

sorts, but they dwindle into insignificance in comparison with the parade of yesterday when we remember the significance of "The Name" that was behind it all.

"It gave us Protestants a wonderful lesson as showing the hold the Roman Catholic Church has on its male members, a point in which we Protestants are lamentably deficient. We are fast growing into a 'feminine Christianity' and our hold upon young men is daily growing less. It is high time we recognized that 'The Church' is more than a temperance society, and that we attach more attention to membership with and loyalty to her, and her ordinances, than to the many outside and inside organizations that are sapping her life."

THIS is but one instance out of many of the important part such parades may play in impressing those outside the Church with a sense of her vigor and unchangeableness in face of the vagaries of modern unbelief and half-belief. But impressive as such spectacles are in the public eye, how much more so to individuals must be fidelity on the part of practicing Catholics to the principles of the Holy Name Society. A generation of non-swearing Catholics would be a perpetual mission to non-Catholics.

THE PRESBYTERIAN ELDER also places his finger on the naked spot of the Protestantism of the day. The abdication of their functions on the part of the denominations, to such external organizations as the Young Men's Christian Association, the Layman's Movement, the Epworth League, the Salvation Army, and kindred organizations, is but a phase of their fast-loosening hold upon their members. A little further progress along the same line and every conceivable reason for the maintenance of denominational bodies will have departed altogether. Time was when they stood for some show of dogmatic influence, but under the dissolving power of "Higher Criticism" this well hidden disappeared, and the scepter passed to such humanitarian institutions as we have named. Well may "Presbyterian Elder" characterize this process as "sapping the life" of his and other sects. It is, nevertheless, inevitable.

Father John Fraser, of Ningpo, China, is on a short visit to this continent in the interests of his work in the Celestial Empire. He has been officiating in St. Francis Church, Toronto, the church of his native parish, and has been in consultation with the officials of the Society for the Propagation of the Faith in New York. Speaking to a representative of the Catholic News Father Fraser said:

"A missionary in China leads a very interesting life, not the gloomy life which some suppose. We have our friends and acquaintances amongst the Chinese just the same as a priest in America, and with these we have some delicious conversations. The missionary loses all antipathy for the yellow race and after a few years forgets even that they are yellow. He loves them so ardently not only because of their being his brethren but because of their beauty he begins to see in their faces, especially the yellow children. The simplicity of their manners and the sweetness of their ways are so attractive that he forgets about the outside world and desires to live and die for his Chinese. Oh! how his heart goes out to them. He knows them by name, hundreds of them. He can read their very hearts. He calls them his children and they look up to him as a father. When absent from them for long months how he frets over them. Such and such a one, he thinks, is yearning for me to come and hear his confession, to feed his hungry soul with the Holy Communion. And what makes this desire to be with his Christians in their faraway abandoned villages so real in the missionary's breast is the fact that he loves them as a father and mother love their own child. Many would embrace the life of a missionary in China if they knew of its consolations. Even the pagans are most polite to foreigners and it is a known fact that robbers never attack them, being afraid of consequences."

As the result of this brief visit of Father Fraser to America the wish naturally arises that it might be signalized by a revival of interest in the Society of the Propagation of the Faith in Canada, which under the impelling zeal of Bishop de Charbonnel was so marked a feature of Catholic life in this province fifty years ago.

Translation by Arthur O'Heir, Esq., Barrister, Hamilton, Ont.

THE CASE OF ANARCHIST FERRER

THE SO-CALLED SAVANT AND PHILANTHROPIST—HIS KNOWLEDGE AND SENTIMENTS

"When Colajani assures us in his address that Ferrer was a philanthropist and philosopher whom it was meant to punish in order to chastise everything modern and progressive which actual society contained, I said to myself while remembering the accusations which we make against ourselves when examining our consciences: It is always the same story! Foreigners always have a pretext for finding us out! Here then is a philanthropist and philosopher who has succeeded in waking up Europe and whose existence was unknown to us before the police arrested him and justice pursued him!

"But now that his prosecution has been finished and that calm has been restored I desire to address myself to you whose knowledge I have appreciated for many

years and whom I admire in order to invite you to study the man by means of the written documents which I can furnish you and if you will enter with me the cell where Ferrer lived I will say to you: You see the cell, here is the philosopher. Is this all that is modern and progressive in society? Then poor society! But it seems to me that you look upon me with suspicion. Ferrer writing upon the walls: You remember perhaps what was written upon page 317 of the first volume of your work: 'Walls, as says the proverb, are the writing paper of fools.' Is it possible!

"The new martyr of free thought and human liberty has become a lunatic. 'Those who appreciate modern science at its just value will believe with difficulty that the founder of the Modern School wrote upon the walls as any ordinary vulgar prisoner. They will not believe it on account of the significance which modern science has given to such acts. Some consider that as infantile. Others look farther and see in it indications of lunacy.'"

"Ferrer had no authority and the Modern School had made no stir yet in the world. All the noise which it made later was due to the murderous bomb of Morral and the notoriety of Ferrer is due to that horrible hecatomb. If Morral had not been the fellow worker of Ferrer in the Modern School Ferrer and his work would have remained in the obscurity in which they have been until the present time."

"Did Ferrer seek any perfection with his Modern School? No. He founded that School in a spirit of great opposition. Science acts with simplicity and with calmness and she believes that error will disappear when the truth comes to the light of day; she does not fight error; she destroys it with her reasoning."

"The philanthropist and philosopher whom Colajani uses as a standard to compare Ferrer is deeply tainted with an intolerance similar to all religious intolerances. 'An episode of the journey of Ferrer in his cell shows it. He had his head covered as he walked about without a hat. He heard the sound of a little bell shaken by a sacristan and he saw a priest who was carrying the Viaticum to a sick man. Ferrer then re-entered his cell quickly, placed a little hat upon his head and came forth with his head covered.'"

"It seems to me rash to prepare minds for a revolution in ideas without at the same time giving to individuals the education necessary for them to gain their existence. Here is the lack of equilibrium which may be observed in the Modern School, a want which finds its origin in the mentality of Ferrer. What must we think of men who dream of transforming society by completely destroying it in order that a new Arcadia may arise from its ruins."

"By merely reading the verses of Ferrer, Lombroso, a savant in a matter of that kind, would radically change his opinion. The strange rhyme of Ferrer would amuse a humorist but the man of science would draw from it a far different thing."

"The condition of mind of Ferrer has been challenged; it has shown itself such as it really is. In order that any one may see that such is the case it will suffice to reproduce the opinion of the Monsiur Segas, a French doctor, in his work entitled: 'The difficulty of expression in language among the insane.'"

"It is to be remarked, says he, that the faculty of versification is so developed among the insane that many of them have a mania for speaking and writing in verse but they do not observe the most elementary rules of versification."

"The rhyme is reduced to a simple coincidence of sounds and the phrases are written in the form of verses without taking any notice whatever of the measure. This seems written to serve as a commentary upon the rhymed phrases of Ferrer."

"The philosophical philanthropist praised by Colajani did not give a single proof of philanthropy during the period he lived in the midst of beings who were hungry and shivering with cold. Naked asked alms for prisoners in a letter addressed to the Marchioness de Sanlúcar, but Ferrer did not appear of it because he thought the only remedy was to prevent the occurrence of such misery. Bound up in that rationalist formula he did not feel the necessity of at once furnishing sustenance to those who were cold and clothing to those who were naked. That nevertheless was what should have been done. Before leaving prison he gave a striking proof of his remarkable intelligence by writing in verse upon the walls a number of generous and high minded thoughts of which the following are specimens:

"Expect nothing from other people however good the things may be which certain learned and powerful ones offer you because if they give to you they make slaves as well."

"The great work of humanity is to seek concord between mankind in love and fraternity without destruction of sex or class."

"Let gods no longer be adored or revered. Let us live all in the love of comrades who offer love to us."

"This was what Ferrer was as a thinker and philanthropist."

Thus wrote the *Gervantes* of the twentieth century, as he is called by the Goethe Association of Germany."

THE POLITICIAN—HIS IDEAS AND TEACHING

It remains for us to examine the personality of Ferrer as a politician, although it seems rash to so designate a man who decided absolutely all questions by acts stamped by the most extreme violence."

The documents which follow and which trace the course of conduct pursued by the revolutionaries of Barcelona were found at the domicile of Ferrer and appear in the record of his prosecution (folios 177 to 183).

CIRCULAR NO. 1

"Comrades in degradation, misery and ignominy! If you are men! Leave to citizens abuses, usury, the poisons with which they enrich themselves."

"When the revolution WHICH IS APPROACHING will have burst forth pass over the bodies of your infamous fellow citizens and stamp upon their

ridiculous programmes. BEFORE CONSTRUCTING IT IS NECESSARY TO LEVEL TO THE GROUND ALL RUINS. Programme: Abolition of all existing laws—Expulsion and extermination of all religious communities—Dissolution of the Magistracy, the army and the navy—DEMOLITION OF CHURCHES—Confession of goods owned by the bank or by civil or military men who have exercised any authority either in Spain or in her colonies. Long live the revolution which will exterminate all over-seers. Long live the revolution which will avenge all injustices."

CIRCULAR NO. 2

"In addressing to you this second circular I recommend to you the programme contained in the first. Ours is clear. We must DESTROY EVERYTHING and we acknowledge it with loyal frankness. We do not wish to deceive anybody, not even our enemies. Militarism and clericalism are the terms of capitalism, the hangmen of men, the wound of peoples, the greatest enemies of human redemption. If we destroy the arms it will be easy to decapitate the monster. Prepare yourselves, WORKERS, THE HOUR HAS ARRIVED."

MANUSCRIPT CIRCULAR

"To those who have been summoned: We do not expect to obtain the union of all; that is not necessary. We only seek about these hands who will like us to resolve to risk their heads in initiating the movement at Madrid. We are perfectly convinced that on the day when the heads of the Royal family and of the ministers will fall at the same hour and under the same blow, the revolution will tumble down the panic will be so great that our friends will have only to maintain a very weak fight in order to seize the public edifices and to organize revolutionary committees. LONG LIVE REVOLUTION! LONG LIVE D'NAMIETE!"

"You will be summoned to Madrid two or three days in advance in order that the plan may be exposed to you and that you may see THAT THE ORGANIZERS WILL BE THE FIRST TO GO TO THE MOST DANGEROUS POINTS IN ORDER to show that after having organized the movement they will give the example of abnegation and sacrifice."

"Ferrer, as individual, as schoolmaster and politician. This is the thinker, the philanthropist, the devoted man who we have ASSASSINATED on account of his humanitarian and generous ideas; the Modern School and the Galileo who symbolize progress in this clerical and inquisitorial Spanish land."

THE REBELLION—THE FACTS AND THEIR TENDENCIES

Those who renounce their native land, those who utter barbarous threats, those whose own words were logical when they chose as the period for the revolution the moment when Spain had sent away her troops from Barcelona in order to carry on the war in Africa. These facts were the natural consequence of the teachings of the Modern School."

The rebels were at the outset traitors to their native land and afterwards base when they attacked houses and inoffensive people without daring to expose themselves to danger even where they encountered but a feeble resistance. They were inhuman in assassinating priests, women and children; they were abominable in violating nuns; they were sacrilegious in profaning dead bodies and tombs. It was in fine the only rebellion which could arise from the teaching which they engendered."

We do not mean to recount its horrors. It will suffice to recall the facts. There were at Barcelona and in the villages in which the revolution broke out ninety-seven edifices burned, twenty-two churches, thirty-four convents, twenty-two benevolent establishments directed by religious orders and nineteen edifices, either official or belonging to private parties. Following the burning of these hundreds of children and old men found themselves without shelter from one day to the next."

The crowd destroyed libraries, schools, burned several edifices while their occupants were still within them. At Sabadell it repulsed with gunshot those who were fleeing from the flames which were burning the town hall, killing three people and burning one. If others did not perish in the flames, it was due to the intervention of the military."

The military arrived in time to save the Sisters and twenty-four little girls from the flames which were consuming the convent of the Adoratrices. In other places the Sisters fled by the roofs with the aid of the neighbors. Thirty-five bodies of Barcelona and two of Sabadell were disinterred and abandoned in the middle of the streets after having been profaned. The rails of the railway were lifted up, the telegraph wires were cut and a bridge was broken down. There were ONE HUNDRED AND TWO dead and THREE HUNDRED AND TWELVE wounded."

That is what the rebellion of Barcelona was."

It has been alleged that it was apopular and spontaneous movement, that there was neither plan or direction; that is absurd because its acts showed an object which was well planned. These criminal acts were perfectly in accord with the teachings of Ferrer who preached the destruction of all establishments of benevolence. Moreover several prosecutions have shown that the incendiaries at Barcelona had divided the city into quarters and that there were in each of these quarters organized squads who received their orders from a group of rebels who visited them in succession."

This group, commanded by a chief, had a list of the edifices which were to be burned and gave instructions for so doing."

It can be seen from the different prosecutions that the rebels had organized between Barcelona and the villages where the troubles burst forth a service of cyclists and horsemen who transmitted the news, nearly always exaggerated, in order to excite the courage of the mutineers in the outskirts of the city. It was only after the arrival of these emissaries that the strike assumed a bad phase in many places. Another interesting thing has also been shown; that is, that the strike degenerated into brutal rebellion only in the places where the Modern School of Ferrer had estab-

lished its branches directed by anarchist professors. The Auditor of Catalonia, charged with the duty of examining all the prosecutions, says textually in speaking of the sentence of Ferrer: 'That he had been able to verify the fact that in several localities where the troubles took place the chiefs and the principal instigators of the movement were professors, placed by Ferrer in his schools, or anarchists who were depending upon him.'"

PARTICIPATION OF FERRER IN THE EVENTS OF BARCELONA

As we have said, the bloody events of the tragic week commenced by a protest against the war of Melilla, which degenerated into a general strike in no way spontaneous because in many places the workers only abandoned work owing to threats of groups of rebels."

On the 26th of July the manifestation became towards the evening an anarchistic revolution accompanied by all the violence preached by Ferrer during many years."

His personal and active participation in the events is shown by the following facts:

The 26th. It was proven in the prosecution that Ferrer was on this day at Barcelona at 6 o'clock in the afternoon in the midst of seditions groups in the Square Antonio Lopez. He was seen by the policeman Angel Fernandez Bermejo and by the cavalry soldiers Claudio Sanchez and Manuel Calvo, who noticed him because when they asked him to rejoin he replied rudely. These two soldiers recognized Ferrer in the midst of the crowd on THREE OCCASIONS."

According to the deposition of the Police agent Fernandez Bermejo, Ferrer went from the Square Antonio Lopez to Atarazanas where he interviewed certain individuals who formed a part of another group. Then the policeman lost sight of him following the confusion which was caused by a charge by the police to clear the Rambla."

Different witnesses have declared that they saw Ferrer at 9 o'clock in the evening in the company of his friend Francisco Domenech, a barber at Masnou."

Both of them went to the editorial rooms of the *Progreso* (an openly revolutionary newspaper) to see, as Ferrer himself said, what his comrades had decided upon."

Then he rejoined Taban, Calderon, Ponte and Litron in a wine shop and he sent the latter named to the meeting place of the Workers' union, which is an anarchistic association, in order to see if his partisans were there."

Francisco Domenech declared that he went there again in the evening to obtain the signatures of Emiliano Iglesias (a municipal councillor and a radical republican) and others who were there to an address to the Government demanding the suspension of the embarkation of troops for Melilla and threatening to place himself at the head of the people in order to cause a revolution if their demand was not accorded. Emiliano

Iglesias and the other individuals who were there with him refused."

After that, according to the testimony of Domenech, the latter and Ferrer met Moreno. Ferrer charged him to go and make a new attempt at the editorial rooms of the *Progreso*, where would be found gathered together some representatives of the Workers' Union to come to an agreement with the radicals. Moreno replied that his friends were resolved to act and that those who betrayed would be punished as in Russia and departed to fulfil his mission. Moreno succeeded because a completely anarchistic movement was immediately commenced, and Moreno himself as well as Rodriguez Romero, President of the Workers' Union acted as has been proved in other prosecutions as the chiefs of two groups of conspirators who erected barricades in San Pablo and Oriol and other neighboring streets."

In order to terminate what concerns the participation of Ferrer in the events of the 27th of July we point out that according to the testimony of Ardid (a witness who had very advanced ideas) Ferrer went to meet him at the Maison du Peuple in order to confer with him in secret. Ardid said to Ferrer: "Everything is ended and we cannot go farther." Ferrer replied to him: "Do you believe then that it is impossible to proceed farther? To which Ardid replied with energy begging Ferrer to finally retire from the Maison du Peuple. Ardid added in his testimony that in his opinion Ferrer was one of the organizers of the rebellion."

It seems to us useless to add that Ferrer during his prosecution denied that he had had an interview with Ardid but being confronted with the latter he could not maintain his attitude and he admitted that he had been at the Maison du Peuple and that he remembered having seen Ardid there."

The 27th. The prosecution shows that on this day at 8 o'clock in the evening Ferrer was seen at the head of the group in the Rambla by Francisco Coldefons. The witness recognized Ferrer only by a portrait, but he remarked that several individuals called him by his name. Later he recognized Ferrer three times in the midst of others in the crowd and he declared that he was really the man who was in command of the rebels."

This is not all. Those who saw Ferrer these three days declared that he wore a blue costume and a straw hat and indeed others taken with arms in their hands declared that they had received instructions from an individual whose description coincided exactly with that of the accused."

The 28th. He had himself shaved in the morning at Masnou in order that with the disappearance of his beard it might be more difficult for the police to recognize him."

He had a long conversation with Ventura Puig, President of the Republican committee of Masnou. He endeavored, as Puig himself states, to induce him to proclaim the Republic and second the movement of Barcelona. Puig replied that he had not sufficient means to initiate such an adventure and

Ferrer said to him that he must commence to excite the people to burn churches and convents. Puig believed that it was not the best means of obtaining the advent of the Republic. Then Ferrer cried out: "What does the Republic matter to me?" "What I desire is the revolution." The reader will be able to see that Ventura Puig was able to see that Ferrer was a radical republican and that he declared all this during several confrontations with Ferrer."

It follows also from the testimony of Ventura Puig that in obedience to the suggestions of Ferrer he went with him to Premià in order to obtain an interview with the Mayor of that village. On returning to Masnou they met on their way a group coming from Barcelona who gave an account to Ferrer of the burning of churches and convents which caused Ferrer to say: 'Everything is going well, the whole must be destroyed. Finally Puig affirmed that according to his opinion if it had not been on account of Ferrer the strike would not have had the said consequences known to all.'

In order to complete an account of all that which happened in the village of Masnou we point out that there existed a perfect accord between the testimony of Domenech the friend of Ferrer, who declared that the groups who had come from neighboring villages went to Masnou knowing that Ferrer would be found there and that of Salvador Millet who testified that the rebels came out from the town hall and addressed the people in the name of Ferrer."

This testimony of Domenech and Millet also agrees with that of Esteban Puigollons, a native of Masnou, who affirms that he heard an individual who spoke to the crowd in the name of Ferrer."

The presence of Ferrer in the village of Premià and the visit which he made to the Republican Brotherhood are confirmed by the testimony of Jaime Comas, Pedro Cesa, Ventura Puig (who accompanied Ferrer) Domingo Casas (Mayor of Premià) Antonio Mustarces, Jose Alvarez Espinosa, Lorenzo Arnaiz and Jaime Calvo."

It follows from all this testimony that he caused himself to be recognized by those who knew him personally by saying to them, "I am Ferrer the guard," that he excited the mayor to proclaim the Republic, and that the mayor refused. He insisted, adding that it had been proclaimed at Madrid, Barcelona, Valencia and other cities."

Not only is the evidence of these numerous witnesses in accord the one with the other, but when two of them were confronted separately with Ferrer they adhered to what they had already said without hesitation and without contradicting themselves for a single moment."

We do not dwell upon the delivery of dynamite to the rebels of Premià nor upon the instructions which Ferrer gave to Casala. The disposition of Calvo is clear upon this point. We merely point out one fact that after the testimony of Alsina and other witnesses, events in Premià took a more violent phase immediately upon the arrival of Ferrer in that village."

Ferrer was lost sight of immediately after the 29th of July, when he returned to Masnou, up to the evening of the 31st of August when he was recognized in spite of the precautions which he took to prevent it."

It was then that he was arrested at the moment when he was attempting to regain a safe hiding place."

It seems interesting to point out that Ferrer could not deny the testimony given against him and that he has never been able to render an account of the occupation of his time on the 26th, 27th, and 28th days of July."

Leonelo Ponte (Lieutenant Colonel of military police) Manuel Jimenez Moya (a radical journalist who sympathized with the ideas of Ferrer), Narciso Verdaguier, Baldomero Bonet (accused as an incendiary) Modesto Lara and Alfred Garcia Magallon (a retired military officer) were of one mind in accusing Ferrer of having been the chief of the bloody revolution of Barcelona. The latter testified that he heard some one say to the journalist Pierre Editor of the radical journal the *Progreso* THAT THE EVENTS OF JULY WERE THE RESULT OF AN ANARCHISTICAL MOVEMENT ORGANIZED BY THE WORKMEN'S UNION under the direction of Ferrer."

The workman Rosendo Gudar declared moreover during the investigation that Ferrer told him: "The moment has now arrived to burn everything." We can still cite other testimonies, which while less overpowering were nevertheless completely unfavorable to Ferrer, among others those of Jose Cases, Pedro Pagas, Bruno Humbert, Francisco Calme, Vicente Paig, Valentin Alonso, Pablo Reig, Adolfo Cesa and Jaime Font."

Public opinion in Spain is convinced that Ferrer was the instigator and the accomplice in the crime committed by Morral in the attempt on the lives of the King and Queen of Spain on their wedding day, and that he was acquitted owing to lack of proof. The Public Ministry during the trial at Barcelona was able to trace the connection which existed between the two events and to take cognizance of the interesting documents which exhibited the personality of Ferrer and which present him not merely as the platonic apostle of an idea but as the preacher of a violent revolution in favor of which all means were justifiable. And indeed the Public Ministry did not mix the two prosecutions together they did not even speak of the crime of Morral."

Since it was necessary to pass judgment upon an anarchist who during several years had employed in his propaganda a system of teaching prohibited by the laws of all countries, it would have been natural indeed that the Public Ministry should have referred to those teachings, but nevertheless the Public Ministry did not speak once concerning the modern school."

Therefore those who wish to make Europe believe that a man has been condemned for his ideas do not tell the truth, as they say neither in the prosecution nor in the accusation was any reference

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