

○ 68+50



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

# 1968

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 En\_psylopedia of Chicago.

## Letter from the Editor

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.

As a first-time editor, I found myself noting how those who weren’t resisting didn’t make it into the history books. For example, the prosecuting attorney of the Chicago Seven Trial (a group of young adults who helped organize the masses protesting in Chicago, August 1968) was a man named Tom Foran. I Googled him and found that he doesn’t even have an established Wikipedia page: nothing! The defendants, by contrast, have thick Wikipedia entries with admiration accumulated over the years. Yeah, they had to spend some time in prison, but, more importantly those seven (originally eight) wrote history. It is true what they say, you know? Well-behaved [people] seldom make history.

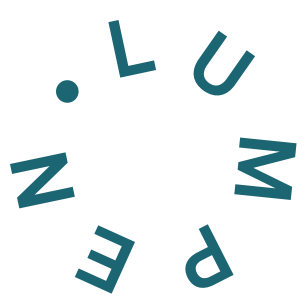
We live in the age of social media, and the desire to make a mark—to be remembered—but there is a lack of depth and community momentum. As millennials, how can we transform ourselves into a generation that creates change and turns things around in America? Today, activism looks different, but nonetheless requires organization and fortitude.

In 1968, the nervous breakdown of a nation was spurred on by the power of television and young middle-class people who had the privilege of being heard. In 2018, with Trump’s imminent destruction of America and the proliferation of social media, we are again boiling under the surface. We will resist the system and create change.

Where were you in 1968?  
Where are you in 2018?

Nora Catlin, Editor  
July 2018

CONTRIBUTIONS  
BY  
Nora Catlin  
Samuel Barnett  
Jim Duignan  
Michael Klonsky  
Pat Thomas  
Brian Mier  
Fred Klonsky  
Lise Ross  
Madeleine Aquillina  
Mik DiGioia  
The Hinterlands  
Jason Lazarus  
COMICS  
BY  
Chris Cilla  
Clay Hickson  
Eddy Rivera  
Plastic Crimewave  
Sage Coffey  
Sara Leitten  
Two Tone Comix  
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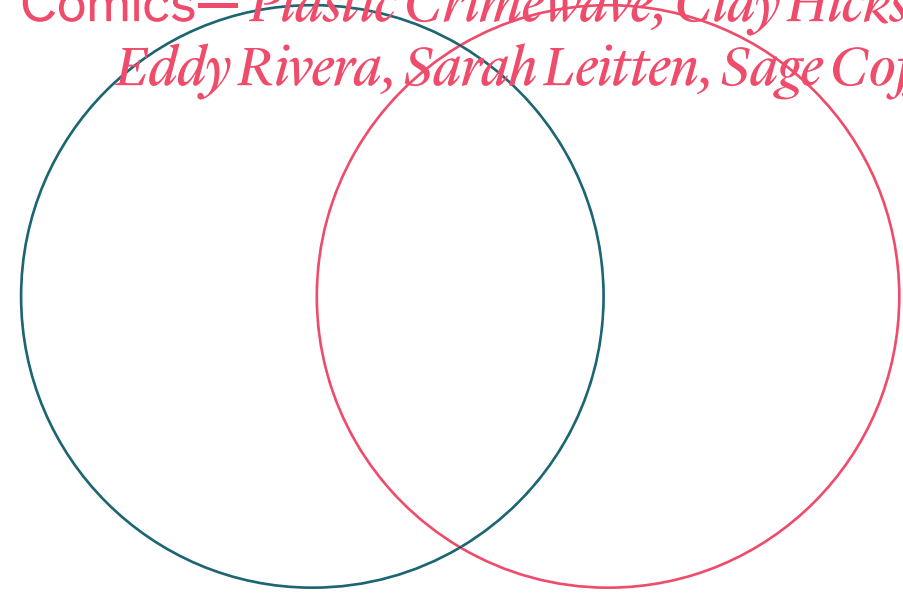


EDITORS  
Ed Marszewski  
Nicholas Wylie  
Nora Catlin  
COPY EDITOR  
Mairead Case  
PUBLISHER  
Ed Marszewski  
ART DIRECTION  
& DESIGN  
Some All None/  
Jeremiah Chiu  
COMICS EDITOR  
Joe Tallarico  
TECHNOLOGY  
Marian Frost  
PMI / WLPN  
Logan Bay  
Jamie Trecker  
Hannah Larson  
Marian Frost  
Nicholas Wylie  
Nora Catlin  
INTERNS  
Linglin Yan  
Luke Cimarusti  
Augustus Pomerleau  
ADVERTISING  
INQUIRIES  
edmarlumpen  
@gmail.com

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The En\_Psychlopedia is an imprecise, subjective, and incomplete look at events, people, places, and things that relate to 1968. Chicago and many cities of the world had some intense socio-political occurrences that shaped the micro—and macro—politics and culture that resonate today. Want to know more about the 60s and the role Chicago figures had in shaping some world events? Then start Googling what we have listed here, and maybe try to read a book sometime.

A

## American Friends Service Committee

The American Friends Service Committee (AFSC) was founded in 1917 by members of the Religious Society of Friends in the United States, in order to provide young Quakers and other conscientious objectors to war with an opportunity to perform a service of love in wartime.

B

## Black Panthers

In October 1966, Oakland, California, Huey Newton, Bobby Seale, and others founded the Black Panther Party for Self-Defense. The Panthers practiced militant self-defense of minority communities against the U.S. government, and fought to establish revolutionary socialism through mass organizing and community-based programs. The party was one of the first organizations in U.S. history to militantly struggle for ethnic minority and working class emancipation to such a national degree. Their agenda was the revolutionary establishment of real economic, social, and political equality across gender and color lines.

In November 1968, Fred Hampton founded the Chicago chapter of the Black Panther Party. He immediately established a community service program. This included the provision of free breakfasts for schoolchildren, and a medical clinic that did not charge patients for treatment. Hampton also taught political education classes and instigated a community control of police project. He was supported by many men and women.



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 black, Puerto Rican, and poor youth). (Source: marxist.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, Reies 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 the Chicago area.

The medical center was open to the public four days a week, from noon until after 11pm. 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.

C

## Chicago Seven

The Chicago Seven (originally the Chicago Eight) were defendants charged with conspiracy, inciting to riot, and other charges related to anti-Vietnam War protests that took place in Chicago, Illinois on the occasion of the 1968 Democratic Convention.



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 Bobby Seale (who later had his trial severed). The defense attorneys were William Kunstler and Leonard Weinglass of the Center for Constitutional Rights. The judge was Julius Hoffman, the prosecutors Richard Schultz and Tom Foran. The trial began on September 24, 1969, and on October 9, the United States National Guard was called in for crowd control as demonstrations grew outside the courtroom.

## 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 groups. To destroy the party, the FBI began with a program of surgical assassinations: killing 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, Cesar 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 protestors' eventual violent removal by New York City Police. This particular revolt became a blueprint for further student actions and occupations all over the world.

D

## 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 a momentous year for Daley. In April, Daley was castigated 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 conversation at City Hall press conference as follows: "I said to him, very emphatically and very definitely, that an order be 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.

## Davis, Rennie

Rennie Davis (born Rennard Cordon Davis, 1941) was a prominent American anti-Vietnam War protest leader of the 1960s. He was one of the Chicago Seven. Davis was National Director of community organizing programs like the Economic Research and Action Project (ERAP, based in Ann Arbor, Michigan), a project of Students for a Democratic Society (SCDS). Davis, along with Tom Hayden, organized anti-war demonstrations in Chicago for the National Mobilization Committee to End the War in Vietnam (The Mobe) during the 1968 Democratic National Convention.

## Dellinger, David

David Dellinger (1915-2004) was a pacifist and activist for nonviolent social change, and one of the most influential American radicals in the 20th century. He was most famous for being one of the Chicago Seven.

## Democratic National Convention

The 1968 Democratic Convention, held August 26th–29th, stands as an important event in the nation'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 improv actors operating from 1966-68 in the Haight-Ashbury neighborhood of San Francisco. Their politics were such that they sometimes have been categorized left-wing. More accurately, they

were "anarchists who blended 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 later years inspired Yippie activism. Their term "media-freaking" was a tactic of committing absurdist, gratuitous acts that were carefully crafted to obtain maximum publicity. Which they did.

E

## East Side Survival Organization

The East Side Survival Organization (ESSO) did most of the local hippie and hardcore political organizing in the Lower East Side of Manhattan during the late 60s. Jerry Rubin, Abbie Hoffman, and others helped organize the Democratic Convention protests and the Festival of Life while working with this group.

F

## Festival of Life

Yippie theatrics culminated at the 1968 Democratic Party Convention in Chicago. Here the Yippies planned a six-day Festival of Life: a celebration of the counterculture and a protest against the state of the nation. This was supposed to counter the "Convention of Death" (a.k.a. the Democratic Convention.) The event promised to be the "blending of pot and politics into a political grass leaves movement—a cross-fertilization of the hippie and New Left philosophies." These sensational pre-convention statements were part of the theatrics, and included a tongue-in-cheek threat to put L.S.D. in Chicago's water supply. "We will fuck on the beaches!... We demand the Politics of Ecstasy!... Abandon the Creeping Meatball!... And all the time: 'Yippie!' First on a list of Yippie demands: an immediate end to the war in Vietnam.

## FBI

The FBI freaked it.

## Fugs

A satirical and self-satirizing rock band with a political slant, the Fugs performed at various protests against the Vietnam War. The band's often frank and almost always humorous lyrics about sex, drugs, and politics have caused a sometimes hostile reaction in some quarters.

Their participation in a protest against the Vietnam War, in which they reportedly attempted to encircle and levitate the Pentagon, is chronicled in Norman Mailer's novel Armies of the Night.



# G

## Gregory, Dick

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.

# H

## Hayden, Tom

Thomas Emmet Hayden (born December 11, 1939) is an American social and political activist and politician, most famous for his involvement in the antiwar and civil rights movements of the 1960s. He was a part of the Chicago Seven. Hayden also made several high profile trips as a peace activist to Cambodia and North Vietnam during America's involvement in the Vietnam War, including an especially controversial one in 1972 with his future wife, Jane Fonda.

## Heads and the Fists

A term used to describe the division between the cultural-free-love-types and the political-hard-ass-types.

## Hoffman, Abbie

Abbot Howard “Abbie” Hoffman (1936-1989) was a social and political activist who co-founded the Youth International Party (“Yippies”). Hoffman was part of the Chicago Seven.



Abbie Hoffman

# I

## International Amphitheatre

The International Amphitheatre was an indoor arena located in Chicago, just west of Halsted Street at 43rd Street. It was adjacent to the Union Stock Yards, and built in the 1930s after a 1920s fire destroyed Dexter Park. The Amphitheatre hosted several national political conventions, including the 1968 Democratic Convention. That would be the last one the space would ever host.

## Illinois State Guard

In 1968, the State Guard was called out many times, especially in August.

# J

## JOIN Community Union

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

# K

## 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 recommended 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, Richard 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)

# L

## 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.



## Pigasus

# M

## Marcuse, Herbert

Herbert Marcuse was the most important theoretician of all time.

## National Mobilization to End the War in Vietnam

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 itself. The action was known as the “March on the Pentagon,” and the intent thereof was to exorcise the evil within the Pentagon until the building levitated. Abbie Hoffman claimed levitation was achieved around 3am on October 22, 1967.

The initial rally drew some 100,000 people, with about 35,000 marching and participating in the second rally at the Pentagon. About 800 people were arrested for civil disobedience on the steps of the Pentagon.

Following the Pentagon demonstration, MOBE began discussing and planning for demonstrations at the 1968 Democratic National Convention in Chicago.

# N

## New Left

The New Left were the left-wing movements in different countries in the 1960s 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 wind down 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.

## Newsreel

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 68 and Yippie.

# O

## 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.

## 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.

# P

## 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 porcine political maneuver was the brainchild of Abbie Hoffman and Jerry Rubin. The Chicago Police Department arrestsd the pig.



Q

Question Authority!

“Think for yourself, and question authority”  
— Timothy Leary (1968)

R

Rising Up Angry

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.

S

Seale, Bobby

Bobby Seale (born Oct. 22, 1936 in Dallas, Texas) is 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 came to symbolize 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 Maoism. Along with adherents known as the New Communist Movement, some extremist illegal factions also emerged, such as the Weather Underground organization.

T

Teach-Ins

A teach-in is a method of nonviolent protest, first employed against the U.S. government’s involvement in Vietnam. The idea was inspired by Marshall Sahlins, who taught anthropology at the University of Michigan at Ann Arbor. The idea was to allow a forum for opposition towards the war. Students and faculty would meet at night in university facilities to argue, ask questions, challenge assumptions, and learn. Teach-ins were responsible for activating youth in Chicago prior to the Democratic Convention.

U

Underground Press

The phrase “underground press” was originally used in reference to the alternative print media independently published, distributed, and associated with the countercultural movements of the late 1960s and early 1970s. In another meaning, it refers to illegal publications under oppressive governments (“samizdat bibila”). The Chicago Seed and Rising Up Angry were two prominent underground papers originating in Chicago during the 60s and 70s.

Diggers



V

Vietnam

The Vietnam War, also known as the Second Indochina 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 guerilla war, while North Vietnamese soldiers fought a conventional war against U.S. forces. The United States used overwhelming firepower in artillery and aircraft to grind down offensives and potential Vietcong bases. Huey helicopters played a particularly decisive role in airlifting supplies and were later “upgraded” with rockets and machine guns.

W

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,” an October 8, 1969 rally in Chicago that was coordinated with the trial of the Chicago Eight.

Y

Yippie

The Youth International Party was a highly theatrical and anti-authoritarian political party established in the United States in 1967. An offshoot of the free speech and anti-war movements of the 1960s, the Yippies presented a more radically youth-oriented and countercultural alternative. They employed theatrical gestures to mock the social status quo. Since they were best known for street theatre and politically-themed pranks, many of the “old school” political Left either ignored or denounced them. One Communist newspaper in the U.S. derisively referred to them as “Groucho Marxists.”

Young Lords

In the 1960s, the Young Lords emerged as a political organization in Chicago. While in prison, Jose (Cha Cha) Jimenez met Fred Hampton and other Black Panther Party members. They discussed the exploitation and oppression of Latinx, African Americans, and poor people in the United States. Once released, Cha Cha took what he learned to the Young Lords, a well-known Chicago street gang, together they developed into an organization committed to human rights and the liberation of Puerto Rico.

The Young Lords believed that institutions in the community should be held accountable to the people they were established to serve. Neglect and unresponsiveness led the Young Lords to take direct action to bring attention to deplorable economic, social, and political conditions existing in poor Latinx communities across the United States. (Source: Latin Education Network Service)

Young Patriots

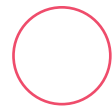
The Young Patriots Organization of the United States, originally lead by Jack “Junebug” Boykin, and later, William “Preacher Man” Fesperman. The Young Patriots was a highly political organization of Appalachian youth in the 1960s and 1970s that allied itself with Fred Hampton of the Black Panther Party and Cha Cha Jimenez of the Young Lords Organization. (Together these groups helped to form the Rainbow Coalition in several U.S. cities.) The Young Patriots originated in the Uptown neighborhood of Chicago, wore a rebel confederate flag on their blue jean jackets and berets, and fought against racism, police brutality, and housing discrimination.

Z

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-noperson, i.e. not a yuppie (or a yippie!).

# WITCH



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, mightiest wall of all street. Trick-or-treat, corporate elite, up against the Wall Street!"* The next day, the Dow dropped thirteen points.

At WITCH's core was an indisputable 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 politicians, 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 Incensed 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 reflection 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 hexes 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.

Nora  
Catlin



APRIL  
1968

# The Chicago Oral History Project



Sam A. Love

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. Just the basics.

Geraldine Haracz      Martin Luther King wasn’t a big a deal to a lot of people at the time. He was just another protester, so to speak. Somebody else to listen to, another voice. Although he was more of a reasonable one: the peace-able person. Others were more violent in their behavior, but they wanted to be heard.

Mary Ann Alexander      I wasn’t looking for the Great Black Hope. He didn’t change anything too much ‘cause we still had housing problems.

Joan Green      He 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. It seemed that every time I would see the news he would be in these marches and there would always be trouble. I figured he was the one that was inciting it. I didn’t understand at the time. But then once it was explained to me what he was doing and why, then I got a clearer understanding of what the peace movement was all about.

Clarence Langworthy      Everything he said and did was for the benefit of the Black man. I wouldn’t say he was no saint or nothing like that, but I respected him because I knew how it felt to be segregated. I was born in 1927 in Eudora, Arkansas, thirteen miles north of the Louisiana line, right across the Mississippi River. It was “Yes, sir,” and “No, sir.” If I was walking down the road I would have to get out of the way, otherwise that white man would run me down.

Barbara Townsend      I didn’t know anything about him until his death.

Mercedes Williams      You could feel something was going to happen. The way he talked, looked like he knew something was going to happen to him. It seemed like he preached his own funeral.

Mary Gordon-Dixon      My brother was wounded in the Vietnam War [on April 4, 1968]. I was still at school. My mother then sent for us to come from school, and she told us what had happened to my brother. They would be shipping him back stateside, to the Great Lakes Medical Base. His wound was in his stomach area and his leg. He had a lot of shrapnel. They had to put a metal rod in his left leg.

Al Johnson, Sr.      My family and I were sitting at home watching the news. At that time Vietnam was the topic, because every time you turned on the TV you saw something concerning the war. There was breaking news that Martin Luther King was shot and killed in Memphis, Tennessee.

Barbara Townsend      My mom was getting my hair done so that when we went to church on Sunday morning she wouldn’t have to do anything but just brush over it. We had the radio on because we didn’t have a television, and when it came across that Martin Luther King was killed there was silence.

Al Johnson, Sr.      My mom. I can remember her screaming and crying. My father, he was really upset. He grabbed her to try to calm her down. I just dropped my head and started to cry. My siblings, by them being young, didn’t have any understanding of what was going on or who Martin Luther King was. It was a disturbing moment for me, a very disturbing moment.

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. It 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.” I 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 finally killed him!” It wasn’t a riot, but people were really angry. Our apartment faced Maypole and Lake. We stood out in front of the apartment. I could see people running up and down the street, some holding their heads, saying “I can’t believe this.” Cars had stopped in the streets. People were losing their dag-blamed minds. My dad told people to calm down because doing that is not gonna bring him back, it’s just going to make things worse for people in the neighborhood. Some people listened but some cursed at him, you know: “F-you, they killed our leader.”

Prentiss 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 the fan, man.

Delores Williams      I was working as a nurse in the burn unit at Cook County Hospital. I was working a 3-to-11 shift that day. We all just stopped. It was just maybe a minute. My thoughts were: how could this be? What’s next? After we got over the initial shock, we all met up in the lobby, downstairs on the first floor, and the unit administrator, Ms. Hunt, said we would be starting a disaster plan. One nurse asked, “Do you think we will have trouble?” and Ms. Hunt said, “I am willing to bet it’s going to be a riot, because Dr. King is dead.” We knew that he had got shot, but we did not know he had died until she came over. The riot actually started on the fourth. The backload of people coming in started between 7pm and 8pm. Many of these people had been assaulted. Some of them had been taken out of their cars. Some people stated that they had been hit by bats. One man, his nose was broken in two places. The jaw was fractured. We had one lady, she had went into labor and she had been hit with some object and apparently some person had kicked her in the head with a heavy shoe. She lost that baby. She almost bled to death. I worked until three o’clock the next day. That night, I worked twenty-four hours.

Everything he said and did was for the benefit of the Black man. I wouldn’t say he was no saint or nothing like that, but I respected him because I knew how it felt to be segregated.

Mary Gordon-Dixon      Most people’s parents was just getting off of work, and some of the older people were out. It was April, it was nice, it was the beginning of spring. People was running through the streets yelling, “Dr. King’s just been killed! Dr. King’s been assassinated!” I saw people that was just getting off the bus, walking into the building, and somebody said, “Did you just hear? Dr. King got assassinated!” And they would breakdown and cry, right then and there where they were at. People were crying on the elevators.

Malcolm Smith      I see everybody out on the streets, I mean, the whole neighborhood out in the streets. People just running around crazy. A whole crowd of people running around the streets yelling, “Martin Luther King got killed!” I saw all the bigger guys, older than me, grown-up people: they tearing down things, pulling down things, bending up things, all this kinda stuff. All down 35th, all down 39th, all down 43rd, all down 47th, Michigan, Indiana, South Parkway, anywhere there were stores at: things were hit. The owners were out there saying, “You can have everything.” They was like throwin’ their hands up, “You can have everything, just let us go.”

Jamesetta Mixon      In our neighborhood, people began to gather outside, across the street, and some were talking about tearing things down. There was a lot of cursing, people saying things like: “Those MF’s killed the only man who didn’t do anything to them.” “Let’s retaliate, we got all these white people in our neighborhood selling us bad food.” All kinds of things like that. My friends and I, there were probably eight of us, all in our late teens: we were gunned up and on the roof of the church across the street. We sat on that roof for maybe two, three, maybe four hours. We were going to shoot at the police, or anything white that came into our neighborhood. That was the plan. Nobody could see us, but we could see everything. We had a grocery store called Red Rooster on State Street. I never had any bad experiences there, but it used to smell sometimes. The food was just not the same quality you would find in a white neighborhood store, and it was much more expensive. The Red Rooster burned down that night, which I later thought was a dumb move because now we didn’t have a grocery store. But at the time it seemed right, get Whitey out of the neighborhood. Another store on the corner burned. People even burned down the little newspaper stand on 51st and State. There was looting down 47th street. People were breaking into stores; televisions, jewelry was being stolen, a cleaners on 47th was broken in to, owned by a white person. It was a mess. But it was all in retaliation because of King’s death. The police did not show up until the fires started. They let us destroy things in our neighborhood before they showed up. When the police did arrive none of us fired a shot. We were afraid to; none of us had taken anybody’s life. We still had the violence in our heart to do something, but to take a life; we just couldn’t take that step. I do believe if push had come to shove some people up there probably would have. If there had been a point that they were facing The Man, the pigs, as we called them then, I think some of the guys might have because they had those tendencies. After the fires had started, we climbed down from the roof and the guys loaded the guns into a truck parked off in the alley, before the fire engines arrived. The guys took off and we went back to our homes. We felt like we had lost because we didn’t do anything, but now that I think about it we won because we could have lost our lives.



(C22) CHICAGO, Oct. 3.—BLACK HISTORY IS AN ISSUE—Chicago police come to grips with a youth during disturbance at a housing project in Hyde Park. Area residents say agitation for a black teacher to prevent black history at nearby Walter High School is a cause. (AP Wirephoto) (C22) CHICAGO, Oct. 3.—BLACK HISTORY IS AN ISSUE—Chicago police come to grips with a youth during disturbance at a housing project in Hyde Park. Area residents say agitation for a black teacher to prevent black history at nearby Walter High School is a cause. (AP Wirephoto)



# Thursday, April 4 —The North Side

Joan Green                      We was in the house. We lived on the nineteenth floor of Cabrini. 1119 N. Cleveland. Those were the red projects. 1906, in 1119. It was just panic all through the building. I cried because I saw the older people crying. They was telling us, “They killed Martin Luther King because they didn’t like that fact that he was speaking out about prejudice.”

Clarence 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 had to go through Belmont, the people there they’d roll their eyes or keep an eye on me, see what I was doing, stuff like that. I knew I was being watched. At a place on Lincoln and Grace, I used to have lunch there, there was a few people who said some things I didn’t like, pertaining to my race and what went on over on the West Side. I got into a little scuffle, just words. But I had no fear of traveling over in there.

## Looting

Diane Gardner                Mobs of people destroyed everything, I remember a lot of broken glass. We lived right by a jewelry store so jewelry was on the ground, but my parents had put the fear of God in us, so we wouldn’t touch anything.

Mary Ann Alexander        My mom was watching my kids, she lived on Karlov. I had to go right into the heart of the looting. I remember a guy with a TV, people with alcohol. And they weren’t trying to get out the way, they were walking just like you and me would, with the stuff! No fear.

Al Johnson, Sr.                Anything people needed for the home they went out and got. Some were church members, and they went out and did this stuff. My future-wife’s uncle went out and got him a lot of suits and clothing. I still see him often, we were discussing that. He regrets that he did that. Some people who had looted a clothing store offered my dad some suits but he refused to take them. He said nothing good would come out of this. A guy told him, “You’re foolish, you got a family, I know you need this.” My dad said, “Yeah I need it, but I don’t need it this way.”

Janice Rolling                My father, he did loot, cause he came home with a lot of stuff, he and my brother.  
Mercedes Williams        Oh Lord! It was terrible!  
Janice Rolling                He always provided for us.  
Mercedes Williams        Oh Lord! Oh! I don’t want to talk about that.

Malcolm Smith                People were going into stores, taking everything. Clothing stores, food stores, shoe stores. You’d see people with all kind of big bags. Every drunk on the corner had a new pair of shoes, new clothes. (Laugh) People was fighting over shoes, pushing each other down, trying

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. People had so many shoes and clothes, so, I seen them start doing it, we start doing it too. My friends egged me on. “You might as well go in; everybody else is getting something...” I kept on hesitating, I was standing there holding out, saying, “Ah, I don’t wanna go and do all that.” I was too scared to go in the store. So I just said “I might as well go on in there and (smiling) get a couple bags of shoes.” (Now quiet and serious) I got a couple bags. How’d them shoes fit? None of ‘em! I didn’t know what I was doin’, shoot. I think I ended up with more women’s shoes than I did men’s shoes. You didn’t have time to look at nothing! You had to grab cause everybody grabbin’. Just grab whatever; grab, put it in the bag, and get out the door!

Prentiss Alexander            My uncle got killed on Madison. He told his sister, my auntie, that he was going to get him a TV. She tried to warn him, you know, don’t go out there cause Mayor Daley put out a “shoot to kill” order. But he went anyway. And they never found his body. He probably got shot in one of them burning buildings and got burned up. He was around the 4200 block, around Karlov there.

Joan Green                      The police didn’t stop anyone. 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.

Jamesetta Mixon                My friend Evelyn’s boyfriend lived on the West Side, and he came to visit her that weekend 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 in on the arson but he did loot two television sets. He gave one to Evelyn, so she had a television in her own bedroom, something nobody had in those days. Many black people could not even afford one television.

Prentiss Alexander            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 steal it. Take the TV. Most of those people probably didn’t even know who King was. Any excuse to go out and loot and take the things they wanted.

## Riot

Clarence 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 seein’ the city buses stop, and people are 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.’ People were breakin’ car windows with bats, oh Lord have mercy, people just snapped, they was fed up. They didn’t care if they lived or died no more. They was just out there, takin’ it to the killing floor.

Most of those people probably didn’t even know who King was. Any excuse to go out and loot and take the things they wanted.

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 Roosevelt bus I saw fires, people running everywhere, busting out windows, some people even fighting amongst themselves. I saw people coming out of stores with TVs. A grocery store, Big B’s, was attacked. A restaurant next door was vandalized. The only place that they didn’t touch, which was crazy, was the liquor store.

Geraldine Haracz            Teachers usually had to leave the building by four o’clock. This particular Friday they had us all leave by three. I was thinking, “Just get me home, just get me past this street. I’m on Central Avenue now, let me get to the Expressway. Let me get to Pulaski.” As I was driving I could see the police closing off streets, parking their cars across certain streets. They were directing traffic towards different routes. I saw people going in and out of buildings, but they weren’t carrying anything. They could have just been hurrying home themselves. I saw storekeepers closing buildings, putting up their wire fences. I did see some bricks being thrown, I could see smoke in certain places. I knew better than to stop.

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 on the bus, minding his own business, and he’s in a predominantly black neighborhood heading north, so I 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 tearing up. Them 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 seen the water, but I didn’t see the fires. There was water everywhere.

Clarence 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 Alexander            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, “King is dead, 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 not one Black face amongst the troops. When they was patrolling the area, you didn’t see any Black. I was like, how is that? I remember people throwing rocks at the Guards, because I guess they were invading our space, our community.

## Shoot to Kill

Prentiss Alexander            I was at my house on 4009 Jackson, and I walked over to Madison to go to a restaurant. The police were out and a little boy threw a rock at them. He threw it right over my head. I looked and about six, seven police pointed guns at me, I had to dive on the ground. I yelled, “It



wasn’t me! It wasn’t me!” That little boy thought it was funny. I wanted to kill him. If I had caught that little boy I would have killed him.

Jamesetta Mixon I do remember the “shoot to kill” order, but I can’t remember the day or time I heard about it. But I was terrified. To me it was like a Hitler thing, a mass genocide, only instead of putting people in gas chambers the police could shoot them down in cold blood on the street. Nobody said outright that the mayor had issued that at the time, that came out later. At that time my brother would just go out with his friends, go all over the city. We were afraid for him and his friends because we knew that “shoot to kill” was aimed at no one but black people. My mom had tried to convince my brother to stay home, but he wouldn’t do it.

Malcolm Smith Monday or Tuesday, that’s when the National Guard came in. They had a loudspeaker, they even had tanks out there. “You are ordered to get off the street. Six o’clock is curfew. If you are caught on the street after six o’clock you will be arrested or you will be shot on site.” That’s what the exact words were, I remember it so plainly, those words. It made me feel really scared. It made me feel helpless too.

Geraldine Haracz I heard students talking about it 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.

# 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.

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 think it was a week later. The police was over there all the time, and there was nothing really to see. Stores burned, business gone. Nothing pretty to look at.

Janice Rolling It looked like a ghost.

Mercedes Williams It’s never been the same.

Janice Rolling Madison and Pulaski never came back. And it had top stores up there.

Prentiss Alexander I was just 26, 25 years old. I had a different perspective on Black people because I thought they had more going for them during that time, with Black Power, and different movements. I thought Black people had it together.

Malcolm Smith Black people didn’t plan this. It’s not like a person got together and sit down and plan this, “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 I 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 I think most of the people was saying, “Why did you tear up things in your own neighborhood? Why didn’t you go outside the neighborhood and tear up other stores? Why didn’t you go into Bridgeport and tear things up?” Why didn’t we go into Bridgeport? Basically, I think one reason is that when you frustrated sometimes you just get the closest thing to you. Just like when you come home from work and you got a bad job, you’ve had a bad day, and you take it out on your wife ‘cause she’s the closest one to you. Basically that’s what I think it was.

Diane Gardner If you were to go on the West Side you’ll still see boarded up buildings, from ’68, to this day. They never redid the neighborhood. It’s still destitute.

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.

1968

Jim Duignan



It became increasingly difficult for anyone to sneak up on me. I turned 11 in 1968. August 16th was sunny, and a surge of panic found itself within me as that year became a passage. The house I lived in on Waveland Avenue in Chicago became increasingly somber as the rising arc of my father’s discontents blossomed. Work had him suffering, I felt. His other job strained him and would eventually muffle one artistic sensibility. The saxophone came out less, and I imagined it served him well to elicit some audible plea for his own salvation. We seemed alike.

As a kid I was always on alert. I became keen to a low level of violence that began to follow me around. A feeling that I would need to come to terms with. My overly sensitive self needed to seek out remedies to cope with my new realities. Changes were looming, and remedies were abundant. I guided most of my actions in the home to my father’s work schedule. I think of 1968 as dug out from the big Chicago snow that winter, which brought folks on my block closer because of the extraordinary support and responsibility people took upon themselves to come to each other’s aid. Riots were coming, the music was at a fever pitch, two assassinations would mark this year, and I could sense a passage from my childhood towards a greater awareness of something, yet undetermined.



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 battleground around the city and in my head. Tensions tumbled 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 helpers who watched out for the youngest and most susceptible. I was calmed by women and small lakes. I am 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 Pulaski 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 institutions expectation. No one looked out for the kids except the women.

The smell of Westville, Indiana was a sanctuary heightened in lush vistas, floral fragrances, 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 section 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

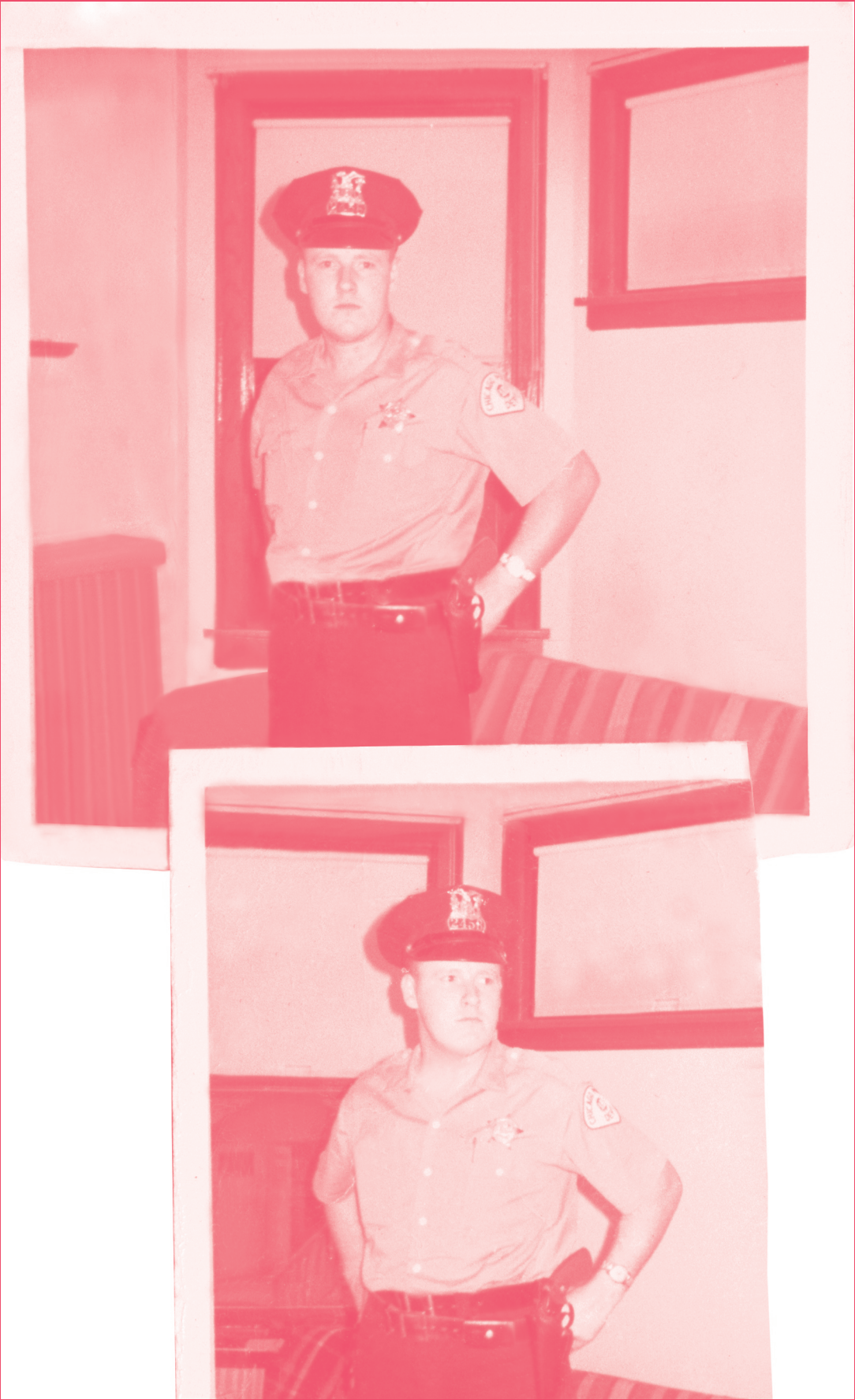
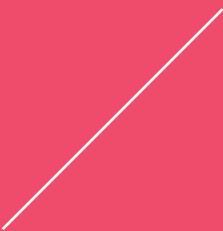
through this passage, and I would begin to see my beautiful melancholic ways as a characteristic I might need to manage: the way a quiet, wandering soul might be seen to any others as lonely, dangerous, or slow.

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 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 playlot after school, zeroing in on the weaknesses of an unsuspecting, smiling melancholic wanderer.



The growing catalog of images now perverse—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 sleight of hand of the escalating Vietnam War: another battle bubbling across town.

John Wesley Hixson:

Hot town,  
summer 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)

Mike  
Klonsky

## A Remembrance

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 done up a poster in preparation for the Democratic Convention protests. It 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 sanctioning our relationship. She was pregnant with our first child, soon-to-be named Jennifer 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 one year. That was to be my term in office as newly-elected 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 1619 West Warren Avenue.

Here in our new neighborhood just a few weeks earlier, the fires of revolt raged, following the assassination of Rev. Martin Luther King, Jr. in Memphis. National Guard tanks 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. (Ironically, that's almost exactly the number of people killed by gunfire or wounded in the city last weekend.) Some two miles of the commercial heart of Lawndale on West Madison were left little more than charred rubble.

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 unsupervised nine-to-twelve year-olds ran wild through the neighborhood streets, like a swarm of hornets. I used to watch them sneak onto the Madison Street bus through the back door, ride down to Old Town, and return an hour later, on pilfered bikes which they then sold to a local fence for a few bucks each.

One of their marks was Sylvia Kushner, 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 for 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 camping down in the Park and storming the convention was 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<sup>1</sup> broke out that evening, we got separated in the mêlée. 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 this picture of John and Eric, sitting in the bleachers in Grant Park with their new friends Jean Genet and Allen Ginsberg. *Esquire* had assigned Genet to cover the Convention. It was there that he first met Ginsberg (and obviously John and Eric) for the first time.

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

Susan and I returned to LA after the split in SDS left the organization in shambles. It was there that we got the phone call 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 remained 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 knew the odds were against that. I did Google searches for John to no avail.

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

Glee turns to darkness.

Che connected me to Rosalie, John's younger sister by six years. She was just a baby in 1968, but she's seen the picture and told me that her family has a copy of it and has often wondered how John had come to meet "the hippies" and get his picture in the papers.

She tells me that John was a brilliant kid who attended Brown Elementary near the projects. 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 Austin High, and was in and out of the Audy 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 penitentiary. All told, he was arrested fifty-five times.

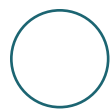
But, says Rosalie, by 2005 he had "cleaned up," got a culinary arts certification, had his record expunged, and held down two restaurant jobs before dying of a heart attack four years ago.

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 still around, and that we can get together once in a while and look back on 1968 together.

<sup>1</sup> See Walker Report calling the violence at the Convention a "police riot".

"...unrestrained and indiscriminate police violence on many occasions, particularly at night. That violence was made all the more shocking by the fact that it was often inflicted upon persons who had broken no law, disobeyed no order, made no threat. These included peaceful demonstrators, onlookers, and large numbers of residents who were simply passing through, or happened to live in, the areas where confrontations were occurring."





# Chicago '68

Pat  
Thomas

*Every generation should look to the younger generation for leadership, because it is the younger generation which is the most directly and emotionally affected by society's repression. The younger you are, the clearer is your head.*  
— Jerry Rubin, 1968

John Sinclair We realized the Yippies could organize a hell of a press conference or a demonstration. But we couldn't go to the Yippie headquarters - there wasn't one! There wasn't anybody there on the phone.

In the final months of 1967, Jerry, Abbie and other like-minds such as political satire pioneer Paul Krassner and poet/songwriter Ed Sanders of the 'original' freak-folk band The Fugs tossed around ideas. During one meeting of the minds, Sanders pointed out to Rubin the successful sociopolitical intersection that occurred at the Monterey Pop Festival that summer. They discussed how incredible it was that so many popular rockbands (Jefferson Airplane, The Byrds, Buffalo Springfield, and many others) had performed for free for a gathering of the counter-culture. Although the attendees paid to see the bands, all the revenue gathered went to charity. Sanders suggested they consider something similar for '68, a free festival featuring major bands.

At another meeting, Hoffman, Rubin, and Krassner decided they needed to make a stand against LBJ's Vietnam policies. Since President Lyndon Johnson had yet to step down, they assumed he'd be the Democratic candidate at the National Convention. Jerry felt that a positive message needed to be conveyed to attract the burgeoning group of radicalized teens and college kids that were sprouting up across America. Rather than see the proposed gathering as a "Convention of Death," it needed to be a "Festival of Life," ideally held in a park.

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

AN ANNOUNCEMENT:  
YOUTH INTERNATIONAL PARTY  
(OR YIPI) IS BORN  
*Join us in Chicago in August for an international festival of youth music and theatre. Rise up and abandon the creeping meatball! Come all you rebels, youth spirits, rock minstrels, truth seekers,*

*peacock freaks, poets, barricade jumpers, dancers, lovers, and artists. It is summer. It is the last week of August and the NATIONAL DEATH PARTY meets to bless Johnson. We are there! There are 500,000 of us dancing naked in the streets, throbbing with amplifiers and harmony. We are making love in the parks. We are reading, singing, laughing, printing newspapers, groping and making a mock convention and celebrating the birth of FREE AMERICA in our own time... Everything will be free. Bring blankets, tents, draft cards, body paint, Mrs. Leary's cow, food to share, music, eager skin and happiness. The threats of LBJ, Major Daley, and J. Edgar Freako will not stop us... The life of the American spirit is being torn asunder by the forces of violence, decay, the napalm, cancer fiend. We demand the politics of ecstasy. We are the delicate spoors of the new fierceness that will change America. We will create our own reality. And we will not accept the false theatre of the Death Convention. We will be in Chicago. Begin preparations now! Chicago is yours! Do it!*

The *New York Post* ran the press release on page five with it slowly spreading across the country after that. Jerry and his girlfriend Nancy spent a lot of time with Abbie and Anita Hoffman plotting the Chicago event. As Anita pointed out later, "Jerry understands power, Abbie was an artist." Stew Albert's view was that Abbie wanted to be the front man and expected Jerry to make it all happen behind the scenes. Because Jerry didn't want to be a silent partner, Abbie felt that Jerry was stepping on his toes. Jerry later stated, "Abbie was very entertaining but I'd say when does the entertainment end and the serious discussion begin? I saw all American youth waiting to be organized, from working class to hippie to children of the rich. We had this whole idea, we were gonna take the children away from the establishment, channel the working-class anger into politics, politicize the hippies. It'd totally isolate the government."

*"Chicago was a revolutionary wet dream come true"*  
—Stew Albert, Berkeley Barb  
September 6, 1968

Vietnam was the first war to be brought right into the living rooms of America each evening and could be considered the first reality television show. Young people witnessed the carnage of both soldiers and civilians including the burning of villages – and thought, "why would I want to go and join that war?" Unlike World War II, the threat to the American way of life seemed minimal. The draft heightened the tension, every young male received a number and a draft card that identified them. That felt more like Nazi Germany and less like the American dream. It even became a federal crime to burn a draft card.

Abe Peck wrote, in *Uncovering the Sixties*, "As the stage was being set for Chicago and the Democratic National Convention, Tom Hayden and SDS would advance the power of student revolt. Rennie Davis and Dave Dellinger would continue the broader-based National Mobilization Committee to End the War in Vietnam [MOBE] that had marched on the Pentagon. The McCarthy kids, 'Clean for Gene,' would back the Minnesota senator in his drive to liberalize (but not radicalize) the presidency. But it would be the Yippies - the Youth International Party, most closely identified with Abbie Hoffman and Jerry Rubin - that would grab the spotlight, in large part because it chose to fight its battles on the field of media. The Yippies would capture and divide public imagination, test the ethics of organizing via media, end flower power as a factor in the papers, and fuel the most divisive debate in the history of the underground press."

Jerry saw the Chicago event as something in which just the presence of a massive amount of long hairs and freaks all enjoying themselves with free love and music would force the local authorities into a state of violent paranoia, in turn destroying their own city. He kept refining the concept over time, in which a like-minded group of people inspired by political change, guerrilla theatre, and rock music would convene in the heart of Chicago. The plan was to arrive with the advance blessing of the city having already obtained permits to perform music, sleep in public parks, and hold rallies. The Yippies gave a list of demands to Mayor Daley's office.

Jim Fouratt We went to Chicago in June to apply for a permit. I had wrapped it up in a *Playboy* centerfold thinking that's what Chicago's about (since *Playboy* was published there). Did not go over well at all when we handed it in.

*"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."*  
—Abbie Hoffman

Ron Davis Jerry called me to go to Chicago; he wanted the Mime Troupe to do a show in Chicago. I said, "Jerry, if I do a show in Chicago, I want armed guards. I wouldn't do a show in Chicago, the cops are gonna beat the shit out of you." I told him the phone, "we're not gonna go." Jerry replied, "Oh, but we're gonna have a festival there." I said, "yeah, you could have a festival, but I wouldn't do anything except have a marching band, with everybody having a crutch as a sword. As a defense mechanism, so when the cops come with their billy clubs, you could at least have a weapon in your hand, so you could fend off the cops."

*"History has chosen us, born white in middle class America, to reverse centuries of America—to vomit up our inheritance—ours will be a revolution against privilege and a revolution against the boredom of steel, concrete, plastic."*  
—Jerry Rubin 1968

Paranoia was striking deep inside the average Chicago resident thanks to rumors printed in the *Chicago American* daily paper which stated on Sunday August 25th, 1968 (the day before the Democratic Convention began);

*Here's why an army of 20,000 police and soldiers is needed in Chicago this week. Every one of the following acts of sabotage has been threatened by black or white militants.... Militants have said they will put agents into hotel or restaurant kitchens where food is being prepared for delegates and put drugs or poison into the food. The water supply has been threatened either by sabotage at pumping stations or dumping drugs in the lake near intake pipes. A mass stall-in of old jalopies on the expressways at a given time would stop traffic.... Yippies said they would paint*

# An excerpt from the book: *Did It! Jerry Rubin: An American Revolutionary*

*cars as independent taxicabs and take delegates away from the city. Yippies' girls would work as hookers and try to attract delegates and put LSD in their drinks.... Threats to the Amphitheater include gas in their air conditioning system, shelling it mortar from several miles away, storming it with a mob, cutting the power and phone lines. How many other sophisticated schemes of sabotage exist may only be imagined.*

In the weeks leading up to the protests, Hoffman, Rubin, and Krassner kept meeting with Mayor Daley's people trying to secure permits to gather in Lincoln Park. They tried a number of tactics including threatening to dose the entire water supply of Chicago with LSD and half-jokingly telling the Mayor's office that for \$100,000 they wouldn't show up at all. In the days just the Convention, Hoffman was at his most manic. He wasn't sleeping, just talking non-stop to the press every chance he could. Jerry was feeling pushed out of the way, as Hoffman's rhetoric focused mainly on himself. There was history being made and Hoffman seemed determined that it would be his. It reached a point where Jerry and Abbie were no longer speaking and were operating independently of each other.

## PIGASUS AND THE RIVALRY BETWEEN JERRY & ABBIE

There was a discussion of getting a pig and bringing it to the park, so they could announce that the Yippies' were supporting 'a pig for president!' Hoffman chose one that Jerry felt was too cute, so Jerry got another one that was not as friendly looking. At one point, Jerry and Stew Albert presented 'Pigasus' in downtown Chicago while singing the "The Star Spangled Banner" – despite the anticipated press coverage (*Time* magazine reported on it), Hoffman sat it out, which was both a reflection on the growing divide between the two men and the fact that Hoffman didn't think Jerry capable of pulling it off by himself.

On the morning that Jerry, Phil Ochs, Stew Albert and other Yippies unleashed Pigasus (who weighed in at around 200 lbs.) to a group of admirers and news reporters – the police were waiting in ambush. Just minutes before Jerry and his posse arrived, a "straight looking man" approached a longhaired Yippie girl and asked her if Rubin had arrived yet. When she replied "No" – he said, "can you give Jerry this?" – and handed her a paper bag. She opened it up and saw it was stuffed with weed and hash; she threw the bag down and ran. The police arrived at the exact moment as Jerry did. The cops began shouting at each other, "Get

Rubin, make sure we get Rubin." The Yippies (and their pig) were arrested for disturbing the peace.

Hoffman had not attended the Pigasus event due to, not only his disagreement on what the pig looked like, but more importantly his disagreement with Jerry's strategies. Jerry felt that neither he nor Hoffman should attempt to lead the Yippies, allowing themselves to fade into the masses and therefore prevent the media from focusing on any individuals. This would also allow the masses to operate collectively. Hoffman was of the mind that his persona as well as Rubin's – were their primary tools of protest and an integral part of Yippie street theatrics. According to David Farber's book *1968*, Hoffman saw it as "irresponsible to simply fade away into the crowds." Furthermore, Farber states, "Rubin accused Hoffman of letting Yippie become a personality cult. [While] Hoffman belittled Rubin's 'Marxist approach.'" Name-calling ensued, and later, cooler heads prevailed with an agreement "to divide responsibilities and keep their distance in Chicago."

## SUNDAY AUGUST 25TH

Thanks to the editorial in the *Chicago American* that morning – which claimed the Yippies were insanely out of control, Sunday's activities in Lincoln Park, the first day of 'The Festival of Life' were fractured. By the time of the park's 11 pm curfew, a couple of thousand protesters had vacated the grounds in anticipation of the police sweep. Those that remained were invited to leave by police clubs beating down on them.

On Sunday August 25th – the only band crazy enough to play the "Festival of Life" – the infamous Motor City Madmen, the MC5 began playing around 4:30 pm. Ed Sanders read some poetry first and then WBAT's Bob Fass introduced the band.

The police had forbid the Yippies from using a flat-bed truck as a stage, so the MC5 were forced to perform on the grass. The band hadn't played for more than a half hour or so, when the plug was pulled on the amps. While the electricity was being restored, Abbie decided to instigate a power play of his own. He was determined to bring a flat-bed truck into the park and put the MC5 on its bed. A Yippie known as Super Joel (claimed by some as the iconic turtle-neck sweater wearing, blonde-haired hippie captured in the photograph during the October '67 Pentagon March placing flowers into the barrels of bemused soldiers) with Hoffman's urging, drove a truck into the park and towards the band. The police and the Yippies began to clash. When Super Joel was arrested at a quarter passed five, the proverbial shit hit the fan with verbal abuse, bottles, rocks and batons flying in all directions. Stew Albert got clobbered on the back of the head, while Hoffman's announcement that "the music festival was over, stopped by the police" seemed superfluous at that point.

In 2002, a documentary titled *MC5: A True Testimonial* featured film clips originally shot by the FBI of the



band’s Chicago “performance” – perhaps the most ‘rock n roll’ government surveillance footage ever captured.

Leni Sinclair        Because I came in a separate car, I never got to see the MC5 because when I pulled into the parking lot of the hotel where the Yippies had their headquarters, where I was supposed to meet my husband John, a car pulled up right next to me, the trunk opened and the driver pulled out a couple of rifles. I didn’t have any idea about what was going on and I just kind of...I just turned right around and went back to Detroit.

By the time of the park’s 11 pm curfew, a couple of thousand protesters had vacated the grounds in anticipation of the police sweep. Those that remained were invited to leave by police clubs beating down on them.

MONDAY AUGUST 26TH

Monday, August 26th was the first day of the Convention with a welcoming speech to the delegates from Mayor Daley. Meanwhile, marches and protests sprung up around the city, culminating with the building of a barricade in Lincoln Park. When the police moved in for their ritual 11 pm curfew beatings, at least a thousand kids remained in the park to protest. Tear gas and violence ensued, and it moved into the neighborhoods surrounding the park, even local residents were getting pulled off their porches by cops and clubbed. The police took special care to beat as 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 Black Panther Bobby Seale, writers William Burroughs and Terry Southern, French novelist Jean Genet, Dick Gregory, Phil Ochs, and Allen Ginsberg. The events were scattered around the city including Lincoln Park and the Coliseum. Some 4,000 demonstrators gathered in Grant Park to hear African-American activist Julian Bond, along with Rennie Davis 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 remain all night, the police performed their 11 pm beatings like clockwork upon two thousand kids camped out in Lincoln Park.

WEDNESDAY AUGUST 28TH

*“The kids, my God, look what they’re doing to the kids.”*

—Walter Cronkite, *CBS Evening News*

Wednesday, August 28th was another banner day for speeches, with over 10,000 people arriving in Grant Park to hear author Norman Mailer and protest organizers including Rubin, Dave Dellinger, and Tom Hayden. They focused specifically on the war, while the delegates inside the Convention Amphitheatre; were voting down a ‘platform of peace.’ The Democratic Party had decided to officially support the Vietnam War!

As word spread around Grant Park that the Democrats preferred war to peace, fighting erupted between the crowd and the police and Rennie Davis was beaten unconscious. When the rally drew to a close, Dave Dellinger suggested marching to the Convention. Some six thousand

people marched towards the Amphitheatre but the police stopped them. Thousands of protesters dispersed into the streets and were greeted with mace and beatings followed by arrest. Many of them fought back which caused the melee to escalate.

For nearly twenty minutes television crews stationed at the Hilton Hotel filmed this bloodbath, and when the protesters began chanting

*“the whole world is watching, the whole world is watching”*

(repeatedly) – the TV crews sent a live feed to television sets across America. Rubin had gotten his wish, for middle class Americans to witness “good facing evil” as they watched the police beat their sons and daughters. The entire nation was entranced, as newscaster Walter Cronkite spoke over the footage, “The kids, *my God*, look what they’re doing to the kids.”

News began flowing in the other direction, as the delegates caught wind of the violence occurring outside. When Senator Abraham Ribicoff spoke to the entire convention denouncing the “Gestapo tactics on the streets of Chicago” – Mayor Daly can be seen on television screaming “Fuck you, you Jew son of a bitch, you lousy motherfucker, go home.” This was the Democratic Party at its finest and there would not be another Democratic president from January 1969 until January 1977. The Yippies had successfully ousted the Democrats out of the White House – the party that perpetrated the war in Vietnam. Decades later, Jerry recalled that particular Wednesday as a “great day.”

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 convention delegates attempted to march to the Amphitheatre but were kept away with tear gas. Around midnight, the 1968 Democratic Convention was adjourned. Between Sunday and Thursday of that week, 668 people had been arrested while numerous people had been injured. Local hospitals had seen 111 people; however, street teams of technicians on behalf of the Medical Committee for Human Rights had treated upwards of 1,000 demonstrators. The police claimed 192 of their officers injured, of which 49 sought doctor’s treatment. During that week over in Vietnam, 308 American soldiers had been killed and 1,144 injured. And while the Yippies felt victorious to have embarrassed and upset the Democratic Party, it paved the way for Republican Candidate Richard Nixon to secure the national election in November. In spite of the fact that they had actually helped him win by default, Nixon had decided that the Yippies would suffer his wrath.

The struggle between the protesters and the police at the Chicago ’68 Democratic convention is symbolic of the sociopolitical make-up of the sixties. The generation gap was fought in the streets and parks of the windy city, while for the kids and parents at home watching on TV, the battles took place in the living room and around the dinner table each night. Chicago marked a turning point, in which many realized that perhaps the status quo was not right and maybe these kids had a point after all. “The whole world is watching” indeed. It was actually a global conflict with similar events that year in Paris, Prague, Mexico City and other cities – in each circumstance every participant had their own reality, each party felt that their actions were justified.

*“Nobody’s right if everybody’s wrong.”*

The band Chicago included on their debut album *Chicago Transit Authority* a suite of songs inspired by the August ’68 protests. One track titled “Prologue, August 29, 1968” contained recordings of the demonstrations, mainly the chant of “The Whole World is Watching” (which actually occurred on the 28th not the 29th).

Although the exact numbers are unknown, most guesstimates come in at 10,000 protestors including Yippies, hippies, MOBE, SDS, and various local teens. On the other side, the numbers totaled around twelve thousand of *Chicago’s finest* accompanied by a combination of twelve thousand regular Army and Illinois National Guardsmen. On average, there were twice as many “pigs” as there were “outside agitators.”

There was also open hostility to the media from Mayor Daley’s henchmen. Dan Rather was punched on live TV while reporting. Rather kept on talking and said to an entire nation of people watching, “This is the kind of thing going on outside the hall. This is the first time we’ve had it happen inside the hall. I’m sorry to be out of breath, but somebody belted me in the stomach. Walter Cronkite chimed in, “I think we’ve got a bunch of thugs here, Dan.” On another occasion, Mike Wallace was forcibly removed from the convention floor. Various reporters were beaten with clubs while watching the comings and goings of protestors and cops in the streets and parks.

And yet, imagine if all of this bloodshed on the streets on Chicago (courtesy of Mayor Daley) could have been a giant “what if?” According to Tom Hayden’s book *The Whole World Was Watching*, Mayor Richard Daley’s son (yet, *another* Chicago Mayor named Richard Daley!) told Hayden in 1996 that, “My father told LBJ in 1966 that he had to get out of Vietnam, just get out. He said, ‘appoint a commission of five, with at least three to tell you to get out. Put Father Hesburgh [President of Notre Dame] on it. Have Bobby Kennedy included, and take their advice.”

On a September 1968 episode of the William F. Buckley talk show *Firing Line*, in response to Buckley’s idiotic remark about how “if only the Yippies and the Democratic Convention could have been more separated, maybe the cops would not have resorted to violence.”

Ed Sanders replied, “They were very clearly separated. There were two movements operating in Chicago. The Yippies wanted Lincoln Park, which is *many* miles from the Amphitheater [where the convention was held] and is *many* miles away from the Hilton [where the delegates stayed]. We wanted to have a Festival of Life with rock music in the park, theater classes, with Guerilla Theater, with various poets and people coming together for a Festival of Life.”

*We wanted exactly what happened.*

We wanted to create a situation in which the Chicago police and the Daley administration and the federal government and the United States would self-destruct. *We wanted to show that America wasn’t a democracy, that the convention wasn’t politics.*

The message of the week was of an America ruled by force.

*Everything was by accident, nothing happened as we planned. But it was all planned. Everybody played out their karma. It was perfect. After the convention was over - the question was not what had gone on inside but why did the Chicago police go crazy, what’s wrong with America?*—Jerry Rubin

# The Black Panthers: *Ten Point Program*

*The Ten-Point Program, or The Black Panther Party for Self-Defense Ten-Point Platform and Program, is a set of guidelines to the Black Panther Party and states their ideals and ways of operation, a "combination of a Bill of Rights and a Declaration of Independence.*

WE WANT FREEDOM. WE WANT POWER TO  
DETERMINE THE DESTINY OF OUR BLACK AND  
OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

WE WANT AN END TO THE ROBBERY BY THE CAPITALISTS  
OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be

4

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.

5

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.

6

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 our selves with proper medical attention and care.

7

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

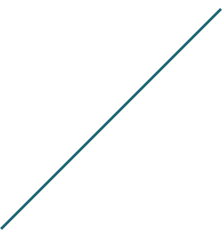
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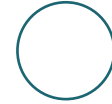
for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare 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.



# Escape From Dead Horse Gulch

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, 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. Now it has come to this.



Lise Haller  
Baggesen Ross

1 Mark Fischer *Capitalist Realism: Is There No Alternative?* (Ropley: O Books, 2009.)

2 Lene Adler Pedersen, Henning Christianasen and Bjørn Nørgård: "Hesteofringen" (1970) <https://www.youtube.com/watch?v=3QyPjac6qVk> (Accessed 12 January, 2018.)

Mark Fisher (k-punk) killed himself on January 17th 2017, three days before Inauguration Day. In *Capitalist Realism* he describes how "it is easier to imagine the end of the world, than it is to imagine the end of capitalism." He could not imagine living in this new world order. Not for one day.<sup>1</sup>

What if we could turn back time and get it right—or at least imagine we could close down capitalism, if just for one day?

In 1969, Danish artist Lene Adler Pedersen walked naked through the Copenhagen stock exchange, carrying nothing but a wooden cross. The unannounced happening "Female Christ" was staged with and documented by her partner, Bjørn Nørgaard. Capitalism wasn't abolished on this occasion, but at least the stock exchange was closed for the rest of the day. The action caused a scandal in the tabloid media, and the following year, couple sent even bigger shockwaves through the Danish establishment with their protest against the Vietnam War.

I am looking at the grainy footage on YouTube, trying to imagine this happening today.<sup>2</sup>

A horse is lead into a snow-covered field. Steam pours from its nostrils in the cold air. It is red, with white markings, and reminds me of a pony I once had. A red blanket is draped loosely over its flanks. The man holding the rope is wearing a rawhide apron over a black shirt. Behind the couple walks another man, dressed in white doctor's scrubs, and a woman in white, trimmed with black and red. She is dragging a big wooden cross. The man brings the horse to a standstill, and the veterinarian takes over the ropes. The horse is skittish and dances around. Now it keels over and lies dead on the ground. Its legs are tied, its throat slit. Blood oozes out and colors the snow a deep red. The man cuts off its head. It is hard work and it goes slow. He then pounds a stake into the back of the cranium. The woman circles the scene with her cross, and a violin player plays in the background. Next shot the horse cadaver is now on its back. The man slits open the belly and starts pulling out the intestines. Steam rises from inside. The camera angle is reminiscent of Courbet's "Origin of the World," looking down between the hind legs, one severed at the knee joint, white bone showing through bloody tissue, and one with the hoof still attached. We cut to a table where surgical tools are laid out, and back to a widescreen angle of the full tableau where we see the man bent over the horse, the woman standing behind him holding the cross, and, in the distance, the horse's head on a stake. The color scheme is a stark red, white, and black—the colors of Fascism. The last shot is of a collection of old-fashioned jam jars, in which the remains of the horse are preserved.

On the soundtrack, a feminine voice sings a eulogy: "Dead horse / sweet horse / your open wound / your busted eye / your intestines / I am thinking about your intestines / my beloved dead horse / I climb into your dead body and lie there in the dark / If only the whole world was a dead horse /

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 tableaux 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 pony, a warm dead pony, to creep inside. Make ourselves at home.

After Christmas, George Michael's "Last Christmas," and what felt like the last Christmas in the world, I travelled by train back to Copenhagen, where next day we would take a plane back to the United States. The air was crisp and cold, the fields covered in a light sprinkling of snow. Sun was hanging so low, twinkling in the frosty air and the snow covered fields. It was magical, vibrant, home.

I had a work meeting on the train, with a friend, but every time we would pass a pony in a field I had to pause, and turn to look at it. Look! Look! At the Ponies! I said to her, "Aren't they cute?" She said I was cute; that it was like riding the train with an adult woman one moment and the next with a little girl. Forty-seven going on eight, I joked, and we laughed. But they were so cute! I couldn't stop looking at them. I wish I could turn back time and go back there, to that field, one more time.

At one point I thought okay, if I turn my head to look at one more pony, in one more field I will turn into a pillar of salt. That thought made me happy: if only I could be a salt lick, standing in a field of ponies. I would become pony myself, become a field of ponies, like a sky burial but different: a pony burial, and then return to the flesh and the salt of the earth.

That same evening I went to see my sister one more time before going back to the New World. I told her about the train ride, and about the pony burial, and we both agreed that would be a very nice way to go. So we sat the kids in front of a movie, and then we just talked.

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 its 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

2018

1968

# Carlos Marighella and the Armed Resistance to the Brazilian Military Dictatorship

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 clamp-downs 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. In it, he contrasts the guerillas, who he refers to as patriots, with the “gorillas” from the military government. A year later, he was shot in the back and killed by CIA-supported secret police while he was walking down the street in São Paulo. In 2016, President Dilma Rousseff, herself a former member of the VAR-Palmares guerrilla movement, was deposed in a



US-supported soft coup followed by a massive sell off of Brazil's natural resources to American and European multinationals, a Military occupation of Rio de Janeiro State, persecution of journalists and the arrival of US forces in the Amazon. In April 2018 a US Department of Justice-backed judge and prosecutor arrested, ex-President Lula in a kangaroo court proceeding 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

## *A Call to the Brazilian People*

From somewhere in Brazil I address the public, especially the workers, poor farmers, students, teachers, journalists, intellectuals, priests, bishops, young people and women. The Military violently took power in 1964. They are the ones who opened the path to subversion. They can not complain or act surprised that patriots are working to dislodge them from the command posts they brazenly usurped.

After all, what type of order do these “gorillas” want? The public assassination of students? The death squads and their firing lines? The torture and beatings at the DOPS secret police headquarters and in the military barracks?

The government privatized the Nation, delivering it to the United States, the worst enemy of the Brazilian people. The North Americans are the owners of the greatest amount of land in Brazil, they have a big part of the Amazon and our mineral wealth, including atomic minerals, in their hands.

They have missile bases in strategic locations in our territory. The North American spies from the CIA are in our country as if it were their own home, instructing the police on how to conduct manhunts against Brazilian patriots, and providing support to the government to repress the people. The Dictatorship put the partnership between the Brazilian Education Ministry and USAID in place to install the North American-style education system in our country and transform our universities into institutions of private capital, where only the rich will be able to study. Meanwhile, there is no space in the schools and the students are required to face military police bullets and give their blood for the right to study.

All that workers have is wage stagnation and unemployment. For the peasants, forced evictions, illegal land seizures and predatory leases. For the North-easterners, hunger, misery and illness.

There is no freedom in the country. Censorship is practiced to repress intellectual activity. Religious persecution grows day by day. Priests are imprisoned and exiled from the country and the Bishops are attacked and threatened. Inflation spins out of control. There is too much money in the hands of the big capitalists, while every day the workers suffer from scarcity. We have never paid so much for rent and our basic needs with salaries that are so low and continually reduced.

Corruption prevails over the government. It is no wonder that the country's most corrupt people are ministers and military officers. Members of the government live like princes, smuggling and robbing. But the public sector workers receive miserable salaries.

Faced with a scandalous avalanche of lies and terrible slander against me, I have no choice but to respond to the government's bullets and its disgusting police forces which try to capture me dead or alive.

This time it won't be like 1964, when I was unarmed when the police shot me and couldn't fire back.

The far right groups rob, blow off bombs, kill and kidnap. However nobody has heard of the Government trying to capture the thieves and terrorists from the Communist Hunting Command.

The dictatorship says that there is a subversive plan and a conspiracy of deposed politicians who are trying to overthrow the government. It is conducting a witch hunt, searching for the leaders of the subversion. But the leadership of this subversion is in the people and their dissatisfaction, because nobody can take this government anymore.

This movement, that has provoked so much dread in the “gorillas”, rises from the bottom up. It doesn't come from the politicians who have been stripped of their political rights, but from the bowels of a dissatisfied people, who have found unity and organization in the power of the masses.

We will not overthrow the dictatorship through elections, re-democratization or other or cure-alls of the spoiled bourgeois opposition.

We do not believe in a conformed and submissive parliament, maintained with the consent of the dictatorship and willing to sacrifice everything so that they can keep their salaries.

We don't believe in a peaceful solution. There is nothing artificial about the need for violence which was set in Brazil when the Dictatorship took power by force.

Violence against violence. It is the only way out and we will continue what we are doing: using violence against those who practice violence against the interests of the people and the nation.

The “gorillas” think that the death of Che Guevara in Bolivia means the end of the guerrilla war. To the contrary, we are inspired by the detached example of the heroic guerrilla and will continue our patriotic fight in Brazil, working together with the people in the certainty that history is in our favor.

There is a vast resistance movement against the dictatorship. And, within it, guerrilla operations and tactics have arisen. I accept the honorable title of “Public enemy number 1”, given to me by the Gorilla government. I take responsibility for the expansion of guerrilla operations and tactics.

Who will trigger the next attacks, where and how and when will they be unleashed? This is a guerrilla secret that the enemy vainly tries to discover. The revolutionary initiative is in our hands. We have already taken action.

We will wait no longer. The gorillas will be stuck in a dark labyrinth until they are forced to transform the political situation into a military situation.

By using guerrilla tactics to trigger the people's revolution, we aim to coordinate a just and necessary total war between the Brazilian people and its enemies. The Brazilian revolutionary war is not a conspiracy – it will be a long war.

Its history is already written with the blood of the students on the streets and in the prisons where patriots are tortured and annihilated. It is written in the actions of the persecuted priests, in the strikes of the workers, in the repression of the peasants, in the violent struggles in the countryside and in the great urban centers. The destiny of the guerillas is in the hands of the revolutionary groups and in the acceptance, support, sympathy and direct or indirect participation of the people. For this, the revolutionary groups should unite in action from the bottom up.

Revolutionaries of all kinds and every party affiliation, wherever they may be, must continue the struggle and create support centers for the guerrillas. Since it is the duty of every revolutionary to make revolution, we do not ask permission from anyone to practice revolutionary acts. All we have is a commitment to the revolution.

Recent experiences of the people's struggle show that Brazil has entered a phase of guerrilla tactics and armed actions of all kinds, surprise attacks and ambushes, 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 scatter the revolutionary forces to intensify the struggle. Later, we will concentrate the revolutionary forces to organize plans and maneuvers.

There are three great options in terms of paths to be chosen by revolutionaries in the city and the countryside: 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, be vigilant against police infiltration and kill snitches, spies and scouts so that no information leaks to the enemy.

Regardless of the situation we need more guns and ammunition. We need to increase our revolutionary firepower and 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 we 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 repression 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, communications and fundamental services;
- \* Confiscate land from the big ranchers and plantation owners, ending their land monopoly, guaranteeing land deeds 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 capitalists and exploiters of the people;
- \* Eliminate corruption;
- \* Guarantee full employment for all workers, men and women, ending unemployment and underemployment and applying the principal 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 USAID and the Brazilian Education Ministry and every other vestige of North American interventionism, to enable Brazilian education to meet by 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 be independent and support other underdeveloped nations in the fight against colonialism;

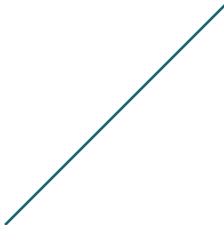
All of these measures will be guaranteed by the armed alliance of workers, peasants and students - the revolutionary national liberation army - which is rising out of the embryo of the guerillas.

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.

*Hatred and Death to the North American Imperialists! Down with the Military Dictatorship! Viva Che Guevara!*

Carlos Marighella  
December 1968, Brazil



# 13-Point Program and Platform

*The Young Lords' mission was created in Chicago: self determination for Puerto Rico, 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 their 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 inside the United States.*

For 500 years, first Spain and then the United States have colonized our country. Billions of dollars in profits leave our country for the United States every year. In every way we are slaves of the gringo. 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 built 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 struggles in Latin America are part of the war of Latinos against imperialism.

**Que Viva La Raza!**

3

*We want liberation of all third world people.*

Just as Latins first slaved under Spain and the Yankees, 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 (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.

**No Puerto Rican Is Free Until All People Are Free!**

4

*We are revolutionary nationalists and oppose racism.*

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 of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the U.S. that are stepped on by the rules and the government. We each organize our people, but our fights are against the same oppression and we will defeat it together.

**Power To All Oppressed People!**

5

*We want community control of our institutions and land.*

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.

**Land Belongs To All The People!**

6

*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 yanqui.

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

7

*We oppose capitalists and alliances with traitors.*

Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically control their labor.

Venceremos!

8

*We oppose the Amerikkkan military.*

We demand immediate withdrawal of u.s. military forces and bases from Puerto Rico, Vietnam and all oppressed communities inside and outside the us. No Puerto Rican should serve in the u.s. 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!



9

*We want freedom for all political prisoners.*

We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail.

Free All Political Prisoners!

10

*We want equality for women. Machismo must be revolutionary... 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!

11

*We fight anti-communism with international unity.*

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country.

Viva Che!

12

*We believe armed self-defense and armed struggle are the only means 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 businessman, 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!

13

*We want a socialist society.*

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.

Hasta La Victoria Siempre!



# Fred Klonsky



"Hitting Left with the Klonsky Brothers" on WLPN 105.5FM at 11am every Friday

A few years ago, a group of teaching colleagues and I were gathered in front of Illinois State Senator Daniel Biss' office, on Dempster Street in Skokie. Biss was one of the Illinois politicians who was attempting to steal our teacher pensions.

Biss came out of his office to meet with us.

I remember telling him something like this: "We are just part of a generation that came of age in the sixties. In 1968, I turned twenty years old. We were not afraid to fight for what was right then. We are not afraid to fight for what is right now."

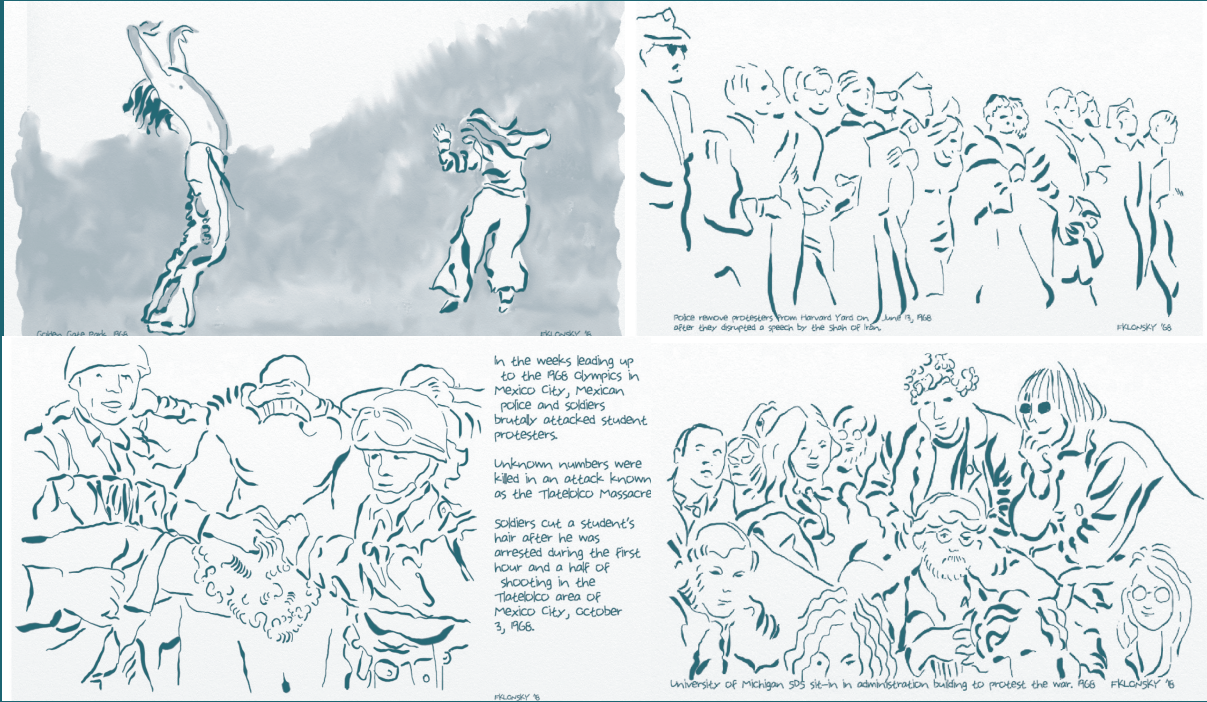
For more than a decade I have written about teaching, unions, and politics on my blog. And since I retired from teaching in 2012, I have included my drawings.

For thirty years I was an Art Teacher, and I have spent a lifetime drawing.

The 50th anniversary of 1968 has compelled me to do a series of drawings of the events I still remember vividly: student protests and anti-Vietnam war demonstrations, assassinations of our leaders, and the killing and arrests of our comrades and leaders.

I remember our wins and our losses.

It is hard for me to explain the rise and decline of the mass revolts of those days. What gives rise to movements? Does consciousness determine the conditions under which we live? Or do the conditions determine our consciousness? Or is it the dialectic between consciousness and concrete conditions?



# 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."<sup>1</sup> 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."<sup>2</sup>

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 remains a site of congregation to this day.<sup>3</sup> Redevelopment lost, even if only this once.

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 divestment 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-

ence and not just playgrounds for the wealthy, we need to revive and reclaim these untold stories of resistance that won.

Fifty years after May 1968, here in Chicago, Lefebvre’s demand for renewed urban access is just as urgent. Though high-rise condominiums proliferate in my neighborhood and beyond, the disappearance of affordable housing stock must not be considered inevitable. Similar in aims to the Emergency Tenants’ Council that fought for Villa Victoria, the Autonomous Tenants’ Union (ATU) is working in Albany Park to resist gentrification. In their own words, the ATU is “an all-volunteer collective committed to organizing for housing justice from below and to the left.” I spoke on the phone with Antonio Gutierrez, one of the eight union co-founders, and learned about how the ATU envisions Right To the City in 2018.

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 rehabilitate 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 as a Second Language student at the center brought in a notice about the eviction from his landlord. This instance incited Gutierrez and their colleagues to form the union in order to fight evictions. Since then, the ATU has organized tenants to engage in direct actions against landlords and developers, as well as provided legal assistance to tenants experiencing evictions.

It is clear why the ATU is vital. Scenarios like this precipitating instance with Silver Property Management have become increasingly common in Albany Park. It goes like this: a developer purchases a building which, according to Gutierrez, may be affordably priced at \$500 a month per unit. The developer then evicts the existing tenants and guts the building, keeping only the façade, spruces up the units, and prices them at \$1300 a month. As Gutierrez commented, “the social fabric of our neighborhood is what is at stake. Albany Park is considered one of the most diverse neighborhoods in the nation, and that is something we want to ensure and protect. When we talk about what’s displacement in Albany Park, we aren’t just talking about highrises. It’s the destruction of the natural affordable housing that the working poor have had access to for decades.” In the ATU’s view, the pattern is sinister in effect, but also in strategy. In Chicago, Gutierrez says new development must result in some affordable units, but if developers just gut and renovate existing structures, they can price every unit however

they want. The rehab strategy demonstrates how ruthless the aims of developers are. As members of the ATU reported at a meeting one Saturday in June, developers treat Chicago communities like Monopoly boards. The ATU operates with the belief that cities are worth more than speculative value.

Though fifty years have passed and the battle for accessibility in many American cities seems already lost, the spirit of May 1968 animates the ATU. If the affordable housing continues to dissipate, Chicago will only be accessible to the economic elite. If the working poor cannot live in Chicago, how can they reasonably take part in the urban life of the city? As Gutierrez explained, 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.” As Gutierrez indicates, the ATU aims beyond the preservation of affordable housing, to the right for the working-class to enact a collective will on the shape of the city. Both Villa Victoria and the ATU intervene on the capitalistic force of gentrification, to maintain the city in their own image. It 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 willfully surrender our Right To the City.

1.

Harvey, David (September–October 2008). "The right to the city". *New Left Review*. New Left Review. 11 (53): 23–40.

2.

Chad Friedrichs, director. *The Pruitt-Igoe Myth*. Unicorn Stencil Films, 2011

3.

Small, Mario Luis. *Villa Victoria The Transformation of Social Capital in a Boston Barrio*. Chicago, IL: University of Chicago Press, 2009.



# Don’t Trust Anyone Over 30

*Don’t trust anyone over 30, seriously.*

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 wrongly attributed to Abbie Hoffman, Jerry Rubin, John Lennon, and many others, because the sentiment resonated with the young boomers. The adults had failed them. Nuclear war felt imminent, 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 boomers were told would keep them safe and free had broken down, and no one was going to help unless they helped themselves first.

Sound familiar? Turning 20 two decades after 1968, I interpreted that statement as baby boomer entitlement. They felt that it was their turn, that they had the numbers to take the world and make it their own, and to hell with whatever came before them. I’m sure some of that was present, but seeing the negative reaction to the Parkland High Schoolers from people my own age has given me a sense of what it must have been like in 1968. Kids coming of age feeling like the world had failed them (and in many ways it had), and adults threatened by change they never saw coming.

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 newspaper reporter, and he was making me very angry,” Weinberg told the *Chicago Tribune* in 1990. “It seemed to me his questions were implying that we were being directed behind the scenes by Communists, or some other sinister group. I told him we had a saying in the movement that we don’t trust anybody over 30. It was a way of telling the guy to back off, that nobody was pulling our strings.”

Taken out of context, the phrase went viral and took on a more “Us vs. Them” connotation, especially as 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 a police riot. Really, the riot was a forgone conclusion, since Mayor Richard J. Daley had orchestrated 18,000 police and National Guardsmen to meet 10,000 protesters, while simultaneously depriving those protesters of permits that were requested months in advance. Police routinely beat and tear gassed protestors during the multi-day event. The idea that you couldn’t trust anyone over 30 to protect your First Amendment rights (or your very life, given the rising body count of the Vietnam War), became frighteningly real to the young boomers in 1968—and even more so, a few years later at Kent State, when four students were killed by the Ohio National Guard during a protest.

Of course, these events weren’t entirely new in America. People of color have been dealing with this throughout our history. The Civil Rights movement was inspirational to the college-age kids of the 60s, but they

Mike DiGioia

hadn’t yet faced strong institutional backlash themselves. Earlier in the century, participants in the labor and women’s suffrage movements had encountered violence as well. As had Native Americans. Well, we can go on and on, but for the kids of the 1960s, generational differences had gotten lethal. Meanwhile, these kids had become a new focus of hatred for anti-progressive adults and institutions.

Yet for all of the hatred being cast against the youth, and their own motto (“Don’t trust anyone over 30”), the reality was that they had plenty of alliances with their elders. The Free Speech Movement, environmental activists, gay rights activists, women’s rights activists, and the antiwar movement were following the lead of Rev. Martin Luther King Jr., Saul Alinsky, and others. University professors, lawyers, writers, celebrities, artists, and all kinds of older Americans backed the kids as they increasingly spoke out (and consequently, increasingly drew the ire of conservative pundits, politicians, and Americans fearing the change in culture they were bringing about).

Fast-forward 50 years, and many of the same dynamics apply today. When seventeen kids were gunned down in a Florida high school, something surprising happened. As America had all but given up on applying sensible gun control measures to curtail gun violence, and seemed numb to the death that came with it, the very kids who were attacked struck back. They recognized that the adults had failed them, that their country was out of balance, and that there seemed to be no one around who could stop it. So they took it upon themselves. Within days they called into question the status quo—not only on gun control, but on our political dysfunction in general. And they didn’t just worry about themselves. They called upon Chicago kids who were already living through a steady stream of gun violence to join them, so that together they could tackle the larger problems facing all youth in America. Within a week of the tragedy, the Parkland students had the nation’s attention.

The backlash wasn’t immediate. It took a while for the adults to get their footing and organize their messaging. The tactics of suppressing dissent has morphed since the 1960s. There is still institutional control, but having learned the power of countercultural messaging, the anti-progressives of today have organized into propaganda culture warriors ready to arm anyone with the tools to shout down their enemies. They create armies by sparking outrage in folks—not in response to actual facts, but to raw emotions: to feeling that their very way of life is jeopardized by a perceived threat. Liberals are destroying Christmas, taking God out of the schools, allowing immigrants to take jobs from small towns—and now the Parkland kids have become their enemies too, because these kids are coming for your guns.

Over the years, messaging groups that fundraise for conservative politicians’ elections have blended in with our right wing media. The harshest attacks on any perceived threat come from them. The NRA was the first group to come out swinging against the kids, calling them misguided puppets of the liberal media. Tying a new group to an existing established enemy of your base is the easiest tactic to discredit them. Just like how Weinberg reacted when the *San Francisco Chronicle* accused him of being controlled by Communists.



In today's 24-hour cable babble and nonstop meme-sharing on social media, many followed conservative lead in creating vicious story lines and untruths 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 predominantly 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 so 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 the kids. 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 talking about? Their kids? Of course not. Just everyone else's kids, and the screw-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 these 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 ones endeavoring to shout 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-progressives 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 this group of Americans who have decided that the kids are a problem.

So how can the kids trust anyone over 30 when they can't even trust them to know what reality is? Luckily, enough kids can see what reality is, and they can tell which adults can see it and which have fallen down the rabbit hole. During an interview on the *New Yorker Radio Hour*, Emma Gonzalez laughed off the social media attacks, especially ones that changed her looks to make her into a drug addict. David Hogg found it frustrating but ultimately harmless that people think he's a crisis actor. Why? Because enough people are rational enough to know that these attacks are ridiculous and don't deserve the time it takes to respond.

As Hogg said to *Vox* back in April, "If you continue to pursue whatever path they're leading you down, which is a dead end, it's going to distract you and drain your resources." (A noble statement given that more tangible threats have also been happening.) David Hogg's house was SWATted, and other Parkland kids have received numerous death threats.

However, the kids aren't deterred, and they are now taking the lead on issues that affect their lives. They want and need help, but also they are calling the shots. The March For Our Lives events across the nation were aided by Everytown for Gun Safety, which is largely financed by Michael Bloomberg. Celebrity support is off the charts, with money flowing in from George Clooney, Oprah Winfrey, Paul McCartney, Jimmy Fallon, Stephen Spielberg, and countless others. Having been behind the scenes during the Chicago MFOL events in March, it was obvious to me that the kids were taking the lead while accepting the support. And their message was succinct: they have heard the anti-progressives' arguments, and they hold no power with them. As Marley Rosario, an organizer for the Chicago MFOL event said on Windy City Live, "We're not going to stop here. We're going to say enough is enough until the law changes, until the culture changes."

While today's kids have plenty of reason to distrust the adults, they also have every reason to pick and choose how they accept support. And like the kids of 1968, they see past the old arguments, and they won't be boxed in by reporters asking lame questions about who is controlling them. The answer is: they're in control. They're charting their own course—because just like their counterparts of 50 years ago, they realized that no one was coming to help them until they helped themselves first.







LOCATIONS

Co-Prosperity Sphere  
3219 S. Morgan St.  
Chicago, IL 60607

The Research House  
for Asian Art  
3217 S. Morgan St.  
Chicago, IL 60608

Maria's Packaged Goods  
and Community Bar  
960 W. 31st St.  
Chicago, IL 60608

Chicago History Museum  
1601 N. Clark St.  
Chicago, IL 60614

UIC Great Cities Institute  
UIC Student Center  
750 S. Halsted St.  
East Illinois Room

Uri-Eichen Gallery  
2101 S. Halsted St.

2018

FRIDAY  
AUGUST 17

Hitting Left Radio Show

11:00am-1:00pm  
Co-Prosperity Sphere  
lumpenradio.com

Extended version of the popular Lumpen Radio show, hosted by 1968 activists Fred and Michael Klonsky. In-studio guests include: Omar Lopez, a '68 Young Lords activist; Mary Scott-Boria, a former member of the Illinois Black Panther Party; Rev. Slim Coleman, a community organizer and leader of SDS; and others.

Opening reception for  
“Scenes of Resistance in  
1968 Chicago: The Photo  
Archive of K. Kofi Moyo”

6:00-9:00pm  
The Research House for Asian Art  
Open Hours 1:00-4:00pm  
Monday-Friday through August 31  
Free  
coprosperity.org

The exhibition highlights the work of Chicago-based photojournalist K. Kofi Moyo and mines other sources for figures, scenes, and texts reflecting resistance and opposition in Chicago circa 1968. Curated by Romi Crawford.

THURSDAY  
AUGUST 23

“Flight of the Pigasus”

7:00-9:00pm  
Maria's Packaged Goods  
and Community Bar  
Free  
coprosperity.org

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 United States. This moment of political theater set off almost a week of political unrest and remains a key memory of the counterculture. Fifty years later, "Pigasus" flies again in a live theatrical event that uses the 1969 Chicago Eight trial as a frame for re-examining this story and the benefits and limits of using theater, performance, and disruption to effect political change. With musician Bill MacKay as musician and Yippie Phil Ochs; City of Chicago historian Tim Samuelson as Judge Julius Hoffman; National Lawyers Guild lawyer Jerry Boyle as defense attorney William Kunstler; author Pat Thomas as Tom Foran; artist Dmitry Samarov as magazine artist Franklin McMahon; Petunia the Pig as Pigasus; and Judy Gumbo and other witnesses of 1968 as themselves.

FRIDAY  
AUGUST 24

“The Radicalization Process”  
An original performance by  
The Hinterlands

Friday, August 24-  
Monday, August 27th  
7:30pm  
(performances each night)  
Co-Prosperity Sphere  
\$10  
coprosperity.org

Layering historical accounts of the radical left in the 1960s and '70s with a master class in American method acting, socialist pageantry, and a gleefully obtuse reproduction of The Living Theatre's "Antigone," this production from Detroit-based company The Hinterlands stokes the embers of America's past revolutions to ignite our radical potential. Audiences begin the performance sifting through the archive of a forgotten revolutionary, navigating histories true and false, real and imagined, before they make their way into the performance space, a safe-house within a 1970s bungalow. Imagery unfolds both mundane and shocking; a live-score is performed on analog synthesizers and everyday objects; "L'Internationale" is sung; an explosion occurs. This show runs for four nights, Friday the 24th - Monday the 27th at 7:30 pm each night.

SATURDAY  
AUGUST 25

Pigasus Beer Release and Pat  
Thomas reading from “Did It! From  
Yippie To Yuppie: Jerry Rubin, An  
American Revolutionary.”

5:00-9:00pm  
Marz Community Brewing Co.  
Free  
marzbrewing.com

Join us as we release a collaboration beer made with Illuminated Brew Works to honor the 50th anniversary of the Yippie nomination of Pigasus for president. Pigasus, the beer, is a strawberry milkshake double India Pale Ale with Lactose and vanilla.

In conjunction with the beer release from 5-7pm, we will be hosting a reading by author Pat Thomas from his new book, "Did It! From Yippie To Yuppie: Jerry Rubin, An American Revolutionary." Steve Krackow will also conduct a short Q and 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 era — but an overstuffed chronicle of Rubin's life (and ours) through those tumultuous times, including correspondence with Abbie Hoffman, Norman Mailer, John and Yoko, Eldridge Cleaver, the Weathermen, countless candid photos, personal diaries, and lost newspaper clippings. Thomas interviewed more than 75 of Rubin's friends, foes, and comrades, including Chicago Eight defendants, participants in the Berkeley Free Speech Movement, Paul Krassner, Judy Gumbo, John Sinclair, Rennie Davis, and many others. It reveals Rubin's and the Yippies' historical yet bizarre personal interactions with the likes of Allen Ginsberg, Phil Ochs, Bob Dylan, Timothy Leary, Charles Manson, Mick Jagger, and other iconic figures of the era, and explores the often-misunderstood relationship between Rubin and his partner-in-crime Hoffman, with new insights into their Yippie vs. Yuppie debates.

SUNDAY  
AUGUST 26

Chicago ‘68 Trolley Tour  
1:00-4:00pm  
Chicago History Museum  
\$40, \$30 for museum members  
SOLD OUT  
chicagohistory.org/event/  
chicago-68-trolley-tour

Explore why 1968 is still recalled as a pivotal time in this country and this city with guides who witnessed history firsthand: Michael Klonsky, former national secretary of Students for a Democratic Society (SDS), and Susan Klonsky, an activist in SDS and the women's liberation movement. The 1968 Democratic National Convention in Chicago was the focus of major protests against the Vietnam War, and confrontations between demonstrators and police were televised, giving rise to the chant "The whole world is watching." The tour starts in Lincoln Park, heads to the West Side, and then the Michigan Avenue and Grant Park area to revisit the scenes of that turbulent summer.

TUESDAY  
AUGUST 28

“The Whole World is Still Watching”

9:00am-12:00pm  
UIC Great Cities Institute  
Free  
greatcities.uic.edu/event/the-  
whole-world-is-still-watching

On the night of August 28, 1968, thousands of activists headed for the Democratic National Convention to protest the Vietnam War. Chicago Mayor Richard J. Daley dispatched an army of police officers. Activists appealing for peace were greeted by nightsticks and tear gas. The protestors chanted, "The whole world is watching." Fifty years later, the world is still watching. In the age of Black Lives Matter, Me-Too, Time's Up, and Families Belong Together, that iconic moment offers lessons and raises questions about war and peace, state-sanctioned violence, and police brutality. How have militarization, surveillance and technology changed protest?

On August 28, exactly 50 years later, UIC's Great Cities Institute will host a program exploring these themes. Participants include organizers of the 1968 protests who will bring personal accounts, including reflections on the period leading up to that day. Key to the discussions are questions about the role of social protest in a civil society.

WEDNESDAY  
AUGUST 29

“Speaking to the Devil:  
Adversarial Styles in American  
Politics from Buckley and Vidal to  
Today” with The Point Magazine

7:00-9:00pm  
Co-Prosperity Sphere  
Free  
coprosperity.org

In 1968 at the national party conventions, William F. Buckley and Gore Vidal — two ideological and personal rivals — debated the issues of the day and traded insults. The Point presents a conversation about the explosive political spectacle that presaged the culture wars and today's polarized media landscape. Following a short screening, Rick Perlstein, author of Nixonland, and Modern Age editor Daniel 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?

2018



# 68+50 EVENTS CALENDAR

## FRIDAY AUGUST 31

Opening for “Work for the People  
(or Forget About Fred Hampton)”

6:00-10:00pm  
Co-Prosperity Sphere  
Free  
coprosperity.org  
  
Open Hours  
Tuesday-Thursday & Saturday  
12:00-6:00pm  
through September 16

"If you ever think about me, and if you ain't gonna do no revolutionary act, forget about me. I don't want myself on your mind if you're not gonna work for the people."  
— Fred Hampton

“Work for the People” is an exhibition of local and national artist/revolutionaries (under)mining the radical histories and exploring the implications of the events of 1968 for today's struggles and those in the (sometimes deep) future.

Artists include: Brandon Alvendia, Sofia Cordova, Damon Davies, Jim DeRogatis, Jim Duignan, Chris Duncan, Lise Haller Baggesen Ross, Robby Herbst, Just Seeds, Jason Lazarus, Jesse Malmed, Nicole Marroquin, Jennifer Moon, Emilio Rojas, Anthony Romero and Josh Rios, Stephanie Syjuco, Dan Wang, Work / Play, Derrick Woods-Morrow, and Latham Zearfoss.

## THURSDAY SEPT 6

Confronting History,  
Creating a City for the People

6:00-8:00pm  
Co-Prosperity Sphere  
coprosperity.org

Chicago today is shaped by the specters of our past. Learn about the Fair Housing Act of 1968, the roots of the city's segregation, how it continues to impact where and how we live in the city today, and what we can do about it. Join the

Chicago Area Fair Housing Alliance and Sargent Shriver National Center on Poverty Law in Partnership with Albert C. Hanna, Public Media Institute, and Lumpen Radio for an illuminating night of discussion, art exhibition, and conspiring for change. CAFHA and Shriver will present on their new report, A City Fragmented: How Race, Power, and Aldermanic Prerogative Shape Chicago's Neighborhoods with discussion and commentary from national and local leaders in housing and community development.

## SUNDAY SEPT 9

The Whole World Watched—  
Veterans Chicago Filmmakers  
Recount the 68 Revolts

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

Revealing the tensions of the time, these films show first hand accounts of the '68 convention riots and the events preceding them. Featuring the works of legendary Chicago filmmakers Peter Kutt, central to the Chicago wing of the national radical filmmaking collective Newsreel, and Tom Palolazzolo, whose critically acclaimed retrospective at Co-Prosperity Sphere opened five years ago. Kutt and Palolazzolo will join us in conversation, discussing their work and capturing the spirit of '68 on film.

## SUNDAY SEPT 16

“Chicago Overground:  
Live on Worldwide FM”

2:00-6:00pm  
Co-Prosperity Sphere  
coprosperity.org  
worldwidefm.net

Join musicians, MCs, historians, DJs & dancers for a four-hour program inspired by the musical legacy of AfriCOBRA (African Commune of Bad Relevant Artists), the Black Panthers, and the AACM (Association for the Advancement of Creative Musicians). Co-curated & co-hosted by Vocolo's

Ayana Contreras, Lumpen Radio's Alejandro Ayala, and International Anthem's Scottie McNiece, the program will be broadcasted 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.

## MAY— SEPTEMBER 2018

Unfinished Business: 1968-2018

Uri-Eichen Gallery  
Free  
uri-eichen.com

A five-month 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

"There Goes the Neighborhood! The Fair Housing Act of 1968 - Segregation, Affordability and Gentrification of Chicago in 2018"

AUGUST 10

"Vote With Your Feet! Failures of Electoral Politics"

SEPTEMBER 14

"Walkout! 1968 and 2018 School Walkouts"

2018



Lumpen  
Radio

MONDAYS

Vapor Radio

Monday-Friday / 6-7am

Let the vapor embrace you. New moods. New attitudes. New music.

ASMR Interludes with  
MisticRayn

Monday-Friday / 7:20am

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-Friday / 7:40am

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 González.

80s Hour with Reuben  
Kincaid

Monday-Friday / 9-10am

The soundtrack to the Beginning of the End Days! A rebroadcast of the music that complemented an age of disruptive technologies, new economies, and right wing politics.

Hitting Left with the Klon-  
sky Brothers

Mondays / 10-11am

Rebroadcast of Hitting Left.

Labor Express Radio with  
Jerry Mead-Lucero

1st, 3rd, & 4th Mondays / 11am-12pm

Rebroadcast of Labor Express Radio.

Star Creature Summer  
Mix Vibes

Mondays / 12-2pm

Hyper-curated mix sessions from local and international DJ talent. Jacuzzi optional.

General Anesthesia  
with DJ Nolan

Mondays / 2-4pm

A general (but not vague) conglomeration of new music from independent artists. Some jazz, too.

Planet CatieO with Catie  
Olson + Friends

1st & 3rd Mondays / 4-6pm

DJ CatieO spins a wide range of eclectic and energetic tunes including psych rock, garage rock, soul, funk, disco and electronic tunes. DJ CatieO presents unexpected tunes and multiple musical genres to create a memorable soundscape for the listener.

catieolson.com  
spiderbug.org  
floorlengthandtux.com

The Isms Show with  
Betty Heredia

2nd & 4th Mondays / 4-6pm

Beats and vibes from the past, present, and future.  
bibliokleptomania.tumblr.com

Out of Vogue with Alice  
McGorty and guest DJs

1st & 3rd Mondays / 6-8pm

Bi-monthly broadcast radio show in Chicago focusing on punk rock including rare records, scene reports, news, interviews, and special interest pieces.

facebook.com/outofvogueradio

The Ponderers with  
Sandra Trevino &  
Stephanie Manriquez

2nd & 4th Mondays / 6-8pm

The Ponderers explore female-fronted alternative sounds from around the globe. Featured guest interviews highlight music, art and culture.

@theponderers  
Gozamos.com/theponderers

Post Modern Talking  
with Bobby Conn and  
DJ LeDeuce

Mondays / 8-10pm

Tune in and hear what happens when our culture implodes and all that's left is a bunch of vinyl, some microphones and a dollar store sampler.

facebook.com/wlpnpostmoderntalking  
mixcloud.com/robert-conn2/

Release the Hounds with  
DJ Lidia Vomito

1st & 3rd Mondays / 10pm-12am

All you Rockers, Metalheads, Punks, and Horror Hounds!! If you love Rockin' Riffs, then you came to the right place. A real Horror show, I tell ya!.... Oh dear, they're coming to get you Barbara! and your little dog too! heheheh..Turn the knob up to 11, Bark at the Moon and Headbang the night away!

The Metal Show  
with Vivian

2nd & 4th Mondays / 10pm-12am

Hosted by former Thin Lizzy roadie Vivian, the Metal Show airs the best in local and international metal with an emphasis on the emerging underground. Viv's motto is that he plays all kinds of music on his show, as long as it's metal.

Screams of Combat with  
El Cardenal de Aztlán

Mondays at 12am

Join the Cardenal de Aztlán for his recurring midnight chronicles exploring the intersection of sports, combat, and Meso-American myth & history.

TUESDAYS

Vapor Radio

Monday-Friday / 6-7am

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80s Hour with  
Reuben Kincaid

Monday-Friday / 9-10am

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News From the  
Service Entrance with  
host Mario Smith

Tuesday / 10-11am

Hour-long rebroadcast of News From The Service Entrance.

Contratiempo

Tuesday / 11am-12pm

Rebroadcast of Contratiempo

Star Creature  
Summer Mix Vibes

Tuesdays / 12-2pm

Hyper-curated mix sessions from local and international DJ talent. Jacuzzi optional.

Beats Own with  
Roland Potions

Airs: Tuesday 2-4PM

BEATS OWN focuses on Chicago sound creators, electronic music, experimental, left-field, ambient, and most often, BEATS.

Radio Free Bridgeport  
with John Daley

Tuesdays / 4-6pm

A talk show with guests hailing from the worlds of food, music, art, social change and politics. Not necessarily in that order.

@radiobridgeport  
facebook.com/radiobridgeport/

Regularly Scheduled Programs  
WLPN-LP 105.5FM & lumpenradio.com

Bel\_Air Presents with  
Todd Carter

Tuesdays / 6-8pm

Music from Chicago and beyond. A variety of studio and live musical tracks with the occasional special guest.  
mixcloud.com/belairsound/

(((SONORAMA))) with  
Charly Garcia, Edgar Baca  
and Marlowe Baca

Tuesdays / 8-10pm

Take a trip through Latin America's vinyl past circa 1950s and on. Get ready for hard-hitting cumbias, eccentric pop, garage rock and tropical sounds with a few surprises here and there.  
sonoramachicago.com

The Butter Hours  
with Scott Bufis and  
Eric Streichert

1st & 3rd Tuesdays / 10pm-12am

Hi-brow, lo-brow, hi-fi, lo-fi, and everything in between. Love always in every direction.  
twotonecomix.com  
mixcloud.com/eric-streichert/  
mixcloud.com/scott-bufis/

Slice of Pie with Henk  
Bakker

2nd & 4th Tuesdays / 10pm-12am

A blended mix of sounds, songs, sing and some on the rocks. Looking for the alley-oop in music. Henk Bakker is a mid-career professional escape artist looking for a way in.

WEDNESDAYS

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Monday-Friday / 9-10am

The soundtrack to the Beginning of the End Days! A rebroadcast of the music that complemented an age of disruptive technologies, new economies, and right wing politics.

Lumpen Week  
in Review

Wednesdays / 10-11am

Rebroadcast of Lumpen Week in Review

Bad at Sports Center with  
hosts Brian Andrews,  
Dana Bassett, Richard  
Holland, Duncan MacKen-  
zie, and Ryan Peter Miller

Wednesdays / 11am-12pm

Irreverent and irrepressible, the local crew from Bad at Sports provide an hour of intrigue and mystery as they try to solve real art problems such as... "Is this the right red?" or "What did she mean by this gesture?" or "Why does it sometimes feel like I hate art (even when it is shiny?)" And yes... THERE WILL BE GUESTS! badatsports.com is the midwest's leading site for arts journalism and contemporary art punditry. Boldly, it can be said that they are truly the providers of care for the wounded art soul and contemporary art worlder. In short, they are the strangest of artists and joke makers, surrealist meaning hunters and philosophical provocateurs. Theirs is a quest of true horror... for what is art? Will we know it when we see it? And does it want to be known?

Star Creature Summer  
Mix Vibes

Wednesdays / 12-2pm

Hyper-curated mix sessions from local and international DJ talent. Jacuzzi optional.

THE NEW AGE with  
Hampton

Wednesdays / 2-4pm

The New Age superbly mixes classic cool with contemporary standards and futuristic stylings for a unique hybrid of America's native music.

Country, My Way with  
Lawrence Peters

Wednesdays / 4-6pm

Underplayed classics and small-label gems, spanning all eras of honky tonk, bluegrass, outlaw, countrypolitan, western swing, country soul/funk. Stubbornly curated by Chicago's country-est mofo: singer & songwriter Lawrence Peters.  
lawrencepeters.com  
mixcloud.com/lawrence-peters2/

Divisive with Hosts  
Leah Gipson and  
Craig Harshaw

3rd Wednesdays / 6-8pm

Divisive is a two-hour monthly broadcast on Lumpen Radio created by Leah Gipson and Craig Harshaw that explores controversial issues related to cultural work, activism and social life. The Merriam Webster dictionary definition of the word Divisive is “causing a lot of disagreement between people and causing them to separate into different groups”. The new show centers difficult and divisive conversations as central to all struggles for human liberation and environmental sanity. Democratic conversations are inherently ridden with discord and disagreement. It is time to stop hiding our heads in the sands of banality and false consensus. It is time to become divisive.

Idiot Business with DJ  
Blanketforts

1st Wednesdays / 7-8pm

Idiot Business brings you experimental-electronictechnnojunglerockhiphopcom-edynoise and more. Lovingly curated by Mike Esposito (DJ Blanketforts), the show currently takes the form of a remote operation beamed to you from the sunny hills of LA... please enjoy!  
mixcloud.com/blanketforts

Q.C. with King Hippo

1st & 3rd Wednesdays / 8-10pm

Q.C. is for listeners who are interested in how soul, jazz, r&b, funk and hip-hop are shaping new underground music from around the world. Listeners will also enjoy interviews, guest-mixes and in-studio performances by potent new artists.  
mixcloud.com/KingHippo/

InbetweenRadio/Stations  
with DJ Mykol & Glenn  
Russell

2nd & 4th Wednesdays / 8-10pm

Each show features, Music news, and interviews with guests who perform a live DJ set, and a mind-bending experimental freestyle turntable jam from the Hosts.  
instagram.com/inbetweenradiostations  
facebook.com/InbetweenRadioStations-620378748099995/  
@inbetweenradio  
mixcloud.com/InbetweenRadioStations/

Night Time with Chris  
Hefner

Wednesdays / 10pm-12am

Chris Hefner is a filmmaker, visual artist and musician in Chicago. Every week on his program he will play several of his favorite experimental and nocturnal records for you, at night.  
cmhefner.com

Thank You I'm Sorry

4th Wednesdays / 12am

Thank You, I'm Sorry is a monthly sketch-comedy show featuring spoofs, goofs, and general tomfoolery. Produced and edited by Layne Gerbig, written and starring sketch group Taco Teens, TYIS is also available on Soundcloud.

Vapor Radio

Monday-Friday / 6-7am

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ASMR Interludes with  
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Monday-Friday / 7:20am

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Jamie Trecker

Monday-Friday / 7:40am

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 González.

80s Hour with  
Reuben Kincaid

Monday-Friday / 9-10am

The soundtrack to the Beginning of the End Days! A rebroadcast of the music that complemented an age of disruptive technologies, new economies, and right wing politics.

This is Hell! with host  
Chuck Mertz

Tuesdays / 10-11am

Rebroadcast of This is Hell!

Eye 94 with host Jeremy  
Kitchen and Mike Sack

Thursdays / 11am-12pm

Rebroadcast of Eye 94

Mashed Potato Time with  
DJ Karin

Thursdays / 12-2PM

Mashed Potato Tlme is all about the glory days of the recording culture that left us with stacks and stacks of forgotten 45s. Karin dusts off her favorite '50s & '60s singles for an all-vinyl show filled with carefree soul grooves, early R&B movers, dance crazes that never were, and scuzzy garage gems.

News From The Service  
Entrance with Mario Smith

Thursdays / 2-4pm

News From the Service Entrance features the famous and infamous, newsmakers and musicians, commentary and listener interaction. It's everything you can handle in the middle of the day and then some.

Attention Deficit Radio  
with Sergio Rodriguez Jr.

1st & 3rd Thursdays / 4-6pm

ADR brings you a multi-genre show that is constantly changing and bringing the grooves. Listen and you might find your new favorite artist.  
lumpenradio.com/adradio.html

Bi-Lengua Radio with DJ  
Osvaldo

2nd Thursdays / 4-6pm

Bi-Lengua radio bridges the cultural gap with themed episodes that explore the collision of culture. Expect an eclectic tour of music conducted in both English and Spanish.

The Mutant Hit Parade  
with Lawrence Peters

4th Thursdays / 4-6pm

The Mutant Hit Parade is a selection of classic power-pop and rock that would have been big hits had only anyone given it a chance. Lawrence Peters does.

SKERD TO DANCE with  
Jimmy Kaps

1st & 3rd Thursdays / 6-8pm

Skerd To Dance is a live dance radio show mixed by Jimmy Kaps that features guest DJ sets from friends and idols alike.  
skerdtdance.com  
twitter.com/skerdtdance  
instagram.com/skerdtdance  
mixcloud.com/skerdtdance  
mixcloud.com/jimmykaps/  
mixcloud.com/skerdtdance/

Ruido with Gabriel Feijoo

2nd Thursdays / 6-8pm

Rudio digs deep into the roots of Latin American Psychedelia and follows its aesthetic, cultural, spiritual and political evolution into Post-Punk.

The #Feelgoodmovement  
with DJ Greg #Feelgood

4th Thursdays / 6-8pm

DJ Greg #Feelgood brings you two hours of #feelgoodmusic. Join us on the 4th Thursday of the month to hear Rap, Hip-Hop, R &B, Soul classics & deep cuts.  
comefeelgood.com

Beer Temple Insiders  
Roundtable with Chris  
Quinn

Thursdays / 8-10pm

Chris Quinn, owner of the Beer Temple, sits down with craft beer insiders to discuss the topics that matter most to them. Each week features different guests sharing their insights and giving you a insider's view of the evolving craft beer scene.

Star Creature Radio with  
Tim Zawada & a rotating  
cast of Boogie Munsters

1st & 3rd Thursdays 10pm-12am

Tim Zawada and the Boogie Munsters crew spin vinyl selections highlighting the alternative funk scene during the era after disco but before house music... Boogie, Garage, Rare Groove, Modern Soul... with a strong focus on current new releases in the various electronic funk subgenres. The show highlights rare and overlooked vintage records alongside the contemporary labels and producers influenced by this era.  
facebook.com/boogiemunsters  
soundcloud.com/timzawada  
starcreature.bandcamp.com  
mixcloud.com/constancek/

FRIDAYS

ASMR Interludes with  
MisticRayn

Monday-Friday / 7:20am

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-Friday / 7:40am

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 González.

80s Hour with  
Reuben Kincaid

Monday-Friday / 9-10am

The soundtrack to the Beginning of the End Days! A rebroadcast of the music that complemented an age of disruptive technologies, new economies, and right wing politics.

Clips, Segments, Shows

Fridays / 10-11am

An ever-changing medley of clips, segments and shows from radio producers in Chicago and around the globe.

Hitting Left with the Klon-  
sky Brothers

Fridays / 11am-12pm

Challenging the political establishment and hitting from the left side of the plate. An hour-long, weekly radio show featuring long-time political and education activists, the Klonsky Bros. They, along with their 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 / 1-2pm with rebroad-  
casts 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 infiltrate and become part of the scene.  
mixcloud.com/melanie-a-adcock/

21st Century Crate Digger  
with Steve Molnar

4th Fridays / 2-4pm

Sourced from vinyl, digital, and streaming formats, 21st Century Crate Digger is a program dedicated to the discovery and curation of obscure genres, regions, and time periods of music. With an affinity for analog synthesizers, fuzz pedals, soul harmonies, and funk grooves, each episode plays tracks stemming from a single theme.

Que Hora Son Chi? with AfroQbano & Mos

2nd & 4th Fridays / 4-6pm

Que Hora Son Chi? is a monthly broad-cast exploring both vintage and modern afro-latin rooted sounds. QHS Chi also features a special guest program featuring prominent local musicians and DJs afroqbano.com

villapalooza.org  
mixcloud.com/djafroqbano/

Lumpen Week in Review

Fridays / 6-7pm

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.

Karaoke Center

Fridays / 7-8pm

Chicago's only LIVE call in Karaoke show!

SATURDAYS

Bad at Sports Center

Saturdays / 10-11am

Rebroadcast of Bad at Sports Center

Wattz Up! with Yollocalli Arts Reach Youth

Saturdays / 12-1pm

Wattz Up! is a youth-produced and hosted talk show broadcast live from Studio Y in Little Village. Young people share their thoughts on the latest events, curious factoids and favorite jams sprinkled with some sass, wit and giggles.

yollocalli.org  
souncloud.com/yollocalli

Jams with Yollocalli Arts Reach Youth

Saturdays / 1-2pm

Yollocalli youth share their favorite jams in this milkshake playlist.From ska to jpop, tune in to hear a curated music hour direct from the Little Village neighborhood.

yollocalli.org  
souncloud.com/yollocalli

Buildings On Air with Keefer Dunn

1st Saturdays / 2-4pm

Buildings on Air is a show that demystifies architecture through wild speculation, good conversation, a healthy dose of left perspective, and lots of skepticism about the 'power of design.' Each show features guests from the many different facets of the architecture world in Chicago and beyond.

The Don't Call Me Sweetheart! Show with Stephen Sonneveld and Andrew Gregory Krzak

2nd & 4th Saturdays / 2-4pm

Award-winning creators present equal parts satire, drama, humor and pathos via radio plays, interviews, field recordings and the occasional song. This is the sound of Pop Rocks spiraling down your ear canal and lodging in your brain, something dialed in halfway between an SOS signal from the Bermuda Triangle and a love poem written on the wind.

hardtopronounce.com/radio

Steppin' Out Radio with Ben Fasman

3rd Saturdays / 2-4pm

From Sade to Slayer, Handel to Hedzolleh 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 central role. Soulful tunes regardless of genre. Guest DJs of all genres, interviews, live mixes, performances and jokes about your mama. All killer no filler. Come ride with us.

BeerDownload with Steve Mastny & Matt Arata

Most Saturdays / 4-5pm

BeerDownload is the only show that pits beers head to head in a tournament style competition to find out which beer reigns supreme. BeerDownload also features in-terviews and news from the beer industry.

beerdownload.com  
mixcloud.com/steve-mastny/

POP PUNK PIZZA PARTY with Dave, Alli, Hayley, and Brad

3rd Saturdays / 4-5pm

Chow down around the pop punk pizza pie with Dave, Alli, Hayley, and Brad. Our 'party's-a-poppin' with fresh hits hot off the wax and pop punk classics that never get crusty.

poppunk.com

The Minimal Beat

Saturdays 5-7pm

The Minimal Beat is Chicago-based music blog. We blog about relevant artists of the day, with no particular genre-specific focus. In addition, The Minimal Beat airs weekly on WLPN-LP 105.5 FM every Saturday from 5-7PM CDT, and releases music on the imprint TMB Limited.

Lumpen Week in Review

Saturdays / 7-8pm

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

Contratiempo

Sundays / 9-10am

Contratiempo is Lumpen Radio's arts, literature and cultural interrogation program, presented in Spanish. The sister program 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 vice of political agenda. Every Saturday morning, your bitter, blind, broke, gap-toothed host Chuck Mertz works off his hangover talking to the journalists, authors and activists working to make this world a slightly less hellish place.

Eye 94 with hosts Jeremy Kitchen, Mike Sack and Jamie Trecker

Sundays / 11-12am

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 avid readers, Eye 94 is a show for people who love reading.

Sonic Sassafras with DJ Regina M. Torres

1st Sundays / 12-2pm

The Sonic Sassafras Show is: multi-genre, highbrow, lowbrow, oftentimes freeform musical goo, with guests and performanc-es, too. Come hungry for healthy servings of punk, post-punk, garage, no wave, new wave, electronic, dance, pop, psychedelia, experimental, ska, avant garde, classic jazz, and other delicacies from anywhere in the universe and from whatever century.

The Eastern Block/ Wschodni Blok with Andrea Jablonski

2nd Sundays / 12-2pm

Monthly Bi-Lingual radio show showcasing 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

3rd Sundays / 12-2pm

Sunday Record Club is a show about records—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 frills and no fillers, it's just about playing great records on a Sunday.

Foreign Accents with MTZ & Josh Fox

4th Sundays / 12-2pm

An all vinyl mix of music ranging from early electronic to soundtracks and secret gems.

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 skating to Chee-cago and playing plenty of DIY indie English and Spanish music. With surprise cameos by Union Tim tool Don't sleep on it DUNNY!

Who Gives a Shhhh 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 Napalm 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-format 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, chick-ens and quail, co-runs a seed bank and composting cooperative, and stewards 50 acres in the driftless region. She is the Director of Social Ecologies (www.socia-lecologies.net) which works internationally on wastestream revisioning and realloca-tion, soil contamination and fertility, and agroecological practices.

Music for Life with DJ Merrick Brown

4th Sundays / 3-5pm

Music for Life. A showcase of the best new underground sounds from around 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 reissues and other rare groove selections. Hosted by veteran club DJ and collec-tor Merrick Brown, it is a mix show with perspective, plus occasional interviews and guest-mixes from local players and international taste-makers.

Paid Time Off with Andrew Joseph and Laura Caringella

1st & 3rd Sundays / 5-7pm

DJs Laura and Andrew play the smooth, all-vinyl sounds of boogie, modern soul, and soft rock. The vibes are just right for relaxing, dancing, and romancing.

mixcloud.com/andrew-joseph4/

Down and Outbound with Daniel Van Duerem

2nd Sundays / 5-7pm

Down and Outbound offers up experimen-tal jazz and non-jazz music most of which comes from Chicago.

Hitting Left with the Klonsky Brothers

Sundays / 7-8pm

Rebroadcast of Hitting Left

Labor Express Radio with Jerry Mead-Lucero

Sundays / 8-9pm

Labor Express Radio is a weekly labor news and current affairs radio program. It is Chicago's only English-language radio program devoted to issues related to the labor movement. News for working people by working people.

Lumpen Week in Review

Sundays / 9-10pm

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What Day Is It? with Paul Nixon

Sundays / 10pm-12am

A mishmash of freaky sounds to warp your brain!



Download the Lumpen Radio app

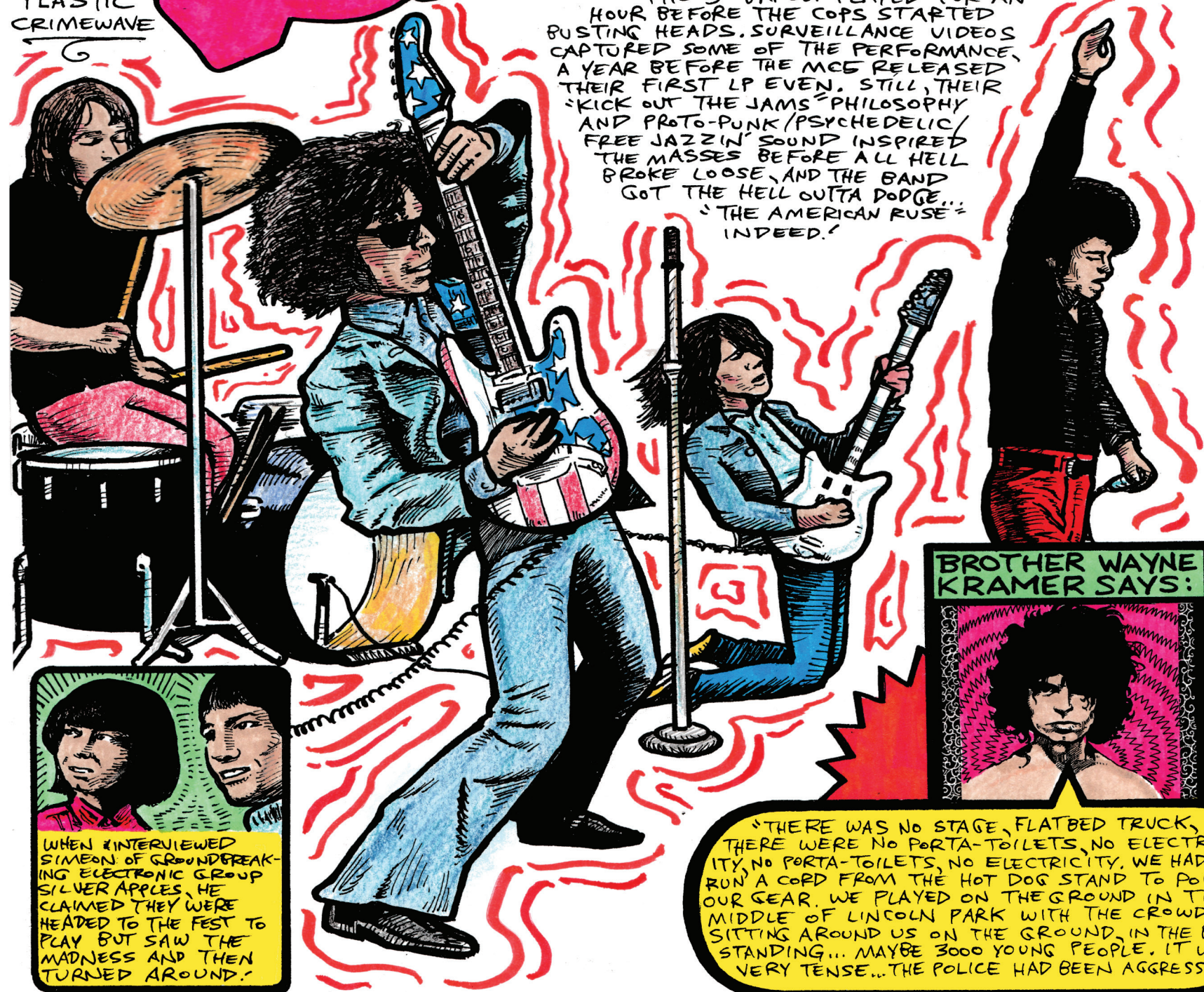
# ROCK THE RIO MOTHERFUCKERS!

BY  
PLASTIC  
CRIMEWAVE

## THE MCS

WERE THE ONLY BAND TO SHOW UP TO PLAY THE SO-CALLED "FESTIVAL OF LIFE" IN LINCOLN PARK IN AUGUST OF 1968. DETROIT'S FIVE REBELLIOUS SONS, THE MOTOR CITY 5 WERE THE PERFECT POLITICAL BAND TO APPEAR, HAVING THEIR OWN "WHITE PANTHER PARTY." BUT THE FEST'S ORGANIZER, ABBIE HOFFMAN FAILED TO SECURE PERMITS AND THE ENTIRE EVENT BECAME SEEN AS A PROTEST TO THE DEMOCRATIC CONVENTION, AND AS WE ALL KNOW, SHIT GOT UGLY.

THE 5 BARELY PLAYED FOR AN HOUR BEFORE THE COPS STARTED BUSTING HEADS. SURVEILLANCE VIDEOS CAPTURED SOME OF THE PERFORMANCE, A YEAR BEFORE THE MCS RELEASED THEIR FIRST LP EVEN. STILL, THEIR "KICK OUT THE JAMS" PHILOSOPHY AND PRO-PUNK/PSYCHEDELIC/FREE JAZZ SOUND INSPIRED THE MASSES BEFORE ALL HELL BROKE LOOSE, AND THE BAND GOT THE HELL OUTTA DODGE... "THE AMERICAN RUSE" INDEED!



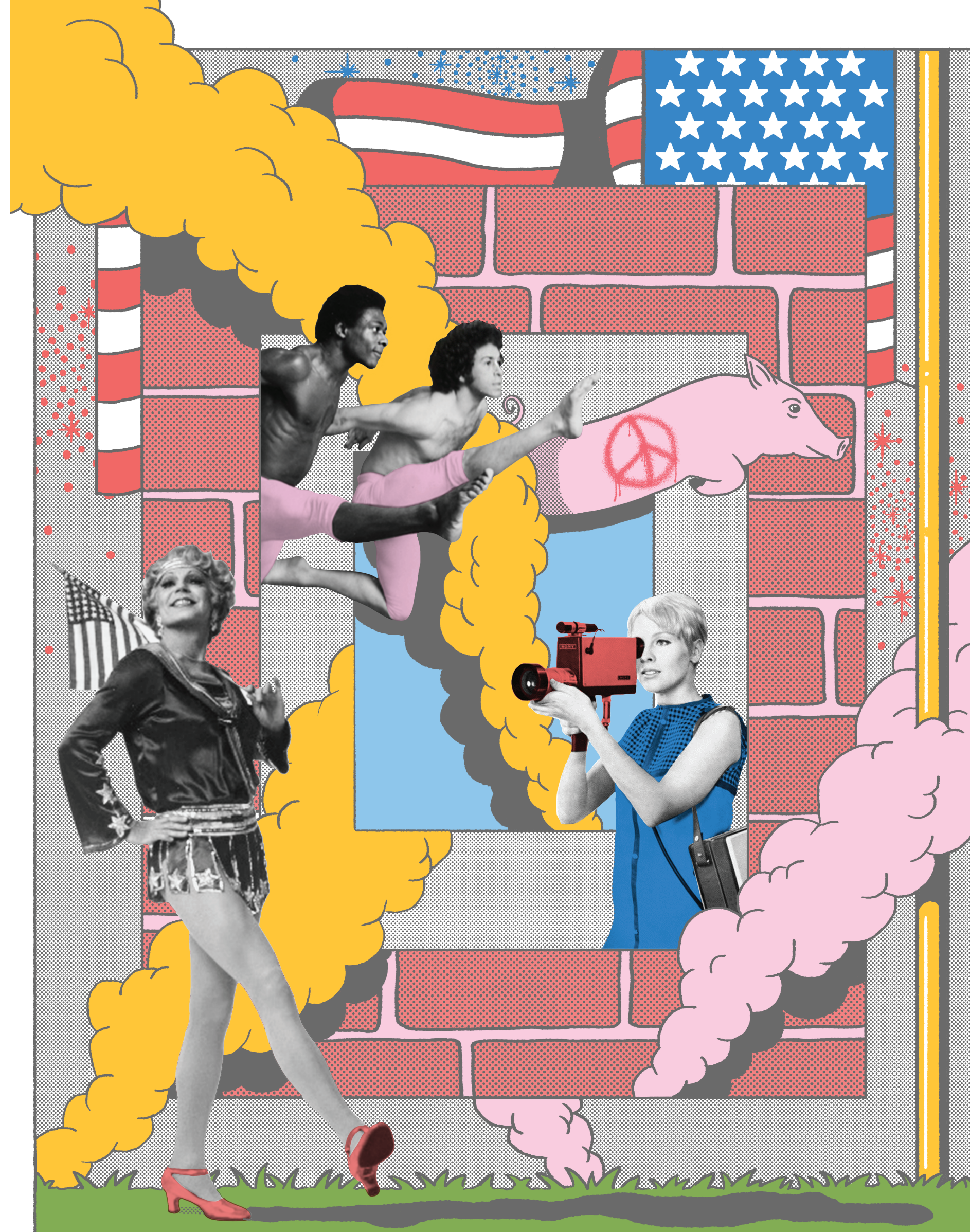
BROTHER WAYNE  
KRAMER SAYS:

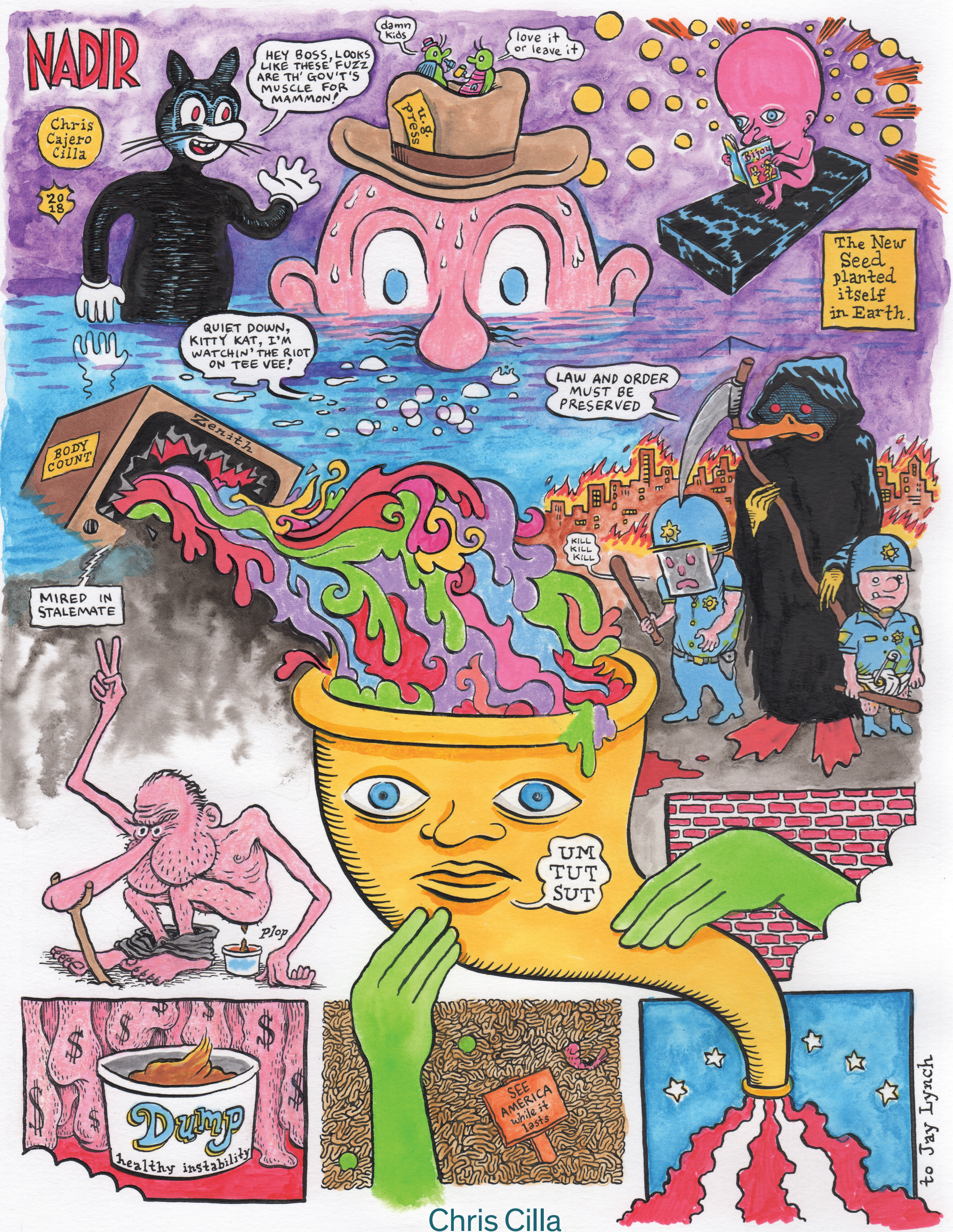


"THERE WAS NO STAGE, FLATBED TRUCK, THERE WERE NO PORTA-TOILETS, NO ELECTRICITY, NO PORTA-TOILETS, NO ELECTRICITY. WE HAD TO RUN A CORD FROM THE HOT DOG STAND TO POWER OUR GEAR. WE PLAYED ON THE GROUND IN THE MIDDLE OF LINCOLN PARK WITH THE CROWD ALL SITTING AROUND US ON THE GROUND, IN THE BACK STANDING... MAYBE 3000 YOUNG PEOPLE. IT WAS VERY TENSE... THE POLICE HAD BEEN AGGRESSIVE."



WHEN I INTERVIEWED SIMON OF GROUNDBREAKING ELECTRONIC GROUP SILVER APPLES, HE CLAIMED THEY WERE HEADED TO THE FEST TO PLAY BUT SAW THE MADNESS AND THEN TURNED AROUND."

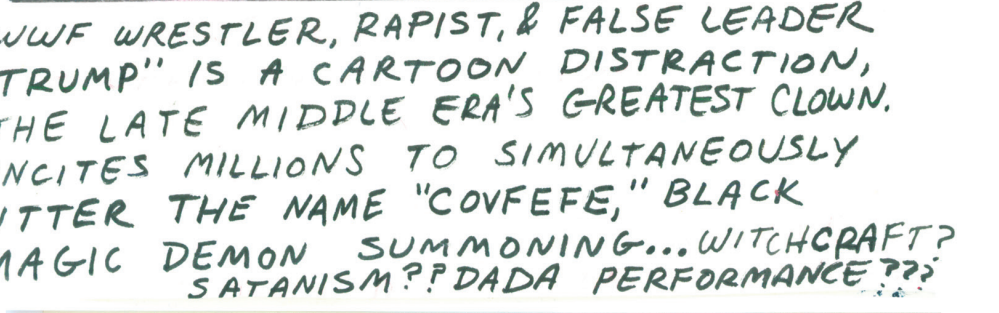
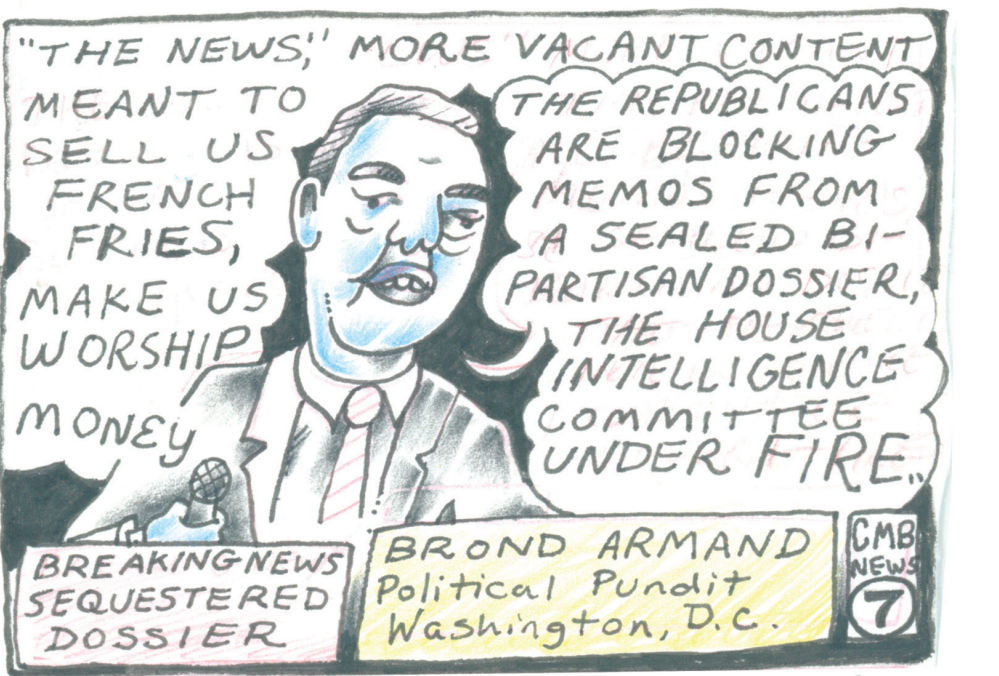
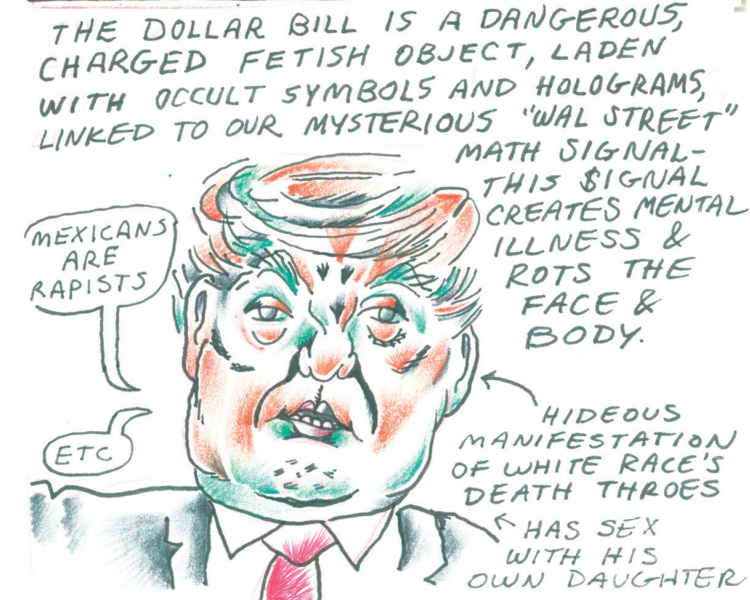
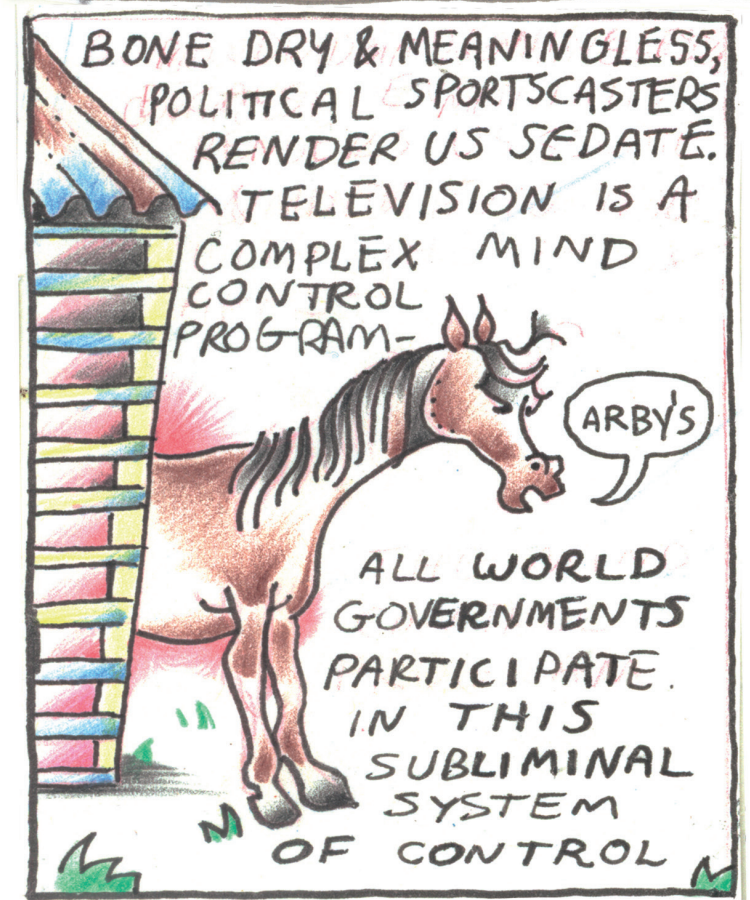
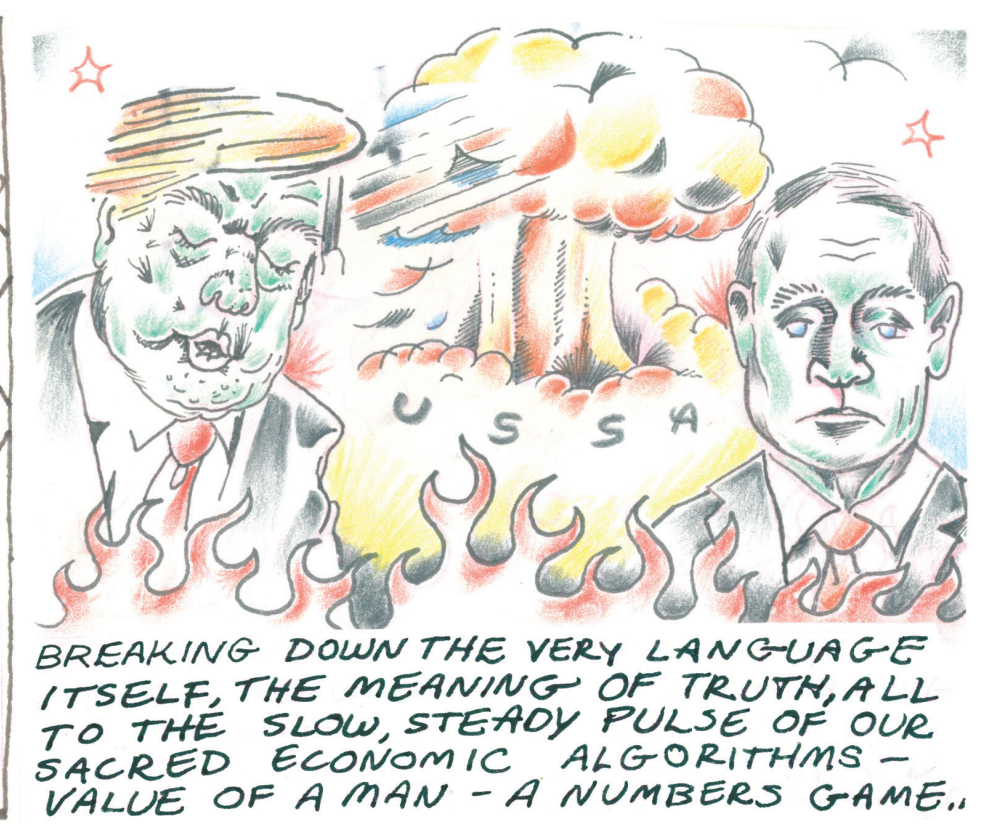




Chris Cilla



Eddy Rivera



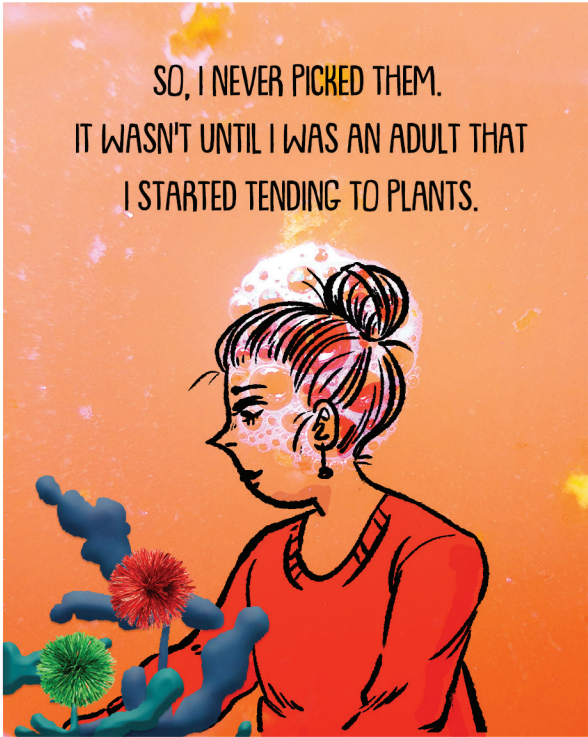


Sarah Leitten

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.

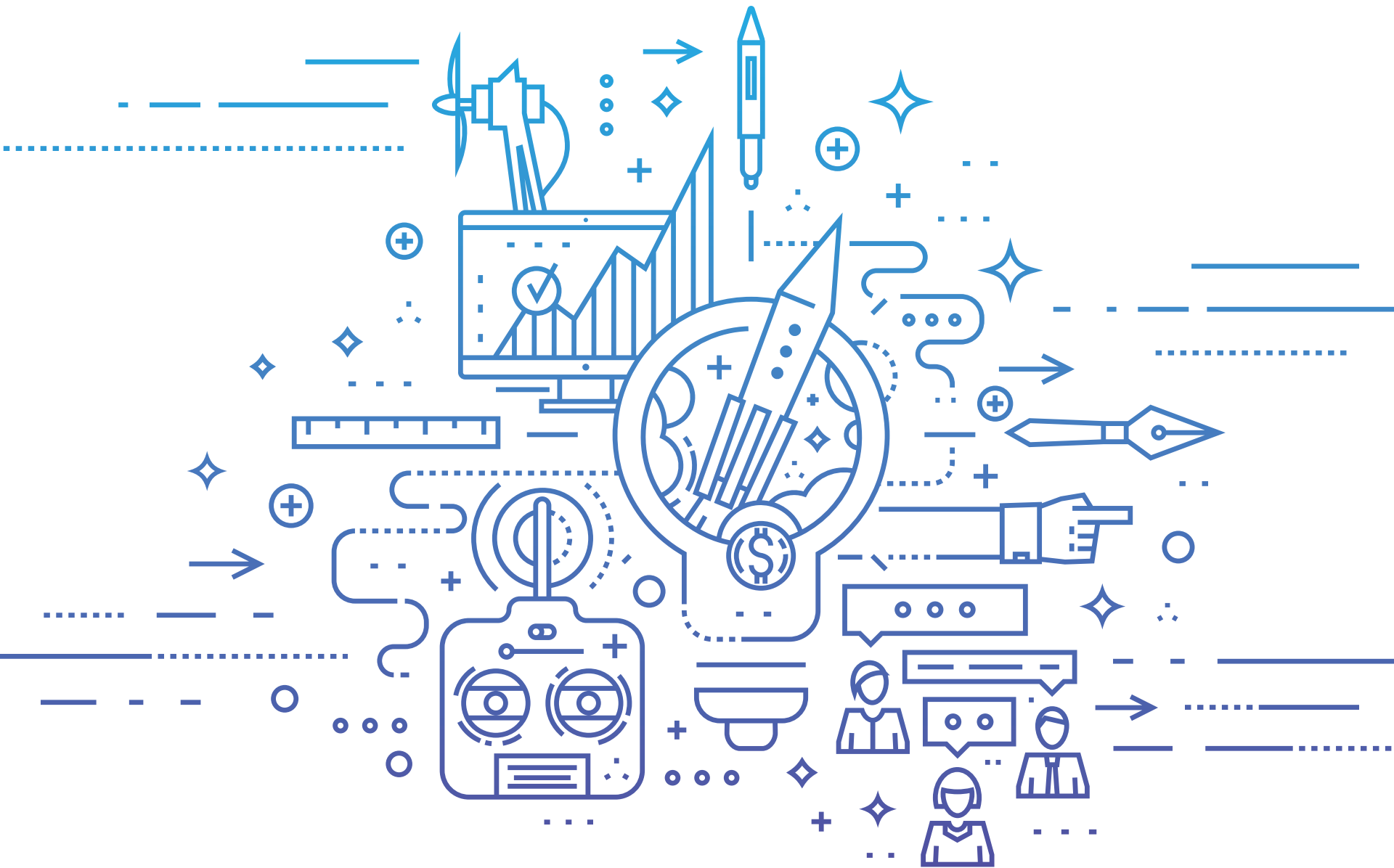


OUR LEMON TREE JUST GOT ITS FIRST BLOOM.



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





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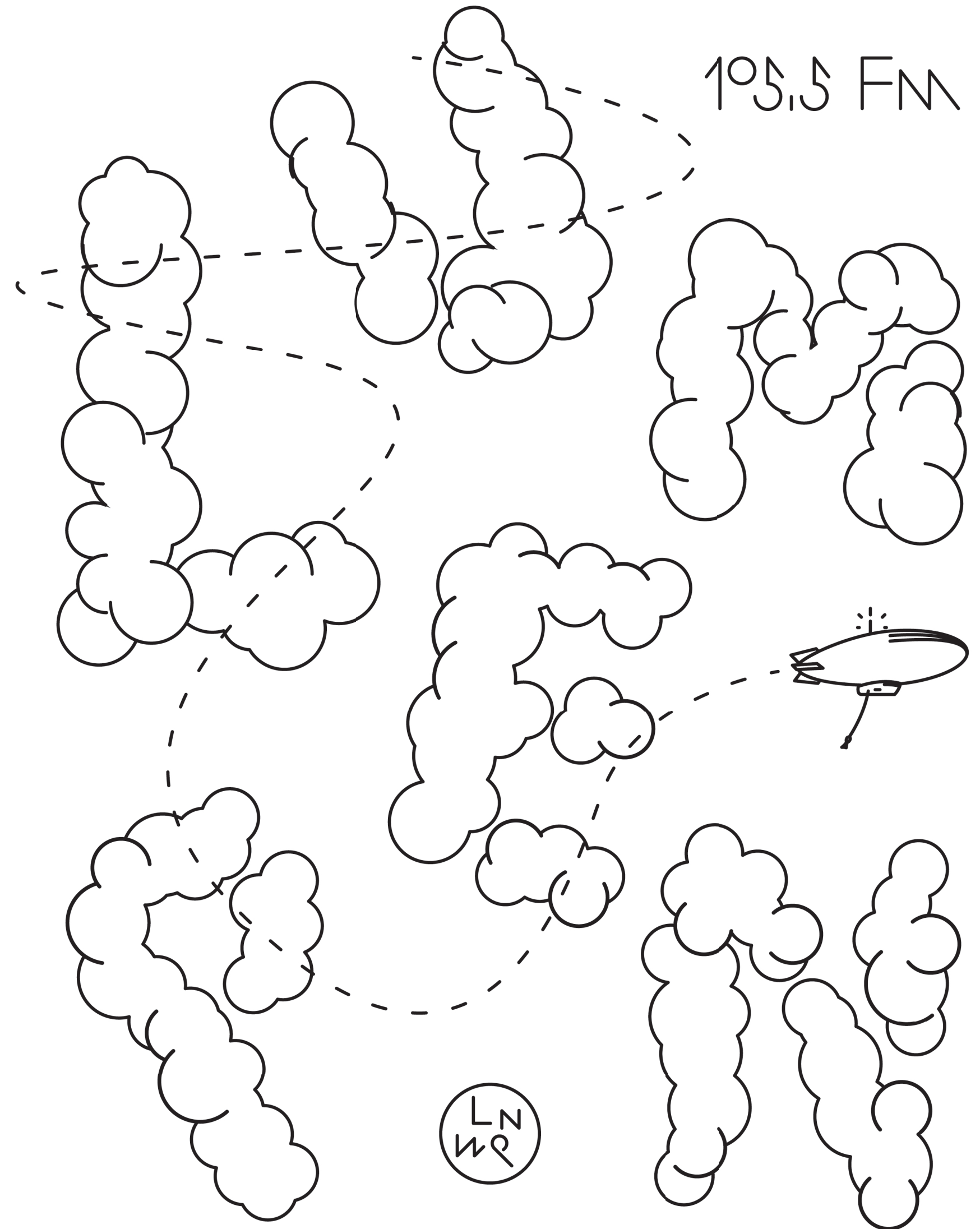
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Sept 14 - Oct 27

**Jonathan Muecke**

Nov 2 - Dec 22  
**Christy Matson**

**DOCUMENT**  
**Volume Gallery**  
**Western Exhibitions**  
**Paris London Hong Kong**  
**David Salkin Creative**

P.L  
•HK

**Johannes VanDerBeek**  
Sept 14 - Oct 27

**Marie Herwald Hermann**  
Nov 2 - Dec 22

DOCUMENT

Sept 14 -Oct 27	<b>Stan VanDerBeek</b>
Nov 2 - Dec 22	<b>Sara Greenberger Rafferty</b>

DAVID SALKIN CREATIVE  
SURFACE DESIGN

Fall 2018

New Textiles

**Complex Rugs**

# WESTERN EXHIBITIONS

Sept 14 - Oct 27

Gallery 1  
**Edie Fake**

Gallery 2  
**Paolo Arao**

Nov 2 - Dec 22

Gallery 1+2  
**Jessica Labatte**

**1709 West Chicago Avenue  
Chicago, IL, 60622**

**Gallery Hours:  
Tuesday-Saturday  
11am-6pm**

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





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