crime punishable with death in all civilized countries.

ROW IN SPANISH CORTES.

Senator Shakes Fist in Minister's Face and Calls Him Anarchist.

MADRID, Oct. 16.—The Republicans in the Senate were responsible for turbulent scenes. They were led by Senators Diaz and Moren, who declared that the manifestations abroad were not directed



FERRER---WHOSE DEATH HAS SHAKEN EUROPE

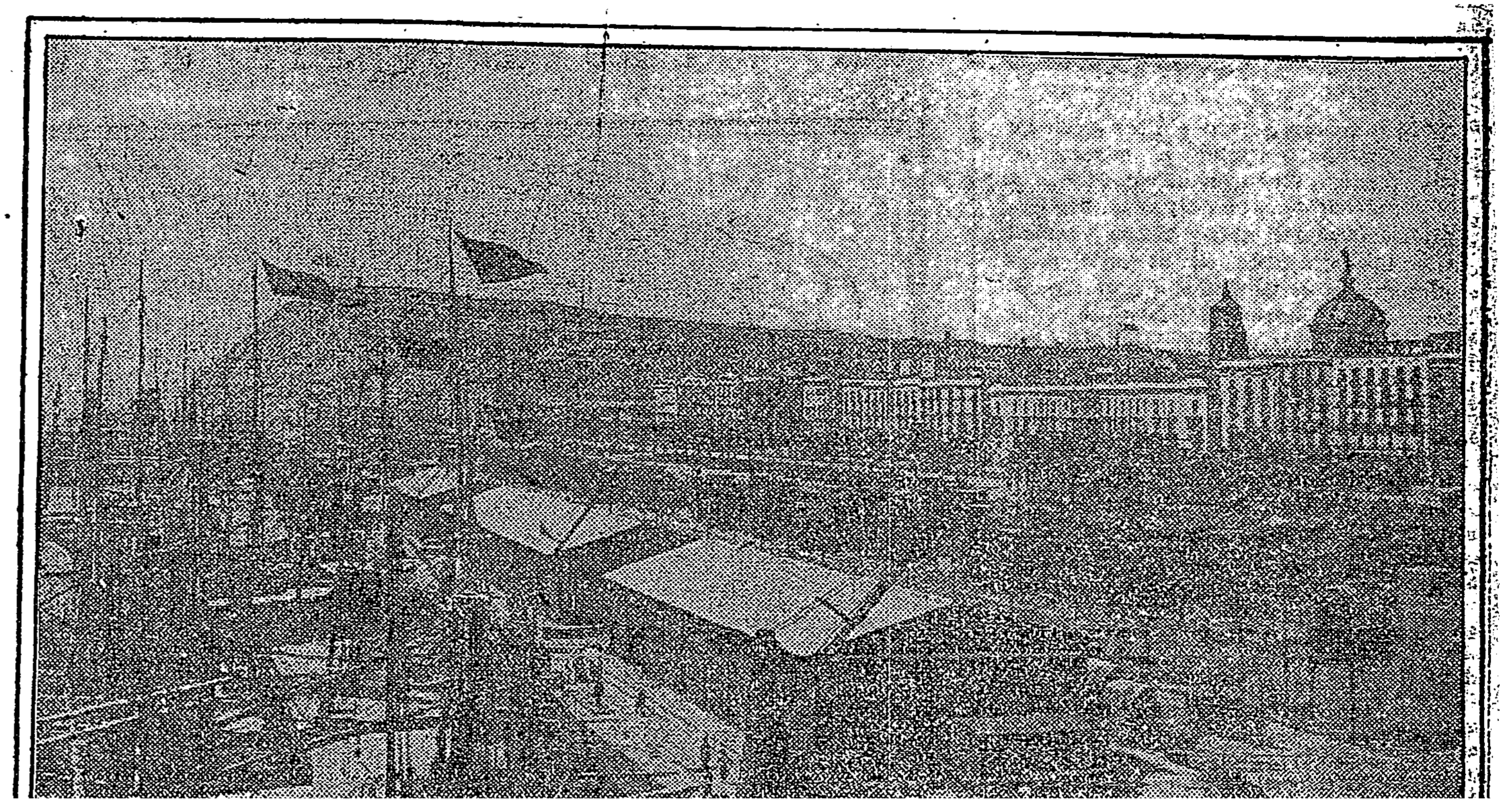
Story of the Teacher Who in a Career of Only Eight Years Grew to Be a Menace To the Power of the Clericals in Spain.

AN armchair philosopher, comfortably discussing the shooting of Prof. Francisco Ferrer by the Spanish soldiers, remarks that it is "absurd to call it the Dreyfus case." If not absurd, it is erroneous; for great as was the horror excited all over the world by the Dreyfus case, that horror did not extend to such length as the revolution from Spain consequent upon Ferrer's killing has done.

In the Dreyfus case there were not general strikes in leading cities of Europe to testify to the international horror of the deed. In the Dreyfus case there were no public and solemn threats that the head of the nation must expiate the false verdict with his life. In the Dreyfus case there were no such extraordinary inci-

Spain with some gleams of modern thought, had fallen. It is no wonder that the scholarship of Europe, which for a few years had seen a chance for modern ideas to penetrate Spain, is moved to indignation. It should be fully understood by Americans that Ferrer's schools were not of the kind we understand in this country. Such a thing would be impossible in a land so ridden by a dead system of education. His schools represented a violent revolt against the plan there in vogue, and went much further than our public schools do. Instead of merely teaching the branches of education in a secular fashion, without prejudice to any religion, Ferrer sought to develop the minds of his pupils in such a way that neither Church

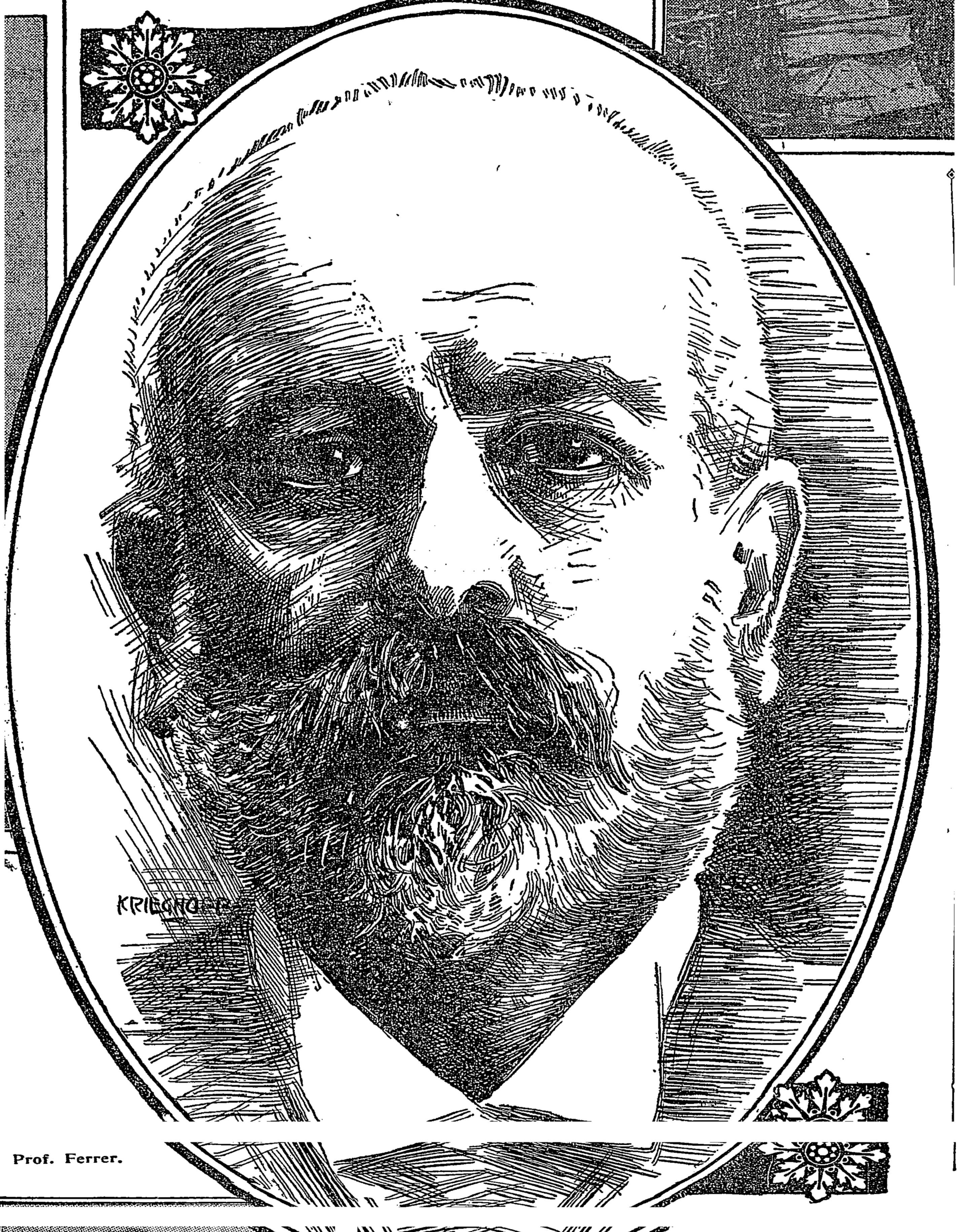
years old; a born Catalanian, who spoke Castilian Spanish with disdainful difficulty, but wrote it with purity. He was a man of medium height, sturdily built, with a high, intellectual forehead and a slow, graceful manner of address. Ferrer first founded his own "Escuela Moderna" in Barcelona. He had been a pupil of Anselmo Lorenzo, a veteran of the cause of free speech, now 70 years old—a man who in his time has held high offices under the Spanish Government, but has turned from them and from all that Spain could offer him to advance the cause of the people. In training Ferrer, Lorenzo built up a man who could do more for the downtrodden of Spain than he had ever done. Having founded this school, Ferrer then



A View of the Water Front of Barcelona Showing the High Headland of Montjuich. It Was Within the Fortress of Montjuich that Prof. Ferrer Met His Death. (Copyright, 1909, by Underwood & Underwood.)



King Alfonso and His Eldest Son.

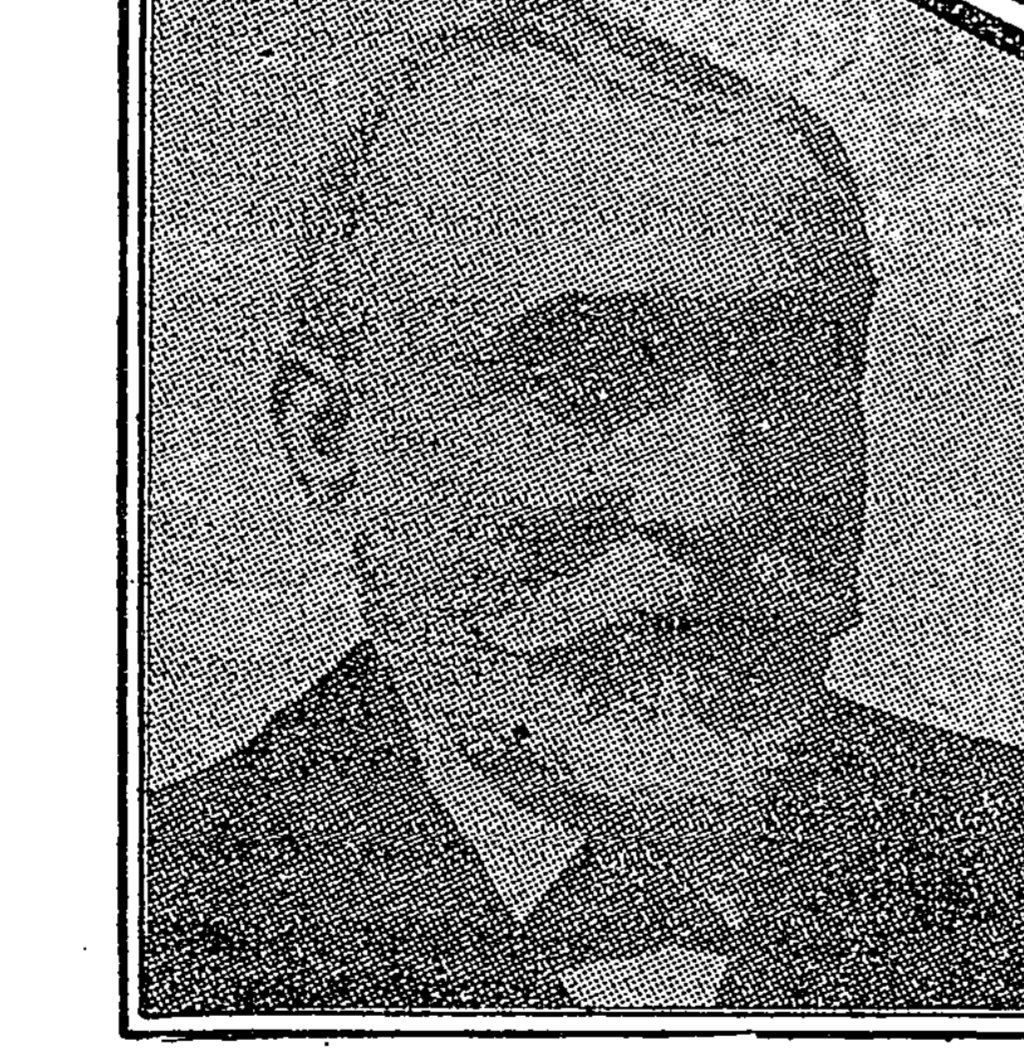


Prof. Ferrer.

dents as a city in a neighboring nation naming a street after the victim and undertaking the support and education of his children. In the Dreyfus case there were no such incidents as a Mayor in another country returning an order with which the offending nation had honored him, nor a Mayor in the oldest great city of the world posting up a placard expressing the city's grief. No, it is not "absurd" to call it a new Dreyfus case; it is inadequate. What is the reason why such men as Maeterlinck, Haecckel, Anatole France, and Kropotkin have worked themselves up into such a frenzy of indignation over the death of Ferrer? Why are the scientists, the men of learning, the cultured class generally, leaders in a movement of protest which extends downward from them to the humblest classes? Why is it that the throne of Spain is shaken over the execution of one man? It is partly because of the disregard of the simplest forms of justice which Spain has shown in killing Ferrer virtually without trial; it is partly because of the sympathy of cultured men with the man who has done more than any one else to introduce modern education into benighted Spain; it is chiefly due to a feeling that it is because of these efforts of his for modern education, and not because of any anarchistic doctrines he may have professed, that Ferrer has been done to death. In Spain education is such as the Middle Ages would have prescribed. Efforts to bring in a more modern system have failed, failed, at least, until Ferrer made them successful. But in making these efforts successful—in founding fully 100 modern and secular schools throughout Spain, and carrying them to fruition in spite of the established order, and in promising that this system would be extended beyond the primary to the university course—Ferrer won the enmity of men too powerful to be long resisted in Spain. Twice they tried to get him, and failed, and the third time they succeeded, and Europe is mourning. It is remarkable and significant that when Ferrer died his last words differed from those of every Anarchist who has died for armed resistance to the established order. They have all died crying, "Long live Anarchy!" But Ferrer died crying, "Long live the Escuela Moderna!" (The Modern School.) In Mark Twain's "Connecticut Yankee in King Arthur's Court" he draws a picture prophetic of Ferrer's fate. Readers of that significant book will remember how, when the leader of the movement for modern methods fell, instantly there fell a blanket over all the institutions of modern education he had founded. Exactly so, when Ferrer fell his schools were crushed with him. For eight years they have flourished in Spain, growing from his initial effort in Barcelona to spread over the kingdom, and at his fall, as at that of Mark Twain's imaginary hero, all his efforts at education have fallen with him. All the teachers in his Barcelona school were arrested with him. Not only that, but the pupils—some of them little girls of from 9 to 14 years—were put under arrest. His whole system, designed to illuminate the darkness of

nor State could have any hold upon them. He taught them to despise both Church and State. Thereupon the full weight of the wrath of the clerical influences in Spain descended upon him. It was this, and not any Anarchistic doctrine of his—though he was an Anarchist, in the philosophic and doctrinaire fashion of Kropotkin and Elisee Reclus—that brought about his fall. For years he has been the most terrible enemy of the priesthood, and it was the power of the Church that killed him. The most dangerous man in Spain is Pablo Iglesias. He is the leader of the Socialists. Nobody incited the July insurrection—it was a spontaneous outburst of a goaded people—but if anybody is entitled to the credit or blame of it, it is Pablo Iglesias. Ferrer never made a speech about it, but Iglesias, while the insurrection was smoldering, made a violent attack on the proposed movement of the Spanish Army to Morocco and the forcible calling out of the reserve corps, in which he said: "It would not be difficult, nor even extraordinary, for some member of the reserve corps to prefer to stab a Minister, or some exalted individual, rather than to go to kill people who are defending their country with the same courage with which the Spaniards defended theirs in 1808." And again he said, significantly: "Instead of aiming low, the soldiers ought to aim high." The fruit of his teaching was shown when the reservists, ordered to Morocco, turned their bayonets on their officers instead of on the Moors. Yet what happened to Pablo Iglesias? He was arrested, and, after a short detention, turned loose; while Ferrer, who had been immersed all the time in his projects for his revolutionary and anti-clerical schools, was shot to death. But Iglesias had never made any assaults worth mentioning on the Church nor on the schools of Spain. He was dangerous only to the State. Until about eight years ago the peculiar Spanish system of education—peculiar because, although it was once general, Spain is the only country where it lingers now—was unchallenged. Francisco Ferrer had fought it in a way by establishing small classes where his anti-State, anti-Church views were taught to children. But Ferrer was unknown and unregarded. Ferrer, however, had a rich wife—rich for Spain. She died and left her fortune to him. With what she had given him before it amounted to \$300,000—not great as fortunes are reckoned here, but very great as Spain understands such things. Ferrer spent it all on his theories and became a menace. When he died only \$4,000 of it was left. Every real of the rest was spent in advancing the cause of the "Escuela Moderna." Not only that, but all Ferrer's friends, persuaded by him, have spent their fortunes in the same way. The money they raised made for awhile an imposing and dangerous structure in Spain. The Church and the State have struck it down. With a free hand, and the money his wife left him, Ferrer was able to embark on the career of reconstruction he had hoped for all his life. He was then 21

began trying to build up branch schools in different parts of Spain. Before his death he founded a hundred of them. They were all primary and grammar schools, but it was his hope to increase their scope until modern universities could be erected in Spain. It was to prevent this that the utmost energies of the established order were bent. While doing this, Ferrer never ceased, but rather proclaimed, the fact that he was what is called a "philosophical Anarchist." The doctrine of these people is that the State is an unnecessary excrescence of comparatively modern growth—Kropotkin, the greatest of them, says that it dates practically from the Renaissance—and that the world would be better off without it; that the total abolition of Kings, policemen, and courts would leave the world free to engage in voluntary co-operation, which they believe to be the commercial and social condition of the future. It may be a wild dream, but eminent men profess it throughout the world, and none has suffered death for professing it except Ferrer. Assassination is no part of the creed, although Kropotkin and all the rest, Ferrer included, admit that revolution will doubtless be necessary when the time comes for a change. Ferrer's success was amazing for a time. His preaching of Anarchistic doctrines could no more be stopped than Kropotkin's could. Besides his main con-



Antonio Maura, Premier of Spain.

the honor of a man. The man, not being a wolf, (nor a London editor), and therefore not having enough sympathy with his exploit to be made bloodthirsty by it, does not throw him back to the pursuing wolves—gives him, instead, what help he can to escape, and sends him off acquainted at last with a force that goes deeper than dynamite, though you cannot make so much of it for sappiness. That righteous and honorable high human deed is not wasted on Europe, let us hope, though it benefits the fugitive wolf only for a moment. "The plutocratic wolves presently smell him out. The fugitive shoots the unlucky wolf whose nose is nearest; shoots himself, and then convinces the world by his photograph that he was no monstrous freak of reversion to the tiger, but a good-looking young man with nothing abnormal about him, except his appalling courage and resolution."

come to his old home and spent the night there. He had, in fact, been an under-teacher in the school. Further than this there was no evidence. What Shaw calls the "wolves" were more eager to fasten the crime on Ferrer than on Nakens, or even the dead Morales. Ferrer's defense was strongly suggestive of that of Danton before the Revolutionary Tribunal. Quite in Danton's manner the sturdy teacher defied the court and tossed back just and sarcasm, and, as if to complete the parallel, the presiding officer repeated Hiermann's famous admonition to Danton: "Order your defense with more reserve; you insult the court." The trial lasted nine days. While it was going on the radical societies and the organizations of learning all over Europe protested against the attempt to kill Ferrer. As it neared its close it became evident that not even a Spanish court could be made to convict a man on such evidence, and when the trial ended the people and even the barristers broke out into applause for Ferrer's acquittal without waiting for the verdict. Of course, he was acquitted. Nakens, having confessed his harboring of Morales, went to prison for nine years. While this was going on Ferrer, discovering that his enemies were trying to have his property confiscated, directed his second wife—a brilliant young woman named Soledad Villafranca—to cash it, take it out of Spain, and deposit it in the Credit Lyonnais in France. It has remained there ever since, and is of significance in connection with the final tragedy. There was one other attempt of his enemies to "get him" in connection with another act of violence, but it was abortive, and Ferrer went on traveling everywhere, advocating the cause of the Escuela Moderna. But the meshes were drawing around him. The expulsion of the monastic orders from France had led to their settling in Spain, where the immediate result was a great increase in the strength of the Clerical movement and a corresponding increase in the strength of the movement to keep education within its old channels and to curb secularism. Virtually there was no secularism in schools, except that



Spanish Children "Playing Revolution" in the Streets of Barcelona.

Then comes the climax of irony and blind stupidity. The wolves, balked of their meal of yellow-wolf, turn on the man, and proceed to torture him after their manner, by imprisonment, for refusing to fasten his teeth in the throat of the dynamiter and hold him down until they came to finish him. Thus, you see, a man may not be a gentleman nowadays even if he wishes to. The name of this man was Nakens. He made no denial of his having harbored Morales. Nakens was not an Anarchist, had no sympathy with anarchy nor with violence; he said he had harbored Morales merely because of sympathy for a hunted man. But when he was put on trial Ferrer's enemies saw their chance, and the head of the Escuela Moderna was ranked with Nakens in the dock. They produced evidence that Morales was an old lodger at Ferrer's house, and that before throwing the bomb he had

come to his old home and spent the night there. He had, in fact, been an under-teacher in the school. Further than this there was no evidence. What Shaw calls the "wolves" were more eager to fasten the crime on Ferrer than on Nakens, or even the dead Morales. Ferrer's defense was strongly suggestive of that of Danton before the Revolutionary Tribunal. Quite in Danton's manner the sturdy teacher defied the court and tossed back just and sarcasm, and, as if to complete the parallel, the presiding officer repeated Hiermann's famous admonition to Danton: "Order your defense with more reserve; you insult the court." The trial lasted nine days. While it was going on the radical societies and the organizations of learning all over Europe protested against the attempt to kill Ferrer. As it neared its close it became evident that not even a Spanish court could be made to convict a man on such evidence, and when the trial ended the people and even the barristers broke out into applause for Ferrer's acquittal without waiting for the verdict. Of course, he was acquitted. Nakens, having confessed his harboring of Morales, went to prison for nine years. While this was going on Ferrer, discovering that his enemies were trying to have his property confiscated, directed his second wife—a brilliant young woman named Soledad Villafranca—to cash it, take it out of Spain, and deposit it in the Credit Lyonnais in France. It has remained there ever since, and is of significance in connection with the final tragedy. There was one other attempt of his enemies to "get him" in connection with another act of violence, but it was abortive, and Ferrer went on traveling everywhere, advocating the cause of the Escuela Moderna. But the meshes were drawing around him. The expulsion of the monastic orders from France had led to their settling in Spain, where the immediate result was a great increase in the strength of the Clerical movement and a corresponding increase in the strength of the movement to keep education within its old channels and to curb secularism. Virtually there was no secularism in schools, except that

of views of the State which were not palatable to the Government. His most notable performance was his bringing Reclus's "Man and the Earth" before the Spanish public. And now he planned to bring out the works of Kropotkin, beginning with Kropotkin's latest—his history of the French Revolution, which the Putnam's are about to bring out here. Just before the uprising Ferrer was busy with his colleagues on the question of bringing out the Kropotkin translation. Money was needed and for that purpose he intended to make a trip to France and draw out some of the vanishing balance left in the Credit Lyonnais. And then came the crash—the insurrection of July. After it was over there was a report that Ferrer had fled to England. He had not. He was in Barcelona all the time, but the situation was somewhat similar to what it was in San Francisco after the earthquake. After things had calmed down so that people could see each other Ferrer was found and arrested. This time the enemies of the Escuela Moderna planned things better than in 1900. They knew better than to let him get before a civil tribunal, where witnesses could be examined, where Ferrer could denounce the court, or where barristers could applaud his expected acquittal. This time he was turned over to a court-martial, the bent of whose mind can be seen by Gen. Escriba's reply to his request that he die with his eyes unbandaged: "A traitor has no right to look upon the faces of soldiers." No witnesses were examined. The trial was held in secret, before officers whose predilections were all against him. Nor did the Government stop there. No Catalan soldier was allowed to have a hand in the execution—it was not thought safe to trust them. The soldiers who shot him were drawn from the organization known as the "Special Reserve of the King"—a sort of royal guard, corresponding somewhat to the "King's Musketeers," known to lovers of Dumas and D'Artagnan. Such testimony as was adduced was in the form of written depositions, obtained no man knows how. Whether threats, bribes, or cajoleries entered into their procuring will never be revealed. Ferrer's counsel, Capt. Galceran, demanded an opportunity to be confronted with the deponents and to produce witnesses for the defense. The answer was to place Galceran under arrest. How Ferrer bore himself before this secret tribunal will never be known either; but that he bore himself in the dauntless, Danton-like fashion of 1806 may be inferred from his bold demeanor when he died, with "Long live the Escuela Moderna!" on his lips. The death of Ferrer alone was not the chief accomplishment of his opponents. His schools were closed, and the parent one, that in Barcelona, was put completely out of business. As for his publishing plant, the machinery has been wrecked and the rest confiscated by the authorities, and it will be some time before any more modern works are translated in Barcelona—at least of that kind. His brother José, his daughter, and his wife were exiled to the distant colony of Alcañiz. Ferrer was a popular speaker at all Anarchist gatherings. He was a successful orator, but not at all in the Spanish manner. There was nothing volatile or excitable about his manner. In fact, one who heard him two years ago says that his style was more strongly American than that of any other European speaker he had ever heard. He would arise, clasp his hands behind him, and talk in a steady, even flow, without gestures. Nevertheless, the Anarchists ranked him among the most convincing of their speakers. His manner was direct and easy and his way of presenting his facts forceful and vivid. At the time of his death his beard had turned gray, but he was still a young-looking man. He was then 42 years old.

Some of Ferrer's teachings, as quoted from one of his books, are as savage attacks on the existing order as ever penned by Kropotkin or Reclus. Take these from one of his textbooks: "Society to-day is divided into the privileged and the disinherited. The former usurp everything, while the latter die of hunger. That capital should appropriate the fruit of the workman's labor is an injustice supported by the law. Religious education inculcates falsehood and teaches foolishness. The soldier's uniform conceals crimes against humanity and the misery of his own existence. To maintain order is to maintain injustice against the workingman. "All religions are based on ignorance and imposture, and aim at exploitation and oppression. The Gospels relate the

(Continued on Following Page)

Ferrer, the Man Whose Death Has Shaken Europe.

(Continued from Preceding Page.)

life of the so-called Jesus Christ, and it is truly a misfortune that such ideas exist for the deceiving of the people."

All over Europe meetings are being held to protest against the execution. The indications are that the Spanish monarchy is being shaken to its foundations.

In America little excitement has been displayed so far. Meetings are, however, to be held here in the course of the next week. One is planned in Philadelphia for this evening. There is to be a meeting in Clinton Hall at 2 o'clock this afternoon, at which a number of speakers will protest against the execution, and a big memorial meeting is projected by the Socialists for Monday or Tuesday evening at Carnegie Hall. The exact date has not been fixed. The Socialists do not intend it to be a Socialist demonstration, and are trying to get eminent men of all parties to take part in the speechmaking.

FERRER'S PRISON WRITINGS.

Inscriptions on Cell Walls Give His Political Views.

NOTHING of the meagre quotations from Francisco Ferrer's writings that have been received on this side of the Atlantic shed such a light on his views and the workings of his mind as the things he scribbled on the walls of his cell in Madrid, when he was confined there in 1906 and 1907 for alleged complicity in Morales's attempt to kill the King and Queen.

To put it mildly these inscriptions show hostility to existing forms of government and to the construction of society as it is to-day. Only a few are in prose; the rest are in rough and unmusical verse, in which the author's desire to state exactly what he meant ran away with his sense of rhythm.

On one wall appears this: "As long as a nation harbors a body of men authorized to inflict punishment, as long as there are prisons in which such a body can carry out those punishments, that nation cannot call itself civilized."

The same thought appears, better worded, in another inscription, as follows:

"If we pass from the prisoner to the jailers who guard him, from them to the Judges who condemned him, from them to the policemen who arrested him, and to the police authorities who held him, from them to all who brought complaint against him, and to what is called society in general; if we do this and study the conscience of each, we shall find, in all probability, that the conscience of the prisoner is the most serene of all."

"Every one of us," declares Ferrer in another scribble, "is partially responsible for every crime that is committed; and in the total number of those responsible each of us bears a guilt greater than does he who commits it."

In a long series of verses headed "The Rationalist Doctrine," Ferrer states his belief thus:

"Never hope to get anything from others. Remember that the wise and the powerful, even if they give you the most beautiful things, make slaves of you at the same time."

"Your life will be the life of a slave if you accept favors from others. Unless you are your own master your sufferings will be eternal."

"To seek to establish the accord of all men in love and fraternity, without distinction of sex or class—that is the great task of humanity. To it we have all devoted ourselves in the rationalistic schools, where we teach our pupils only that which is based on scientific truths."

"These same truths, vouched for as such by experience and by the teachings of history, will eventually point out to the disinherited classes the road to victory."

"And here is another truth for them: The working classes will emancipate themselves from slavery when, convinced of their strength, they take the direction of their affairs into their own hands without trusting any more to the favored classes."

"If men were reasoning creatures, they would not allow injustices against themselves or against their fellow-men, nor would they feel any desire to inflict such injustices."

"Let no more gods or exploiters we worshipped or served! Let us all learn instead to love each other!"

"My ideal is teaching—teaching that is rational and scientific—teaching like that of the 'Escuela Moderna,' which humanizes and dignifies."

He concludes this series of verses as follows:

"To love a woman passionately; to have an ideal which I can serve; to have the desire to fight until I win—what more can I wish or ask?"

On another wall is a second long string of verses, the gist of which is this:

"From the days of Quevedo and Monjuich, scribes, Judges, and other officials have been savagely satirized and very justly execrated; but never, through mere reading about them in books, did I get the remotest inkling of what, through no wish of my own, I have found them in reality to be."

"It is, indeed, sad to observe on every hand fellow-creatures abandoned to their fate; it is sad to reflect on the inhuman end that awaits aged workmen; but is there in existence anything more barbarous, more revolting, to men of honest conscience, than to see human life and liberty dependent on the whim of worthless beings?"

Elsewhere appears this:

"So long as there is no change in the system which has obtained until the present time; so long as no efforts are made to avoid, at any cost, the crimes which are now liable to punishment, by introducing a fraternal organization of society based on love; so long will everybody, condemned in the name of justice, be unjustly condemned."

The following anecdote, illustrative of the Catalanian's character, is told as having occurred during his imprisonment at Madrid:

One day he was standing in the courtyard of the prison. As was customary with prisoners when outside their cells, he was wearing no cap. Suddenly two

priests approached, bearing the last sacrament to a dying prisoner. At once Ferrer hastened to his cell, reappeared with his cap on his head, and kept it on while the priests passed him.

When Ferrer was in prison at Madrid signs of the widespread sympathy for him which has manifested itself so vigorously of late were already apparent. Prominent among those who came to his defense was that eminent Italian, Cesare Lombroso, who alluded to Ferrer as "the most recent of the martyrs." Another Italian, Colajanni, made the treatment accorded to the Catalanian at Madrid the basis for a lecture, delivered at Rome, in which he denounced the Spanish Government. Ferrer was finally released from his Madrid cell on June 12, 1907, after a captivity of over a year.

At his trial this year the evidence against him consisted largely of the production of two extremely violent proclamations which, according to the police, were found in his house. It does not seem to have been alleged that Ferrer wrote the proclamations, but simply that he had received them, or that they were found among his effects. Other evidence included letters written to him by Alexander Leroux, another leading Anarchist of Barcelona. These letters indicated that Ferrer and Leroux were intimate.

The first of the two proclamations, called Circular No. 1, contains, among other things, the following:

"Companions in degradation, in misery and ignominy! If you are men, listen: Let us sever ourselves from the bourgeoisie that calculates what outrages it may commit, what usury it may levy, what poisonings will be most profitable to it.

"Let us sever ourselves from the politicians who frame programmes of all conceivable kinds, with but one end in view—to exploit you.

"Let us sever ourselves from the merchants, who pose as our saviors, but who view—to exploit you.

"Merchants, politicians, and bourgeoisie, all are despicable. We are more numerous and better than they, but they exploit, sacrifice, kill, and dishonor us because we are not men, or because we do not act as such. They consider us a vile flock of mangy sheep, and they are almost right, since we acquiesce in their acts.

"Comrades—let us be men!

"Now that the hour for revolution approaches, override these infamous men and their ridiculous programmes. Before building up it behooves us to tear down all ruins. If among the politicians there is some man worthy of respect, some citizen who justly or unjustly has popularity,

terminate all exploiters and avenge all injustices!"

At the end of Circular 1 are these words: "All comrades who wish to show that they are men will ask for Circular 2, which will be handed to them by whomsoever handed them the first one."

Circular 2 urges "comrades" to read the programme in No. 1, to impart the same to others, to have their children learn it by heart.

"You will be told," it continues, "that the programme is a negative one. True, it is but a programme made on the spur of the first moment. Later on will come the distribution of food, the destruction, and razing of the dirty portions of cities, even of entire cities, as anti-hygienic, anti-artistic, and super-unhealthy; also the distribution of lands and popular sanction of the revolution's acts. These things cannot be done by merely including them in preliminary proclamations, but only by unanimous will, by the common effort of the great proletariat masses.

"It is but natural that the conservative and thieving classes should oppose you; the incomprehensible part of the whole thing is that you should be opposed by the pariahs with seedy coats and shiny hats, just as if they themselves were not victims, as well as ourselves, of the most exasperating iniquity. Journalists, officeholders, all those unfortunates who spend entire nights in drudgery in order to enrich others, are more miserable than we, because they do not fight for their freedom.

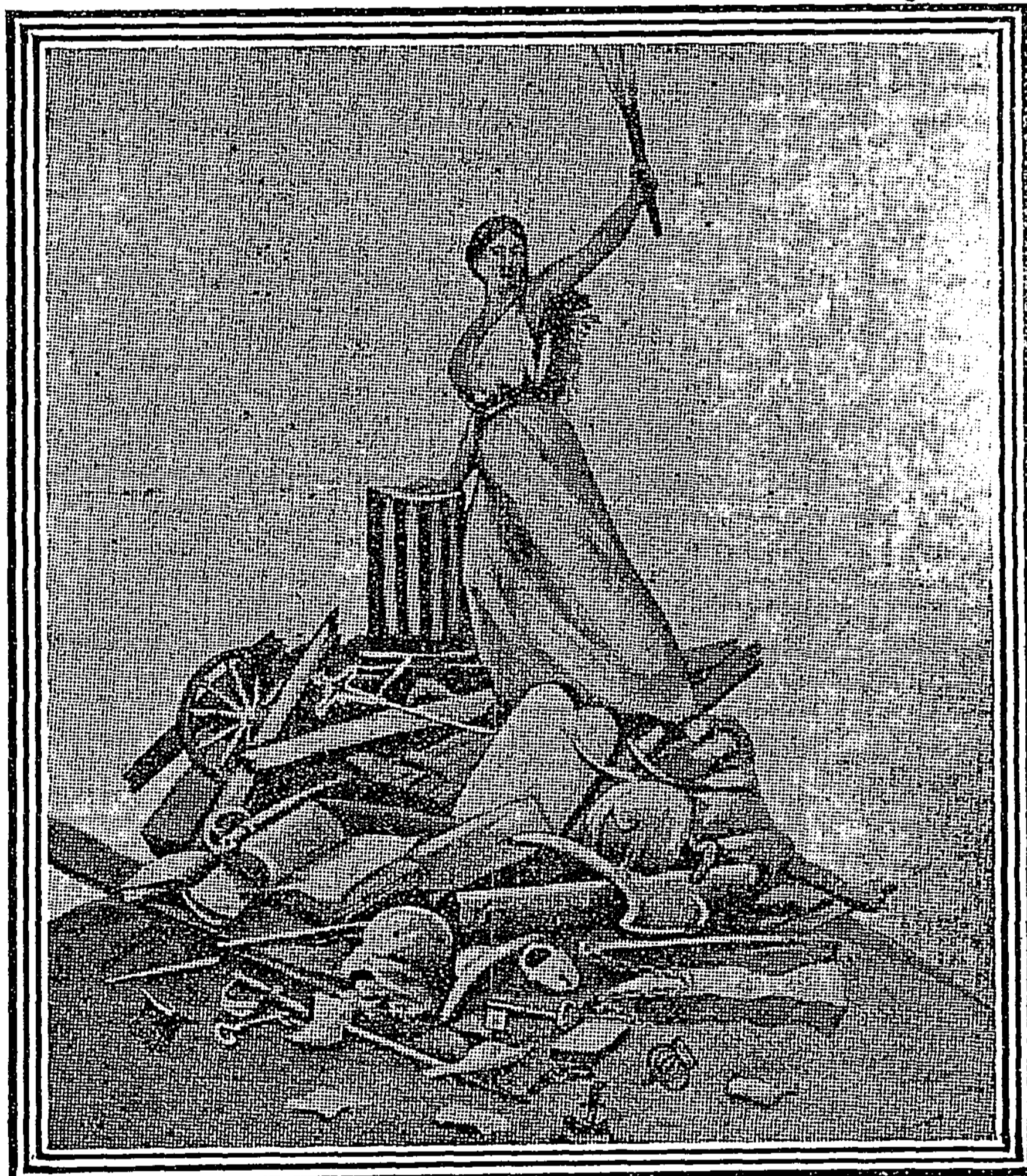
"Let us fight for their freedom and for our own until we have convinced them that militarism and clericalism are the arms of capitalism, butchers of men, scourges of nations, sworn enemies of human salvation. Let us destroy those arms—that will make the beheading of the monster an easy matter. Get ready, workers; the time is coming!"

At the foot of this proclamation appears the following sentence:

"Inclosed the recipe for making plan-castite."

A letter purporting to be from the Anarchist Alexander Leroux to Ferrer, and used by the tribunal which sentenced the latter to death, has the following statements:

"There are no more chiefs; programmes have grown old. For that reason parties are disbanding. Republican doctrines have not progressed. The task formerly was to make new molds with the materials on hand. Everything has progressed around Republican dogmas except the dogmas themselves. Experience, science, and greater culture have produced ideals that conform more nearly to reality and to the future. The Republican leaders, owing to their greed for power, have compromised



"THE SOCIAL REVOLUTION."
From a Drawing Hanging in One of the "Modern Schools" of Spain, in Valencia, Reprinted in "A B C," a Madrid Newspaper.

you will see how he will try to hold you back at the critical moment, how he will try to extinguish the lighted torches by talk of humanity and generous sentiments. Well, do not heed him; trample upon him; kill him if necessary. Did such men remember generosity or humanity when Portias was torturing at Monjuich, when Polavieja was assassinating at Manila; when Weyler was battering on the defenseless victims in murdered Cuba?"

Then follows this programme:

Abolition of all existing laws.
Expulsion or extermination of religious communities.

Dissolution of the magistracy, the army, and the navy.

Destruction of churches.
Confiscation of funds in the bank and of the property of all men, civilians or military, who have held Government posts in Spain or her lost colonies.

Immediate imprisonment of all of the latter until they justify their acts or are executed.

Absolute prohibition to all such men to leave Spanish territory.

Confiscation of all railroad property.

In order to carry out these preliminary measures, adds the proclamation, a committee of three delegates will be formed, representing, respectively, Finance, Foreign Affairs, and Interior. They will be elected by plebiscite. No lawyer will be eligible. All will be responsible to the people.

The proclamation ends thus:

"Long live the revolution that will ex-

with all social infamies and tyrannies. For that reason the people—by that term I mean those who live on salaries and have insufficient bread and education—have abandoned them.

"They know, and everybody knows, that the Republic, just because it is a Republic, will not essentially improve the society in which we live. How, then, is a Republic to be established without Republicans? The few Republicans who remain spend their time in discussing what kind of Republic we should have.

"New molds, new programmes—these are what we lack! Let us seek the people and say to them: 'Salaried worker, on whose work the State, the rich man, the priest, the soldier, and the Judge live in plenty, by robbing you of two-thirds of the product that belongs to you, let us put an end to all this!

"Workmen, we are like yourselves; the moral equality preached by Christ is not enough for us, nor the political equality preached by the French Revolution. What we want is a social transformation; let us then make one. And if then a government be necessary, let us make one as liberal and radical as possible, but let us make one on whose banner we may inscribe this: 'We will fight until men have no need of laws, governments, God, or master!'"

The letter goes on to point out the advisability of forming committees and carrying on the work of proselytizing, and concludes with these words: "Then, some day, taking advantage of some opportunity, no matter what—to the street!"

SPAIN IS CONDEMNED BY FRENCH OPINION

Practically No Element Upholds
Her Course in the Punish-
ment of Ferrer.

RADICALS INFLAMED MOB

Distraction of Daughters in Paris Also
Used by Revolutionary Papers to
Arouse Sympathy for Prisoner.

Special Cable to THE NEW YORK TIMES.

PARIS, Oct. 16.—The French public was profoundly stirred by the tragedy of the trial and execution of the revolutionary leader, Prof. Ferrer. For weeks the newspapers have devoted columns to the situation of the accused, the attitude of the Madrid Government, arguments against the enforcement of the supreme penalty, and appeals to the generosity of the young Spanish King.

Much has been made of the unhappy condition of Ferrer's two daughters residing in Paris, one of whom is employed in a small manufacturing establishment at 2*fr.* a day, the other a minor actress in the Théâtre des Arts. Sympathy for them is doubly strong in view of their former enjoyment of a liberal allowance from their father, who received a large fortune through the will of a woman who had been an enthusiastic pupil in the Socialistic movement in Spain of which he was a propagandist, and their present comparative destitution. The anguish of these daughters, while hoping against hope for the safety of their father, has been depicted day by day by lachrymose writers, with what effect on the sentimental public can be imagined.

But sterner and more cynical means have been used to rouse the proletariat to action of a kind which on the night after the execution filled certain sections of Paris with terror. Huge flaming torches into which the mob converted the ruptured gas ducts of overturned street lamps on the Boulevard de Courcelles, around which they danced and yelled in purely anarchistic glee, perfectly symbolized the reckless promptings of the red journalist.

The effects of the violence of the mob is much greater than at first supposed. Public and private property, especially in the vicinity of the Spanish Embassy, was very considerably damaged, as is still shown by the presence of débris at various points. The wisdom of substituting wooden for stone pavement of late years in central parts of the city was again demonstrated by the fact that while active leaders of the émeute, after the first charge of the soldiers and police on Thursday night, urged throwing up barricades, those who immediately commenced this work quickly tired of it, as it was too difficult without special implements to release in haste a sufficient number of wooden blocks to form a solid and resistant fortification, their weight and stability being so slight compared with stone. There was an attempt to break up overturned kiosks, lampposts, omnibuses, and even the trees which bordered the sidewalk. This also proved unsatisfactory to the rioters.

To say the days of the barricades in Paris are past is perhaps too optimistic, but certainly this experience is reassuring in that respect. The final count of the casualties of Wednesday night has surprised the public. Besides the policeman killed, there were seventy-nine policemen and soldiers wounded, some severely, and probably twice as many members of the mob struck with batons and sabres.

Owing to the desire not to cause international complications, the rioters who seized and carried away from the chapel of the Jesuits in the Avenue de Friedland, the official place of worship of the representatives of the Spanish Government, the flag bearing the royal escutcheon, were induced to return it within twenty-four hours.

With the exception of the avowed organs of revolution and anarchy, all the journals which condemned the execution of Ferrer also denounce in severest terms the acts of the mob. Those representing monarchical political opinion point to Juarès, Sembat, and Vaillant as responsible authors of all the harm done as a natural consequence of bringing together for such a demonstration the most inflammable elements of the population.

There is widespread apprehension that this manifestation, coupled with threats of future activity published since by the organs of the radical agitators, marks a new move in the strenuous stage of the revolutionary campaign in Southern Europe. The more judicious press, however, of all shades of opinion, has commented with great moderation, though none the less positively, on the sacrifice of Ferrer to the fears of Monarchists and Clericals. There is no unreserved approval from any notable quarter in France of the procedure of the Madrid Government in the Ferrer affair, and the belief is general that the young King and his party will have bitter reason to regret it.

Henri Rochefort publishes a letter written to him by Ferrer in 1906 from the Modelo Prison in Madrid, in which the latter said the aim of the Government then was to get possession of the fortune which enabled him to conduct his so-called modern school. Rochefort also quotes the prophetic saying of Zorilla, the exiled Spanish statesman and former President of the Coun-

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SPAIN IS CONDEMNED BY FRENCH OPINION

Continued from Page 1.

cil of Ministers at Madrid, when it was suggested that the infant King might prove to be more liberal minded than his ancestors. Ferrer was present at the time.

“No,” responded Zorilla, “I do not believe it. He is in the hands of his mother, and his blood is that of Ferdinand VII., who re-established absolutism in Spain.”

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FERRER TUMULT IN BERLIN.

Police Bar Rioters from Spanish Embassy—Russian Students Protest.

BERLIN, Oct. 16.—A crowd of Ferrer demonstrators, shouting "Down with the Spaniards!" made an unsuccessful attempt to approach the Spanish Embassy early to-day. The police intercepted them, closing the adjacent streets, but barely in time to head off 200 rioters who were within a block of the embassy. The crowd had been excited to violence by last night's meetings of protest.

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COSTLY SPANISH BLUNDER.

Effects of Years of Progress Undone by One Act.

Special Cable to THE NEW YORK TIMES.

LONDON, Oct. 16.—While protests against the execution of Ferrer in England have been confined to orderly meetings and the painting of the steps of the Spanish Embassy here a blood red color, his shooting is generally regarded as a blunder on the part of the Madrid authorities. Sir Edward Grey was urged to intervene on Ferrer's behalf prior to the carrying out of the sentence, but took the very sane view that there was no justification for making official representations to the Spanish Government in an essentially domestic matter.

"Though Ferrer's trial was public it did not," in the words of The Spectator, "satisfy British notions of justice. Since the trial of Marie Antoinette there has been no such notorious example of Judges giving a verdict in accordance with what they considered the merits of a case and not in accordance with the evidence relative to the charge."

No useful purpose could have been better served by the shooting of Ferrer than by commuting his sentence to life imprisonment and the danger of creating a martyr might have been avoided. The extraordinary outbursts of feeling which the execution has aroused in most cities of the Continent of Europe, and even in South America, has been likened to the revolutionary movements of 1848, whose effects were felt in every country of the world.

Spain, by this blunder, following the blunders of the war with Morocco, has undone in a few months the effects of years of progress. The Weekly Nation describes the execution as a stupid crime which bears an ominously close resemblance to those deeds of blind and unscrupulous panic which history has marked as forerunners of revolution. Nobody can doubt that from now onward every element of revolt in Spain will derive new and sustained impetus. The social and political system of the peninsula will be assailed as never before.

The likelihood of an Anarchist attempt to exact vengeance for Ferrer's death upon the person of King Alfonso is widely discussed, and private advices from Madrid state that most elaborate precautions for his safety have been taken, showing that the authorities are awake to the danger, but, in the view of many competent observers, the most serious peril of the situation unnecessarily created is the reawakening and revivifying of the revolutionary sentiment throughout Europe. In some respects this danger is held to be greater in Italy than in France.

This view finds expression in the press of Europe generally. By no one is the chief danger of the situation more clearly shown than by the veteran French publicist Ernest Judet.

"Ferrer's death," he writes, "opens up a period of boundless recrimination and unrest. For, although the danger of reprisals to which Alfonso is now exposed is a very real danger, it is nevertheless not the worst feature of the prospect. The most disquieting thing is the attitude adopted by Ferrer's friends, who associate with the memory of the dead man the various causes which they consider have been outraged in his person by this summary execution. The question is whether these fanatics will succeed in arousing the apathy of the millions of ordinarily indifferent individuals with-

out whose support their protests can have no real efficacy.

"Any cool-headed observer," continues Judet, "will agree that the first instinctive movement of the man in the street when he read the news of Ferrer's execution was a feeling of surprise, not to say of shock. One of the weaknesses of our time is the indulgence which is felt for the philosophers of the great army of the discontented. While to kill amid the excitement of battle and to kill even wholesale seems to be legitimate, a death penalty deliberately inflicted after an elaborate and tortuous legal procedure for the sake of mere *raison d'état*, inflicted, moreover, upon a foe who was helpless and a prisoner, is an exhibition of barbarism and ferocity in any case."

The a priori hostility felt toward what Judet calls "judicial killing" is deep rooted in the human heart, and Ferrer's self-appointed avengers are now profiting by it. It is often said that certain blunders are worse than crimes, and the outburst of hatred produced by Ferrer's execution is not calculated to tranquillize those who have ventured to permit this deed. For the moment their loss exceeds their gain, and if the Spanish Government is not in a position absolutely and completely to justify its conduct to the Cortes and before public opinion throughout the world the question arises what will eventually be the consequence of this affront to the universal sense of justice.



PARIS, Oct. 15.—A score of demonstrative Ferrer meetings were held throughout France to-night. Crowds marched to the Spanish Consulates with cries of "Assassins!" at Lille many rioters were injured in collisions with the gendarmes and twenty arrests were made.

A big meeting at Marseilles urged that a revolution be launched in Spain. The Secretary of the Workmen's Union asked that a boycott be declared on Spanish merchandise. The City Councils of Toulon and Rennes stigmatized the execution of Ferrer as a challenge to the universal conscience. At Bordeaux 3,000 persons took part in a demonstration in front of the Spanish Consulate and the Archbishop's palace.

The rumor said to have originated here and which was telegraphed to London to the effect that King Alfonso had been assassinated cannot be traced to its source. No information giving the slightest confirmation of or explanation for the report is obtainable.

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LONDON FERRER MOB CHARGED BY POLICE

Driven from Spanish Embassy—
Hoots Heard in Buck-
ingham Palace.

KING EDWARD IS BLAMED

Victor Grayson, M. P., Says He Could
Have Prevented the Execution of
the Barcelona Revolutionist.

LONDON, Oct. 17.—The red flag was raised in London this afternoon and a large mob moved upon the Spanish Embassy to make a demonstration of its disapproval of the execution of Prof. Francisco Ferrer, the convicted revolutionist, at Barcelona a few days ago. Several bodies of police were stationed at the approaches to the embassy and they drove off the crowds in their usual bloodless but effectual way. Nevertheless, considerable excitement and uneasiness pervaded the neighborhood. The groans and hootings were plainly heard in the embassy and at Buckingham Palace. No one was injured seriously, although the mounted police rode against the crowds and scattered them several times.

The trouble began with a mass meeting in Trafalgar Square, which was organized by several Socialist and labor bodies. Several hundred of the members of these organizations marched to the square carrying red flags draped with crape and bearing inscriptions denouncing King Alfonso. A black-bordered banner was raised against the Nelson column with big letters that could be read from afar: "To hell with the murderer Alfonso."

After J. F. Green, Secretary of the "Friends of Russian Freedom," called the meeting to order, he read a telegram from the Countess of Warwick, saying:

"No words are too strong to express Europe's horror at the murder of Ferrer."

Several Laborite members of Parliament delivered vigorous orations. Victor Grayson of Manchester, the Socialist member, capped the climax by declaring that if the head of every King of Europe was torn from his body it would not pay half the price of Ferrer's life. He called the Russian Emperor "a dirty monster," and said that King Edward, who could have prevented the execution, was responsible for whatever might happen in England as a result of it. He demanded the expulsion of the Spanish Ambassador.

Strong resolutions were adopted before the meeting ended. Several thousand persons assembled in the square, the majority of them attracted by the same curiosity that would take them to the Suffragette demonstration. The Socialist societies, carrying their banners, marched in good order to the Spanish Embassy, singing revolutionary songs and hooting King Alfonso. A great rabble accompanied them, filling the streets.

It was dark when they reached the open space in front of the embassy, and they found that the square was filled with platoons of police. The embassy windows were dark and there was no sign of life there. The police would not let the procession enter the square, or even stop. The crowds were turned back and kept moving up Victoria Street toward the Parliament Buildings, singing, shouting, and groaning. The reserves were then brought up and they drove the mob into the side streets, dispersing it without serious trouble.



PISA, Italy, Oct. 17.—Cardinal Pietro Maffi, Archbishop of Pisa, and several Bishops, while attending the Congress of Sacred Music here to-day, were hissed by the crowds, with cries for Ferrer

ANARCHISTS HERE ENRAGED.

Berkman and Emma Goldman Denounce Ferrer's Execution.

Several Anarchists, including Emma Goldman and Alexander Berkman, met in Clinton Hall, on the east side, yesterday afternoon, and in the presence of all their followers the hall would hold denounced the execution of Prof. Francisco Ferrer in Barcelona as "one of the most cowardly crimes ever committed under the name of the law." The sentiment was embodied in a resolution, which, coupled with a protest against what was termed the "illegal murder" of Prof. Ferrer, was adopted with a shout, in which every one except the police joined.

The police were there in force to see that the speakers did not go too far in their utterances against recognized government. They marched in just after the meeting started and took up positions along the aisles and in front of the stage. A stenographer from Police Headquarters was on hand and took a record of what was said.

The audience was told that conditions in this country are in some respects not unlike those in Spain, and that some day a man like Ferrer would arise here only to die a martyr to the cause of humanity's advancement, just as Ferrer has done. A funeral march was played when the meeting was called to order, and every one in the hall stood up until the last strains of the music died away.

Harry Kelly, the Chairman, explained that it was to be a memorial meeting.

"We come here to-day as extremists and followers of that cause for which Prof. Ferrer laid down his life," said Mr. Kelly.

Thomas G. Bell was introduced. He said that Spain was the greatest stronghold for anarchism in the world. After going into the details of Ferrer's death, he said:

"Only yesterday we had a disgrace in

this, our own country. Our President, Mr. Taft, supposed to represent all that is free and just in the country, met the President of Mexico and hobnobbed with him—a man who has suppressed education and made conditions in Mexico similar to those in Spain."

Mr. Bell was followed by Arthur Bullard, who, it was explained, was not a real Anarchist, but "a perfectly respectable citizen who won't hurt anybody." Mr. Bullard proved to be a degree more mild than the others.

When Alexander Berkman mounted the stage he was applauded loudly. "Why was the Spanish Government so anxious to murder Francisco Ferrer?" he asked. "Was it because he was an enemy of society or that he preached things which were not for the welfare of the people? No! Such a claim is not made by the Spanish Government. It is known that he was a humanitarian. They say he was an Anarchist. That is true.

"Every Government is opposed to free speech. Even this Government is showing signs that the expression of free speech and free press aimed against the capitalistic element of this country should be curtailed. Free speech is dangerous only to the enemies of the masses, of the working people."

Emma Goldman was cheered lustily.

"I came here to-day not to mourn the death of Francisco Ferrer," she said, "but to celebrate his death. His death will be a cause of inspiration to those who have lost heart in the fight to emancipate the human race. They have killed Ferrer because he committed the greatest crime any man could commit—in the eyes of the Church and the Government of Spain. He dared to think that a change in the order of things could be brought about through the mind of the young child. It was the crime all Governments abhor—the crime of thinking for one's self."

It was announced that a larger meeting of protest would be held in Carnegie Hall to-morrow night, at which the following would speak: Judge Samuel W. Seabury, Charles Edward Russell, Dr. Felix Adler, Charlotte Perkins Gilman, Edward F. Cassidy, Rabbi Stephen S. Wise, Prof. Melville Dewey, Bolton Hall, Morris Hillquit, Henry Frank, and the Rev. Thomas Slicer.

A meeting of representatives of Italian Socialist and Anarchist clubs, held yesterday afternoon at 310 East Twenty-sixth Street to arrange a meeting to protest against the execution of Prof. Ferrer, was disorderly from start to finish.

The wrangling began with the election of the chairman. The outcome of the meeting was that a mass meeting is to be called to be held in Carnegie Hall on Saturday afternoon at 4 p. m., to protest against the execution of Ferrer. Emma Goldman is to be asked to speak. The societies plan to parade up Fifth Avenue to the meeting, with flags draped in black.

STOP PHILADELPHIA MEETING.

**Police Prevent Ferrer Demonstration,
but Italians Denounce Executioners.**

PHILADELPHIA, Oct. 17.—Attempts to hold a monster memorial meeting to protest against the recent execution at Barcelona, Spain, of Francisco Ferrer, were frustrated in this city to-night by the police, who refused to allow a large hall near the centre of the city to be opened, although those in charge of the proposed meeting had paid the rent in advance and held a lease for the property.

Balked in their attempt to use the hall, the speakers and many of their followers adjourned to the Radical Library. Here they started to get the meeting under way, when the police again interfered and compelled them to leave the building.

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FREE MASONS ATTACK CHURCH.

Anti-Clerical Campaign in Italy Based on Ferrer Case.

ROME, Oct. 17.—All indications point to the fact that the extremists in Italy are determined to undertake an anti-clerical campaign, more vigorous even than that in France. This is being directed by the Free Masons, whose Grand Master has issued a most violent manifesto in behalf of Ferrer, recently executed, and against the Church. The manifesto says:

Sacerdotal tyranny, still vermilion with Italian blood, imposed and obtained through childish fright and the cowardice of the Government the slaughter of an innocent man, who was not judged, but murdered. Italy, which has seen scaffolds reddened, fire applied to the stakes, and the slaughter even of unarmed women and children ordered by the Church, must understand its duty. Rome, which has inside its walls the Vatican that for centuries has supported all tyrannies from which, to our shame, the slaughter of Barcelona originated, must decree that the latest crime shall not remain unpunished.

An international subscription has been opened for the purpose of collecting funds to establish, in the piazza of St. Peter's, facing the Vatican, Ferrer's Modern School, which was suppressed at Barcelona.

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GENOA, Oct. 17.—A pro-Ferrer procession, in which many of the marchers carried flags draped with crape, one of them having a caricature of King Alfonso with the inscription "Alfonso is, a monster," caused a fight with the police to-day. The police succeeded in capturing the offending flag, but little injury was done on either side. The procession was prevented from approaching the Spanish Consulate.

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KING BLAMES MAURA FOR FERRER RIOTING

Alfonso Tells Premier He Should
Have Submitted Question
of Pardon to Him.

CABINET'S FALL EXPECTED

Berlin Police Charge Rioters Who
Were Preparing to Attack the Span-
ish Embassy—Eighteen Arrested.

PARIS, Oct. 18.—A special from Madrid says that King Alfonso has had a violent quarrel with Premier Maura because of the latter's failure to give his Majesty an opportunity to exercise the royal prerogative of pardon in the case of Ferrer.

The dispatch says that the unpleasant interview followed when the King learned of the tempest that had been raised abroad by Ferrer's death.

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BERLIN, Oct. 18.—Socialist and Radical demonstrators against Spain, following three meetings held in different sections of the city, attempted to-day a march on the Spanish Embassy. The rioters were headed off by strong bodies of police, who charged them. Eighteen members of the crowd were arrested and held for trial.

A public protest against the execution of Ferrer, which it is designed to transmit to the Spanish Government at Madrid, is being circulated here. The paper expresses horror at what is termed "a legal murder," and among the signers are Prof. Ernest H. Haeckel, the author and naturalist, formerly a member of the Faculty at Jena University; Gerhardt Hauptmann, Max Liebermann, and Richard Dehmel.

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NEW YORKERS ADD TO FERRER PROTEST

Thousands at Carnegie Hall
Cheer Attacks on Spanish
Authorities and Capitalism.

SCORN FOR KING OF SPAIN

Federation of Labor Acts—Attempts
Made to Have Three European Par-
liaments Take Up the Agitation.

A big mass meeting of labor people and Socialists, called to protest against the killing of Francesco Ferrer, the Spanish educator recently executed in Barcelona as the leader of the revolutionists, crowded Carnegie Hall to its limit last night, and cheered long and repeatedly the denunciations of the King of Spain, of the capitalist classes everywhere, and the eulogies of Ferrer.

Charles Edward Russell, the magazine writer, first speaker, denounced the King of Spain as "a piece of useless and antique furniture, lolling about on the throne, descended from a long line of idiots, lunatics, and imbeciles"; characterized the act of execution as "foul murder"; its victim as "a man that stood for progress in its highest sense and all enlightenment," and prophesied, comparing Ferrer with John Brown, that "the volley that killed him would echo around the world and strike down every throne in Christendom." He said absolutism was maintaining itself again, and by this act the world was reminded that "capitalism and aristocracy, capitalism and injustice, capitalism and caste go hand in hand."

Another speaker, Joshua Wanhope, drew roar after roar of applause from the crowd by saying: "In a trench around the strongest fort in Spain lies the corpse, its skull shattered with bullets, of one who was never so dangerous in life as in death. The reverberation of that shattering volley quickened the forces that make for revolution; for the overthrow of a society so rotten that it can only stand by relying on murder."

"I am not sure that to-day in the United States it is safe to protest against any murder countenanced by the ruling class. Any one to-day can see that those who control the press of this city have made its writers look on this murder with horrible complacency. If the capitalists of this city were safe of after effects every man would say of Ferrer: 'He got what he deserved.'"

Toward the end of the meeting this resolution was unanimously adopted by a rising vote:

That we denounce the execution of Francesco Ferrer as an act of mediaeval barbarism, committed by the allied enemies of freedom and progress, a stain upon modern civilization, a deliberate murder thinly disguised under the form of legal procedure.

That we trust the memory of Ferrer, the martyr, will stimulate our Spanish brothers to increased efforts in their struggle for the overthrow of an intolerable system of economic, mental, and political oppression.

That we feel deeply ashamed and humiliated by our own Government's maintenance of diplomatic relations with the Russian and Spanish Governments, which have

by their deeds placed themselves outside of the pale of civilization.

Then several letters of regret were read, one from Rabbi Wise, one from Morris Hillquit, and a third from Justice Seabury, in which he said:

"Against a wrong so great as the murder of Francesco Ferrer it is fitting that the enlightened people of every nation should protest. Stupid and tyrannous States may attempt by means of cruelty and injustice to impede the cause of nationalism and human liberty, but in fact by these means they merely hasten its growth."

Other speakers were Henry Frank, Leonora O'Reilly, and Edward F. Cassidy, Socialist candidate for Mayor.



DEATH OF FERRER.

It Was Inflicted Because He Taught Anarchy in His Schools.

To the Editor of *The New York Times*:

The attempt to make it appear that Ferrer was done to death because he had sought to introduce into Spain the blessings of education for the masses and not because he had plotted against the State, exposes those responsible for it to the suspicion of being in sympathy with what his schools actually taught, or of being persons of dangerous tendencies. The education his schools imparted was precisely of the kind that bars an immigrant from landing upon these shores. It consisted fundamentally of hatred of Church and State and all institutions of which these are respectively the religious and political expression. I quote from an article in a local newspaper of this date, in which the writer thereof singularly (or significantly) enough speaks of Ferrer as a martyr to the cause of modern education:

Some of Ferrer's teachings as quoted from one of his books are as savage attacks upon the existing order as ever were penned by Kropotkin or Reclus. Take this from one of his text books: "Society today is divided into the privileged and the disinherited. That capital should appropriate the fruit of the workman's labor is an injustice supported by the law. * * * To maintain order is to maintain injustice against the workingman."

Yet these apologists declare that Ferrer was merely a "philosophical Anarchist," and that this particular kind of Anarchist is not to be confounded with the active revolutionist. If this is true, then the view held by many persons that the two differ merely as to function and not as to principles is correct and sound. The one supplies the philosophy, the other the bombs.

Equally futile must be the attempt to lay Ferrer's execution at the door of the prevailing religion of Spain. His schools inveighed not only against that faith, but against all religions. This is readily seen in the text books, from one of which the following is taken:

All religions are based upon ignorance and imposture, and aim at exploitation and oppression. The Gospels relate the life of the so-called Jesus Christ, and it is truly a misfortune that such ideas exist for the deceiving of the people.

It was for its opposition to such doctrine that the Church to which the Spanish so generally belong has had its consecrated edifices pillaged and destroyed. And as a demonstration of the international character of the special hostility borne against that faith by the forces of social revolution the great cathedral at Pisa, to which thousands of art-loving tourists are attracted each year, has been made the scene of shameful vandalism. It is plain that had any other religion been the prevailing one in Spain, and have stood for law and order with equal fortitude, it also would have suffered in like proportion.

Just what evidence is demanded from the Spanish Government to prove complicity upon the part of Ferrer in the Barcelona uprising it is hard to understand. Is it thought that the Government must show that he personally took part in the rioting in the streets? That was not his place. It was enough for him that he should have implanted in the minds of the rabble the desire for revolt, and that the leaders thereof should have graduated from his schools. If it is true that the court that tried the Anarchist convicted him upon the "merits of the case," so to speak, and not upon the evidence before it, its course was simply along lines followed by the court that convicted Mrs. Surratt, and which is to be explained by the psychology of a loyal people whose chosen ruler had been foully murdered, and whose Government was then fighting for its very life.

But whether or not the execution of Ferrer is to be explained upon these grounds is a question upon which judgment must be suspended until further information is forthcoming.

If further demonstration of the nature of the education imparted by the schools of the dead Anarchist were needed it is richly supplied by the mobs that at this very moment threaten the life of more than one State in Europe. Even in London, where Anarchists have always found asylum, the "international solidarity of the proletariat" finds expression in such inveighing against State, Church, and capital as to have won for a Socialist member of Parliament, Victor Grayson, the distinction of having delivered the most violent harangue yet heard in that country of practically unlimited free speech.

Whether such demonstrations will be made here in this country remains to be seen. Judging from the speeches made yesterday by those splendid exponents of the "modern schools," Emma Goldman and Alexander Berkman, we cannot safely count upon it that these scenes of destruction will not be repeated here. A word of warning. Let those citizens who stand for orderly progress and who are not revolutionists see to it that a misplaced, uninformed sympathy does not lead them to participate in the indignation meeting now being planned by Socialists and Anarchists.

We are a sympathetic people. This is impressively seen in the welcome we give to the revolutionists of other lands, who require our kindness by preaching here the same doctrines they had preached in those other countries. Only the other day one of our local newspapers in commenting upon Ferrer's death compared him to Wendell Phillips, Adams, and Washington! It is upon just such mistaken sentiment that Socialists and Anarchists depend for material with which to make their planned manifestations appear as representative of all elements in the community.

Let those good citizens who have received invitations to meetings of indignation arranged by these elements reflect how grievous must be the responsibility that shall attach to all such who participate in these demonstrations.

TRADES UNIONIST.

Brooklyn, N. Y., Oct. 17, 1909.

of the Goethe League, which is composed of leading literary and university men, this evening adopted resolutions declaring that Prof. Francisco Ferrer's execution was a murder committed under the forms of law and an insult to European civilization. Among the signers of the resolutions were Hermann Sudermann and Ludwig Fulda, playwrights.

Women, chiefly Socialists, held a huge indignation meeting to-night. Resolutions adopted declare that the execution of Ferrer was "murder masquerading in the cloak of justice." Anarchists to the number of one thousand, also met to protest "against the murder of our comrade Ferrer."

BERLIN, Oct. 19.—The Berlin branch

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LONDON, Oct. 19.—The Socialist members of the House of Commons tried to adjourn the session this afternoon in order to discuss the execution at Barcelona last week of Prof. Francisco Ferrer, but only fourteen Labor and four Radical members could be found to support the motion.

Albert Victor Grayson, Socialist, from Yorkshire, and William J. Thorne, Laborite, from Southwest Ham, then created a disturbance by anathematizing their colleagues as "shameful cowards."

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PARIS, Oct. 19.—Parliament reconvened to-day. The Senate, following an interpellation of the Government concerning the relations between France and Spain, was adjourned by unanimous consent. This action was upon the request of M. Pichon, Minister of Foreign Affairs, who held that cognizance of the interpellation would involve improper discussion of the domestic affairs of a foreign country. Fifty-seven towns in France have decided to name streets for Ferrer.

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SPAIN'S CABINET OUT; DUE TO FERRER CASE

SEA

**Reactionary Maura Ministry Gives
Way to Liberal Combination
Under Moret.**

OPPORTUNITY FOR ALFONSO

Cunninghame Graham, at London Ferrer Meeting, Says He Can Now Lead His Country to Freedom.

MADRID, Oct. 21.—The Maura Cabinet resigned today as a result of the bitter attacks made on the Government by the former Liberal Premier, Moret y Prendergast, representing a powerful opposition.

The fall of the Cabinet was regarded as inevitable after the bitter speech of Minister of the Interior de La Cierva in the Chamber of Deputies last night, during which he classed the Liberals with the Republicans and Socialists, who were arrayed against the throne.

At a conference with King Alfonso today, Premier Maura told him that in the face of Senor Moret's statement that the opposition would refuse to discuss even the most urgent measures, he had no option but to resign. He asked the members of the majority, however, to support the new ministry.

Upon the receipt of the resignation of the Premier and his ministry, Moret y Prendergast was commissioned to form a new Cabinet. The new ministers, who took the oath of office to-night, are as follows:

Premier and Minister of the Interior—MORET Y PRENDERGAST.

Minister of Foreign Affairs—PEREZ CABALLERO.

Minister of Finance—Senor ALVARADO.

Minister of War—Lieut. Gen. DE LUQUE.

Minister of Marine—Rear Admiral CONCAS.

Minister of Public Works—Senor GASSET.

Minister of Public Instruction—Senor BARROSO.

Minister of Justice—MARTINEZ DEL CAMPO.

When the President of the Chamber of Deputies made announcement of the Cabinet's resignation it was received with such an ear-splitting uproar that he was forced to adjourn the sitting.



FERRER'S SYMPATHIZERS.

Horrified at a Military Execution, but
Preach Bomb-Throwing.

To the Editor of The New York Times:

A great outcry has been raised against Ferrer's death. It is "a judicial murder," "an outrage against the conscience of civilization." Why?

In Ferrer's schools was taught the doctrine that Church and State must perish, by evolution if possible; if not, by revolution. The existence of such schools is the death knell of the Government which tolerates them; the existence of men who teach these doctrines is a menace to the State.

"But it is cruel to shoot them." How much more cruel to let them incite riots, murder, and sedition! Stern justice to every individual and to every class, which as an individual or a class places itself in opposition to the peace and order of the whole nation, is the truest charity—the only real tolerance—for it is the only charity which affects the whole nation. Sentimentalism toward individuals is harshness against society.

Ferrer's death was a terrible necessity. In the end it will react not upon the Spanish Government, which struck in self-defense, but against that element of Anarchy which spoke through Ferrer—which preaches bomb throwing and is horrified at a military execution.

Newport, R. I., Oct. 20, 1909.

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LONDON, Oct. 21.—A mass meeting was held here to-night in protest against the execution of Francisco Ferrer recently at Barcelona. It was attended by many members of the House of Commons, Prince Kropotkin, Dr. Clifford, and other champions of freedom.

An eloquent speech was made by Cunningham Grahame. He declared that the martyrdom of Ferrer and the overthrow of Maura had given Spain a liberal Cabinet and Alfonso, if he had light to see it, the greatest opportunity to lead his country to freedom and progress.

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PLAN ANTI-CLERICAL POLICY FOR SPAIN

Republican Leaders See in New
Ministry Prospect of Reform
Like That in France.

RADICALS NOT SATISFIED

Call Moret y Prendergast Cabinet Mon-
archists—Predict Quick Downfall
for It and Then Insurrection.

MADRID, Oct. 22.—The fall of Premier Maura and the Conservative Cabinet has produced a feeling of relief and encourages the hope that a period of internal tranquillity has been ushered in. It is now an open secret that Maura's refusal to give King Alfonso an opportunity to pardon Ferrer is regretted by his Majesty.

In an interview to-day, Señor Moret y Prendergast, Premier of the new Liberal Cabinet, explained that because of recent personal bereavements—he has lost by death his wife, his son, and a daughter—and the fact of his advancing years, he had not wished to assume power. Nevertheless the unfortunate situation at home and the distrust of the Spanish Government as manifested abroad had convinced him that it was his patriotic duty to accept the leadership. He declared that the Liberal Government would reverse the policy of Maura and maintain social order, but with due respect for the law.

Most of the Republican Senators and Deputies express themselves as satisfied with the latest turn of events, particularly as they believe that it marks the end of clerical influence with the Government. One of these said to-day: "The new Cabinet contains elements openly anti-clerical, and thus it becomes possible to establish an anti-clerical policy so necessary to Spain."

However, Radical members of the Cortes like Deputy Seriano, who is also editor of *Espana Nueva*, announce that they intend to fight the new Ministry because of alleged monarchical tendencies. They predict a series of swift changes, bringing about a situation like that which began with the insurrection in the fleet in 1868 and culminated in 1873 with the abdication of King Amadeus and the establishment of a short-lived republic.

The Liberal papers are filled to-day with rejoicings over what they term the end of the tyrannical rule of Maura. *El Pais*, a Republican organ, hopes that the war in Morocco will be brought to a prompt and honorable conclusion "to avoid the ruin of the country." It also demands the passage of anti-clerical laws similar to those of France.

Announcement was made to-day of the appointment of the Duke of Covar as Governor of Madrid and Señor Aguilera as Mayor.



ANARCHIST-SOCIALIST PARADE FOR FERRER

Led by Emma Goldman, Marchers
Cry "Down with the Pope!"
Before St. Patrick's.

THEN LOWER THEIR FLAGS

As They Pass the Cathedral—Goldman
and Berkman Denounce Ferrer
Execution in Carnegie Hall.

With cries of "Down with the Church; down, with Alphonso," and "Long live Ferrer," as they passed each church along the line, a parade of some 600 Socialists, mainly members of Italian societies, marched up Fifth Avenue last night from Madison Square to Fifty-seventh Street, with red banners draped in black. In the centre of their line marched the anarchist, Emma Goldman.

This was a preliminary to a meeting of protest in Carnegie Hall against the execution of Ferrer, the Spanish educator, shot on Oct. 13 by the Spanish Government. Emma Goldman and many other speakers at the meeting, denounced in unmeasured terms the Catholic Church, the capitalist or bourgeois class, and the Spanish Government, as responsible for Ferrer's "murder." But mainly they denounced the Catholic Church.

The most notable thing in the whole demonstration occurred when the parade reached St. Patrick's Cathedral, Fiftieth Street and Fifth Avenue. As the head of the procession reached St. Patrick's Cathedral with Emma Goldman and Leonard Abbott ahead, a tumult of shouts and hisses and cat-calls broke out all along the line.

"Down with the Pope," "Down with Alphonso," "Down with the Jesuits," "Down with the Catholic Church," the paraders cried.

As the flag of each society passed the Cathedral it was lowered to the ground. The police did not interfere. So they marched by, to Fifty-seventh Street, and thence, four abreast, to Carnegie Hall, where Inspector Walsh with some fifty men was in charge.

Emma Goldman, dressed in green, with a collar of white lace, spoke after several others had denounced all government, all capital, and all religion, in Italian.

"Next to Spain," she said, "in no country is the Catholic Church so powerful as in America. The Church that has tortured from time immemorial, that has killed Francisco Ferrer, has silenced the voice of justice even in America—this free country.

"Ferrer is dead and the Church lives and Alphonso lives and the Government lives. But you and I would rather be in Ferrer's place, because the world will awaken and demand an answer for every crime the Church has committed in the name of the Christ they never understood and in the name of the liberty they have trampled on.

"The time will soon come when humanity will awaken and demand an accounting with the Church and State and capital before the bar."

A resolution of protest against Ferrer's execution was presented by Prof. Spiro Ladikos a Greek revolutionist, and adopted with cheers. It said in part:

"A great educator and lover of children, Comrade Ferrer died a victim to clericalism, capitalism, and autocracy. Alfonso XIII., the weakling on the Spanish throne, is one of the forces that helped to kill him. We therefore express the hope that the shot fired on Oct. 13 will inspire the revolutionary proletariats



NO WITNESS HEARD AT FERRER'S TRIAL

Case Made Up in Secret Before-
hand and Merely Presented to
Court-Martial in Public.

ONLY SPEECHES FOLLOWED

Court Announced It Would Consider
Verdict in Private and a Few Days
Later Prisoner Was Shot.

LONDON, Oct. 16.—In view of the international uproar that has followed the execution of Ferrer, further details of the manner in which he was tried, which have gradually filtered through from Spain, are of interest. The most striking point is the fact that no witnesses were called at the public court-martial, the whole case having been made up in secret hearings beforehand.

The preliminary inquiry was held by the Secretary of the Military Tribunal, sitting as an examining Magistrate empowered with the assistance of the police to collect what evidence and to hear what witnesses he pleased. The prisoner was not represented. The whole case thus digested and prepared was presented with the documents and depositions of both sides to the court-martial.

The charges were read by the examining Magistrate, who pointed out that among the articles seized during the inquiry were documents relating to a proposal for a Spanish Republic, various Masonic writings, and books containing Masonic terms, political and revolutionary letters, documents relating to a universal society of the proletariat, and letters of Señor Ferrer's counsel in the Moral affair. The Magistrate stated that these articles proved that Señor Ferrer had had dealings with revolutionary elements for many years past. A large number of letters from Republicans, Freethinkers, and Freemasons, and letters written in French from political persons of advanced opinions were also found, as well as documents coming from Masonic lodges and letters from Señor Ferrer's daughters.

Called an Active Anarchist.

The Director of Police had deposed that Señor Ferrer was an active Anarchist, and had founded the modern school of Anarchism. He laid stress on his relations with the journal *El Progreso*, and related what had taken place on the eve of departure of the first detachments of troops. Another witness, named Domenech, had deposed that he had heard Señor Ferrer pronounce these words: "If necessary, we will do as they do in Russia."

Señor Ferrer's presence had been proved at Barcelona and the neighboring communes of Premia and Masnou during the riots. At Premia he had invited the Mayor to proclaim a Republic on the ground that one had already been proclaimed in Madrid, Barcelona, Valencia, and other places. At Masnou he had also attempted to excite active sympathy with the rebels at Barcelona, but in both places he had been unsuccessful. Some witnesses had seen Señor Ferrer at the Progress office and at the Casa del Pueblo on July 26, and others saw him among the rioters on the 26th and 27th. Of seventy witnesses examined not one had been found to exculpate Señor Ferrer.

This version made the prosecution appear to rely less on concrete proof of participation in, still less of direction of, the riots than upon the generally prevailing conviction that Señor Ferrer was guilty of both, arising from the knowledge that what had actually occurred was quite in accordance with Señor Ferrer's principles and character.

Ferrer's counsel, a Captain of Engineers, who was afterward arrested for the vigor of his defense, began by objecting to the procedure. He said that the witnesses examined during the preliminary hearing had all been hostile. Anonymous denunciations had been admitted. The opinions of imperfectly qualified persons had been collected. All those who might have thrown light on the prisoner's life, character, and pursuits had been exiled. No facilities had been offered to the defense for rebutting the evidence. A hearing had been refused to the witnesses on the pretext that the time limit had elapsed. In fact, the trial was already over without any attempt to discover the truth, but with the sole object of gaining a conviction.

Inveighs Against Reactionaries.

He proceeded to inveigh against the reactionary Conservative classes, constituting the so-called elements of order, who were intent on a cruel vengeance for the events of July, which had been provoked by their own selfishness and cowardice. These classes had waged a campaign of calumny against Señor Ferrer, whom they hated owing to his efforts to educate workmen. Blind prejudice prevented the prosecution from realizing every course of the so-called revolution, which proved Señor Ferrer to have been unconnected with it.

Counsel rejected much of the evidence for the prosecution. Regarding the proclamations found in Señor Ferrer's house and their authorship, he said that some were denied and others had already been disposed of by the judgment of the Madrid court at the bomb trial in 1907.

Ferrer himself then addressed the court. He gave an account of how he spent July 26, the day on which the general strike was declared in Barcelona. He remained hidden during the day, but would not conceal the name of the people who had concealed him, as they had been kind to him. He went on that day to the office of *El Progreso* only to hear the news, stopping on the way to speak to a few people. He denied any complicity in the disturbances at Premia and Masnou. He declined to express an opinion with regard to the events at Barcelona.

He was connected with no political parties, and only concerned himself with education. He considered the outbreak spontaneous, and attributed his present position to enemies who wished to ruin his publishing business, as they had his modern school.

This ended the proceedings and the President announced that the court would consider its verdict in private.

The next events were the almost simultaneous announcements of Ferrer's conviction and of his execution.

Ferrer's Father a Cooper.

Francisco Ferrer, who was born about forty-five years ago, was the son of a cooper at Alella, a place about ten miles from Barcelona. He had throughout his life been a pronounced opponent of monarchical principles, and after the failure of the short-lived experiment of the Spanish Republic he left Spain and established himself in Paris, where he gained his living by teaching.

Some ten years ago Señor Ferrer received a considerable legacy from a woman, Mlle. Meunier, who sympathized with his views on the subject of lay education, and with the money he was consequently able to dispose of he opened about seven years ago, the *Escuela Moderna*, in Barcelona, for secular education. Among those whom he employed in connection with this school was Moral, the perpetrator of the bomb outrage in Madrid on the day of the King's wedding. The connection between the two men which was established by Moral's papers naturally led to Ferrer's arrest, and he was detained in prison for upward of a year. At the end of that time he was set at liberty, the investigations of the police having failed to prove that he had any share in the attempted assassination.

His imprisonment at that time gave rise to a considerable agitation in the press on the part of his friends, especially in France, and Señor Ferrer's name thus became familiar to the public. Accordingly, when on Sept. 1 it was announced that the director of the modern school had been again arrested, on the charge of complicity in, or rather of being the prime mover and organizer of, the Barcelona riots, much interest and attention were immediately excited, and a vigorous campaign in his favor was begun in Paris with which M. Anatole France energetically associated himself.

FERRER'S WILL PUBLISHED.

Regretted That His Body Could Not
Be Cremated.

PARIS, Oct. 27.—The will of Francisco Ferrer, who was executed at Barcelona for conspiracy against the Government of Spain, as published here to-day, charges the executor to continue the publication of Ferrer's works on modern schools and education.

The testator stated that history would establish his innocence, but he adjured his friends not to bother about his memory as "in this life only acts count." He added the regret that his body could not be cremated.

The New York Times

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PARIS, Oct. 22.—The discussion in France caused by the execution of Ferrer is going through a variety of phases. The last is represented by the question launched by conservative journalists:

"Do the agitators desire a war between France and Spain?"

When one thinks of the relative military strength of the two countries and of the different spirit animating each, the question loses much of its seeming force, and it has failed to excite any real apprehension.

The manner in which the great anti-clerical demonstration was treated by the authorities offers more substantial food for comment. It is said to be an imitation of the English method, consisting in the tactful restraint or dissimulative direction of the energies of the mob so as to prevent harm. Estimates of the number of paraders have varied from 12,000 to 100,000. The average of these two numbers is probably a little above the real mark. To control them there were 20,000 soldiers and policemen, forming a moving wedge on both sides of the procession, and at certain points massed as strong barriers all the way from Montmartre to the Place de la Concorde. On this occasion the method was adequate probably because the experience of last week, when many manifestants were beaten and wounded, convinced the agitators that in violence there was certain danger for themselves and their followers. There was a note of cowardice, too, in the rather flimsy "bluff" of the Socialistic journals, and in the end they proclaimed an absolutely peaceful intention on the part of the would-be manifestants, and the leaders entered into an understanding with the police to that effect.

But there is another aspect of the matter. The present Ministry found that the efforts at repression on the night of the rioting in the vicinity of the Spanish Embassy were too positive, and the Minister of the Interior privately rebuked the police. It was held that the mob would have been less violent if it had not been exasperated by police interference. A Ministry dependent on radical support was naturally afraid of going too far in restraining the expression of hostility to anti-Liberal reaction. Now the Socialists make a boast of the tolerance which they enjoyed. They say that it signaled "the conquest of the street," of the rights of demonstration in public places. But elsewhere the so-called conquest is not regarded as at all definitive. Would the same tolerance be shown to Catholics? is asked.

French Different from English.

All manner of conflicts are foreseen if the "mode Anglaise" of dealing with great aggregations of people in the streets is adhered to. It is argued that the French, being of a temperament so different from that of the English, cannot with impunity be treated in the same manner.

"Such demonstrations," says *La Liberté*, "would inevitably degenerate with us, sooner or later, into bloody conflicts, even if we leave out of account the factors of disorder which would claim the right to occupy the streets at will, so that by progressive tumult they might bring about the great culmination they desire."

Abbé Vral, a member of the Benedictine Order, created genuine surprise during a lecture delivered this week by denouncing in strong terms the execution of Ferrer. His language in one passage savored of extreme Socialism.

"Not only," he said, "am I opposed to the death penalty because society has no right to strike with irremediable punishment those whom by its own monstrous organization it has done so much to exasperate and drive into evil-doing, or what it calls evil-doing; but I am also opposed to exceptional tribunals in which the judges have taken part in the struggle of the previous day, whom these adversaries have greatly embarrassed, and in whom they have inspired love."

FERRER CASE BASIS OF WAR ON VATICAN

**Campaign in Spain, Portugal,
and Italy Is Being Directed
from Paris.**

POPE IS NOT DISTURBED

**Believes Good Sense of People Will
Prevail Against Activities of Free
Masons and Others.**

Special Correspondence **THE NEW YORK TIMES**

ROME, Oct. 21.—A regular war has been declared between the Free Masonry of the Latin countries and the Vatican. What took place in France under Combes and Clemenceau was only the prelude to what is to be expected not only in France, but in Spain and Portugal on one side and in Italy on the other, the direction of the campaign being in Paris.

From Paris came the watchword which made the whole proletariat of Italy rise as one man before and after the execution of Ferrer to protest and to attack the Church as responsible for the reactionary measures which are being adopted in Spain. The plan in Spain is to adopt the same measures as have been adopted in France against the Church and the religious congregations, while in Italy, having, as they say, in its very heart the Vatican rock, they wish to abolish the Law of Guarantees which gave the Pope sovereign prerogative and to the Vatican the right of extra-territoriality; they wish to prohibit any instruction to the children of the nation by clerical teachers or in clerical institutions, and finally to suppress in a definite way all the religious orders, and especially that of the Jesuits, which has unlawfully re-established its headquarters in Rome.

Rome in Hands of Anti-Clericals.

The first step toward the execution of this programme was taken in the election of Signor Nathan, a Jew, and an ex-Grand Master of the Free Masons, as Mayor of Rome, thus giving the municipality of the Eternal City into the hands of a coalition of Radicals, Republicans, and Socialists, forming the most strongly anti-Clerical combination which has ever directed public affairs from the capital.

The next step would naturally be the overthrow of the Giolitti Cabinet, which is not sufficiently amenable to their wishes, and the installation of a Radico-Socialist one of the Briand type, which according to their words, "will put an end forever to the reign of the Vatican theocracy."

Notwithstanding all these radical plans, the Pope seems to take the situation calmly, saying that he trusts the good sense and the traditional religious feeling of the Latin race not to be carried away by the few who have strayed from the right path. Pius X. has often pointed out that the Church has victoriously gone through much more severe storms than that which is threatened now. It must not be forgotten that in 1870 there were men whose project for overthrowing the temporal power included also the bombardment of the Vatican, and the suppression of Church, clergy, and religion. Even then what the Pontiff calls the "good sense" of the Latin race triumphed, and notwithstanding the gravity of the situation there was not even an attempt at a schism, and it may truthfully be said that Catholicism came out of that trial stronger and more vital than ever.



FASTER MAILS TO THE WEST.

New Train Service to St. Louis To-day
to Improve Schedules.

WASHINGTON, Nov. 6.—Important changes in the fast mail schedules between New York and St. Louis were announced to-day at the Post Office Department. Not only will those terminal points be benefited, but intermediate and points beyond—west and southwest—will enjoy the improved service.

Beginning to-morrow the New York Central will put on a train leaving New York at 2:45 P. M., which will arrive in St. Louis at 1:45 P. M. the next day. The Pennsylvania Railroad also will have a new fast train leaving New York at 6:30 P. M., which will arrive at St. Louis at 5:25 P. M. the following day. The Pennsylvania is arranging for another fast mail train which will leave New York at 2:45 P. M. and arrive at St. Louis at 1:45 P. M. the following day.

The railway mail officials are now engaged in arranging the details of the postal service so as to get the full benefit of these changes.

This new service will expedite mails from New England points as well for the West and Southwest. The train leaving New York at 2:45 P. M. will deliver in St. Louis at 1:45 P. M. mails which heretofore have not been delivered until 6:33 P. M. Kansas City, for instance, will receive mails at 9:55 P. M. instead of 5:30 o'clock the following morning.

Improvements in the east-bound schedule are in contemplation, but the details have not yet been worked out.

ANARCHIST ORATOR FINED \$5.

Emma Goldman Harangues Court for
Reitman, but in Vain.

Benjamin Reitman of 210 East Thirteenth Street was fined \$5 in the Manhattan Avenue Police Court, Williamsburg, yesterday by Magistrate Higginbotham after Emma Goldman, the Anarchist, had made an impassioned appeal for clemency on the ground that the prisoner's arrest was an outrage. Reitman, who said he was a doctor, was arrested late Friday night at an outdoor meeting at Manhattan Avenue and Moore Street.

A hall in that neighborhood had been engaged for the meeting, but the proprietor of the place, when he learned that it was to be an anarchistic demonstration, refused to open the doors, and the meeting was held in the street. Reitman was in charge, and Emma Goldman, in the course of an address on free speech, condemned the execution of Ferrer, the Spanish anarchist, and then let loose on the police of New York.

The large crowd became demonstrative, and when the police sought to restore order Reitman resented their interference. He became so noisy that he was placed under arrest. This excited the crowd and the police were obliged to use their clubs to restore order.

FORTUNE FOR MISS SUTTON.

Father Leaves Her \$5,000 Every Five
Years and the Rest of His Estate.

Under the will of Henry K. Sutton, who died in Nottingham, England, on Oct. 4, filed for probate yesterday, his daughter, Miss Estelle Coulton Sutton of 170 West Thirty-ninth Street, receives \$5,000. The United States Trust Company is also made the guardian of a trust fund of \$100,000 for her benefit, with the provision that it pay her \$5,000 five years after her father's death, and a like amount each decade thereafter during her lifetime. If she dies leaving no will or issue, the interest on the balance of the trust goes to the testator's sister, Mrs. Clara Sutton Macy. The residue of the estate goes to Miss Sutton, in trust, and at her death is to be equally divided among her issue, if any, and if not, according to her will.



ANARCHISTS RECALL CHICAGO HANGING

**Emma Goldman Planning a
Memorial Meeting for Nov. 11,
the Execution Anniversary.**

LIKENS THEM TO FERRER

**Episcopal Pastor Among the Speakers
at Goldman Meeting in Harlem—
Ready Sale for Her Pamphlets.**

Emma Goldman and her subordinate Anarchists, with the assistance of "Doc" Ben Reitman, former "King of the Hoboes," gathered some 200 men and women at 15 cents a head into an assembly room at 107 West 116th Street and talked to them about the execution of Ferrer, the Spanish Anarchist.

She also took up a collection for the 5,000 prisoners in Montjuich Prison, sold a great many pamphlets, and gave notice of a meeting to be held at 206 East Broadway on Nov. 11 to pay honor to the five Chicago Anarchists who were hanged in November twenty-two years ago. The hanging of these Anarchists and the execution of Ferrer, said Miss Goldman, were deeds of the same kind, except that Spain was a despotism out and out, while America "pretended to be a free country."

Elliott White, an Episcopal clergyman from Worcester, Mass., took the stage after Miss Goldman and told how he had recently extended the use of his wife's lawn to Miss Goldman in that city so that she might deliver a lecture. The Worcester police had forbidden her to speak in a hall. Mr. White told how much he loved free speech.

The method of conducting last night's meeting shows how Miss Goldman, Alexander Berkman, "Doc" Reitman and perhaps one or two others get part of the money they live on. By 7:30 o'clock "Doc" Reitman was standing at the street door of the building at 107 West 116th Street, making sure that few of those who stopped to read the rudely scribbled signs telling of the lecture should get by. Presently the assembly room, rented upstairs, was filled to more than its capacity. Then he went up to sell "literature."

"Miss Goldman will be here in a minute," he explained. He and a little boy sold a crudely printed two-page pamphlet telling about Ferrer's life and trial for 5 cents.

"Now, if you came here to-night to hear Miss Goldman speak about anarchy," he said, smiling, "you will be disappointed. Her lecture to-night is educational. Very mild. If you want to know what her opinions are against the Church and State, they are in this pamphlet. Five cents a copy. It is entitled, 'What I Believe.' Only 5 cents."

He sold a number of these, and then appeared with another package, saying:

"Now, ladies and gentlemen, I suppose you came to hear about Anarchy. Well, you can understand better if you will read one of these pamphlets by Prince Peter Kropotkin. It is called 'Anarchist Morality.' Ferrer himself translated many of these pamphlets into Spanish. You ought to have one of these. They are only five cents."

"Many people are asking whether Ferrer was a Socialist or an Anarchist," he said a few minutes later, returning to the front with a new lot of pamphlets. "The Socialists claim him, but he wasn't of them. You ought to know just what is the difference between Socialism and Anarchy. This pamphlet, entitled 'Anarchy versus Socialism,' tells all those things. It is only five cents."

He sold a number of these, and then, prefacing each little trip through the audience with alluring speech, sold pamphlets on patriotism by Emma Goldman, others on woman suffrage by the same author, and attempted to sell some large books telling about the execution of the five Chicago Anarchists. He then held aloft a package of flaming red, thin pamphlets, and said:

"These magazines are called The Firebrand. They are written by a Texan who has just appeared after six years of silence. Ladies and gentlemen, this is 'hot stuff.' Miss Goldman's writings are masterpieces of literature, of course; they are tame beside The Firebrand. These magazines are 10 cents."

"Doc" Ben Reitman made ten or twelve trips through the audience and ended his labors with a pocketful of coin. He was manifestly pleased.

Miss Goldman gave her version of Francisco Ferrer's life and told about how he came to begin teaching and establishing his schools in Spain. She took occasion now and then to flame out against the Government, the churches, the newspapers, and the schools of this country. She said she and some other American Anarchists would translate some of the text books used by Ferrer for use in the same sort of schools in the United States.

FRIARS ATTACKED IN LEGHORN.

Lecture on Miracles Followed by
Anti-Clerical Outbreak.

LEGHORN, Italy, Nov. 7.—Father Gemelli, known as the monk preacher, who was recently challenged by the Socialist Deputy Pedrecca to deliver in public sermons proving the miracles at Lourdes, gave a lecture to-day on the subject in the cathedral. A great crowd gathered, and the Catholics applauded, while the anti-Catholics shouted "Viva Ferrer!"

The Catholics then intoned a hymn, and a tumult followed. The police intervened, and made several arrests and protected the friars from anti-clerical attacks.

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DAUGHTER DEFENDS FERRER.

Says Slain Anarchist Never Incited
Any One to Violence.

Special Cable to THE NEW YORK TIMES.

PARIS, Nov. 20.—Mlle. Paz Ferrer, the actress who has returned to France after a visit to the place where her father was executed in Barcelona, has written an open letter in defense of his memory. She declares that he was never more than a harmless philosopher, teaching his doctrines in retirement and tranquillity and never inciting any one to violence.

His doctrines, by the way, have always been disavowed by Mlle. Ferrer.

The clay model of a statue in Ferrer's honor, which has been offered gratuitously by the French sculptor Derre, has been completed and is strikingly original. Ferrer is represented at the moment of succumbing to the fusillade, sustained by the spirit of humanity embodied in a symbolical figure, and behind this in group are the other victims of Montjuich, a confused mass along the wall of the fortress, all in the act of falling before the bullets of the executioners.

It is proposed to erect this monument just below the Church of Sacre Coeur, on Montmartre, but it remains to be seen whether the City Council, which refused to give the name of Ferrer to an obscure street, will authorize another form of commemoration.

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TO PASS ON FERRER SCHOOLS.

Premier Moret Says Courts Must Decide Whether They Violate Law.

MADRID, Feb. 5.—Premier Moret today, explaining the decree opening the schools which were closed after the Barcelona rioting, said that the denomination "free schools" covered all those in which religion was not taught.

He added that the legality of the Ferrer schools, which, it is claimed, violate the law against the propagation of anti-military doctrines, must be decided by the courts.

The New York Times

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SUNDAY SCHOOLS THAT TEACH CHILDREN ANARCHY

A Thousand Young Persons Are Being Trained in New York to Be Successors of Emma Goldman and Alexander Berkman.



Ben Reitman



Alexander Berkman.



Emma Goldman.

(Photos Copyright 1910, by Geo. Der Woyde.)

SO quietly has the anarchistic propaganda been carried on in New York that it will, without doubt, send a chill of arctic coldness down the spines of the many people who profess to stand in holy horror of the theory to learn through this article that to-day anarchistic Sunday schools are in session here just as are Sunday schools for bringing up the young to follow Methodism, Baptism, or any other form of faith or creed.

There are easily a thousand children in these schools, children who will, beyond peradventure, grow up to be Alexander Berkman and Emma Goldman, with perhaps a Ferrer or a Tolstoy appearing. They range in age from 6 years to 16. During the week they go to the public schools and sing their own part in the grand chorus of "The Star-Spangled Banner," recite the lessons offered by the system of education there, and hurry home to help their parents in the tenements, just as do other children; but on Sunday they loom up as a little body of humanity isolated from the present sociological system requiring strict obedience and reverence for authority. They are to be the propagandists of anarchy in America when Emma Goldman and Alexander Berkman have passed away, and old Ben Tucker over on Sixth Avenue has joined the dust.

To those with radical natures or inclinations, and who have had opportunity to observe the earnestness of the Anarchist in the expounding of his doctrine is well known, but to the great mass of intelligent humanity, smugly and snugly satisfied with their lot, the picture of an Anarchist Sunday school secured for the readers of THE SUNDAY TIMES will prove something of a revelation.

To begin with, there is no God in the Anarchist Sunday school, and the tablet miraculously handed to Moses, with its ten "Thou Shalt Nots," is no more in evidence there than is the latest revised code of the laws of the State of New York.

As the Anarchist preaches against the theory of submission to authority and law, the Sunday school teacher in the Anarchist class takes care that even with children he gives no impression that he himself is entitled to exert authority over them. If an Anarchist child does not agree with what teacher says he may raise his little might and ask questions, and say so. If he shows reasoning power in his expression of view he is a likely scholar, for it is the aim of the Anarchist to bring children up with absolute independence of the long-established restrictions on free thinking.

Occasionally rises a little one in one of these Sunday schools and asks with directness and disregard of consequences questions to children.

"How about God?"

The teacher does not answer the question. He does not avoid it. He tells the children to figure out what reasons they have for believing that there is a God. The young minds attack the terrible question and fall back from it like baby moths that have winged swiftly against their first lamphade.

The largest of the Sunday schools is in Avenue A. It is called the Ferrer Sunday School, and was, until the killing of the Spanish philosopher, known as the Radical Sunday School. How the name was changed will prove a story that has not yet been told with striking novelty in the child life of New York to-day. It shall be told a little later in this article.

The Ferrer Sunday School is conducted by Alexander Berkman. It has about eighty members and is in two classes. It meets on Sunday between 10 in the morning and noon. The youngest child is 7.

Berkman has no laid-out system of teaching, depending on his comprehension of the psychology of the group at the time of the gathering. There are no rules. A song may be sung in chorus, a song dealing with freedom of mankind and his fer oppression. Some of the children may have learned by heart a poem or a fragment of an anarchistic argument and these provide recitations. The training of the mind anarchistically is then begun.

Berkman, in a talk with a Times writer, in the office of Mother Earth, the Anarchist magazine, gave a sample of this teaching.

This was his talk to his Sunday school one Sabbath after the execution of Ferrer.

"Once a single human being was swept from the sea to the shore of an island where there lived no human beings. There he found a great flock of sheep. He studied them and noticed that some of them were very powerfully built and finely fed. Some had even attained the strength and ferocity of wolves. But there were a great many of the sheep that were lean and worn. They were hungry and had been trampled down and hurt.

"The man thought that he could so arrange it that these sheep, with little to eat and with bruises from being trampled, could be taught to care for themselves better and realize what the power of the strong and wolflike sheep had brought them to. He went among the sheep that suffered and began to point out to them what was the matter. The wolfish and strong ones heard of this and they turned upon the man and killed him."

When Berkman finished this parable one of the children, a boy 13 years old, arose and said:

"Why Mr. Berkman, this story is just like the story of Ferrer's death."

The children were so impressed with the parable and the discussion which followed that the name of the school was then changed from the Radical Sunday School to the Ferrer Sunday School.

"In the classes," said Berkman, "we generally use current events as subjects for discussion and study. For instance, one of our lessons was produced by the Hudson-Fulton Celebration in New York. The children of the east side saw a great deal of the sailors from the many men-of-war in the harbor. They saw the sailors of different nationalities entering and leaving the cafes, the best of friends, their arms about each other and acting like human brothers. The question naturally followed, Why should they be thus fond of each other and thus brotherly on land, and on sea be commanded to kill each other? They are brothers, and love each other, and there can be no fair reason for their slaying each other."

A man who had been raised in one of the old creeds beliefs with care but who had come to be an agnostic in middle life once told a writer that when he realized that his religion had gone from him he felt that what he called reason had stepped into a nursery, and, like a willful hully, had gathered up the toys of a child sitting there and had destroyed them because he considered them useless. He considered the change from belief to agnosticism the tragedy of his life. The figure may be applied to thinking grown-ups easily, but it is hard to think of applying it to a child. And yet in the Anarchist Sunday school the tragedy of the destroyed toys is not infrequently enacted.

The pupil of the Anarchist Sunday school is taught to reason. The teacher only serves to direct their attention to a problem.

"One child," said Berkman, "wants

to know whether he should pray. 'My mothers wants me to pray,' said the child, 'but my father says that it is not necessary.'"

"Did you answer the problem?" he was asked.

"No," he said. "I try to keep back my own views and develop the mentality of the children that they may form their own opinions and arrive at their own conclusions. The question was answered by a little girl, who said, 'Praying is good because it relieves the soul.'"

Another attempt of a Sunday school pupil along this line was made when a youngster requested to know if it was possible for people to know what God wants them to do.

These occasional inquiries as to the spiritual life have generally ended in the Anarchist Sunday schools with the proposition that some of the remarkable things in life can be understood and that there are questions which never can be settled. The mental attitude of the children might be put in this way: We are not certain whether there are grounds for the belief that we should pray.

That, of course, leaves the question well in the field of agnosticism. The teacher of anarchy does not, with the children, declare that there is no God. Nor does he say that there is a God. The Sunday school class goes frequently to the Museum of Natural History, to Central Park, to the Zoological Gardens, and other places where, with the teacher, nature is studied.

The Ferrer Sunday school is only one of about fifteen similar schools in the greater city. Wherever the local groups of Anarchists can handle their own Sunday schools, carrying on the propaganda with literature, letters, lectures, &c., they do so without asking aid of others. When they cannot the State group helps. There is no central or superior group. Each has its own autonomy, although they all work to develop their principle of solidarity and mutual aid.

There are frequently conventions of the Sunday school teachers. Those who have

classes get together and exchange experiences and ideas. In this city the Anarchists know that the fulfillment of their vision is afar, and they are already sow-

ing their seed in the young and new fields that a generation of their kind may take hold of the propaganda when the present generation has withered and fallen.

These little Anarchists are being trained to believe in no authority. As Mr. Berkman put it, everything is being done for them to aid them in the development of

their independence of laws, the strengthening of their mentalities and emotions so that they will become men and women stripped of the conventional "prejudices."

"Laws make crutches," he said, "and the legs become atrophied from long non-use. The character and mentality of the human becomes atrophied when laws are framed to support them. We prefer not to use the crutches of authority but to walk of our own free will and independence, and we try to live so that there is no necessity for a law."

Another result helpful to anarchy has been attained by the establishment of the Sunday schools in the east side. The teachers have found that the little ones are making splendid missionaries and are proselyting among their parents and the grown ones in the family. Everything that is said and done in one of these little groups is told of at home to the old folks, many of whom have suffered bitterly under Russian oppression and who have revolution deep in their hearts. They write letters to the Anarchist teachers and get replies. They discuss the views expounded at home by their children and many of them become radicals and join the Anarchist groups.

The Anarchists also spread their propaganda by establishing little libraries which they make easily accessible to all who want to study the theory.

In the spreading of the propaganda among the children the littlest are not overlooked. There are some as young as six years of age who are getting kindergarten lessons in anarchy. One of these lessons is the lesson which preaches to a boy of health and strength at the age of six that he should not strike or abuse a boy who is not as strong as he is but should help him because he needs help. That is the very heart of the kindergarten lesson.

All of this work is done in what is called the Workmen's Circle. The Circle is the general group and is known as the Arbelter Ring. A little white enamel badge with the letters "A. R." in the

buttonhole will point out for you one of the men who dream of bringing to fulfillment the prophecy of Isaiah and hastening the time when the lion and the lamb shall lie down together and there shall be no bruised or hungry sheep.

Anarchy is kept so well smothered in New York with a cloak of painted gauze upon which are the pictures of platoons of police that the average citizen of intelligence does not get a chance to be forewarned and forearmed if there is, really, any menace in the movement. For instance, the tenth National convention of the Workmen's Circle has just closed in this city—closed yesterday, in fact. The delegates to this convention represented 450 branches or 65,000 active Anarchists. There were 550 delegates to the convention and they came from every city in the Union and many from Canada. The convention was held in the New Star Casino, at 115 East 107th Street.

In a practical way the Anarchist cause has made advances lately. It has bought its own cemetery, has established a sanitarium for consumptive members at Liberty, N. Y., and partly supports another in Denver. It has provided money for hospitals and libraries and for Anarchist educational purposes. Everything that the Ring does must go back to the general body of Anarchists for everything is done through the referendum. There is no President or executive officer. The Anarchists believe only in the solidarity of mankind and recognize no authority.

The Arbelter Ring in this country is, of course, a branch of the International Circle, and Berkman is a delegate to that body, which spreads anarchy in every country.

"It is all newspaper talk about our being beset by Secret Service men and police," he said with a smile. "Anarchists do not advocate violence. We advocate peace. Last Sunday one of our children of them gave an entertainment at Murray Hill Lyceum. They played 'War and Peace.' The little boys with swords and guns and trappings argued for war and the little girls argued against it with smiles and flowers. The girls won and the boys changed their uniforms to the jackets and overalls of workmen, put down their swords and guns, and picked up scythes and tools for labor."

"There could not have been anything dangerous about that, could there?" he asked.

There was nothing sinister about the man who served his term in prison for shooting Frick, the steel millionaire, during the Homestead strike. He looks like a college professor, has a pleasant voice, finely intelligent eyes, and a high forehead. He makes his living by tutoring pupils for the regent examinations, giving lessons night and day in the east side.

The little fist high up and in the rear of 210 East Thirtieth Street, where he and Emma Goldman live and edit Mother Earth, is the apartment of poor people. But the living room is snug and homey. Pictures of famous anarchistic thinkers are on the wall. Through an open window came Caruso's voice in the great aria from "Tosca," ground out by a phonograph, as Berkman talked with the Times man. It was a warm combination, but the light was warm, and we were glad for the breeze that swept the little place however burdened it might be.

"We teach no ism," he said, harking back to the Sunday schools. "Our aim is to develop character and mentality in the child. We try to make them think, criticize and feel."

"We want their emotional and intellectual natures developed. We want to make them men and women absolutely free of the old restrictions. We hope that they will grow up with the spirit of solidarity and co-operation in them. We try to teach them that in and out of school."

"We try to teach them ethical right and reason. Our Radical Boys' Literary Club, boys about 10 or 14 years old, hold meetings after school, and they run their organization just as the grown people do. They have advanced to where they need no help from their elders."

Among the grown Anarchists the cause is kept warm by fervid preachings in their publications. These are the weekly paper Free Arbelter Stimme, with a circulation of 12,000; Mother Earth, with a circulation of 6,000; Freiheit, with 5,000 circulation, and Volne Listy, a Bohemian paper, with a circulation of 4,500.

There are nine large groups of the grown Anarchists in New York. These have regular meetings, and conduct the propaganda with lectures, debates, &c.

In the district from Fourteenth Street to the Battery east of Broadway are 80,000 people living. Here beats the heart of anarchy. Nearly all of these people are foreign born, the native born element being insignificant in its percentage.

Forsyth Street, Chrystie, Cannon, Pitt, Columbia, Second Streets all have buildings in which are tiny halls that may be rented for a dollar or two for a wedding, a banquet, a lodge meeting, or a group meeting of Anarchists.

The man who lives awhile in this teeming corner of Manhattan does not take long to find out where he can go and hear all the anarchy he wants expounded. The writer once met in one of these little halls S. Yanofsky, the editor of the Free Arbelter Stimme. A man with dreamy eyes, pointed beard, and nervous energy, he seemed to be looked up to as little short of a god by a clump of young men and women who were waiting for him.

Yanofsky and Berkman were both rounded up by the police after the Silverstein bomb explosion in Union Square in 1908, and as there was nothing against either of them nothing came of the call to Police Headquarters. Yanofsky, when asked by the writer what he thought of Silverstein's act, replied:

"The man who commits a violent deed, if he is not mad, is desperate. Violence never did any good for anarchy. All government is a form of violence. Suppose Silverstein had suffered personally—and his act was that of an impatient and ignorant man—what did he accomplish? He only made himself dead and gave the chance to the enemies of anarchy to spread their columns. He only helped them to kill off the chances of gaining liberty."

Berkman was a little clearer on the matter of violence and anarchy.

"If a Republican or Democrat should throw a bomb or kill another," he said, "the Republican Party or the Democratic Party would not be blamed for it. When an Anarchist does a thing like that, we frankly say that anarchy did not inspire it, but that conditions of inequality and injustice caused the crime. To stop the crime, stop the cause. Anarchy is for justice and freedom. It cannot be blamed for individual acts of violence."

Among the favorite east side speakers for anarchy, besides Yanofsky and Berkman, is Dr. Ben Reitman, whose method is to stir up the hearers with fiery sentences depicting the wrongs resulting from the present order of things. He with the others believes that anarchy is gathering strength, and will continue to gather it and will prove a living force in the slow movement of society through the ages.

WORLD-WIDE MOVEMENT TO HONOR MEMORY OF FERRER

Anniversary of Spanish Educator's Execution to be Marked by Extraordinary Demonstration in All Nations--Haeckel and Anatole France to Lead It.

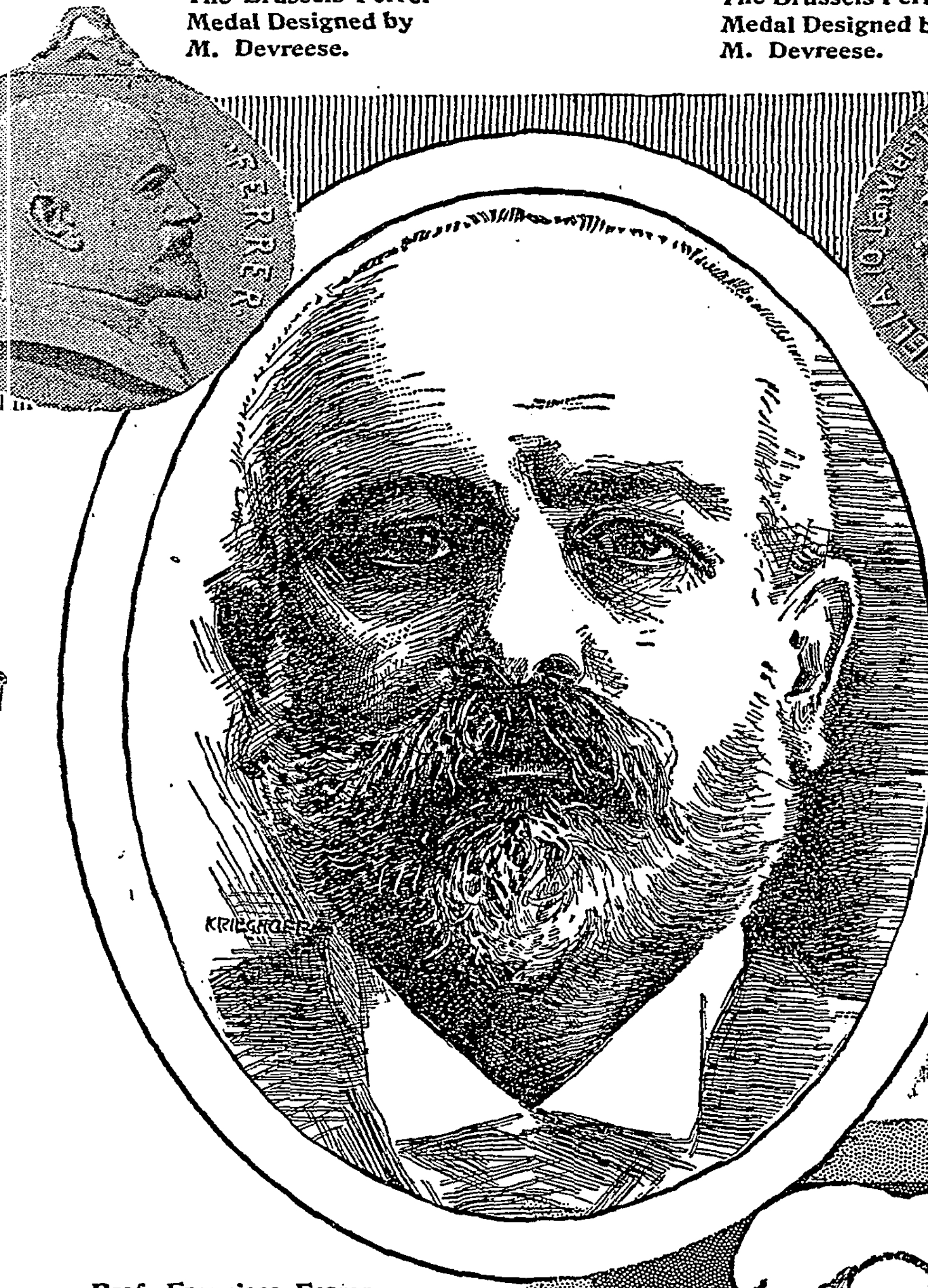
blown across the Atlantic so accurately, and this accuracy speaks well for those who transmitted it. Yours very truly,
W. WRAY SKILLBEECK, Editor.
Leonard D. Abbott, Esq.
A letter written by Ferrer after the

model them after its own pattern. And here set forth; the care which Government has taken to direct the education of the people, and the bankruptcy of the hopes of believers in liberty.

than to respect it. Education is always imposing, violating, constraining; the real educator is he who can best protect the child against his (the teacher's) own ideas, his peculiar whims; he who can best appeal to the child's own energies."

The Brussels Ferrer Medal Designed by M. Devresse.

The Brussels Ferrer Medal Designed by M. Devresse.



Prof. Francisco Ferrer.



Soledad Villafranca, Ferrer's Comrade.



A Lisbon Bust of Ferrer Representing Him at the Moment of His Execution Supported by His Favorite Daughter, Trinidad.

Senorita Paz Ferrer, Daughter of the Famous Educator, Who Is Well Known as an Actress in Paris.

A WORLD-WIDE movement to honor the name of Prof. Francisco Ferrer, the founder of the Modern Schools of Spain, who was court-martialed and shot by the Spanish Government at Barcelona last year, has begun and is assuming vast proportions. The date set for the formal opening of the campaign is Oct. 13, the anniversary of Prof. Ferrer's death. On that day meetings will be held in his honor, statues dedicated, and parades given in every important country of the world and most of the unimportant ones. Brussels and Buenos Ayres, Paris and Paraguay, Rome and Rio de Janeiro will join hands.

The American end of the movement is in the hands of the Francisco Ferrer Association, which was organized on Jan. 3. Its officers are Leonard D. Abbott, President; W. M. van der Woyde, Secretary; and Dr. E. B. Foote, Treasurer, and among the members of its Advisory Board are Charles Edward Russell, Jack London, Upton Sinclair, and J. G. Phelps Stokes.

This association is gathering material for the publication of a complete and authoritative biography of Ferrer. It is also negotiating in Europe to secure the writings of the dead teacher for translation and publication in this country.

Among the eminent Europeans who are active in the movement are Ernest Haeckel, Maurice Maeterlinck, Georg Brandes, Anatole France, Maxim Gorky, and many others. The headquarters of the movement are in Brussels, where a statue of the educator is to be erected. Plans are also under way for the erection of statues in Paris, Lisbon, and other cities.

In other European cities Ferrer memorial schools have been established. Over fifty towns and cities in France have named streets after him, besides many in Italy and Belgium. The countries which manifest the liveliest interest are France, Spain, Italy, and the countries of South America, particularly the Argentine Republic.

In Brussels, on Aug. 21, a number of the leading scientists and literary men of Europe, headed by Ernest Haeckel and Anatole France, with much in common to the spot where, in the sixteenth century, Egmont and Horn suffered death at the hands of the Inquisition. On that spot they will erect a stone in memory of Ferrer. This is apart from the monument movement.

It has been felt that the truest way to honor Ferrer was to prevent the work he began from falling into oblivion. That work was the establishment of rationalist education. The "Modern Schools" were established in Spain numbered upward of 100, but they were all closed by the Government when he was shot. A number of them have since been reopened, but not in his own home, Barcelona. Anselmo Lorenzo, his old lieutenant, is now there awaiting a favorable opportunity.

Meanwhile, to preserve Ferrer's work, the International League for the Education of Children has been reorganized and put to work in Europe. Ferrer founded it, but his death broke it up. It has now been re-established, with Anatole France as its President and Soledad Villafranca, Ferrer's comrade, as its Vice President.

One Modern School exists in Rome, across the way from the Vatican. There are two in Paris which antedated Ferrer, one founded by Robin and one by Soledad Villafranca.

The American association announces that twenty cities in this country will participate in the ceremonies of Oct. 13. For New York Cooper Union has already been secured. The American association will issue a memorial of the first Ferrer anniversary, containing an account of his life, his schools, and the circumstances of his death.

In Brussels a Ferrer medal has been struck, and is being given to those who contribute \$5. or more to the monument fund. Joseph McCabe, the well-known English secularist, has gone to Australia to lecture on Ferrer.

A life of Ferrer by Mr. McCabe was published in England, and a new one has just been issued in Vienna, entitled "Francisco Ferrer: Sein Leben und Wirken," by Pierre Ramus. Another has been published in Paris, the authors being G. Normandy and E. Lesueur. Soledad Villafranca, Ferrer's comrade, is now lecturing in Paris and Brussels in the interest of the movement, and intends to write a life of him herself.

Brief publications about the dead educator have been issued in Havana, in Paraguay, in Buenos Ayres, in Madrid, in India, in Japan, and in many other parts of the world. It is the aim of the American association, however, to produce a book which shall be exhaustive and final. This branch of the work is in the hands of Leonard D. Abbott of New York, Helen Tufts Ballie of Boston, Jaime Vidal, (a Spaniard now in New York, who suffered imprisonment with Ferrer's lieutenant, Lorenzo,) Joseph Edgar Chamberlain of New York, and Alvan F. Sanborn of Paris. It is to be divided into three parts, the first treating of Ferrer's life and person-

ally, the second of his schools and the significance of his educational work, and the third to be an analysis of his trial. Another work on Ferrer is likely to appear soon, for William Archer, the famous London critic, has gone to Spain to collect facts regarding his career and downfall, with a view to publication. He goes there at the instance of a noted publishing house.

From all this it appears that the Spanish Government has been unsuccessful in attempting to stamp out Ferrer's work by killing the man himself and abolishing his schools. It is now pretty generally accepted that the real reason for his killing was not his alleged connection with the Barcelona uprising of last July, for no evidence worthy of the name was ever produced that he had any hand in it, and mixing in revolutions was contrary to the whole purpose and character of the man. His schools, however, were a constant and tremendous menace to the Church-and-State system of education, and therefore indirectly to the Church-and-State Government.

"Amid the educational darkness," wrote William Heaford in the Literary Guide of London before Ferrer's death, "fostered by a bullfighting, bigoted Government, Ferrer was a light shining in the darkness, and the darkness comprehended the necessity of extinguishing the light."

"The horrible condition of affairs which Ferrer sought to remedy, and which called for the installation of happy, hygienic, and ethical centres of child-culture of the type of the Modern Schools, may be gathered from the terrifying picture which a Spanish educational organ, *La Escuela Española*, presents of the dilapidated and disgraceful state of public education in Spain. It appears that in July, 1907, there were in Spain 24,000 defective Governmental schools, 'without light and without ventilation--dens of death, ignorance, and bad training.'"

"Every year 50,000 children die, it is stated, from the diseases contracted in these non-hygienic schools, and 250,000 grow up injured in health owing to conditions in these cages. There are some 24,000 elementary schoolmasters so wretchedly ill-paid that in the majority of places their salaries are inferior to the earnings of an ordinary day-laborer."

"The number of illiterates in Spain amounts to 10,000,000. Fifty thousand of the conscripts who annually swell the military ranks are unable to read or write. The contemplation of this picture fixed in Ferrer's mind the resolve to implant the Modern School as a challenge and an example to a supine and superstitious Government."

The Government took up the challenge and shot him. He was arrested first in 1908 on a trumped-up charge of being concerned in a plot to assassinate King Alfonso. The Government made the mistake of trying him before a civil tribunal, and he was acquitted.

In 1909 they profited by the mistake and had him tried by court-martial. Anonymous depositions were introduced; the witnesses were not cross-examined; Ferrer was not allowed to produce any witnesses in his own behalf, and the officer assigned to defend him, Capt. Galceran, was permitted only to make a speech in his defense and was arrested and imprisoned for doing even that.

When he was shot, his schools were abolished, Soledad Villafranca was arrested and the teachers were exiled to Teruel.

Still, there is a sense in which Ferrer was a dangerous man. McCabe, in his life of Ferrer, says of the Modern Schools: "Only such sentiments were communicated to the children as will be found in any democratic school in England. The dissemination of such sentiments in so corrupt a country as Spain is dangerous to the corruption."

Leonard Abbott, the leader of the Ferrer movement in this country, heard a story to the effect that the Nineteenth Century and After--a noted English review, similar to our North American Review--had published an article by Alfred Naquet in favor of Ferrer, and was to have published an article on the other side by a "well known Roman Catholic." According to this story, the latter article was never published because the man who was to have written it found on investigation that he had no case. Mr. Abbott wrote to the review, and received the following reply from its editor:

The Nineteenth Century and After, Fetter Lane, E. C., Feb. 22, 1910.
My Dear Sir: Your letter of the 9th inst. has very much interested me and I wish I could reply more satisfactorily. It is quite correct that the "well known Roman Catholic" writer gave up his idea of writing on the Ferrer case because he was convinced that there was "no case"; but although the article would have been signed by him, if it had appeared, in accordance with the rule of this review, he did not, in the circumstances which subsequently arose, wish his name to be mentioned.

It is curious that the story should have

first attempt to wreck his schools by arresting him in 1908 gives a clear indication both of his own attitude and the Government's. It is dated Nov. 5, 1907:

"My Dear Friend: I am very sorry not to have been at Barcelona when you came to see me and the Modern School. It is true I could have shown you only empty and deserted rooms. The Spanish Government is determined not to allow rationalist education at any price, notwithstanding the law which permits it. . . . The attitude of the Government proves that we are right in seeking human liberty through education--and through education alone."

Ferrer, who believed in the doctrine called Philosophical Anarchism, was opposed to the idea of bringing it about by violence. Naquet used to argue with him that in such countries as Spain and Russia liberty can never be secured by peaceful means. Ferrer always argued to the contrary, and on one occasion said:

"Time respects only those institutions which time itself has played its part in building up. That which violence wins for us to-day another act of violence may wrest from us to-morrow."

"Those stages of progress are alone durable which have rooted themselves in the mind and conscience of mankind before receiving the final sanction of legislation. The only means of realizing what is good is to teach it by education and propagate it by example."

But Ferrer had no hope of emancipating the human race by the old-fashioned routine method of education and no patience with those who talk of such education as a cure-all. One of his essays, entitled "The Modern School," has been published in this country, and in it he says:

"Oh, what have people not expected, what do they not expect still, from education! The majority of progressive men expect everything from it, and it is only in these later days that some begin to understand that it offers nothing but illusions."

"We perceive the utter uselessness of this learning, acquired in the schools by the systems of education at present in practice; we see that we expected and hoped in vain. It is because the organization of the school, far from spreading the ideal which we imagined, has made education the most powerful means of enslavement in the hands of the governing powers to-day."

"It is not my purpose here to examine the nature of this organization. It is sufficiently well known for me to characterize it in one word: Constraint."

"The school imprisons children physically, intellectually, and morally, in order to direct the development of their faculties in the paths desired. It deprives them of contact with nature in order to alter this purpose, and nothing harder

"The education of to-day is nothing more than drill. I refuse to believe that the systems employed have been combined with any exact design for bringing about the results desired. That would suppose genius. But things take place precisely as if this education responded to some vast entire conception in a manner really remarkable. . . ."

"They have but one clearly defined idea, one will, viz: Children must be accustomed to obey, to believe, to think, according to social dogmas which govern us. . . . It is not a matter of seconding the spontaneous development of the faculties of the child, of leaving it free to satisfy its physical, intellectual, and moral needs; it is a matter of imposing ready-made ideas upon it. . . . It is a matter of making it an individual strictly adapted to the social mechanism."

Therefore, says Ferrer, such an education "is but a means of domination in the hands of the governing powers. They have never wanted the uplift of the individual, but his enslavement; and it is perfectly useless to hope anything from the school of to-day."

"All the value of education rests in respect for the physical, intellectual, and moral will of the child. Just as in science, no demonstration is possible save by facts, just so there is no real education save that which is exempt from all dogmatism, which leaves to the child itself the direction of its effort, and confines itself to the seconding of that effort."

"Now, there is nothing easier than to alter this purpose, and nothing harder

This pamphlet is the only one of Ferrer's works that has been published in English so far, but efforts are being made to secure his other writings and have them translated for American publication.

He was so much wrapped up in his school work that he held aloof from radical movements despite his interest in them. The educational revolution he was trying to bring about was the passion of his life and consumed all his time.

He had added to the terror of the Spanish State and Church by translating and publishing broadcast the works of radical thinkers. He had just issued a translation of Elisee Reclus's great work, "Man and the Earth," and was about to bring out Kropotkin's "French Revolution."

He went to England in the Spring to arrange for this, and was about to start for London again to complete the arrangement when he was arrested. The illness of a relative delayed his departure, and before he could go the insurrection which gave his enemies their long-awaited opportunity broke out and the jaws of Maurra's government closed around him.

Because of this engrossing interest in one field to the exclusion of those activities which enlist the energies of most revolutionists, his fellow-radicals have few stories to tell about him of the kind that fire the radical heart. But Jaime Vidal, the Spaniard already referred to who is now in this country, and who knew Ferrer well, tells this. It happened after the wholesale shooting of radicals at Montjuich prison a few years ago:

"Some time after this Prof. Ferrer went to Barcelona to take care of two orphans

of one of the martyred men. On his way back to Paris he saw in a station of Port-Bon, on the French border, Lieutenant Portas, the man who inflicted tortures with red-hot irons on the bodies of the Montjuich prisoners.

"Ferrer placed the two orphan boys face to face with the Lieutenant, saying: 'Look at this man; he is the murderer of your father.' It is needless to say that a sensation was created among the travelers at the station, and the Lieutenant, with shame reddening his face, attempted to attack Ferrer, throwing one of his gloves in the professor's face as an invitation to fight a duel.

"Ferrer serenely accepted the challenge, saying that he would wait for the Lieutenant on the France-Belgian border. The officer never appeared at the appointed place, and Ferrer continued his journey to Paris, where the boys were placed in school, receiving from the friend of their father both education and affectionate care."

The Spanish Government was probably justified in its fear of Ferrer. Its attempt to crush his schools after his arrest in 1908 had proved a failure; it had merely attracted attention to him and spread his influence.

At San Paulo, in Brazil; at Lausanne, in Switzerland, and at Amsterdam Ferrer's text-books had been adopted and used in schools modeled on his. While he was in prison the first time Prof. Samuel Torner founded the Nueva Humanidad school in Valencia, and it immediately became large and flourishing.

From our own colony of the Philippines there came to Ferrer a letter from the Chief Bishop of the Independent Church, informing him that six or seven of his publications had been adopted as text-books in the seminaries and schools controlled by that Church. All over Spain Modern Schools were starting up. In Barcelona Ferrer had more than a thousand pupils.

It has been mentioned in this article that Ferrer was a believer in Philosophical Anarchism. His own definition of his position on that matter was published in *Espana Nueva* of Nov. 14, 1906, and is in part as follows:

"I made this matter very clear on the day of my arrival at Madrid, during the course of my first examination on June 6, 1906, when I said: 'I detest all party names from Anarchist to Carlist, because all of them are obstacles to the educative work undertaken by the Modern School.'"

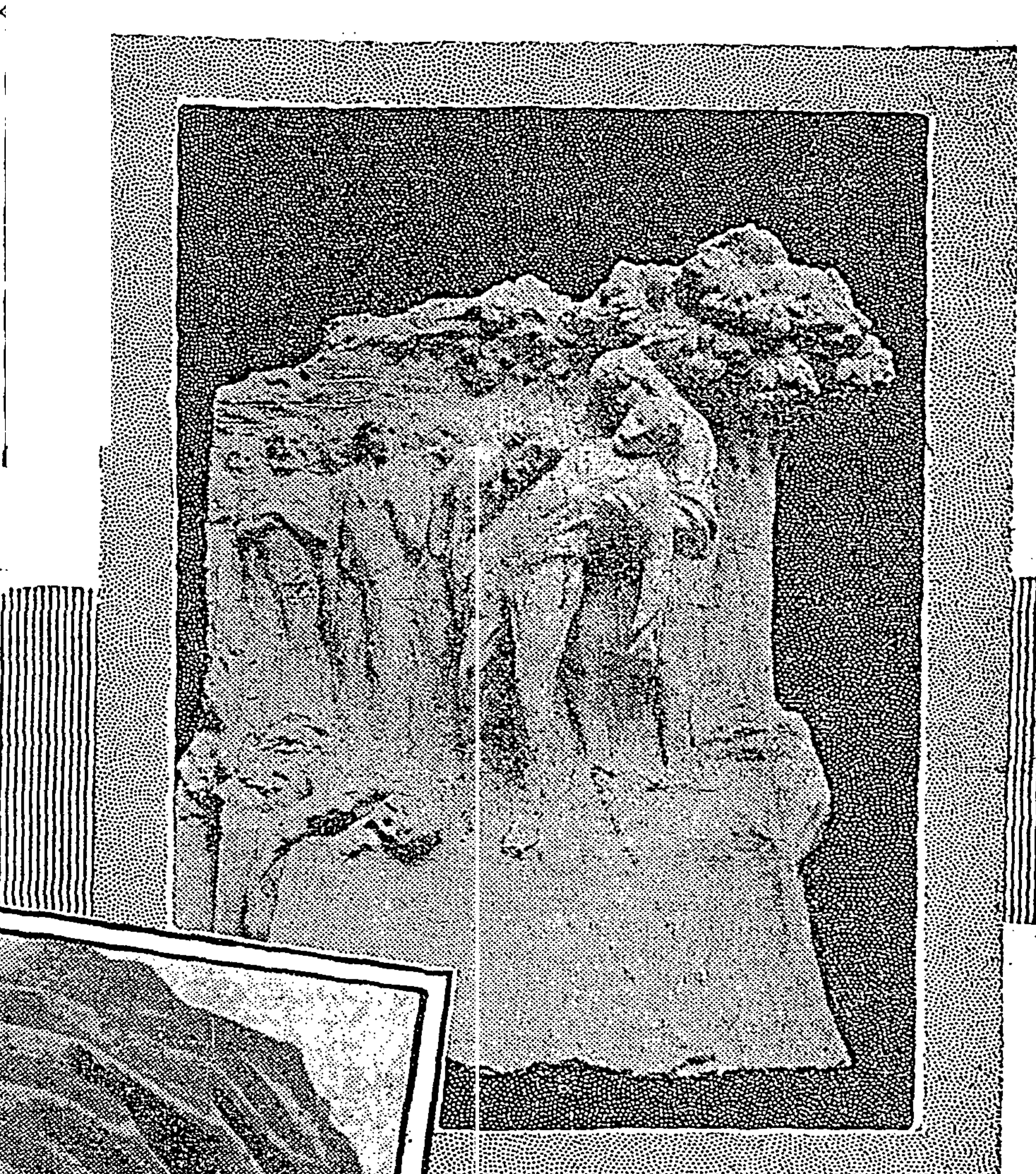
"Experience has taught me that even as religion divides mankind into sects which hate each other, which fight between themselves, provoking war, and making impossible the reign of peace between mankind, so the names with which individuals fighting in the ranks of political parties brand each other are the cause of division, of hatred, and blood-thirsty wars."

"How many times have I seen men holding the same ideas warring in a different party camp! How often have I seen people together in the same party, who, nevertheless, differed completely in their political and social appreciations!"

"The point on which there never has been discord, so far as concerns the people that I have met, is this, that society is badly organized; that it is necessary to find a remedy for the evil from which it suffers, and it is agreed that there is a more or less ardent desire to contribute toward its amelioration."

"Every cultivated person of my acquaintance has agreed with me as to the best means to be employed in order to make men and create strong and good types of humanity, and of these means education and instruction were the most appropos."

"Being convinced of the foregoing principles, I ceased to fight in any political party, after the death of the chief of the



Derre's Design for a Bust of Ferrer, Representing Him Sustained by Humanity Amid a Group of the Martyrs of Political and Religious Intolerance of All Ages. For the Plaza of Montmartre, Paris.

Progressist Republican Party. In order to dedicate all his activity to education, the only solid basis of human regeneration, according to my humble opinion.

"I have always denied before the Magistrate that I was an Anarchist. I have made this denial because the idea formed here of an Anarchist is that of a being hungry for blood, the enemy of humanity, and a partisan of ending evil by means of evil--and I am none of these things."

"On the contrary, I detest the shedding of blood; I labor for the regeneration of humanity, and I love the good for the good's own sake."

"But if people choose to classify me as an Anarchist because they have read a phrase of mine in which I have spoken of ideas of demolition in men's brains, I will reply that there--there! in the collection of books and bulletins published by the Modern School--well, indeed, he found ideas of demolition. But, understood clearly, these are only ideas of demolition in men's brains--that is to say, the introduction into the brain of the rational and scientific spirit for the demolition of all prejudice."

"Does this mean being an Anarchist? If this be so, I declare at the outset that I never knew it; but that, in this case, I should be an Anarchist in so far as Anarchism adopts my ideas of education, of peace, and love, but not to the extent that I would have adopted any of its particular proceedings."

Ferrer had two daughters. One, Paz Ferrer, is an actress; the other, Trinidad, is a working woman, and both live in Paris. The clerical party spread the report that he had abandoned them. This was untrue. Ferrer had no money of his own, and he supported the Modern School out of a legacy which he held to have been left him in trust for that purpose.

"Ferrer," says McCabe, "had always told his daughters that he would leave them a small sum, but he trusted they would not accept it, as it was sacred money. His eldest daughter not only refused to touch the money he assigned her, but refused all aid and earned a laborious living, in the noble spirit of her father. The younger will probably do the same."

When Trinidad Ferrer heard of her father's doom she indignantly renounced her native country and became naturalized as a French citizen. Paz Ferrer, who was utterly overcome, issued some beautiful booklets in honor of her father. Both were devoted to him.

Soledad Villafranca, after being imprisoned, exiled, and persecuted, went to Paris, where she devotes all her time and energy to the reviving and prosecuting of Ferrer's work. In declaring Ferrer's innocence to a reporter of the Paris Journal she gave him a minute account of Ferrer's movements from the outbreak of the Barcelona insurrection to the day of his arrest, showing that he could not possibly have taken any part in the rebellion.

"And why did you not send this appeal to the Prosecuting Attorney?" asked the reporter of Le Journal.

"Send it?" replied Soledad Villafranca. "I had my mother take it. She was not even received. I sent it through the mail; it was returned. There was no desire to exonerate Ferrer, you see."

On Oct. 2 Ferrer wrote from his prison to Soledad:

"No reason to worry; you know I am absolutely innocent. To-day I am particularly hopeful and joyous; it is the first time since my arrest that I can bathe in the rays of the sun streaming generously through my cell window. You, too, must be joyous; I will be free."

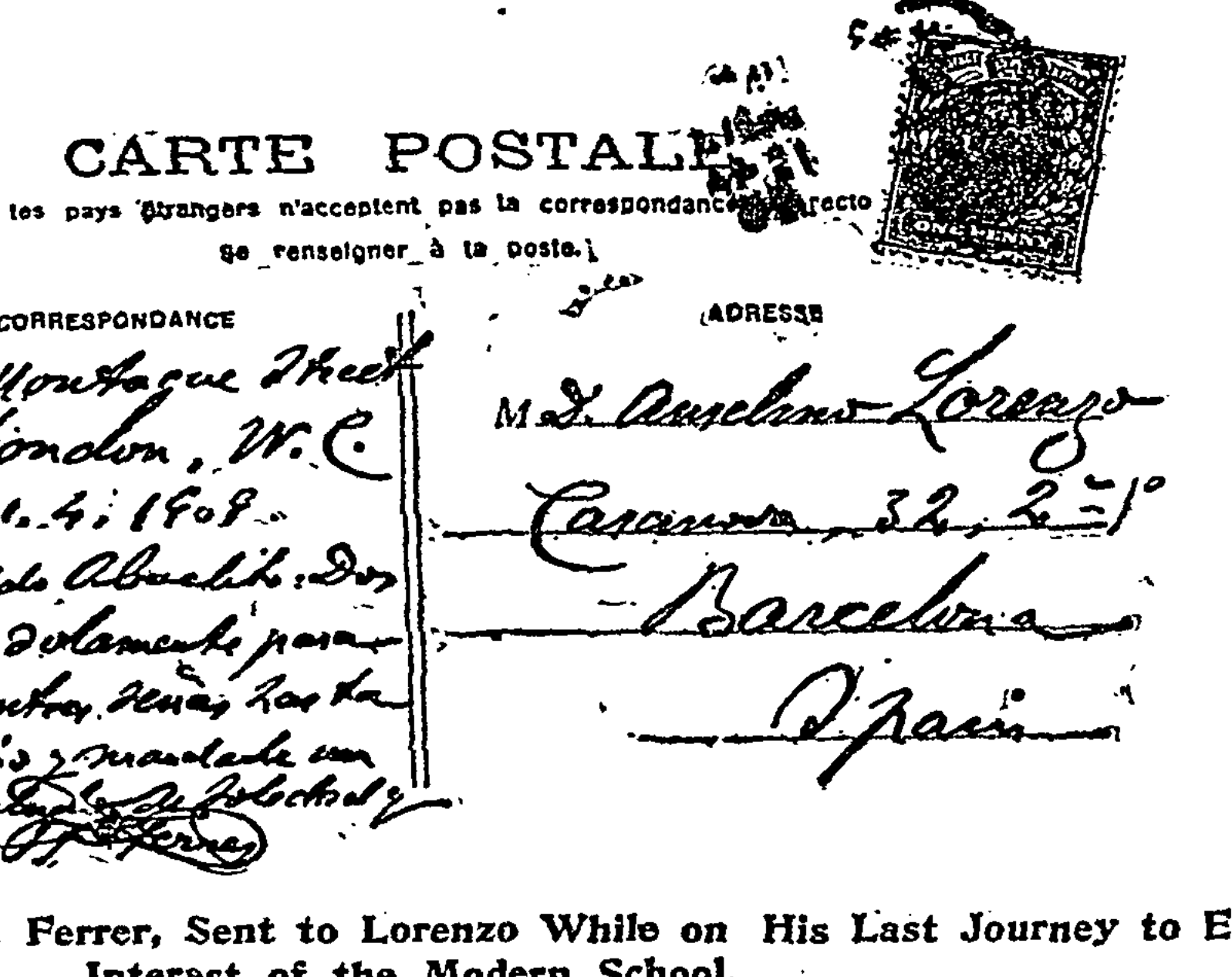
Eleven days later he was dead. On the night before his death Ferrer spent the time writing his will, in which he left nearly everything to the work for which he was giving his life. Priests constantly interrupted him with attempts at conversion. He curtly begged them to depart. "I have my convictions, as you have yours," he said. "If you come to argue, we will talk. Otherwise leave me."

The next morning, when he was taken out to be shot, he found the chaplain by his side. He requested the priest to respect his convictions, but the chaplain explained that he was bound to accompany him.

"Very well," said Ferrer. He asked the Governor that he might be shot standing, with unbanded eyes. After a long deliberation, it was decided that he need not kneel, but that his eyes must be bandaged. They bled into the trench.

"Aim carefully," my children," he cried to the soldiers. "It is not your fault. I am innocent. Long live the Modern School!"

The word "School" was lost in the crack of the rifles.



An Autograph Post Card from Prof. Ferrer, Sent to Lorenzo While on His Last Journey to England in the Interest of the Modern School.

Priests Attacked in France.

ST. ETIENNE, Oct. 10.—A Catholic procession at St. Paul-en-Jarret was attacked to-day by a group of Free Thinkers, who assaulted the priests and tore their banners. The police intervened and made several arrests.

MEMORIALS TO FERRER.

First Anniversary of His Death to be Marked by Many Meetings.

The first anniversary of the death of Francisco Ferrer, Oct. 13, will be celebrated in Cooper Union, New York; in Faneuil Hall, Boston, and in twenty-five other American cities. The demonstration meeting here will be held under the auspices of the Ferrer Association, of which Leonard Abbott is President.

Speeches on Ferrer, his life, his work, and his death will be delivered in English, German, Spanish, Yiddish, Bohemian, and Italian. Emma Goldman, Charles Edward Russell, and Jaime Vidal are to talk, and the announcement further sets forth that "the children of the Ferrer Sunday School will pay homage to the memory of the great teacher."

In honor of this first anniversary the association has published a brochure, which contains messages on Ferrer's work from such pens as those of Ernest Haeckel, Maxim Gorky, Havelock Ellis, and Jack London.

"The man we celebrate was a pioneer and an idealist," the pamphlet says. "His vision pierced so far that only a few understood. The others killed him on false charges. But in his death he has become more powerful than during his life. He transcends all national boundaries. His name is a new symbol of martyrdom. He takes his place with Socrates, Christ, Savonarola, Huss, and Giordano Bruno."

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BARCELONA, Oct. 10.—A state of increasing excitement exists in Barcelona. The success of the revolution in Portugal appears to have fanned the fire of rebellion that has smouldered since the furious outbreak of a year ago.

There was the greatest animation in the streets to-day. The people pretend not to notice the patrols, which are being strengthened gradually in preparation for eventualities on Thursday, the anniversary of the execution of Ferrer.

Gen. Weyler, Captain General of Catalonia, admits that the strike of miners here is taking on a revolutionary character. He says that his orders are to suppress any active disloyalty with a firm hand.

Yesterday 10,000 stern-faced miners marched to the cemetery in the suburbs and placed wreaths upon the tombs of Ferrer and the Revolutnoist Garcia, who also was executed in consequence of what has come to be known as "Bloody Week." Violent speeches were made by leaders of the miners, who denounced the Clericals, charging them with responsibility for the executions. A spectator who shouted, "It was your fault as well as the Clericals," was seized by the miners and had been beaten almost to death when he was rescued by the police.

The military and police forced the manifestants to return to Barcelona in small groups.

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TO-DAY CRITICAL IN SPAIN.

Government Thinks Its Measures Will Check Any Rioting.

MADRID, Oct. 12.—The Government expects that its elaborate military precautions will check possible rioting in Catalonia to-morrow, the anniversary of the death of Francisco Ferrer. It is prepared, however, for any emergency.

The International Congress of Free Thinkers opens in Barcelona, and the proposed demonstrations in honor of the man who started his first modern school in 1901 has attracted many Anarchists, who are being closely shadowed by the police.

The Republicans continue their activities, and the Socialists are endeavoring to make capital out of the possible reopening of hostilities in Morocco, the unpopularity of which incited the people of Catalonia to the serious disturbances last year.

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FERRER DAY PASSES WITHOUT DISORDER

Anniversary Dreaded by the Authorities in Spain Proves Peaceful After All.

BARCELONA AN ARMED CAMP

Government's Firm Attitude Believed to Have Prevented Rioting—Outrage at London Embassy.

MADRID, Oct. 13.—To-day was the first anniversary of the execution of Prof. Francisco Ferrer, founder of the Modern School at Barcelona, who was convicted of having conspired against the Government and of having brought about the rebellion in the Summer of 1909.

The day had been dreaded by the authorities, as the Freethinkers, Socialists, and Republicans had planned Ferrer demonstrations that might easily have led to bloodshed. An official note was, however, issued to-night announcing that the advices from all parts of Spain indicated that there had been no demonstrations of any account to commemorate the death of Ferrer, and no disorder.

The Government was plainly anxious. Throughout Spain troops were held at their barracks ready for instant service. Every officer and soldier on leave had rejoined his command at daybreak.

The danger of rioting appeared greatest at Barcelona, where the Governor refused to authorize processions and manifestations at Ferrer's tomb. Those wishing to take part in such gatherings were informed that if they visited the cemetery to place flowers upon the grave of the Republican leader they must do so individually and not in a body. Even the assembling of small groups was prohibited.

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FRANCISCO FERRER.

"Long live the Escuela Moderna!" These words, not "Long live Anarchy!" were uttered by Prof. FRANCISCO FERRER as the volley in execution of the decree of the Spanish court-martial laid him low. Therefore, in all enlightened countries this man seemed a martyr to the cause of education in benighted Spain.

But FERRER's "modern school" was not the secular school of other lands. It was, indeed, a primary and grammar school. But it taught the elements of knowledge in order that its pupils might grasp the doctrines of revolution and Anarchy. Here are Prof. FERRER's three fundamental principles, as taught in his textbook:

Society to-day is divided into the privileged and the disinherited. The former usurp everything, while the latter die of hunger.

To maintain order is to maintain injustice against the workingman.

All religions are based on ignorance and imposture and aim at exploitation and oppression.

MORALES, the practical Anarchist who threw the bomb at the royal bridal party in the streets of Barcelona, was a teacher in this "philosophical" Anarchist's school. The intimate friends of the "philosopher" had this practical programme:

Abolition of all existing laws.

Expulsion or extermination of religious communities.

Dissolution of the magistracy, the army, and the navy.

Destruction of churches.

Confiscation of funds in the bank and of the property of all men, civilians or military, who have held Government posts.

Immediate imprisonment of all the latter until they justify their acts or are executed.

Absolute prohibition to all such men to leave Spanish territory.

Confiscation of all railroad property.

And they addressed their audiences—as FERRER, also, addressed them—in this wise:

Workmen, we are like yourselves; the moral equality preached by Christ is not enough for us, nor the political equality preached by the French Revolution. What we want is a social transformation; let us then make one. And if then a Government be necessary, let us make one as liberal and radical as possible, but let us make one on whose banner we may inscribe this: "We will fight until men have no need of laws, Government, God, or master!"

A year and a day have elapsed since the decree of the secret tribunal was enforced upon FERRER. It is time enough to consider whether he was, indeed, a true martyr of liberty and enlightenment, or as dangerous an enemy to society as the forces of tyranny that compassed his end.



LONDON, Oct. 13.—Special precautions were taken to-day to guard the Spanish Embassy here.

Señor Villa y Urrutia, the Spanish Ambassador, recently received several threatening letters, and last night the pavement and steps leading to the Embassy were daubed with red paint.

THROUGH AT COOPER UNION.

Crowds at Memorial Meeting for Ferrer—Emma Goldman Speaks.

Fifty children, boys and girls, marched on to the stage at Cooper Union last night, and after hanging a memorial wreath on the great portrait of Francisco Ferrer, lifted their voices in the "Song of the Toilers." They were from the three Ferrer Sunday schools of this city, and the occasion was the first anniversary celebration of the day on which the founder of the modern schools in Spain was shot at Monjuich Fortress after the trial in which he was charged with being the head and chief of the Barcelona uprisings of the preceding Summer.

The celebration at Cooper Union was one of thirty such services held last night in this country. Thaddeus B. Wakeman, Jaime Vidal, Alexander Jonas, and Emma Goldman spoke at the one here. The last was introduced to the audience by Leonard Abbott, associate editor of "Current Literature," as a "woman whom we all know and love."

To Emma Goldman was entrusted the task of raising enthusiasm to the collection point, and the baskets were passed in behalf of a movement to establish Ferrer schools throughout the two Americas. The proposal was put in the form of a resolution made at the end of his speech by Mr. Wakeman, former president of the Thomas Paine Society.

Cooper Union was crowded to its utmost capacity, with every inch of aisle space bespoken long before 8 o'clock. More than a thousand people formed an overflow meeting in the street, where they waited to hear some of the speakers who went out to talk to them. Charles E. Russell, Socialist candidate for Governor, sent a letter which was loudly cheered.



versary of the execution of Ferrer passed off without incident.

The city was a veritable armed camp. Large bodies of police and Civil Guards patrolled the streets, while the garrison remained in barracks under command of Capt. Gen. Weyler.

Masses of flowers were placed on Ferrer's grave by the representatives of various associations, but there were no disturbances.

BARCELONA, Oct. 13.—The first anni-

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King Alfonso and Ferrer.

To the Editor of The New York Times:

Let me thank you for your editorial article on Ferrer in your to-day's issue. There has been so much sentiment wasted on the "martyr," who died because of a noble adherence to the theory that Church and State should be destroyed by the murder of their supporters, that none has been left for the poor fools who were the victims of his ideas—for the great mass of ignorant people into whom he instilled the doctrines of murder and anarchy. These are the people to be pitied.

And let us be slow to brand Alfonso with the stigma of tyranny. Treason is an offense outside ordinary civil law, and if we praise Ferrer for advocating murder to enthrone anarchy, may we not praise the King who dared be harsh to maintain order?

We Americans are too free with the words "tyranny" and "despotism." Let us beware that our ill-timed sentimentality does not recoil upon ourselves; that we do not pay for our sympathy for Ferrer with a new influx of his ideas. Let us remember, too, that there is no tyranny more terrible, more sure to be paid for by blood, than that of vicious and anti-social ideas.

FREDERICK PEARSON.

New York, Oct. 15, 1910.

The New York Times

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FERRER'S TEACHING.

WILLIAM ARCHER, the friend of the "martyred" FRANCISCO FERRER, admits in the November Issue of McClure's Magazine this much concerning the kind of education he died a martyr to:

It was anti-religious, anti-monarchical, anti-patriotic, anti-militarist, anti-capitalist.

Mr. ARCHER adds:

Though opposed on principle to rewards no less than to punishments, he broke through his principle and offered a reward for an inscription, to be placarded in his schoolrooms, showing the absurdity of doing homage to the National flag.

He admits further:

There are few countries in which teaching so openly hostile to the existing form of government and to the whole social order would be endured. One can scarcely imagine what would happen if such a school were established, and found numerous imitators, in America or England; but assuredly the principle of toleration would be strained to the breaking point.

Yet Spain tolerated such schools for years, and let FERRER build up a hundred of them.

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Archer on Ferrer Not Biased.

To the Editor of The New York Times:

I notice in a short editorial in THE TIMES this morning, on Mr. Archer's article on Ferrer in the November issue of McClure's Magazine, that you refer to Archer as "the friend of the 'martyred' Francisco Ferrer," and further on, in quoting a paragraph, you use the phrase "He admits further."

Now, Mr. Archer—and the same is true of McClure's Magazine—is neither the friend nor the enemy of Ferrer. Mr. Archer sets down as clearly and accurately as possible the facts in regard to Ferrer, so that when he publishes statements that reveal Ferrer in a bad light he is not admitting, he is stating. Mr. Archer was selected by me to go to Spain to make a comprehensive study of the Ferrer case in all its bearings. The only interest the magazine had was to get the truth. Mr. Archer's mission was solely to get the truth. Mr. Archer was selected by me because he was accurate, clear, and honest. He had made no special study of the Ferrer case until he undertook this work for the magazine. He collected material during a period of some months. He had a certain advantage in his work on account of his knowledge of the Spanish language.

I may say here that the magazine has no aim of any kind in publishing its articles on any subject, excepting to get at the simple absolute truth.

S. S. McCLURE.

New York, Oct. 27, 1910.

The New York Times

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SOCIALISTS FIGHT CATHOLICS

Attack Procession in Italy with Cries
of Viva Ferrer.

MODENA, Italy, Nov. 13.—Catholics and Socialists came into collision here to-day. A serious fight ensued and police detachments had difficulty in restoring order. Several persons were badly injured.

Catholic delegates, who are holding their national congress here, after adopting a resolution protesting against Mayor Nathan of Rome for his recent letter to the Mayor of Montreal, formed a procession in which several thousand joined. The paraders were attacked by bands of Socialists crying "Viva Ferrer!" "Viva Nathan!" The Catholics responded with cries of "Viva Italy!" "Viva Bruches!" (the Archbishop of Montreal.)

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Prof. Boyesen Is One, and He Is Connected With the Ferrer School --The Revolution in Education Which That School Is Trying to Bring About.



Instructor Bayard Boyesen of Columbia University.

SOME time ago a professor at Columbia University was lecturing at one of the smaller New England colleges. He made, in the course of his remarks, sundry somewhat radical observations; and after the lecture one of the professors came to discuss his theories with him.

"I would have been surprised," said this gentleman, "to hear a college professor setting forth such ideas, except that you come from Columbia. Of course, we all know how radical Columbia men are."

Such, apparently, is the reputation of the Columbia teaching staff. The words "teaching staff" are carefully confined to individuals. The university is not radical; its President and Trustees are perfectly prepared to stand in the old paths and consider for an indefinite period, but there has been among the professors in recent years more than one man marked out among his fellows for originality.

To-day every one is interested in the position taken by the instructor, Mr. Bayard Boyesen, in regard to the establishment of the Ferrer school along lines laid down by the famous radical educator. But Mr. Boyesen is not the first nor the only Columbia man who has stood for radicalism of some sort.

In the main the originality of the Columbia men has taken the form of a departure from the ordinary methods of teaching. There have been and there still are at the university several strong personalities who dissent from the views generally held as to the manner in which the young idea should shoot.

There was Prof. Woodberry, who is no more at Columbia. No teacher was better loved or more capable of imparting enthusiasm. He was an individualist of purest water. When there was the rumor that he was about to sever his connection with the university practically the entire student body joined in a petition that he should be urged to remain, and added that if it was a question of supplying him with an assistant (the ostensible cause of his leaving) they would themselves see that the necessary money was raised.

Then there was Prof. MacDowell, the musician, a man of wonderful gifts and breadth of mind. He, too, left the university after some disagreement, and it would have fared hard with him had not his friends come to the rescue.

To-day among the professors at Columbia there is John Dewey, who has strikingly original ideas on the subject of education and has written books which make him honored as a prophet in Europe if not in his own country. Prof. Charles Beard, too, has radical views on education, which he sets forth in the bringing up of his own children. Another strongly individualistic teacher is Columbia's famous philosopher, Prof. Woodbridge.

These men have radical views as to education. On social questions the instructors at Columbia either have less original opinions or have at least not expressed themselves with the freedom of Mr. Boyesen. Among the students there is a Socialist society which grows, but is not very large.

However, when Eugene V. Debs spoke on Socialism before the students at Columbia the audience that wanted to hear him was so large that none of the uni-

"In Europe a number of the leading scientists and writers have come out strongly for the Ferrer system of education. Anatole France is one of the most earnest of the movement's supporters and was associated with Ferrer in the publication of his Journal, L'Ecole Renouée. Elisée Reclus, to mention but one of a number, is equally famous as an Anarchist and a scientist. The fact that he is an Anarchist does not lessen the respect paid him by learned men as perhaps the greatest geographer in the world.

"An out-of-town paper made a comment on my interest in the Ferrer school that struck me as really delightful. It pointed out solemnly that there was freedom of thought and speech in America; that it was a bulwark of our civilization, but that it existed only for those who were in sympathy with the Government. This is a novel and interesting interpretation of free speech, and one, I admit,

a system that will at least be an approximation of justice."

Mr. Boyesen threw this conversational bomb in a strictly judicial manner. What he wants most is to have the Ferrer school and its methods understood. In him one has the perfect type of the young idealist, the man who has something to say and something to do in this world and must be about his business with all directness and dispatch.

This is the history of the Ferrer school which has created so much talk and which seems to many to embody such dark designs. After the death of Ferrer, as everybody knows, the ideas for which he stood suddenly shot abroad. In this country hardly a hundred had known of the man and his work, but the bullet that went through his heart, no less than that fired "by the rude bridge" a century and more ago, was heard around the world.

The Francisco Ferrer Association, that

home. He is left, in short, to follow the line of his individuality, and the teachers claim that he will of his own accord learn the value of regularity, of self-discipline, of order. Nothing, they say, that does not come from the child's own consciousness is of any use. Only the ideas and ideals that he himself evolves through the knowledge he comes in contact with in the school will stay with him and help him in life.

"We claim," said Mr. Boyesen, "that we are the really old-fashioned educators. Does not the word education mean a drawing out of the individuality? The ordinary system of teaching is mere drill, not a drawing out but a driving in. Everything is imposed on the child from without."

"You hear educators say that a child must be taught to concentrate by having difficult subjects given him, and being obliged to stick at them until he learns them. We say that no child ever learned

"Similarly we believe that if the consequences of wrongdoing is pointed out to them they will make for themselves a standard of honor and right. When a teacher imposes a standard upon them children accept it as the weak must always accept the dictates of the strong. As long as the teacher is near he must be obeyed, but when he is away there is no reason for continuing to do as he says. In this way a double standard of morality is set up in the child's mind and does incalculable harm.

"We believe that every normal child is capable of the noblest actions. The seed is there in everybody, and it is brought to nothing only through bad education and environment. In the Ferrer school we have tried to set a standard of true heroism before the children, and we have found their response immediate.

"It is often said that boys are a glory lot and delight only in stories of blood and battle. This is because the boys

The boys all got the point. One boy said to me once:

"I've been a hero all the week—it was an awful job. My father said he would not for a week give me a single order, that I could do exactly what I liked, and he would not punish me. So all the week I had to do what I thought he would like, and I was a hero, wasn't I?"

"This is the kind of morality that is developed—to go right because you think it is right. We have not found, and we do not think that in other countries the Ferrer schools have found, any failure on the part of the children to respond to this treatment. It creates a higher morality than was ever attained under the old system of punishment."

The Ferrer school means to make a mighty effort to be quite fair. At the Ferrer Memorial meeting in October, Mr. Boyesen made a much-appreciated speech, in which he set forth the ultimate ideal of the school in respect to the teaching of theories of government. He holds that no man can really give a fair idea of what he does not believe in. With the best intentions a conservative is apt to give a wrong idea of radicalism and a radical of conservatism.

In the Ferrer school—not now, but later, when they have more money—the idea will be to have every social system expounded by some one who is sincerely a believer. Anarchism will be taught by an Anarchist, Socialism by the ablest Socialist they can find, and the present system of government will be upheld by an intelligent teacher who is genuinely conservative. The children will listen to them all, and, having had the exact truth on every one of these subjects taught to the best of his ability by an enthusiast, they will be able to make their choice with their eyes wide open.

This speech was greatly cheered at the memorial meeting, and, of course, if the Ferrer school is not impartial, it should seek to impose any belief or set of beliefs on its pupils it would be false to its chief principle.

At present the courses are rather limited and are aimed to suit young people between the ages of fifteen and twenty. The charge for tuition in the day school will be 15 cents a week, but pupils who cannot pay that will be taken free. The prospectus says:

"In following out these ideas which have never been completely employed save by Ferrer, Tolstoy, and Sebastian Faure, we shall not ruthlessly throw aside all that educators have learned. Thus, in classes made up of very young children we shall use many of the devices now used almost everywhere by teachers in the primary grades, such as language and number work with objects, geography work with sand, manual training with clay, &c. But though we shall accept what we can from past experience we shall employ all methods and materials only as they tend to promote the self-expression of the child."

When the day school is opened it will present the following harmless-looking subjects: Composition to take the form of original themes on topics chosen by the pupils from experiences in their own



The Teachers of the Ferrer School in Barcelona Exiled After Their Leader's Execution.

versity halls was big enough. The committee changed from one hall to another, as requests for admittance poured in, and finally was driven to take the auditorium at the Horace Mann School, which seats several thousand. Even at that there were hundreds who were turned away.

Nevertheless, unexpressed though it may be, there is a radical air about Columbia. This state of affairs is hardly to be wondered at, for New York, like Athens of old, seeks ever after some new thing, and it would be only natural that its university should reflect the temper of the town. And why should not the professors in a university be radical?

Mr. Boyesen was quite ready to break a lance on this subject when seen by a New York Times reporter. "In Europe," he said, "when a professor at a university announces that he is a Socialist or an Anarchist nobody is excited about it. As long as he teaches properly the subject to which he is assigned at the university his private opinions are held to be his own affair. It is only in this country that the majority seeks so vehemently to impose its point of view.

that seems to become more and more popular in this country."

"What about the Ferrer school, Mr. Boyesen? Are you teaching revolutionary ideas? Is it your intention to make Socialists or Anarchists of your pupils?"

"No; we are not teaching isms of any sort," said Mr. Boyesen. "The people interested in the school are Anarchists, Socialists, single taxers, and libertarians of all sorts—all radicals, but our radicalism finds expression in our mode of teaching, not in imposing any doctrines on the children."

"However," added Mr. Boyesen with much calmness, "I don't want to seem to misrepresent things, so I must say that I shall be greatly disappointed if any child, after having the facts set before him, does not revolt against the iniquity of the system of government in this and every other country."

"I myself know of no system that seems to me a complete panacea for the ills of society to-day, but I believe that if we train the rising generation to be free men, if we allow them to develop without being blunted by the drill which is now called education, they will be able to find

was formed some months ago, undertook to publish pamphlets giving the ideas on education of the Barcelona teacher; then as it grew in strength it proceeded to put into practice the methods of the Modern School. It has taken rooms at 6 St. Mark's Place, and now conducts evening and Sunday classes. Next Autumn there will be a day school; the money for it has been practically pledged already.

The officers and Advisory Board of the association include Leonard D. Abbott, W. M. van der Weyde, Dr. E. B. Foote, Hutchins Haggood, Charles Edward Russell, Jack London, Upton Sinclair, Emma Goldman, J. G. Phelps Stokes, Rose Pastor Stokes, Alden Freeman, and Jaime Vidal. There are Anarchists, it will be seen, but just as many Socialists. The first two teachers at the Ferrer School were Bayard Boyesen and Gilbert E. Roe, a lawyer.

The system pursued is, to one trained in the old school, astonishing. There is no coercion of any kind. The child is not made to study certain subjects chosen as suitable for his mental development by people who do not know him. He comes to school if he feels like it. No scolding awaits him if he stays at

to concentrate in this way. Give a child something that interests him, and he will really put his whole mind on it—but he cannot if it does not interest him.

"Every child craves knowledge. What the average child objects to in school is that he is made to learn what does not interest him, on the ground that all must know certain things, like reading, writing, and arithmetic. Our idea is that different natures develop differently.

"One child will promptly learn to read because it interests him, but will detest arithmetic. Another takes to figures and does not care for reading. Let the child follow his natural bent at first. After a time he will see for himself that in order to get comfortably through life he must know some things that may be disagreeable to learn, but when he has once grasped this fact he will apply himself cheerfully to the task of learning."

"I do not see that it makes any difference whether a child learns the multiplication table at the age of eight or at eighteen. It might take some minds many years to grasp the necessity for learning such a thing. In the course of time I think all children would see the need of it. What difference does it make if the idea comes slowly?"

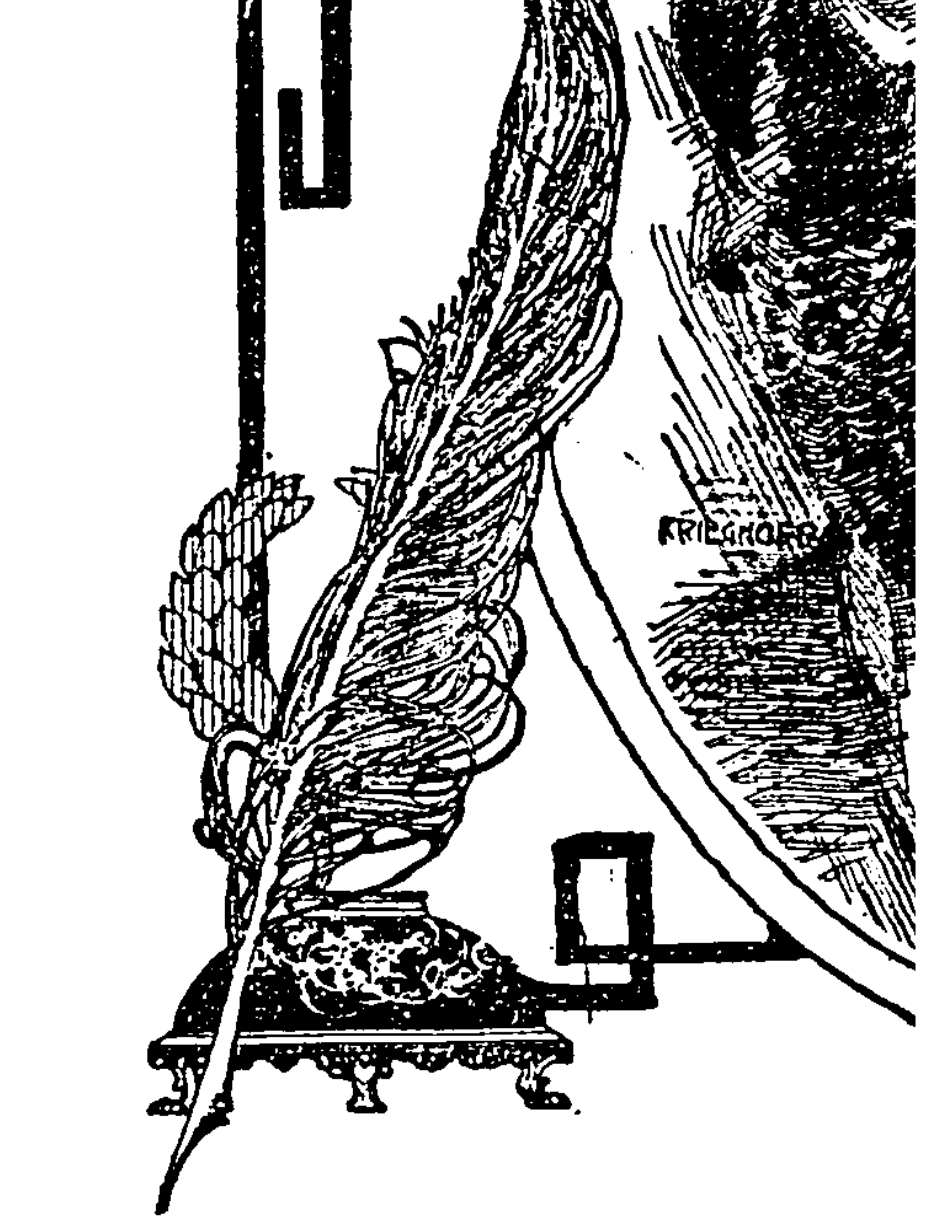
"Personally, I have known a number of men who were to my mind really well educated who could not write their names.

"In our school the children ask the questions. The teacher directs them, puts their ideas in clearer form and throws them out to the class for general discussion. All children love to ask questions. Every young brain is brimming over with inquisitiveness, and it is this quality that educators should take hold of and turn to advantage.

"In the Ferrer school the children will choose what they want to study. They will have the different courses carefully explained to them, and throughout the course there will be meetings for the discussion of the relative value of such parts of knowledge as they are then familiar with. Then the child will follow his own bent, but while he will always have a clear idea given him of the path he is about to follow he will also have some knowledge of the road he does not choose to pursue.

"We have not had the slightest trouble with the discipline at the school. The Sunday class that I teach is made up of boys of the public school and others, who work as errand boys and so on during the week. On Sundays they used to come to the school brimming over with questions, and at first they all wanted to talk at once.

"I sat there and said nothing. After a while they saw for themselves that there was no getting anywhere without a better system than that, and now there is the greatest regularity in the class. No boy ever tries to talk when another is speaking.



Francisco Ferrer.

have always had an idea of military heroism held up before them. They respond just as quickly to another sort of heroism.

"At the time of Tolstoy's death there were many questions asked about him, and I tried to explain to my boys the nature of his heroism, how in the face of ridicule he lived according to his ideals. They appreciated perfectly the point of view. And even the heroism of a man like Darwin, working patiently and without encouragement for years along the line of what he thought was scientific truth—that they got too."

"Appropos of Tolstoy, it may not be generally known that in 1852 he started a school for the children of the freed serfs in which he carried out ideas exactly like Ferrer's. He has written a remarkable account of this school. In one place he tells a story of a boy to whom he served as amanuensis for some time."

Mr. Boyesen took from the table a well-read, much-marked book and read a few lines about a boy named Fedka, a child who at the age of 11 had, Tolstoy said, "developed a conscious art force such as Goethe could not attain in a higher degree of development."

"You see," continued Mr. Boyesen, "Ferrer's ideas have been held by great thinkers who evolved them years before he established his Barcelona schools. No one ever found them impracticable.

"But to return to the moral sense that we try to develop. We endeavor to make them see that the quality of sacrifice when spectacularly displayed may make what the world calls a hero, but that the same quality, as admirable though less conspicuous, exists in the lives of many men,

lives; stories and sketches suggested by imaginative or actual experiences of the pupil. Grammar and spelling will be taught by consultation of teachers and pupils.

Reading will be taught by selected myths and stories. Mathematics will be just the plain arithmetic, geometry, and algebra. History is taken up in a slightly different fashion from that in most schools. First will come the history of our own times, then general history "dealing with dramatic periods and incidents illustrative of the main movements and epochs of history."

Social evolution will take in the history of civilization and the economic problems of our own times. Science will include a general course presenting the scientific point of view and the chief achievements of science with elementary experiments by the pupils; the story of the earth and the origin and development of man.

Physical education will receive a good deal of attention, and there will be a course in "general discussion of any ideas or problems suggested to the pupils by their experience at home, in school, and elsewhere."

The course does not sound revolutionary, although the methods employed may be so. Little by little, as money permits, there will be other classes, taking up music, modern languages, and so on, and there will come some day, if all goes well, a college preparatory course.

This is the school which sets forth the radicalism of Mr. Boyesen of Columbia. He is at present the only educator connected with the school who holds up a position in an old-established university, but there is no doubt that the application of the Ferrer principles is being watched with deep interest by educators in many places.

CANALEJAS CABINET RESIGNS IN SPAIN

**Dissensions Given as Reason—
Defense of Execution of Ferrer
Had Preceded.**

KING HASTENS TO MADRID

**Canalejas, Whose Religious Reform
Policy Led to Clash with Vatican,
Likely to Succeed Himself.**

MADRID, April 1.—The Cabinet of Premier Canalejas resigned to-day. The resignation was due to a dilemma in which the Ministry was placed by the debate on the Republican motion in favor of a revision of the court-martial which resulted in the condemnation and execution at Barcelona in 1909 of Francisco Ferrer, leader of the Modern School. The Ministers endeavored merely to be onlookers in the duel between the Conservatives, who were in office at the time of the execution of Ferrer, and the Republicans, but finally were forced to intervene in order to defend the principles of the Government procedure in the court-martial.

Their half-hearted defense against the violent Socialist and Republican attacks on the military authorities, however, only provoked the resentment of the latter, whose representations, it is understood, created the crisis.

It was suggested this morning that a military cabinet should be chosen, but it is probable that such an arrangement would be short lived. The Conservatives do not wish a military government, and, regretting their attitude in the Ferrer debate, are disposed to support Canalejas, in order that the Cortes shall remain open and the Ferrer question be settled. Thus it is likely that Canalejas will remain Premier, although he will probably alter the makeup of his Cabinet.

King Alfonso is expected to return from Seville to-morrow and confer with the leaders.

The announcement of the Cabinet action given to the public was very brief, saying simply:

"Diverse views having been manifested during the Cabinet Council respecting parliamentary business, the Cabinet has decided to present its resignation to the King."

The Ministers also considered what attitude the Government should take concerning new developments, particularly the opposition agitation in the army. It was upon the development of wide diversity of opinion among the members on several of these points that the retirement of the Cabinet was determined upon.



ATTACKS OUR SCHOOLS.

Calvert Says New York Has a Cut-and-Dried System—His "Rational" Idea.

Bruce Calvert, sometimes called the Thoreau of Indiana, spoke yesterday afternoon at the Ferrer School, 104 East Twelfth Street, in behalf of the "rational educational system" advocated by Francisco Ferrer, who was put to death in Spain on charges of sedition.

One of Bruce Calvert's convictions is that the present school system turns out every one alike. It is obvious that this naturalist has succeeded in breaking the rule, for he appeared yesterday in Rocky Mountain climbing shoes, a brown hunting jacket, and shirt to match. A red bow tie completed the unusual costume.

"I don't want to be like any one else," he said. "Let us all be different. Nature never creates from the same mold twice. Why should there be more than one of each kind of human being? I think you will agree that one like me is enough.

"The school system of New York City is the same as that which exists in Spain, for fighting which Francisco Ferrer was executed. It is not a free school. It might better be called a slave school. This cut and dried system hurts the mind; I know it because I have tried it. Under this system you can graduate from our best high schools and universities with highest honors without ever thinking once. Our heads are full of the academical sawdust called education, but of the real education we have not enough in our heads to fill the bowl of a pipe.

"Under the rational school system it will be different. Every rational school should be located in a twenty-acre field. Give the child nature. Let him construct his own universe. Let him learn to think.

"It's hard enough to live rationally nowadays. Here in New York City it is impossible. You cut your souls to meet the size of your flats. A man with a two-room flat has a two-room soul. God help the poor fellow who lives in the basement.

Mr. Calvert answered many questions after his lecture. Most of them were asked by young women school teachers who seemed to be deeply interested. One question, however, was too much for Mr. Calvert.

"I have a school," said a woman teacher, "and I have known about your ideas and have tried to put them into practice. I experienced one difficulty which I want to tell you about. I have tried to be as much like a child as I could in approaching the children. Some of the children have been drawn closer to me as a consequence. But most of them have drifted away, obviously resenting my manner. No doubt they are used to the dignified tone of a grown-up school teacher and they don't want any grown-up companion such as I try to be. Now, how can I overcome this objection and get closer to my pupils and draw out of them what originality they have in them?"

"You've got me," said Mr. Calvert. "I really can't answer that. I suppose you'll have to trust to the spirit within the child ultimately to express itself for the best results."



FERRER, MARTYR TO STUPIDITY

This Is the View Mr. Archer
Takes in His Life of the
Spanish Teacher

DESPITE the irregularity of his private life, the impression left after a perusal of William Archer's impartial account of Francisco Ferrer's career,* is one of sympathy for the Spanish reformer and indignation at the gross stupidity and prejudice of the Spanish Government, manifested in his trial and execution.

After the mass of biased material that has been published since Ferrer's death, Mr. Archer's careful analysis of all the facts in connection with his life from the very day of his birth is most welcome. In his account of Ferrer's domestic difficulties, Mr. Archer does not spare the Spaniard, though he does show by documentary evidence, as well as by the testimony of Ferrer's daughter, that the provocation which brought him finally to leave his wife was very great. The fact that Mme. Ferrer was anything but a pleasant person to be associated with seems to have been established, though Ferrer's subsequent relations with Soledad Villafranca will not be condoned by most readers, even though their loyalty to each other throughout the troubles that beset the end of Ferrer's life would seem to mitigate against a too harsh judgment on their offense.

Ferrer, like Dreyfus and Savonarola, was the victim, primarily, of religious persecution. Whether or not he was responsible for the uprisings in Spain which afforded the excuse for his arrest and execution, the real offense for which he suffered death was the promulgation of views offensive to the Church of Spain. This is all clearly established in Mr. Archer's book, and the citations from the "process," or writ of accusation, prepared by the prosecution, read like extracts from a document of the middle ages. It would seem impossible that such a travesty of justice could have been permitted in this century.

To appreciate all the elements entering into Ferrer's career, it is necessary to go back, as Mr. Archer has done, to his birth. Ferrer was born in Alella, some twelve miles from Barcelona, of parents in moderate circumstances. It was here that the need of better education for the poor of Spain than that afforded by the Church and so-called public schools was forcibly brought home to him. To fill that need became the one absorbing aim of his life.

As a young man, Ferrer left Spain, where he was employed as a railroad ticket-taker, for Paris. He had acted as go-between for Ruiz Zorilla, the Republican leader then in exile at Geneva, and his Spanish followers. He had also married a young woman he had met on his train. Of this period of his life the Auditor General reported at the time of Ferrer's prosecution that on "May 19, 1885, he resigned his post and settled in Paris; this resolve being connected with the insurrection of Santa Coloma in which he took some part; with the domestic troubles which led to his separation from his wife, who fired two shots at him; and with the supposed robbery of money from a priest who was traveling on the Gerona line."

"It is characteristic of the judicial methods pursued in this case," Mr. Archer says, "that a 'supposed' robbery, of which Ferrer was never formally accused, much less convicted, should have been raked up to his prejudice in a secret document never communicated either to him or his defender twenty-five years after the 'supposed' event. From the very language of the Auditor, however, it is clear that his removal to Paris was in no sense a flight. He resigned his post on a specified date and departed."

It was during his life in Paris that Ferrer met Mme. Meunier, a widow whose husband had left her rich. Her relations with Ferrer were purely platonic, Mr. Archer shows, and while she was his traveling companion, no one, not even his enemies, has even hinted at a scandal between them. It has been charged that Ferrer misused the money which Mme. Meunier bequeathed him to carry on his work, but this is disproved by the facts.

From the time of his removal to Paris, including his trouble with his wife and his acquaintanceship with Mme. Meunier, Mr. Archer shows Ferrer's gradual growth from a more or less haphazard Republican propagandist into an ardent reformer, with a fixed plan. He returned to Spain after many years spent abroad, with the one ambition of starting a sys-

tem of schools throughout the country, with freedom of thought as their guiding principle. With that end in view, he started a paper to educate the people in his doctrines of education and personal liberty, and established schools where his methods were to be employed.

There seems little doubt that he was on intimate terms with many of the agitators in the vicinity of Barcelona, but they all absolve him from connection with the strikes of July which led to the Barcelona riots. Miguel Moreno, formerly a teacher in the Escuela Moderna, who was one of those most actively engaged in the organization of the strike, declared to Mr. Archer that on July 26 he told Ferrer what was afoot, and asserted that that was the first Ferrer had heard of it.

The spirit in which Ferrer went to his death, after a trial beside which the first trial of Dreyfus becomes a pattern of justice, is shown by his last letter to Soledad Villafranca, whom he always referred to as his wife. Here it is in part:

But, you may say, do you never think of the death which the Prosecutor demanded for you and which your enemies desire? Not at all, my wife, not at all. Who could think of death in so much and so brilliant sunshine? Blessed by the sun that is the light of my chamber and you, too, Sol, who light up my soul and my conscience for the love of the truth and the desire of good with which it is filled. No, I have no time to think of death; I will think only of life, of the life which we shall live anew when I have obtained justice; for one day justice will be done me. I will think only of Mongat, of the books of the Escuela, of the new scope that will be given to the cause of national education, of the immense happiness that will fill our life.

In regard to this missive Mr. Archer says:

"I shall attempt no comment on this letter. The reader may believe if he can that it is the work of a hypocrite wearing his mask in his last words to the woman he loved."

Mr. Archer's desire to be fair and the care which he has taken to give all the facts their true weight is best shown by the chapter in which he sums up the case. Among other things, he says:

I reject, then, the theory of any criminal conspiracy against Ferrer. Malignant stupidity, coupled with the absence of the most rudimentary sense of fair play, is sufficient to account for all that occurred. But certainly it has a good deal to account for; the arbitrary banishment of all Ferrer's friends; the studied neglect to call for their evidence; the wantonly harsh treatment of the untried prisoner; the abstraction of his clothes and personal property; the publication (in papers under censorship) of compromising documents, which, whether genuine or not, should never have left the secret portfolio of the Examining Commandant, the rewards ostentatiously showered on the heroes who had arrested an unarmed and unresisting man; the violent haste with which, from the moment the "incommunication" was relaxed and a defender chosen, the whole complex case was rushed to its conclusion; the eager acceptance of every second-hand whisper to the detriment of the accused, and the rejection of every favorable testimony to character; the neglect of even the scanty opportunities provided by the law for the public examination of witnesses; the spiriting away of one important witness, and the release without trial of others—all this would give the case a dark and sinister complexion, even if the evidence were ten times stronger than it is. But this is not villainy, not Jesuitism, it is plain, downright stupidity. Having an iniquitous law ready-made for their hands, his enemies could have shot Ferrer quite as comfortably if they had observed the law in every detail, had treated him with scrupulous consideration, and had left his captors unrewarded, at any rate until after his conviction.

ADVENTURE, WITH A MORAL

Wise as a serpent, harmless as a dove, the wily writer whose adventurous pen lures on the youthful reader along the trail of the vagabond war correspondent—away from the sordid commercialism of Seattle, across the Pacific on an army transport, through the sights and experiences of shore leave in a Japanese port, deep into the dangers of the Filipino insurrection, there to land him in the hands of the ubiquitous Y. M. C. A. Only after the allegiance of the youthful reader has been secured by a hundred ties of curiosity, approval, and sympathy for dangers dared and undeserved wrongs endured, does the fine Italian hand of Mr. John M. Dean betray his deep design and his hero Ranier, in "Ranier of the Last Frontier," (Crowell, \$1.20,) suffer a plous change into a military sky pilot. True, the offense against juvenile taste is somewhat palliated by Ranier's athletic methods. If we have been brought so far on the dull business of saving souls, by all means let it be done with as little prayer and as much baseball as possible, and let there be a villainous army surgeon, a vicious renegade negro, and a fair Red Cross nurse to enliven the process. On the whole, we find the book admirably designed to meet a long-felt want, the vicarious want of the anxious adult. For the Sunday school library and the Y. M. C. A. reading room it is evidently just the thing.

*THE LIFE, TRIAL, AND DEATH OF FRANCISCO FERRER. By William Archer. Moffat, Yard & Co. \$3.

POSTHUMOUS BOOK BY FERRER REVEALS HIS IDEALS

Only Volume Written by the Founder of the Modern School in Spain Tells for the First Time the Origin of the System of Education for Which He Was Executed.

FRANCISCO FERRER Y GUARDIA was shot in the trenches of the Montjuic Fortress at Barcelona on Oct. 12, 1909. Instantly there was an uproar in the world of thinking men and women. Conservative opinion accepted and approved the decision of the military council that had found him guilty of "being the head of the insurrection" which had, a few months before, plunged the Province of Barcelona into civil war. Revolutionary opinion declared that his trial had been irregular, his conviction illegal, and that he was innocent of the charges brought against him.

Advanced thinkers all over the world did honor to his memory in various ways. His essays and portraits were spread broadcast. A statue was erected to his memory in Paris, a medal was struck in honor of his work, and in Europe and America Francisco Ferrer Associations were inaugurated. The man was proclaimed a martyr.

Gradually conservative opinion underwent a change. Investigations by men like Leonard D. Abbott, William Archer, and Joseph McCabe proved that the trial had been irregular, the conviction illegal, the execution a crime. Still, it was maintained in certain quarters that, although Ferrer had no direct hand in the Barcelona uprising, his system of education had inspired it, and that he represented a revolutionary force which it was necessary for both State and Church in Spain to annihilate.

Meanwhile the disciples of the man in Spain had been active. "El Proceso Ferrer," in two large volumes, by Prof. Simarro, was published and revealed to an amazed world the hideous crime that had been committed by the military council urged on by ecclesiastics. In 1912 the Supreme Military Council of Spain was forced to declare that no violence or advocacy of violence could be directly or indirectly traced to Ferrer, and an order was issued for the restoration of his property to his heirs. A movement is now on foot to have the Spanish Government declare that in the conviction and execution of Ferrer a grave error of justice was committed.

The restoration of Ferrer's property has enabled his Trustees to resume his work. Among his manuscripts was found the only book he ever wrote. It is shortly to be given to the public in several languages. The English version is the work of Joseph McCabe (G. P. Putnam's Sons). Its title is "The Origin and Ideals of the Modern School."

This book shows how ridiculous it has been to assume that its author could be an apostle of violence or armed rebellion against existing law and order. Its history is interesting. In 1900 Mlle. Meunier, an aged French admirer of his theories of education, later to be embodied in the Modern School, bequeathed him \$150,000 to carry on his work. He was then teaching in Paris. He returned to Spain and founded his institution, but before he could make more than a beginning he was arrested on the charge of complicity in the attempt of Morral to assassinate the King. He was kept in jail a year and finally won over the most scandalous efforts to convict him.

His Vindication.

Broken in health but determined in mind and spirit he passed the Summer of 1908 in the Pyrenees. There he wrote the book which is now published for the first time, even down to the last days of his life. All in all it reveals the man as he really was—his aims, his ambitions, and his ideals—as nothing else. Moreover, it is a vindication.

One word of caution: Where Ferrer speaks of "existing schools" he means, of course, the schools of Spain; when he talks of "ruling powers" he has in mind the politicians of Spain; when he denounces "superstition" it is the superstition of Spain that he denounces, where nearly 70 per cent. of the population could then neither read nor write.

Ferrer describes at length how he became convinced that the "existing schools" were all wrong, and the advantage that might be gained by applying to them some of the elements that he found in the English, French, and German elementary schools until gradually he evolved a new system. He then sets forth his programme and demonstrates the advisability of co-education not only for the sexes but also for the classes. He gives a chapter on "School Hygiene" which reveals the fact that he had been in correspondence with American edu-

cators. "No reward or punishment" is the chief principle of discipline in his Modern School. The closing chapters deal with the results of his system, demonstrated by examples of the pupils' work. He tells the reader with transparent plainness why such work as his incurred such violent enmity by naively boasting that the modern school was free from dogmas, naturally overlooking the fact that it explicitly taught children that militarism was a crime, that the unequal distribution of wealth was a thing abhorrent, that the capitalist system was bad for the workers, and that political government was an evil.

All these things he could teach under the Spanish as under French, English, German, or American law. "The prohibited and damnable thing," writes Mr. McCabe, "would be even to hint to children that when they grew up they might look forward to altering the industrial and political system by violence. This Ferrer not only did not teach, but strenuously opposed. We have overwhelming proof of this at every step of his later career."

Almost at the threshold of his little volume he sets forth this general principle:

into the world without innate ideas, and that during the course of his life he gathers the ideas of those nearest to him, modifying them according to his own observation and reading. This is so, it is clear that the child should receive positive and truthful ideas of all things, and be taught that to avoid error, it is essential to admit nothing on faith, but only after experience or rational demonstration. With such a training the child will become a careful observer, and will be prepared for all kinds of studies.

The more he submitted his plan to the educators whom he consulted the more he became convinced that he must alone map out his work. Although he gathered valuable hints from many, all seemed to lack universality. The language of his school would have been Esperanto if professional teachers could have been had to impart a knowledge of it. The first draft of his programme reads as follows:

The mission of the Modern School is to secure that the boys and girls who are entrusted to it shall become well educated, free, just, and free from all prejudice.

To that end the rational method of the sciences will be used, but not for the old dogmatic teaching. It will stimulate, develop, and direct the natural ability of each child. The parent or she will not only become a useful member of society, with his individual value fully developed, but he will contribute, as a necessary consequence, to the uplifting of the whole community.

It will instruct the young in social duties, in conformity with the just principles that there are no duties without rights, and no rights without duties.

In view of the good results that have been obtained abroad by mixed education, and especially in order to realize the great aim of the Modern School—the formation of an entirely fraternal body of men and women, without distinction of sex or class—children of both sexes, from the age of 5 upwards will be received.

For the further development of its work, the Modern School will be opened on Sunday mornings, when there will be instruction in the sciences and in the history of the world, and on the men and women who have distinguished themselves in science, art, or the field of progress. The parents of the children may attend these classes.

It will instruct the young in social duties, in conformity with the just principles that there are no duties without rights, and no rights without duties. In consultation with eminent persons in Barcelona as to the opening of the Modern School, he found few disinterested ones. All had axes to grind—political, religious, sociological, industrial, or financial. The Liberal Party would gladly have fathered the school. But this was just what the founder did not want. In the first number of his School Bulletin, issued Oct. 30, 1901, he wrote:

We are aware how many enemies there are about us. We are conscious of the numerous prejudices which oppress the social conscience of our country. This is the outcome of a medieval subject, dogmatic education which makes ridiculous pretensions to the possession of an inflexible criterion. We are further aware that, in virtue of the law of heredity, strengthened by the influence of the environment, the tendencies which are congenital and spontaneous in the young child are still more pronounced in adolescence. The struggle will be severe, the work difficult; but with a constant and unwavering will, the noble persistence of the moral world, we are confident that we shall win the victory to which we aspire, and shall develop here, by means of a rational conviction on every subject.

The school was opened on Sept. 8, 1901, with thirty pupils—twelve girls and eighteen boys. Ferrer realized that the enemies of the school would first criticize it because it was the first experiment in a large city of co-education. In the small villages of Spain co-education had long been a matter of economic necessity, just as it was in American villages long before there was any co-educational propaganda. In the second number of the Bulletin Ferrer published a vindication of his ideas on co-education, in which he said:

Mixed education is spreading among civilized nations. In many places it has already had excellent results. The principle of this new scheme of education is that children of both sexes shall receive the same lessons; that their minds shall be developed, their hearts purified, and their wills strengthened in precisely the same manner; that they shall be in touch with each other from infancy, so that woman shall be, not in name only, but in reality and truth, the companion of man.

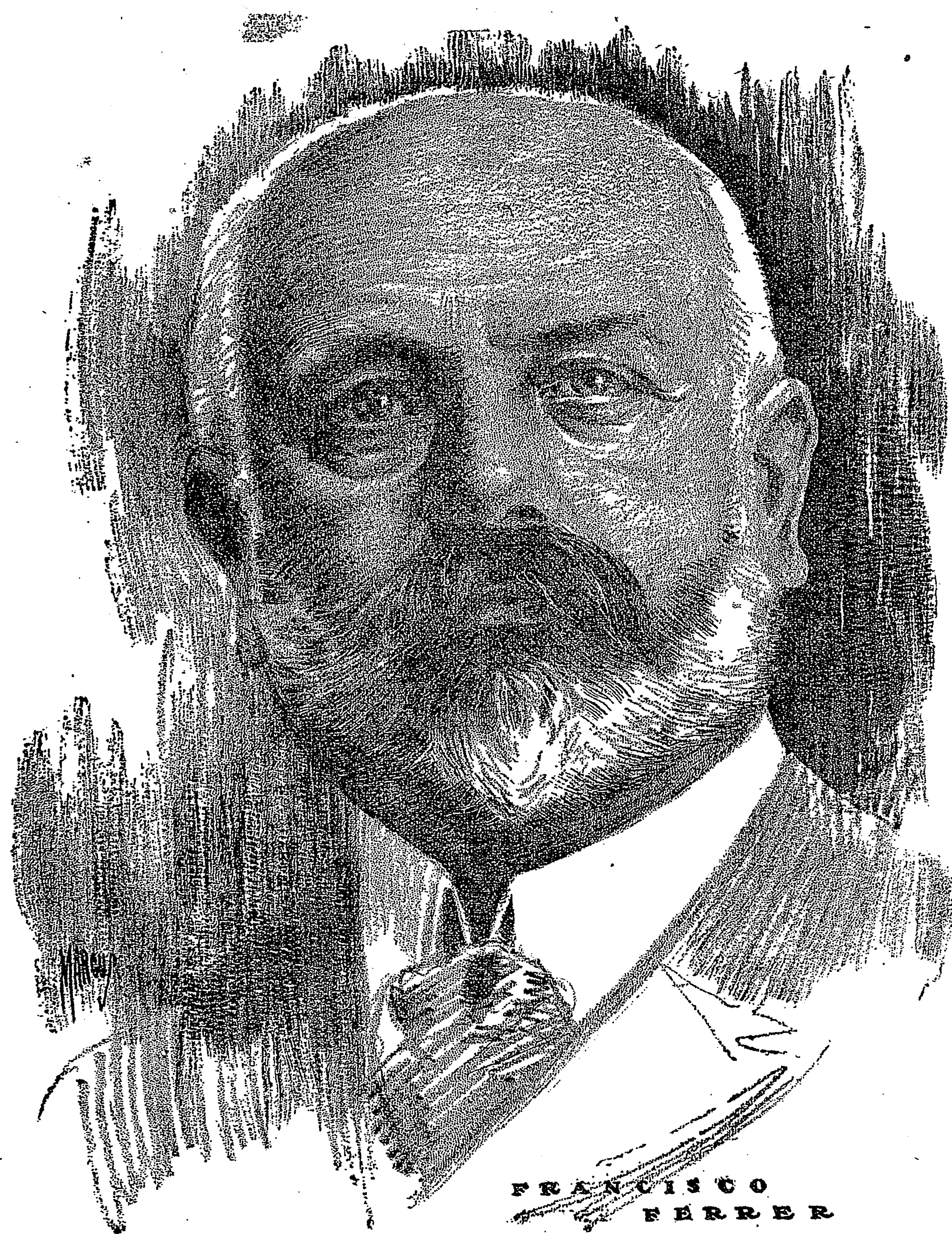
A venerable institution which dominates the thoughts of our people declares, at one of the most solemn moments of life, when, with ceremonious pomp, a man and a woman are united in matrimony, that woman is the companion of man. These are hollow words, void of sense, without any rational significance in life, since what we witness in the Christian Church, in Catholicism particularly, is the exact opposite of this idea. Not long ago a Christian woman, of fine feeling and great sincerity complained bitterly of the moral debasement which is put upon her sex in the bosom of the Church. "It would be impious audacity for a woman to aspire in the Church even to the position of the lowest sacristan."

A man must suffer from ophthalmia of the mind not to see that, under the inspiration of Christianity, the position of woman is no better than it was under the ancient civilizations; it is, indeed, worse, and has aggravating circumstances. It is a conspicuous fact in our modern Christian society that, as a result and culmination of our patriarchal development, the woman does not belong to herself; she is neither more nor less than an adjunct of man, subject constantly to his absolute dominion, bound to him—it may be—by chains of gold. Man has made her a perpetual minor. Once this was done, she was bound to experience one of two alternatives: Man either oppresses and silences her, or treats her as a child to be coaxed according to the mood of the master. If at length we note in her some sign of the new spirit, if she begins to assert her will and claim some share of independence, if she is passing, with irritating slowness, from the state of slave to the condition of a respected ward, she owes it to the redeeming spirit of science which is dominating the customs of races and the designs of our social rulers.

In his book Ferrer writes of what he hoped his girl pupils, thus trained, would become:

Woman must not be restricted to the home. The sphere of her activity must go out far beyond her home; it must extend to the very confines of society. But in order to insure a helpful result from her activity we must not restrict the amount of knowledge we communicate to her; she must learn, both in regard to quantity and quality, the same things as man. When science enters the mind of a man it will direct her rich vein of emotion, the characteristic element of her nature, the glad harbinger of peace and happiness among men.

It has been said that woman represents continuity, and man represents



change; man is the individual, woman is the species. Change, however, would be useless, fugitive, and inconstant, with no solid foundation of reality. If the work of woman did not strengthen and consolidate the achievements of man, the individual, as such, is the flower of a day, a thing of ephemeral significance in life. Woman who represents the species, has the function of retaining within the species the elements which improve its life, and to discharge this function adequately she needs scientific instruction.

In his chapter on "Co-education of the Social Classes" he says:

There must be a co-education of the different social classes, as well as of the two sexes. I might have founded a school giving lessons gratuitously, but a school for poor children only would not be a rational school, since, if they were not taught submission and credulity as in the old type of school, they would have been strongly disposed to rebel, and would instinctively cherish sentiments of hatred.

There is no escape from the dilemma. There is no middle term in the school for the disinherited class alone; you have either a systematic insistence, by means of false teaching, on error and ignorance, or hatred of those who dominate and exploit. It is a delicate point, and needs stating clearly. Rebellion against oppression is merely a question of status of equilibrium. Between one man and another who are perfectly equal, as is said in the immortal first clause of the famous Declaration of the French Revolution ("Men are born and remain free and equal in rights"), there can be no social inequality. If there is such inequality some will tyrannize, the others protest and hate. Rebellion is a leveling tendency, and to that extent natural and rational, however much it may be discredited by justice and its evil companions, law and religion.

With this end in view I decided to secure pupils of every social rank and include them in a common class, adopting a system accommodated to the circumstances of the parents or guardians of the children. I would not have a fixed and invariable fee, but a kind of sliding scale, with free lessons for some and different charges for others.

As may be imagined, one of his greatest difficulties was making his pupils and their parents understand the desirability, nay, the necessity, of hygiene. On this subject he writes:

In regard to hygiene we are in Spain dominated by the abominable ideas of the Catholic Church. St. Benedict, St. Benedict, St. Labré are not the only or the most characteristic saints in the list of the supposed citizens of the kingdom of heaven, but they are the most popular with the masters of uncleanness. With such types of perfection in an atmosphere of ignorance, cleverly and maliciously sustained by the clergy and the middle class Liberals, it was to be expected that the children who would come to our school would be wanting in cleanliness; dirt is traditional in their world.

We began a discreet and systematic campaign against it, showing the children how a dirty person or object inspires repugnance, and how cleanliness attracts esteem and sympathy; how one instinctively moves toward the cleanly person and away from the dirty and foul-smelling, and how we should be pleased to win the regard of those who see us and ashamed to excite their disgust.

We then explained cleanliness as an aspect of beauty, and uncleanness as a part of ugliness, and we at length entered expressly into the province of hygiene, pointing out that dirt was a cause of disease and a constant possible source of infection and epidemic, while cleanliness was one of the chief conditions of health. We thus soon succeeded in disposing the children in favor of cleanliness, and making them understand the scientific principles of hygiene.

The influence of these lessons spread to their families, as the new demands of the children disturbed traditional habits. One child would ask urgently for its feet to be washed, another would ask to be bathed, another wanted a brush and powder for its teeth, another new clothes or looks, and so on.

The selection of teachers was another difficulty. Those who were able to teach elementary studies had all

been brought up in the secular or State schools and were saturated with religion or politics. The enthusiasts who freely offered to help him had no pedagogical experience. The prospect seemed dismal enough, but he writes:

Nevertheless, in order to complete my work, I established a Rational Normal School for the education of teachers under the direction of an experienced master and with the co-operation of the teachers in the Modern School. In this a number of young people of both sexes were trained, and they worked excellently until the despotic authorities, yielding to our obscure and powerless protests, put stop to our work, and flattered themselves that they had destroyed it forever.

Aside from the Modern School and its principles, he writes thus of the reform of teaching in general, not only in Spain, but all over the world where the old ideas still obtain:

The teachers are merely conscious or unconscious organs of their will, and have been trained on their principles. From their tenderest years, and more drastically than anybody, they have endured the discipline of authority. Very few have escaped this despotic domination, they are generally powerless against it, and they are oppressed by the scholastic organization to such an extent that they are unable to do but obey. It is unnecessary here to describe that organization. One word will suffice to characterize it—violence.

The school dominated the children physically, morally, and intellectually, in order to control the development of their faculties in the way desired, and deprived them of contact with nature in order to modify them as required. This is the explanation of the failure: the absence of the ruling class of new education and the bankruptcy of the hopes of reformers. "Education" means in practice domination and domestication. I do not imagine that these systems have been put together with the deliberate aim of securing the desired results. That would be a work of genius.

I would fix the attention of my readers on this point: the whole value of education is in respect for facts, physical, intellectual, and moral faculties of the child. As in science, the possible demonstration is demonstrated by facts; and that, as our worthy of the name unless it is stripped of its scientific content, and that, as our to the child the direction of its powers and is content to support them in their manifestations, but not to alter them. The true educator is the man who does not impose his own ideas and will on the child, but appeals to its own energies.

Before this we can understand how easily education is conducted, and how light is the task of those who seek to regenerate the world. Let us see the inevitable methods become in their hands so many new and more effective means of despotism. Our ideal is not to give science, we appeal to it in demanding the power to educate the child by fostering its development and to give a satisfaction of its needs as they manifest themselves.

What we have sought to do in Barcelona is being done by others in various places. All of us saw that the work may regenerate the world. Let us see how we do not hope that the studies of children will be suspended that we may regenerate the world. Let us see how we do not hope that the studies of children will be suspended that we may regenerate the world. Let us see how we do not hope that the studies of children will be suspended that we may regenerate the world.

These are our aims. We know well that difficulties will have to face us. We have made a beginning in the conviction that we shall be assisted in our task by those who will be able to give us the deliver men from the dogmas and conventions which secure the prolongation of the present unjust arrangement of society.

As has been said, there is no reward or punishment in the theory and practice of the Modern School:

Rational education is, above all things, a means of defense against error and ignorance. To ignore truth and accept absurdities is, unhappily, a common feature in our social order; to that we owe the distinction of classes and the persistent antagonism of interests. Having admitted and practiced the co-education of boys and girls, of rich and poor—having, that is to say, started from the principle of solidarity and equality—we are not prepared to create a new inequality. Hence in the Modern School there will be no examinations to puff up some children with the flattering titles of "excellent," to give others the vulgar title of "good," and make others unhappy with a consciousness of incapacity and failure.

These features of the existing official and religious schools, which are quite in accord with their reactionary environment and aim, cannot, for the reasons I have given, be admitted into the Modern School. Since we are not educating for a specific purpose, we cannot determine the capacity or incapacity of the child.

If any child were conspicuous for merit, application, laziness, or bad conduct, we pointed out to it the need of accord, or the unhappiness of lack of accord, with its own welfare and that of others, and the parents were gradually reconciled to the system, though they often had to be corrected in their errors and prejudices by their own children.

There is an interesting chapter in Ferrer's volume on the selection of books and the uses to which a library may be put in order to give the greatest advantages to its readers. But this matter, while new and revolutionary in Spain, is old in America.

where school children are taught the uses of the school and public library. It is, too, a significant fact that most of Ferrer's school books had to be translated from English or French or were compilations of textbooks in those languages translated and edited by himself in Spanish.

Thus the Modern School was started in Barcelona with thirty pupils, averaging 12 years of age, and with periodical meetings of parents for discussion, and lectures by educators. The number of pupils grew from thirty in the first year to seventy, and from sixty-three to eighty in the second. The third year's work, which ended with 114 pupils, was opened with the following programme:

To promote the progressive evolution of childhood by avoiding all anachronistic practices, which are merely obstacles placed by the past to any real advance toward the future, is, in any age, the predominant aim of the Modern School. Neither dogmas nor systems, molds which confine vitality to the narrow exigencies of a transitory form of society, will be taught. Only solutions approved by the facts, theories accepted by reason, and truths confirmed by evidence shall be included in our lessons, so that each mind shall be trained to control a violent reaction that irradiate the intelligence and when applied in practice benefit the whole of humanity without any unworthy and unbecoming exclusiveness.

Two years of success are a sufficient guarantee to us. They prove, in the first place, the excellence of mixed education, the brilliant result—the triumph, we would almost say—of an elementary common sense over prejudice and tradition. It advances the aim of the school, especially that the child may know why it is happening about it, that physical and natural sciences should be taught, the Modern School will continue to have the services of Dr. de Buen and Dr. de Buen, who will lecture on alternate Sundays, from 11 to 12, on their respective subjects in the schoolroom. These lectures will complete and further explain the classes in science held during the week.

It remains only to say that, always solicitous for the success of our work of reform, we have enriched our scholastic material by the acquisition of new collections which will at once assist the understanding and give an attractiveness to scientific knowledge; and that, as our rooms are not large enough for the pupils we have acquired other premises in order to have more room and give a favorable reply to the petitions for admission which we have received.

Progress of the School.

Meanwhile the Modern School was attracting attention. Famous educators from abroad visited it, as did delegates from Spanish social and industrial associations. Even the Government had silently approved of some of its features and went as far as the Government of his Most Catholic Majesty could in letting it work out its own salvation. When, however, the results of its work were published, a few of which examples are given here, both Church and State clearly saw that its growing power would certainly prevail in the next generations, possibly with the annihilation of each:

1. A boy of 12, for instance, gave the following principle for judging the value of nations:

"1. The co-existence of poor and rich, and the resulting exploitation of the poor."

"2. Militarism, a means of destruction employed by one nation against another due to the bad organization of society."

"3. Inequality, which allows some to rule and command and obliges others to humble themselves and obey."

A girl of 9 made the following sensible observations, which we leave in her own incorrect language:

"1. A criminal is condemned to death; if the State does not observe this punishment, the man who condemns him and the man who kills him are also murderers; logically it is thus to die as well and so humanity would come to an end. It would be better instead of punishing a criminal by executing him, to give him good advice, so that he will not do it again. Besides, if we are all equal, we should not have assassins, assassins, or rich people, or poor, but all would be equal and love work and liberty."

"2. A girl of 13 writes of fanaticism, and, regarding it as a characteristic of backward countries, she goes on to seek the cause:

"Fanaticism is the outcome of the state of ignorance and poverty of women. On that account Catholics do not want to see women educated, as they are the chief support of their system."

A profound observation on the causes of the present state of affairs in the world is given. Another girl of thirteen indicates the best remedy of the evil in the following words:

"The mixed school for both sexes is supremely necessary. The boy who studies works and plays, the school of girls learns gradually to respect and help her, and the girl reciprocally; when they are together they find a companion, and the boy is told that the girl is not a good companion and she is worse than the boy. The girl will respect her man when he is a man, and will regard him as a subject of her love, and that is the condition in which we find ourselves. So we must all work for the foundation of mixed schools, where it is not possible, at least, where it is not possible, we must try to remove the difficulties."

And so the Government watched and the Church watched for some excuse to close the Modern School. Many traps were set and narrowly avoided. Pupils were made to swear falsely about what was taught. An attempt was made to implicate their parents in the revolutionary propaganda. All to no purpose. Then a charge was trumped up against Ferrer alleging his complicity in the Morral affair, and the schools were officially closed. When he emerged from prison a year later with no stigma upon his character he found his pupils dispersed and his work undone. It was then in the free air of the Pyrenees that he wrote "The Origin and Ideals of the Modern School." The last chapter is a valedictory and also a prophecy, for he says:

I have reached the culmination of my life and work. My enemies, who are all the reactionaries in the world, represented by the reactionaries of Barcelona and of Spain, believed that they had triumphed by involving me in a charge of attempted assassination.

But their triumph proved to be only an episode in the struggle of practical rationalism against reactionary fanaticism. My sentence of death against me, a charge that was refused on account of my transparent innocence rather than on account of the justice of the cause, drew on me the sympathy of all liberal men—all true progressives—in all parts of the world, and fixed attention on the means and ideal of the Rational School.

The influence of the Modern School, extended to other schools which had been founded on its model and were maintained by various workingmen societies, penetrated the families by means of the children. Once they were touched by the influence of reason and science they were unconsciously converted into teachers of their own parents, and these in turn diffused the better standards among their friends and relatives.

This spread of our influence drew on us the hatred of Jesuitism of all kinds, and in all places, and this hatred inspired the design, which ended in the closing of the Modern School. It is closed; but in reality it is concentrating its forces, defining and improving its plan, and gathering the strength for a fresh attempt to promote the true cause of progress.

That is the story of what the Modern School was, is, and ought to be.

PLAN TO ORGANIZE THE UNEMPLOYED

**Anarchists and Revolutionaries
Hold Conference and Name
Executive Committee.**

TO URGE TO 'DIRECT ACTION'

**Open-Air Meetings to Arouse the
Workless—Socialism Assailed
as Futile.**

Those who led the army of anarchists and revolutionaries up Fifth Avenue to the Francisco Ferrer Association Building, at 63 East 107th Street, Saturday afternoon and others whose freely confessed purpose is "to stir up the unemployed to direct action" met in the Ferrer Association rooms yesterday afternoon and formally voted to organize the jobless. A committee was named, which called itself the Executive Committee of the Conference of Unemployed, and it will urge the workless, it was said, not to ask for charity, not even to ask for rights, but simply to take what they need wherever they find it.

The work of organizing will be begun to-day in the ranks of the needleworkers, and the other trades will be taken up in turn. The members of the committee made it plain that the feeding of the hungry and the providing of sleeping places for the homeless were only a small part of their campaign. They are organizing against government and society, which they profess to hold responsible for the condition of unemployment to-day.

"We don't expect help from the Government and we don't want it," one of them said. "We expect every one except ourselves to be against us. We don't expect society, the newspapers, so-called public opinion, or the police to give us a square deal. We can get along without their help or their square deal, because we are going ahead now and help ourselves.

"But we are not seeking to have our heads clubbed either, so we don't intend to advertise our acts in advance. We'll announce our street meetings, because they are merely for arousing the unemployed, but when our real direct action begins we'll spring a few surprises."

The schedule of open air meetings announced yesterday was:

At the Franklin Statue in Park Row daily at noon; Friday, 8 P. M., 116th Street and Fifth Avenue; Saturday, 8 P. M., 125th Street and Seventh Avenue.

At all these meetings pamphlets intended to arouse the unemployed will be distributed and speakers will talk as boldly as the police will allow. Further steps for "direct action" will be taken at a meeting of the Executive Committee to be held to-morrow night at the Ferrer Association rooms.

The committee is composed of delegates from various labor union locals and groups and representatives of the "unemployed" themselves. Neither the I. W. W., the American Federation of Labor, nor any other body dominates the committee, it was said.

Although there is no unanimity of political or social opinion among the members of the committee, it was evident at yesterday's meeting that anarchistic sentiment largely prevailed. Hostility to the Socialist Party was freely expressed. Socialism was not only said to be futile, but its leaders were blamed for "deserting the working classes." The "class consciousness" that the committee wants to stir up in the wage-earners, particularly those out of work, must, it was said, take the form of class antagonism to the existing order of things, accompanied by "direct action," and not by political reform such as is advocated by the Socialists.

The headquarters for the unemployed will be a loft at 313 Grand Street, which has been rented by the conference. As many men as possible will be assigned to beds there at night, and meetings and discussions among the unemployed themselves will be held as the spirit moves.

