

# Societies of the Spectacle

The Situationist International &  
Its Aftermath, 1961-2011

Catalog zero

BOOK & TAGGLE PORT ORFORD, ORE

A L I E N A T I O N



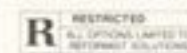
In capitalist space no one can hear you scream.

© 1979 TWENTIETH CENTURY FOX

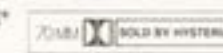
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## INTRODUCTION

*"In an age in which the screen flattens all information and renders it monolithic, an instrument of control, resistance must recover the palimpsest." - Ioan Couliano Brigade*

In 1999 a housemate returned from the WTO protests in Seattle with a permanent limp from a rubber bullet and crumpled flyer that read "In Capitalist Space No One Can Hear You Scream."

The flyer was illustrated with a detournement of the film poster for the first Aliens film, with the figure of a welder dimly visible inside the alien egg. It was clearly second generation. It looked to have been made by photocopying an older flyer, with the phrase "Smash the WTO" added in clearer, later letters, as if to reactivate it.

The flyer was tacked up over the kitchen sink, and I saw it in other houses that fall as well. There was something about it that seemed to encapsulate the pre-millennial tension that strange year, with the apparent victory of Neo-Liberalism and the anxieties surrounding our increasingly digital world and Y2K.

The search for the earlier poster led me to the group Collective Inventions, who had made it in 1979 [see item no. 31] and to the predecessor group Point Blank! - the most important of the American post-situ groups. Their works are as ubiquitous as the group is unknown. They had made the original version of the "Do You Ever Feel Like Killing Your Boss" poster, widely used by other groups and even as an album title by the Feederz. In a much different spirit, the Nowhere Bus that the Sex Pistols and Jamie Reid used in their advertisements, and which was bootlegged endlessly on pinbacks and shirts had been taken from a 1973 pamphlet by Point-Blank!

This last discovery was a strange sort of relief. The nowhere bus never seemed to fit in the major label context that the Pistols used it for, as if the image had retained some haunt, some surplus of meaning from its earlier history that it held onto even through recuperation. To discover the source felt like confirmation of the importance of this hunt through print history, tracing the strange paths that images and text can take in the age of accelerant reproduction that this catalog covers, from the mimeograph machine to the glow of the photocopy machine to the cold blue gaze of the digital screen.

This catalog is devoted to the Situationist International and its influence, but interpreted very widely. It is arranged chronologically and makes no attempt to be representative, focusing for the most part on lesser known publications. It traces the history of Situationist theory on the margins of various disciplines, including architecture and urbanism, happenings, graffiti, ecological activism, culture jamming, and net activism.

## BOOK & TACKLE

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**Let's Go Fishing!**



*Perlman's first book, one of 91 copies, in which the materiality of the book itself is an invitation*

## **1. The New Freedom: Corporate Capitalism.**

### **Fredy Perlman & John Ricklefs.**

New York: Privately Printed, 1961. First edition. One of 91 copies. 4to, 201 pp, bound in boards backed with cloth tape, with illustrated woodcut pastedown to cover. Mimeographed from typescript. Illustrated with five double paged woodcut prints on heavy paper, and additional woodcuts within the text, all by John Ricklefs.

Perlman's first book, published 9 years before his publication of the first English language edition of *Society of the Spectacle*. Perlman began working on the book while working as a printer with the Living Theatre. It was illustrated by the artist John Ricklefs, with whom Perlman had been work on a study of the world's resources, and was printed and assembled with the help of Lorraine Perlman, the silkscreens dried on the clothesline behind their Lower East Side apartment. One of the most beautiful and joyful bookworks of the Mimeograph Revolution, in which the limited means of the bookmakers are used to further the spirit of the text and act as an invitation to others to publish with whatever is at hand.

"The materials that went into the making of this book include mimeograph paper, heavy paper, fiber-board for the covers, and a small hand-cranked silk-screen mimeograph machine. Each chapter is held together by large staples, and the chapters are held to each other (bound) by cloth adhesive tape. The cuts were hand printed from relief wood blocks. The choice of materials was influenced by the extremely limited financial means of author and artist, but both hope their attempt to make a book whose outward shape was consistent with its content has been successful enough to encourage others to follow their example." - From the colophon.

Some darkening to the spine, and light wear to boards, quite clean within. Very good or better.

**\$950**

## *Bound in chicken wire*

### **2. Hanegal: Gallisk Poesialbum**

#### **Jørgen Nash & J. V. Martin.**

Paris: Edition Internationale Situationniste, 1961. 4to, [64] pp, bound in illustrated yellow boards, and all housed in a slipcase with the title stenciled to front panel, and enclosed in chicken wire. Lacking the unprinted inner card chemise, as often. One of limited edition of 750 numbered copies signed by both. Illustrated throughout with color lithographs by Martin, including one die-cut page. Laid in is an unprinted card to which is affixed three small tickets to three exhibitions related to the Situationists, two from 1989. The ticket for the Japanese exhibition, at the Ueno Municipal Art Museum, is rubber-stamped.

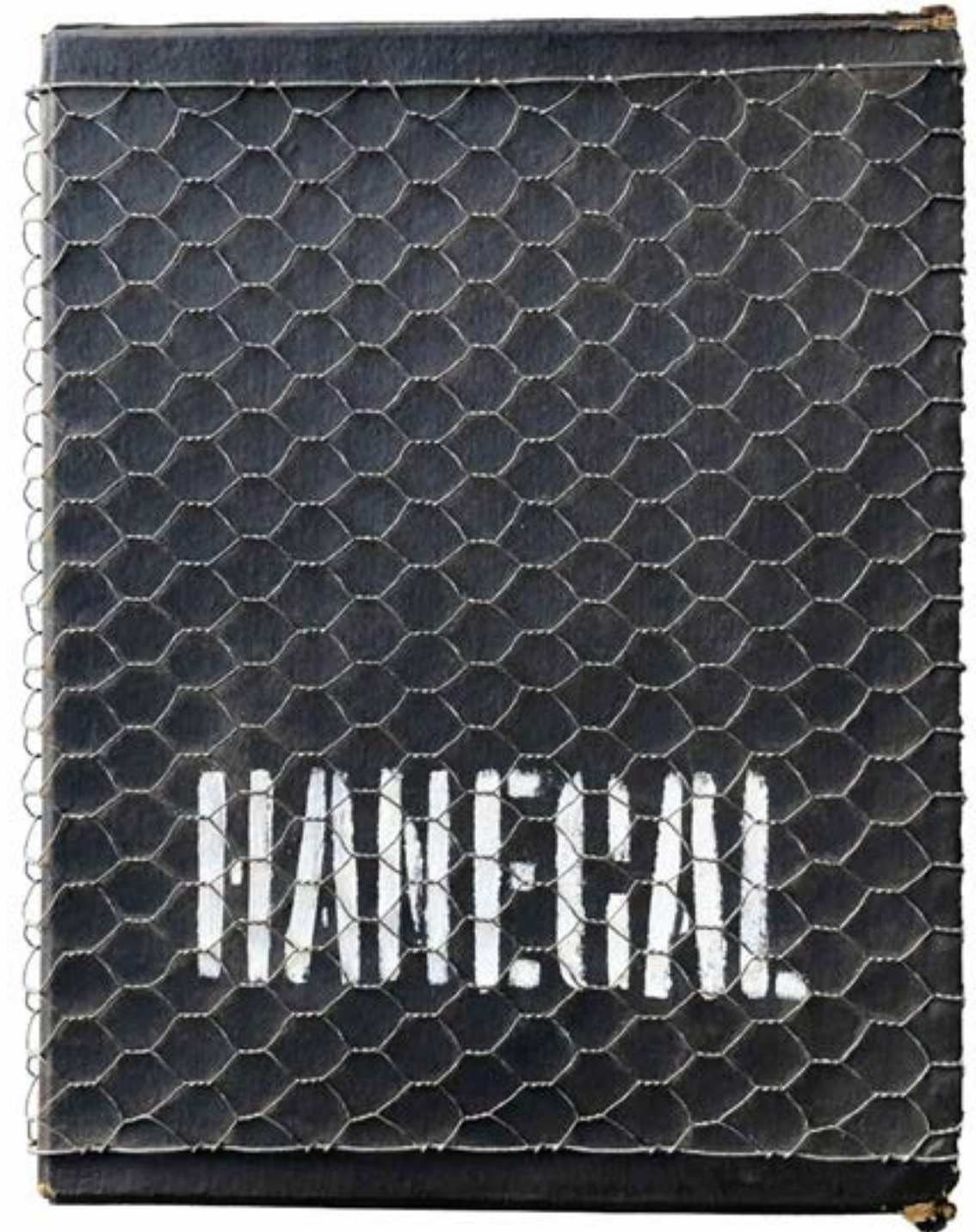
Provenance: pictorial bookplate of Stig Enhörning laid in (having become detached from ffep); bookplate of E. Manhof T. pasted down onto ffep.

A collection of poems by Nash, many of theme on the theme of the golden rooster, matched by lithographs by Martin. The book was published under the I.S. imprint. The sun would soon set on the collaboration when Nash was excommunicated from the S.I. the following year. Martin stayed and is credited with coining the term Nashism. The chicken wire binding reflects the cock-theme of many of the poems, but also is certainly a reference to the sandpaper covers of Debord and Jorn's *Mémoires*, published two years prior.

Zweifel et al no. 307.

Very good, with a small abrasion to front board and a couple faint spots of smudging, though otherwise bright. The slipcase is near fine with some minor rubbing and bumping to extremities. The chicken wire remains chicken wire.

**\$450**





Two drawings made the summer Kotanyi was expelled from the S.I.



**3. Nicht Hinauslehnen! Ne pas se pencher au dehors. E pericoloso sporgesi! Danger ! Do not lean out ! Det är livstarligt att luta sig ut! Niet naar buiten hangen !**

Paris: 1962.

6 7/8 x 9 1/4" sheet, offset printed on green paper. Text in English.

Tract issued by Jacqueline de Jong, Jürgen Nash and Ansgar Elde in protest of the exclusion of the Gruppe Spur members, which provocatively drew parallels between the larger unrest in Paris and the fallout from the Conseil Central meeting. "No gallic clarity but a dark witches' trial."

Very good with a strong 3" crease to right margin, with some additional minor marginal creasing and some toning to margins.

\$125

Item 4

#### 4. Untitled Drawing [Woman & Child]

##### Attila Kotanyi

[Belgium]: 1963. 14 1/4 x 20 1/2" drawing in green ink, on the verso of a photographic plate XLI from *L'Architecture et la Décoration Françaises aux XVIIIe et XIXe siècles*. Signed and dated at lower margin. Provenance: from the collection of Jean-Baptiste de Sauvage, son of the Belgian painter and friend of Kotanyi, Guy de Sauvage.

A drawing of a woman and child, made in the summer of 1963 - the same summer that Kotanyi was excommunicated from the S. I. The Kotanyi family stayed with the de Sauvage family while in exile in Belgium. The subject of the drawing is Jean-Baptiste's mother and brother.

Long overlooked in histories of the movement, Kotanyi was important as the author or co-author of several key texts and also for his editorship. He was expelled on charges of mysticism based upon a letter he had circulated the summer these drawings were made, suggesting new directions for the movement.

Tiny chip to one corner, not affecting drawing, a couple small pinpoint spots, else fine.

\$1250

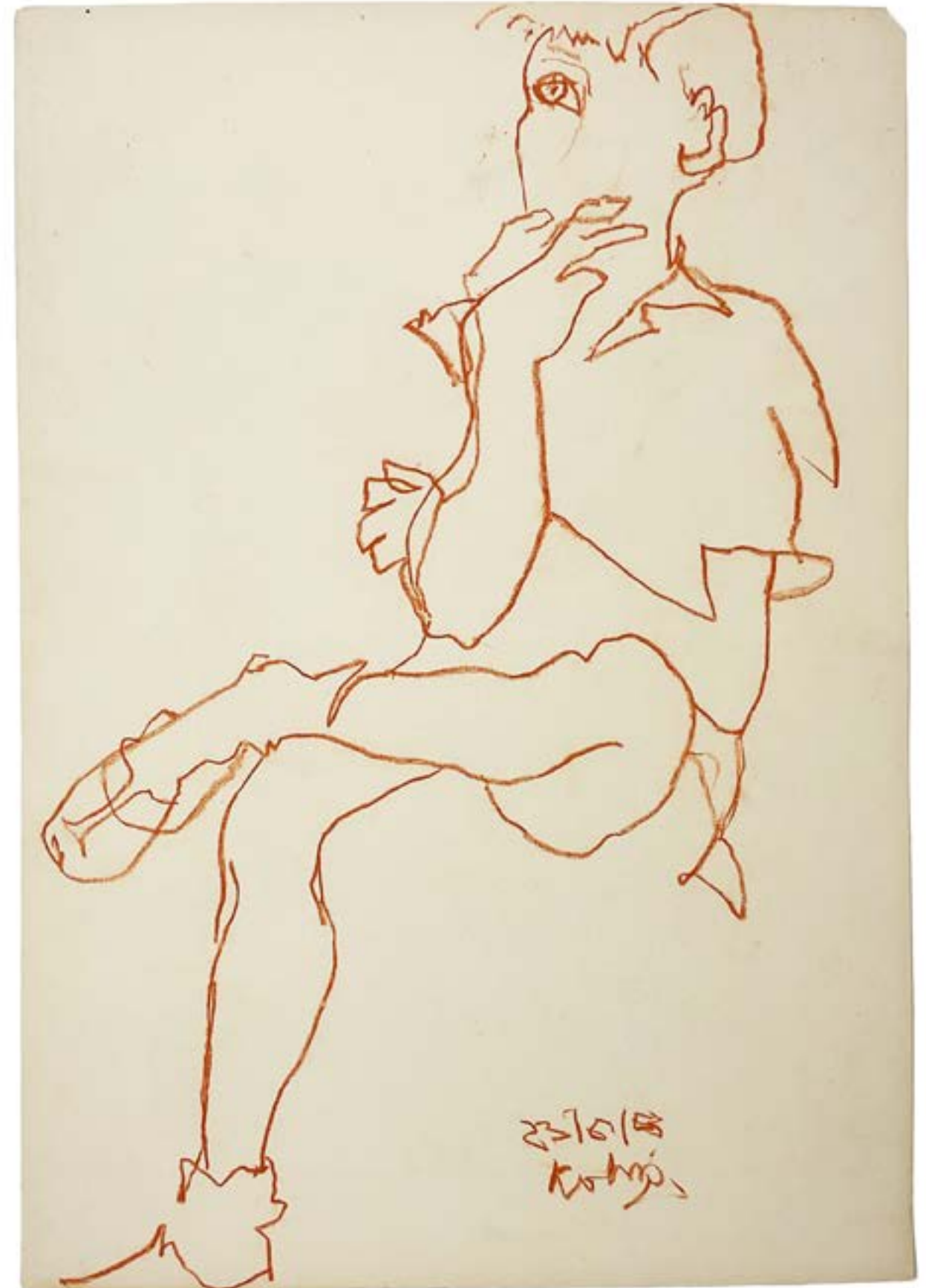
#### 5. Untitled Drawing [Boy]

##### Attila Kotanyi

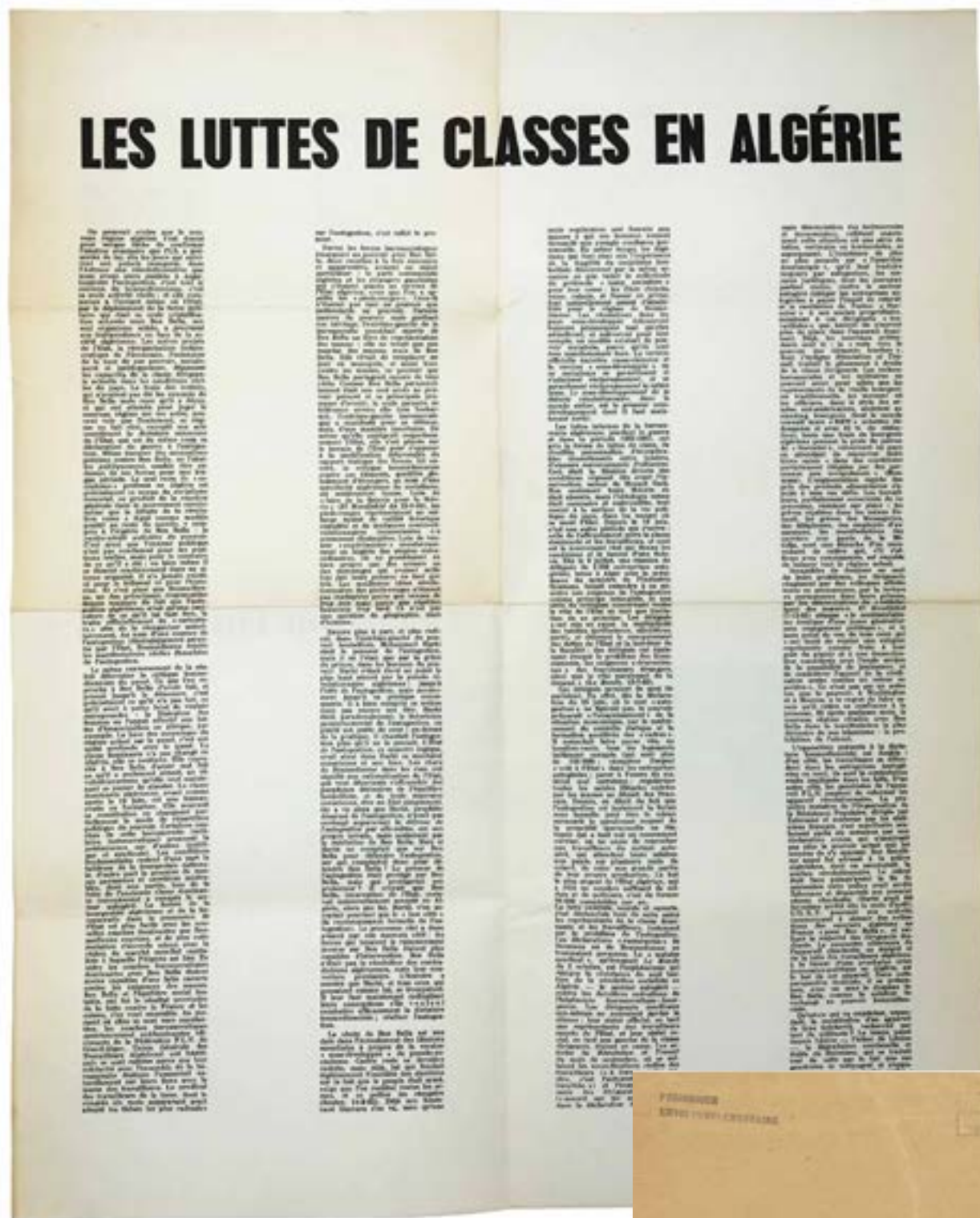
[Belgium]: 1963. 14 1/4 x 20 1/2" drawing, sepia pencil on the verso of an architectural plate. Signed and dated at lower margin. Provenance: from the collection of Jean-Baptiste de Sauvage.

Another drawing, made the same day. The subject is Jean-Baptiste de Sauvage. Small chip to one corner, not affecting image, else fine.

\$1250







*A high point of Situationist typography, in the original mailing envelope*

## **7. Les Luttes de Classes en Algérie.**

### **Situationist International.**

Paris: Internationale Situationniste, [1965]. 17 3/4 x 22” poster, printed on both recto and verso of a sheet of white card stock. Folded three times, as mailed, and housed in the original mailing envelope addressed to Tjeerd Deelstra, and postmarked at the Rue St. Denis post office in Paris.

The text, on Boumedienne’s putsch in Algeria, was written by Guy Debord. Debord also was responsible for the unusual typographical design, which arranges the text into four justified ranks, suggesting bars or ranks of soldiers, in which the rivers offer a strange sort of relief.

“le texte, reproduit de part et d’autres du document, est placé en colonnes à intervalles réguliers, selon un ordre strict qui évoque un garde-à-vous.” - Guy Debord, *Un art de la guerre*, no. 65, pp. 88-90.

[Gonzalvez 123. Lacroix 196. Raspaud & Voyer, 118]

Aforementioned fold lines, else a clean, fine example. The envelope is very good with creasing. Rare, and exceedingly so in the original mailing envelope.

**\$750**



*Bound in metallic covers, in reference to the Internationale Situationniste journal*

**8. Lausen.**

**Uwe Lausen.**

Munich: Galerie Friedrich + Dahlem, 1966. 4to, [20] pp, saddle-stapled in gold metallic card wraps. Illustrated (2 in color). Foreword by Peter M. Bode. Text in German.

Superb catalog issued in conjunction with the 1966 exhibition in Munich, including an unsigned manifesto, entitled "Fehlstücke aus einer Fabrik," presumably by Lausen. The exhibition documents paintings made largely after his excommunication from the S.I. the year prior. It is difficult not to view the brilliant gold metallic covers of the catalog as a retort to the metallic covers of the Internationale Situationniste.

Lausen abandoned painting in 1969, and committed suicide the following year.

Some creasing to the wraps. Very good.

**\$150**



*Paintings made to be hung any which way*

**9. “Vie privée de cosmonautes” [Exhibition Announcement].**

**Jacqueline De Jong.**

Paris: La Galerie Zunini, 1966. Silkscreen in two colors on a sheet of folding glassine.

The announcement for De Jong’s superb exhibition of paintings, viewing the iconography of the 1960’s from the point of view of an astronaut - the weightless and dream-like perspective of the paintings emphasized by the fact that the directions at verso stated they could be hung according to any orientation. A rare survivor from an important and overlooked exhibition.

1/2” chip to one top, affecting part of the gallery name, some moderate creasing and scuffing but otherwise very good.

**\$200**





LA GALERIE ZUN

Présente :

JACQUELINE de JONG

" Vie privée de  
cosmonautes "

Vernissage le 21 Décembre 1966  
de 18h30 à 22h.

4, Rue Schœlcher. PARIS 14<sup>em</sup>  
(angle 268 Bld Raspail)  
Tél: 734.44.61

Ouvert tous les jours de 14h  
à 19h, sauf dimanche.

## American Situationists vs. USPS

### 10. The Decline and the Fall of the "Spectacular" Commodity-Economy.

New York: Situationist International, [1967]. 8vo, [8] pp. incl. covers. Saddle-stapled wraps.

The text was first published in French in I.S. #10. This edition adds two news clippings with articles on the riots in Newark and Detroit in 1967.

This example of the pamphlet bears a rubberstamped text alongside the Cooper Station address on back cover, stating that "In case of non-reply within 15 days, seek contact by other means or use registered mail," perhaps indication that Chasse and Elwell were having some difficulties with the post.

Very good with some minor soiling and a faint tidemark to cover.

**\$150**



## 11. Le point d'explosion de l'idéologie en Chine.

### Internationale Situationniste.

[Paris]: Internationale Situationniste, 1967. First edition. 8vo, [9] pp, saddle-stapled wraps. Text in French.

First edition of this text on China, probably authored by Debord but likely helped with input by Rene Viénet (see Viénet's foreword to *The Chairman's New Clothes*.) The back panel states that the work was published as a supplement to the 11th issue of the *Internationale Situationniste* journal, but the pamphlet likely preceded the appearance of the text in that issue.

OCLC locates only 3 holdings.

Very good with some overall smudging and minor creasing to extremities.

**\$125**



## 12. Pour une Critique de l'Avant-Gardisme. L'Unique et sa Propriété. Suivi de Documents relatifs à l'éclatement de l'Internationale Situationniste.

**Jean Garnault & Théo Frey, Herbert Holl, Edith Frey.**

Strasbourg: 1967. 4to, folder containing a [12] pp. booklet bound in, along with five booklets and leaflets laid in.

Publication issued by the so-called Garnaultins critiquing the IS, and protesting their expulsion. The folder includes a reproduction of the Situationist tract that expelled the four, accompanied by booklets entitled "La Vérité est révolutionnaire", "De la merde in milieu situationniste", "Attention, trois provocateurs et son complément", and "Rien que la merde, mais toute la merde."

Booklet lightly creased with a touch of rubbing; aside from the occasional indent from the staples of the laid in pamphlets, fine within.

**\$200**

## On Courbet's detonation of the Vendome Pillar

### 13. Declaration for our Italian Artists and Comerades: Follow Courbet.

#### Second Situationist International.

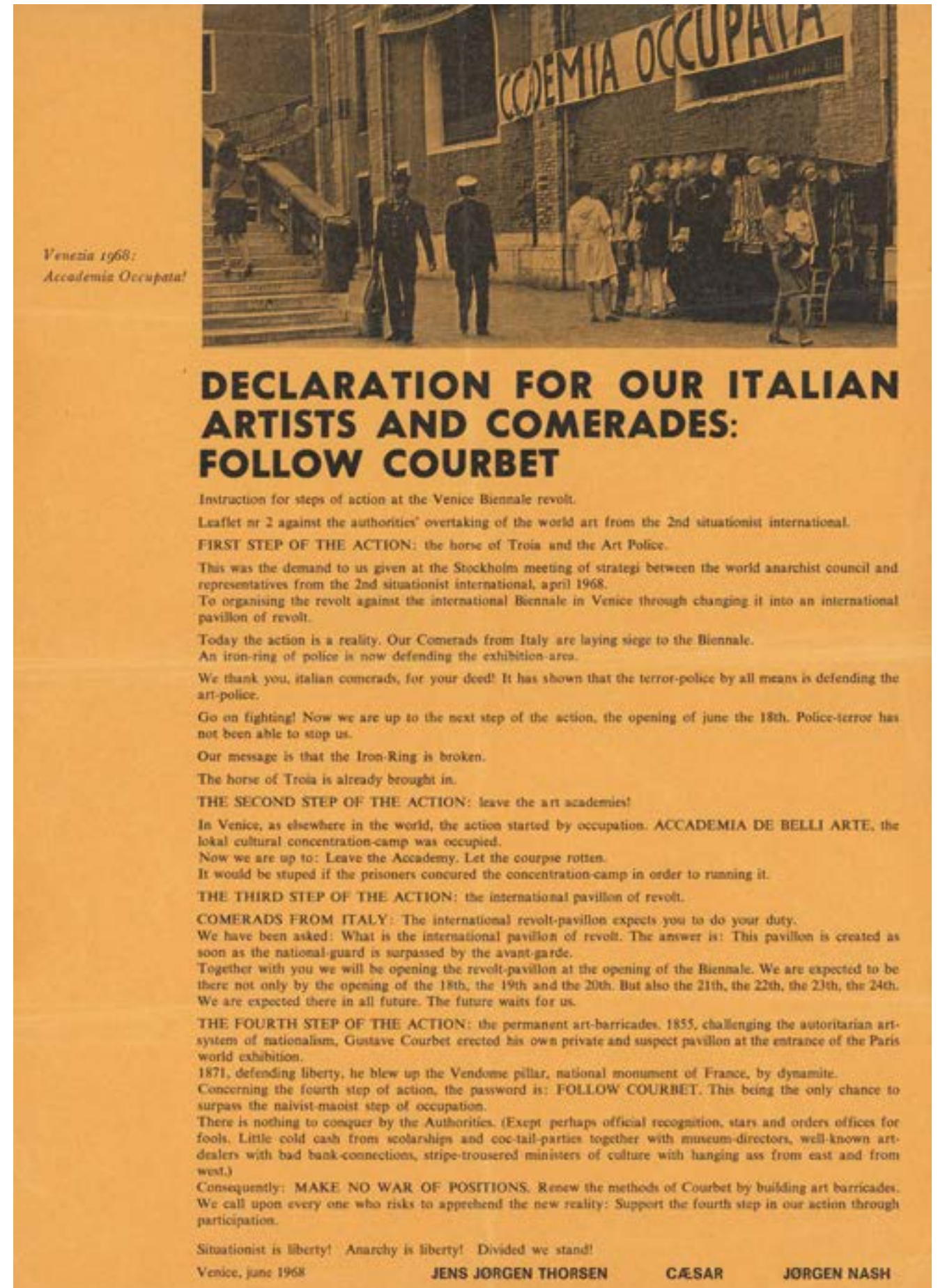
Venice: Second Situationist International, 1968. 8 5/8 x 12" leaflet, printed in black on orange paper stock. Illustrated with a photograph.

Leaflet issued on the occasion of the 1968 Venice Biennale, proposing, in conjunction with the World Anarchist Council, the occupation of the Swedish pavilion in order to turn it into a Trojan Horse, a "pavillon of revolt," and soliciting the collaboration of the Italian pavilion. The leaflet outlines further steps to be taken against the art world, including abandoning the art academies and the erection of art barricades. This last step was in homage to Gustave Courbet and his two most radical actions; the erection of a separate pavilion outside of the Paris world exhibition, and, perhaps more effectively, his detonation of the Vendome Pillar in 1871.

OCLC locates no holdings.

Folded three times, with some additional faint creasing, but bright and very good.

**\$450**



*A key text of May 1968*

#### 14. Camarades, l'usine Sud Aviation de Nantes étant occupée...

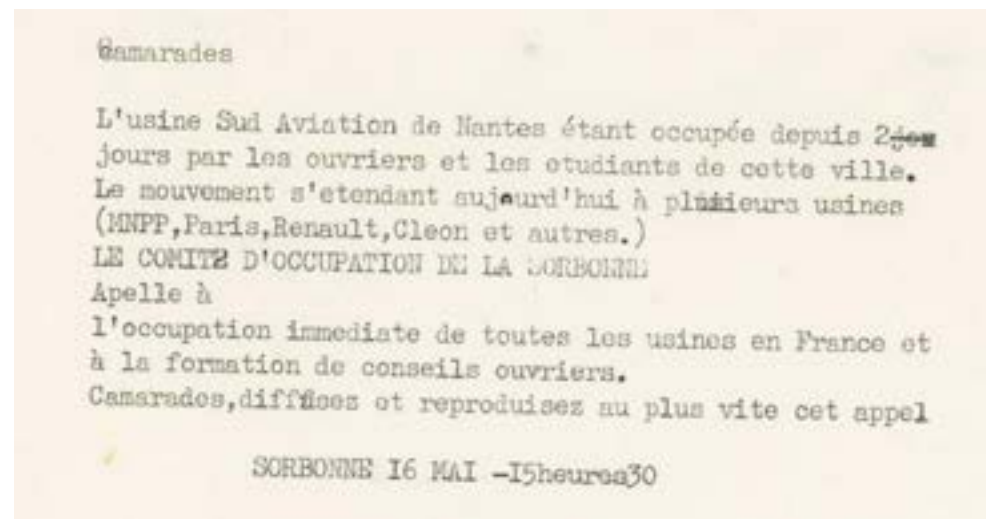
**[Guy Debord]**

Paris: Comité d'occupation de la Sorbonne, 1968. 8 1/4 x 10 5/8", mimeographed from typescript on watermarked "BFK Reeves Extra Strong" paper.

A tract issued at 3:30 PM, May 16, 1968, calling for the occupation of all factories in France and the formation of worker's councils following the occupation of the Sud Aviation factory and other factories across France. The Sorbonne Occupation Committee had been formed three days prior, on May 13, following the withdrawal of police from the Latin Quarter. Despite the brevity and diminutive appearance of the tract, it is one of the key documents of the events of May 1968, laying the groundwork for the formation of the CMDO by the committee the very next evening.

This example differs from others we've seen and handled in that it includes corrections in plate and irregular spacing, perhaps suggesting that this is an earlier state. The text concludes with the injunction to comrades to reproduce and distribute the statement as soon as possible. The tract is transcribed in Vienet [Vienet, p. 265]. Folded twice, with additional handling creases, very good.

**\$300**



Camarades  
L'usine Sud Aviation de Nantes étant occupée depuis 2<sup>4</sup>~~4~~  
jours par les ouvriers et les étudiants de cette ville.  
Le mouvement s'étendant aujourd'hui à plusieurs usines  
(MNPP, Paris, Renault, Cleon et autres.)  
LE COMITE D'OCCUPATION DE LA SORBONNE  
Apelle à  
l'occupation immédiate de toutes les usines en France et  
à la formation de conseils ouvriers.  
Camarades, diffusez et reproduisez au plus vite cet appel  
SORBONNE 16 MAI -15heures30

#### 15. Que Peut le Mouvement Revolutionnaire Maintenant?

**CMDO [Conseil pour le Maintien des Occupations]**

[Paris]: Conseil Pour le Maintien des Occupations, [1968]. Approximately 24 1/2 x 15 cm, offset printed.

A poster issued by the CMDO in May of 1968. The committee consisted of supporters of the first Occupation Committee of the Sorbonne, among them Guy Debord, Raoul Vaneigem, and Mustapha Khayati. The group formed in mid May and dissolved after slightly less than a month. See Vienet, p.161; Raspaud & Voyer, p.125, and Gonzalvez, p.109.

Fine.

**\$150**

#### 16. Adresse à tous les travailleurs.

**Situationist International.**

[Paris]: Comité Enragés-Internationale Situationniste / Conseil pour le maintien des occupations, 1968. 17 1/2 x 11 1/4" poster, offset printed on recto only.

[CGP, p. 35. Vienet, p. 282-284. Raspaud & Voyer, p. 124. Gonzalvez, p. 108]

Folded once, lightly toned, with some faint scuff marks to left margin and some additional creasing. Very good.

**\$150**

*All traffic lights are yellow. How a civil servant became the greatest graffiti artist of the 60's*

## 17. Eiffe For President.

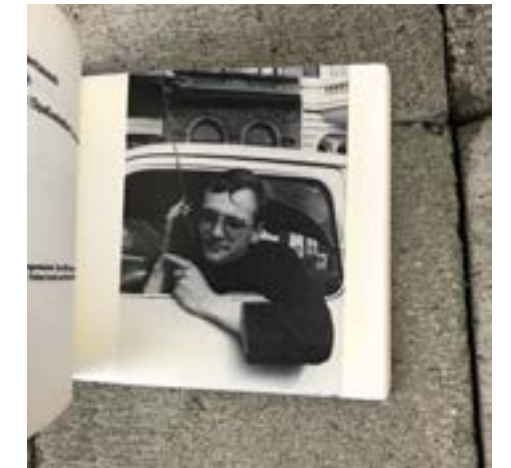
**Peter-Ernst Eiffe. Uwe Wandrey, ed.**

Hamburg: Quer-Verlag, 1968. First edition. Oblong 16mo. Side-stapled in cardboard covers, with photographic pastedown to front panel. Illustrated with two black and white photographs.

The first and only edition of the first book on Eiffe, who is widely considered to be the first modern graffiti artist in Germany. His ludic slogans were seen all over Hamburg during the tumultuous year of 1968, becoming the most visible public texts of the student uprisings. He would often leave his business card near the site of his work; when a building issued him an invoice for damages to their property, he famously responded by sending them an invoice to pay for his artwork. His culminating action was when he drove his Fiat into Hamurg Central Station and began to write on the tiles in May 1968. He was jailed and interred in a psychiatric ward; the book was produced around this time by Uwe Wandrey in order to raise funds for his defense. He was released from the ward later in the year, but in 1970 was reinterred in Rickling Psychiatric hospital for depression; he died of exposure during an escape from the institution in 1982.

The book was conceived of and published by the activist and publisher Uwe Wandrey, and the unusual format of using corrugated cardboard covers is typical of his attention to material in book construction. He also published the first book to be designed as a weapon, and a book bound in tin can lids.

Eiffe's life and works were the subject of a 1995 documentary film by Christian Bau, *Eiffe for President*. One of the landmark publications of the German Student Movement, and furthermore an important and overlooked book of early political graffiti art. OCLC locates 7 holdings, mostly in Germany. Very good.



## 18. Rapport du B.N. de L'U.N.E.F. sur le 57e Congrès de Marseille

### AGEN [Association Générale des Étudiants de Nantes]

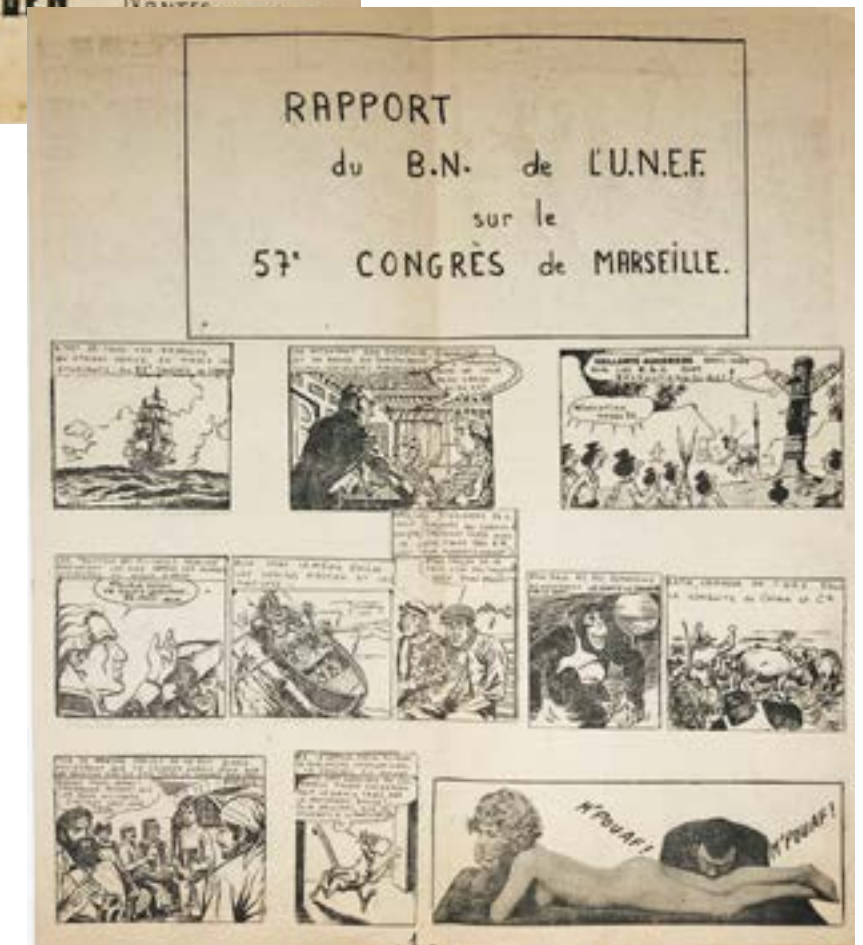
Nantes, 1969. 4to, single sheet of newsprint folded once into a four pager measuring 10 1/2 x 12".

A detoured comic strip issued by the AGEN in January of 1969, concluding with the statement "Fin de l'Université de la Société de classe vive le pouvoir international des Conseils Ouvriers/ Nihil obstat A.G.E.N." On the interactions between the CMDO and the AGEN in Nantes see the text published in the 12th issue of the Internationale Situationniste.

Rare. OCLC locates no holdings, though the BNF notes a copy in Guy Debord's archive.

Additional vertical fold, some toning to the fragile newsprint and nicking to extremities. Very good.

**\$450**



**19. Principe d'une economie. Ce que la conscience ne saisit pas lui retombe sur la geule**

**R.P. Manuel Urbain.**

Porte Celeste, Pekin: Les Nouvelles Editions Charitables Chrétiennes, [1970]. 8vo, 28 pp, saddle-stapled wraps illustrated with a detoured comic. Mimeographed from typescript. Text in French.

A mysterious tract issued in 22 sections, and influenced by Vaneigem, who is quoted at least twice in the text. Topics include the importance of creativity as a revolutionary power, police infiltration, and incendiary devices.

This is the only example of the pamphlet we've come across. OCLC locates only a single holding, at La Contemporaine in Nanterres, which assigns a date of 1970 and states that it was published by L'Internationale Situationniste or L'Internationale Unitaire - which seems unlikely, but certainly a mysterious and largely unknown work.

**\$300**

**Tout  
ce que le  
pouvoir  
ne tue pas  
l'affaiblit...**



*The high school student newspaper that helped to lay the groundwork for the formation of Point-Blank!*

## 20. Radical Rag Vol. 1, No. 3.

### Radical Student Union [David Jacobs]

Palo Alto: 1970. Tabloid format, 12 pp, offset printed on newsprint.

Last of only three issues of this high school student newspaper issued by students at Palo Alto High School, including a young David Jacobs, who would soon become a founder of Point-Blank! The paper and Jacobs were the subject of a censorship campaign at the high school, and this issue includes a note that this would be the last issue, and that the paper would merge with The Pack Rat.

The paper includes a text by Up Against the Wall Motherfuckers, as well as texts on ecology, the White Panthers, etc. A very rare student publication anticipating the formation of Point-Blank!

OCLC locates only two holdings of any issues.

Folded once else fine.

**\$300**



*Point-Blank!'s "first practical attempt to make our new ideas public."*

THE CITADEL  
&  
other sordid tales



**21. The Citadel & Other Sordid Tales.**

**[Point-Blank!]**

Santa Cruz: [1971]. Tabloid format, [8] pp. including covers, offset printed on newsprint. Illustrated with appropriated and detourned images. No attribution, but published from P.O. Box 1381.

A very rare, early publication by the group, According to Shutes & Rosenberg, the publication was distributed on five Bay Area campuses in the spring of 1971 and was the group's "first practical attempt to make our new ideas public."

Rare. OCLC locates only two holdings.

Minor toning and a couple of tiny stains - near fine.

**\$450**

*"...the battle against capitalism and the battle against unions is one and the same."*

## 22. Out of Order.

### Point-Blank!

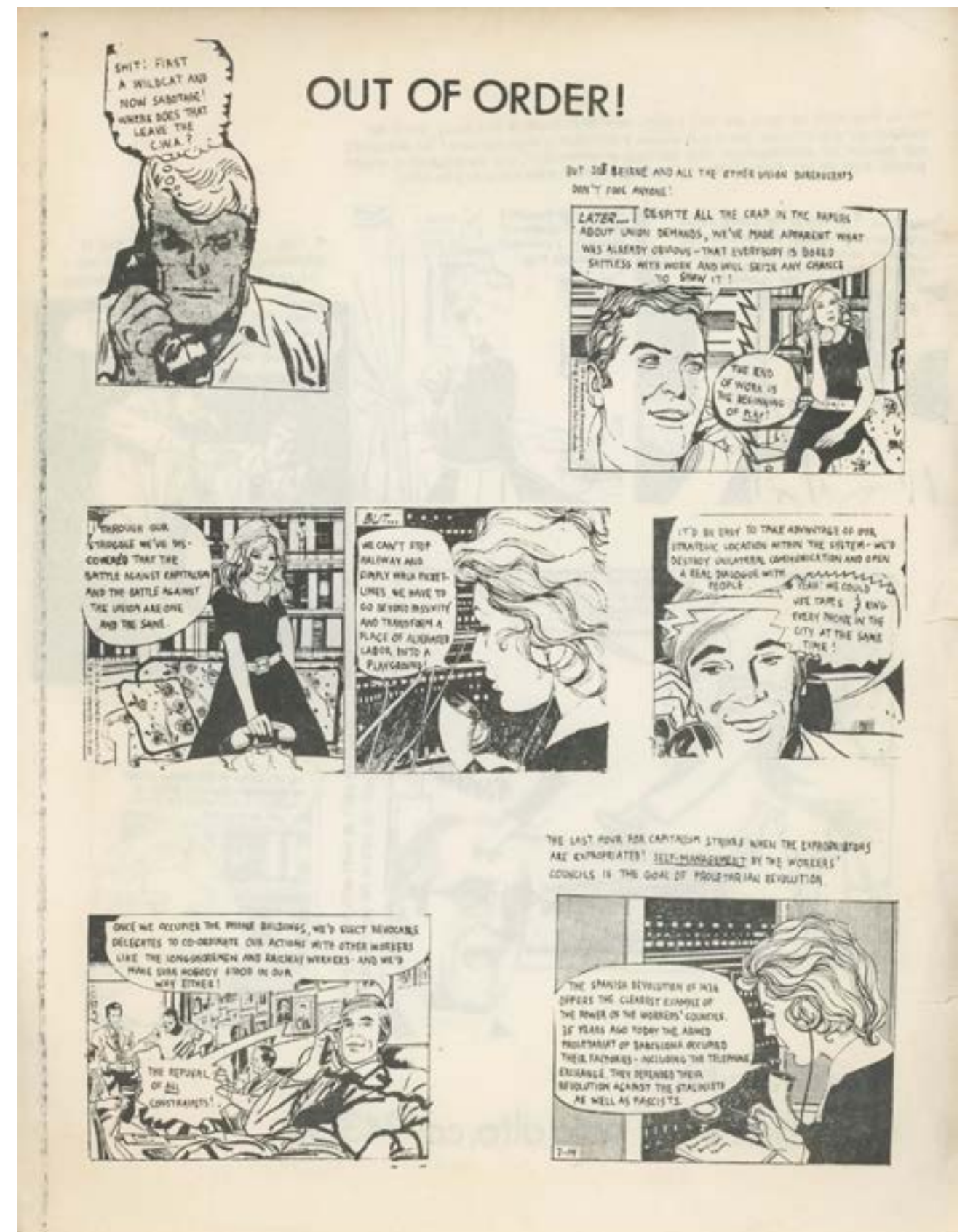
Palo Alto, c. 1972. 8 1/2 x 11" flyer, photo-mechanically reproduced on both recto and verso. Illustrated with detourned comic strip images.

A leaflet attacking Joe Beirne and the C.W.A. "Through our struggle we've discovered that the battle against capitalism and the battle against unions is one and the same." A very early work by the group, this is only the second example we've seen in 20 years.

OCLC locates no holdings.

Creasing, toning and some nicking to margins, but sturdy and very good.

**\$300**



## 23. Do You Ever Feel Like Killing Your Boss?

[Point-Blank!]

San Francisco: [Point-Blank!], 1973. 11 x 17" poster, offset printed in red and black.

One of a series of three street posters that the group distributed with fictitious authorship in San Francisco in 1973 - the other two being "Do You Ever Want to Steal Anything?" And "Is There Life Before Death?"

A fourth poster, entitled "The End of San Francisco (or, how to play in its ruins)" appeared the following day attributed to Point-Blank!, describing each poster and the larger campaign.

Like several other statements and images of the group, the title quickly appeared in other publications and contexts.

**SOLD**



# DO YOU EVER FEEL LIKE KILLING YOUR BOSS?



If you *have*, you're not alone. Today, it's no secret that a lot of people aren't happy at their work. In fact, there is a growing discontent among workers of all types, in offices, factories and public institutions—regardless of age or pay-bracket, they no longer believe in their jobs. In San Francisco (and, indeed, all over the country), the institution of work, which has long been a cornerstone of our social structure, has lost its value. Dissatisfaction with the work ethic has been expressed in various ways, from a general lack of morale, to outright acts of sabotage, theft and wildcat strikes. All of this poses a serious threat to the successful functioning of our economy. Statistics indicate that the productivity level of the American worker is one of the lowest in the world.

As proprietors of San Francisco businesses, leaders of organized labor, and government officials, we are intimately concerned with this state of affairs. Since we are partners in the economy who have a mutual interest in the continued operation of our society, we feel that an immediate solution to this problem must be found. At present, these acts occur on an individual or local level, but they could easily develop into a general revolt against our economic system. Therefore, as a part of a national effort, we are starting a campaign designed to restore people's confidence in their jobs. This campaign will begin with a contest, "BELIEVE IN WORK."

Workers of San Francisco: we are aware that you are often bored and frustrated in your work situation. But we are confident that you are not disenchanted with our society as a whole because of this. We are already implementing programs that will make your job more meaningful to you by involving you more actively in the decision-making process. All of this will not change your position in society but it will bring your work closer to you. While you may be unhappy with your present conditions of employment, we know that underneath it all, you still believe in work itself and the system of authority that lies behind it.

It may appear to you that your work bears little relation to what you really want to do, and that it mainly consists of producing, selling or servicing items which have no apparent value in themselves. This may be true; nevertheless, work keeps people occupied and gives them a goal in life. Besides, this is the way it is all over the world, even in the so-called "socialist" countries. Work has helped everyone live much the same way.

The labor of the American worker has provided all of us with the standard of living we enjoy today. It enables us to buy all the things which are considered necessary to live a happy, fulfilling life. People may object that in the act of shopping they are only buying back what they and their fellow workers have produced. However, this argument ignores the fact that work by its very nature has to be this way; if we want society to continue, we must all be prepared to make certain sacrifices and a job is one of them.

Work may be unpleasant, then, but it is absolutely essential. If people wanted to get rid of it, they would have to change *everything* and create a completely different kind of world. But let's be realistic—nobody has to go that far. We are convinced that the average American worker respects his superiors and is basically satisfied with his life. As a way of showing our appreciation, our BELIEVE IN WORK contest will include a \$20 cash incentive for all those who wish to participate in it. Each contestant will receive a free button, pictured below, and the individual who best fits our definition of a good worker will be awarded a \$1000 prize. Our generosity should not be too surprising—after all, money is the only thing we can ever give you anyway.

**WORKING TOGETHER**  
a committee of concerned San Franciscans

**JOHN F. CROWLEY**  
Secretary-Treasurer, San Francisco Labor Council

**WILLIAM E. DAUER**  
Executive Vice President,  
Greater San Francisco  
Chamber of Commerce

**JOSEPH ALIOTO**  
Mayor, San Francisco

(co-chairmen)

For further information, telephone 558-3456.



## 24. The End of San Francisco (Or, How to Play With Its Ruins)

### Point-Blank!

11 x 17" poster, offset printed in two colors.

A street poster by the group explaining the three posters which the group posted the prior day, including the preceding item, and also mentioning the group's Space Travel pamphlet and survival coupons. "The future will belong to those who have no present."

Creased several times, some minor coffee stains to verso.  
Worn, but near very good and presents well.

**SOLD**



# THE END OF SAN FRANCISCO

## (or, how to play with its ruins)

A city is nothing more than the sum of its constraints. Its walls are at the same time the barriers to our lives and our desires. Every day, we act out a routine within its streets and buildings, but despite all our activity, nothing ever really happens. Our work, our shopping, our education, are just so much boredom, and we already know it. Our misery finds its concentrated expression in the city, and we can never really escape it. The whole show is controlled by the same people who order us around during the day—the bosses and bureaucrats who benefit from the way things are organized. But it is our habits as much as anything else that keep us where we are—we have been led to believe that everything's always going to be the way it is, and there's nothing we can do about it. However, beneath the surface there exists a hidden discontent which is only waiting for the right moment to express itself.

Yesterday, we published three posters, each dealing with an aspect of this daily life, a daily life which appears mysterious even though its actions are repeated so often. We attacked simultaneously work (Do You Ever Feel Like Killing Your Boss?), shopping (Do You Ever Want to Steal Everything?), and welfare (Is There Life Before Death?). We also distributed a phony "survival coupon" throughout the city. By presenting each poster as an official document written and signed by various civic leaders, we attempted to call these institutions by their true names, cutting through the lies that surround them to reveal what people actually go through every day. We parodied bureaucratic language in order to expose the matters such language deliberately conceals. At the same time, we distributed a pamphlet (Space Travel) to commuters and bus riders, which used the same format to communicate the real purpose of travel in a direct and personal way. We pointed out that the circulation of people, like everything else in society, is determined by the circulation of things.

In carrying out these actions, we did not intend to pull off some kind of elaborate practical joke. Our aims were far more serious: we wanted to present our ideas in such a way as to make it impossible for anybody to ignore what we did, including the authorities. We used the entire city as a base for subversion, attacking work, shopping, welfare, and travel as important examples of how we all spend our time, not as isolated "problems." Our lives are largely determined by these categories, and in communicating our disgust with the existing world, we made it clear that anything we did could only be a starting point towards the development of large-scale action against society as a whole. In a time when sidehows like the "Watergate scandal" command public attention, the real scandal of how we live has been constantly suppressed, and it is precisely this reality that our actions tried to expose.

Our goals are as radical as our methods; for us, revolution means nothing less than the transformation of everything. Unlike those who merely want to exchange one set of leaders for another, who talk of socialism and the "vanguard party" in the same breath, we want to live without bosses. We do not seek to impose ourselves at the head of any movement or to manipulate it for our own ends. If the present order of things is to be eliminated, the majority of people will have to assert their domination over the urban environment that presently controls them. To make the world truly ours—to talk to other people about the things we have always wanted to talk about—we must begin to create our own free space in the city, constructing it as a real extension of our desires. This space, however, cannot be restricted to one area; it can only be created throughout all of society in the process of radical struggle. The destruction of capitalism and the class that maintains it must be accompanied by the establishment of our own power, democratic workers' councils where all of us can participate in running our lives without outside interference. Self-management in a society we have organized ourselves is the common project that yesterday's actions have tried to indicate.

The end of San Francisco as a place of isolation and separation, then, will only come about when people abolish these conditions through their own actions. What we have accomplished may be small in comparison with what remains to be done, but from now on, things cannot continue as before. Sooner or later, people will have to pursue their dissatisfaction to its final conclusion. The spontaneous, individual revolts against authority which occur every day throughout the city, in offices, factories, and schools, must become generalized if they are to pose a genuine threat to capitalist society. The defenders of the existing order, from the tired old bureaucrats in City Hall to all the young reformers who want to "make the system work," can expect the worst. The future will belong to those who have no present.

**POINT-BLANK!**  
p.o. box 42548 san francisco, CA 94142

## *Prospectus for the world's first electric car share system*



### **25. Witkar.**

#### **Pim Wiersinga & Luud Schimmelpennink.**

Amsterdam: Cooperative Association Witkar U.A., 1973. First edition. Square 8vo (8 11/16 x 8 3/16"), eleven folding plates and a single sheet of pink paper laid into a printed folder. Text in Dutch and English. Illustrated with photographs by Kors van Benekom.

The rare prospectus for the world's first electric car share program, the invention of Luud Schimmelpennink. The name Witkar (aka White Car) aligns the plan with the urban Provo projects, such as the White Bicycle Plan, which Schimmelpennink had been a driving force behind. The Witkar plan was fully launched 1974, the year after this prospectus was published, but struggled with logistical difficulties such as long charging times and lack of government support. The organization behind the plan formally dissolved in 1986. It remains an influential project, and plans are currently afoot to revive the idea in Amsterdam.

Rare. OCLC locates 7 holdings worldwide.

Contents fine. Folder with some minor staining and creasing and rubbing to extremities, good only but sound and fully intact.

**\$450**

*Rare collection of the internal debates that led to the break-up of the SI*

**26. Débat d'orientation de l'ex-internationale situationniste.**

**Joel Cornuault, ed.**

[Paris]: Centre de recherche sur la question sociale, 1974. 4to, 80 pp, mimeographed from typescript. Side-stapled and tape bound into printed wraps. Text mostly in French, with two of the texts in English.

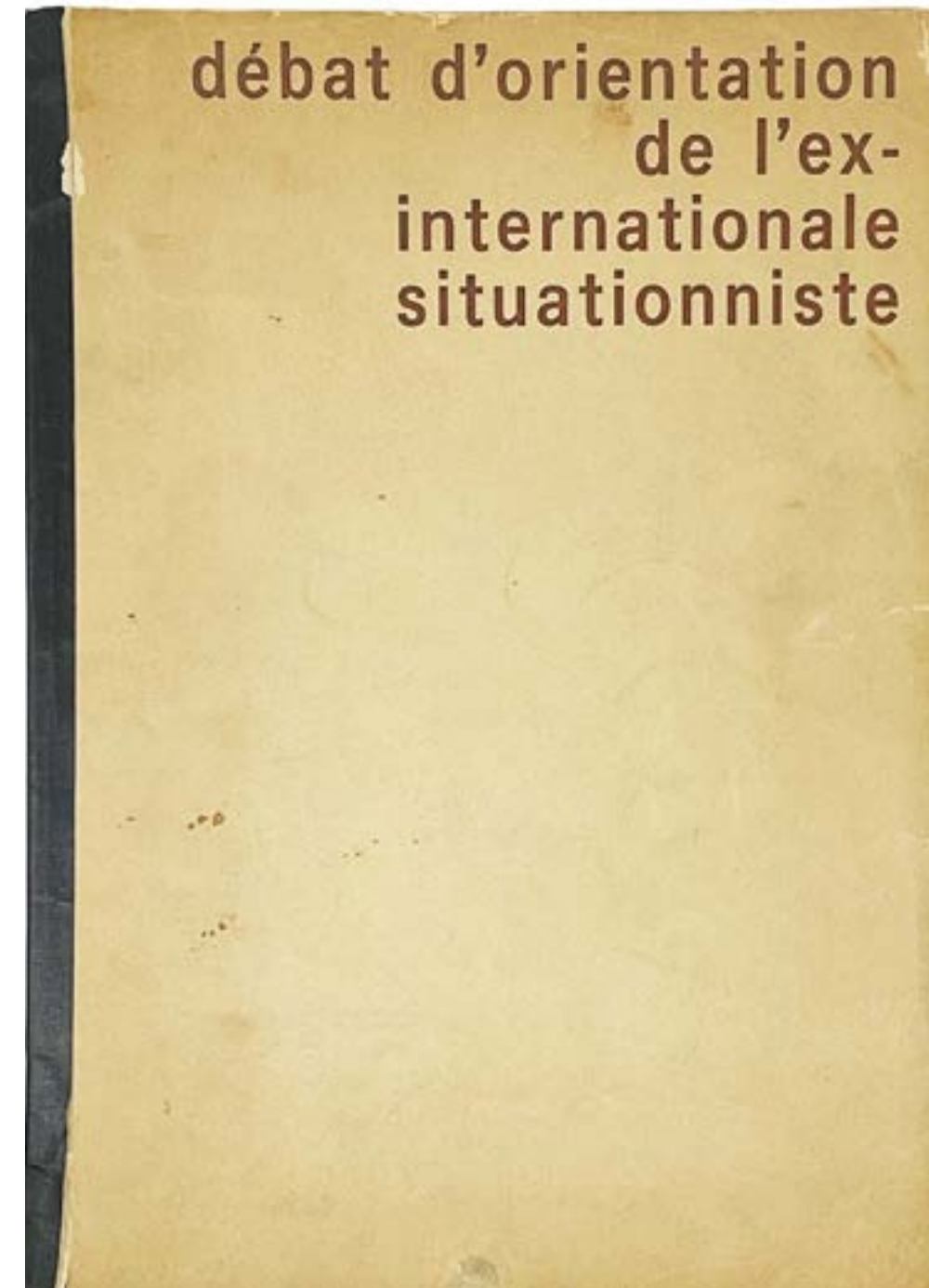
A collection of theoretical texts written by members of the SI during the orgy of excommunication in the wake of May 1968. The texts were not intended for publication. Some of the texts were gathered by Daniel Denevert 1972 for an intended book, which was turned down by Champ Libre when Debord refused to help with the project. This fugitive pamphlet was finally issued two years later by the CRQS, and circulated in small numbers among post-situ circles until it sank from sight.

An English language collection of the texts can be found at Notbored.

Rare. OCLC locates only a single holding, not in North America.

A worn and battered example, with grubbiness to the wraps and most of the text block detached and laid in, but complete.

**\$450**



*Often attributed to Debord, who denied authorship*

**27. Les cinq dernières minutes. Étude sur un moment récent de l'histoire de la lutte des classes à l'usage des ouvriers de Lip et de tous les amoureux de l'heure exacte.**

**[Anonymous].**

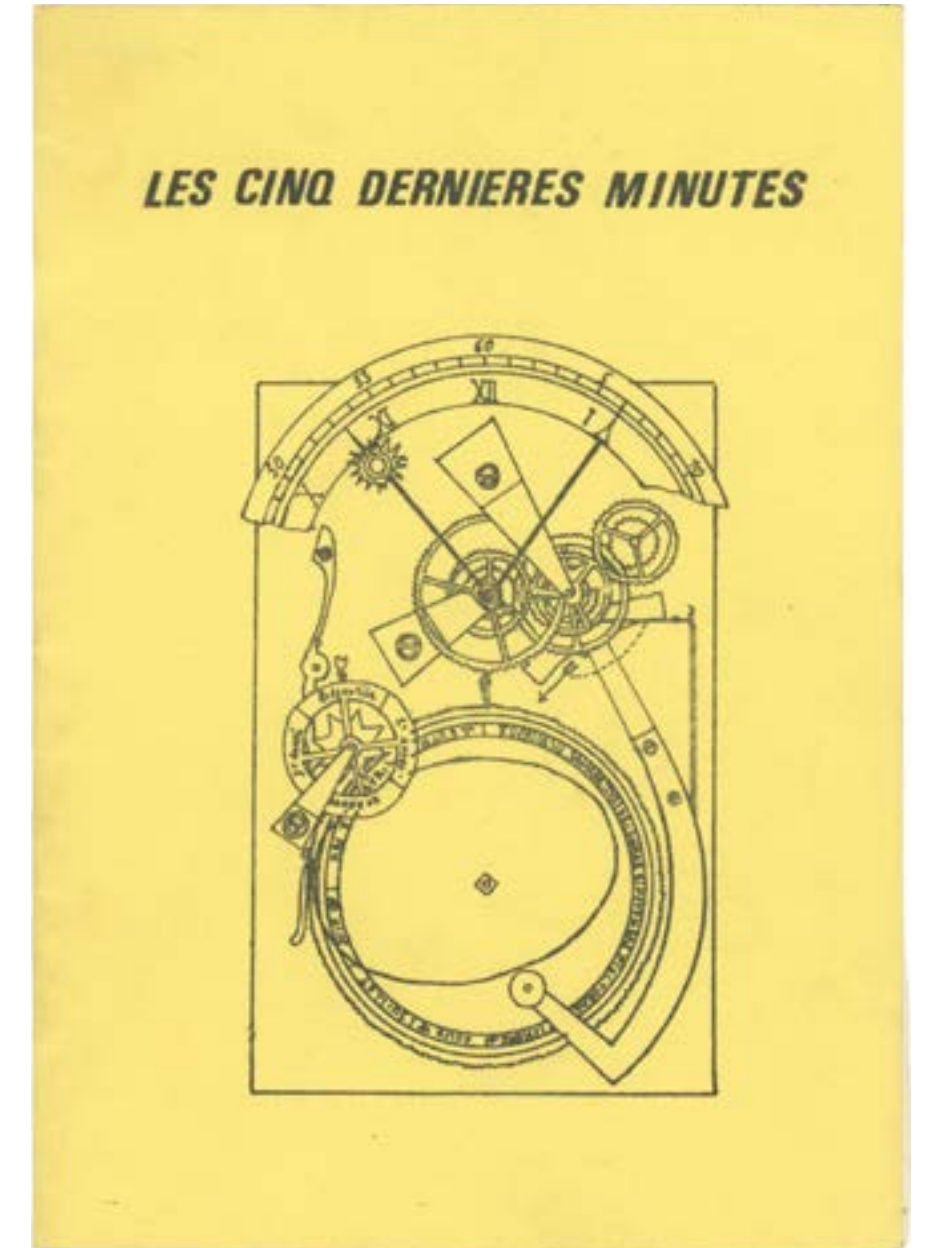
np: None, [1974]. 8vo, 19 pp, saddle-stapled [2, copper] in yellow wraps. Mimeographed from typescript and illustrated with drawings. Text in French.

A Situationist analysis of the Lip factory uprising. This pamphlet has repeatedly been attributed to Debord, though he always denied authorship. See *L'Internationale Situationniste*, Errata e il Loro Tempo, p. 20. Regardless of authorship, a superb analysis of one of the most important factory occupations of the 70's.

The front and back covers are illustrated with two drawings, the cover of a disassembled clock, the back cover of the clock complete - a superb design.

Rare. OCLC locates holdings at only two locations, neither of which are in North America.

**\$300**



## Landmark periodical documenting Blue Monday and the struggles over urban planning in Amsterdam

### 28. Nieuwmarkt Dagblad 1-4, 6-21 [20 Issues].

#### Aktiegroep Nieuwmarkt.

Amsterdam: Aktiegroep Nieuwmarkt, 1975. Issues 1-4 folio (13 1/2 x 8 1/4"), printed with spot color on white paper and crimp-bound along left margin; 6-14 folded sheets, printed on newsprint or yellow paper. Nos. 19-20 are 4to, stapled once at upper left hand corner. No. 21 is a 4to, printed on newsprint, with unbound, folded sheets. No. 19 has a portion of the page cut out, bearing a text by Simon Vinkenoog, which is still present and housed in a handmade black folder.

A nearly complete run of this rare underground periodical which documented the Nieuwmarkt Riots [Nieuwmarktrellen] as they happened, lacking only the 5th number. The riots protested the forced condemnation and eviction of buildings to construct the Eastern Metro, hence the striking drawing of a death's head train driving out of the cover of the first issue.

On 24 March 1975, later known as Blue Monday, extensive riots broke out with police to protest the demolitions. While the demolitions continued, future plans for other metro lines were abandoned. The pages of Nieuwmarkt Dagblad capture the blow by blow intensity of those days, with striking artwork, cartoons, and photographs of the riots.

The artist and architect Tjebbe van Tijen was one of the main forces behind the movement, as part of the Nieuwmarkt Neighbourhood Action Group. For the Situationist influence on the movement see Zweifel et al, p. 5.

Very good with scattered creasing and toning, and the aforementioned clipping laid in.

\$450



**29. Amsterdams Ballon Gezelschap Aktueel Reisverslag Nos. 1-5 [Complete, With Additional Material].**

**Amsterdams Ballon Gezelschap.**

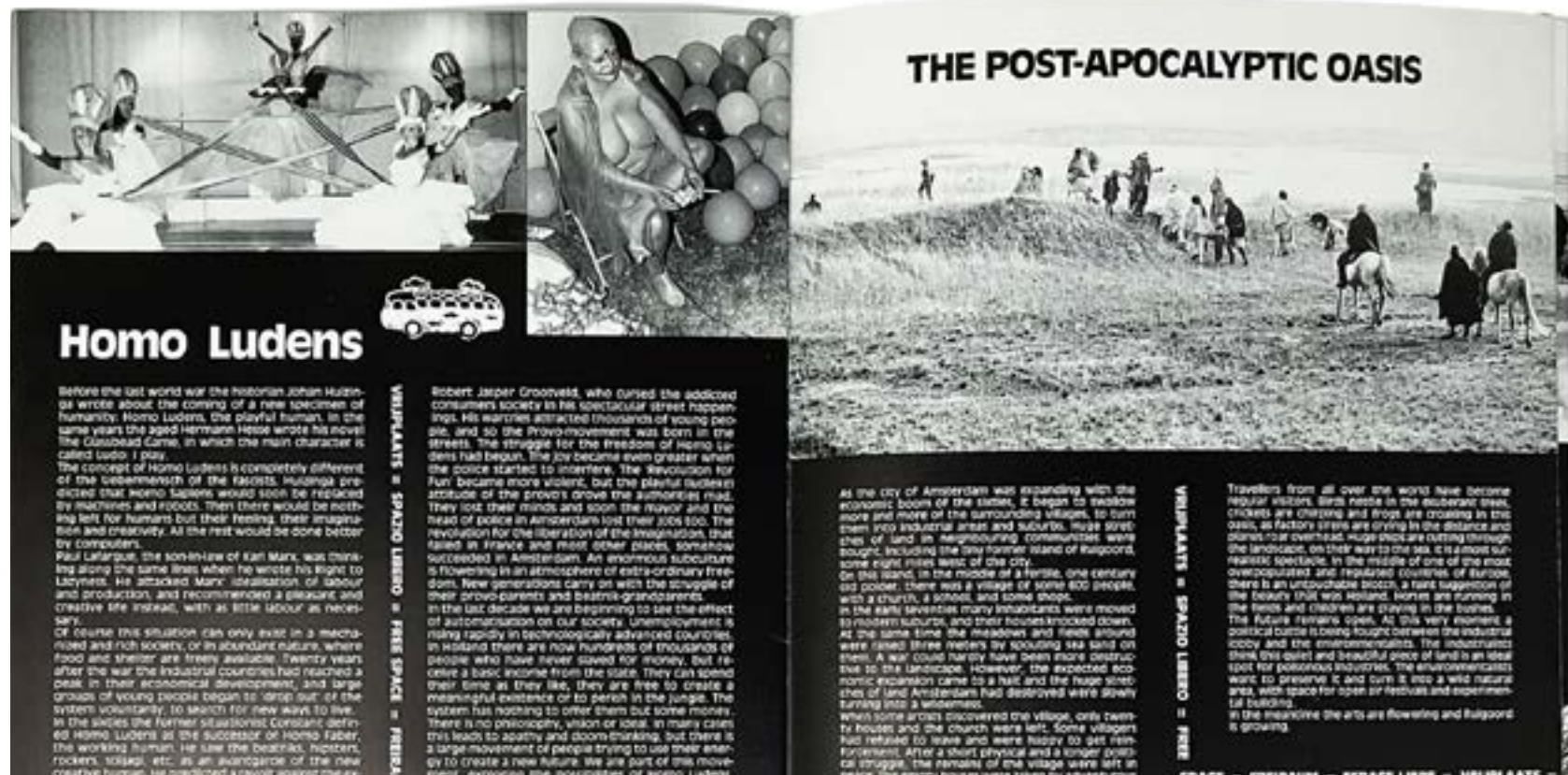
Amsterdam: "De Volle Maan", 1979-1980. 4to, each offset printed and glue bound in card covers. Profusely illustrated in black and white. The first volume is a double number. Text mostly in Dutch, with some scattered English. With a brochure for the group entitled Amsterdams Ballon Gezelschap, 4to, [12] pp. including covers, offset printed in color on coated paper stock, with text in English and Dutch. With additional printed leaflets laid in to some numbers.

A rare complete run of this periodical which documented the works of one of the most interesting performance groups to come out of the Provo milieu. One of the founding members was Hans Plomb, who was a driving force behind the successful attempt by squatters to resist the annexation and development of the village of Ruigoord. The group sought to make the village an ecological safe zone, and themes of ecology and the battle for public space run throughout the ABG's performances around the world, which attempt to break down the barrier between performer and audience. The group continues to the present day.

Very rare. OCLC locates only a single holding of a issue.

The fourth issue may lack a card cover, and we have not been able to ascertain whether it is complete given the erratic pagination and absence of another example to compare it with. Otherwise all issues are very good to near fine.

**\$750**



### 30. Alienation: In Capitalist Space No One Can Hear You Scream

#### Collective Inventions.

San Jose, 1979. 8 1/2 x 11" flyer, offset printed.

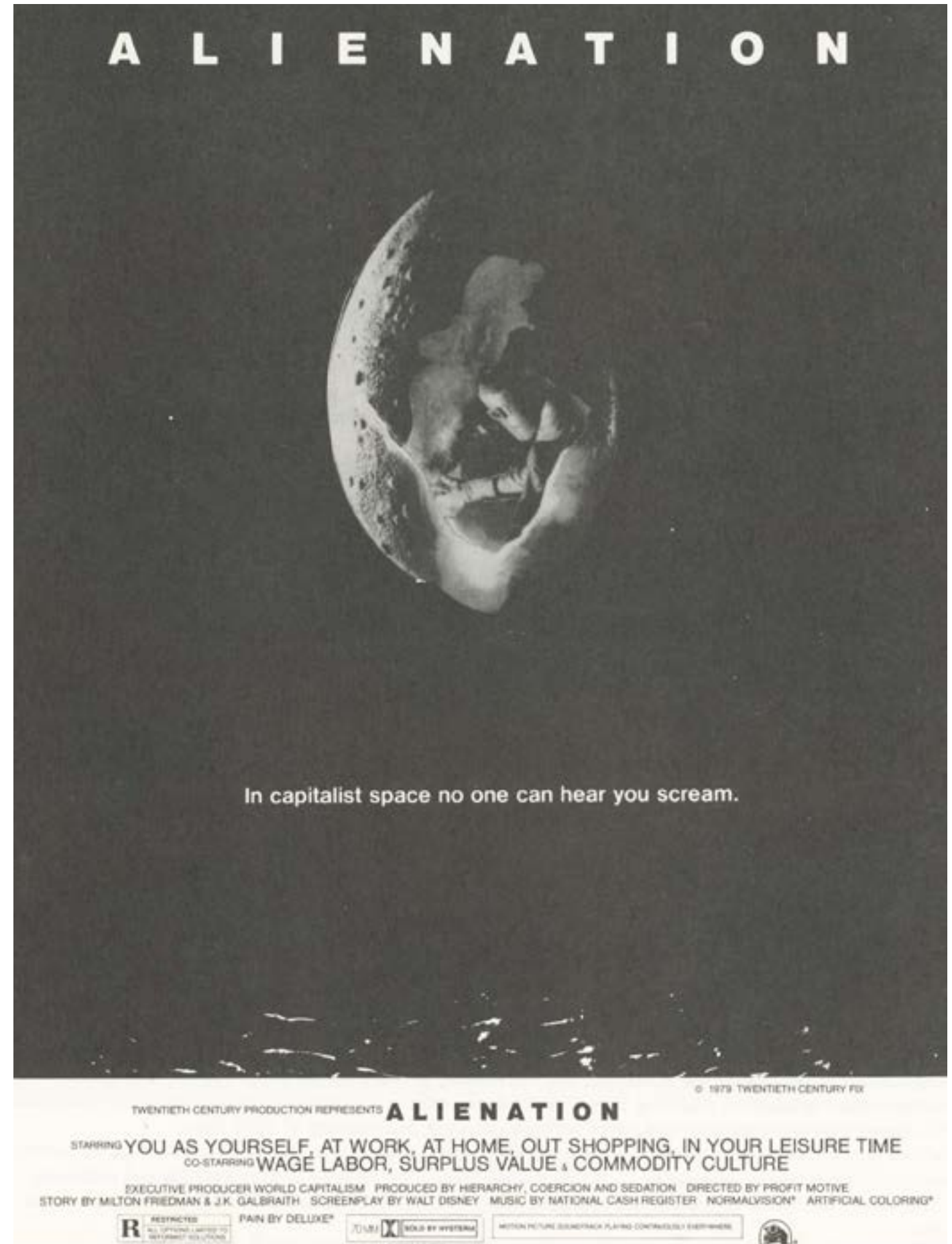
A leaflet by Collective Intentions, illustrated with a detournement of the film poster for the first Aliens film. Within the egg of the original image is superimposed a photograph of a welder at work. The text verso was an essay not only on the recently released film, but also deals with Star Wars, 2001, and the role of Horror films in general.

The text at the foot of the image is copyrighted "1979 Twentieth Century Fix" and begins "STARRING YOU AS YOURSELF, AT WORK, AT HOME, OUT SHOPPING, IN YOUR LEISURE TIME CO-STARRING WAGE LABOR, SURPLUS VALUE, & COMMODITY CULTURE."

The image on the poster was resurrected and modified twenty years later for the Seattle WTO demonstrations, specifically the Carnival Against Capital Event, preserving the original design but adding the phrase "Smash The WTO" above the title. The original premiere of the film had been in Seattle.

Fine.

**\$150**



## 31. Crimes of Freedom.

### Collective Inventions

[San Jose], [1979]. 8 1/2 x 14" leaflet, offset printed on yellow paper.

Illustrated with a photomontage. Leaflet circulated at the Gay Freedom Day March on June 24, 1979, on the festival and the White Night Riots earlier that year in the wake of the lenient sentencing of Dan White following the assassinations of Harvey Milk and George Moscone.

Folded once; very good.

\$125

*Two publications on the White Night Riots following the murder of Harvey Milk*

## 32. Unnatural Acts.

### Collective Inventions.

San Jose, c. 1979.

17.5 x 22.5" street poster, offset printed on both recto and verso. Illustrated with appropriated imagery and collages. A Situationist analysis on the economics of the oil industry abroad and in California, gas shortages, and the White Niot Riots of that May following the lenient sentencing of Dan White.

Rare. OCLC locates only two holdings, at the Labadie and at Yale.  
Folded twice, with some creasing to margins. Very good.

\$125

# UNNATURAL ACTS

II



The sky really is falling. It is not pieces of Skylab (planned obsolescence reaches new heights) that are crashing to earth today, it is the many illusions about the social world we live in -- the false horizons of historical ideology and empty "non-alienation" -- that are coming to ground. The choice between "winning through integration" and "immanent" migration no longer seems so appealing. Out of this passive disillusionment emerges the truly significant feature in contemporary American society: a general crisis of confidence in existing institutions. Breaking the temporary social peace of the last few years, new skirmishes are taking place: after Three Mile Island, a new March on Washington in which Jerry Brown received the pouring welcome he deserved; after the oil and contract negotiated by the Teamsters and the trucking companies, a Teamster vote-hauling "wildcat" organized against the union and its partners in management; and now the "City Hall Riot" in San Francisco.

Such currents of opposition are tentative, of course, and, to their limited nature, susceptible to reformism, whether that of other pacifist ideas about a "democratic" union, or the constituency politics of the "gay community". Nevertheless, real openings exist in the shattering of advanced capitalist society. These features -- the result of social forces -- will extend only to the extent that their shortcomings are brought into the open and examined, only if they go forward. The anti nuclear movement, for example, will either expand into an anti-capitalist movement (and thus become a movement generally opposed to hierarchy and a movement beyond religion -- "aimless") or become part of a retooling process which, ultimately, will give new life (and fall) back to the society the "no nukes" protesters oppose.

While it is certainly true that the technology supposedly utilized by modern capitalism is increasingly poisonous to public health -- and the rise in occupational health is no accident -- this society actually shows an its defects and engages in a conscious form of social ritual in which criticism of the excesses of the system serves to perpetuate it by introducing "new and improved" models of the same machine. However bitter their disputes, Ralph Nader and his opponents operate under an unwritten gentleman's agreement in which, throughout all the "public" debate, the basic design -- the social structure itself -- is never put into question.

If reformism only greases the wheels of the existing machinery, the choice concerning us cannot simply be reduced to one of "bourgeois or revolution", of neo-catastrophe or libertarian communism (even in this of our goal). Modern capitalism has proved itself able to manage its crisis. In fact, crisis management lies at the core of its success. It is when this core is exposed, however, when the various cooling tanks of reform and reinforcement overheat, that things and, more importantly, people become more interesting. As people start to talk to each other, to reflect on what they have in common, the prevailing "culture of narcissism" recedes.

Out of the current dissatisfaction, new ideas and a new radical awareness have undoubtedly emerged: the dissatisfied are once again considering the question of what constitutes opposition, and of how it must express itself. A truly revolutionary alternative to world capitalism will only arise from a further revolution in social consciousness, when those of us who desire to not benefit from the existing system realize that no real alternatives presently exist. Rather, they must be created through a process of critical "research and development".

In this "dry" summer, the days -- working days -- really are longer. While the media and their political stars talk about our resentment over gas lines, new lines of thought and action are being drawn, and they are being drawn along class lines. To speak of class conflict is not to make the myth of the "honest worker" but to recognize that the realities of work -- its oppression and its product -- dominate our lives. We are in the absurd position of having economics control us, rather than being in a truly rational position where the economy could be made to work for us. It is precisely an end to the unnatural order that we are asking. We do live in an "age of irony", but these limits are not really internal ones, but rather are social barriers: roadblocks of authority, tradition and habit that confound us (and sometimes are even got' to by all in our "persons" and public lives). These walls obviously must be demolished if a new society is to be created, and already the siege has begun.

The ability of contemporary protest to go beyond immediate issues is nowhere more clearly shown than in the San Francisco riot of May 21, 1979. What began as a mass cry for vengeance -- all the more ironic in that it opposed capitalist injustice from the same point of capitalist "justice" -- quickly degenerated, that is, devolved into a physical assault upon city government and its computers, upon government itself. The rioters directly attacked those "community" leaders who had staked their careers on "representing" cultural diversity. The community of insurgency born in the streets cannot -- at least not -- be reduced to a "gay riot", not only did "straight" participants, but the myth of gay uniformity exploded in the flames; burning police cars and the confusion of gay leaders.

In attacking banks as well as the occupying forces of the SFPD (boullevards as well as electoral bosses, the investigators really do manifest a "general anti-establishment feeling", as the reality of the "gay community" is, unwittingly described it. By repelling a police attack on the Castro street ghetto, in surging back toward City Hall and the business district, the rioters shattered more than windows as the rank and file of the streets squared off with the police rank and file, the center could indeed no longer "hold". While the newspaper darts "mob rule", this violence illuminated more than the class nature of the judicial system. It exposed the real world that rules San Francisco: the modish sense of commerce, law, politics -- the official and unofficial Mafia that engages in institutionalized extortion every day.

The new battlefield of social warfare runs from the lettuce field of Salinas to the business communities of the Bay Area and farther to the central valleys of Europe and Latin America, to the genocidal industrial groups in China and those forces that oppose -- from the left of the Fabian -- Khomeini's authoritarian dictatorship in Iran. These quite different movements have no objective for subjective unity, but they converge -- and toward their specificity -- precisely as they discover their common enemies: party leaders and business executives, union officials and "right to work" slavemasters, lay preachers of pop psychology and religious common. These often rival elements of officialdom find an ulterior unity in their joint defense of a world system in which the fundamental division of labor is between those who command wealth and power and those who are their unwilling accomplices.

The cycles of discontent which are appearing in the U.S. today are no mere "last gasp" of the system; they portend something new and as the more culture of the emerging diasporas, we must be prepared to declare war upon the emerging culture of the rightness and I presented "opposition". As individuals seek to translate ideas into revolt itself, our tendency openly hopes to contribute to the possible not through a simple denunciation of the status quo, but by offering new perspectives on contemporary history, by provoking thought. Our vengeance is anti-authoritarian, and our action is collective. It is we must also be inventive. We fight for revolutionary autonomy, not as a dogmatic slogan, but as the necessary precondition for a reorientation of social life. Immediately, the struggle is for "democracy" for an end to dependence on capitalist institutions and ideology. I have ideas. We hope you have better ideas.

20 May 1979



collective inventions  
p.o. box 24411  
san jose, CA 95154



## A Situationist analysis of the stock market and the

### 33. In Hopes of the Imminent Demise of World Capitalism. Funeral Arrangements Pending.

#### Standard & Poor

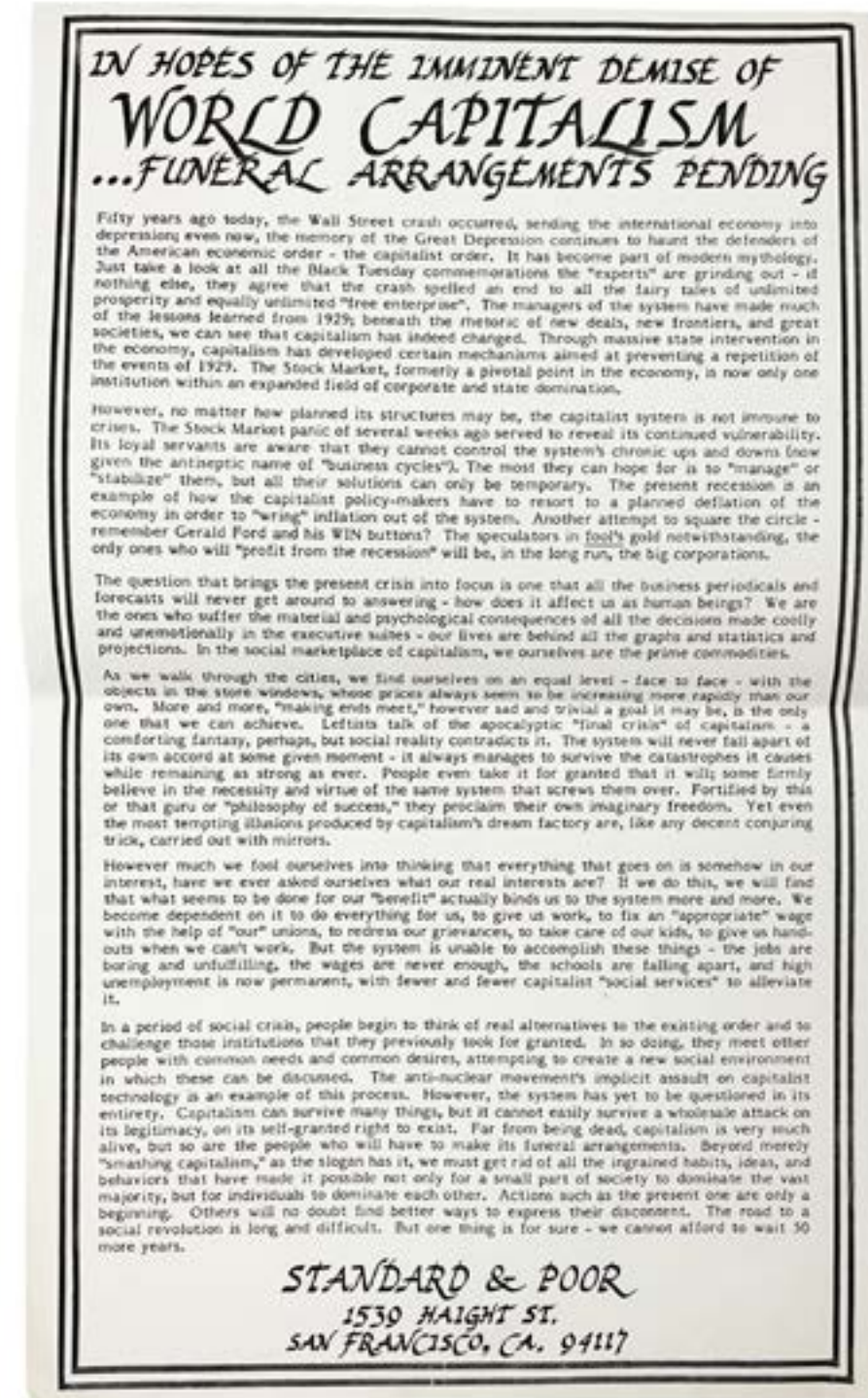
San Francisco, [1979]. 8 1/2 x 4" flyer, printed on recto only. Photo-mechanically reproduced on white paper stock.

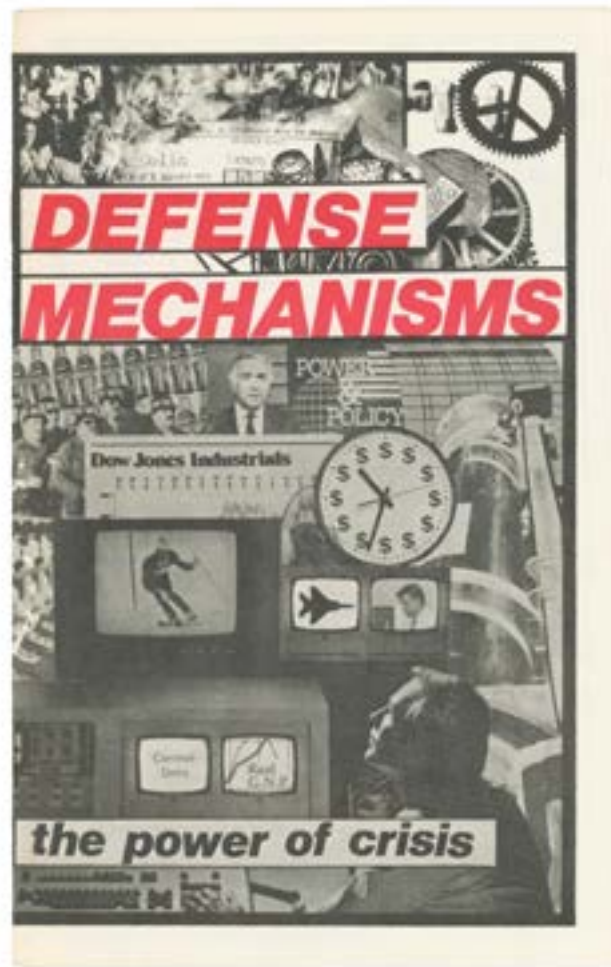
A Situationist analysis of the stock market, published on the 50th anniversary of the 1929 crash. "Far from being dead, Capitalism is very much alive, but so are the people who will have to make its funeral arrangements." We can find no record of the group Standard & Poor. The address is given as 1539 Haight St, former site of the Straight Theatre and then the Haight-Ashbury Switchboard. The text is reminiscent of other works by Collective Inventions..

Rare. Only the second example we've seen. OCLC locates no holdings.

Single horizontal fold, else fine.

\$150





### 34. Defense Mechanisms. The Power of Crisis.

#### Collective Inventions

San Jose: Collective Inventions, 1980. 8vo, [16] pp. incl. covers. Illustrated with black and white photomontages, including one incorporating imagery from the film Star Wars. A prescient work on the Arms Race, Iran, and the USSR at the dawn of the 1980's.

Very good with a crease to lower margin.

**\$75**



### 35. Order Order Order: Poland 1982.

#### Collective Inventions.

San Jose: Collective Inventions, 1982. First edition. 23 1/4 x 33 3/4" poster, folded four times as issued.

Analysis of the international response to the Solidarity movement in Poland. "It is not a question of lighting candles but of setting fire to the structures, routines and authority which imprison contemporary life."

OCLC locates only two holdings.

Very good with a vertical bend throughout.

**\$150**

# 49ER FEVER:

In the aftermath of the San Francisco Forty-Niners' Super Bowl victory, thousands of people took to the streets in an unanticipated celebration of their underdog team. But the riotous affair that engaged all kinds of people, and engulfed nearly every section and neighborhood of the city, addresses issues more fundamental than the outcome of Super Bowl XVI. As one participant in Forty Niner Fever told the San Francisco Chronicle, this event happened "because people want something to celebrate... we need something to celebrate with all the problems."

**Life in the Trenches**  
What happened on Super Bowl Sunday, and to a lesser extent during the "official" celebration on Monday, was the ignition of impulses both manipulated and repressed in this society. Unwittingly, the Chronicle's coverage of the event exposed some of the layers of this larger truth. At the conclusion of the Tuesday, January 26 front page story, one woman offered the explanation that the victory was "like going without sex for six months and then finally getting it. And it's not only good, it's damn good." Remarks such as these are not just kinky phrases from the Chronicle's sale of flesh and fantasy culture. They suggest that in a society characterized by defeat and repression, obtaining sex is identified with achieving a "victory." Within that larger arena of hollow victories and phony fantasies, the orgasm has been enshrined as the ultimate and ultimate goal.

Football is not just an athletic metaphor for a militarized society. It is part of the essence of such a society. Our lives are channeled into identification with teams that battle each other with the precision and sophistication of any military unit.

Though many of us aspire to it, few people can duplicate the accuracy and poise demonstrated by these troops. The limitations imposed on us amateurs are actually to our benefit. The career of a football player, like a soldier, is devastatingly short. After a few years, once glamorous stars are reduced to walking wounded. The hidden injuries of football's violence is surpassed only by the larger destructiveness inherent in everyday life. The number of American workers injured or killed on the job regularly surpasses the number of casualties on the field of battle.

Just like the uniformed players who carry out predetermined maneuvers on the field, our existence is similarly pre-determined. Our workplaces provide us with uniforms, or require "respectable attire" in order to identify us as part of the "team." Nearly everyone has a manager, foreman, or supervisor to "coach" us along at work. Like football veterans, we also get injured or grow too old for the job. At this point younger, hungrier players can replace us. We are left on the sidelines and the game continues to roll along.

**Metaphor For The Oppressed**

San Francisco - team and city - is an unlikely symbol of football victory. A backwater bunch of athletes from a city nationally dubbed and scorned as a haven of "loafs, fags and rebels" wins it all. Amidst the fragmented commentary and vicious images produced by the Chronicle was the notion expressed by one fan that "the thing this tells me is that the underdog can turn it all around. People on the bottom can rise to the top again. It's not only a football game, it's life.

But who is the underdog anyway? The romantic populism of this AB-American idea would be laughable, if it did not express some grim realities that we presently face. First is the realization that we are the



underdog, no matter how controlled or repressed the idea, most people in this society experience defeat, injury, fear and humiliation. The character of San Francisco's two day party was somewhat the same. Scores of people were arrested and well over a hundred were injured following police sweeps on Market Street, in North Beach, and elsewhere.

But for one afternoon "the underdogs" completely shut down business in downtown San Francisco. This powerful fact was not lost on the city leaders, who directed the police to break up the event immediately after it ended.

**Reversing No. 1**  
The result of Forty Niner Fever is to make the cry "We're No. 1" a hollow slogan echoed by people misrepresenting the nature of the game and its players. For the real contest is between the rulers of this society and the ruled.

Those who rule in S.F. (and elsewhere) intend to transform this city to their own needs. The once romantic City by the Bay is quickly becoming the financial center of the Pacific Rim. They take seriously columnist Herb Caen's assertion that San Francisco is home of "the rulers of the universe."

The long contest between them and us has been more bloodshed than the latest round of football casualties. For their part athletic stadiums have been put to more authoritarian looks than Super Bowl extravaganza. The March Against the War in Washington, D.C. in 1970, and the crop in Santiago, Chile in 1973 are part of that grim scorecard.

The real victory for San Franciscans will be when we control our lives and exist without the menacing presence of coaches and captains. We have something of a gameplan in mind. Get in contact.

Gridiron Guerillas  
35 Sutter St. #209  
San Francisco, CA 94104

## *we're SICK of it*

*Finally, an artifact that resides in the narrow overlap of the Venn Diagram of Situationist theory and the NFL*

### 36. 49er Fever: We're sick of It.

#### Gridiron Guerillas.

San Francisco: Gridiron Guerillas, [1982]. 8 1/2 x 14" flyer, photo-mechanically reproduced on yellow paper stock.

A post-situ analysis of the riots that ensued following the 49ers victory in Superbowl XVI. A small typewritten label to verso states "One of several leaflets rec'd from F Baer (San Francisco) in her ltr of 3-17-82, under the head "[done by] assorted San Fran nuts." Probably ca Jan 82.'

Folded twice, toned at extremities. The only example we've seen of this artifact sitting neatly in the narrow space of the Venn Diagram shows between Football and Situationist theory.

**\$125**

### 37. Vacation of Hegel. Latest Campaigns of Critico-Practical Theory.

#### Subrealistic Movement.

Hamburg: Edition Nautilus, Verlag Lutz Schulenburg, 1982. First edition. 8vo, [10] pp, saddle-stapled wraps.

According to the preface, this is an extract of "Jetzt!" - a subrealistic manifesto which appeared in October 1979 in West Germany. The title is likely a reference to the 1958 painting by Magritte.

\$45

*Situationist analysis of The Jam, designed to mock new wave fanzine aesthetics*

### 38. Consumer's Guide to the Jam.

#### Collective Inventions.

San Jose: Collective Inventions, 1982. 8vo, single foolscap sheet folded once to make a four pager. Photo-mechanically reproduced on white paper stock. Illustrated by photomontage.

A Situationist critique, not only of The Jam, but also New Wave, pop music, fanzines, the Clash, etc. with reference to the Falklands and Maggie Thatcher. "All conned mods." The design of the pamphlet, especially with the cut-and-paste photomontage references punk and new wave fanzines of that era.

Rare. OCLC locates no holdings.

Fine.

\$200



Item 39

## On the abolition of work



### 39. Bondsorgaan Nos. 1-2.

#### NBTA [Nederlandse Bond tegen Arbeidsethos]

Amsterdam: NBTA, 1983. 4to, unpaginated, side-stapled wraps. Printed in black and white, with two color covers to the second number. Profusely illustrated. Text in Dutch.

The first two issues of this anarchist zine issued by the NBTA, the Dutch union that was against compulsory labor. The union was started by the infamous squatter and anarchist Bo Baden, who would later become famous for jumping up on a table during a debate over cruise missiles in the House of Representatives. The group was disbanded in 1996.

Rare. OCLC locates only one holding, of the second number, at the Universiteit van Amsterdam. That record suggests that there was a 3rd number, though we've not seen it. The periodical preceded the later periodical by the group entitled Luis Duidier.

**\$150**



### 40. Consumerism: The Highest Stage of Maoism.

#### The American Friends of Wei Jing-Sheng.

San Francisco: The American Friends of Wei Jing-Sheng, c. 1984. 8 1/2 x 14" leaflet, photomechanically reproduced on recto only.

A Situationist analysis on the recent vision of Zhao Ziyang to the US. We can find no information on the group, named after the author of *The Fifth Modernization*. The contact address is c/o Bound Together Bookstore in the Haight. "It is the intention of its writer and those who help him to contribute toward the creation of a situation in which the practice of statecraft is impossible."

The first example we've seen of the leaflet, for which we can find no reference. OCLC locates no holdings.

**\$45**



**41. Mutate Now Beat the Post-Bomb Rush.**

**Operation Clean-Up.**

Salt Lake City: Operation Cleap-Up, nd [c. 1980's]. 8 1/2 x 5 1/2" flyer, printed in two colors on white paper.

Leaflet issued from P.O. Bunker 1984 in SLC. The verso prints a text attributed to "J. R. Rockapont" promoting "Die-In Centers" to address population control. Sponsors include Whiter Citizens for a Tidier Environment, Executives Against Humanity, Greed Inc., Americans for Armageddon, Extinction Now, and the Pie in the Sky Club.

Two strong creases, else very good.

**\$75**



**42. Overthrow the Kings of Silicon Valley**

**East London Section of the London Psychogeographical Association**

London, 1994. 8 1/2 x 11 3.4" sheet, printed in purple ink.

A "Bay Area Supplement" to the LPA newsletter, which prints a brief text on Silicon Valley, algorithms, capitalism and control, and which calls for a "Bay Area Rendez-vous" of the LPA at the Rosicrucian Egyptian Museum on December 17th in San Jose (though noting that none of the LPA would be able to attend).

Very good with some unevenness to the blue print distribution and minor creasing.

**\$75**

### 43. Appello per Luther Blissett. La Libertà di Luther Blissett per le Libertà Mobili di Luther Blissett.

#### Luther Blissett.

np: c. 1995. Single sheet, 8 1/4 x 11 3/4”, printed on white paper stock.

A leaflet calling for the release of the Luther Blissetts who were arrested as part of a psychogeographical performance in March of 1995 in the streets of Rome, which incorporated cell phones, the Radio Città Futura, etc. The leaflet explains some of the background of the event, traces its influences to the Situationist International, and calls on artists to join in support of the jailed Blissett’s.

Strong single horizontal fold line, with additional creasing. Very good.

\$125

### 44. Forget Halloween, Forget Mayday. I Corin 15:34a Chorus Book Jesus is Lord

#### Archaeogeodetic Association.

nd: nd [c. 1990’s]. 8 1/4 x 11 3/4” broadside.

A manifesto regarding calendar time and the correct modern dates for Samhain, Imbolc, and Lughnassadh, with reference to Umberto Eco and the Priory of Sion, the timing of the surrender of the masonic Provisional Government during the Russian Revolution, etc. The verso of the flyer prints “I Corin 15:34a Chorus Book Jesus is Lord.”

Well creased; very good.

\$75



Item 44

*The website now redirects  
to Disney.com*



#### 45. Untitled Brochure.

**®™ark.**

np: ®™ark, 1998. 8 1/2 x 11" sheet folded twice to make a tripartite brochure. Printed in three colors on blue speckled paper. Designed by Project Orbikrøn.

A promotional brochure soliciting investment cash for ®™ark, aka RTMark, the group who became famous for the infamous Barbie Liberation Front shopgiving action in 1993, in which Ken and Barbie Dolls were purchased in bulk, surgically altered to swap voice boxes, and returned to the site of purchase. The group also sponsored the SimCopter Hack of 1995 by Jacques Servin of The Yes Men, and the GWBush.com website.

The website for the group shows it as having been hosted on the infamous paranoia.com website. I just went to check on it for old times sake and see that it currently redirects to Disney.com. Rare ephemera from the early days of Internet activism.

Fine.

**\$300**

#### 46. Deportation Class.

**®™ark & Noborder Movement.**

np: ®™ark, c. 2001. Tripartite brochure, folded into thirds. Offset printed in color on coated paper stock.

A brochure made to advertise the airline's deportation specials, made to pressure the airline to cease its for-profit deportation flights out of Germany - a lucrative business for commercial airlines in that country. The airline had already been targeted in 1993, in one of the earliest online activist attacks by Libertad! Which led to a raid on their offices by German police. This separate campaign followed the 1999 death of Sudanese asylum seeker Aamir Ageeb on board a Lufthansa plane.

The campaign eerily foreshadows the development of an actual self-deportation app, the CBP Home Mobile Application, developed by the current U.S. Government.

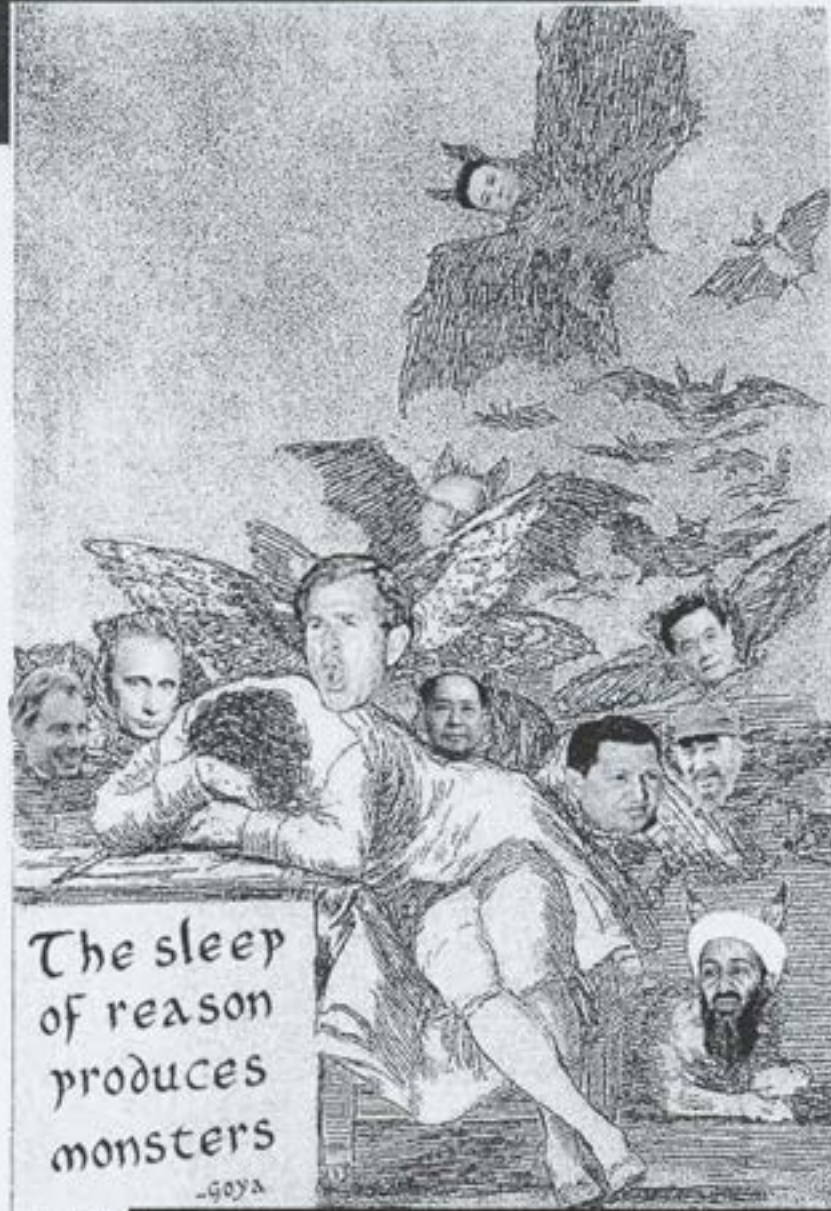
Rare. OCLC locates no holdings. Fine.

**\$350**

*Foreshadows the Trump  
Administration's  
self-deportation app*



# THE WORLD CAN'T WAKE



Amnesia and the Anti-War Movement

## 47. The World Can't Wake: Amnesia and the Anti-War Movement.

### Reinventions.

Palo Alto: Reinventions, 2006. 8vo. 8 pp, photo-mechanically reproduced on various colors of paper stock. Saddle-stapled.

A critique of the RCP, Bob Avakian, and the World Can't Wait organization. Illustrated with a collage of the faces of world leaders onto Goya's The Sleep of Reason.

OCLC locates at only three locations.

Fine.

**\$45**

**48. As above,** but the poster edition, which features the entire text of the booklet printed as an 11 x 17" poster, printed on both recto and verso.

**\$45**

## 49. A Police Killing in Chile.

### Collective Reinventions.

[San Jose], 2011.

8 1/2 x 14" poster, printed in black on yellow paper stock.

A statement by the group on the murder of Manuel Guttierrez Reinoso and the rebellion in Chile. The verso announces a vigil and protest, with CR, Voz de Lucha, and MAIZ (Movimiento de Acción Servicio, San Jose).

Single fold; very good.

OCLC locates no holdings.

\$75

## A POLICE KILLING IN CHILE...



While much of the world's attention this year has been turned toward events in the Northern hemisphere—the Arab Spring, the Spanish and Greek street assemblies, the riots in the UK, the violence in Libya—an equally interesting and potentially more radical movement has been taking place in Chile.

Chilean students and the poor who have been excluded from "the Chilean miracle" of American-trained free marketers have waged fierce battles with the cops. One teenager has been killed in the streets, shot by police in Macul, a borough of Santiago. Initial reports described the victim as a protester; later ones say he may have been an onlooker. His family places the blame squarely on the police. Whatever the final determination, he was a casualty in a conflict that has pitted Chilean youth against a social order that is old, decrepit, and brutal.

The Chilean movement has emerged in the throes of winter in the Southern hemisphere, with young people going out into the icy streets, braving the elements, of course, and, more importantly, directly challenging the Chilean state and its gendarmes, showing determination and resolve in the face of the military police. These cops are the carabineros of sinister memory under Pinochet. Their vehicles include armored personnel carriers, and they shoot water cannons at demonstrators. They more resemble an occupying army than a riot squad.

We want to remember Manuel Guttierrez Reinoso, the teenager killed on the night of August 24, but we want to do more than that: we want to actively support the broader rebellion in Chile. We see something in the protest movement there that we identify with: it is a struggle that is ours as well. The Chilean protests began as a student movement demanding the right to public education, and at no cost to students, even at the university level. The protests began on a whimsical note, with mass "kiss ins" and other creative gestures. What made Chile different from California was that Chilean workers and the poor saw the students' fight as one they should support as well. As the movement spread, it encountered stiff resistance from the state and its armed wing, the police. What started with a kind of poetry turned into social war.



Chilean anarchists with banner reading, "Since the system won't surrender, let us build popular power. Long live those who struggle!"

## **BOOK & TACKLE**

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**Port Orford, OR**

**No website**

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