Hot town, 50 summer in the city Back of my neck getting dirt and gritty Been Years down, isn't it a pity Doesn't later seem to be a shadow in the city 1968—2018
Dearest Readers,
Welcome to 1968.

They say: time is a circle, history repeats itself. Fifty years later, we reflect on the past and our present, and how the future can be defined. Once again, the government lacks morality and we, the people, are fed up. Again, we are angry and must stand up to create change.

Nineteen-sixty-eight was a year of seismic change, the “year that changed history.” After two traumatic assassinations, there was a toxin loose and invasive, a discomfort with the way things were—and the collection of all this energy, anger, drugs, and music came to a critical mass, leading to inevitable upheavals in daily life in America.

To cultivate a sense of upheaval in your world, today we present to you a special Lumpen, with collected stories from activists old and new, including a few reprints from AREA Chicago, The Hinterlands Ensemble, and past Lumpen issues. In these articles, we remember the great protests at the 1968 Democratic National Convention, as told from the perspective of an eleven-year old (Jim Duignan); of kids who shouted, as the police knocked them down, “the whole world is watching” (Jim DeRogotis); of a child who was lost and later found hanging out with Alan Ginsberg and Jean Genet, on the cover of Time (Mike Klonsky). We remember the people taking back their city during the May ’68 rebellions in Paris (Madeleine Aquilina) and the points righteously demanded by the Black Panther Party and the Young Lords. If you don’t remember any of this, it’s 1968 and the future is now: start this issue at the Encyclopedia of Chicago.

I am twenty-three, the same age now as the people who led the revolution fifty years ago. In the past few months of putting this Lumpen together, I’ve met legends like Mike and Susan Klonsky of Students for a Democratic Society, Bill Ayers of the Weather Underground, and Cha Cha Jimenez, a major founder of the Young Lords. We’ve worked to create a narrative that illustrates the power of these young adults and their continued activism.
LUMPEN
Volume 132

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68+50 / 1968-2018
50 Years Later
Conrad Hilton Hotel
In 1968, the Democratic National Convention took place at the Conrad Hilton Hotel in Chicago. During the ensuing riot, the hotel’s doors were locked for the first time in its history, yet it still suffered minor damage when street-level windows gave way under the weight of hundreds of protesters.

COINTELPRO
In 1968, and probably since the late fifties, the FBI and J. Edgar Hoover pushed a program called COINTELPRO, to break up the spreading unity of revolutionary, anti-war groups. To destroy the party, the FBI began with a program of surgical assassinations. Leading members who they knew could not be otherwise subverted. Following these mass shootings, there would be a series of arrests and a program of psychological warfare designed to split the party both politically and morally. Targeted groups included the Black Panthers, the Peace and Freedom Party, the Brown Berets, Students for a Democratic Society, SNCC, SCLC, the Poor People’s March, Carliss Chavez and the farm labor movement, the American Indian Movement, the Young Puerto Rican Brothers, the Young Lords, and many others.

Columbia Revolt
In 1968, protests erupted at Columbia University after students discovered links between the university and the United States’ involvement in the Vietnam War, as well as their concern over an allegedly segregatory gymnasium to be constructed in a local park. The protests resulted in the student occupation of many university buildings, and the protesters engaged in an eventual violent removal by New York State Troopers. Bobby Seale (who later had his trial in a courtroom.

One of Hampton’s greatest achievements was to persuade Chicago’s most powerful street gangs to cease fire, for a time. In May 1969, Hampton held a press conference where he announced a non-aggression pact between the gangs, and the formation of what he called a “rainbow coalition” (a multiracial alliance of blacks, Puerto Rican, and poor youth). (Source: manist.org)

Brown Berets
The Brown Berets were a Chicano nationalist activist group of young Mexican-Americans, during the Chicano Movement in the late sixties and throughout the seventies. Modeled after the Black Panther Party, the American Indian Movement, the Young Lords, Anti-war Movement(s), Cesar Chavez and the Farm Workers Movement, Rodolfo “Corky” Gonzales, Reux Tijerina, and Revolutionary movements around the world, the Brown Berets were seen as part of the Third Movement for Liberation. They focused on community organizing against police brutality and were in favor of educational equality.

In 1968, a Chicago Chapter started up, and in 1972, they set up Benito Juarez Health Clinic, to offer free medical services to people located throughout Chicago area. The medical center was open to the public for four days a week, from noon until 10pm. The community knew of its existence through word of mouth. Each day it would handle up to a hundred medical cases, and the only question asked of any patient was their name.

The original eight protesters indicted by the grand jury on March 20, 1969, were Abbie Hoffman, Jerry Rubin, David Dellinger, Tom Hayden, Rennie Davis, John Froines, Lee Weiner, and Ronald Rabin. Jerry Rubin, a Chicago lawyer who later had his trial in a courtroom.

Daley, Richard J.
Mayor Daley served for twenty-one years as the undisputed Democratic boss of Chicago, and is considered by historians to be the "last of the big city bosses." He played a major role in the history of the Democratic Party, especially with his support of John F. Kennedy in 1960, and Hubert Humphrey in 1968. The year 1968 was armonious year for Daley. In April, Daley was caged by many for his sharp rhetoric in the aftermath of rioting that took place after Martin Luther King Jr’s assassination. Displeased with what he saw as an overly cautious police response to the rioting, Daley chastised Police Superintendent James B Conlisk, and subsequently related that concentration at a Chitlack press conference as follows; “I said to him, very emphatically and very definitely, that an order issued by him immediately to shoot to kill any arsonist or anyone with a Molotov cocktail in his hand, because they are potential murderers, and to shoot to maim or cripple anyone looting.” Daley was the third mayor in a row from the heavily Irish American Bridgeport working-class neighborhood on Chicago’s South Side.

Democratic National Convention
The 1968 Democratic Convention, held August 26–28, brought together the Democratic Party’s political and cultural history. The divisive politics of the convention, brought about by the Vietnam War policies of President Johnson, prompted the Democratic Party to completely overhaul its rules for selecting presidential delegates, thus opening up the political process to millions.

Diggers
The Diggers were a radical community-action group of improvising actors opposing military involvement in Vietnam. Their political beliefs were that they sometimes had been categorized left-wing. More accurately, they were “anarchists” who blende a desire for freedom with a consciousness of the community. They were closely associated with and shared a number of members with the San Francisco Mime Troupe, and in their programs practiced Yippie activism. Their term “media-freaking” was a tactic of committing ab- stract, gratuitous acts that were carefully crafted to obtain maximum publicity. Which they did.
Abbie Hoffman
Dick Gregory is an influential African American comic who used his performance skills to convey his political message on civil rights to both white and black audiences. In 1968, Gregory unsuccessfully ran for President of the United States as a write-in candidate of the Freedom and Peace Party, which had broken off from the Peace and Freedom Party. He won 47,097 votes, including one from Hunter S. Thompson, with fellow activist Mark Lane as his running mate.

Gregory, Dick

Dick Gregory was a writer, academic, and political activist. He was president of the Students for a Democratic Society (SDS) during the term 1965-1966. Oglesby, Carl

Carl Oglesby is a writer, academic, and political activist. He was president of the Students for a Democratic Society (SDS) during the term 1965-1966.

New Left

The New Left were the left-wing movements in different countries in the 1950s and 1970s that, unlike the earlier leftist focus on union activism, adopted a broader definition of political activism commonly called social activism. The U.S. "New Left" is associated with college campus mass protest movements and radical leftist movements. The British "New Left" was an intellectually driven movement that attempted to correct the perceived errors of "Old Left" parties post-WWII. These movements began to diminish in the 1970s, when activists either committed themselves to party projects, developed social justice organizations, moved into identity politics or alternative lifestyles, or became politically inactive.

Old Town

Old Town is a neighborhood just outside of Lincoln Park, one site of Yippie action and Democratic convention hotels. At the time, Old Town was the center of the hip and hippie scene. Yippie fliers were often used to recruit the heads hanging out in this neighborhood.

Pigasus

At the Democratic National Convention in Chicago, the Yippies nominated a pig for president with the campaign pledge: "They nominate a president and he eats the people. We nominate a president and the people eat him." This porous political utopia was the brainchild of Abbie Hoffman and Jerry Rubin. The Chicago Police Department arrested the pig.

National Mobilization to End the War in Vietnam (Mobe)

The National Mobilization to End the War in Vietnam (Mobe) was a relatively short-lived coalition of antiwar activists, formed in 1967 to organize large demonstrations in opposition to the Vietnam War. MOBE was formed following the Spring Mobilization Conference in Washington, DC (May 20–21, 1967), a gathering of 700 antiwar activists called to evaluate anti-war demonstrations in New York City and San Francisco, and to chart a future course for the anti-war movement. The conference set another antiwar action for the fall of 1967 and created the National Mobilization Committee to End the War in Vietnam to plan it. MOBE planned a large demonstration for Washington, DC on October 21, 1967. This demonstration was a rally at West Potomac Park, near the Lincoln Memorial, and a march to the Pentagon, where another rally would be held in the parking lot, followed by civil disobedience on the steps of the Pentagon Raft. The action was known as the "March on the Pentagon," and the intent thereof was to excorize the evil within the Pentagon until the building levitated. Abbie Hoffman claimed levitation was achieved around 3am on October 22, 1967.

Kerner Report

The Kerner Report is the 1968 report of a federal government commission that investigated urban riots in the United States. It was released after seven months of investigation by the National Advisory Commission on Civil Disorders, and took its name from the Commission Chairman, Illinois Governor Otto Kerner. President Lyndon B. Johnson appointed the commission on July 28, 1967, while rioting was still underway in Detroit, Michigan. The long, hot summers since 1965 had brought riots in the black sections of many major cities, including Los Angeles (1965), Chicago (1966), and Newark (1967). Johnson charged the commission with analyzing the specific triggers for the riots, the deeper causes of the worsening racial climate of the time, and potential remedies.

The commission presented its findings in 1968, concluding that urban violence reflected the profound frustration of inner-city blacks, and that racism was deeply embedded in American society. The report’s most famous passage warned that the United States was "moving toward two societies, one black, one white—separate and unequal." The commission marshalled evidence on an array of problems that fell with particular severity on African Americans, including not only overt discrimination but also chronic poverty, high unemployment, poor schools, inadequate housing, lack of access to health care, and systematic police bias and brutality.

The report recommend sweeping federal initiatives directed at improving education and employment opportunities, public services, and housing in black and urban neighborhoods, and also called for a "national system of income supplementation." The Reverend Martin Luther King Jr. pronounced the report a "physician’s warning of approaching death, with a prescription for life." By 1968, however, Rich and M. Nixon had gained the presidency through a conservative white backlash that insured that the Kerner Report recommendations would be largely ignored. (source: Africa Online)

JOIN Community Union

The JOIN Community Union was an organization that sought to unite community to fight for work-second rights, tenants’ rights, welfare recipients’ rights, and improved public schools and parks.

Liberation News Service

The Liberation News Service (LNS) was a leftist alternative news service which published news bulletins from 1967 to 1981.

Lake Villa Conference

A MOBE conference in Lake Villa, Illinois on March 22-23, 1968 united MOBE, Students for a Democratic Society (SDS), and Yippie activists to plan the convention demonstrations.

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Pigasus

The Chicago branch was a New Left film production and distribution group headquartered at 2770 N. Lincoln Avenue. Several films covered Chicago 1968, including Summer of Love and Yippie.

Old Newsreel

Conservative white backlash that insured that the Kerner Report recommendations would be largely ignored. (source: Africa Online)

Old Town

Old Town is a neighborhood just outside of Lincoln Park, one site of Yippie action and Democratic convention hotels. At the time, Old Town was the center of the hip and hippie scene. Yippie fliers were often used to recruit the heads hanging out in this neighborhood.

Carl Oglesby

Carl Oglesby is a writer, academic, and political activist. He was president of the Students for a Democratic Society (SDS) during the term 1965-1966.
illegal factions also emerged, such as the Weather as the New Communist Movement, some extremist turns towards Maoism. Along with adherents known under the strain of internal dissension and increasing radicalism reached a fever pitch, SDS began to split. In 1968 and 1969, as its war grew stronger, SDS became a nationally prominent political organization. In 1969, Rising Up Angry was an alternative newspaper published by SDS members working in the Chicago’s Uptown neighborhood. The group involved in Rising Up Angry would later co-launch the Intercommunal Survival Committee, with the purpose of supporting the Black Panther Party and better living conditions in Uptown.

The Realist
Edited by Paul Krassner, The Realist was a pioneering magazine in the American countercultural press of the mid-20th century. The Realist is often regarded as a major milestone in the underground press.

Seale, Bobby
Bobby Seale (born Oct. 22, 1936 in Dallas, Texas) is an American civil rights activist who, along with Dr. Huey P. Newton and others, founded the Black Panther Party for Self-Defense in 1966. Bobby Seale was one of the original “Chicago Eight.” During the trial, one of Seale’s many outbursts led the judge to have him bound and gagged.

Students for a Democratic Society
The organization that really became the core of the New Left was Students for a Democratic Society (SDS). In 1962, Tom Hayden wrote The Port Huron Statement, the founding document that issued a call for “participatory democracy” based on non-violent civil disobedience. SDS marshaled anti-war, pro-civil rights, and free speech concerns on college campuses, and managed to bring liberals and more revolutionary leftists together. As opposition to the war grew stronger, SDS became a nationally prominent political organization. In 1968 and 1969, as its radicalism reached a fever pitch, SDS began to split under the strain of internal dissension and increasing turns towards Marxism. Along with adherents known as the New Communist Movement, some extremist illegal factions also emerged, such as the Weather Underground organization.

Vietnam
The Vietnam War, also known as the Second Indo-China War, the Vietnam Conflict, and, in Vietnam, the American War, occurred from March 1959 to April 1975. The war was fought between the communist Democratic Republic of Vietnam (North Vietnam) and its communist allies and the U.S.-supported Republic of Vietnam (South Vietnam).

Throughout the conflict, the less equipped and trained Vietcong fought a guerrilla war against U.S. forces. The United States used overwhelming firepower in artillery and aircraft to grind down offenses and potential Vietcong bases. Huey helicopters played a particularly decisive role in air-lifting supplies and were later “upgraded” with rockets and machine guns.

Weatherman
Weatherman, known colloquially as the Weathermen and later the Weather Underground Organization, was an American radical left group formed in 1969 by leaders and members who split from the Students for a Democratic Society (SDS). They took their name (“You don’t need a weatherman to know which way the wind blows”) from the Bob Dylan song “Subterranean Homesick Blues.” Their founding document called for the establishment of a “white fighting force,” to be allied with the “Black Liberation Movement” and other “anti-colonial” movements, and to achieve the destruction of U.S. imperialism and a classless world: world communism. The group’s first public demonstration was the “Days of Rage,” on October 8, 1969 rally in Chicago that was coordinated with the trial of the Chicago Eight.

Zippie
Zippie is a term used to describe a person who does something for nothing, i.e. zip. Any supporter of free culture, free food, free books, or free software is a zippie. Zippies reached international prominence during the 1972 Democratic National Convention, held in Miami Beach, Florida, when the term was silk-screened on t-shirts and worn by counter-culture activists and other groups working to end US involvement in the Vietnam War. In subsequent years, Zippie became a term used to a 1990s tech-neropener, i.e. not a yippie (or a zippie).
If you are a woman and dare to look within yourself, you are a Witch. You make your own rules. You are free and beautiful. You can be invisible or evident in how you choose to make your witch-self known. You can form your own Coven of sister Witches (thirteen is a cozy number for a group) and do your own actions... You are a Witch by saying aloud, “I am a Witch” three times, and thinking about that. You are a Witch by being female, untamed, angry, joyous, and immortal.

The Women’s International Terrorist Conspiracy from Hell (WITCH) was born on Halloween of 1968. Framed as a feminist guerilla group, their inaugural event was a march down Wall Street, to hex the stock exchange: “Wall Street, Wall Street, eightiest coast of all streets. Trick-or-treat, corporate elite, up against the Wall Street!” The next day, the Dow dropped thirteen points. At WITCH’s core was an indispensible rage against the patriarchy and its proliferation in the growing activist community. Many men criticized early leaders of feminist groups for causing a splinter in the already fragmented New Left. In part because of that, many feminist meetings occurred secretly and independently in various cities, taking direction from the Black Power movement model, which taught women to take control of their own power. From these gatherings, WITCH emerged, performing theatrical public actions to change minds.

In proceeding months, covens emerged all over the US and internationally. They targeted events like beauty pageants, Playboy clubs, the inauguration of President Nixon, the Chicago Transit Authority, and random weddings, featuring chants like “Here come the slaves / off to their graves.” Witches, frequently self-identified as socialist politicos, strove to eliminate gendered norms and flaunt the power of the female form.

In time, and with different causes, the acronym took on new meanings, including:

- Women Inspired to Tell their Collective History
- Women Interested in Toppling Consumer Holidays
- Women Incessantly at Telephone Company Harassment
- Women Infuriated at Taking Care of Hoodlums
- Women Indentured to Travelers’ Corporate Hell

However forward thinking WITCH tried to be with regards to other 1968 social movements, there was a distinct lack of diversity. Most members were white, college-educated cis-women who had inexorably benefited from capitalism, which they also identified as the source of the oppression of women. Despite allyship with the New Left, the Black Liberation movement, and anti-war movement, WITCH remained, for lack of better term, white feminists. The mantra quoted above excludes any other gender and an absence of sexuality. In addition, the choice between invisibility or evidence is not an option that most POC have, especially in the 1960s. Since WITCH’s disappearance in 1970, there have since been hints of re-emergence—but, as with contemporary feminist movements, there must be a re-connection of who feminism includes, and what issues remain at the forefront.

The central point of all this, though, is the witch herself. A symbol that has existed and reappeared forever, whenever women are called dangerous, ugly, or malicious. The feminists of WITCH reconstructed the motif, moving away from the good or bad witch, and towards a symbol of unexplainable power, knowledge, and independence.

In college, I identified as a witch. In our coven of five, we cast spells (namely, on Halloween 2016 for an off-campus house) and hexed on dumb boys. When we were granted off-campus housing, people referred to our rickety home as “The Coven.” We often wore black, and embraced the feelings of power, beauty, and wisdom. The legacy of WITCH continued, without us realizing. Because even without the acronym, anyone is a witch if they think of themselves as such. There is a furtive power within that can be tapped into, and used to rearrange the world.
In most circles, very little gets said about the riot that raged after the murder of Martin Luther King. Yet this history is ever-present, writ large in the vacant lots and boarded-up buildings along once busy West Side business districts.

As one colorful, two-page spread 1968 in the Encyclopedia of Chicago reads, “Some two miles of the commercial heart of Lawndale on West Madison were little more than charred rubble.” But Madison Street, as any West Sider can tell you, does not run through Lawndale.

A harmless typographical error, perhaps but still indicative of how those on “the outside” often fail to consult the knowledge of those most intimately connected to the events they study.
Diane Gardner: We had reports in school about Martin Luther King. We had to learn some of his speeches, that he was a Civil Rights leader, the basics. Geraldine Haracz: Martin Luther King wasn’t a big deal to me at that time. He was just another preacher, so to speak. Somebody else to listen to, another voice. Although he was more of a reasonable one: the peaceable person. Others were more violent in their behavior, but they knew how it felt to be segregated. I was born in 1927 in Eudora, Arkansas, thirteen miles north of the Louisiana line, right across that Martin Luther King was killed there was silence. I wasn’t looking for the Great Man. I wasn’t looking for the Great black Hope. He didn’t change anything too much ‘cause we still had housing problems.

Mary Ann Alexander: I wasn’t looking for the Great Black Hope. He didn’t change anything too much you know, ‘cause we still had housing problems. It was the voice for a lot of Blacks back then. We felt that we finally had someone that could voice their opinion in a way people, Black or white, could understand.

Al Johnson, Sr.: By me being a child I used to think that he was a troublemaker. That seemed to every time you turned on the TV you saw something about Martin Luther King and the things he was doing, because I didn’t know anything about him. I was quiet. I didn’t know what questions to ask.

Diane Gardner: We were watching television and it was interrupted and the house got quiet. My mom said, “Lord have mercy.” Remember sadness, crying. Shortly after, that was when people started pouring out of their houses.

Al Johnson, Sr.: People came out of their apartments screaming, “They killed him! They killed him!” They knew about Martin Luther King and the things he was doing, because I didn’t know anything about him. I was quiet. I didn’t know what questions to ask.

Joan Green: I didn’t know how much my mother knew about Martin Luther King and the things he was doing, because I didn’t know anything about him. I was quiet. I didn’t know what questions to ask.

Barbara Townsend: I don’t know how much my mother knew about Martin Luther King and the things he was doing, because I didn’t know anything about him. I was quiet. I didn’t know what questions to ask.

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Premiss Alexander: I was working a second shift. I got home, man: there was no lights in the neighborhood, and my street was black. Over on Jackson, near Pulaski. Just black. No street lights, no lights in the house because the electricity was off. I barely got out of the car, man. I looked out the window and people are turning cars over. And then the stuff hit outside, across the street, and some were talking about tearing things down.

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Thursday, April 4 — The North Side

Joan Green

We were in the house. We lived on the nineteenth floor of Cabrini, 119 N. Cleveland. Those were the looting projects. As we were watching TV, it was just panic all through the building. I cried because I saw the older people crying. They were telling us, "They killed Martin Luther King because they didn’t like that fact that he was speaking out about prejudice.

Prentiss Langworthy

I was working at 3700 North Lincoln, the Green Mills Corporation. When I started in 1965 there were only three Black people working there. I used to keep an eye on me, see what I was doing, stuff like that. I knew there were only three Black people working there. I had to go to Lincoln, the Green Mills Corporation. When I started in 1965 because they didn’t like that fact that he was speaking out about prejudice. They was telling us, "They killed Martin Luther King because they didn’t like that fact that he was speaking out about prejudice."

My father, he did loot, cause

He always provided for us.

Janice Rolling

She made us get on the floor of the car. She said, "You foolish kids, you got a family, you know you need this." My dad said, “Yeah I need it, but I don’t need it this way.”

Prentiss Langworthy

If he would not have been killed I don’t think there would have been a riot.

Malcolm Smith

I don’t think I went into a second store. After that, that’s when it really started sinking in, when people started snatching folks off the bus it just turned me upside down. I’m seen the city buses stop, and people were snatching people off buses, just beatin’ people off the bus and I thinking, ‘Oh Lord now they’re taking it to a whole new different level.’

Prentiss Langworthy

Those were the red projects. 1906, in 1119. It was just panic all through the building.

Al Johnson, Sr.

One Caucasian instructor, Mr. Don Orton, we feared for his safety so a couple guys and I escorted him to the El so he could make it home safely. I had to catch the bus from Damen all the way to Maypole, and that’s when I got firsthand what was actually happening. On the way to the bus I saw fires, people running around, Hustin’ out win-

Jamesetta Mason

My friend Evelyn’s boyfriend lived on the West Side, and he came to visit her that week-end and told her that a lot of stuff got burnt up. He was glad about it, and he felt people should have done more. He said he wasn’t on the arson but he did loot two television sets.

Prentiss Langworthy

They wanted any excuse. They were poor, poverty-stricken. The white man killed King, the white man suppressing us in the ghetto, and now we retaliate. Go out there… take a suit, don’t buy it, you can take the things they wanted.

The police didn’t stop any one. They stood there and let a lot of it happen. Pioneer and Del Farms (two grocery stores near Larrabee) were burnt down and after that they never rebuilt.

Al Johnson, Sr.

When I got to Pulaski, thank God there was a bus waiting right there. There was a white guy on the bus and a gang of people tried to attack him. He’s just sitting of the bus. Finding his own business. He’s in a predominantly black neighborhood heading north, so imagine he was trying to get home. He got off the bus and ran, which I think was a bad idea.

Mercedes Williams

We had to go through an area they were tear-ing up. There were young boys, all you had to do was snap your finger and somebody would go off. It didn’t take much to start something.

Janice Rolling

She made us get on the floor of the car. She didn’t want us to see anything that was going on.

Mercedes Williams

I saw fires, people running everywhere, busting out windows. Some people didn’t even go into the stores; they just said, “I don’t care if they live or die no more. They was just out to loot. I remember a guy with a TV, people with alcohol. People had so many shoes and clothes, so, I seen them start to snatch stuff. Some people didn’t even go into the stores; they’d wait until you came out and snatch it then. It was a riot.

Prentiss Langworthy

People were snatching shoes, pushing each other down, trying to get their share. Some people didn’t even go into the stores; they just said, “I don’t care if they live or die no more. They was just out to loot.”

Joan Green

I seen the water, but I didn’t see the fires.

Prentiss Langworthy

I lived at 4300 West End, just two blocks north of Madison Street. While the riot was burning I could stand on my back porch and could look out and see the flames. That’s how close it was, I could see the flames up and down Madison. I never did go over there and get involved.

Barbara Townsend

We could see the fire light up the sky, the redness in the background.

Prentiss Langworthy

You couldn’t go downtown to the Loop, you couldn’t go down North Avenue. Or into Oak Park, the Oak Park Police had it blocked off. I had to go to work, I couldn’t call my boss and say, “I can’t come to work.” I had to make it to my car and be at work by four o’clock.

Joan Green

We wasn’t supposed to go out, but I snuck out. That was the first time I had ever seen Army trucks, other than from the TV! The National Guard had guns, I had never seen anything like it. And you didn’t see one Black face amongst the troops. When they were patrolling the area, you didn’t see any Black. I was like, is that how is that? I remember people throwing rocks at the Guards, because I guess they were invading our space, our community.

Jamesetta Mason

Sometimes I think maybe we should have done more. He said about it, and he felt people should have done more. He said he wasn’t on the arson but he did loot two television sets.

Prentiss Langworthy

They wanted any excuse. They were poor, poverty-stricken. The white man killed King, the white man suppressing us in the ghetto, and now we retaliate. Go out there… take a suit, don’t buy it, you can take the things they wanted.

Prentiss Langworthy

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Jamesetta Mason

I seen the water, but I didn’t see the fires.

Mercedes Williams

I seen the water, but I didn’t see the fires.

Janice Rolling

She made us get on the floor of the car. She didn’t want us to see anything that was going on.
was about and how he had benefited us. Things gave us a history of what Dr. Martin Luther King our history, a sense of who we are, and that we could still do had teachers in the congregation, and in talking they gave us conversations? Back in those days if company came over for our happened in Detroit [in July 1967], it seemed to be the same thing happening here after Martin Luther King. It wasn’t planned, but the general public did not know. The only reason I knew about the “shoot to kill” order came at the end, after everything had calmed down. I heard students talking about it Friday; it was whispered that policemen had the power, and you take it out on your wife because she’s the closest one to you. Basically that’s what I think it was. Diane Gardner As a kid I thought, where were we going to live? I thought we had to move. Clarence Langworthy When I finally went over to Madison Street, I thought it was a week later. The police was saying, “We gon’ hit this, we gon’ hit this.” It just exploded, like an atom bomb went off. We wasn’t used to livin’ that way. We had a harmony, a peace.

Mary Ann Alexander Nothing was any different with me. It was work as usual. Barbara Townsend The block lived on, now that whole block, there’s only one building standing, one building standing from there on the side of the street I lived on. Malcolm Smith Black people didn’t plan this. It’s not like a person got together and sit down and plan this, “We got’ hit this, we gon’ hit this.” It just exploded, like an atom bomb went off. We wasn’t used to livin’ that way. We had a harmony, a peace.

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Clarence Langworthy I’ve seen progress. I’ve seen more Black people in businesses. Housing has improved since then, quite a bit. I’ve seen my neighborhood improve, although not as well as I want to see it. I’ve seen jobs hire more Blacks, male and female. Black people are in politics. Many new schools built, although we still need more. I don’t glorify the riots, but I say sometimes you have to do things to wake people up.

Delores Williams The riot destroyed hope, it destroyed morale, I think it put a bigger separation between Black and white. Diane Gardner I remember waiting for help but help never came. To this day, help never came.

Aftermath and Legacy

Joan Green You know how today adults will talk and children will just sit there and listen to the conversations? Back in those days if company came over for our parents, our parents asked us to get up and go in the back. We knew the rules of the house. You could not sit there and get in an adult conversation. So I wasn’t hearing what the adults said. Kids weren’t allowed to get into an adult conversation.

Mary Ann Alexander A lot of times we don’t want to be the bearer of bad news to our children.

Barbara Townsend Church was an uplift. We had teachers in the congregation, and in talking they gave us our history, a sense of who we are, and that we could still do things. They gave us a history of what Dr. Martin Luther King was about and how he had benefited us.

Geraldine Haracz I heard students talking about that Friday; it was whispered that policemen had the order to “shoot to kill.” Daley was never one to keep his temper. I think he said “shoot to kill” to keep the agitators from deciding to do more. You have to realize that with what happened in Detroit [in July 1967], it seemed to be the same thing happening here after Martin Luther King. It wasn’t planned, but it was expected. And yeah, the police said they had the order to shoot to kill. The public’s knowing about the “shoot to kill” order came at the end, after everything had calmed down. The police knew it was an order that had been given, but the general public did not know. The only reason I knew was because policemen lived in my neighborhood, and they told me things like that.

Diane Gardner As a kid I thought, where were we going to live? I thought we had to move.

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1968
My father was distracted, and the odd moments surrounding our family dinners offered up observations on the violent details of what Chicago citizens did to one another. He recounted stories around the city so casually. Some of the perpetrators had once visited our home or worked with my father at his second job. I was watching how he wrote their names under newspaper photos in crowds of confrontations. The summer was a battle-ground around the city and in my head. Tensions multiplied towards me and from my perspective. Each of the troubles around the city were initially working their way through my house.

Westville, Indiana was a quiet destination each summer, an oasis for young married women and their children. Crab apples trees and weeping willows lined the small lake that was that was a singular, sacred place, a body of water I could see across. The lake was one of the only places where I could float, which was only slightly about the mystical properties of that sparkling water. Floating alone, I could establish my scale to the lush, natural surroundings. My senses were as close to an animal’s as anyone’s; an ability I perfected in the city.

I was forming a shorthand to my North side neighborhood in Chicago, a neighborhood guarded by a small community of women who watched out for the youngest and most susceptible. I was calmed by women and small lakes. I was still calmed by the memories of those older women, and what the lake would represent: a safe and sovereign enclave for solitary, self-development.

Waveland Avenue’s geographic limits were Paski to the South, Patterson to the North, Kedvale to the West, and Addison to the East. It was my range of motion, and enough land to work out a social education. My childhood was unable to interrupt the certainty of my adolescent pursuits toward a dark and desperate life of self-destruction. Steady city struggles and countless battles around school quieted me down like a system intent on minimizing its spikes. All the institutions of my youth educated me through a slight of hand. The assaults on my artistic instincts best identified every institution expectation. No one looked out for the kids except the women.

The smell of Westville, Indiana was a sanctuary heightened in lush vistas, fragrant imagery, and personal possibilities. Watery, greenery, mists—overwhelming outdoor ratios of nature against industrial reminders at the base of Lake Michigan. It was safe enough to imagine promises I began to make to myself. I could dream, sitting in those small cabins on the hill, listening to midnight freights, counting the clicks on each boxcar—hitting a sector of track in a tempo that awakened a way to begin to see things without knowing everything. Shoring up my imagination, in preparation of understanding that I would need both natural spaces and Chicago equally, I could not escape one for the other, but would need the simultaneity of one space in my head to balance the realities of the other. My life was aligning to my imagination through this passage, and I would begin to see my beautiful melancholic ways as a characteristic I might need to manage: the way a quiet, wandering soul might be seen to any others as lonely, dangerous, or slow.

That summer I began to work at the Racing Form, delivering newspapers and scratch sheets with my father. Our route was the South side of Chicago, and the newsstands that populated every major intersection of our city. Small wooden boxes like forts or hideouts, where old men lived. The old timers moved their arms like conductors who might pass coins, folding programs and papers and sliding them under the arms of guests, along the ribcage in a single, uninterrupted, upward motion. Patrons walked past quickly, and others who huddled around talking, smoking, watching. The newsstands were stages: orchestrating business, exchanging goods and services, but even as an excited kid, I knew other things happened there that secretly thrilled me. I loved seeing those old guys. I was delighted when they recognized me. It made my world feel bigger than Waveland Avenue. The newsstand’s walls were filled with magazines of naked women, car magazines, racks of big bar candy, and smokes of every size and aroma.

Our route was loosely from 31st and King Dr. to 63rd and the State Street train line, visiting all the newsstands, with me moving fast across much larger streets than Waveland, already expanding my range of motion across the city. I felt good about my contributions to these community newspaper businesses. The men handed me large rolls of cash in rubber bands, shoving them into my pocket as they told me to be careful. I could sense them looking over my shoulder for my father, who would be sitting in his car across the street, looking down at his lap while calculating the number of papers for our next stop. He kept a pistol under his seat.

His car had music playing, and he introduced me to everyone. He had a vast, eclectic collection, and was as comfortable waxing about Paul Desmond’s saxophone as he was vintage Country Music. Sgt. Pepper never left the Top 40 radio that summer, and I knew Errol Gardner’s Concert by the Sea instrumentally by heart. Ray Charles and Betty Carter was a staple, but Johnny Cash at Folsom Prison stood without equal to me and was a milestone of my education. That music stirred me and remains fundamental. Cherry-soaked cigars and the smell of incense stayed in my nose and were burned into my memory. I thought about those smells and those loose images pinned to the walls as I daydreamed in a Catholic school, sitting in an unmovable wooden and cast iron desk, uncomfortable about the sheer weight of everything, all while I gathered some solace in reminding myself that nobody else in my 6th grade class was working nights.

I must have looked stupid, smiling to myself as my enemies circled me in the St. Viator player after school, zeroing in on the weaknesses of an unsuspecting, smiling melancholic wanderer.

The growing catalog of images now pervades—and many religious—seemed to expand my universe and my new job, and a decision to follow my creative instincts didn’t help me much.

My father must have felt similarly working the Democratic National Convention that year, packed into blue and white Paddy Wagon Trojan Horses along Grant Park, with his coworkers armed. Circling young protesters, unsuspecting youth who tried to understand the sight of hand of the escalating Vietnam War: another battle bubbling across town.
Hot town, summin’ in the city
Back of my neck getting dirt and gritty
Been down, isn’t it a pity
Doesn’t seem to be a shadow in the city
Lovin’ Spoonful (1966)

John Wesley Hixson:

It was the summer of 1968. Chicago was still hot, dirty, and gritty. Mike James and Pat Sturgis from Rising Up Angry in Uptown had set up a post in preparation for the Democratic Convention protests. I read HOT TOWN, PIGS IN THE STREETS, BUT THE STREETS BELONG TO THE PEOPLE, DIG IT?

Susan Eanet and I had just gotten married, much to the chagrin of many of our radical friends who thought the state had no business in sancturizing our relationship. She was pregnant with our first child, soon-to-be named. The Hampton Klonsky, in tribute to our friend, and then-fallen comrade, Fred Hampton.

We rolled into Chicago from LA that summer, ready and hopeful. Promising each other that it would only be for a year. That was to be my term in office. scissors. Several national secretary of SDS, the largest and most radical mass student organization in the country.

Our national office was in the heart of the West side at 1608 W. Madison Street. The staff apartment, our new honeymoon suite, was around the corner at 1610 West Warren and ams.

Here in our new neighborhood just a few weeks earlier, the fines of revolt raged, following the assassination of Rev. Martin Luther King Jr. in Memphis. National Guard rolled up Madison, which had become a free-fire zone for the cops in their ongoing war against mostly young, black kids raging in the streets. More than forty-eight hours of rioting following the assassination left eleven Chicagoans dead, forty-eight wounded by police gunfire, 90 policemen injured, and 2,150 people arrested.

It was here, on the hot summer street outside our office, that I first met John Wesley Hixson. John was ten years old, with an infectious smile that could always charm a buck or two out of your pocket. He lived in the Henry Horner Homes a few blocks away. He and his gang of un-supervised nine-to-twelve-year-olds ran wild through the neighborhood streets, like a sense of humor, I used to watch them sneek onto the Madison Street bus through the back door, ride down to Old Town, and return an hour later, on orphaned bikes which they then sold to school for a few bucks each.

One of their marks was Sylvia Kudner, who ran the office of the Chicago Peace Council in our building. Sylvia would get off the bus in the morning, and they’d snatch her purse. Then they’d wait over in Union Park for me to come and retrieve it for her five bucks in ransom money.

We usually kept the kids out of the SDS office, but I would hang out with them whenever I could, on the office steps in the evening. They were all curious about what this gaggle of white “hippies” was doing in Lawndale. They knew we had some connection with the Black Panthers, who had their office a few blocks West, where they got a free breakfast most mornings. But white kids coming down in the Park and storming the convention was even more difficult for them to get their young heads around.

On August 28th, when a group of us headed out to join the protests in Grant Park, John and his best friend Eric wanted to tag along. So they did. They hopped on the train with us and hung out in the park for most of the day.

But when the police riot broke out that evening we got separated in the melee. I looked all over the park for John and Eric before heading back home. No luck.

For the next week, the kids were nowhere in sight on Madison Street. I was worried sick. I asked everyone I knew in the neighborhood if they had seen them, but no one had.

Then an amazing thing happened. Over at the pharmacy, I was thumbing through Time’s story of the convention protests when I came upon the picture of John and Eric, sitting in the bleachers in Grant Park, with their new friends Jean Genet and Allen Ginsberg. I had immediately assigned John to cover the Convention. It was there that I first met Ginsberg’s friend John and Eric for the first time.

I should have known they would find their way. More street-smart than any of us.

Susane and I returned to LA after the split in SDS. He left the organization in shambles. It was there that we got the phone cal in the middle of the night, telling us that Fred Hampton and fellow Panther Mark Clark had been murdered by CPD.

We came back to Chicago in 1975 and have re- mained here ever since. In the following years, I have often wondered about John, Eric, and the Henry Horner street kids who I came to know with affection and admiration.

What happened to them when they grew up? Did John even have a chance to grow up? I know the odds were against that. I did Google searches for John to no avail.

Then, earlier this year, we had Black, Black Panther veteran Billy “Che” Brooks as a guest on our Hitting Left radio show. Sometimes, we got to talking about the 1968 convention, and John’s name came up. She told me that John Wesley Hixson and he were related. I was beside myself with glee. Then she told me that John had passed away in 2014. I turned to darkness.

She connected me to Rosalie, John’s younger sis- ter by six years. She was just a baby in 1968, but she saw the picture and told her family has a copy of it and has often wondered how John had come to meet “the hip- piies” and getch pictures in the papers.

She tells me that John was a brilliant kid who at- tended Brown Elementary near the project. He and his six siblings were raised by his mom, who worked in the post office. His dad died when he was only five.

John had no interest in school, dropped out of Aus- tin High, and was in and out of the Austin Home throughout his youth, mostly for petty crimes.

As a young man, John got addicted to drugs, was often in trouble on the streets, and wound up in the pen- itentiary. All told, he was arrested fifty-five times, on petty theft charges.

But, says Rosalie, by 2015 he had “cleaned up,” got a culinary arts certification, had his record expunged, and held down two restaurant jobs before dying of a heart attack four years ago.

My search for John and his story is over. I’m glad he finally found his way out of the street life, I’m sad that he passed before we could reconnect. I’m happy that his ex-Panther Uncle Che is around, and that we can get together once in a while and look back on 1968 together.

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At another meeting, Hoffman, Rubin, and Krassner gathered to discuss forming for free a gathering of the counter-culture. Sanders suggested they posed gathering as a “Convention of Death,” it needed to step down, they assumed he’d be the Democratic candidate to children of the rich. We had this whole idea, we were gon- to the rest of the world with a press release that to children of the rich. We had this whole idea, we were gon-

Jerry was stepping on his toes. Jerry later stated, “Abbie was 

Abbie Hoffman 

Jerry called me to go to Chicago; he wanted the Mimi Troops to do a show in Chicago. I said, “Jerry, if you do a show in Chicago, I am going to call the police.”

Every generation should look to the previous one for leadership, because youth spirits, rock minstrels, truth seekers, it is the younger generation which is the last of August and the New York Post 

A mass stall-in of old jalopies on the 

The police and the Yippies began to clash. When the 

There was a discussion of getting a pig and bringing it to the 

The New York Post that暑假 releases page on page five with 

The Mayor’s office that for $100,000 they wouldn’t show up 

The water supply of Chicago with LSD and half-jokingly telling the 

The Mayor’s office that for $100,000 they wouldn’t show up

It was now time for the Yippies to announce themselves to the rest of the world with press releases that declared

Every one of the following acts of sabotage has been thwarted by black or white 

Every one of the following acts of sabotage has been thwarted by black or white

The Mayor’s office that for $100,000 they wouldn’t show up

Pat Thomas

Jerry Rubin was the chief ideologist or scenario designer for the Festival of Life in Chicago. My task was to design the symbols and gather up the props.

Yippies would work as hookers and try to attract 

Carroll. An excerpt from the book: Did It! Jerry Rubin: An American Revolutionary

An American Revolutionary

At the meeting Hoffman, Rubin, and Krassner 

At the meeting Hoffman, Rubin, and Krassner 

Every one of the following acts of sabotage has been thwarted by black or white

patrolling the streets. The police had arrested 12,000 people. Many of them were Terry Tempest Williams.

Jerry was of the mind that his persona

This is why an army of 20,000 police and 

In 2002, a documentary titled 

It was now time for the Yippies to announce themselves to the rest of the world with press releases that declared
**Monday August 26th**

Monday, August 26th was the first day of the Convention with no other coming speech to the delegates from Mayor Daley. Meanwhile, marches and protests sprang up around the city, culminating with the building of a barricade in Lincoln Park. When the police moved in for their final roll curfew beatings, at least a thousand kids remained in the park to protest. Tear gas and violence ensued, and a row of neighborhood homes surrounding the park, even local residents were getting pulled off by cops and clubs. The police took special care to beat up many journalists as they could that night.

**Tuesday August 27th**

Tuesday, August 27th was a day of speeches by a diverse cast of luminaries including Bob Dylan, Black Panthers Bobby Seale, writer William Burroughs and Terry Southern, French writer Amos Adamitz, along with Rubin, Dave Dellinger, and Tom Hayden. The peaceful rally was within earshot of the Hilton Hotel where many delegates and television crews were staying. While the Grant Park gathering was allowed to continue, the 1968 Democratic Convention was adjourned. Between Sunday and Thursday of that week, 100 people had been arrested while numerous people had been injured. Local hospitals had seen 111 people; however, 668 people had been arrested while numerous people had been injured. Local hospitals had seen 111 people; however, 668 people had been arrested while numerous people had been injured. The cops would not have resorted to violence.

**Wednesday August 28th**

The band Chicago railed against excerpts from the Chicago Police Department’s report of violence and police presence at the convention.

**Thursday August 29th**

On Thursday, August 29th, the anti-war presidential candidate Senator Eugene McCarthy spoke to some 5,000 people assembled in Grant Park. After his speech, many protesters, led by activists, went on a march outside the convention. The demonstrators called for a boycott of the convention. The massacre continued and were kept away with tear gas. Around midnight, the 1968 Democratic Convention was adjourned. During the day, there were at least 5,000 people present in Grant Park. An estimated 1,000 protestors were beaten and arrested, and 668 people were arrested. The police and media were the target of violence.

**Monday August 30th**

The city continued to be in chaos. The police and media were the target of violence. There was widespread looting and burning of stores and buildings. The police and media were the target of violence. The city was in a state of chaos.

**Tuesday August 31st**

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**Wednesday August 1st**

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**Thursday August 2nd**

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**Friday August 3rd**

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**Monday August 4th**

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**Tuesday August 5th**

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**Wednesday August 6th**

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**Thursday August 7th**

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**Friday August 8th**

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**Sunday August 9th**

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**Monday August 10th**

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**Tuesday August 11th**

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**Wednesday August 12th**

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**Thursday August 13th**

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**Friday August 14th**

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**Saturday August 15th**

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**Sunday August 16th**

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**Monday August 17th**

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**Tuesday August 18th**

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**Wednesday August 19th**

The city continued to be in chaos. The police and media were the target of violence. There was widespread looting and burning of stores and buildings. The police and media were the target of violence. The city was in a state of chaos.
WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.
We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

WE WANT DECENT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.
We believe in an educational system that will give to our people a knowledge of the self. If you do not have knowledge of yourself and your position in the society and in the world, then you will have little chance to know anything else.

WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.
We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventive medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.
We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against black people, other people of
color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desire of the United States ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the United States government or its lackeys do not cease these aggressive wars it is the right of the people to defend themselves by any means necessary against their aggressors.

WE WANT FREEDOM FOR ALL BLACK AND OPPRESSED PEOPLE NOW HELD IN U. S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

We believe that the many Black and poor oppressed people now held in United States prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the United States military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trial.

WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are most disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.
I was standing in a parking lot outside of Jo-Ann Fabrics in summer. In the Chicago heat, overlooking all that parking lot, all at once: so vibrant in the shimmering summer. In the Chicago heat, overlooking all I was at home in the world. Then I saw in a glimpse, like a tear in the fabric of space/time, how different this all would be, if he were to become president, and turn the flesh of the world into dead meat. If only the world was full of dead horses / dead horses everywhere / My beloved dead horse.  

Son, do you remember we saw those jam jars in the museum? You were not very old. Five going on six, maybe? You were intrigued but also appalled by the tableau of all that dead flesh. When asked what it was, I answered it was a pony. You started to cry. Why would anybody do that to a pony? I tried to explain that it was a protest, against the war and injustice in the world. That the point of the piece was to point out to ourselves how easily we are appalled when this kind of injustice happens to one pony, in one snow-covered field we can imagine, compared to how unmoved we are by slaughter of innocent people in faraway killing fields. You said you wouldn't have any of it. You refused to make this kind of choice. It was too painful for you to even consider.

Pain makes your world smaller. Pain makes your world smaller every day, son. Between your personal pain, and our political pain, it feels like we are up dead horse gulch, where the best we can hope for is a dead horse. Pain makes your world smaller. Pain makes your world smaller every day, son. Between your personal pain, and our political pain, it feels like we are up dead horse gulch, where the best we can hope for is a dead horse.

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Hi Mr. Lowe,

I'm an American arts administrator working with artist Jason Lazarus on an exhibition commemorating the 50th anniversary of 1968. He thought he saw historical graffiti saying ‘Nostalgia stops here’ and was interested in reproducing it. However, it appears that the only reference we can find to that phrase is from the exhibition at Aquarium ‘SI and After’. We are interested in whether a certain artist wrote that or it was an element of the exhibition or what. Also if the text was referencing anything else? Hope you can help, thanks! Nick

MAY 4TH, 5:03AM

Hello Nick, that slogan was written on the doorstep of ‘the aquarium’ for the situationist show by Michel Prigent. I don’t know how you’d contact him to discuss using it, or if that’s necessary. He’s supposed to be a radical situationist and made money by ______________’s so I don’t think intellectual property rights apply! Perhaps if Jason uses it he could acknowledge it’s an appropriation from that exhibition. I think that would do the trick. Best, Steve

MAY 4TH, 11:55AM

nostalgia stops here is a critical asterisk for any exhibition whose political component feels as urgent as its original context...consider 2068 an open call, an infinite field, a motivational poster both individual and collective, a tender hedge against nostalgia —JLs 2018
In 1964, after President Jango Goulart announced he was going to implement agrarian reform, the US Government helped install a Military Coup in Brazil. In 1967, Carlos Marighella, grandson of a slave and life long revolutionary who had been living underground for 20 years, was kicked out of the communist party for complaining of its inertia. In 1968, as student uprisings and strikes spread across the country and the government initiated a series of violent clampdowns which resulted in the legalization of torture, Marighella founded the Ação Libertadora Nacional (ALN/National Liberation Action) revolutionary guerrilla group. That year, the ALN began robbing banks to purchase weapons, eventually kidnapping US Ambassador Charles Burke Elbrick and releasing him in exchange for 15 political prisoners, including student leader José Dirceu (who would go on to be President Lula's chief strategist). In December, 1968, at the age of 56, Marighella wrote the following document, "A Call to the Brazilian People", which was widely distributed in factories and universities across the country, setting the stage for committing "undetermined acts". Lula continues to lead all polls in this years presidential elections from behind bars, banned from communicating with the press. In short, Marighella's words from 1968 are more relevant than they have been in decades, because the "gorillas" have retaken control of the country.

—Admiral Pip
Recent experiences of the people's struggle show that Brazil has entered a phase of guerrilla tactics and armed actions of all kinds, surpassed the limitations of violence against individuals, weapons, seizures, protests and sabotage. Mass protests, student demonstrations, strikes, occupations, and kidnapping of police and "gorillas" to exchange them for political prisoners.

Our main tactic now should be to stir up the revolutionary forces to intensify the struggle. Either, we will concentrate the revolutionary forces to organize plans and maneuvers.

There are three great goals: in terms of tactics to be followed by the revolutionaries in the city and the country - to fight on the guerrilla front, to work mobilizing the people or to work in the support network.

In each of these fronts, it is important to work in a clandestine manner. We have to organize secret groups, to resist police infiltration and violence, to act with precision, decisiveness and speed, even in small acts like distributing pamphlets and painting graffiti.

**The following are some of people's measures that will impose after the victory of the revolution:**

Abolish privilege and censorship; Establish freedom of expression and religious freedom; Free all political prisoners and all people who have been condemned by the dictatorship; Eliminate the police, the National Information Service, the Naval Information center and all police representation institutions; Hold public trials and execute all CIA agents found in the country and all police officers guilty of torture, beatings and firing squad assassinations; Expel the Americans from the country and confiscate their property, including their companies, banks and land; Confiscate all national private companies that collaborated with the North Americans and oppose the revolution; Implement a state monopoly over finance, foreign trade, mineral wealth, commodities and fundamental services; Confiscate land from big ranchers and plantation owners, ending their land monopoly, guaranteeing land to the farmers who till the earth, extinguishing all forms of exploitation of peasants and punish all crimes committed against them; Confiscate all illicit fortunes from the big companies, banks and land; Guarantee free elections for all workers, men and women, ending unemployment and underemployment and applying the principle of "for each second of your capacity to each second of your labor"; Eliminate the current tenant's laws; Eliminate all rental contracts and reduce rents to protect the interests of the tenants. Create material conditions for people to acquire their own homes; Reformulate the education system, cancel the partnership between USAS and the Brazilian education Ministry and every other vestige of North American intervention, to enable Brazilian education to meet the needs of the liberation of our people and their independent development; Expand scientific research; and Remove Brazil from the condition of satellite state to US foreign policy, so that we can work independent and support other underdeveloped nations in the fight against colonialism.

All of these measures will be guaranteed by the armed alliance of workers, peasants and students - the revolutionary national liberation army - which is raising out of the embryo of the guerrillas.

We are at the threshold of a new era in Brazil, which will bring about the radical transformation of our society and the valorization of Brazilian women and men.

We will fight to take power and replace the State bureaucratic and military apparatus with the armed people. The goal of our strategy is a People's Revolutionary Government.

**The Young Lords' mission was created in Chicago: self determination for Puerto Ricans, all Latino nations and all oppressed nations of the world and for barrio empowerment. They also had a 10 point program modeled after the Black Panthers 10 point program. However when the New York group split from Chicago it created its own 13 Point Platform. (This was published in May 1970)**

**The Young Lords Party is a Revolutionary Political Party Fighting for the Liberation of All Oppressed People**

1. We want self-determination for Puerto Ricans - Liberation of the island and outside the United States.

For 500 years, first Spain and then United States colonized our country. Billions of dollars in profits have been paid to the United States and Latin America every year. In every way we are slaves of the groups. We want liberation and the Power in the hands of the People - not Puerto Rican exploiters.

Que Viva Puerto Rico Libre!

2. We want self-determination for all Latinos.

Our Latin Brothers and Sisters, inside and outside the united states, are oppressed by american business. The Chicano people in the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggle in Latin America is part of the war of Latinos against imperialism.

Que Viva La Raz\! 3.

3. We want liberation of all third world people. Just as Latin America lived under spanish and yanqui rule, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (European empire). Third World people have lied the fight for freedom. All the colored and oppressed peoples of this world are one nation under oppression.

Que Viva La Raza!

4. We are revolutionary nationalists and revolutionaries. The Latin, Black, Indian and Asian people inside the u.s. are colonies fighting for liberation. We know that washington, wall street and city hall will try to make our nationalism into racism but Puerto Ricans are all colors and we resist racism. Millions of our people are rising up to demand freedom and we will support them. These are the ones who are going to make sure that the government. We each organiza our people, our fights are against the same oppression and we will defeat it together.

**Power To All Oppressed People**

5. We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. We want control of police, health services, churches, schools, housing, transportation and work. We want to demand freedom and we support all color and we resist racism. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.

**Land Belongs To All**

The People!

13-Point Program and Platform

- We want self-determination for Puerto Ricans - Liberation of the island and outside the United States.
- For 500 years, first Spain and then United States colonized our country. Billions of dollars in profits have been paid to the United States and Latin America every year. In every way we are slaves of the groups. We want liberation and the Power in the hands of the People - not Puerto Rican exploiters.

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**Land Belongs To All**

The People!
We want a true education of our Creole culture and Spanish language.

We must learn our history of fighting against cultural, as well as economic genocide by the yanquis.

Revolutionary culture, culture of our people, is the only true teaching.

We oppose capitalism and alliances with masters. Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to keep our communities divided and blowing each other away. We want a society where the people socially control their labor.

Venceremos!

We oppose the American military. We demand immediate withdrawal of military forces and bases from Puerto Rico, Vietnam and all oppressed communities inside and outside the US. No Puerto Rican should serve in the US army against his brothers and sisters, for the only true army of oppressed people is the people’s army to fight all rulers.

US Out Of Vietnam, Free Puerto Rico!

Viva Che!

We want freedom for political prisoners! We want all Puerto Ricans freed because they have been wrongly accused by the racist courts of分辨率ists, and not by their own people and peers. We want all freedom fighters released from jail.

Free All Political Prisoners!

We want equality for women. Machismo is revoluciary...not oppressive. Under capitalism, our women have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks.

Forward, Sisters, In The Struggle!

Hasta La Victoria Siempre!

We demand armed struggle and armed struggle is the only way to liberation. We are opposed to violence— the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned; gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain’t free. The time has come to defend the lives of our people against repression and for revolutionary war against the business, government, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one.

Boricua Is Awake! All Pigs Beware!

We want socialism.

We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.

We believe armed self-defense and armed struggle are the only means to liberation.
Right to the City:
Then and Now

Madeleine Aquilina

The city—and the people’s right to it—was at the heart of the conditions precluding and the actions of the May 1968 rebellions in Paris. In addition to orchestrating a general strike and occupation of government buildings, protestors tore up cobblestones from the Latin Quarter’s winding streets and threw the stones over barricades at the police. Their actions constitute a literal material intervention on the shape of the city. Protestors changed Paris’s form and weaponized the urban material against the opposition. In the same year, sociologist and philosopher Henri Lefebvre, once associated with the Situationist International (one of the main arms behind the protests that spring) solidified the centrality of urban justice to the movements of 1968.

Lefebvre introduced the phrase “Right To the City” as a slogan and unifying concept in his 1968 book of the same name. He conceptualized Right To the City as the ability for people to take part meaningfully in urban life and by doing so, to change the city. Today the slogan is repeated in a variety of contexts with different levels of fidelity to Lefebvre’s meaning. For example, Right to the City is the name of a national association of organizations advocating for urban justice (broadly defined). The proliferation and reproduction of the phrase across time and space obfuscates its original meaning. Marxist geographer David Harvey brings us some distance in understanding what Lefebvre imagined in his slogan. Harvey claims that Lefebvre’s concept city stretches beyond “individual liberty to access urban resources”. In other words, Right To the City is not just the ability to afford to live in the city or move about its terrain. Rather, Harvey states, “it is a right to change ourselves by changing the city. It is, moreover, a common rather than an individual right, since this transformation inevitably depends upon the exercise of a collective power to reshape the processes of urbanization.” In this snippet, the words “collective” and “transform” are significant. We all share a right to the city, and together we can make the city what we need it to be.

Physical presence in the city is foundational to the right to it, and housing is one necessary condition for presence. Prior to May 1968, many architects belonging to the 20th century avant-garde set their designs on public housing, as a way to ameliorate an impoverished urban experience ushered in by industrialization. Projects with rosy utopian aims (rosy on the surface, at least: something sinisterly technocratic lurked beneath) cropped up on the pages of books, drafting tables, and—in a few cases—the built environment. In the twentieth century, the United States government actively pursued the creation of large-scale public housing. Pruitt-Igoe, built in St. Louis, Missouri in the mid-1950s, was first occupied in 1954. The highrise structure complex was designed by Minoru Yamasaki, who also designed the World Trade Center towers, and it has earned a place in the modernist canon. Both the insistent verticality of Pruitt-Igoe and its authorship by a “starchitect” locate the project in the tradition of modernist avant-garde approach to public housing. It was the American attempt to resolve urban social problems with architecture provided by the academy, and people hoped that Pruitt-Igoe would improve the experience of the urban poor in St. Louis. However, soon after the structure was erected, these hopes were dashed. As a result of the state’s disinvestment, by the late 1960s, the complex had entered the public imagination as a site of neglect, poverty, crime, and racial segregation. Its 33 buildings were demolished with explosives in the mid-1970s. The detonation became a mass media event and was used to denigrate the urban poor: “these poor people ran this very nice building into the ground.” To add to the drama of the moment, the American architectural critic Charles Jencks declared Pruitt-Igoe a “failure of modern architecture and modernism as a whole.”

At least in art history lectures, the narrative says this was the end of the avant-garde and the federal government’s (two entities rarely conflated) combined attempt to improve cities with public housing. Was the Right To the City lost forever with Pruitt-Igoe’s collapse? The easy answer may be yes. The loss of the city to capitalist reproduction is far too often framed as irrevocable, but we must resist this resignation. Outside of the canon, we can see that Lefebvre’s 1968 call for a Right To the City persisted in subsequent attempts at housing projects.

The year 1968 also marks the formation of the Emergency Tenants’ Council in Boston’s South End. Puerto Rican residents of the neighborhood, faced with threat of displacement due to the city’s urban renewal efforts, organized and refused to leave the neighborhood through squatting, mutual aid, and political organizing. Galvanized under the slogan, “We Will Not Be Moved from Parcel 19,” the tenant council eventually won the right to design their own housing project and remain in the few blocks they called home. Eventually, the Emergency Tenants’ Council retained the services of an architect named Mark Sharatt. After a period of participatory planning, Villa Victoria, based on a town where many of the tenants’ families originated in Puerto Rico, was constructed in the early seventies. The project spans several city blocks and centers around a town square, which re mains a site of congregation to this day. Redevelopment is far too often framed as irrevocable, but we must resist this resignation. Outside of the canon, we can see that Lefebvre’s 1968 call for a Right To the City persisted in subsequent attempts at housing projects.

Reading about the formation of Villa Victoria in the context of May 1968, specifically under Lefebvre’s conception of Right To the City, enables us to appreciate Villa Victoria’s success. Villa Victoria signals the successful intervention on the cyclical displacement and redevelopment in Boston’s South End. The success of Villa Victoria enacts Right To the City: citizens banded together and acted in collective interest to shift the urban life of Boston. In the same decade that we have been told that the populist project of public housing failed, we have an example of tenants succeeding to shape the city in their collective image. If we want cities to be sites of differ-
Madeleine Aquilina

Don’t Trust Anyone Over 30

Kids should be skeptical, because adults aren’t necessarily looking out for them. Never have, never will.

“Don’t trust anyone over 30” became the rallying cry for 1960s counterculture. It was strongly attributed to Abbie Hoffman, Jerry Rubin, John Lennon, and many others, because the sentiment resonated with the young bohemians. The adults had failed them. Nuclear war loomed on the horizon, the environment was a mess, race relations were at a boiling point, and more and more young people were being drafted into Vietnam, a war that seemed never-ending and senseless. The social and political institutions the bohemians saw were self-serving and full of hypocrisy. The Right To the City is about looking historically at the context of housing during the 1980s and 90s, and the white middle class going to suburbs, divested downtown areas and people of color behind. The Right To The City is our right to stand our ground and not allow the constant push of the middle class to determine where we can live. We have the right to stay in communities that we created with very little resources.”

Gutierrez explained, “The ATU aims beyond the preservation of affordable housing, to the right for the working-class to enact a change. There were less foreclosures, but more gentrification, to maintain the city in their own image. It’s critical that we look to the past for successful stories of resistance that have not made into the public knowledge, and also to look under the surface of the present. If we fail in this task, then we will willfully surrender our Right To The City.

The phrase “Don’t trust anyone over 30” was coined by Jack Weinberg when he was interviewed by the San Francisco Chronicle for his involvement in the Free Speech Movement. “I was being interviewed by a newpaper reporter, and he was making me very angry,” Weinberg told the Chronicle in 1969. “In response to the questions, he was saying that we were not to be trusted because we were children. I told the reporter that we were skeptical of the adults; we didn’t trust the establishment, or the ‘old guard.’”

Taken out of context, the phrase went viral and took on a new meaning. “Us vs. Them” came to mean, especially in more peaceful movements like the Free Speech Movement, morphed into more heated antiwar protests. An important moment came in 1968 during the Democratic National Convention, when what started as a peaceful protest escalated into police brutality. “We just wanted to have a voice,” said one of the demonstrators, “and instead we were attacked.”

Gutierrez shared that the ATU grew from a group of colleagues, students, and tenants who convened at a community center in Albany Park. Gutierrez was working as a housing coordinator at this center. Prior to 2016, it devoted much of its time to assisting people going through foreclosures. However, in 2016, Gutierrez noticed a change. There were less foreclosures, but more evictions. In 2016, Silver Property Management bought two buildings in Albany Park, one on Lawrence and Sacramento and the other on Lawrence and Troy. In order to rehab the building and increase the rent, they evicted all the tenants, thus displacing working-class people. The case came to Gutierrez’s attention after an English student told her that two buildings were being bought and rehabilitated, keeping only the facade, and the ATU intervene on the capitalistic force of gentrification, to maintain the city in its own image. Critical to look to the past for successful stories of resistance that have not made into the public knowledge, and also to look under the surface of the present. If we fail in this task, then we will willfully surrender our Right To The City.

The backlash wasn’t immediate. It took a while for the adults to get their footing and organize their message. The tactics of suppressing dissent has morphed since the sixties. There is still institutional control, but having learned the power of countercultural messaging, the anti-war activists of today have organized into propaganda cults, and targets warriors to warn anyone with the tools to shout down their enemies. They create armies by sparking out-rage in folks—not in response to actual facts, but to raw emotion to feed the frenzy of fear that adults have. The reality was that they had plenty of alliances with their conservative politicians, and adults aren’t necessarily looking out for them. They create armies by sparking outrage in folks—not in response to actual facts, but to raw emotion to feed the frenzy of fear that adults have.

Over the years, messaging groups that fundraise for conservative politicians have blended in with the right wing media. The backlash attacks on anyone who perceive threat comes from them. The NRRA was the first group to come out swinging against the kids, calling them misguided puppets of the Establishment. They try to raise a new group to an existing established one. It’s a tactic to discredit them. Just like how Weinberg reacted to the San Francisco Chronicle article of him being controlled by COMMUNISTS.

2 Chad Friedrichs, director. The Pruitt-Igoe Myth: Uncomon Stencers. 2011
In today’s 24-hour cable bubble and nonsensical meme-sharing on social media, many followed conservative leaders in stating vicious story lines and outrages about the Parkland kids. Photoshopped photos of a gaunt Emma Gonzalez ripping up the Constitution arose, and so did videos of David Hogg, purporting that he was a paid actor and not a student—the type of crazy conspiracies that surely also existed in the 1960s, only social media didn’t exist to propagate them widely. An image search for Hogg prominently brings up one nasty smear after another, from having little arms to eating Tide pods to (of course) being a crisis actor working for the vast liberal conspiracy. Many adults in America have fallen deeply into a rabbit hole of delusion and conspiracy theory that they are no longer able to discern reality.

Exhibit A: The ultimate meme for our times. It’s not the guns, it’s society, actually it’s schoolkids. A whole generation has been raised by delinquent parents to be devoid of morals, addicted to prescription drugs and video games, and dangerously out of touch with reality. They actually flipped the narrative. Now, you can’t trust anyone under 30. The NRa has adopted this narrative, and social media producers have embraced it. The memes are being shared by adults who think that the kids are the problem, not the guns. But there’s an interesting twist, because: whose kids are we seeing about? Their kids? Of course not. Just everyone else’s kids, and the scene-ups who raised them. So, basically: everyone they don’t know. Anyone not in their tribe. A significant part of the American adult population watched a bunch of kids speak out for change after seeing their friends slaughtered in their own high school, and the reaction of those adults is that the kids are dangerously screwed up. Why would any rational kid trust anyone over 30, in the face of that?

Is this how the adults felt in 1968? That the natural order of their existence was being threatened by these kids who refused to go to war? Obviously, it was mixed—just like today, where there are as many supportive adults as one’s endeavoring to shoot the kids down. The difference seems to be in the sobriety of the arguments. In the 1960s, there were conspiracies, but truth was knowable. You could dig it up, and people would still accept it. Walter Cronkite, for example, went to Vietnam in 1968 and deemed that the war, from his experience in WWII, was at best a stalemate: an assessment at odds with the US government’s narrative and popular opinion among adults.

Now the dynamic is different. People don’t change their minds with new information. Known empirical facts and reality are outright denied by anti-progressive as false—and people are buying it, regardless of the mounting evidence. Guns don’t kill people, people kill people, against all empirical evidence that guns make it a lot easier for people to kill people (or themselves). Climate change is a hoax, even if essentially every scientist on Earth says otherwise. In some cases, dinosaurs co-existed with humans. The Clintons are murderers who killed dozens of people. And now, for many people, we can’t catch our president in a lie because to them there is no truth to weigh it against. It’s known empirically that no one was coming to help them until they helped themselves first.
A re-staging of the infamous "Pigasus" press conference held at what is now Daley Plaza on August 23, 1968, in which the Yippies nominated a pig for the president of the United States. This moment of political theater is still at the heart of the Democratic National Convention as a moment of political theater and a symbol of resistance.

In conjunction with the press release from 5:30pm, we will host a reading and reception by author Pat Thomas from his new book, "Did Ili From Yippie To Yuppie: Jerry Rubin, An American Revolutionary." Steve Krackow will also conduct a short Q&A with Pat.

The book is not only the first biography of the infamous and ubiquitous Jerry Rubin — co-founder of the Yippies, Anti-Vietnam War activist Chicago Eight defendant, social-networking pioneer, and a proponent of the Yuppie movement. It reveals Rubin's and the Yippies' historical yet biographical lives; personal diaries, and lost newspaper clippings. Thom McCarthy will discuss the Buckley-Vidal debates and their historical context and relevance today in a moderated conversation led by Timothy Crimmins. At a time of deep division, it's worth asking: Has there ever been civil discourse in America?"
“Chicago Overground: Live on Worldwide FM”
2:00-6:00pm
Co-Prosperity Sphere
coprospersphere.org

1st & 3rd Mondays / 6pm-10pm
The Ponders with Sandra Trevino & Stephanie Manriquez

THURSDAY SEPT 6

“Chicago Overground: Live on Worldwide FM”
2:00-6:00pm
Co-Prosperity Sphere
coprospersphere.org

8:00pm with Guest Melody "Traveling Man"

FRIDAY AUGUST 31

Opening for “Work for the People (or Forget About Fred Hampton)”
6:00-10:00pm
Co-Prosperity Sphere
Free
coprospersphere.org

Open Hours Thursday-Sunday & Saturday 12:00-6:00pm through September 16

If you ever think about me, and if you ain’t gonna do no

"Work for the People" is an exhibition of local and national Black revolutionaries underscoring the history and exploring the implications of the events of 1968 for today’s struggles and those in the [some] future.

Artists include: Brandon Alvendra, Sofia Cordova, Damie Dominique, Jim Daugagets, Chris Duncan, Lise Haller Baggeson Ross, Robby Herbst, Just Seede, Jason Luzarras, Jesse Malmed, Nicole Marroquin, Jenifer Moon, Ermajo Rygas, Anthony Romanos and Josh Rosa, Stephanie Syjucos, Dan Wang, Work/Play, Derrick Woods-Morrow, and Lathem Zearees.

Revealing the tensions of the time, these films show first hand accounts of the 1968 black revolution and the events proceeding them. Featuring the works of legendary Chicago Filmmakers Peter Kult, central to the Chicago wing of the national radical filmmaking collective Newave, and Tom Paskulitos, whose critically acclaimed retrospective at Co-Prosperity Sphere opened five years ago. Kult and Paskulitos will join in a conversation, discussing their work and capturing the spirit of 68 on film.

MAY SEPTEMBER 2018
Unfinished Business: 1968-2018

4:00-6:00pm
Co-Prosperity Sphere
coprospersphere.org

A five-hour exhibition and events series exploring the many ways the struggles of 50 years ago are the same struggles of today in Chicago on the anniversary of the release of the 1968 Kerner Report of the National Advisory Commission on Civil Disorders. Programs include:

JULY 13

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JULY 13

"Chicago Overground: Live on Worldwide FM”
2:00-6:00pm
Co-Prosperity Sphere
coprospersphere.org

Join musicians, MC’s, historians, DJs & dancers for a four-hour program inspired by the musical legacy of AfriCOBRA (African Communes of Bad Relevant Artists, the Black Panther, and the AACM’s (Association for the Advancement of Creative Musicians), Co-curated & co-hosted by Vocalys’s

Ayana Correia, Lumpen Radio’s Alejandro Ayala, and International Anthem’s Scoritte McRae, the program will be broadcast live on video via UK radio legend Gilles Peterson’s global platform Worldwide FM, as well as over the terrestrial radio airwaves of WLPN-LP Chicago (105.5 FM, Lumpen Radio). Experience the past, present & future of Chicago music with a survey of revolutionary sounds from the city around 1968 and a showcase of contemporary cutting-edge artists working in the spirit.


THURSDAY SEPT 6

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Weather and Traffic with Jamie Trecker
Monday - Thursday / 7-4pm
Your weekday update to help you start the day.

Democracy Now
Monday - Friday / 8-9am
Daily national news program hosted by journalists Amy Goodman and Juan Gonzalez.

Country, My Way with Lawrence Peters
Wednesday / 4-6pm
Underplayed classics and small-label gems, spanning areas of folk, country, bluegrass, outlaw, country, garage, western swing, country soul/funk. Subtly curated by Chicago's country/western singer/songwriter Lawrence Peters. 

MisticRayn takes you on an aural journey through the various types of ASMR triggers and genres. Do you get the tingles?

Weather and Traffic with Jamie Trecker
Monday - Thursday / 7-4pm
Your weekday update to help you start the day.

THE NEW AGE with Hampton
Wednesday / 2-4pm
The New Age show is a two-hour monthly broadcast on Lumpen Radio created by Maine-based composer and performer Allan Hampton. It features contemporary, world, jazz, ambient, electronic, new age, new classical, ambient, and other music that explores the human condition.

IN BETWEEN RADIO/STATIONS with DJ MyKo & Glenn Russell
2nd and 4th Wednesdays / 6-8pm
Each show features music, news, and interviews with guests that perform live DJ set, and a mini-bending experimental freestyle turntable jam from the Hosts. 

This is Hell with host Chuck Mertz
Tuesday / 10-11pm
Rebroadcast of this is Hell

Night Time with Chris Hefer
Wednesday / 10-11pm
Chris Hefer is a filmmaker, visual artist and musician from Chicago. Every week on his program he will play several of his favorite experimental and nocturnal records for you, all night long!

Thank You I’m Sorry
Wednesday / 12pm
Thank You, I’m Sorry is a monthly sketch-comedy show featuring improvisers, goofs, and general tomfoolery. Produced and edited by Lenny Bergin. Written and starring sketch group Tao Tthanks. TYS is available on Soundcloud.

Idiot Business with DJ Jonathankortes
1st and 3rd Wednesdays / 10-11pm
Idiot Business brings you experimental electronics technology in the form of electronic performances by Mike Esposito (DIJIT Ensemble) and Jonny Fritz (DJDkwinsford), the show currently takes form as a remote opera, brought to you live from the sunny hills of L.A.... please enjoy.

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NEWSTHUMB WITH THE KLONGBROS
Saturday / 9-11pm
Chilling over the political establishment and hitching to the left side of the political spectrum. An hour-long weekly show featuring long-time political and educational activists, the Klong Bros. They always bring weekly special guests, review the latest happenings in the world of politics, media, and culture.

Tech Scene Chicago with Host Melanie Adcock
1st & 3rd Fridays / 6-8pm / 1pm with rebroadcast on 2nd & 4th Fridays 1-2pm.
Created by Tech Month Chicago, and brought to you by listeners like you. Tech Scene Chicago focuses on what’s trending in the local tech community, technology-related events in and around Chicago, and how you can stay involved and become part of the scene.

Weather and Traffic with Jamie Trecker
Monday - Thursday / 7-4pm
Your weekday update to help you start the day.

DEMOCRACY NOW
Monday - Friday / 8-9am
Daily national news program hosted by journalists Amy Goodman and Juan Gonzalez.

Beer Temple Insiders with Roundtable with Chris Quinn
Thursday / 8-11pm
How a multi-genre show that is constantly changing and bringing the groove to the people, with a special guest. Third Thursdays with different features and guests sharing their insights and giving you a insider’s view of the working of the beer temple.

Star Creature Radio with Tim Zawada & a rotating cast of boogie Mountain
1st & 3rd Tuesdays / 10pm-12am
Tim Zawada and the Boogie Mountain crew. Mic tuning selections highlighting the alter- native funk scene during the era after disco but before house music. Boogie, Garage, New Groove, Modern Soul... with a strong focus on current releases in the va- rious electronic funk subgenres. The show highlights rare and overlooked vinyl records under the cryptic labels and producers influenced by this era.

Attention Deficit Radio with Sergio Rodriguez Jr.
1st & 3rd Thursdays / 4-6pm
ADBR brings you a multi-genre show that is constantly changing and bringing the groove to the people, with a special guest. Third Thursdays with different features and guests sharing their insights and giving you a insider’s view of the working of the beer temple.

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ASMR Interludes with MisticRayn
Monday / 7-8pm
MisticRayn take you on an aural journey through the various types of ASMR triggers and genres. Do you get the tingles?

Weather and Traffic with Jamie Trecker
Monday - Thursday / 7-4pm
Your weekday update to help you start the day.

Celebrity News
Monday - Friday / 9-11am
How a multi-genre show that is constantly changing and bringing the groove to the people, with a special guest. Third Thursdays with different features and guests sharing their insights and giving you a insider’s view of the working of the beer temple.

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Rebroadcast of Bad at Sports Center
Chicago's only LIVE call-in Karaoke show!
For news, programs and interviews with
Radio. Each week we present a sampling
Lumpen Week in Review is the show that
covers the past week of news, happen-
ings and programs presented on Lumpen
Radio. Each week we present a sampling of
news, programs and interviews with guests that were featured on the station.

The Don't Call Me Sweetheart Show with Stephen Sonneveld and Andrew Gregory Krzak
2nd & 4th Fridays / 2-4pm
Award-winning creators present current
parts satire, drama, humor and pathos via radio,
plays, interviews, field recordings and
the occasional song. This is the sound of
Pop Rocks spiral down your ear canal
and lodge in your brain, something
delayed in half between an SOS signal from the
Bermuda Triangle and a stone poem written on
the wind.

The Minimal Beat
Saturday 5-7pm
This Minimal Beat is Chicago-based
music blog. We blog about relevant artists of
the day, with particular game-specific focus.
In addition, The Minimal Beat airs weekly on WLPN-105.5FM every
Saturday from 5-7PM CST and
reissues on the imprint TMB Limited.

Lumpen Weck Week in Review
Saturday / 7-8 pm
Lumpen Week in Review is the show that
covers the past week of news, happen-
ings and programs presented on Lumpen
Radio. Each week we present a sampling of
news, programs and interviews with guests that were featured on the station.

SUNDAYS

Steppin' Out
2nd Saturdays / 1-2pm
From Sade to Slayer, Handel to Mesheduff Sounds, Goblin to Ghostface. This show is for
music fans that organize their music
beyond the ones and zeros. A show for
people for whom music is a centrist role.
Soulful tunes regardless of genre. Guest DJs of all genres, interviews, live mixes, performance
and jokes about your mama.

Contratiempo
Sundays / 9-10am
Contratiempo is Lumpen Radio's arts, literature and cultural interrogation program, presented in Spanish.
The sister show to the popular newsmagazine.

This is Hell with host Chuck Mertz
Sundays / 10-11am
This is Hell is a weekly radio interview show broadcast without the virtue of mon-
ey or the woe of political agenda. Every
Saturday morning, your bitter, blind, broken,
pipe-mutting host Charlie Mertz works off
all the hangovers talking to the journalists,
authors and activists working to make this
world a slightly less hellish place.

POP PUNK PIZZA PARTY with Dave, Allay, Hayley, and Brad
3rd Saturdays / 6-8pm
Chow down around the pop punk pizzas
with Dave, Allay, Hayley, and Brad. Our
party's a-poppin' with fresh hits hot off
the wax and pop punk classics that never
got cut.

Eye 94 with hosts Jeremy Kitchen, Mike Sack and Jamie Trecker
2nd Saturdays / 3-5pm
Eye 94 is Lumpen radio's books and
literature show, taking a decidedly non-
academic look at the books of the day.
Featuring interviews with authors, pub-
lishers and read-in readers. Eye 94 is a
show for people who love reading.

Sonic Sasafiras with DJ Regina M. Torres
1st & 3rd Sundays / 3-5pm
What do you do when you realize that no
one cares what you do? Join host Matt Muchowski as he leads discussion of
politics, music, art, life, and culture. The
only radio show that will interview elected
officials and then play songs by Hazmat
Death, the only radio show that will debate
the existence of free will, and then play
Vaporwave.

Spontaneous Vegetation with Nance Klehm
2nd Sundays / 4-5pm
Join Nance Klehm for long-form conversations with folks who find the
cracks, break up the compaction, remedi-
ate the contamination and leave the soil
(metaphorically or literally) better for us all.
Nance Klehm cultivates and forages
medicinals and edibles, keeps bees, chicken-
s and a dog, and runs the Great Lakes Urban
Composting Cooperative and
the Illinois Center for Agroecology.

Eye 94 with hosts Paulie Think, DJ Wu and guests every
3rd Saturdays / 4-5pm
Da Dunny Show with Paulie Think
Sundays / 2-3pm
Join Paulie Think, DJ Wu and guests every Sunday from talking about topics from
music to relating to Chi-no-go and playing plenty of OTL indie English and Spanish
music. With surprise cameo by Union I'm
don't sleep on it GUONY

Who Gives a Shihhh with Host Matt Muchowski
1st & 3rd Sundays / 3-5pm
What do you do when you realize that no
one cares what you do? Join host Matt Muchowski as he leads discussion of
politics, music, art, life, and culture. The
only radio show that will interview elected
officials and then play songs by Hazmat
Death, the only radio show that will debate
the existence of free will, and then play
Vaporwave.

Contratiempo
Sundays / 11am
Monthly Bi-Lingual radio show showcase-
ing mainstream and underground music
from Poland and beyond of all genres
and eras. Featuring interviews, anecdotes
and tales from the Polish community in
Chicago and abroad.

Sunday Record Club with Kevin Hsia
2nd Sundays / 2-3pm
Sunday Record Club is a show about
record collections, the music, and the collectors and DJs playing them. Special guests will
join in studio to dig deep on a genre, shar-
ing the most beloved records from their
collection. No hits and no fillers, it's just
about playing great records on a Sunday.

Music for Life with DJ Merrick Brown
4th Sundays / 3-5pm
Music for Life. A showcase of the best new underground sounds to come out of
the globe, especially music that draws inspira-
 tion from soul, jazz, afro, latin and beyond.
This show highlights modern innovators, up-and-coming artists/labels as well as
remixes and other new genre explorations.
Hosted by veteran club DJ and collec-
tor Merrick Brown, it's a mix show with
perspective, plus occasional interviews
and guest mixes from local players and
international tastemakers.

Down and Outbound with Ben Fasman
Sundays / 12-1pm
Down and Outbound offers an experiment-
al jazz and indie music mix most of
which comes from Chicago.

Hitting Left with the Klosny Brothers
Sundays / 9-10am
Rebroadcast of Hitting Left

Labor Express Radio with Jerry Mead-Lucero
Sundays / 8-9pm
Labor Express Radio is a weekly radio
show and current affairs radio program.
It's a Chicago's only English-language radio
program devoted to issues related to
the labor movement. News for working people
by working people.

Lumpen Weck Week in Review
Sundays / 9-10pm
Lumpen Week in Review is the show that
covers the past week of news, happen-
nings and programs presented on Lumpen
Radio. Each week we present a sampling of
news, programs and interviews with guests
that were featured on the station.

What Day Is It? with Paul Nixon
Sundays / 10-12am
A mishmash of freaky sounds to warp your
brain!

Paid Time Off with Andrew Joseph and Laura Carinella
1st & 3rd Sundays / 7-9pm
DiLouie and Andrew play the smooth,
all-vinyl sounds of boogie, modern soul,
and soft rock. The vibe is just right for
relaxing, dancing, and romancing.

mixcloud.com/andrew-joseph4/
The MC5

ROCK THE RIOT!

Motherfuckers!

By Plastic Crimewave

The only band to show up to play the so-called "Festival of Life" in Union Park in August of 1968, Detroit's five rebellious sons, the MC5, are the perfect political band to appear at the Democratic Convention. Why? Because the party had just split, and the antiwar movement was taking over. The party was in chaos, and the MC5's music perfectly captured the spirit of the times.

The band was known for their raw, aggressive sound, and their lyrics often reflected their political beliefs. They were one of the first bands to embrace the anti-war movement, and their music was a loud call to action.

One night at the Convention, the MC5 played a secret concert in the basement of the Workers' Center. They were supposed to be playing in another city, but the organizers of the Convention had other plans. The band arrived, and to everyone's surprise, they were denied permission to perform. The MC5 refused to bedailed, and instead played a secret concert for just a few hundred people.

The music was loud and intense, and the audience was thrilled. The MC5's performance was a statement of their beliefs, and a call to action for the anti-war movement.

The event was a success, and the MC5 became even more popular than ever. They continued to perform at the Convention, and their music inspired thousands of people to join the anti-war movement.

In the end, the MC5's performance at the Detroit Convention was a turning point in history. Their music and message inspired a generation, and their legacy lives on today.
WHEN I WAS A KID, MY MOM TOLD ME NEVER TO PICK FLOWERS WITHOUT THEIR PERMISSION.

I'D ASK THE FLOWERS OVER AND OVER AGAIN IF I COULD, BUT THEY NEVER ANSWERED.

SO, I NEVER PICKED THEM. IT WASN'T UNTIL I WAS AN ADULT THAT I STARTED TENDING TO PLANTS.

OUR LEMON TREE JUST GOT ITS FIRST BLOOM.

IT'S TOO BAD WE MIGHT NOT LIVE LONG ENOUGH TO HARVEST THOSE LEMONS.

Sage Coffey
All September in Chicagoland

View our online calendar to find family and kid friendly events, workshops, job training, and lectures to attend.

JOIN US FOR A FULL MONTH OF TECH-CESSIBILITY!
June 1 - July 8
Sept 14 - Oct 27
Stan VanDerBeek
Nov 2 - Dec 22
Sara Greenberger Rafferty

VOL

Sept 14 - Oct 27
Jonathan Muecke
Nov 2 - Dec 22
Christy Matson

P • L • HK

Sept 14 - Oct 27
Johannes VanDerBeek
Sept 24 - Dec 22
Marie Herwald Hermann

1709

DOcUMENT

Volume Gallery
Western Exhibitions
Paris London Hong Kong
David Salkin Creative

Oct 27
Sept 14
Stan VanDerBeek
Nov 2 - Dec 22
Stan VanDerBeek
Sara Greenberger Rafferty

Fall 2018
Complex Rugs
New Textiles

1709 West Chicago Avenue
Chicago, Ill., 60622

Gallery Hours:
Tuesday-Saturday
11am-6pm

Openings:
Friday, September 14, 5-8pm
Friday, November 2, 5-8pm

KIMSKI
SLAMMING KOREAN AND
POLISH FOOD TOGETHER

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Vittles Brunch! Sundays Noon-4pm
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Human Communication

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Educational Presentations
Device-Free Activities

Debate & Conversation
Emotional Connectivity
Technological Balance

Kibbitznest is a 501(c)3 Nonprofit committed to preserving face-to-face communication, providing a community classroom, and promoting life-long learning.

Learn more at www.kibbitznest.org