

A Challenge TO THE Old Order

AL AMON / SOUTHERN HISTORICAL COLLECTION



A fight for freedom in Chapel Hill tore open the town with a deeper struggle over how to right a wrong.

In August, Carolina welcomed its freshmen with an invitation to discuss Tim Tyson's *Blood Done Sign My Name*, beginning with Tyson's statement: "The future of our country depends upon an honest confrontation with our own history."

A few months after UNC announced Tyson's book as its summer reading selection, Charles Thompson '65 submitted an essay to the *Review*, describing civil rights demonstrations in Chapel Hill. Thompson, an education professor at East Carolina University who lives in Chapel Hill, remarked: "As I walk around the campus, I often wonder whether today's students and recent [alumni] are aware of the history of the town during the civil rights period. Probably not."

Many who do remember, including a few Chapel Hill historians and UNC administrators, said they didn't want to talk about that time. Many books have glossed over the events.

So, it may be that the essay and articles on the following pages will surprise readers who did not know the degree of the drama and ugliness that took place in the Southern Part of Heaven over whether the town could end segregation.

"The real issue that emerged was the belief that Chapel Hill could be the first community in the South ... to voluntarily pass local legislation," said the Rev. Robert Seymour, minister emeritus of Olin T. Binkley Baptist Church. "And we failed. Not until the federal government passed the public accommodations ordinance was Chapel Hill able to say we have an open community."



Essay by Charles L. Thompson '65

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'The University has leverage.'



JIM WALLACE '64 / SOUTHERN HISTORICAL COLLECTION

Street marches and picketing were a common sight in Chapel Hill in 1963 and early 1964, as people of all ages and backgrounds took a stand against the segregated businesses in their town.

Opposite page: A street blockade on Franklin Street, Feb. 1, 1964. Ruby Farrington holds a sign that reads "Chapel Hill: Home of Candy Coated Racism." Sherry Sitton sits beside her.

Segregation's Last Stand

by Carolyn Edy '97 (MA)

JIM WALLACE '64 / SOUTHERN HISTORICAL COLLECTION



JOCK LAUTNER '67 / NORTH CAROLINA COLLECTION

In 1963, Chapel Hill was considered by many to be the most enlightened town in the South. The community was peaceful and progressive, if imperfect. It had taken nearly 10 years, but the schools were desegregating. Carolina had begun admitting black undergraduate students, though it had no black faculty and had different pay scales for the white housekeepers and the black sweepers. Most businesses had begun to serve anyone, regardless of race.

Things were moving forward — but too quickly for those who preferred segregation and too slowly for those who demanded equality.

A battle, some even said a revolution, was fought on Franklin Street and elsewhere in Chapel Hill by those on the extreme of either side. One group was armed with nonviolent resistance tactics,

and the other with broom handles, knives, fists, ammonia, even urine.

It was, however, a feud that most people could avoid by walking down a different street, eating at integrated restaurants or staying on campus.

“The dominant opinion probably was: ‘That may be important, that civil rights stuff, but it’s not our issue,’” said Gary Blanchard ’64, who was co-editor of *The Daily Tar Heel* in 1963–64. “‘It’s not something we need to worry about.’”

Yet hundreds tossed aside any reassurance that progress would come in time or would be handed to them by the federal government. They did not believe in degrees of equality. To them Chapel Hill either offered equal rights or it didn’t. This mixed group — men and women, old and young, white and black, town and gown, rich and poor — subjected itself to abuse,

Left: Civil rights leader Hilliard Caldwell during a street march.

Right: A Ku Klux Klan rally drew about 700 people to the edge of Chapel Hill, near Eastgate Shopping Center, as the Holy Week Fast was held on Franklin Street.

Opposite page: Novelist John Ehle ’49 at home in Winston-Salem. He won the N.C. Mayflower Cup for his account of the protests in 1963–64, *The Free Men*.

jail time, court fees, reduced income and, for some, low grades. They fought for the right to sit together in one of the two dozen or so businesses that had yet to integrate. But they didn't start out fighting.

Chapel Hill had endured tension a few years earlier as members of the town and the University picketed the segregated movie theaters, and black high school students tried sit-ins of their own at a local drugstore. But the theaters had given in, and the high school students had given up, and things seemed calm again.

"This was, how should we say this, from my perspective this is kind of a sleeper story," Blanchard said. "This is the untold human story of the agony of an institution."

The actions, staged and spontaneous, that would reveal to the rest of the nation another side to Chapel Hill, began quietly in early 1963.

'All hell broke loose'

Among the instigators — as they were identified a year later during their trial — were Patrick Cusick '63, John Dunne '65 and Quinton Baker (*related story, page 35*).

Cusick and Dunne met through the local chapter of the Student Peace Union that Cusick had started in January 1963. Not long after the SPU formed on campus, the members decided to address the inequality in their town. They began by visiting and trying to reason with segregated businesses.

When persuasion didn't work, the SPU and others formed the first of several committees that spring, the Committee for Open Business, that sought a town ordinance that would integrate all public establishments. While the ordinance was talked about and analyzed and voted upon, the COB increased the pressure on individual businesses and the town.

In April, Dunne and Cusick began picketing the College Cafe. The COB organized street marches, working up to three or more marches a week throughout the summer. The first march, in May, included 350 local residents and students.

John Ehle '49 writes in *The Free Men*, his 340-page account of the Chapel Hill demonstrations of 1963-64, that the first street march in Chapel Hill began with an

*'Lots of people would say to us,
'We agree with your goals,
but we don't agree with your tactics.'
And we would say, 'Well, that's fine.
You don't have to use our tactics;
you should do what you can do.' '*

Quinton Baker

attitude of "We would like you to join us so that we can improve the community," which was in sharp contrast of the attitude of the street marchers in Raleigh at that time: "We will die for our cause."

Picketing and marching still were not enough, so the group of protesters voted on whether to support or reject civil disobedience. About 150 voted, almost unanimously, to break the law if necessary. In July, the group held a sit-in at the Chapel Hill Merchants Association, which opposed the ordinance. The 20 to 30 protesters loudly sang freedom songs as they sat together, refusing to move until the police arrested and removed them.

The Rev. Charlie Jones already had spent decades working against discrimination in Chapel Hill. He invited Quinton Baker, head of the NAACP chapter of North Carolina College (Now N.C. Central University), to Chapel Hill to train the activists in nonviolence. Throughout that fall, about 18 civil-disobedience workshops were held, training people to go limp when they were picked up and carried and to ignore and endure verbal and physical attacks.

In the end, the handful who brought nonviolence to town stirred up more violence than the town had seen in a long time.

"Chapel Hill saw itself so much as an open, liberal community, and it didn't want disruptive things taking place, and so a lot of people thought that the sit-ins were unnec-

essary in Chapel Hill," Baker said. "It was as if the sit-ins belonged to some place else. ... Chapel Hill was making great progress and moving forward, so that there was resistance, particularly in the political and in the intellectual community."

By December, the protesters were impatient with the business owners and town officials who had repeatedly asked for more time to negotiate — and who were just as impatient with the protesters.

Although it's easy to refer to "the protesters" now, no such label worked well then. As Lou Calhoun '64, then head of the campus chapter of the Wesley Foundation, explained, the effort was uncoordinated because the groups and committees had no

authority to hire or fire, and members of any one group did what they pleased. Many groups were working in different ways for the same cause, and they often did not approve of each others' methods.

"Lots of people would always say to us, 'We agree with your goals, but we don't agree with your tactics,'" Baker said.

"And we would say, 'Well, that's fine. You don't have to use our tactics; you should do what you can do.' "

Dunne and two friends who were black took a guest speaker, visiting UNC from New York, to the Pines restaurant on Dec. 13. The manager told them to leave because the restaurant was segregated; because they did not leave, all four spent that night in jail. The guest later wrote an article on his experience, "A New Kind of Christmas in Chapel Hill," for *The Village Voice*.

From that night until Jan. 4, sit-ins sprung up across town. Police Chief William Blake estimated his men worked about 400 hours in overtime, protecting and arresting the demonstrators. About 70 people of all ages, skin tones and backgrounds were arrested in those three weeks for trespass and resisting arrest, including Charles Thompson '65. (*Story, page 32.*) Though charges rarely were



CAROLYN EDY '97

Town and Gown

Gov. Terry Sanford '39 spoke for the majority in early 1964 when he blasted radicals for trashing the reputation of Chapel Hill and bringing the state down with it. Many asked: Of all places to protest inequality, why here?

One answer from the rabble-rousers: Their town should be all it held itself up to be. But for the movement nationally, the town also was part of the plan. Passing an ordinance to end segregation appeared more likely in Chapel Hill than elsewhere. And if it couldn't pass here, that might prove the need for federal legislation.

Civil rights leader Patrick Cusick '63, looking back on the movement, told an interviewer in 1989: "Our biggest tactical mistake was not putting more of the burden on the University ... as obviously the University has leverage on the town."

The University and town had an alliance in the 1960s. Carolina's relationship with the state was more tenuous. The N.C. General Assembly had shown, by passing the Speaker Ban Law in 1963, how far it might go.

When asked what Carolina had done about segregation in town, former UNC System President Bill Friday '48 (LLB) responded: "That was an issue in the town government, and I was caught up in [the Speaker Ban] 24 hours a day almost. ... I'm sure that the University's attitude about it was made known, but it was not our jurisdiction, and in those days everybody was super-sensitive about who was responsible for what."

One night, when the sit-ins were active, Friday was warned by police to turn out the lights. He hid with his wife and two daughters as rocks were thrown at their house. Friday doesn't remember who threw rocks or why.

"You always anger people, you know that, and that's a part of the process of change," Friday said. Asked if he'd handle things differently today, Friday was quick to respond: "Oh, sure, everybody would."

How much differently, though, depends. Both Roland Giduz '48, then a Chapel Hill alderman and editor of *The Orange County News*, and Sandy McClamroch '50, then mayor of Chapel Hill, said they believe now and they

believed then that Chapel Hill lacked the authority to pass a public accommodations ordinance. Both said they wanted segregation stopped, but it was up to individuals or the federal government, not the town.

Students varied widely in their reactions to the demonstrations. Some went to jail for the movement; others would sign petitions and boycott businesses. Some heckled demonstrators or held social events at segregated restaurants; others went about their lives unaware or unmoved.

Dr. Robert Reddick '69, who earned three UNC degrees after being told by an administrator he could get into UNC but would never graduate, said that he and other black students participated in the movement to some degree. Most white students had a laissez-faire attitude, he said. "They were there to get an education, not to change the social atmosphere."

Lou Calhoun '64 was president of the campus Wesley Foundation and a leader in the demonstrations. He thought he'd need a week to get the foundation's support for the ordinance. "Naively enough, I said, 'Oh, yeah, that will be no problem.'"

Instead, it took about eight weeks; many told Calhoun "this is a political issue; the church should not be taking political stances in the lives of men," he said. "That might seem ridiculous now, but that was the issue then."

The student government got behind a boycott and full-page ads against segregation, but few students took it further, noted Phil Baddour '64, a former student legislator, former state legislator and member of the GAA Board of Directors.

"To actually go out and actively participate and march was not something the mainstream student did," Baddour said. "I applaud those who at the time had the courage to participate; in hindsight, I wish I had been a part of that group, but I wasn't."

That group, though, had an impact on Baddour. "It helped the people who were on the campus at that time see the injustice of the customs and the laws that were a part of our society," Baddour said. "I think a lot of people learned from all of that how wrong it was."

— Carolyn Edy '97 (MA)

filed against the restaurant owners and employees, they often retaliated against the demonstrators during the sit-ins. Baker had his stomach pumped after one man poured bleach and ammonia over him, and Baker's forearms still show marks from where he was beaten with a broom handle. A restaurant owner's wife urinated on Calhoun, and some demonstrators were threatened with knives.

"Holy adrenaline," is how Blanchard sums up that time. In addition to being co-editor of the *DTH*, he wrote about the demonstrations for national radio, television and newspapers. "We would get up in the morning, and I would say, 'I have no idea what is going to happen today, but I know something will, and it will be surprising as hell.'"

Rev. Robert Seymour, minister emeritus of Olin T. Binkley Baptist Church and a leader in civil rights, put it this way: "In 1964, all hell broke loose in Chapel Hill," he said. "The tension really was at a point of potential violence; it was rather frightening."

The demonstrators were filling the jails, and stories were filling the state and national news. Many in the town — black and white — who wanted racial equality resented the unrest the demonstrators were causing. Town officials who wanted integration said it wasn't something they could legislate. The University took a neutral position, said Daniel Pollitt, a civil rights activist and Kenan law professor emeritus who came to UNC in 1957.

"I don't know what they could have done," Pollitt said of the University. "It's the grizzly bear, and it can do what it wants to do. It let the merchants and the students fight it out."

Barry Winston '58, a lawyer raised in Chapel Hill who represented several of the activists, said it was a distressing time for a lot of people, one that polarized the town.

"It turned a lot of folks who, up to that point, had been, if not friends, at least amiable acquaintances — into something very akin to enemies," Winston said. "Of course, from my perspective and that of most of my friends, it was very unfortunate that we were being dragged through this literary mud and made to appear to be a redneck town."

Yet Winston would cite Henry David Thoreau's "Civil Disobedience" to people who criticized the activists for breaking the law. "My recollection is that I agreed with their actions sort of reluctantly, wishing



Top: Demonstrators, refusing to cooperate in their arrests, would “go limp.” Here, the police have stacked them as they await patrol cars.

Above: *DTH* editors David Ethridge '64, left, and Gary Blanchard '64. Blanchard said: “I was very mindful of the line that was drawn between participating and observing and reporting, however I was still accused often of being soft on them.”

there were some other way to do it, but kind of grudgingly concluding that there was not,” Winston said. “I think it was a pretty important moment in our lives. It sort of, for me at least, solidified the notion that civil disobedience actually could accomplish something positive.”

The weekend the Beatles hit *The Ed Sullivan Show*, hundreds of protesters in Chapel Hill lay down in the streets, blocking all exits out of Chapel Hill after a Wake Forest basketball game. By this time, the town had acquired a paddy wagon, and the police moved the demonstrators fairly quickly from the street and into jail. For some, the street blockades took things too far. Calhoun remembered that a constitutional law professor told him that if masses of civilians defy the law, then democracy breaks down. Calhoun said the professor said, “We were destroying the government; we were absolute menace and evil.”

James Clotfelter '64, a *DTH* co-editor in 1962–63 and later a participant in the Committee for Open Business, said he

Read what alumni have to say about activism in Class Quotes, page 92.

believed the contrary. “I always felt, then and now, that this was the most democratic action that you could

ask for,” said Clotfelter, who is a political science professor and a vice chancellor at UNC–Greensboro. “It was an action where people were expressing themselves through a means in addition to voting.”

By the end of February, about 250 demonstrators had more than a thousand cases to be tried in Hillsborough. The court required those charged to appear each day until their cases were called. As they sat all day, the townspeople, students and faculty members had to stay quiet. No reading, talking or eating was allowed. In the end, Judge Raymond Mallard cited several for contempt of court for reasons such as opening a newspaper or chewing a candy bar. He sent many to jail or imposed steep fines and lengthy probations. (*Details, page 36.*)

The last hurrah of the protesters, before they were sent to jail or forced by the court to stop demonstrating, was an eight-day Holy Week Fast on the post office steps. *The New York Times* followed its progress each day, and the Ku Klux Klan held a rally outside of town with 700 people the fifth night of the fast, according to a *DTH* article that week.

In the end, neither side truly won. Chapel Hill did not become the first town in the South to integrate voluntarily nor did it remain segregated.

“You can’t take Chapel Hill away from the rest of the country; it was the movement nationally,” Calhoun said. “There was a dramatic and radical change, and we don’t know what the point was that spilled over the lip of the cup.”

In July, while many demonstrators were in jail, Congress enacted the Civil Rights Act of 1964. Discrimination was then illegal in public accommodations.

“I look back at it as something the country had to go through and the South had to go through, and we all became better for it, even these people who felt they wouldn’t,” Clotfelter said. “Many of the people who said, ‘Never, never, never,’ did it, did it, did it. . . . They found they could get along in an integrated segregated society.”

CAROLYN EDY '97 (MA) is associate editor of the Review.



Dec. 1, 1964. Quinton Baker, outside the Rock Pile store after a sit-in protest, was brought to the hospital to have his stomach pumped because the store owner poured ammonia and bleach over him.

Opposite page: Demonstrators often sang songs, such as “We Shall Not Be Moved,” as they sat in protest of segregation. Patrick Cusick ’63, seated center, dropped out of UNC to help lead the movement. He said in a 1989 interview, “When we started picketing, I wasn’t that much in favor of marching. When we started marching, I wasn’t in favor of civil disobedience. The events swept us along and so forth.”

Timeline

1963

- n **April:** The Student Peace Union begins daily picketing of the College Cafe on Franklin Street.
- n **May:** The Committee for Open Business forms, seeking a public accommodations ordinance to desegregate local businesses. Organized weekly marches begin.
- n **June:** The Chapel Hill Board of Aldermen rejects the proposed ordinance. Protesters sit in at the Chapel Hill Merchants Association. The Chapel Hill Freedom Committee forms and replaces the Committee for Open Business. Meanwhile, the N.C. General Assembly passes the Speaker Ban Law.
- n **December:** Sit-ins become a nightly event at local segregated restaurants. In just three weeks, Chapel Hill police work 400 hours of overtime and arrest more than 75 demonstrators.

1964

- n **January:** Demonstrations continue, and the Congress of Racial Equality (CORE) announces that Chapel Hill has until Feb. 1 to integrate.
- n **February:** Massive demonstrations erupt in Chapel Hill, including street marches, sit-ins and “human chains” that block traffic after a UNC-Wake Forest basketball game. More than 100 demonstrators await trial in Hillsborough.
- n **March:** An eight-day “Holy Week” fast is held on the post office steps to protest the nearly 30 segregated businesses in Chapel Hill. *The New York Times* covers it daily. The Ku Klux Klan holds a rally of about 700 people at the town’s edge on the seventh day.
- n **April:** Many protesters, including John Dunne ’65, Quinton Baker, Lou Calhoun ’64 and Patrick Cusick ’63, begin their prison sentences.
- n **June:** Congress passes the Civil Rights Act. Chapel Hill businesses become open to the public.



JIM WALLACE '64 / SOUTHERN HISTORICAL COLLECTION

From left, Patrick Cusick '63, LaVert Taylor, John Dunne '65 and James Foushee held a Holy Week fast that was joined by several others. The group spent eight days and seven nights on the post office lawn, receiving daily coverage by *The New York Times* and sparking a local KKK rally of 700 people.

Above: Peter VanRiper '65 is pulled past Cusick and into the back seat of a patrol car.

Alien Forces

The Chapel Hill civil rights movement had many leaders, and in the early '60s that was its success and its downfall. Despite a common cause, integrationists differed by class, politics, religion, age and race, all of which determined who they'd follow.

Among those who led the protests, the stories of three young men are worth remembering. Novelist John Ehle '49 thought so. In 1964, he wrote *The Free Men*, a 340-page account of the demonstrations. *The New York Times* reviewed it in 1965 alongside a book by Robert Penn Warren.

John Dunne '65, Quinton Baker and Patrick Cusick '63 are the heroes of *The Free Men*. The three led sit-ins, marches and the Holy Week fast in their work to end segregation in Chapel Hill. They served several months of hard labor in North Carolina prisons, endured stints of solitary confinement, paid steep fines and were exiled from the state.

One judge theorized they were alien forces of an alien power supported by alien funds; he also said they led a conspiracy to get townspeople, along with a few Duke professors, to act up. Dunne joked to his parents in a letter: "Imagine, a kid like me 'inducing and procuring' Duke University professors to disobey the law!! You'd think they had minds of their own."

Dunne, who died in 1982, was a Morehead Scholar, athlete and violinist from a prep school in Connecticut. In November 1963, Dunne withdrew from UNC to work for civil rights. As Dunne explained to Ehle, he could not be free until everyone was free. In spring 1964, a judge agreed and sent Dunne to prison. After his release, Dunne attended Harvard and then law school at Yale. He practiced law in Boston and Vermont.

Cusick was a gay rights leader when he died in Boston in 2004. Born in Alabama the great-grandson of a KKK leader, Cusick outgrew his racism. Vietnam also changed Cusick; he served under black men who he said were smarter than him. Cusick helped desegregate North Carolina prisons; during a three-week stay in 1963, he fasted in protest of the segregated system. A devoted Southerner, Cusick reluctantly moved to Boston to work for M.I.T. If he'd stayed in the state, the court ruled, he'd have faced restrictions, such as not being allowed to ride in a motor vehicle for five years.

Baker, who now lives in Hillsborough, once led a march of more than 1,000 people through Durham. By the time he was exiled from North Carolina in 1964, he'd been arrested 33 times. Baker was referred to as "Ramrod" by a solicitor in his trial. After his final prison stay, Baker earned degrees from the University of Wisconsin and Harvard Business School. Today he is a consultant for nonprofit and community-based organizations.

In November 2002, the Chapel Hill-Carrboro chapter of the American Civil Liberties Union recognized Baker, Dunne and Cusick with the Charles and Dorcas Jones Award for civil rights.

— Carolyn Edy '97 (MA)



DAN SEARS '74

Quinton Baker, (also on page 33) did hard labor for his role in the protests. His friend John Dunne wrote in 1964: "Last night Quinton and I were arrested on conspiracy charges which shouldn't stand up in court, but just serve to make the community look more ridiculous and bigoted."

Misdemeanors

In February 1964, more than 250 people faced more than 1,000 charges for trespass, resisting arrest, obstructing streets and related offenses. The cases were tried in Superior Court in Hillsborough.

No precedent had been set to determine if to “go limp” was to resist arrest, and the only state law against obstructing streets at that time involved blocking the way to a church or a well used by a church. A Chapel Hill ordinance against blocking streets was

punishable by a \$50 fine or up to 30 days in prison. Yet many protesters were given severe sentences, effectively halting the demonstrations in Chapel Hill.

The demonstrators had not pressed charges against those who assaulted them. However, after the Civil Rights Act passed, a restaurant owner punched a patron who asked why he hadn’t yet integrated. The owner was found guilty of assault. His sentence: \$10 for court fees.

Sentences for Obstructing Traffic and Resisting Arrest, March 1964

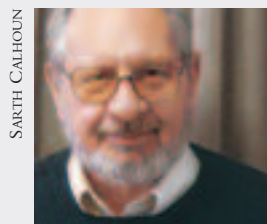
John Dunne ’65	12 months hard labor; additional two years in prison to begin at the court’s discretion in the next five years.
Patrick Cusick ’63	12 months hard labor; additional two years in prison to begin at the court’s discretion in the next five years.
Lou Calhoun ’64	Six months hard labor; to return to court in August for second sentencing.
Quinton Baker	Six months hard labor and \$150 fine; to return to court in August for second sentencing.

Each of these four served active time although none had to serve the full sentence imposed.

Sources: “Legal Problems in Southern Desegregation: The Chapel Hill Story,” by Daniel Pollitt and *The Free Men* by John Ehle.



Demonstrators were charged with resisting arrest by “going limp,” above, and having to be carried.



LOU CALHOUN

Lou Calhoun ’64 received a second six-month sentence after serving four months of his first sentence because he told the judge he was still obligated to put the command of God before the law.

Foot Soldiers

Karen Parker '65 and Joanne Johnston-Francis '65 are close friends, though Parker lives in Winston-Salem and Johnston-Francis lives in Tacoma, Wash. They began at Woman's College, now UNC-Greensboro, 45 years ago. Parker was petite with short, curly black hair, and Johnston-Francis was 6 feet tall with long, straight blonde hair. Another difference mattered then: Parker is black, and Johnston-Francis is white.

When they started Carolina as juniors, the two played clarinet and enjoyed classical music. Fall semester would give them more in common, including jail time and disapproving parents.

Parker and Johnston-Francis had not set out to be troublemakers. Parker, the first black woman undergraduate at Carolina, had a double room but no room-mate. So Johnston-Francis, assigned a triple in a different wing of Cobb, moved in with her. They hadn't asked permission, and they "got in all sorts of trouble," Johnston-Francis remembers. Their parents had to visit UNC — Johnston-Francis' from New Jersey and Parker's from Winston — to approve their living situation.

Carolina soon would contact their parents again, by telegram, after each woman had been arrested for sit-ins, on separate occasions, and jailed overnight — and therefore also had violated curfew. Their parents were angry, and neither set understood why the women were risking their studies.

Parker's parents were afraid she'd jeopardize their jobs. "If everybody had that attitude, nothing would get done," Parker remembers telling her parents. "You're the ones who taught me this, and now you're telling me not to do anything."

Parker did not enjoy her two jail stays, and she was scared when she sat with others blocking the street. "You risk someone being so angry that they just might mow you down," she says. "Young people are more willing to risk their lives for something they really, really believe in; that was my attitude at the time."

But though Parker and Johnston-Francis considered themselves foot soldiers of the movement, both had friends who wouldn't take the same risks. "One of my dearest friends did not," says Parker, who is a member of the GAA Board of Directors. "I never questioned her motives because I was pretty sure where her heart was; picketing isn't for everybody."

For Johnston-Francis, who says she was gangly and shy, showing how she felt was easier than explaining. "Everybody doesn't have to demonstrate in the same way," she says. "People act according to where they're at at the time; we are not all ready to go out there and declare ourselves in the same way."

— Carolyn Edy '97 (MA)

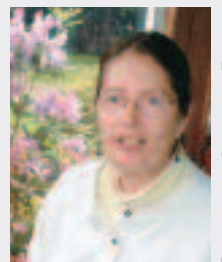


1965 YACKETY YACK



DAN SEARS '74

Karen Parker '65 today and in the 1965 Yackety Yack.



COURTESY OF JOHNSTON-FRANCIS

Joanne Johnston-Francis '65 (also on opposite page). She and Parker were close friends and roommates and became fellow activists in Chapel Hill.