

## Prison Gates

The gates of the Modelo Prison in Barcelona were set alight during a prison riot and put out of commission. The Barcelona Woodworkers' Union imposed a boycott on repair work. Faced with the impossibility of having repairs done there, the authorities decided to ship the gates out to Majorca. Soldiers loaded the gates on board the ship for delivery as the Barcelona dockers refused to do so.

In September 1931 the gates arrived in Palma but the dockworkers there, most of them CNT personnel like their colleagues on the mainland, refused to unload them. The scene in Barcelona was replayed: troops from the nearby garrison had to unload the gates under Civil Guard protection.

The Balearic Islands CNT Woodworkers' Union imposed a boycott and asked workers to refuse to do the repair work as an act of solidarity. After some initial confusion, the authorities decided to entrust the job to the Frau Brothers' carpentry works. The Frau brothers were conservative businessmen who had made their fortunes under the Primo de Rivera dictatorship on foot of their connections in the civil service. In order to halt the repairs the Woodworkers' Union declared a strike in the carpentry sector.

That October, *Cultura Obrera*, the organ of the Ateneo Sindicalista and CNT, carried the names of five workers who had decided to scab and who, it seems, were UGT members. They were not carpenters by trade; one, for instance, was a cinema usher. There were forty workers at the Frau Brothers works on strike, yet these strike-breakers carried on. The workers' strike fund accounted for 50% of the union contributions.

This was a very delicate juncture for the CNT in Majorca: a series of disputes had erupted wherein the CNT was making the running (e.g. the dispute at Palma docks, the glassworkers' dispute, the Can Estany textile plant in Inca ..). Tension was running high, with the employers and other unions taking the "Not an inch!" line: "Not an inch! As Soriano says, we must have done with the CNT (...). In Inca the textile workers are locked out for trying to enforce statutory working hours. And the union to which these comrades belong? The CNT. So, not an inch! (...). The port employers have locked out the Transport Union on a pretext, thereby seriously damaging business on the island. And the transport workers are CNT members? Not an inch! (...). And the

workers from the Calcetería Hispania Tapices, Vidal y Vda de Enrique Escapa firm are CNT personnel. So not an inch! (...) And the affiliation of the comrades on strike at Frau Brothers? CNT. So, not an inch!" (*Cultura Obrera*, 21 November 1931)

On 17 October *Cultura Obrera* saw fit to denounce Rafael Mercadal, the president of the UGT-affiliated "Desarrollo y Arte" association as an active participant in the repair job on the gates. Is this, it asked, what the UGT is all about ... strike-breaking? However, Rafael Mercader was a familiar name to the anarcho-syndicalists; he had settled in Palma but came from a nearby town, moving after breaking a strike at the Can Pieras plant. When socialist councillors Miguel Bisbal (son of Llorenç Bisbal, the 'founding father' of socialism on the island) and Miguel Porcel acted in favour of the scabs, it was obvious that the socialists and the UGT were aligning themselves with the bosses. The authorities brought enormous pressures to bear on the union and the workers: the civil governor banned the media from carrying any reports on the strike and ordered the suspension of the workshop councils and committees.

In an effort to keep the strike afloat, the Woodworkers' Union reduced strike contributions to 30% of wages. The CNT nationally decided to back their comrades. In the end, the strike was lost. Nearly all of the strikers got their jobs back (five being sacked permanently). Given that the strike was allegedly illegal, the prosecutor decided to press for four month jail sentences for comrades Joan Mas and Pere Iglesias. *Cultura Obrera* lampooned the prosecutor's request like this: "To be honest, the sentence being asked for for our comrades for an offence that we fail to see strikes us as meaningless. Accustomed as we are to seeing workers facing anything up to and including the 'ley de fugas', it seems rather little. Can the prosecution be sure that he means to ask for four months for these two comrades and not four years?" (*Cultura Obrera*, 28 November 1931)

The Majorcan CNT was determined to make one point clear: "There is rather more than 'working hours' and 'pay packets' ... Dignity, that precious gift of high-minded people has these days taken root in the souls of Majorcan workers who, true to their word, have opted and choose still to decline to make money, that they need for the upkeep of their households, rather than apply their effort to a chunk of wood that has been used [-> over]

## Review

**Librarian as cultural hero: Outwitting History** by Aaron Lansky of the National Yiddish Book Center  
*Outwitting history: How a young man rescued a million book and saved a vanishing civilisation* by Aaron Lansky. Algonquin, 2004. Souvenir Press, 2006 ISBN 0285637525

This is an excellent introduction to Yiddish culture, and recommended if you always (or ever) wonder 'What does it mean to be a Jew?' It's also an entertaining anecdotal account of a life with Yiddish books. Its' chief interest for anarchists and radical librarian is food for thought on the need and means for preserving books and transmitting culture.

### Yiddish

Yiddish evolved as the secular, everyday language of Eastern European Jews. In the last half of the nineteenth century, it saw an explosion of politics (including a significant Yiddish anarchist movement) and literature (Mendele, Sholem Aleichem, I. L. Peretz). The same period saw Yiddish go global, as emigrants took it to Britain, America, Argentina. In the twentieth century the Yiddish language survived both the Nazi Holocaust and Stalinist terror (Stalin was having Yiddish writers murdered in 1952!) After this, it was weakened by assimilation: Jewish religion was acceptable while Yiddish-speaking culture was not, and children of immigrants became Americanised (or Anglicised etc.) The 'Yiddish revival' from the 1970s on saw new generations exploring Yiddish language and culture.

This is where Lansky came in. He's not really (or simply) a librarian. As founder of the National Yiddish Book Center he aimed not to gather a single copy of every Yiddish book published, but to rescue every single Yiddish book which was headed for - or had already gone in - the dumpster (skip). These were then passed on to institutions and new readers. Their huge digitisation project now means you can even choose acid-free print-on-demand copies too.

### Books

There are plenty of anecdotes for anyone convinced of the importance of the printed word (something the anarchist movement has historically held dear). There's a nice joke at the start when Lansky and his fellow Yiddish students could not lay hands on enough books: they weren't 'people of the book' anymore but 'people of the Xerox'. Books hold ideas and even whole lives. The human element is central here, not simply a question of language or literature but of an inheritance being handed from one generation to another. 'The great Newark book heist' has to be the best chapter title, but my favourite story is the *Leksikon fun politishe un fremdverter (Dictionary of political and foreign terminology in Yiddish)* by Dor-Ber Slutski (Kiev, 1929). Sixty-odd years after Stalin's

NKVD pulped the whole print run, a single copy (the only one in the world?) comes out of hiding...

### Lessons

So, what lessons are there for anarchists and radical librarians? Some things are familiar: the task of gathering and redistributing books is similar, also the need to pass knowledge on. Although the anarchist movement probably has more historical continuity, it's much harder to fundraise for and more used to shoestring operations. But that aside, the main lesson is not to wait around for somebody else to do the work. We can't wait around for the government to decide we're worthy of study. If we don't look after our own history, who will? The Kate Sharpley Library needs donations of books, pamphlets, money. But we also want activists' memoirs and book reviews (ask if you haven't seen our 'how to' sheets). Lets make history.

John Patten

The National Yiddish Book Center is online at [www.yiddishbookcenter.org](http://www.yiddishbookcenter.org)

### Prison Gates (continued from front)

to pen in their brothers. Not everyone is of the same mind. The wretched UGT carpenters have buckled down to the task and the poor things think much along these lines: If we don't do the repairs, somebody else will. (...) Plainly the working man does things at odds with his life and thoughts. Of course he does. But what man of conscience does what that conscience tells him is wrong? Who, knowing his own place, will usurp that of his neighbour? (...) It is undignified of working men to help the common foe, capitalism, to the detriment of their worker brethren. This is what happened in Palma. Barcelona carpentry workers refused to repair the gates that were set alight by the social prisoners at the Modelo Prison in their city. Out of comradeship, out of solidarity, out of dignity, the CNT-affiliated carpentry workers of Palma also refused to do so. And not because they reckon that [Barcelona] was going to be left without its Modelo Prison, but simply because their dignity forbade them from doing it. The carpenters affiliated to the UGT (...) have, by their work, earned themselves fifteen, twenty or a hundred duros, etc., but human dignity has evaporated from their consciousness and they are now no more than human brawn. They are machines, packmules, ugly examples of human fauna." (*Cultura Obrera*, 17 October 1931)

Germinal Gatamoix

From *CNT* (Madrid) No 327, October 2006

**Reprinted:** *Memoirs of a Makhnovist Partisan and The CNT and the Russian Revolution* back in print in the UK. Still only £1.

## Siberian Anarchism

### Review : A Siberian 'Makhnovshchina'

Anatoli Shtirbul

*The Anarchist Movement in Siberia in the First Quarter of the 20th Century: Vol. 1 – 1900-1918 (205 pp) Vol. 2 – 1918-1925 (174 pp)* [Omsk State Pedagogical University, 1996] and *The Anarchist Movement in Russian Civilisation's Time of Crisis (late 19th to first quarter 20th century)* 85 pp.[Omsk State Pedagogical University, 1998]

That anarchist ideas and anarcho-syndicalist practices could be found in Siberia was something mentioned in the vast majority of academic publications (Paul Avrich) or militant publications (Voline, Grigori Gorelik, Piotr Arshinov) in Russian or in other western languages, but oddly enough very little has been known about Siberian anarchism's insurgent and revolutionary deeds which can stand some comparison with those of the Makhnovshchina.

The great merit of Anatoli Shtirbul's books on anarchism in Siberia is that they fill this gap. Very rich in terms of documents taken from soviet archives (Cheka files and CPSU reports) and in contemporary testimony previously strewn around various publications, his thesis is the work of one "busy beaver". Had it avoided certain methodological shortcomings – the absence of an overall index or sub-headings in his chapters – it would doubtless have gained in terms of readability, but let us concede that the author has displayed a degree of objectivity in his handling of the topic. Whilst Shtirbul is obviously disinclined to emphasise the constructive side of anarchism, he makes no bones about its impact on revolutionaries and the general population in Siberia. True, we might bemoan the researcher's difficulty in exploring his subject but, all in all, we would do well to salute an effort which – given the conditions in Russia today – and especially in Siberia – reveals that the writer and the University of Omsk have an unmistakable interest in an area of study far removed from the intellectual approach currently in fashion.

The introduction to the work reviews the state of university studies of the anarchist influence in Siberia, especially local ones, since the start of the 1990s. Shtirbul's main contribution is the stress he places on the confluence of the libertarian sensibility and age-old Siberian traditions; the anti-feudal craving for autonomy among the Cossacks; the ties of solidarity between banditry and peasantry; the anti-state sentiments of dissident Orthodox religious groupings; and the influence of the Protestant faith in the 19th century; the existence among the peasantry (and the workers as well) of cooperative practices on a scale comparable to that found in religious communities (like the Doukhobors and Tolstoy).

Relying upon studies by V. A. Lozhnikov, Shtirbul suggests that Bakunin's libertarian convictions would have been bolstered by contact with the Siberians. Whilst this hypothesis is conceivable with regard to Bakunin, the fact is that it definitely applies to that other great figure in Russian anarchism, Kropotkin. His time in Siberia assuredly had some impact upon the writing of *Mutual Aid, A Factor in Evolution* (1902). Kropotkin himself said as much in his memoirs. "*The years I spent in Siberia taught me many things I would have had difficulty learning elsewhere. I soon realised the impossibility of rendering any really useful service to the masses by means of administrative machinery. I was rid of that illusion once and for all. Then I began to understand not just men and character but also the innermost workings of the life of society. [...] Today I may say that in Siberia I lost my belief in that State discipline [military type command]. I was thus prepared for becoming an anarchist.*"

The presence of libertarian political prisoners sentenced to penal service or banishment was doubtless one of the foundations of anarchism in Siberia. Shtirbul places the existence of the earliest specifically anarchist groups there no earlier than 1902. The libertarians' first social manifestation dates back to the insurgent-type opposition movements of 1905-1906. Very much a minority, the anarchists at that point stuck essentially to oral or written propaganda. Shtirbul remarks here: "*The failure of the political movement [ie. the reformist parties], the escalation of the repression, a deteriorating economic situation accompanied by falling living standards, all of this heightened the hopelessness and drove some of the politically active workers towards the anarchists*" (Vol. 1, p. 85). Profoundly revolutionary, the Siberian anarchist movement addressed itself to all victims of exploitation, including criminal offenders, espousing Bakunin's stance on this issue. We may note that on foot of decisions taken in 1907 by a group in Tomsk, it set itself a range of objectives: expropriation of State and privately owned assets, the use of terrorism against certain individuals, agitation among the military as a lead-up to an armed uprising, oral and printed propaganda, activity within the law in terms of the formation of cooperatives, trade unions and solidarity funds. In conjunction with social democrats, social revolutionaries (SRs) and people of no party allegiances, a range of armed ventures was launched: one was aborted in Omsk in 1907, and there was another in Chita in 1911 (when 30% of one regiment deserted). Acts of expropriation and terrorism were also commonplace. In 1914, an anarcho-communist conference was held in a village in the province of Irkutsk. It attracted about thirty participants and laid down a two-pronged line: anarchist propaganda plus preparations for "Terror against the agents of authority". Alongside this there was the

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phenomenon whereby the libertarian movement was divided into three great traditional schools of thought: anarcho-communists, anarcho-syndicalists and anarcho-individualists. Shtirbul offers a few theories as to the number of anarchist militants. In the 1906-1907 period there were, it is reckoned, a hundred of them, as compared to 3,000 social democrats and 1,000 SRs in banishment (Vol 1, p. 93). Figures, however, are hard to arrive at, especially as the anarchists were often itinerants and it is not always easy to draw a line between sympathisers and militants. According to Shtirbul's reckoning, Siberia around 1917 would have boasted 46 anarchist groups and clubs with about 800 members.

Though backed by the whole of the left, the Russian revolution of 1917 quickly turned to the advantage of the Bolsheviks who promptly seized control of the levers of power. Preoccupied with resisting the counter-revolution from the right, the other brands of socialist tried nevertheless to set up popular agencies opposed to the marxist-leninist pretensions. During which process the libertarians were to split into pro- and anti-soviet factions. In Siberia, despite certain internal difficulties that had much to do with the presence in their ranks of "ordinary criminals", the anarchist movement engaged in creative activity, notably through the non-centralised trade unionism of the Keremovo miners. On the wider scene, the workers seized the factories and workshops in September and October 1917. In describing this trend, Shtirbul refers to a "spontaneous anarchism" that had no apparent connection with the libertarian organisations. "*The current wave of anarchy*" – stated Lenin at the time, patently uneasy about it – "*may prove stronger than us; the masses, famished and worn out by the policy of the provisional government will wreck everything and smash everything, even anarchically.*" Shtirbul cites the example of the abortive uprising by the garrison in an Irkutsk under the sway of Kornilov in September 1917, but anarchist activity was equally palpable in Tomsk, Krasnoyarsk, Cheremkhovo, Semipalatinsk, Chita and in the Lake Baikal fleet. Whereas SR and Menshevik activity declined steeply, that of the Bolsheviks and anarchists spread. The latter had a firm foothold in the regions of Tomsk, Krasnoyarsk, Irkutsk and around Lake Baikal. The dissemination of anarchist ideas took off thanks to the publication of books – by Kropotkin, Reclus and Malatesta – by Novomirsky publishers and of newspapers such as *Sibirskiy anarkhist* (*Siberian Anarchist*) in Krasnoyarsk and *Buntovnik* (*The Insurgent*) in Tomsk. Clashes between authoritarians and libertarians were on the increase: over the winter of 1917-1918, the anarcho-syndicalists of Krasnoyarsk declared their opposition to "seizing of power in the soviets" and stated their readiness to fight against parties that would not defer to "revolutionary proletarians" (Vol. 1, p. 162). In the spring of 1918, the anarchists of Tomsk put the case for

the soviets being organised in accordance with workers' interests. During 1918, an anarchist presence was discernible in a variety of soviet congresses: that January in Irkutsk they provided 7 out of the 104 delegates representing western Siberia. Besides the figures, there are certain details that indicate libertarian influence within these structures. At the all-Siberian congress of soviets held in Irkutsk in February, the anarchist delegates accounted for 8 among the total of 202, but the congress voted 25 Bolsheviks, 11 SRs, 4 maximalists, 4 anarchists and 2 internationalist social democrats on to its leadership.

Whilst very often singling out instances of drunkenness and banditry – actual or false – in the anarchist ranks (Vol 2, p. 37) or of despotic behaviour (Vol. 1, p. 181), such as Peregozhin, Buiski and Smolin in the Lake Baikal region, Shtirbul concedes that the anarchist influence was growing among the railway workers and peasants, bolstered by the impact of anarchist soldiers dispatched to Siberia. In his view, what stopped anarchism from spreading the way that marxism did across Siberia and the whole of Russia was the lack of coordination and diminished tactical sense. Oddly enough, the second volume of his thesis seems to dither between justifying the Leninists (eg. (Vol. 2, p. 6) "*During the spring of 1918, the soviet authorities, responding, initially in Moscow, to irresponsible anarchist activity, strove to bring them under their control.*") and recognition of libertarian criticisms of "*the communist dictatorship and its compulsory principles of abrupt centralism and dictation from on high*" (Vol. 2, pp. 65-66). This obvious contradiction may well be explained away in terms of the gap between the writing of the thesis and its publication, since we might readily understand how, over that long period of time, the author's thinking might have altered in keeping with the growth in freedom of expression in the universities of the former USSR.

Shtirbul definitely fails to give due stress to the fact that the disarming of anarchist units by the leninists was thwarted by the general onslaught by Kolchak's Whites in March 1918. Those units, like the Left SR units, were too effective as fighters for the leninists to deprive themselves of them. They were in the forefront of the clandestine resistance after the Whites occupied Siberia. In the autumn of 1918, anarchist peasant guerrilla groups emerged in the areas mentioned earlier. For instance, Novoselov led a troop of some dozens of fighters singing "The Anarchists' March" and brandishing red-and-black banners reading "Anarchy is the mother of order" (Vol. 2, p. 36). Other anarchist detachments elected their commanders. Shtirbul reckons that a not inconsiderable number of the 140,000 revolutionary fighters in Siberia were under the sway of the anarchists (Vol. 2, p. 54). Just as Makhno's troops made a vital contribution to the

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defeat of Denikin in the Ukraine, so the Siberian anarchist partisans (under Novoselov and Rogov) helped defeat Kolchak. From a strictly military viewpoint, the anarchist contribution to the fight against the Whites was indispensable. This fact may explain why the eradication of anarchism as planned by Moscow had some difficulty getting under way in Siberia as the local Bolsheviks looked upon the anarchists primarily as decent revolutionaries.

The grave political economic and social crisis by which Siberia was hit in 1920 as it emerged from the war against the Whites was to have an impact on the CP in Siberia. Shtirbul does not place enough stress on the Leninist “diktat from on high”. However, the appointment of outside leaders to the region and the appointment of former tsarist officers to command of the army (Vol. 2, p. 68) fully endorse the Siberian libertarians’ analysis of Bolshevik manipulation and the crucial need for the workers themselves to retain control of the revolution. The example of the IV Army of peasant partisans led by Marmontov provides quite a good illustration of the sensibilities of “genuine” revolutionaries. When commander M. V. Kozyr proposed in late 1919-early 1920 to organise soviet authorities without communists, the CP leadership stood him down and appointed a Bolshevik to replace him. Immediately, a meeting of the garrison passed this resolution: “*The soldiers’ revolutionary committees elected by us have no power ... No one should dismiss our representatives and replace them with folk who do not know us. We will not countenance that!*” (Vol. 2, p. 70). Kozyr himself had stated: “*Appoint your best men everywhere, pick the ones who have earned your trust and who understand your needs. Protect them against all who threaten them, even should they do so without a word.*” Other clashes pitted the partisans against the CP’s leadership. A report concerning the Altai region and dating from January 1920 noted: “*The peasants had been hoping for ‘regional authorities’. When they ran up against centralised soviet authorities, they were suddenly assailed by mistrust.*”

Resistance to the amalgamation of partisan units into the Red Army was organised around commanders like Novoselov, Rogov, Lubkov and Plotnikov in the Altai, Tomsk and Semipalatinsk regions. The anarchists lobbied for the creation of self-managing peasant collectives and for the release of Rogov, which was achieved in April 1920. The first of May that year was marked by a huge anarchist rally in the village of Zhulanikh, 120 kms northwest of Barnaul, at which the speakers paid tribute to the victims of the White terror. A thousand partisans participated and several thousand peasants attended, waving red-and-black banners. Two days later, the uprising came. A band of around 1,000 people mobilised by Novoselov moved that an Altai Anarchist Federation

(AAF) be established and Rogov and seven of his commanders were part of this. Their forces swelled to a thousand fighters and received backing from thousands of peasants from the Pritchensk region. During the spring and summer of 1920, Rogov’s uprising spread, according to Shtirbul, thanks to AAF sympathisers within the army, the militia and the Cheka. The anarchist partisans occupied the area northwest of Barnaul plus the towns of Biiski, Kuznetzov and Novonikolayev.

Despite orders issuing from Moscow, the local Bolshevik authorities’ response seems initially to have been to adopt a wait-and-see line, probably fearing that disaffection might spread to other army corps. Once the Red Army did begin its offensive, Rogov’s troops split up into small groups which dispersed into the taiga. In June 1920, Rogov was captured and took his own life. Novoselov carried on the fight up until September 1920 before going into hiding with his partisans. At the same time, Lubkov triggered a fresh uprising in the Tomsk region. His partisans numbered between 2,500 and 3,000 men. Defeated, Lubkov tried to negotiate with the Bolsheviks before disappearing into the taiga himself with a few of his supporters. In January 1921, Novoselov was involved in a further uprising in Zhulanikh. His “peasant Army” numbered between 5,000 and 10,000 fighters. Unlike the earlier uprisings, this one canvassed for anti-communist support, regardless of where it might come from, even from the Whites. But the tide of battle soon turned against it.

Shtirbul sees all of these risings as redolent of “petit-bourgeois revolution”, restricted to just one part of Siberia and affecting only 25,000 people – and even then we do not know if that figure relates to actual fighters or to the wider population. Besides, this “Siberian Makhnovshchina” was, he argues, a factor in the introduction of the NEP. His interpretations need to be taken with a pinch of salt. The author plainly has no clear understanding of the aftermath of this tale. Whereas certain anarchists – like Guistman, Buisk, Kalendarishvili and Shatov – joined the Siberian CP (65 of them in 1922), others were expelled from it (70 in 1921) in the western Siberia and Lake Baikal regions. Finally, it is to be regretted that Shtirbul has not been able to gauge the likely influence of libertarian ideas over the Siberian CP in 1919-1920, in terms both of federal autonomy and respect for the rights of peasants and partisans.

Whilst this research refutes some of the traditional Bolshevik historiography – be it of the Leninist, Trotskyist, Stalinist or post-Stalinist versions – which mentions only the Ukraine, Tambov and Kronstadt as areas which rebelled against the CPSU, it is afflicted by a rather rigid view of the history of Siberian anarchism. Which is a great pity in that it would have been useful to correct the oversights of Voline or Paul Avrich in this connection.

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Finally, let us note that Shürbul has published some very interesting Russian and Siberian anarchist texts on the subject and an exhaustive bibliography in Russian.

by Frank Mintz. From *A Contretemps*, No 9, September 2002 [www.acontretemps.plusloin.org](http://www.acontretemps.plusloin.org)

### Ted Leggatt

On Mile End Row, opposite Great Assembly Hall in Mile End, open air meetings were held every Sunday morning by various "Saviors of Humanity", such as the Salvation Army, Christian Evidence Society, Free Thought advocates, Socialists, etc. Among them, weather permitting, was always Comrade Leggatt, with his small collapsible platform loaded with literature, which he distributed or sold after his "sermon". A city dustman, or rubbish collector, he was a splendid orator, although with very limited education. Every Sunday he talked on a different subject. Quite frequently he offered analysis and criticism of the subjects his competitors on the "row" had talked on a week before. This would so antagonize the adherents of his competitors that they would try to disturb his gatherings with heckling.

– "Hey you, you're forever a free lover. You don't believe in marriage. You just live with your wife!"

Leggatt would quickly reply:

– "Yes, it's so, but you believe in marriage, yet you live with the wife next door."

Another would shout:

– "Hey, you blooming Anarchist, you infidel, you'll go to hell when you die!"

– "Well" – he would reply with a smile – "We don't know much about the hereafter, but I'd rather be in hell with Voltaire, Paine, Ingersoll, and other philosophers and learned men and women free-thinkers, than be in Heaven with idiots, prostitutes, criminals and tyrants, who were promised heaven if they repent and pray to God. The former can make heaven out of hell, but the latter will make hell out of heaven."

At times, when he was sarcastically inclined, he would imitate the tolling of a factory bell:

"Mugs – mugs – mugs – go-to-work – go-to-bed – go-to-work – go-to-bed – from-your-cradle – till-you're-dead."

He carried on his propaganda talks for many years, on Sunday mornings in Mile End, and in the afternoon in Shepherd's Bush. It is remarkable to what extent free speech was permitted in London. Leggatt, for example, attacked the Royal family, the clergy, the capitalists. The Army were "legal murders", the Navy were "pirates". He even roasted the Police, although a big London Bobby stood near him smiling. Leggatt later procured a better city job and his ire cooled.

From *Beyond the horizon : The story of a radical emigrant* by Thomas B. Eyges. Boston: Group Free Society, 1944.

### New pamphlet

**Emilio Canzi : an anarchist partisan in Italy and Spain by Paolo Finzi and others, translated by Paul Sharkey**

Canzi was born in Piacenza on 14 March 1893, fought in the First World War, and joined the Italian anarchist movement in the 1920s. He helped train the *Arditti del Popolo* (People's Commmandos) who fought against Mussolini's Blackshirts. In exile, he agitated against fascism and fought it in the Spanish Civil War. Captured by the Germans in 1940, interned in Italy, he escaped to play a major part in the partisan struggle in his native Piacenza. As Finzi says, Canzi always fought on the side of freedom.

ISBN 9781873605295 £3/£2 subscribers. Illus., 50pg

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### Questionnaires

Any left from last issue? The lucky winner was P. Kropotkin of London. They didn't say what they fancied, so they'll be getting the latest pamphlet.

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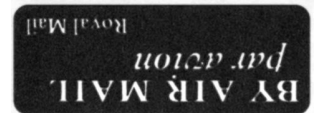
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