

What Anarchists Want [Leaflet]

We Anarchists, who have been represented to you as being all that is bad, issue this leaflet so that you may learn what it is we want.

We want you to understand that we are workers like yourselves, not popularity seekers, place hunters, would-be organizers or leaders, but simply workers and teachers. We want not your votes or your money, only your heart and hand. We want not to rob but to stop the gigantic and cruel robberies from the toilers day by day. We want not to murder, but to prevent the slow, painful, and bloody murder of the workers and their children by this awful system of Monopoly and Competition that requires vast armies, navies, and police, composed of our own kith and kin, to maintain it so that the idlers may live in splendour and the workers linger their few years in want and wretchedness. We want you to learn that Governments protect these infamies, and a few rascally financiers govern the Governments, which are of their creation. We want to have all this changed so that *all* may live in peace and contentment. It is not by killing landlords that we can dispose of their class effectually and gain the power to cultivate and control the land, but by refusing to pay rent for the soil that *belongs* to no man : Not by assassinating capitalists do we become more able to organize and control our industries, but by refusing to work any longer for masters, and determining to take over the means and materials by which we work and using them in the interest of the whole of the people : It is not by blowing up statesmen that that we can destroy their power over us, but by ceasing to vote for them, no longer-giving them our consent to be taxed to pay for the policemen and soldiers, gatling guns and dynamite, with which they have always endeavoured to crush the workers in their struggle for FREEDOM.

We want you to educate yourselves and each other in these matters, take no part whatever in the maintenance or administration of any part of the present order of things, that produces so much evil, but do all that lies in your power to weaken and destroy it so that a better condition of things shall grow up in response to the nobler needs and aspirations of the people. What we Anarchists want, you can now see is full and complete Freedom, Intellectual, Social, and Economic, the abolition of all trace of the domination of men by men, whether it be by the tremendous power which the exclusive possession of the means of life gives, or whether it be by the concession of power to a

government. Freedom we want and Freedom we will have, and to our enemies and yours we frankly declare that we consider all or any means used toward the attainment of Freedom to be right and justifiable.

Instead of loving violence, as we are accused, we hate it and are determined to abolish it, but we will not admit that any concession should be made to injustice. It must be resisted and can only thus be removed. Force and violence keep you in chains while your masters rob you. Force can only be repelled by Force. By Force alone will you at last be able to break the chains of your Slavery.

Issued by the "COMMONWEAL" Anarchist Group. Lectures and Discussions every Wednesday night at 8 p.m. at the Club Autonomie. No. 6 Windmill Street, Tottenham Court Road W.

[We believe this dates to 1892/93. A scan is at <https://www.katesharpleylibrary.net/p2njin8.>] ■

Death of Octavio Alberola (1928-2025)

Published on 24 July 2025 by Agustín Comotto (his biographer)

You are 80, 85, 90 years old. These days you gaze out from the top of the building that you have spent years erecting. There are no more floors to be added because you have already added on the roof. So you sit there looking at the skyline made up of buildings such as your own that are being or have been erected all around you.

Some of the buildings in this massive city of mankind, the majority of them, are unfamiliar to you. But of course you know some of the builders. They are like-minded. From your roof you note that some buildings have no one sitting in them now, sitting as you are, looking all around you. They are empty: no one there because whoever built the building is not around any more. Some of them are beautiful, with aesthetic features of unparalleled originality, or the prodigious structural design skills of a Leonardo. Which is what remains of whoever lived there.

Some building are low-set, too low-set and have no roofs, or half-constructed roofs because, tragically, the builder ran out of time. Others look like a shell hit them and left them prematurely in ruins. Those are the ones demolished by outside forces.

[PTO]

Inside: Anarchist Red Cross, Black Cat Press, Man!

Life is finite and when you build a building as tall as Octavio's, it is not unusual to see the like-minded architects leaving and leaving the building empty.

Today it is Octavio Alberola's turn to leave the building. A weary Octavio told me something like ten days ago that he would be checking out of life.

We said our farewells and he referred to one of our interminable conversations about the universe. Now, he said, it is time for me to return matter to whence it came. That, without further ado, was the leave-taking of the last historic anarchist of my acquaintance.

Octavio Alberola was a different sort, with a unique turn of mind and a commendable optimism about the human race. I had the good fortune to know him and write his biography. We talked about unimaginable aspects of his life and his humanity: because Octavio was an inquiring mind fascinated by a range of topics such as quantum physics, the absolute logic of the universe and human beings or justice and equality between neighbours. That notion brought him into the fight for justice as a life-long anarchist. In Mexico, the country that took in his family as exiles in the wake of the war in Spain, as well as in France, the country in which he spent almost his entire life.

I shall keep this short because his biography is massive. Just let me say that Octavio Alberola – one of the most extraordinary people I have ever known – has left us and left behind a massive building replete with knowledge and ways of understanding this complicated species that is humanity.

Today, the world is a little emptier.

And the universe, Octavio, a little fuller.

Agustín Comotto. Translated by: Paul Sharkey.

[See also Octavio Alberola, interviewed by Agustín Guillamón in November 2016

<https://www.katesharpleylibrary.net/c5b1t1>] ■

Decades in the Struggle

'Decades in the Struggle' is a project interviewing anarchist and anarchist-adjacent thinkers, writers, and activists (aged 60 and older, who are fluent in spoken English) in the United States, Canada, the United Kingdom, and beyond. It's being coordinated by Nathan Jun of John Carroll University in Cleveland, Ohio. The edited video interviews (a few audio-only) can be seen at

<https://www.youtube.com/@NathanJJun>. They range from about twenty minutes to an hour long.

One of the interviewees, Mike Harris, has discussed the project on libcom <https://libcom.org/discussion/decades-struggle-interview-mike-harris>. I've only listened to a handful of the 50+ currently available. They've been very interesting (how people came to anarchism being as interesting as what they got up to as anarchists, to me). Some of the names, like Nick Heath, Iain McKay, Julie Herrada or Anthony Rayson, are familiar but

otherwise you need to listen to the interviews to learn who people are or what they're discussing. Still, doing the interviews is a big job and adding descriptions could maybe wait. It means should you listen out for unexpected insights and stories and connections you didn't know about.

Apparently, there's still time to join in if you meet the criteria (and want to be on you tube). The project is also willing to accept written responses to the interview questions. Professor Jun can be contacted via <https://www.jcu.edu/profile/nathan-jun>. ■

Malcolm Archibald: 50 years of Black Cat Press

In this interview (conducted by Sean Patterson) the founder of Edmonton's anarchist publishing house, Malcolm Archibald, looks back on its legacy.

For the past five decades, Black Cat Press (BCP) in Edmonton, Canada, has served as a local hub for the city's radical community and as an important publisher of anarchist material. Over the years, BCP has produced many notable titles, including the first English translations of the collected works of the Ukrainian anarchist Nestor Makhno in five volumes. Other stand-out works from BCP include *The Dossier of Subject No. 1218*, the translated memoirs of Bulgarian anarchist Alexander Nakov; Lazar Lipotkin's *The Russian Anarchist Movement in North America*, a previously unpublished manuscript held at Amsterdam's International Institute of Social History; and *Kronstadt Diary*, a selection of Alexander Berkman's original diary entries from 1921.

Amongst reprints of classic works by the likes of Kropotkin, Bakunin, and William Morris, BCP has also highlighted the work of anarchist researchers from around the globe, including Alexey Ivanov's *Kropotkin and Canada*, Vadim Damier's *Anarcho-Syndicalism in the 20th Century*, Ronald Tabor's *The Tyranny of Theory*, and Archibald's own work *Atamansha: The Story of Maria Nikiforova, the Anarchist Joan of Arc*.

Sadly, Black Cat Press closed its doors in 2022, an economic victim of the Covid pandemic. Any future hopes to revive the press were subsequently shattered in the wake of a second tragedy. On June 26, 2024, an early morning house fire started by arsonists destroyed BCP's remaining equipment and inventory. The loss of BCP is painful not only locally for Edmonton but nationally as one of Canada's few anarchist publishers. Sharing BCP's five-decade-long story will hopefully inspire others to follow in the steps of BCP's legacy and the broader tradition of small anarchist publishing houses.

This month, BCP founder Malcolm Archibald sat down with Freedom News to reflect on a lifetime of publishing and his personal journey through anarchism over the years.

Q: You have been involved with the anarchist community for many years. Can you tell us a little about your background and how you first became interested in anarchism?

A: Growing up in Halifax, Nova Scotia, during the Cold War, I certainly had no exposure to anarchism. Nor did my family have any predilection for left-wing politics. The only book on socialism in the public library was G. D. H. Cole's *History of Socialist Thought*, which I devoured. In 1958, at age 15, I attended a provincial convention of the CCF (Cooperative Commonwealth Federation) as a youth delegate. The CCF in Nova Scotia was a proletarian party with a strong base in the coal mining districts. After that, I was hooked on left-wing politics.

I became interested in anarchism by reading books about the Spanish Civil War. The first real anarchist I met was Murray Bookchin at a conference in Ann Arbor in 1969. Bookchin understood that many student radicals were anarchists in practice, even if they called themselves Marxists, so he emphasised the libertarian elements of Marx in his propaganda.

Q: What anarchist organisations/groups have you been involved with over the years?

A: As a graduate student at the University of Illinois in Champaign-Urbana, I was on the staff of underground newspapers, including an anarchist tabloid, *The Walrus*.^[1] Later, I helped start an anarchist magazine in Edmonton called *News from Nowhere* (printed by Black Cat Press). In Edmonton in the 1970s we had a branch of the Social-Revolutionary Anarchist Federation (SRAF),^[2] but most anarchist activity was centred around the IWW, Black Cat Press, and Erewhon Books. Anarchists were also involved in the newspapers *Poundmaker*^[3] (circulation 19,000!) and *Prairie Star*.^[4] In 1979, the North American Anarchist Communist Federation^[5] (NAACF, later simplified to ACF) started up, and I was active in two of their branches for a number of years but was unable to get much traction for the organisation in Edmonton.

Q: When did you start Black Cat Press, and how did it evolve over time? What are some key moments in its history you'd like to share with our readers?

A: Black Cat Press started when I purchased an offset press and copy camera in 1972. The previous owner had tried to earn a living with this equipment and ended up in a mental institution, which was not auspicious. BCP became a 'printer to the movement' in Edmonton, used by almost all the left groups and causes. In 1979 BCP became the unofficial printer of the ACF and printed a number of pamphlets for that organisation.

From 1989 to 2001, BCP shared space with the Boyle McCauley News,^[6] the monthly newspaper of Edmonton's inner city, with an all-volunteer staff. The newspaper generally tried to print positive news about the community, but an exception was the issue of juvenile prostitution, a terrible blight until we started

printing stories about it and the authorities finally took action.

In 1994, the government printing plant where I worked was shut down, and BCP began to operate full-time with three partners who had been laid off at the same time. Our customer base included social agencies close to our shop in Edmonton's inner city plus various unions. In 2003, I purchased a perfect binding machine and was able to start printing books. Our first book was Kropotkin's *Anarchist Morality*, a perennial favourite. Eventually, about 30 titles were printed, which were distributed by AK Press, independent bookstores, and literature tables at anarchist book fairs.

Q: How did you come to translate Russian-language radical and anarchist texts?

A: I studied Russian at university and later took night courses in German, French, Ukrainian, and Polish. I first became aware of Nestor Makhno in the 1960s from a book by the British historian David Footman.^[7] Ending up in Edmonton, it turned out that the University of Alberta Library held four books by Nestor Makhno, bibliographical rarities.

I'm constantly amazed at the richness of the anarchist tradition in the Russian Empire and the USSR. For many years, *The Russian Anarchists* by Paul Avrich was the only survey work on the subject, but recently, two histories have appeared in Russia and one in Ukraine. It is a measure of the depth of the movement that these histories are practically independent of one another and pay hardly any attention to Avrich.

My first works of translation from Russian were physics articles, which don't give much scope for originality. In translating historical texts, most of the effort goes not into the actual translation, but research on the names of places, persons, etc. and preparing annotations. I try to provide the reader with maps, graphics, and indexes, which make it easier to understand the text.

Although I generally do not work with literary texts, I did translate some poems by Nestor Makhno. He wrote a poem called 'The Summons'^[8] while in prison in 1912. A search of his cell in 1914 discovered this poem, for which he was given one week in a punishment cell. While in this cell, he composed another poem, which he wrote down as soon as he was allowed back to his regular cell. But another search discovered the second poem (more bloodthirsty than the first one), and he ended up in the punishment cell again. So, it wasn't easy being an anarchist poet!

Q: Some of your major contributions to anarchist studies are the translations of Russian and Ukrainian primary sources. In particular, you translated and published the first English edition of Nestor Makhno's three-volume memoirs. Can you describe this translation project?

A: The University of Alberta library holds copies of Makhno's memoirs, including both the French and

Russian versions of the first volume. I started translating these memoirs as early as 1979 when BCP published a pamphlet entitled *My Visit to the Kremlin*, [9] a translation of two chapters in the second volume. This pamphlet was eventually published in many other languages.

Most of the work involved in preparing translations of Makhno's works went into research about the people and places he mentions. An effort was made to provide enough material in the form of notes and maps to make the narrative intelligible to the reader.

Q: Black Cat Press recently closed its doors after fifty years in business. The economic environment for publishing is increasingly difficult in general, and especially so for small anarchist presses. What are your thoughts on the current prospects for anarchist publishing, and what changes might have to be made to maintain its long-term viability?

A: Most anarchist publishers have to order a substantial press run up front and then hope to sell the books over a (hopefully) not-too-long period. BCP was ahead of its time in using a print-on-demand model where inventories were kept low so that capital wouldn't be tied up in stock that wasn't moving. The publishing arm of BCP was not much affected by the pandemic; rather, it was the job printing that suffered, forcing the business to close.

Q: How have you seen anarchism (particularly in Canada) change over the decades? Canada has rarely seen an organized anarchist movement in the same way as some groups in Europe or the United States. Why do you think this is so, and do you see any hope for an organized Canadian movement in the future?

A: When I became active in the anarchist movement in Canada in the 1970s, the anarchists were all poverty-stricken, trying to survive in minimum-wage jobs. The next generation was much better off and had a lot of money to throw around. Now, the current generation is back to being dirt poor again, lacking the resources to make an impact. But I think the prospects for the future are good because (a) the old left (communists, Trotskyists, i.e., the alphabet soup brigade) are intellectually and morally bankrupt, and (b) the New Democratic Party (in Alberta, at least) is environmentally irresponsible. This leaves a lot of room on the left for anarchists to stake out their territory and attract young people into the movement.

From:

<https://freedomnews.org.uk/2024/10/31/interview-malcolm-archibald-of-black-cat-press/>

where there are more photos and links to Black Cat Press publications available via AK Press

<https://www.akpress.org> [More by Malcolm at <https://www.katesharpleylibrary.net/nvx1vm>]

Notes

1, <http://courses.atlas.illinois.edu/spring2018/RHET/RH>

<ET233/kab8/projects/final.project/1.about/index.html>
2, <https://revolutionbythebook.akpress.org/2009/07/the-social-revolutionary-anarchist-federation/>
3, <https://archive.org/search?query=subject%3A%22Poundmaker+%5BEDmonton%2C+Alta.%5D%22>
4, <https://archive.org/details/prairie-star-vol-2-no-8-january-1977>
5, <https://libcom.org/article/north-american-anarchist-newspaper>
6, <https://bmcnews.org/>
7, <https://libcom.org/article/civil-war-russia-david-footman>
8, <https://libcom.org/library/summons-makhno>
9, <https://libcom.org/article/my-visit-kremlin-nestor-makhno> ■

Anarchist César Orquín, Hero of Mauthausen

César Orquín Serra was born in Valencia, but the year of his birth is uncertain. Officially he was born in 1917, but that was when his details were entered in the Civil Register. The son of an aristocrat by the name of Leopoldo Trénor y Palavicino and a housemaid, he was not ignored by his father. The latter found him an adoptive father and supplied him with the money to ensure his education and he kept a watchful eye on everything he did. So César attended the Conservatorio and the university. Furthermore, he studied languages and could speak French, German, English, Catalan and Spanish.

He was a lively young man endowed with some very out of the ordinary gifts. Come the Republic, he helped edit various anarchist publications. In 1934 he joined the CNT. In 1935 he cut all ties with his actual father, whom he was never to identify, not even to his own daughter when she grew up. In retaliation, his father dispatched him to Africa to do his military service under the supervision of a high-ranking uniformed relative. In 1936 Franco triggered the Civil War. César's adoptive family, knowing what he was like, assumed that he had been executed. But no, he had escaped and crossed the straits of Gibraltar in a rickety boat and made it back to Valencia. And then he enlisted in the war. He joined the International Brigades. He was assigned to the 15th International Brigade, the Abraham Lincoln Battalion, a communist unit, although he himself was an anarchist. The Lincoln was the best educated battalion of those fighting in the war, judging by the professions of those who served in it. They made him their political commissar. And then the atrocious fall-outs with the communists came along.

When the war was lost, César left for exile via Gerona, Figueres and Le Perthus. In France he was interned in the refugee camps in Argelès, Agde and

Saint-Cyprien, one after the other. He enlisted (or was enlisted) in CTE (Foreign Labour Company) 114. They assigned him to the Maginot Line near the border with Germany. On 20 June 1940 he was taken prisoner by the Germans. They placed him the *stalag* in Strasbourg. There, he began to brush up his German, just in case.

On 13 December 1940 he arrived in Mauthausen as deportee No 805. As he spoke German, they made him an interpreter. It was then that he came up with a plan to save as many republican lives as he could. Relying solely upon his gift of the gab and his powers of persuasion, he persuaded those in command in Mauthausen to allow him to venture outside with an outside work detail, with him in charge of its 30 members, so that he might keep an eye on them, and carry out work that had been left unfinished due to the outbreak of the war.

From June 1941 until May 1942 he was in Vöcklabruck with 330 men under his supervision. That year in Mauthausen and its satellite camps upwards of 3,200 Spanish republicans perished. But in Vöcklabruck, not one died. In May 1942 the order came through that they were to relocate to Ternberg where the Nazis were planning to build a series of power stations along the river Enns. There, César had 408 men under his supervision; 12 of these perished, mostly in work accidents: a casualty rate of 2.9%. But in order to get a reliable idea, those figures need to be set alongside the figures from the Großraming work detail on the upper bank of the river where another power station was under construction. That subcamp held 1,013 prisoners, of whom 227 or 22.4% died. Looking at the figures (given that we are not talking about the same time period) Ternberg's death rate was 1.2% whereas in Großraming 13.8% of the deportees perished.

But in Ternberg unmistakable differences were emerging with the communists. Ex-International Brigaders had been holding down the most influential posts in the camp and wielded considerable sway over the deportees as a whole. They wanted César Orquín to defer to their plans. But César was not there to work. He would come and go freely. The communists began to scheme against Orquín.

Which is how things stood when the order came through that they were to return to Mauthausen. The war was making different demands. They spent 70 days idle before the word came through that they were to venture out to Redl-Zipf to dig tunnels as protection for factories making munitions for the war. There was already a Redl-Zipf work detail in place and it was then that the label "César Kommando" began to be used to differentiate between them and the rest of the deportees. On the 300 prisoners under César's care, not one died during the six months they spent in Redl-Zipf.

On 27 March 1945 something occurred that the communists were to use against Orquín. Following

orders from the camp commanders a list was drawn up of 96 deportees who were reassigned to the Gusen commando. The communists stated that Orquín had washed his hands of the communists and that it was his fault that they had all perished. But no one had died. And the decision was not of César's making, as was evidenced by the fact that on the very same day deportees from the Steyr work detail were also transferred to Gusen.

Two weeks after liberation, César found work with a firm as its head of sales. In the middle of that year he married an Austrian woman, Aloise Riedl and a year later they had a daughter, Mausi. César set up the OREA (Spanish Republican Organization in Austria). The Communist Party campaign against him escalated. He found work as a language tutor with the Berlitz Academy and at the Argentinean Embassy. At around about this time he struck up a friendship with the Nazi-hunter Simon Wiesenthal.

The death of some of his adjutants gave him cause to rethink things. The *kapo* Carlos Flor de Lis, an anarchist, was stabbed to death by the communist Valentín Martínez González in Piding railway station as he was leaving for Paris on 14 June 1945. José Cuenca Blanco (another anarchist), who had served in Orquín's commando as a clerk, was so badly harassed after his release that he could hardly stand it. False evidence given by CP members led to his being thrown in jail repeatedly and he died in unusual circumstances. Then there was Fidel Balbas Salas, who also served as a *kapo* under César: he was denounced by former deportees and shot by the French Forces on 26 August 1947. Balbas's execution was a watershed moment in terms of the attitude of the French towards ex-deportees when they realized that they had placed undue store by the communists' denunciations.

Weary and disillusioned, César left for the Republic of Argentina, arriving there on a diplomatic passport (first in Buenos Aires before moving on to Mendoza). There he engaged in intensive professional artistic, cultural and entrepreneurial activity until he made a name for himself. He died on 14 February 1988, still an anarchist and without ever having set foot in Spain again.

On 28 August 2023 César Orquín was awarded the title, post mortem, of Honourable Resident of the town of Godoy Cruz, Mendoza (Argentina).

Guillem Llin Llopis. *Rojo y Negro*, May 2025. https://cgt.es/wp-content/uploads/2025/05/400-ryn-mayo_compressed-2.pdf [page 28-29, 32-33 of pdf]
Translated by: Paul Sharkey.

Guillem Llin Llopis co-authored with Carles Senso a full-length biography of Orquín: *César Orquín Serra: El anarquista que salvó a 300 españoles en Mauthausen* (Independently Published, 2020)
The book lists (pp. 343-362) 424 members of the

César Kommando. At No 26 there is the name of Leciñena-born Francisco Bailo Mata (b. 06/11/1917), deportee number 4216, one of the anarchists responsible for the catastrophic Rue Duguesclin armed robbery in Lyon in 1951. He served in Ternberg as part of Orquín's outside work detail. ■

Carl Nold

When the news reached me that my friend and Comrade – Carl Nold was dead I had a feeling as tho a part of my own self was gone. Not that we agreed on everything, or that our opinions had been always in harmony, but after a forty years of friendship and comradeship of common fighting and suffering in disappointments and in hopes, I had the feeling that a good part of myself was gone.

Nold was born Sept. 26, 1869 in Weinsberg, South Germany. He came to America in 1883.

One must know the good sides of Carl Nold with all his faults to realize the golden nature of himself. Carl was a joyous Comrade, always good natured, he made friends easy, especially with the women. He was an agitator, a fighter for his convictions, a reciter, and whenever he could start a singing contest he was in it soul and body.

As a young man he realized the truthfulness of Byron's words: 'The worst form of slavery is the slavery of the mind. The man who does not think is the most object slave of nature, and he who does not express his sentiments in declamation and freedom is the vilest Slave of society.'

Carl lived up to this interpretation, and all his life, in prison or outside of prison, he read and studied all valuable books he could get hold of. He had a remarkable memory and recollection. The longest of poems ever written he recited from beginning to end without a flaw.

It was way back in the fall of 1887 when I was sitting in my cockloft in Philadelphia that a knock on the door brought before me two young men who introduced themselves as readers of John Most's 'Freiheit' (Liberty) and said that Most told them: 'just go to Otto Hermann, he will help and advise you about Philadelphia.' They were Carl Nold and Herman Kohle. It did not take long and we were friends. I got them a job in the factory I used to work. Carl was at that time 18 years of age, he studied all anarchistic literature he could lay hand on, he was active in arranging public agitation meetings, distributing leaflets and selling anarchist literature.

After a few years he started the 'Grand March' to Pittsburgh, where he became befriended with Henry Bauer, who was an active agitator and seller of anarchist literature of that vicinity. When the Carnegie steel workers went on strike in 1892 Carl became active and distributed with Henry Bauer leaflets calling for mass meetings, mass action and organization. He and Bauer were arrested and put

behind bars.

When Carl was freed I tried to have him come to Philadelphia – instead Carl urged me to come to Arkansas to start up a Cooperative Farm. I wasn't very much enthused over the proposition, because I realized already that the main thing in life is not alone Liberty and Freedom, but the means of life. Still, the coaxing of Carl led me to pack up with a friend and Comrade in order to find out what this Communistic commonwealth would look like. There were perhaps 200 acres of woods and 40 acres of farm land. But no one of us four men, one woman and three children had money enough to buy tools, to cut down the majestic oak trees and transport the wood to Little Rock for sale. But after six weeks of hardships we all agreed this was the most wonderful time in our life. No one regretted to have been there and we left the solitary abode with a storm of revolutionary songs. One thing is surely true: the Oak trees of Pulaski County, Arkansas, had never listened to so many revolutionary songs as in those six weeks that we were there. Our Carl was always the leader, after four years and three months of confinement he had the open spaces before him, and he took advantage of that.

Carl stopped at St. Louis. I and my friend went to Chicago – (Galgenshausen ['Gallows town'] we called it then.) Carl was active in St. Louis, he started an anarchist debating club, he was also active in the machinist Union and had the greater part of the membership on the anarchist side. At that time he became befriended with the late Comrade Kate Austin, and for some years he was every summer a guest at Sam Austin's farm near Caplinger Mills, Mo. He was an enthusiastic reader of Robert Reitzel's 'Arme Teufel,' (The Poor Devil) and at beginning of this century he settled at Detroit, and worked over 25 years for a Scale Company who cheated him out of his pension.

Carl never claimed to be a great orator, but we sent for him in 1889 to make the principle speech at our 11th of November memorial meeting and he came and conquered the whole meeting of over 2000 persons. For some time he was the leading spirit in the anarchistic Group of Detroit and the Modern Sunday School. He was also a member of the Soziale Turn Verein, where he fought many noble battles with the reactionary elements. He came frequently to Chicago, and the first question he asked was always: 'Do you have enough wine in your cellar?' He made many friends here, among these were Lucy Parsons, Anna Livshis and others. He was also active for Comrades Isaak's Free Society, The Freedom, Discontent and other Anarchistic publications.

Carl was very much interested in the Joe Labadie collection at the University of Michigan, (in Ann Arbor) and was befriended with Miss Agnes Inglis, the Librarian of the collection.

Comrade Carl Nold did not claim to be a hero, but he was a sincere fighter against capitalism and the

State with its cruel political machinery. No truer words can be said for him than the Freeman's motto by James Russell Lowell:

We speak the truth and what care we
For hisses and for scorn
While some faint glimmerings we can see
Of Freedom's coming morn?
Let Liars fear, let Cowards shrink,
Let Traitors turn away;
Whatever we have dared to think
That dare we also say.

I lost a good friend, we lost a good Comrade.
Otto Herman
From *Man!: a journal of the anarchist ideal and movement* Vol. 03 No. 01 (January 1935).
<https://libcom.org/article/anarchists-carl-nold-otto-hermann> ■

Man in the biscuit tin...

From 1933 to 1940 Marcus Graham edited *Man! A Journal of the Anarchist Ideal and Movement* for the International Group of San Francisco. Historian Kenyon Zimmer described it as 'the finest and most popular English-language anarchist publication of the era.' [1] A run of the journal has recently been digitised by the University of Illinois Chicago. [2]

This is not the first 'reappearance' of *Man!* In 1974 Cienfuegos Press published an anthology (600+ pages) of articles and illustrations from it, edited by Marcus Graham. The KSL has recently posted the contents list of '*Man!*': *an anthology of anarchist ideas, essays, poetry and commentaries* for anyone who wants to chase down what was in it. [3] We found a review by Peter Miller: 'It is true that some will no doubt find the polemical material rather tedious, but polemic is much to my taste and I enjoyed them greatly.' [4]

Very occasionally you find something that not only illuminates connections you'd otherwise know nothing of, but also gives you a sense of what those connections meant. Australian journalist Hugh Lunn tells how his grandfather (Frederick Hugh Lunn, an Australian militant of the Industrial Workers of the World) passed a copy of *Man!* to his son, Fred:

'Actually, Grandpa Hugh thought he was going to die a decade earlier because Fred had a paper called *Man! A Journal of the Anarchist Ideal and Movement* from New York which he kept hidden, folded up in a biscuit tin. It contained an article on the Spanish Civil War on which was written in pencil: "Hughie Lunn's Last Will and Testament sent just B4 he died 4.7.38 to his son Fred. To be read Sunday mornings. Retained by you till you are fifty and reread every 10 years and then to live this life.'" [5]

How many testaments like that are there, lost forever or still waiting to be found?

Notes

- 1, p.187 of *Immigrants against the State : Yiddish and Italian Anarchism In America* (2015).
- 2, https://archive.org/details/pub_man see also <https://libcom.org/article/man-journal-anarchist-ideal-and-movement>
- 3, <https://www.katesharpleylibrary.net/866vw7>
- 4, *Libertarian education* 18 [1975?] See <https://archive.org/details/sparrowsnest-12062/>
- 5, p.53 of *Over the top with Jim : Hugh Lunn's tap-dancing, bugle-blowing memoir of a well-spent boyhood*. See <https://archive.org/details/overtopwithjimhu0000lunn/>

Shadows In The Struggle For Equality [Book review]

Boris Yelensky's book was published in 1958 under the title *In the Struggle for Equality: The History of the Anarchist Red Cross*. This edition not only restores Yelensky's original title but contains notes and a long foreword by Matthew Hart and illustrations of Anarchist Red Cross (and Black Cross) members by N.O. Bonzo (the Portland Walter Crane). The first edition was an essential source for information on anarchist prison solidarity (and not just by ARC groups, and not just with prisoners of the tsarist and later bolshevik Russian state). Hart builds on Yelensky's work with a 70 page foreword discussing prison solidarity from the Anarchist Red Cross to today and a set of appendices filling out parts of the story to 1958 (including the Latvian ARC).

In 2017 Barry Pateman asked 'What type of movement, what type of fighters for a world of individual freedom and mutual aid would we be if we left undiscovered those who shared similar beliefs but perished in the most desperate and tormented of circumstances?' [1] This book rightly suggests we should not forget those who reached out in solidarity, either.

It's a shame Leah Feldman doesn't get a mention in the foreword as she's a direct connection between Albert, Stuart and the 'old' Anarchist Black Cross. But we can let Hart know Yelensky and Christie did meet: 'I met Yelensky only once; think it was soon after we reformed the Black Cross (that's when he gave me a copy of his book and, I believe, a copy of *The Guillotine At Work*, the one we typeset from, the first section anyway), but to be honest I have little recollection of the details of the talk we had.' [2]

Shadows in the Struggle for Equality: The History of the Anarchist Red Cross by Boris Yelensky, Edited by Matthew Hart, Illustrated by N.O. Bonzo. PM Press, 2025 ISBN 9798887440873
https://pmpress.org/index.php?l=product_detail&p=1725

Hart did an interesting interview with The Final Straw Radio. Unfortunately he repeats the untrue story that Stuart Christie wore a kilt on his 1964 journey, but, among other things, he does cover some of the friction between the Anarchist Black Cross Federation and Anarchist Black Cross Network.

Listen (or read) via

<https://thefinalstrawradio.noblogs.org/post/2025/06/08/a-history-of-anarchist-prisoner-support-with-matt-hart-june-11-2025/> or <https://archive.org/details/tfsr-20250608-MattHartOnAnarchistPrisonerSupport>

Notes

1, p.255 'Cries in the Wilderness: Alexander Berkman and Russian Prisoner Aid' in *Bloodstained: One Hundred Years of Leninist Counterrevolution* edited by The Friends of Aron Baron

<https://www.akpress.org/bloodstained.html>

2, email from Stuart Christie, July 2014. ■

Library update (Aug. 2025)

Juan Peiro 'one of the most outstanding anarcho-syndicalists of the first four decades of the 20th century' is the subject of an expanded biography by his son, José. Three related articles listed at:

<https://www.katesharpleylibrary.net/kprt93>

London Anarchist Bookfair 2025 is on Saturday 20 September in the Waterloo Graffiti Tunnel. See

<https://anarchistbookfair.london/> and

<https://www.leakestreetarches.london/>

Sparrows' Nest 'Unlike the grand halls of university libraries or the neatly organized shelves of museum archives, the Sparrows Nest is tucked away in the living room of a house, a space that reflects the grassroots nature of the project.'

<https://anarchistnews.org/content/sparrows-nest-preserving-anarchist-history-nottingham>

Black Flag Anarchist Review (Summer 2025) is out.

Top piece: 'John Couzin, in Memoriam' by James Kelman See <https://www.blackflag.org.uk/>

Alan MacSimóin Collection – 'a wonderful collection for researchers interested in left wing activism in Dublin over the past few decades' now held in Dublin City Library and Archive

<https://www.dublincity.ie/library/blog/alan-macsimo-in-collection-dublin-city-library-and-archive>

Klemenčič An Anarchist In Honolulu: The Hawaiian Writings of Andrej Klemenčič 'Aside from a few outdated conceptions, generalizations, and poor turns of phrase, Andrej was fully anti-colonial, anti-racist, and unrepentantly anarchist.'

<https://thetransmetropolitanreview.wordpress.com/2025/05/09/an-anarchist-in-honolulu-the-hawaiian-writings-of-andrej-klemencic/>

Expropriators Imanol's researches continue: two pieces on 'MLE Expropriator Groups and Their Activities in France'; 'Fresh Information about the Underground in France, plus MLE Dirty Linen' and an

account of the most spectacular expropriation – 'or so it seems to me at any rate – mounted by Spanish libertarians on French soil': 'Robbing the Belgian Royal Family' available via

<https://www.katesharpleylibrary.net/wwq18c>

Scanned treasures Too much to fit in here but you can see the latest ones via

https://archive.org/details/@kate_sharpley

Our full list of scanned ephemera is at:

<https://www.katesharpleylibrary.net/9320sp>

The full list of scanned books and pamphlets is at:

<https://www.katesharpleylibrary.net/bzkjs6>

Libraries Recent feedback on the Georges Pilotelle [KSL 117] and Freedom Press Library [KSL 116] articles, asked what we think are 'the wider purposes of an anarchistic library'. Anyone read good historic accounts of what other anarchist libraries aimed to do?

<https://www.katesharpleylibrary.net/8pk132> ■

Graham Moss

We're sad to report the death of Graham Moss (1947-2025). He learnt printing at Freedom Press in the 1960s and was a member of the Industrial Workers of the World. His friend Nick Heath told us more:

'I first met Graham on an evening course at the Technical College in Brighton, where he was currently living, in 1967. Later on, I regularly spent weekends at Libertaria, the anarchist bookshop he had set up at 95 West Green Road in Tottenham, in north London. This existed between 1971 and 1972 but unfortunately went bankrupt. Graham produced a 56 page pamphlet *The Italian State Massacre* on the Pinelli-Valpreda affair as well as a booklet, *Love and War Poems* by Kenneth Patchen, both produced at Libertaria. I remember going with Graham on the Valpreda demonstration to the Italian Embassy organised by the ORA in February 1972. I later renewed my acquaintance with him at Albert Meltzer's funeral in 1996. Graham became very active in the IWW when he moved to Oldham.'

He spent over thirty years printing 'for the collector who reads and the reader who collects' at the Incline Press. Condolences to his partner, Helen Moss, and his family and friends. ■

Publication details

KSL: Bulletin of the Kate Sharpley Library

ISSN 1475-0309

KSL, BM Hurricane, London, WC1N 3XX

Sign up to our e-newsletter at

<http://www.katesharpleylibrary.net/doc/subscribing>

- ☐ Your subscription expires with this issue
- ☐ Your subscription is now overdue
- ☐ This is your final issue

Subs £5 UK for a year (more info on our website).

Donations welcome. Feedback welcome, too. ■