

**FRANCISCO
FERRER, CRIMINAL
CONSPIRATOR**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649417001

Francisco Ferrer, Criminal Conspirator by John A. Ryan

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN A. RYAN

**FRANCISCO
FERRER, CRIMINAL
CONSPIRATOR**

FRANCISCO FERRER CRIMINAL CONSPIRATOR

A REPLY TO THE ARTICLES BY WILLIAM
ARCHER IN McCLURE'S MAGAZINE,
NOVEMBER AND DECEMBER, 1910

2174

BY

JOHN A. RYAN, D.D.

AUTHOR OF "A LIVING WAGE," "THE CHURCH AND
INTEREST TAKING," ETC.

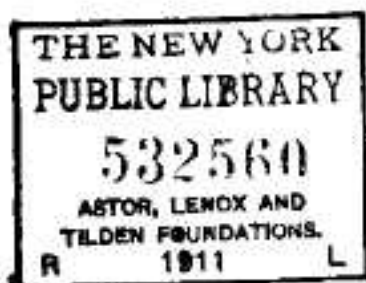
ST. LOUIS, MO., 1911

PUBLISHED BY B. HERDER

17 SOUTH BROADWAY

FREIBURG (BADEN)
GERMANY

LONDON, W. C.
68, GREAT RUSSELL STR.



NIHIL OBSTAT.

Sti. Ludovici, die 28 Febr., 1911

F. G. HOLWECK,

Censor Librorum.

IMPRIMATUR.

Sti. Ludovici, die 11 Martii, 1911

† JOANNES J. GLENNON,

Archiepiscopus Sti. Ludovici.

Copyright, 1911,

by

JOSEPH GUMMERSBACH.

CONTENTS

	PAGE
INTRODUCTORY	I
WHY THE MOB ATTACKED CATHOLIC INSTITU- TIONS	6
THE TRIAL AND SENTENCE	24
FERRER AS AN EXPONENT OF THEORIES	67
POSTSCRIPT	85

FRANCISCO FERRER

CHAPTER I

INTRODUCTORY

CATHOLIC INTEREST AND ATTITUDE.

What is there about the Ferrer case to give it special interest for Catholics? Even though Ferrer's execution were utterly unjustified, it was the work of the Spanish government, not of the Catholic Church. Why, then, should Catholics anywhere, least of all, American Catholics, feel called upon, as the October, 1910, number of McClure's bears witness, to defend that execution? A partial answer is suggested by the eighth sentence of Mr. Archer's article in the November issue of that magazine: "The execution was denounced as a judicial crime of the blackest type, and Ferrer was glorified as a martyr of free thought, done to death by a sinister and vindictive

clericalism." As a consequence, it would seem, "Roman Catholics of all countries came forward to the rescue and vindication of their Spanish brethren" (43, 2).¹ But this statement gives us only the immediate and provoking reason of the Catholic interest and activity. It does not tell us why, not content with exculpating the Church, Catholics should have gone further and tried to vindicate the government of Spain. Although the Catholic upholders of the execution were convinced, partly by their interpretation of the facts, and partly from their confidence in the Spanish sense of justice, that Ferrer deserved to die, their opinion on this point did not necessarily call for vigorous and animated public expression.

The explanation is to be found in several facts and motives. Undoubtedly many of the Catholic defenders of the execution were actuated by a strong sympathy with Spain, feeling with the majority of the inhabitants of that country, that "Church and State in Spain are identical and indissoluble." In the

¹ Unless otherwise noted, all numerical references of this kind relate to the pages and columns of Vol. 36 of McClure's Magazine. That is, November or December, 1910.

view of these writers, defense of the one involved and supplemented defense of the other. Other Catholics, who cared nothing for Spain, realized that the ignorant and the prejudiced would hold the Church responsible anyhow; hence they concluded that to vindicate the execution would be the easiest and most effective defense of the Church. And perhaps a majority of all these who "came forward to the rescue and vindication of their Spanish brethren," were influenced to a greater or less degree by the thought that a good Catholic ought to uphold every just punishment meted out to a propagator of pernicious views on morality, religion, and social order; that one ought not to remain silent when the cause of such a man is implicitly made the cause of anarchism, irreligion, and immorality; and that in these circumstances, and because of the higher social interest, the man himself deserved not sympathy and commiseration, but obloquy and the most rigorous application of the law.

After the lapse of more than a year, we realize that the Ferrer controversy included a great deal of exaggeration, and not a little passion. Mr. Archer has called attention to