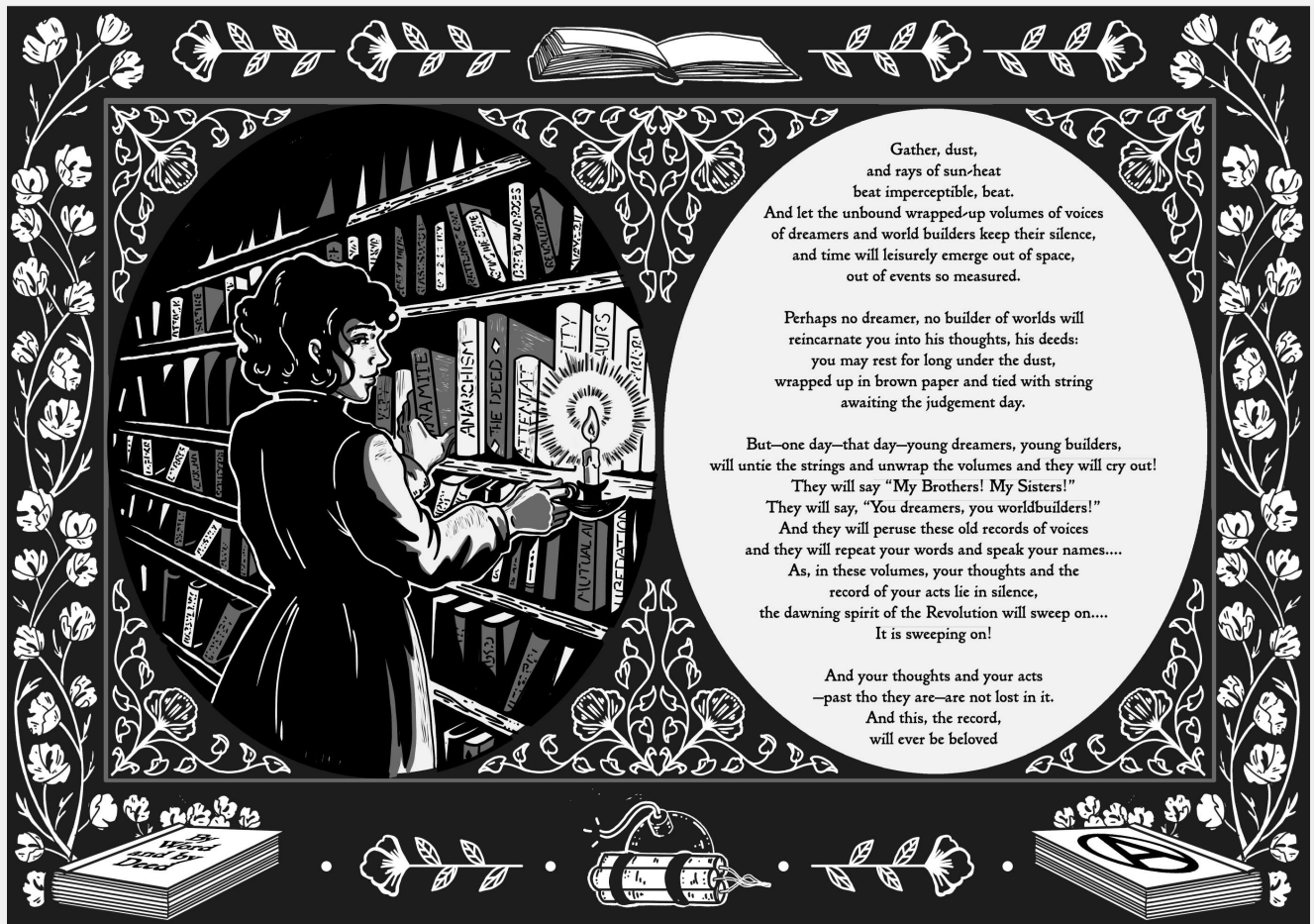


Number 121

two pounds
Agnes's Candle

Aug. 2026



In 1924 Agnes Inglis hears of a collection of anarchist papers at the University of Michigan. It's been donated by Joseph and Sophie Labadie and sits in a corner, gathering dust. It is an archive that has survived numerous purges, seizures, and repression of anarchist thought, history, and life.

So she begins working to organize this collection. She has neither asked permission nor been asked to do so. But she is doing it anyways.

Organizing, filing, and making it available to the public. Stealing furniture from the university and bringing it to the corner the collection languishes in.

As her work continues, many of her contemporaries begin to worry that the beautiful dream they carried is dying. Weighed down by wars, deportations, fascist and bolshevik brutality, depressions, and immense loss.

But Agnes is in the archives and young people are contacting her. Knowing that there is a secret trove of

anarchist thought and life. They've heard about it.

And so in 1932 she writes a poem to the archives and the memory they hold of those who fought and left behind their words and deeds for others.

Gather, dust, and rays of sun-heat beat imperceptible, beat.

And let the unbound wrapped-up volumes of voices of dreamers and world builders keep their silence, and time will leisurely emerge out of space, out of events so measured.

Perhaps no dreamer, no builder of worlds will reincarnate you into his thoughts, his deeds: you may rest for long under the dust, wrapped up in brown paper and tied with string awaiting the judgement day.

But—one day—that day—young dreamers, young builders, will untie the strings and unwrap the volumes and they will cry out! They will say "My Brothers! My Sisters!" They will say, "You dreamers, you

Inside: Anarchist Lives

worldbuilders!” And they will peruse these old records of voices and they will repeat your words and speak your names.... As, in these volumes, your thoughts and the record of your acts lie in silence, the dawning spirit of the Revolution will sweep on.... It is sweeping on! And your thoughts and your acts—past though they are—are not lost in it. And this, the record, will ever be beloved.

Agnes Inglis

Illustration and article by N.O. Bonzo from <https://kolektiva.social/@nobonzo/115068111677998698> Inglis’ poem ‘To the Labadie Collection’ [‘Signed Agnes Inglis, Summer of 1932, Ann Arbor Michigan’] is quoted in Kathy Ferguson’s *Letterpress Revolution : The Politics of Anarchist Print Culture* (2023). It’s preserved in “Reflections, Part II.” Box 25, Agnes Inglis Papers, Joseph A. Labadie Collection, Special Collections Research Center, University of Michigan Library. See <https://findingaids.lib.umich.edu/catalog/umich-scl-ams0198>. ■

Clara Gilbert Cole: brief notes

Clara Gilbert Cole was a suffragette who agitated against the First World War. Arrested and tried in 1916 with Rosa Hobhouse, the prosecution asked ‘Are you going to allow persons to go about the country encouraging, inciting and canvassing persons to acquire a conscience? [...] there are men to whom nature has denied many of the qualities of courage, endurance and imagination which a soldier needs. [...] Are not these persons to protected from literature of this kind?’ Rosa was unable to pay and ‘unwilling to ask for it to be paid for her because she felt this would be an admission of having done wrong [...] Clara Cole took a similar course.’[1]

In 1922 Cole wrote ‘Parliament is used to keep the rich rich, and the poor poor, and the Labour Party is impotent to alter this. It can alleviate or apply palliatives during industrial crises when Capital overreaches itself; in other words, it staves off the explosion of the gasometer.’[2]

Later Cole joined the anarchist movement and wrote for *Freedom* ‘If you fondly hope that one day there will be no hungry children in so-called democratic countries, let me assure you it is an impossibility – because the present system functions through hungry children.’[3]

Longer biographies of Clara are available at: https://menwhosaidno.org/context/women/cole_clara.html and <https://libcom.org/article/cole-clara-gilbert-1868-1956>

Notes

1, ‘Trial of Rosa Hobhouse and Clara Cole’ in *The*

Friend, June 23, 1916.

2, *Parliament, The People’s Enemy*, published by the Dreadnought Press

<https://www.katesharpleylibrary.net/76hgd6>

3, ‘Logic of the Strike’

<https://www.katesharpleylibrary.net/gb5ppw> ■

Prison Knitting

With the click of my needles I round, round, round.
They judged me, condemned me, and now I am bound.

I fashion and shape, and weave wool into stocking.
My world and my knitting, heedless of mocking.

With the click of my needles I knit, knit, knit,
Not like Madame Defarge for heads to be cut,
But thousands of hearts to be knit and close bound
Like stitches in knitting the universe round.

With the click of my needles I dream, dream, dream
On visions so dazzling they’re like the sun’s beam.
In shaping my thoughts with the heel and the toe
I’ve finished two tasks, and content, let them go.

Clara Gilbert Cole from *Prison Impressions* (1918)
<https://theanarchistlibrary.org/library/clara-gilbert-cole-prison-impressions> (Originally posted by <https://forgottenanarchism.wordpress.com>). ■

María Bruguera Pérez (1915-1992)

Maria Bruguera Pérez was born on 6 November 1915 in Jerez de los Caballeros, Badajoz, and died on 26 December 1992; her remains were cremated at the Las Almudenas cemetery in Madrid. She was 77. She was the daughter of Elisa Pérez Moreno and Antonio Bruguera; she and her brother Antonio belonged to an anarcho-syndicalist activist family, her father having been chairman of the Jerez de los Caballeros Casa del Pueblo (People’s House). María was active in the Libertarian Youth right from the launch of that organization in 1932 and also in its ‘No Dios Ni Amo’ (No God, No Master) theatre troupe. María was arrested in 1937 by Franco’s fascists who had overrun her village. Also arrested were a number of relatives – her mother Elisa Pérez Moreno and her partner Francisco Torrado Navarro, both of whom were murdered. María’s life was spared because had recently given birth to a son – Floreal – on 8 June 1937. But in December 1937, in Badajoz, she was condemned to death, a sentence subsequently commuted to a 30-year prison term and she served her time as a seamstress and embroiderer in prisons in Badajoz, Salamanca, Saturrarán, Santander and Madrid, having been forced to leave her son in the care of her in-laws. On 17 October 1937, her father

had been executed by the fascists. In December 1945 María was released from prison and, with her new partner, Aureliano Lobo, she joined the underground struggle, serving on the Mujeres Libres committee alongside the Lobo sisters and Carmen Carrión, liaising with the Centre Region's CNT Committee

Francoist Nationalist-Catholicism put paid to all that. When María had left her child in the care of her in-laws back in 1938, his name was Floreal, that being the name that María and Francisco Torrado had chosen for him. When she sought him out and showed up to reclaim him in 1946, his name had been changed to Francisco, his father having by then been murdered by the fascists on a farm near Jerez de los Caballeros.

After Franco died, María was involved in the rebuilding of feminist and women's groups in Madrid and was active in the CNT health-workers' union. When the CNT split, she joined the CGT. It is worth highlighting her active commitment to feminism of a libertarian persuasion. In the 1980s, having created an interest among a group of younger women in the libertarian ideal, she co-founded a collective whose mouthpiece was *Mujeres Libertarias*, the first issue of which appeared in Madrid in 1986. Issue No 14 of *Mujeres Libertarias* (1st quarter of 1993) was a monograph devoted to María Bruguera. It can be seen at <http://www.memorialibertaria.org>

She was the driving force behind that paper and was constantly busy, contributing ideas and seeking out resources for the production and circulation of that outstanding review. It was with that project more than any other that María can be associated without any shadow of a doubt. But there was a lot to María and a lot of tragedy around her and none of it diminished her commitment to and efforts on behalf of libertarian ideas. She is and will remain identified as one of the many who fought from within the Libertarian Movement for the much-needed emancipation and comprehensive equality of all women.

Joan Pinyana Mormeneo

From *Rojo y Negro* No 409, March 2026
<https://cgt.es/n-rojo-y-negro/rojo-y-negro-no-409-marzo-2026/>

Translated by Paul Sharkey ■

Albert Meltzer, Our Comrade – Thirty Years On

[In April *Freedom* offered us the opportunity to write a short piece to mark the 30th anniversary of Albert's death. This has now been published in *Freedom Anarchist Journal* 86:1 (Summer 2026), and posted online at <https://freedomnews.org.uk/2026/05/10/albert-meltzer-our-comrade-thirty-years-on/>. Here's our

version, with the footnotes that had to go to fit in the print edition.]

Albert joined the anarchist movement, aged 15, in 1935. Veterans like Mat Kavanagh and Leah Feldman connected him to the movement's past. He linked up with anarchists in India and China but he was particularly inspired by the Spanish revolution of 1936. He also supported the anarchist resistance in the long, grim years of Franco's dictatorship (1939-1975). That solidarity mushroomed when Albert and Stuart Christie revived the Anarchist Black Cross and grew again when resistance veteran Miguel Garcia moved to London.

Albert's long commitment to anarcho-syndicalism aimed to connect the Spanish example of revolutionary unions, affinity groups and armed revolt to British working class history and experiences. At times Albert stepped back from the anarchist movement to focus on freethought propaganda, or simply to get on with his life. But his anarchism remained focussed on working class self-emancipation and well-being for all.[1] This led to a certain amount of conflict with those around the anarchist movement, uninterested in the working class or revolutionary social change, that he saw as liberals. Such conflicts, and the assault on the working class before, during and after Thatcherism made Albert more critical, and more concerned with anarchism's internal disputes.

It's been fascinating to critically examine several of those disputes like Albert's response to George Woodcock slandering the Spanish Anarchists, or Donald Rooum's myth-making about the failure of the Wooden Shoe Bookshop as a trigger for Albert's critique of Freedom Press.[2] That made us appreciate the complexity of his life (and how easy it is to underestimate). Albert's autobiography *I Couldn't Paint Golden Angels* is, as the subtitle promises, an account of 'sixty years of commonplace life and anarchist agitation' but it's also a record of Albert coming to terms with his past. He found something positive to say about figures that he had criticised earlier like Guy Aldred and Tom Brown. Albert lamented 'I'd have kept everything if I'd known I would be the last one.'[3] This concern with history was key to the creation of the Kate Sharpley Library.

In 2021 Phil Ruff described Albert as 'a perfect example of a working-class intellectual who had never been to university'.[4] That's true, but Albert was amused by people declaring themselves intellectuals: 'a woman Left Wing writer of children's stories who called herself, modestly, an intellectual was furious when I asked her if Enid Blyton was one.'[5] Albert paid attention to academic writing on anarchist and working class history – he was pleased when German secret police files showed that the movement there was not made up solely of 'a few intellectuals'.[6] Yet he put much

more faith in the tales of his comrades. It's always a challenge to distinguish history from stories of what *should* have happened (a universal problem).

Let's give an example. In 1966 Albert quoted Spanish novelist Pio Baroja: 'not all Army officers are heroes – least of all in Spain where "in war-time they run; in peace-time they shoot the people".' [7] After some digging we traced this back to Baroja's 1906 novel *Paradox Rey*. The 1931 translation reads 'The soldiers, in peace time, steal what they can lay hands on. – And in time of war? – In time of war they run away.' [8] Albert's memory made the quote more pointed. This was not a simple error but, consciously or not, treated Baroja's text as an inheritance: 'ours by right of birth alone'. [9]

Albert was and still is our comrade. Thirty years on from his death he still influences how we think about anarchism and history, and what the Kate Sharpley Library does. We have been tracking down and reading his articles for over a decade now. Reading and critically examining what he wrote has given us an insight into what he felt, thought and did across his life, and into the history of the anarchist movement. Albert was against racism, nationalism and war, an opponent of the state and capitalism and a critic of half-measures in getting rid of them. It suits some to exaggerate Albert's sectarianism but he also spent much of his time explaining to people what anarchism was and could be. We think his writings are of more than historical interest.

KSL Collective

Notes

1, A.M., 'Transition and the Right to Well-being', *Black Flag*, April 1981

<https://www.katesharpleylibrary.net/cnp6vw>.

2, 'Slaughter or Slander? Notes on the Albert Meltzer-George Woodcock Conflict.' [2022]

<https://www.katesharpleylibrary.net/cjt075> and 'The Wooden Shoe Is on the Other Foot: Examining a Myth' [2023]

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

3, Barry Pateman, personal communication.

4, Phil Ruff, 'Remembering Albert Meltzer 25 years on'

<https://freedomnews.org.uk/2021/05/07/remembering-albert-meltzer-25-years-on/>.

5, Sectarian, [i.e. Albert Meltzer], 'The Problems of an Anarchist Movement', *Black Flag*, April 1971.

6, Albert Meltzer, 'Only a Few Intellectuals', *Black Flag*, April 1974.

<https://www.katesharpleylibrary.net/g79fsn>.

7, Internationalist [i.e. Albert Meltzer], 'Whither the CNT?', *Freedom*, 1966-01-08

8, Pio Baroja *Paradox, king, a novel*, translated by Nevill Barbour (Wishart, 1931). Thanks go to staff at the University of Leeds Libraries.

9, Anon [Albert Meltzer], *Aims and Principles of Anarchism*, Coptic Press, 1968

<https://www.katesharpleylibrary.net/ns1th7> ■

Ariane Gransac is dead: a life that was intense, rebellious and anarchist

Ariane Gransac passed away in Perpignan on Sunday 5 April 2026, at the age of 84: her funeral is to take place at Perpignan crematorium on 15 April.

Rather than succumb to sadness at her leaving, I would prefer to remember her *joie de vivre* back when I first met her some sixty years ago around 1966, following her brave participation in the unforgettable abduction in Rome of Franco's ambassador to the Vatican.

Ariane was the daughter of a top manager in the perfume industry and could easily have settled for the privileges offered by financial comfort, but that did not sit well with her rebellious temperament. She quickly began hanging out in anarchist circles in Paris, becoming a member of the French Anarchist Federation's Emile-Henry Group and, being an amateur painter, she frequented cultural circles with libertarian leanings.

If there was anything that set her apart, it was without doubt her strong personality, a blend of lively intelligence and a fondness for clever and mordant irony that could cause dismay, but which was not incompatible with huge kindness and hypersensitivity. Ariane was a real character and that was part of her charm.

For upwards of ten years, she threw herself body and soul into the libertarian struggle against Francoism, alongside Octavio Alberola, taking part in nearly every action mounted by the FIJL, many of them under the aegis of the First of May Group. Following that successful abduction in Rome in 1966, she travelled to Madrid that October to lay the groundwork for a kidnapping that did not come off but triggered several arrests.

Out of solidarity with those arrested, she took part in several direct actions carried out by the First of May Group in London, targeting Francoist agencies: then, in 1968, she moved to Brussels to prepare for the kidnapping of Franco's ambassador to the European Economic Community, Alberto Ullastres, only to be arrested on 8 February before that operation could be carried out.

In 1974, by which point she was no longer involved in FIJL operations, but out of solidarity with Salvador Puig Antich, she had a hand in the kidnapping of Baltasar Suárez, the director of the Banco de Bilbao in Paris: she was arrested on 22 May in Avignon together with Alberola.

After Franco died, she engaged with the French libertarian movement and made it her business to keep alive the memory of Latin American popular movements, especially in Peru and Bolivia where, thanks to Liber Forti, she struck up connections with

Bolivian labour organization, the COB.

It goes without saying that this intense activity always went hand in hand with a deep-seated embrace of anarchist ideas about the fight against patriarchy, in accordance with the guidelines of the *Mujeres Libres*.

After her mother died (Ariane had been caring for her in Paris) she settled once and for all in Perpignan in 2007, but, in the wake of deep depression between 2013 and 2015, her cognitive decline grew more pronounced and, in the end, she was admitted to a care and retirement home in December 2022. There is no doubt but that, after four years in that situation, her death would have come as a welcome relief.

With the exception of her last few years, Ariane had the courage to live the life she had chosen with intensity, relentlessly defying domination in all its forms in the name of freedom. Which is how we shall remember her.

Tomás Ibáñez

This article by Tomás Ibáñez appeared first on the *Redes libertarias* site and has been taken from the version that appeared, dated 9 April 2026 on the Blog de Floreal website

<https://florealanar.wordpress.com/2026/04/09/ariane-gransac-est-morte-une-vie-intense-rebelle-et-anarchiste/>

Brief notes by the KSL:

Franco's ambassador to the Vatican was Monsignor Marcos Ussia.

Ariane's portrait of Stuart was used on the cover of his third volume of autobiography, *Edward Heath Made Me Angry*. See Ariane Gransac painting Stuart Christie <https://www.katesharpleylibrary.net/g4f6wd> and Paris 1973; Antonio Téllez, Ariane Gransac, Stuart Christie and Octavio Alberola <https://www.katesharpleylibrary.net/1vhkfw>.

Ariane's essay *Women's Liberation* (1984) appears in Robert Graham's *Anarchism: A Documentary History of Libertarian Ideas: Volume 3: The New Anarchism (1974-2012)* p.212-216.

Translated by Paul Sharkey. ■

Anarchist solidarity with the Miners' Strike : call for interviews [2026]

In 2024 we asked for accounts of anarchist solidarity with the Miners' Strike of 1984-85 (see 'Invisible or just underrated? Thoughts on anarchist solidarity with the Miners' Strike of 1984-85' in *KSL* 114-115). These, and some of the most interesting reports from the time, are up on our website.

[\[https://www.katesharpleylibrary.net/93207x \]](https://www.katesharpleylibrary.net/93207x)

Now Lewis Mates, author of *The Great Labour*

Unrest: rank-and-file movements and political change in the Durham coalfield has been in touch. Were you involved in anarchist solidarity during the miners' strike 1984/85? Would you be up for talking about it? If so please email lewis.mates@durham.ac.uk who is researching the topic for a book... ■

Notes on the Cologne anarcho-syndicalists and the Miners' Strike

[These notes supplement 'Cologne FAU hosted miners kids from Blyth' by Ralph Aurand, published in *KSL: Bulletin of the Kate Sharpley Library* No. 120, April 2026

<https://www.katesharpleylibrary.net/31zfhh>

Our questions are in square brackets]

[How big was the Cologne FAU group? What sort of connections did you have locally?]

The Cologne FAU group was about 10 to 15 people (10 being «hard core»). We'd meet every Thursday in a sort of pub (a sort of alternative place) and the meetings were public.

There we had lectures, discussed the actual situation and so on. First of May we used to celebrate with music and cabaret and such. We had some good stand up comedians in Cologne who'd perform for us free of charge, as well as musicians, choirs and such. I, myself, was playing in a band and on my own. So there were always quite a lot of people turning up. Our members were also active in their respective unions and we were part of a forum of local activists from different unions which used to meet regularly in the union house to discuss and coordinate activities. This group, for instance, was very important during the strikes for the 35 hour week. They were predominantly from the graphical union, metal union, chemical union and the white colour union. It was called „Gewerkschafterinitiative“ (unionist initiative). A bit ironically the forum was called the 16th union (at that time we had 15 unions). But it was well respected. I was a member of that forum and they all knew I was anarcho-syndicalist and a member of FAU. There were other informal activist groups in the graphical and the metal industry, which our members took part in.

In 1973 our group was very active in the big Ford strike. But at that time FAU did not exist yet and we were called Anarchosyndikat Köln. We had good personal and organisational contacts with two unorthodox Marxist groups called Arbeiterkampf and Arbeiterpolitik. Even with GIM (Gruppe Internationale Marxisten / International Marxist Group). Most of the leftist activists outside the Communist Party knew each other. Partly we'd grown up together, went to the same schools and

such. Cologne has only a million inhabitants. And we always made sure, we were not just moving around in our own bubble. And not to forget, during many years there was an ordinary pub where lots of leftist militants and just ordinary people used to go. It was famous in Cologne for its marvellous Carnival celebrations! This is the one Albert Meltzer got his Idea from about „a political pub“, which he wrote about in *Black Flag*. The traditional DKP (Communist Party and some Marxist-Leninist parties) warned their members not to go there – forbade it. With little success.

Apart from that, after the FAU was founded [1977], we had some very active groups in other places and were fairly well coordinated.

So we got the support (predominantly financial) of other FAU groups as well. And the CNT in exile, particularly the Local Federation of Paris, helped and also came for a weekend to Cologne, when the kids were here. As far as I know they organized something similar later on.

[How did you get in touch with the NUM Branch from Bates Colliery?]

The contact with Blyth was made through DAM. When we had the idea of a kids' camp we asked their advice and they told us, Yorkshire was already getting most of the support, but Northumberland was getting naught. So we followed their advice and they made the contact for us. And by the way – it was DAM who paid the travel expenses inside England.

Before that, Yorkshire miners had already visited Cologne a couple of times at the invitation of the Gewerkschafterinitiative and, of course, we were present at the meetings and contributed along with the others. Later on I also visited some mines in Yorkshire – Doncaster and another one.

[Did you just do one visit to Northumberland? Did you do others, or did other Cologne FAU members visit at other times?]

I went to Blyth 2 or 3 times, once with a friend of mine who had stayed with the kids during the 2 weeks in the countryside together with her son. I do not think any other member of our group went up. We were all doing ordinary jobs which made this a bit difficult. I myself, being a freelance interpreter, could handle my time more flexibly.

But Ronnie Campbell came over another time to attend a meeting we had organized.

[Ralph also told about a post-strike trip]

After the strike was lost, I was invited to the Miners' picnic in Northumberland and I went there with my Polo full of clothes and a wallet full of money.

I came by ferry in the middle of the night and lost my way in Brixton where I wanted to sleep over at a squat in Railton Road. Unfortunately I lost my way and had to stop at a corner, get out of the car and walk up to a group of roughly a dozen black fellows to ask my way. They were fairly amazed but

explained me the way and let me go.

My friends could not believe I could be so naive as at that time no whites would leave the house after dark.

[Ralph's Cologne FAU solidarity with Northumberland NUM Album is at <https://www.katesharpleylibrary.net/zkh3rw>

The report from 1985 'British Miners' Children in the Eifel [October-November 1984]' is at <https://www.katesharpleylibrary.net/m907z1>] ■

Into The Valley...

Unlike the lefty groups who jumped on the band wagon of the miners struggle we decided to continue our support after the strike was over. Our actual help is pretty minimal (we have no illusions about this) and based on personal links with militant miners in Oakdale colliery (S. Wales). At the present time we send money for sacked miners/prisoners and distribute some literature (including STUFF IT) informally.

Since the end of the strike many left papers have been spouting on about their links with the "MINERS". What are these fabled "links" and are they serving any practical use (other than boosting fake optimism)? We found ourselves included talking about solidarity to other groups without really explaining what we were doing (ie. not very much). It's very easy to pretend that something significant is happening, just to give you, your group or your party (yuk) an ego boost.

A few weeks ago six of us who were involved with supporting the picket at Oldbury Nuclear Power Station visited Oakdale Village for a weekend. The main event was a social evening organised by the "Miners' Wives" (Wimmins) support group at the local Working Men's Club. The first part of the evening was really great, lots of chat with friends that we had met on the picket line. The alcohol flowed freely and we swapped stories of police violence, media liars and the possible future of the struggle. The culture-shock when we refused the meat sandwiches led onto a discussion about veganism and we managed to explain why we weren't dying of malnutrition. This was quite amazing, as before the strike we would have been run outta town for being deviants....

Unfortunately we did leave for a couple of reasons.... We wouldn't stand for the Welsh National Anthem, unlike the lefties who conveniently forgot that the "Working Class" has no country. Our rejection of nationalistic shit didn't go down too well to say the least. As the evening wore on the lads became blads. Soon the sexist jokes were flying around and it became obvious that we were going to be in for a long night of the same old sexist shit. The wives were sent home to look after the kids and the lads were looking for a good night out, whooooooa!

WELL FUCK THIS!

Even though it was shit at the end of the night, it was far better than before the strike we're sure. The only way things are gonna change is by showing solidarity with all oppressed groups regardless of their prejudices. This doesn't mean compromising your own beliefs or pretending that you have influence like the lefty newspapers/parties but real support and interaction.

We as a group will continue supporting the miners struggle but not blindly. In the next few weeks we have invited several miners to Bristol to see our liberated lifestyles (ho! ho!).

A BRISTOL MINERS SUPPORT GROUP.

From *Stuff It : The Theoretical Journal Of A Bristol Anarchist Group*, no.5 [1986] ■

Some Sources on the Spanish Revolution of 1936

We've recently posted some material connected to the Spanish Revolution. *Spain : July 19 1936-July 19 1937* by Augustin Souchy was published in New York in 1937. 'With the conclusion of the anti-fascist war, the Spanish proletariat will not be satisfied with a Republican capitalist system. Spain will have peace only when her hopes for a more just social system are realized.'

[<https://www.katesharpleylibrary.net/kprtcf>] Gaston Leval's *Social Reconstruction In Spain* was published in London in 1938. 'On the 24th of July, five days after the outbreak of the military insurrection, the tramway-men of Barcelona decided at a meeting of their trade-union to run the whole enterprise themselves. The directors and the technical personnel had left, were hiding or were abroad. The workers had to depend on themselves.'

[<https://www.katesharpleylibrary.net/vmcxt3>]

We have also made available four issues of *Workers' Free Press* from Glasgow from 1937-38 [<https://www.katesharpleylibrary.net/sn0570>]. They contain radical eyewitness accounts from Spain: 'As Anarchists we ought to understand that Fascism is not something new, some new force of evil opposed to society, but it is only the old enemy, Capitalism, under a new and fearful sounding name.' ('The Anarchists in Spain : A Reply to Emma Goldman', by Ethel MacDoanld in issue 3). 'Workers moved about no longer with cheerful gaiety but with frowns on their brows. The Bourgeoisie looked sleek and sure of itself. Shopkeepers no longer gave the Red Salute. Barrel organs no longer played the "Internationale" or "Hijos del Pueblo". Patriotic airs and jazz took over.' (Barcelona after the Maydays, as described in 'With the Workers' Militias in Spain' by Charles Doran in issue 3-4). We should also note the solidarity the *Workers' Free Press* showed with the POUM. [Bought this with KSL Friends' donations.]

Cipriano Mera was a Madrid anarcho-syndicalist who rose to high military rank after the militarisation of the militias, and was imprisoned in Spain after the civil war. In exile he went back to being a bricklayer. We have posted a biographical tribute pamphlet

Cipriano Mera : Thirty Years Gone

[<https://www.katesharpleylibrary.net/kd53k8>]. The pamphlet records his political struggles (Mera was expelled from the CNT by the bureaucrats, yet still saw himself as belonging to it) but also gives personal insights (giving not just his own jacket, but on one occasion his son's to someone who needed it more!) In 1976 Suceso Portales wrote an obituary for Mera [<https://www.katesharpleylibrary.net/q83dxw>]. A new article about Mera by Julián Vadillo Muñoz is in *Germinal: revista de estudios libertario* no.20.

The podcast 'Short History Of the Spanish Civil War' managed not to mention the revolution once in 49 minutes but it did quote from Mika Etchebéhère's account of fighting in Sigüenza. [Podcast at <https://www.bbc.co.uk/programmes/p0nhjztx>] Formerly an anarchist, Etchebéhère fought in a POUM unit. A biography by Horacio Tarcus, Mika's tribute to her husband (who was killed fighting in the same unit) and Cipriano Mera's account of meeting her during the war are all available via <https://www.katesharpleylibrary.net/6hdt5n>. Interestingly both Etchebéhère and Mera helped the revolting students in Paris in May 1968.

Finally, we have just posted *Versus the State : Theses on War, Revolution and Proletariat*, a new book of essays by Agustín Guillamón. Our readers will know of his concern with the history of the Spanish Revolution and the Friends of Durruti (though the book is wide ranging, and not only concerned with history!) 'The main historical lesson of 1936 remains, to this day, the need for the utter destruction of the capitalist State by means of revolutionary bodies emerging from the working class itself. And precisely because that revolution actually happened – albeit that it was defeated – it remains vital that it be studied without any dogmas, catechisms or doctrinal blinkers.' [<https://www.katesharpleylibrary.net/4qrhf5>] ■

Library update (July 2026)

Ephemera

'I seem to have a special liking for little things, – things that show the spirit of the times like small cards of meetings and handbills and small pamphlets and leaflets.' Agnes Inglis to Max Nettlau, March 28th 1929 Max Nettlau papers. [1]

We'd like to thank the comrade who sent us a box of uncommon papers and leaflets (mostly) from Britain in the 1980s. It's been fascinating: a mention of London's Sacco and Vanzetti Library, Swansea anarchists looking back at their 'Local Heroes', the life of Clara Thalmann and (in this issue) Bristol anarchists going (back) to the Welsh valleys.



Other libraries have treasures, too. The photo shows Suceso Portales of Mujeres Libres protesting at the Stoll Theatre.[2] More details about the protest can be found in '1952: Barcelona executions, global protests (Case number 658-IV-49)' [3]

Books

Imanol tells us that a new book is out dedicated to the Libertarian Maquis in Catalonia 1939-

1963: 'Trying to follow the trail of clandestine histories is no easy undertaking. We never expected to turn up so many people who were involved; not only that, but fresh stories keep on popping up, once we said that we had no room for any more.' The book pays tribute to the nameless individuals who had to 'risk their lives on a daily basis, they trekked through Catalonia's mountains on the run from the Civil Guard or survived on the streets of Barcelona, dodging the Francoist police.' See

<https://www.katesharpleylibrary.net/dv43rr>

Gape *Half a Million Tramps* (1936) by Bill Gape is now online at <https://archive.org/details/bill-gape-tramps>.

Stuart BBC Profile on Stuart Christie [1981]

To many people the word "anarchist" conjures up the vision of the sinister madman dressed in a black cape and hat, with a bomb or demijohn of Anthrax bacillus to poison the population of London, but that image is the result of emotive conditioning people receive from early childhood. [...] To portray an anarchist as someone resisting injustice and promoting the ideas of self-management, with people's control over their own affairs – that is to subvert the authority of the state, and make the whole concept of political leadership redundant. That's the REAL reason why anarchists and libertarians are portrayed the way they are by the media.

<https://www.katesharpleylibrary.net/4b8jp9>

Romania

The Libertarians of Romania [1951] by Eugen Relgis and a biography of Mina Neuwirth by the Anarhiva Collective via

<https://www.katesharpleylibrary.net/0gb64h>

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Sources: Umanita Nova digitised

https://ola.bida.im/archivio/BDLDR/umanita_nova/indici/it/index.html

Libraries

FICEDL (International Federation of Anarchist Documentation and Study Centres) is meeting up in September 2026. The open assembly asks 'what role for anarchist archives today?'

<https://ficedl2026.bida.im/en/programma/assemblea-aperta/>

Italy Luigi Balsamini's 'Libraries and Archives of the Anarchist Movement in Italy' has some interesting thoughts on why materials might *not* be preserved: 'The troubled history of many activists [...] fear of falling into a web of repression [...] a general distrust must be recorded towards anything with a hint of "museumification"'.

<http://www.progressivelibrariansguild.org/PL/PL40/001.pdf>

Post

The constant rise in the price of stamps is one of the factors that's made it harder to do mail order. Would any **UK post area** subscriber like a free copy of one of these when they renew their sub?

The Anarchists in Paris, May-June 1968 / One Hundred Years of Workers' Solidarity : the History of "Solidaridad Obrera"

Also, *Freedom* have given us some copies of their Summer 2026 issue. It contains our tribute to Albert (reprinted here), but the rest of the issue is dedicated to Black Anarchism with a piece by Lorenzo Kom'boa Ervin, a tribute to Benjamin Zephaniah – and more. Send us a large stamp if you'd like a copy.

Notes

1, The Inglis quote is in the Max Nettlau Papers <https://search.iisg.amsterdam/Record/ARCH01001> folder 647.

2, Joaquin Delso de Miguel Papers, folder 47, <https://search.iisg.amsterdam/Record/ARCH04479>.

3, in *KSL* 97-98, Feb. 2019

<https://www.katesharpleylibrary.net/nzs92j> ■

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