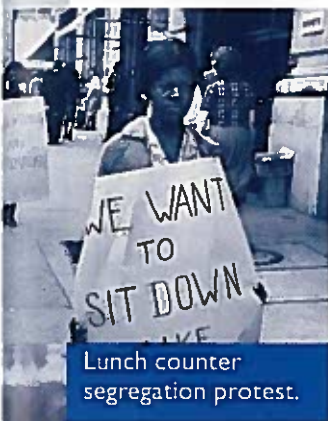


from **The Power of Nonviolence**

John Lewis, interviewed by Joan Morrison and Robert K. Morrison

**W**hen I was a boy, I would go downtown to the little town of Troy, and I'd see the signs saying "White" and "Colored" on the water fountains. There'd be a beautiful, shining water fountain in one corner of the



Lunch counter segregation protest.

store marked "White," and in another corner was just a little spigot marked "Colored." I saw the signs saying "White Men," "Colored Men," and "White Women," "Colored Women." And at the theater we had to go upstairs to go to a movie. You bought your ticket at the same window that

the white people did, but they could sit downstairs, and you had to go upstairs.

I wondered about that, because it was not in keeping with my religious faith, which taught me that we were all the same in the eyes of God. And I had been taught that all men are created equal.

It really hit me when I was fifteen years old, when I heard about Martin Luther King, Jr., and the Montgomery bus boycott. Black people were walking the streets for more than a year rather than riding segregated buses. To me it was like a great sense of hope, a light. Many of the teachers at the high school that I attended were from Montgomery, and they would tell us about what was happening there. That, more than any other event, was the turning point for me, I think. It gave me a way out. . . .

*Lewis went on to college, where he attended workshops and studied the philosophy of nonviolence.*

In February 1960, we planned the first mass lunch counter sit-in. About five hundred students, black and white, from various colleges showed up and participated in a nonviolent workshop the night before the sit-in. Some of them came from as far away as Pomona College in California and Beloit College in Wisconsin.

We made a list of what we called the "Rules of the Sit-in"—the do's and don't's—and we mimeographed it on an old machine and passed it out to all the students. I wish I had a copy of this list today. I remember it said things like, "Sit up straight. Don't talk back. Don't laugh. Don't strike back." And at the end it said, "Remember the teachings of Jesus, Gandhi, Thoreau, and Martin Luther King, Jr."

Then the next day it began. We wanted to make a good impression. The young men put on their coats and ties, and the young ladies their heels and stockings. We selected seven stores to go into, primarily the chain stores—Woolworth's, Kresge's, and the Walgreen drugstore—

Lunch counter sit-in.





Empty bus during the Montgomery bus boycott.

and we had these well-dressed young people with their books going to the lunch counters. They would sit down in a very orderly, peaceful, nonviolent fashion and wait to be served. They would be reading a book or doing their homework or whatever while they were waiting.

I was a spokesperson for one of these groups. I would ask to be served, and we would be told that we wouldn't be served. The lunch counter would be closed, and they would put up a sign saying "Closed—not serving." Sometimes they would lock the door, leave us in there, and turn out all the lights, and we would continue to sit.

After we had been doing this for a month, it was beginning to bother the business community and other people in Nashville. We heard that the city had decided to allow the police officials to stand by and allow the hoodlum element to come in and attack us—and that the police would arrest us—to try to stop the sit-ins. We had a meeting after we heard that, to decide did we still want to go down on this particular day. And we said yes.

I was with the group that went into the Woolworth's there. The lunch counter was upstairs—just a long row of stools in front of a counter. My group went up to sit there, and after we had been there for half an hour or so, a group of young white men came in and began pulling people off the lunch-counter stools, putting lighted cigarettes out in our hair or faces or down our backs, pouring ketchup and hot sauce all over us, pushing us down to the floor and beating us. Then the police came in and started arresting *us*. They

didn't arrest a single person that beat us, but they arrested all of us and charged us with disorderly conduct.

That was the first mass arrest of students in the South for participating in a sit-in. Over one hundred of us were arrested that day. We were sentenced, all of us, to a fifty-dollar fine or thirty days in jail, and since we wouldn't pay the fine, we were put in jail. . . .

*Lewis and his fellow students were jailed, but they continued their protests when they were released. In April 1960, the mayor of Nashville agreed that the lunch counters should be desegregated.*

And so Nashville became the first major city in the South to desegregate its downtown lunch counters and restaurants. That was the power of nonviolence. . . .

I think one thing the movement did for all of us in the South, black and white alike, was to have a cleansing effect on our psyche. I think it brought up a great deal of the dirt and a great deal of the guilt from under the rug to the top, so that we could deal with it, so that we could see it in the light. And I think that in a real sense, we are a different people. We are better people. It freed even those of us who didn't participate—black people, white people alike—to be a little more human.

Civil rights activists march in Selma, Alabama.

