

Sisyphus: Texts¹

Sisyphus: The struggle to reach the heights is in itself enough to fill a man's heart (issue #1, December 1965). Editorial statement.

“. . . knocking masks off, pulling respectability's pants down, we will try in accordance with our means to present to you [our readers] the world and life such as we see them, experience them, and try to approach them. The choice of our title wasn't the result of chance; same thing with the subtitle.² We have the pretense of rejecting a priori all of the religious knick-knacks, the churches, prejudices and taboos. Yet we are faced with a wall. We refuse to stop in front of it and, thanks to the passion and faith that our youthfulness gives us, we want to struggle. The faith is in us; the struggle aims for the heights. Which ones? We take as ours the heights represented by justice, peace, honesty, and solidarity. We reject injustice and war; we refuse charity and Jesuitism . . .”

Sisyphus: The struggle to reach the heights is in itself enough to fill a man's heart (issue #4, November 1966). Editorial statement.

“(...) The editors of *Sisyphus* aren't nihilists; they are simply convinced that we can only build after we've destroyed the rotten structures of the society in which we live. Against capitalism, Marxism, all the States and all the powers, the editors propose self-management, collectivism and federalism, which alone are capable of assuring full and complete freedom to every person. (...)”

¹ Named after Albert Camus' *The Myth of Sisyphus* (1942), Sisyphus was an anarchist grouping composed of Michel Bonhomie, Christian Sébastian and René Riesel, among others. A future member of the Situationist International, Riesel was 15 years old at the time. All of these texts, or, rather, all of these fragments, appear in Miguel Amoros, *Les situationnistes et l'anarchie* (Éditions de la Roue, 2012), pp. 40, 41, 45, and 46. All ellipses in original. Translated by NOT BORED! 21 September 2015. All footnotes by the translator.

² A phrase taken from Albert Camus.

Long live the Hungarian workers' councils defeated by the so-called Red Army in 1956! (November 1966).

“Fellow workers,

“In a world that essentially no longer believes in Revolution, the creation of workers' councils in Hungary in 1956 demonstrated, in front of the entire world, the possibility of an organization by the workers and for the workers.

“What have we learned from the Hungarian Revolution? The Communist Party will say, ‘fascism.’ Rightwing ‘patriots’ will say, ‘nationalism.’ Under various pretexts, they all seek to camouflage the existence of the Councils. Workers' self-management being more dangerous [to the established order] than the display of an ‘ideology.’ Almost everyone is in agreement about forgetting about them. In Hungary, [it is done] through the actions of the Red Army, and at the United Nations, through silence. Was it in the interests of the Western nations to ‘protect’ an agitated people? Certainly not. The options on both the Western and Eastern sides were clear: EVERYTHING EXCEPT REVOLUTION (...).”

Letter to the editor, *Le Monde Libertaire* (12 January 1967).

“We regret we must declare that, here as elsewhere, the situationists are right.³ We do in fact tolerate everything: we tolerate censorship in a libertarian journal; we accept that it is possible to publish in *Le Monde Libertaire* (...) the most reactionary and fucked-up [*le plus con*] article⁴ (...) ever written about the Situationist International (...) and what's disastrous is that we will continue to tolerate it.

“We assert that [Maurice] Joyeux has nothing to teach the situationists, or anyone else.

“We refuse, precisely because we are anarchists, to be subjected to censorship by the legal owners of anarchy (...).

“[We] DEMAND the publication of the entire letter from the SI, which, if not done, will force us to leave the *Fédération anarchiste*.

“Here it isn't even a matter of ideological positions: our appreciation of the SI's theories and our judgment of certain comrades aren't at issue here. It is in fact a question of elementary honesty: to refuse to publish the SI's letter is a typically

³ A reference to the Situationist International's letter to *Le Monde Libertaire*, dated 3 January 1967: <http://www.notbored.org/debord-3January1967.html>.

⁴ Charles-August Bontemps, “Open letter to Guy Antoine on Situationism,” published in *Le Monde Libertaire* #128, January 1967. <http://www.notbored.org/bontemps-open.html>.

Stalinist decision. Those who have made it aren't anarchists; they are capable of the worst dirty tricks.

“DOWN WITH THE ASSHOLES AND BASTARDS. LONG LIVE ANARCHY!”

“This is the final battle,” *Sisyphus* (issue #4 part 2, 13 March 1967).

“The dominant society needs people who oppose it. Especially people who offer false opposition. We declare that the role of anarchists can't in any instance be that of bringing negation to the dominant order from within it but, on the contrary, their role is to prepare, *outside of this order*, the means and thinking of tomorrow's revolution.

“Anarchist reflection that is truly up to date must *take as a postulate* the negation of the State and authority, but the real work can only begin afterwards. (...)

“Today, the ‘*Fédération anarchiste*’ hasn't been one for a long time.

“This is why we approve of the oppositional regroupings that are taking place with the F.A. to the extent that they are tactics, but they seem futile and vain to us if they hope to make something of the F.A.

“We can do nothing with the F.A. by *associating* with it! Nevertheless, it is good that there's opposition both within and outside of it.

“We propose the immediate creation of a committee (we would be ready to assure its existence, if need be) that would link together the various dissident groups [within the F.A.], on the one hand, and link them up with the external opposition, on the other hand, and that would then start a *dialogue* among these internal and external anarchist groupings with the goal of defining what they could do together or separately (...) a dialogue on the plane of ideas, seeking to provide a modern vision of revolutionary anarchism.”