

Spain, has a total population of about a million souls. Within this diocese there are not fewer than five hundred religious houses—monasteries and convents—and some six thousand minor institutions forming centres of clerical propaganda and influence. It is not known how many monks, nuns, and priests these figures represent; Spanish statistics are incomplete and inaccurate; but they stand, at any rate, for a very large body of people—individually poor but collectively controlling enormous wealth—who have no share in the life of the community and the duties of the citizen.

If this were all, it would yet be a burden to Spain's most enterprising and prosperous province; but the matter goes further. The orders engage in business. They have special advantages in the way of securing labour and custom, and they are exempt from all taxes. They manufacture liqueurs, chocolates, candy, and linen; they work farms; they undertake printing and laundry work; and they are able to do all this on terms with which the layman cannot compete. They control the schools of Spain, and in politics their influence is paramount. There is a general belief throughout the country that the Queen Mother, the most unpopular figure in Spain, is the tool of the Jesuits. Whether this be true or not the effect is the same; clerical influence and clerical wealth shut off all hope

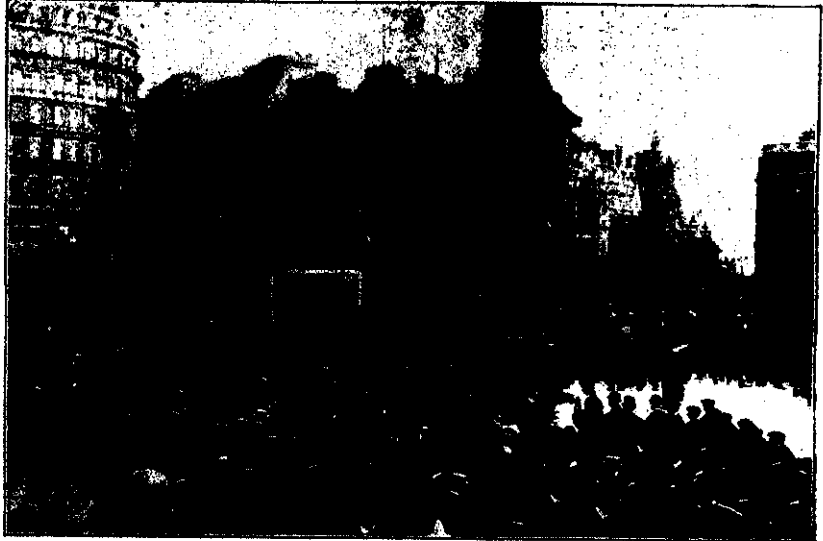
miles from Barcelona, where he was born in 1863. Thus he belonged, as by inheritance and birthright, to the paramount cause in Catalonia. He had little education, save such as a poor boy was able to gain in the Church schools under a system that still leaves seventy-five per cent of the people of Spain illiterate; but he had an aptitude for study and read largely.

The corrupt and decadent Spain of today has lost its old artistic and literary traditions, but there is still a curious subterranean culture to be found, which is traceable directly to Anarchism. The

classes, without grace of manner, geniality, or wit, and his appearance almost constituted a claim to be overlooked. But none the less, this awkward, silent Spaniard had something within him that attracted to him the confidence and devotion of women. The record of his life has several instances of women inspired to be his followers and helpers. While he lay in prison, one, Senora Villafranca, the most faithful of his followers, was exhausting every resource to secure his reprieve in Madrid. In Paris there was another, named Mlle. Meunier. Little is known of her, save that she was a very

were established in other parts of Spain, and it has already, in something less than eight years, turned out about four thousand pupils, well equipped to hold their own in illiterate and ignorant Spain. Also, it carried out its founder's intention that it should be a blow at clericalism, and its power was fully recognised by the Government when, in 1906, an opportunity arose to attack Ferrer.

Among the men whom Ferrer had appointed to assist in the conduct of the Escuela Moderna was Mateo Morales, an accomplished linguist, who was given the



A MEETING HELD IN TRAFALGAR SQUARE TO PROTEST AGAINST FERRER'S EXECUTION.

Anarchist teachers who leavened Spain in the sixties and seventies of last century brought with them the new philosophy of democracy. The idea of Marx, Bakunin the Russian, and John Stuart Mill gained currency and acceptance, and these and others were accessible to Ferrer. He grew up, in the faith they inculcated, a Republican, an Anti-clerical, and a philosophical Anarchist—that is to say, accepting the principles of Anarchism as an academical proposition, but withholding himself from their active conclusions. The universities of Europe are full of Anarchists in the same sense; it is the common resource and refuge of political idealists.

But he made no history. He had sufficient dislike for monarchy to leave Spain after the brief experiment of the Spanish Republic. He went to Paris, where he found companionship among others of the same way of thinking as himself, and secured employment as a teacher of Spanish. He was never an imposing figure. He was a man of the lower

old woman who believed in Ferrer, and when she died she left him half a million dollars with which to forward his cause in Spain. It made him, for Spain, a very rich man; it put into his hands such as no other leader had commanded. From that time Ferrer began to be recognised as a formidable figure in Spanish affairs.

He opened his campaign by founding in Barcelona his Escuela Moderna, the only secular school in Spain. Here a child received sound teaching in conventional subjects, and was also trained along the peculiar lines of Ferrer's beliefs. He described the object of the school in these words:

"To make children reflect upon the lies of religion, of government, of patriotism, of justice, of politics, and of militarism; and to prepare their minds for the social revolution."

Apart from his latter purpose, the school served a great national need, and its success was immediate. Branches

post of librarian. He, too, was an Anarchist, but not of the philosophical and theoretical kind to which Ferrer belonged. He was the man who threw the bomb at King Alphonso and his bride on the day of their wedding.

On June 4, 1908, Ferrer was arrested for complicity in this outrage, apparently for no other reason than that he had known Morales well. Not a shred of evidence could be adduced against him; there was not even enough to bring him to trial. In fact, the case was so utterly feeble that the Judge of First Instance agreed to liberate him on bail, adding that no cause had been shown why Ferrer should be either tried or detained in prison. But Ferrer was not liberated. The Fiscal intervened to prevent it—his authority was higher than that of the Judge.

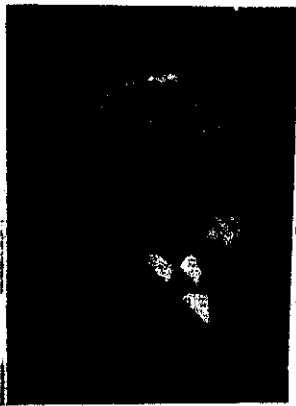
"You will not be allowed bail," he told Ferrer, "even if the Judge has permitted it, because I will stop it."

So Ferrer went back to jail, and remained there without trial for a full year. At the end of that time a trial was arranged. Ordinarily he should have been brought before the Court of Assize, but there were reasons why the normal course of justice should not be pursued, and therefore a special court was established to try him, without a jury. No means were neglected to secure the judicial murder of the only rich man among the Anti-clericals, and yet the attempt failed. Evidence was offered on two points. It was shown, in the first place, that Anarchists had paid visits to Ferrer. This was not denied. In the second place, there was an attempt to demonstrate that, since Morales was a poor man and Ferrer a rich one, therefore Ferrer must have supplied Morales with money to hire rooms in Madrid and make the attempt on the King's life.

Ferrer's counsel wished to call M. Henri Rochefort on his behalf—he would have been a powerful witness for the defence—but the court answered this with a refusal to hear foreign witnesses. This, however, could not silence Rochefort in the newspapers, and he published a letter from Morales to a Russian Revolutionary in which he said:

"I have no faith in Ferrer, Tarrida, and Lorenza, and all the simple minded folk who think you can do anything with speeches."

The case was absurd from beginning to end. Even a specially constituted court found itself unable to convict on such evidence, and Ferrer was acquitted.



DON ANTONIO MAURA.

The former Premier of Spain, whose ministry was overthrown in consequence of Ferrer's execution.

of reform and progress; and thus it is that in Barcelona all disorders begin with the burning of a convent.

There is a story of a newly-appointed Governor whose first report from his district began: "The convents are still being burned quite regularly."

It was to this warfare between the people and the orders that Francisco Ferrer belonged. He was the son of a cooper at Alella, a small town about ten



A FERRER HOT SCENE BEFORE THE CHURCH OF ST. AUGUSTA IN PARIS.