

Anarchist Propaganda

It goes without saying that the conception of the anarchist ideal lends itself to serious, probing philosophical examination, in which only those possessed of a high level of culture can commit themselves, but uneducated and illiterate anarchists need only aspire to liberation of the self, because, in addition to this being an undeniable right, it brings to light within them an aspiration to rebel against authority in all its forms, which proves that they have a lofty appreciation of the notion of personal sovereignty.

Which is why we do not believe that a cultivated individual is more of an anarchist than one who can just about decipher a book. They both start from the principle of complete autonomy of the individual and, once this has been attained every individual will avail of it as his intellectual faculties and temperament commend, which puts paid to the belief, held by many who argue that it would take individuals of lesser intellectual stature than their own in order to reach a condition of Anarchy.

Undoubtedly, if every individual were to enjoy complete freedom, it will be all the easier for him to develop his mentality and achieve a much better grasp of current knowledge, which just goes to show that, just as an individual may be disposed to acquire the most minute details of some manual trade, such as, say, working the land, garment-making or machine-construction, so there are others who would prefer to familiarise themselves with the most intricate principles of science, or the most profound philosophical knowledge, or the most complicated manufacturing processes, or the most beautiful strains of poetry. And each and every one of them, with broad freedom and scope for experimentation, study and practice, will have the opportunity to develop his personal faculties, utilising all his intellect, energy and sensibilities. The fact is that we neither oppose nor resist anyone's using all his time to write good, profound books that can be used to develop and hone ideas as philosophically as possible, but strikes us that there is also a need for this to be tackled by somebody capable of setting out the anarchist ideal as plainly and basically as possible, avoiding the use of countless scientific and philosophical terms that are not accessible to many uneducated proletarian minds who do not have the means to get hold of good dictionaries, the upshot being a waste of time and a waste of propaganda.

There are also anarchist enthusiasts who may lack culture but have a great determination to spell out their ideas to the public or in private, most often do not come off too well in their discussions, especially, when faced with educated adversaries who exploit anarchists' technical ignorance to swamp him with jesuitical, ill-intentioned jargon.

Imagine that an illiterate anarchist end up facing a reactionary academic: the fact is that the anarchist will not be equipped to debate the laws of evolution, the mechanics of the universe, the historical record, etc. with the reactionary. But this is not to say that the anarchist will be bested, as long as he has the wit to state that the individual is entitled to unfettered enjoyment of life and that the land, the sea, the sun and all the elements needed to nourish, strengthen and enhance man, that nobody has any right to deny him free access to these, nor should anyone curtail the actions of any individual, because freedom of the person is worth more than all religious, political and moral laws, since his happiness and independence depend on that freedom which is therefore a rejection of authority under any form, no matter its origin nor the grounds cited for turning a man into a slave.

Thus by being frank but showing all of the conviction and enthusiasm of which the anarchist is capable in the exposition of his ideas, he will make headway towards his emancipation, committing all of his determination, all his energy, his whole being to the defence of his individual freedom which is his guarantee of a life filled with great, beautiful sensations, thrown up by the satisfaction of living for oneself rather than for other ambitious, authoritarian individuals who cover up their tyranny and exploitation by invoking society, invoking laws and invoking a morality that smothers the sensibilities and spontaneous action of the individual.

Suffice to know that anarchist freedom means the absence of all authority from every act by the individual when the latter is disconnected from any form of society, with the resultant disappearance of all abstract freedom that turns the individual into an automaton by divesting him of his personality.

As we see things, this is the sort of propaganda that can be most productive in pushing individuals in the direction of the ideals of liberation, regardless of whether our enemies are better educated or more gifted in discussion of profound issues that are beyond the grasp of countless anarchists, due to their lack of wherewithal and a climate inimical to free cultivation of the individual, without this presenting an obstacle to all of us dedicating ourselves, insofar as can, to acquiring further expertise for the reinforcement and development of our ideals.

Let us not forget that everyone gives of what he has, without any obligation to give anything more, without this being any impediment to proclaiming the rights of the individual to freedom and to the unfettered development of his personality.

J. VIDAL

Germinal, Tampico, 28 July 1917

Lydia Chukovskaya

“The Authority That Organises Terror” [Review]

Lydia Chukovskaya. *Procherk (A Stroke of the Pen)*.* Moscow. Vremya. 2009. 560 pg.

This novel by the Leningrad writer Lydia Korneievna Chukovskaya (1907-1996) was first published on its own late last year. The text, which she worked on for a number of years is still somewhat unfinished. The wording she had finished in the 1980s was to be supplemented with newly discovered details. The thing is, the book is autobiographical and documentary in nature. It is dedicated to Chukovskaya’s husband Matvei Petrovich Bronstein who was executed on February 18, 1938 during the “great terror.” In the glasnost period Chukovskaya managed to get a glance at Bronstein’s file but the related details that were to be included are provided by compiler and publisher Yelena Chukovskaya as an appendix, along with poems that Chukovskaya dedicated to Bronstein over the years.

Does the story have any relation to the history of the anarchist movement? It does. Bronstein, apart from working in theoretical physics alongside Lev Landau was also writing popular scientific books for the Leningrad division of Detizdat. Writer Boris Lavrenev, as he characterised the work of the publishing house as “sabotage,” mentioned among other things that “it provided work to the likes of Chukovskaya – formerly an anarchist bomber.”

She was not a bomber and she was arrested and exiled in 1926 in connection with a case of an anarchist group in Leningrad despite not sharing her friends’ views. She probably had little reason to lie about what happened some sixty years ago – even if she was only ever guilty of visiting one underground meeting and letting a workers’ appeal be copied on her father’s typewriter.

But this episode was no coincidence. In her early teens, as she listened to the roaring of artillery over the Gulf of Finland, Chukovskaya asked herself “were the Kronstadt sailors right” as they “rose to defend justice.” And in 1994 as she was reading on the history of Kronstadt mutiny, “due to an interest in which I actually got gaoled and exiled,” she noted once again: “The baseness of the Bolsheviks and the nobleness of the Kronstadt sailors are visible in all their magnitude.”

The workers in the underground circle where a friend brought her were certain: “The revolution was stolen from us.” But as Chukovskaya notes, “they had a worldview, and I had none.” There was another difference that the authorities drew: unlike the students, “the workers got harsher sentences. Some were gaoled for many years, some were exiled to Siberia.” In her exile in Saratov, Chukovskaya continued hanging out with the politicals, including the anarchist typesetter Yura, and lived in a commune with the other exiles. After returning to Leningrad as early as 1927, Chukovskaya absolutely refused to collaborate with the punitive organs: it was probably “something like an embryonic worldview.”

But the students’ gallows humour – “Nothing’s certain in this world / And we’re gonna meet again / At Gorokhovaya, 4 / At Shpalernaya, 25” (being the addresses of the GPU [Secret Police]) – proved prophetic, except the NKVD built itself new headquarters on Liteiny, the Big House (“it’s so big that you can see Siberia from there”). What happened to Chukovskaya and her husband then



seems like another proof for the cynical aphorism: “If you’re not involved with politics, politics are going to get involved with you.” Chukovskaya herself notes: “I was shaken by my own trust in the lies of empty words, ability to be deceived and deceived again until the moment that you, you personally, have a chair pushed your way by someone’s

leg and then get a jackboot in your face.”

The thing is, it wasn’t enough to be guiltless during the years of the “great terror” (1936-1938). Even perfect loyalty to regime wasn’t enough. Not just those who may have done or said something wrong were taken away, but just some random people – for sake of statistics. Bronstein was imputed to be a member of a “fascist terrorist organisation” in which he theoretically (as he was a theoretical physicist) substantiated the necessity of terror. The information against him included an insinuation that “if Trotsky comes to power, he would name himself his nephew.”

Chukovskaya’s and Bronstein’s friend Gersh Yegudin noted: “These extremes are the Soviet power.” But it’s not the system itself that is to blame for the sudden appearance of “screws of the rabid bureaucratic machine,” like the refined NKVD worker who didn’t beat the arrestees himself, charging his subordinates with the task instead. “They are always the same, **they** are always **they** but they change their looks... They have new looks now, a new grin of the beastly teeth.” I find the current campaign to rehabilitate Stalin and his system that was started by the scum who worked at the Big House to be extremely ominous.

This book is a document of terrible suffering that humanity shouldn’t forget about, a record of decades-long striving for truth – “I am writing in a vain search for causes and consequences.” The Kafkaesque absurdity is all the more horrible because you know that all of this was for real. Here are the faces of murdered people on the photographs. Here are the words of people who loved them.

Szarapow

* The title comes from her husband’s death certificate: that’s all that was listed as cause of death and place of death in a paper that Chukovskaya got after he was rehabilitated in 1957.

[The photograph shows Lydia Chukovskaya in 1926.]

Luigi Assandri of Turin

LUIGI ASSANDRI (1915-2008)

Luigi Assandri died on 22 November 2008 and his body was cremated at Turin's monumental cemetery after he was escorted on his final journey by a range of red-and-black flags borne by comrades of all ages. In his nineties (he was born in 1915) he had been living in a care home for several years and in recent years had been suffering from dementia.

From a peasant family background in L'Acquese, he was drawn to anarchism after the Second World War, after – he claimed – having first heard the names of Bakunin and Kropotkin and of their ideas from a Russian soldier who had thrown in his lot with Luigi's partisan band (proof that even under Stalin's jackboot libertarian ideas had never quite died out). After the Liberation, Luigi had joined the police, only to resign after a short while. As he himself used to say: "Even a cop can turn into an anarchist, but no anarchist can ever turn cop."

He found work in Turin at the FIAT rail works, a plant where there had been a sizeable number of anarchists during fascist rule and Resistance. He joined the movement becoming a very busy propagandist for it. A staunch supporter of anarcho-syndicalism and plans to refloat the USI, he was a die-hard opponent of the CGIL labour federation and in the factory he ran into the Stalinists' ascendancy (he used to talk about the time he had had to scarper from the plant after gunshots were fired at him from behind in one of the workshops) and ran up against those anarchists within the movement who favoured entryism into a union that was now under the communist thumb, and he engaged in arguments over years.

He joined the 'Bakunin' group headed by Ilario Margarita and in 1961 was a participant in the Rosignano Solvay congress as the delegate from Turin. The 'Bakunin' group was very active in its support for Cuban anarchists persecuted by the Castro regime. Later, after Ilario Margarita espoused a rabidly anti-communist but also superficially "pro-western" stance, Luigi and he parted company. 1968 ushered in a new stage in his life as lots of youngsters flirted with anarchist ideas and Luigi became a significant reference point in Turin. Unlike some other older comrades, whose glorious past was tainted by disappointments and the political isolation to which they had been consigned, Luigi liked the company of the young and got involved in their ventures, chatting with them day and night and showering them with newspapers, pamphlets and books, bringing them home for a bite to eat whereupon his partner Adele would fuss over them and, if they were short of money, treat them to a few cigarettes. No theorist and no intellectual, Luigi was merely a plain, self-educated working man with a profound appreciation for anarchism's ideas and history, but he managed to teach in the deepest sense of the term, communicating his values and determinedly arguing on their behalf. I remember one occasion in the wake of the killing of Giuseppe Pinelli when I and a small team of young people, having applied to the police for leave to leaflet and display some posters outside the Porta Nuova railway station, discovered that a rally was due to be held at the same time in a small square nearby by the neofascists from the Ordine Nuovo movement. We got together to discuss whether the leafleting should go ahead.

Luigi was there and he put it bluntly: "If we don't keep our appointment today, we might as well hide ourselves away and never venture out of doors again." Struck by these words, we went ahead with our demonstration which passed off without incident. Not that Luigi was a man of action but he would have braved death just to put forward his ideas. Although he was in touch with all of Turin's anarchists, he was, all his life long, something of an outsider (a lone wolf), throwing himself into his own one-man, hand-cranked publishing activity. He would spend his leisure hours and sacrifice his rest time bent over the copier churning out the thousands of pamphlets he used to hand out in person on the streets of Turin. Everybody in the city knew and respected him. He never let a chance go by to spread his anarchist beliefs, not just in print but also by means of the spoken word: if he happened to bump into somebody who was up for a chat, even though they might be enemies or rivals (fascists and communists), he would launch into long, lively discussions of anarchy, the iniquities of capitalism, dictatorships of right or left, the Church and militarism. Along with Adele he there at every venture, demonstration, meeting, congress or symposium where there were anarchists to be found and always with his cargo of propaganda materials.

Adele's death in the 1990s put paid to that phase of his life as an activist, although he stayed an anarchist right to the end. He donated his library to the Anarkiviu 'Tommaso Serra' in Sardinia and stopped distributing his pamphlets and reverted exclusively to his boyhood passion for dancing, right up until his inevitable physical decline.

Ciao Luigi.

Tobia

From *Umanità Nova*, Year 88, No 39, 7 Dec. 2008

Kate Sharpley Library Publishing News Next pamphlet (Summer 2009)

You Anarchist, You! by Ernestan

Translated by Paul Sharkey

Illustrated by Richard Warren

"You are an honest, dyed-in-the-wool anarchist of the finest stripe and I can prove that wherever and whenever you like."

Ernestan (Ernest Tanrez, 1898-1954) was a Belgian anarchist, and began writing for the anarchist press in 1921. He wrote in support of the Spanish revolution, and during the Second World War he was imprisoned by the Vichy authorities and then the Gestapo. "You Anarchist, You!" is one of his post-war agitational works, written in a conversational style and aimed at convincing his readers that anarchism, far from being strange or frightening, actually matches what they already see and think about the world.

ISBN: 9781873605790 Anarchist Library 21

Zamfir Arbure (Ralli)

Memoirs of an Anarchist in Romania

Nearly no other European country has so little known about its anarchist and anarcho-syndicalist movement as Romania. Although bordering on Bulgaria where the movement became one of the most widespread, numerous and long-lasting social influences up to that time - declared illegal and eventually annihilated by the communists - the influence of anarchism has always been minor in Romania. Up to the present day studies have shown that it was between 1907 and 1916 that the anarcho-syndicalist movement reached the peak of its development. Especially in industrial towns such as Ploiești, Galați and Brăila, the majority of the workers organized themselves on revolutionary syndicalist principles, published anarcho-syndicalist magazines and fought for the improvement of life and work conditions through direct action. Moreover, it has been proven that explicitly anarchist circles existed previously in towns such as Iași and Bucharest, often within the social democrat party. An overview on the rise of Romanian anarchism is offered by the life and the memoirs of Zamfir C. Arbure *Temniță și exil (Imprisonment and Exile)*.

Arbure (called Arbore in some writings, as well as known under the pseudonym of Ralli), was born on the 14th November 1848 in Cernăuți (Austro-Hungary at the time, today Ukraine) in a wealthy family. At the age of 17 his studies took him to Moscow, the capital of despotically-ruled Russia. Together with other students he was arrested after a massive raid following a failed assassination attempt on the czar, despite his not being politically active. In prison he became politically involved and his memoirs describe this change as well as the depressing reality of tsarist Russia and the omnipresence of the secret police. Zamfir Arbure joined the narodnik social-revolutionary movement which was leading an armed struggle against the tsarist regime and its governors at the cost of many human lives. He got acquainted with Sergei Nechaev and later on with Alexander Herzen. As a result of the pressure put on him by the Russian authorities Zamfir moved to Zurich in 1870 and then to Geneva where he became an active collaborator of Mikhail Bakunin. He met and collaborated with Eliseé Reclus and Peter Kropotkin. Ralli, as he was known in Geneva, ran a publishing house, issued social-revolutionary and anarchist writings and distributed them. In 1875 Arbure published the first issue of *Rabotnik (The Worker)*, the first Russian social-revolutionary publication in newspaper format. Among other numerous contributions he wrote a book about the Paris commune, and at the same time was actively involved in organizing the movement. He was member of the First International, supporter of the anarchist movement and member of the Jura Federation. Together with the Italian anarchist Errico Malatesta he translated a letter of Bakunin into Spanish and intended to participate with the latter in the Spanish revolution. However, this did not happen. In time his relationship with Bakunin grew cold. On the other hand, he remained in contact with Reclus all his life. Shortly before his death in 1905, Reclus visited him in Bucharest, where Arbure eventually moved. After his return to tsarist Russia, Arbure settled in Bessarabia where he continued to be active in the social-revolutionary movement. Among

other things, he attempted to send over the Russian border 100 weapons hidden inside books to support the armed resistance there. At the same time his main preoccupation was to fight against the strong anti-Semitism and nationalism which was largely popular within the social democrat party and even inside the workers' movement in Romania. At that time, the major topic of social concern was Bessarabia and its status of geopolitically disputed area between Romania and Russia. Bessarabia had been part of Moldavia (and thus of Romania) until 1812. Subsequently annexed by the Russians in 1817, Bessarabia returned to Romania after the Russian revolution. After the Second World War, which Romania had entered on the side of the Nazis, Bessarabia again became part of the Soviet Union.

Nowadays Bessarabia is divided into the Republic of Moldova and a territory belonging to Ukraine. As a reaction to Russian nationalism and to Romanian annexionist intentions, Arbure promoted the idea of an independent Bessarabia. Arbure travelled in Romania and thus gave a speech in the Bucharest Workers Club in September 1914. Moreover, he published a great number of articles in different socialist newspapers. In addition to his activity in socialist and anarchist circles, Arbure became known through the thorough study of Bessarabian geography, a passion which he shared with Reclus. His work *Dicționar geografic al Basarabiei (Geographical Dictionary of Bessarabia)* appeared in 1904 and was the first detailed study dedicated to this region. Arbure had a son, Dumitru and three daughters, Ecaterina, Nina and Lolica (who died young). Ecaterina Arbure was born in 1873 and became a major figure of the socialist movement, and later of the illegal Romanian communist party. She was executed in Tiraspol in 1937 on Stalin's orders. Nina Arbure became a well-known painter. Arbure kept his political beliefs unchanged to the venerable age of 84. Thus, he published articles in the magazine *Viața Basarabiei (The Life of Bessarabia)* from Chișinău until 1932. However, he was unable to get accustomed with the country he had chosen for his exile, namely Romania. His stay was the subject of statements like: "Wherever I look around me I see only decay. The old and the young, the cultivated and the illiterate, all behave equally, not even asking themselves what the meaning of their life is in the general progress of humanity. Living inside Romanian society I for one was not able to merge into it. That is why no one knows me and I also know no one. I haven't had and I still don't have friends in Romania". "Bonds of friendship tie me with no one here" says the author in the first chapter of *Temniță și exil*. There was a common purpose and a sense of change in Bessarabia and Russia which he didn't find here. These memoirs, which go up to 1881 (the year when he is granted Romanian citizenship) are mentioned by the well-known historian of anarchism Max Nettlau in his book *The History of Anarchism* along with another book of Arbure's memoirs entitled *În exil. Amintirile mele (In exile. My memories)*. Nettlau criticizes both volumes, claiming that they contain a series of inaccuracies. However, Nettlau doesn't specify what kind of inaccuracies he has found. Arbure's second volume describes his life up to 1896.

Zamfir Arbure (Ralli)

Therefore, his other significant activities, the subsequent social events, as well as the origin and development of the Romanian anarcho-syndicalist movement are not recorded. There are still many things written by him and about him and about this stage of the Romanian anarchist and social-revolutionary movement which are waiting to be (re)discovered and (re)published. It is not an easy undertaking. On the one hand, the Romanian and Russian communist dictatorships locked up and concealed his numerous writings, with the exception of his geographical works. On the other hand, the various different spellings of both his name and pseudonym make the endeavour more difficult.

Furthermore, we are dealing with facts which at the first sight seem contradictory and which require an adequate interpretation. For example, it appears that in 1920 Arbure was a member of the Romanian Senate representing Bessarabia. The reason for this fact remains to be further investigated. However, nationalism is out of question as far as Arbure is concerned. None other than the anti-Semite historian and extreme right National Democrat Party leader in the '20s and '30s of the last century, Nicolae Iorga tried to make out of Arbure a "pioneer of unification of Bessarabia with Romania" despite the fact that throughout his life Arbure championed the cause of an autonomous Bessarabia. Nowadays, following this mystification, Arbure is considered a nationalist on the site of the Romanian Internet Library, biblior.net. Similarly, contemporary fascists and nationalists make the same claim. They are trying to include this dedicated internationalist socialist into the category of nationalists because of a eulogistic text dedicated to the king of Romania which they attribute to Arbure.

He spent his last years in Bucharest. There he worked as director of the office of statistics and wrote for many newspapers, including one for children and teenagers. On the 2nd of April 1933 Arbure died in the capital of Romania. The translation of his memoirs *Temniță și exil* from Romanian into English is in progress. A detailed biographical description will be included. The Canadian publishing house Black Cat Press have expressed their intention to publish it. The republishing of the Romanian original is also in progress.

Maria Lidia & Martin Veith

A Romanian and German language version of this article will be posted soon on www.syndikalismusforschung.info

Luis Andrés Edo (1925-2009)

With the death of Luis Andrés Edo who has died of heart failure one of the historical touchstones of the CNT has passed away. He was born in Caspe (Aragon) on 7 November 1925. He moved to Barcelona very shortly after that and there was educated by the CENU (New Unified School) and lived through the revolutionary response to the army mutiny of 18 July 1936 and the cruel air raids during the civil war.

As he often stated himself, during the tough years of the post-war repression he founded his unshakable commitment to the libertarian movement initially upon his reading and later through discussions and clandestine trade

union activity which drew him into playing his part in the earliest strikes in Barcelona against the dictatorship and prompted him to dodge the draft, resulting in his first ever period of detention in Figueras castle in 1947.

He managed to get out to France only to be rearrested after secretly re-entering Spain in 1948. He deserted a second time and left for exile where he became a charismatic figure for the broad range of libertarian schools of thought. Following the CNT's reunification congress in 1961 he joined 'Defensa Interior', an agency established to carry the fight to Francoism.

In 1966 he was arrested in Madrid and between then and 1972 passed through the prisons of Carabanchel, Soria and Segovia, where he wrote *La Corriente*, which book was revised and published in 2002. From 1972 to 1974 he was in Paris but on returning to Spain was arrested again on 1 May 1974, remaining in prison until the amnesty in 1976.

Following the refloating of the CNT in Catalonia on 29 February 1976, he served on its regional committee as general secretary and as editor of *Solidaridad Obrera*. But by 1980 he was back behind bars for a number of months. His comrades have the happiest memories of those years when he made all of his organisational abilities available to the weakest and most marginalised, the social prisoners.

In the Modelo prison he became a rallying point for anti-Francoist inmates and he enjoyed remembering how, through a sophisticated but simple system of internal communications the most significant news - such as that Franco was dead - could be passed around the entire prison. That same system was used in the orchestration of protest and solidarity activity with the prisoners held in the direst conditions of isolation or punishment.

From the mid-1980s, Edo devoted all of his efforts to using his writing, talks and debates to press for the need to rise above the rigidity of organisation structures and boost the trend (*corriente*) that should embrace the libertarian movement in all of its manifestations, nuances and complexity. His latest contribution was his lobbying on behalf of free municipalities. In his most recent book, *La CNT en la encrucijada. Aventuras de un heterodoxo* (2006) [*The CNT at the Crossroads. A Maverick's adventures*] he reviewed much of his life experiences and considered opinions.

In recent years he enjoyed getting together with friends made over a life devoted to spreading libertarian ideas as well as attending meetings debating anarchist history.

No question about it: Edo's death has robbed us of a part of our history and it is a pity that the book he was lately working on will never now see publication. And above all it is a pity that we have lost an indefatigable fighter for freedom and human dignity who was, as all who knew him, regardless of their ideological persuasion, will concede, capable of dialogue and overpoweringly human in his openness to other people's ideas. As the farewell message from the Ateneu Enciclopèdic Popular had it: "May the soil lay lightly upon you, Luis Andrés."

Antoni Segura, professor of Contemporary History, Barcelona University, written for *El País*.

From Rojo y Negro Digital website

Library News

New pamphlet: The Federación Anarquista Uruguaya (FAU): Crisis, Armed Struggle and Dictatorship, 1967-1985

Texts by Juan Carlos Mechoso, Jaime Prieto, Hugo Cores and others
translated and edited by Paul Sharkey

The FAU (Federación Anarquista Uruguaya), founded in 1956, was one of the strongest anarchist movements in Latin America. In the 1960s, it faced a rising tide of repression which would culminate in the military dictatorship of 1973-85. As legal avenues of struggle were closed down, through the Worker-Student Resistance (ROE) and OPR-33 (People's Revolutionary Organisation) it expanded its tactics to include armed struggle in defence of the workers movement. Banks were raided for funds, and factory bosses were kidnapped in support of workers' demands.

After Argentina became a military dictatorship in 1976, many FAU militants there were 'disappeared' in joint repression by the Uruguayan and Argentine armed forces. Elements of the FAU were fundamental in the creation of the People's Victory Party (PVP). The FAU is still active today.

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Juan Carlos Mechoso

Santa (El Santa Romero)

Jaime Prieto, Rebel. Interview by Ivonne Trías

Ruben 'Pepe' Prieto by Roger Rodriguez

What Would I Value About My Experience With The FAU? by Hugo Cores

Roberto Franano, Alberto Marino

OPR-33 (Organizacion Popular Revolucionaria-33)

Idilio de León, Roberto Larrasq El Vasco (The Basque)

24 July 1971: The Killing Of Heber Nieto aka El Monje.

FAU statement marking the 30th anniversary of Heber Nieto's murder in 2001

Uruguayan Anarchist Gerardo Gatti (1931-1976?) by Floreal Castilla

Labels by Gerardo Gatti

The FAU version of story of the Seral dispute and Molaguero kidnapping

A Letter from Prison by Alberto Mechoso Mendez aka Pocho (1936-1976)

The FAU: Fifty Years In The Fight For Socialism And Freedom

ISBN-13: 9781873605691 Anarchist sources #11

50 pages £3 or \$3

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WANTED:

Louise Michel School Photo

Can anyone provide us with a copy of the photo taken of Louise Michel's free school in London c1891/2?

Link: Russian Anarchist letters in Amsterdam

A listing of Russian anarchists whose letters are preserved in the Senya Fleshin (Fléchine) archive at the International Institute of Social History in Amsterdam: complete with brief biographies where we have them.

<http://katesharpleylibrary.pbwiki.com/>

Russian+Anarchist+letters+in+Amsterdam

Other Links

Retrieving an Asian American Anarchist tradition by Jane Mee Wong [on Ray Jones]

<http://jalanjournal.org/2008/03/retrieving-an-asian-american-anarchist-tradition/>

Yiddish books online (including several from our Yiddish Anarchist Bibliography)

<http://www.archive.org/details.php?identifier=nationalyiddishbookcenter>

Credit

This issue of KSL: Bulletin of the Kate Sharpley Library is brought to you in March 2009 by the Kate Sharpley Library Collective.

KSL PUBLICATIONS & DISTRIBUTION

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9781873605806 £5 (£4 post free to sub's)

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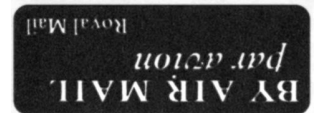
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