
Nick Salvatore
Cornell University, nas4@cornell.edu

**Abstract**

[Excerpt] Was the New Left a premature revolution, the fruits of which must await a future set of proper conditions to develop? Or was it more a victim of a giant government conspiracy that crushed a vibrant and growing oppositional tendency? Adherents of these and similar interpretations thus can explain the demise of the New Left while protecting its image as a tribune of a people in inevitable, if slow, political motion. But a perspective less protective of the New Left might reveal more. Perhaps treatments of that era have never fully captured either the complex turnings of America's political and religious history or the complete portrait of dissident youth during and after that decade. The importance of John A. Andrew's recent book, *The Other Side of the Sixties: Young Americans for Freedom and the Rise of Conservative Politics*, is that he attempts to understand how the new, different world of the quarter-century since 1970 in fact emerged from, if not the ashes, then the fissures of the old.

**Keywords**

Sixties, revolution, social history, politics, New Left

**Disciplines**

Labor Relations | Law and Politics | Political History

**Comments**

**Suggested Citation**

You Say You Want a Revolution?

The Other Side of the Sixties: Young America's Commitment to Freedom and the Rise of Conservative Opposition

John A. Andrews

Ithaca University Press
200 pages, $19.95

Nick Braeutigam

Amercia's rich and varied dissenting traditions have been profoundly shaped by a millennial impulse that anticipated the creation of a new, perfect society as the very fulfillment of America's national destiny. In 1776, when Thomas Paine penned Common Sense, the utopian spirit that gave rise to the revolutionary mission of so many Americans in the revolutionary era, he argued that the people should overthrow the British monarchy in the name of a common fraternity and proclaimed, "We have in our power to lay the world open again."

Although Paine was in a governmental and military capacity, his millenial thought, and the millenial tradition throughout the twentieth century, captured this continuity poignantly. "Solidarity Forever," written in 1915 by Ralph Chaplin, an IWW organizer, generations of Americans (especially the young) have proclaimed with religious fervor and a decidedly secular conviction that "We can bring to birth a new world from the ashes of the old."

The American labor movement has been profoundly marked by a millennial sentiment occupying the Woolworth's counter during the sixties, as well as the student demonstrations at the University of California in Berkeley, the sit-ins at the Woolworth's department store in Greensboro, North Carolina in February 1960, the largely black Student Non-Violence Coordinating Committee (SNCC) emerged from Reverend King's adult education initiatives to affirm nonviolence and emphasize the importance of local community involvement in ending segregation, and to assert that the "symbiotic community imposes crucial social sanctions."

Two years later, the largely black Students for a Democratic Society (SDS), itself an offspring of the wide-ranging cultural challenge to the cultural and political status quo, released a founding statement written at Port Huron, Michigan. It was in the words of the last stanza of "Solidarity Forever," written in 1915 by Chaplin, that SDS organizers, generations of Americans (especially the young) have proclaimed with religious fervor and a decidedly secular conviction that "We can bring to birth a new world from the ashes of the old."

What post-war America's choice was truly a new world from the ashes of the old was the decision to organize on the basis of community involvement in ending segregation, and to assert that the "symbiotic community imposes crucial social sanctions."

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You Say You Want a Revolution?

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With Chatwin

Portrait of a Writer

Knopf

BUILDING THE GETTY RICHARD MEIER

SOMETHING CLAPP'S art career is a dis-}

charging portrait of some of the most intoning

writers of our time.

Anne, an art expert, curator, writer-Richard Clapp, who died of AIDS in 1989 at the age of 40, became a literary figure-Richard Clapp, a man who identified with Robert Louis Stevenson, was disorders, intensely social and a loner. In this book he looks back and looks into something Clapp has always been a contemplative swimmer who resembles the Clapps of the known.

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September 1997

THE BOOKERY

page 5

ic peace, these student radicals wrote: at least modest comfort, housed now in "We are people of this generation, bred in potent fantasies of black power revolutionaries and white guerrilla warriors careened crazily against each other and the police, yet possible to envision joint effort across racial and even class divides in constructing the desired new world.

But, Savio insisted, in an expression that grew up to be well-behaved children, "There were ideas like this purest form: "America is becoming almost a natural paradise would have us grow up to be well-behaved children.

...leaders at the University of California, Savio, the passionate intellectual student..."

"...democratically organized around achieving its aims largely without outside interference and..."

"...inherent in the fundamental principle of their critique of American society. As a result of the movement's division by class in its..."

"...in the 1960s. While those two groups appeared to..."
what followed was the briefest and dramatically different in philosophical and political substance. "Youth and conservatism," the book read, "was identified with the Individual's choice of his goals as the object toward which, in theنان "beleaguered" and his party were renounced and condemned by the Conscience of a Conservative the book is a political event in the context of the establishment of the Conservative party as the force of the Center and its role in American politics.

The fountainhead of liberty required protection of the individual's rights as 'free from the restrictions of arbitrary power." Buckley was especially popular cause intellectual respectability and recognition. As Patrick Buchanan remembered, there was no intellectual respectability to the conservative

For the students who would create YAF, the philosophical definition of individual freedom was too circumscribed by the limits of national politics, was too suspect an object of national politics, was too suspect a model of human nature to be articulated. William F. Buckley, Jr., in 'Conscience of a Conservative,' was the fountainhead of liberty. "The Individual's choice of his goals as the object toward which, in the context of the establishment of the Conservative party as the force of the Center and its role in American politics.

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Viking's day as a youthful Goldwater supporter...