KING HOLLANDS
Nashville Room, Nashville Public Library
Recorded June 28, 2006
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Transcribed by: Carolyn James, June 12-July 7, 2008
Edited by:

[Begin 1001]

PATTERSON: This is Larry Patterson and I'm a volunteer with the Nashville Public Library's Civil Rights Oral History Project. Today is June 28, 2006. I'm in the Nashville Room at the Main branch of the Public Library in Nashville, Tennessee, and I'm going to speak with Mr. King Hollands.

Mr. Hollands was involved in the Sit-In Movement in the early 1960s. He was also a member of the very first class that was involved in the desegregation of Father Ryan High School here in Nashville, shortly after Brown v. Board of Education.

Mr. Hollands, first of all, I wanted to thank you for taking the time to come and talk with us, and I wanted to kind of ask you some background questions, just so we can frame your story. So I was wondering if you can tell me, first of all, when and where you were born.

HOLLANDS: Well, I don't have any problems giving my age, but I was born in Nashville, at the public hospital, in November of 1941.

PATTERSON: When in November?

HOLLANDS: November 29.

PATTERSON: And you said "the local hospital."

HOLLANDS: At General Hospital.

PATTERSON: Oh, okay.

HOLLANDS: At General Hospital, in fact.

PATTERSON: The old site.

HOLLANDS: The old site, yes.

PATTERSON: Before they moved out to Meharry.

HOLLANDS: To Meharry, that's correct.

PATTERSON: So you were born – my goodness, just a week before the bombing of Pearl Harbor.

HOLLANDS: That's correct.

PATTERSON: And did you grow up in the Nashville area?

HOLLANDS: I grew up in the Nashville area. Shortly after – as you know, during the war, most of – many of the men in the country were serving in the war. And, as a result, there were a lot of jobs for the women. And my mother, who was a teacher, frequently had to teach in Alabama and other places, had an opportunity to work as a result of the shortage, to work in the Post Office, which was a very good job, in New Jersey. So we moved to New Jersey, probably – I was too young to remember exactly when – but probably shortly after '42 or '43, and lived there. She had a sister who lived in Newark – that's where we lived.

And I do recall those days. We returned in 1945 – returned after the war was over in 1945 – so I do recall the days there. In fact, I recall the paper money, the red paper coins, the silver pennies – the zinc pennies, as they were – vividly, and many experiences there. But I also recall the celebration when the war was over.

PATTERSON: What was that like?

HOLLANDS: The ending of the war – just seeing the planes flying over the buildings, flying over the New York and Newark area. That was quite exciting.

PATTERSON: That's an awful lot for a four-year-old to remember.

HOLLANDS: It was, it really was. Quite a bit.

PATTERSON: You said something about the red paper money. Tell me something about that.

HOLLANDS: It was coins that were pressed, as I recall. And, as I recall, they were red. They were like haiku [origami?] – folded coins that were made out of some kind of paper, if I recall correctly.

PATTERSON: Oh, so it wasn't like –

HOLLANDS: It wasn't paper money. It wasn't folding money.

PATTERSON: Oh, I've got you. It was coins made out of paper.

HOLLANDS: Because metal was at such a premium. Certainly copper was, and other metal, so that the substitute coins were – that was part of the substitute coins that was going on during the war.

PATTERSON: I never ever even knew that existed, so –

HOLLANDS: So that was kind of interesting. Then we returned to Nashville after the war, in 1945.

PATTERSON: Tell me a little bit about your parents, now. You said your mother was a teacher. And what was her name, and what was your father's name?

HOLLANDS: My mother's name was Irene Madison Hollands. And she was a student

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– she came here as a student, and went to school here – went to Tennessee State and to Fisk, and brought all of her sisters here. They all eventually wound up attending school here.

She met my father, who was a local minister, and married, and his name was Edward Harvey Hollands. So that's how they got established in Nashville. He was originally from Mississippi – from Greenwood, Mississippi – and came here as an evangelist, and had, as part of the Church of God in Christ, to evangelize the state of Tennessee and many of the other states. So he did a lot of traveling with tents and those kind of things around the country, and certainly around the eastern part of the country.

PATTERSON: And so when – did your father go with you guys when – ?

HOLLANDS: No, he did not. My father stayed here and Mother and four children – I was the youngest – and the five of us, the four children and my mother – went to New Jersey when she worked there at the Post Office and was taking advantage of the opportunities that were there.

PATTERSON: Okay now, clearly you had brothers or sisters. How many of each do you have?

HOLLANDS: Two sisters and one brother. Had one brother. He was a victim of tuberculosis, which was prevalent during those days, and he died in the late '40s. And he spent time in a sanitarium and oh, some of the stories about TB in those days. And he was named after his father. He was Edward, Jr.

My sisters were – it was girl, boy, girl, boy order – and then I have two sisters, both older.

PATTERSON: How did you get the name "King"? That's an unusual – I mean, I've seen the name. There was a very famous movie producer by the name of King Vidor, as I remember, back in the '50s, but you don't –

HOLLANDS: There was a quarterback named King Hill from Philadelphia.

PATTERSON: You don't see the name King that often as a first name. How did you end up with the first name King?

HOLLANDS: It was a family name. I was named after my grandfather. His name was King Madison. My mother's father. And she always described him and his family as the original Africans, the ones who migrated to this country. And they wound up – He wound up in Oklahoma, as many did, during the opening of the West, and wound up in a settlement in Oklahoma that was near Indian reservations, in El Rio.

PATTERSON: So you're second generation American, then.

HOLLANDS: No, my grandfather.

PATTERSON: He was –

HOLLANDS: My grandfather's family was the first. My grandfather's family.

PATTERSON: Oh, I'm sorry. I misunderstood.

HOLLANDS: And they always called them the original Africans. And his family was the one that settled here in this country.

PATTERSON: Okay. For some reason I thought that your father had migrated from Africa, but –

HOLLANDS: Yeah, his family did. Right.

PATTERSON: Okay, the family. So in 1945, then, your family moved back to Nashville.

HOLLANDS: My mother and the rest of us moved back to Nashville.

PATTERSON: And joined back up with your father.

HOLLANDS: Went back with the father.

PATTERSON: Tell me something about where you went to school prior going to high school at Father Ryan, where you went to school and what it was like.

HOLLANDS: Well, went to local schools. I lived in South Nashville and lived very near Carter Lawrence, which is one of the local schools that still exists. It's not in the same form. A couple of years ago they tore it down and rebuilt it. But it's at 12th and Edgehill. And after Father Ryan I wound up going to Washington Junior High School, in part because one of my older sisters went. My older sister went to

[End 1002; Begin 1003]

Nashville Christian Institute, which is a Church of Christ school that was a precursor to Lipscomb, I guess, in the school system.

PATTERSON: Now, you said you went to Carter Lawrence?

HOLLANDS: Carter Lawrence Elementary School.

PATTERSON: Elementary School. And, of course, this is now before Brown v. Board of Education.

HOLLANDS: This would have been in '45, '46, well before Brown v. Board of Education.

PATTERSON: Tell me what life was like for you and your family growing up in the segregated South and going to a segregated school.

HOLLANDS: Well, I have to speak retrospectively because, you know, a lot of that awareness comes after leaving the environment. But for the most part, Nashville had a very good system of local schools, and I would say that there were five or six local schools fairly near us.

In those days, when most people went to school, we walked to school. It was a mixture of most of the neighborhoods, as you would probably imagine, because of segregation, and culture, everyone lived side by side. So if you were a non-professional worker – maid, or a construction worker – whatever you were, you lived alongside.

And Nashville was lucky in that there were thirteen colleges and universities, and they had a lot of professional people moving in, so you lived alongside with doctors and lawyers and those kind of things. So the neighborhoods were quite mixed, as were the schools. The teachers were frequently – had longevity. There wasn't a great turnover, because the better jobs were, as they say, teachers –

And the professions primarily were entrepreneurial types. That includes doctors and lawyers and ministers and teachers, and those were among the professions that were solidly middle-class in those days. And there were few of those. It just turns out that in that neighborhood that we lived in, there was a fairly high concentration of those.

At the same time, there was, even before public housing, there was a high concentration, as there was everyplace, of very poor people. So the schools were quite mixed in that regard. We did have –

PATTERSON: Now, when you say "mixed," you mean, mixed by –

HOLLANDS: Economically.

PATTERSON: Economically, but not by – not racially mixed.

HOLLANDS: No by race. No, absolutely not, no. The neighborhoods were not mixed by race for the most part, although in '45 when we moved to – the first house I remember is 14th. The neighborhoods were just changing. They still had one or two people who – who did not wish to move. They were older people that lived in the neighborhood all their lives. And neighborhoods were programmed to change, as they would call them. They would, in fact, advertise in the paper, in the newspaper in later years, that this neighborhood is changing. It's going "colored," which was the expression in those days.

So we walked to school, that was close, to give you some idea. The teachers, as I pointed out, were generally very good because they were there for long periods of time, and they were well-known in the community, for the most part. And frequently, they were among the best, because, again, with Fisk and Tennessee State and Meharry and the other schools, like in many other places, the wives of the doctors and attorneys and dentists, you know, were generally professional people. And, of course, in those days, as well, most – a high percentage of women – a much higher percentage of women were educated than men.

PATTERSON: Hmh.

HOLLANDS: Well, because Black men typically had to

[End 1003; Begin 1004]

work and support their families, and didn't have the luxury. And they were always the ones that were put out to provide for their families.

PATTERSON: Makes good sense.

HOLLANDS: So if you look back at a lot of the older movies, you'll see some trends. And frequently a lot of marrying between women who were education with men who had very little education. But that's just simply the way things were in those days, for the most part.

PATTERSON: What kind of values did – and [inaudible] structure did your parents instill in you children?

HOLLANDS: Values and what structure?

PATTERSON: And belief structures.

HOLLANDS: Oh, belief structures.

PATTERSON: You know, what kind of principles did they instill in all of you?

HOLLANDS: Well, hardworking, honest, a lot of striving to improve, using education as a ladder up. And this was the typical American story of immigrants or of subcultural groups in this country. It was very high value placed on that, and there was – that was seen as the way for upward mobility. And so, with my father being a minister, obviously there was a lot of value placed on that.

My sisters were – and he was what would today be called a fundamentalist minister. You know, there was very little in the way of lipstick, or stockings – all of those things. That was quite the norm in that respect in those days. And so, for our household, in retrospect, although it was normal to me, there were some very set rules that were set out – expectations for all of us, that we pretty much lived by.

PATTERSON: What kind of involvement did you and your family have – contact or involvement with the White community at the time?

HOLLANDS: The White community involvement was – minimal, except at the interface. My father worked for a marketing firm, stuffing envelopes and running errands and those kind of things, as a side job. In fact, I used to work with him, from, you know, eight or nine years old I would frequently work weekends and sometimes during the week quite a bit. That was one interface.

The other interface that we had would be any time we shopped or went to the stores. The neighborhood we lived in generally was segregated. You know, the lines were still drawn. As a matter of fact, they still are, I would say, for, let's say, an eight block period, from Eighth Avenue to Sixteenth, even today. That color line has been there, so that you still look at that as being a dividing line. And there were grocery stores available, so you interfaced there. There was five and ten cent stores; there was some interfacing there.

But there were also some Black businesses that were – you know, we fortunately had some pharmacists or, you know, beer joints, some of those small grocery stores. We also had immigrants from – Hispanic immigrants and, you know, all those folks. In those days you were either Black or you were White. And I always wondered what happened to Orientals. Of course, you didn't have very many, but they were certainly not considered to be – You were either White or you

[End 1004; Begin 1005]

were not. Everything that was not White was considered to be Colored.

PATTERSON: Gotcha. Gotcha.

HOLLANDS: (chuckles) So when – I remember when Joe Montalbo, who is buried in one of the local Black cemeteries, came to town, he used to ride around as an entrepreneur, selling popsicles and things of that sort. He lived in the community. And they just weren't accepted outside of that. So it was – the interaction was that way.

If you went into the downtown area around here, again, it was pretty much White establishments. Not nearly as bad as Mississippi, though. I can tell you some stories about going there in those days, but (laughs)

PATTERSON: If we've got time, I'd like to get to that.

Did you, as a child growing up, experience racial prejudice at any time, and can you tell me –

HOLLANDS: Some incidents?

PATTERSON: Yeah.

HOLLANDS: Oh, sure. We were fairly lucky in that we didn't have to ride the buses. One of the things I remember a lot – one of the things I remember very well was the segregation on the buses. Because, you know, between my mother and my father, you know, we pretty much stayed within that social cycle, and that wasn't a problem. We did travel a good bit, because my mother was a teacher, and off during the summer. We traveled pretty much around the country a good bit. We'd even had as much as ten thousand mile trips during the summers, going from, pretty much, New York to California.

PATTERSON: Did you drive or did you take –

HOLLANDS: We drove.

PATTERSON: So you had your own car.

HOLLANDS: We always drove. Yes, yes, we had our car. And, of course, you had to stay with friends in those days, in the '40s, early '50s. And he was – because he was a well-known minister and had people who knew him around, we could do that. My mother's family pretty much was west of the Mississippi, so a lot of our trips there, we had relatives and friends, and between the two of them, we would be able to travel. So we experienced racism, you know.

From that standpoint we were, for the most part, protected by minimizing any contact with Whites.

The people that employed my father were generally nice but very condescending and, you know, pretty much toed the line with regard to the social etiquette of the day. I mean, we were tolerated but certainly not treated very equal.

PATTERSON: Now, you said the people that knew your father –

HOLLANDS: That employed my father.

PATTERSON: Oh, okay. Were nice but condescending.

HOLLANDS: Right.

PATTERSON: Okay. I was thinking you said the people that worked with him. Okay. So I wanted to ask you, to –

HOLLANDS: Nice, but condescending. I don't recall – nothing comes to mind now in Nashville about any strong incidents. I mean, there were things on the buses about people having to – us having to move. The few times we did ride the bus, we'd have to get up when certain White people came on, because there was no certain line. It was, the seats were always available for Whites no matter how far back they went.

PATTERSON: Okay.

HOLLANDS: (chuckles) So you had to – you had to stand up and let them sit.

PATTERSON: How did you feel – how did it make you feel when you had to get up and vacate that seat to a White person, and move to the back of the bus, as it were.

HOLLANDS: Not very comfortable. It was a very uncomfortable feeling. It was a feeling of – you know, a very condescending feeling, and feeling that you were, I guess, close – very close to a bullying type feeling that you had, because things were being forced on you,

[End 1005; Begin 1006]

and you really had very little recourse. And that was pretty much the feeling and reaction that I felt, personally. It was as if you were – had no choice and you were constantly being bullied in things that you would normally expect to be able to do, and the way you related normally to people, and that was in quite stark contrast to living within the Black community in those days. So the interfaces were always in a sharp –

PATTERSON: Is there anything about those incidences of, you know, again, having to move to the rear of the bus, that – that stirred in you or provoked in you any kind of desires for action against that – if that question's making sense.

HOLLANDS: Yes. (laughs) And I think I know where you're going to lead with that. Certainly not from a conscious covert standpoint. I did not – I did not harbor a lot of, or internalize a lot of anger. Certainly from that standpoint, but that was just personally, I was fortunate in that, you know, I was able to be sheltered from a lot of the – a lot of that.

But always felt very uncomfortable with it, and always felt that it was just – not just – just strange, just unnatural. It was always presented to me a very unnatural way in which for people to act, as well as – not just for me, but also for them, you know. It was just – and I always wondered what makes people act that way. So it was always a very uncomfortable and disturbing feeling to me.

PATTERSON: I want to jump ahead a little and then go back to this. You parents were – I'm guessing that they would have been confronted by the same thing whenever they rode the bus. Was there a difference in how they responded to it, as compared to how you responded to it? Did any – did you discuss this with them in later years?

HOLLANDS: Well, they – as I pointed out, we were fortunate in that we generally had our own transportation, and we were fortunate in that we were able to be protected, or insulated, from a lot of those kinds of situations.

I know my father was very familiar with it because I visited where he's been and I know how he interacted with White people whenever he came in contact with them. He knew exactly how to – when we would go to other cities, if he wanted to ask directions, because people were always so – cruel, you know, without any reason, to Blacks, he would always come up and say, "Where do the colored folks live around here?" if he wanted to ask directions, so he could get to the right side of the tracks. In many towns it was certainly true.

The other side of the tracks was not across the country in my experience, as much as we traveled, it was a pretty segregated America, and that was pretty much the way that things were. For the most part, you know, that relationship between Whites and Blacks, my father, being a minister, was fairly adapted, knowing how to size people up and how to approach them, and so, I guess, a lot of that experience came across to me. So there wasn't a lot of confrontational. He was a minister, so that wasn't his approach.

PATTERSON: So he knew how to adapt to the situation, rather than meet it head on.

HOLLANDS: Yeah, he knew how to adapt, rather than meeting it head on, and I probably learned a lot from him. And my mother – typically, a Black woman's role was

[End 1006; Begin 1007]

different, and they were not treated as hostile. But she also knew how to intercept and how to keep us out of trouble – out of difficulty.

PATTERSON: What are your fondest memories as a child, growing up?

HOLLANDS: Traveling. Spending time with my family, my sisters and brothers, and learning. And reading and learning, these were the things that I always enjoyed doing. But I feel that we were very lucky in that we did travel a good bit and we got exposed to a broad range of people.

We always had houseguests. There were always church meetings that would – people coming in through Nashville, as well. Since we traveled a lot, they needed places to stay. When they would have annual church convocations, I know there was a family with ten children who would always stay with us. So it was a family of twelve. And they would stay.

We've always had relatives and friends coming in. I pointed out my mother brought all of her four sisters here, and they stayed here and went to school. We had cousins to come in, nieces – and then over the years, it's always been, you know, relating to people and things, and different experiences. So we had a lot of exposure, had a lot of exposure to different ages of people, different types of people, and different parts of the country.

So my fondest memory is that I got some really broad exposure. And even though we lived in Newark for a while, I had an opportunity to go back and see that, and, you know, and we used to go to Chicago and Detroit and other places during the summers. But that family unity and that interaction with people is what I remember as always being very pleasant, and a learning experience.

PATTERSON: So after Carter Lawrence Elementary – how far did that school go?

HOLLANDS: Sixth grade.

PATTERSON: And then where did you go after that?

HOLLANDS: Went to Washington Junior High School, which was in the North Nashville area. And as I pointed out, we had a school that was closer, that was Cameron. Washington had a principal who my father knew, and the family knew, and I think the family felt that the faculty

that was there was a little better. And because my older sister was going to Nashville Christian Institute there, so we all kind of were going in the same direction.

PATTERSON: Washington Junior High was a public or a private school?

HOLLANDS: Public. Public school. And so we – that's where we went.

PATTERSON: Also a Black school.

HOLLANDS: Also a Black school – also a segregated school.

PATTERSON: Okay. How did you get to school if you were living in the –

HOLLANDS: We walked, mostly.

PATTERSON: That's a long –

HOLLANDS: Walked to school, and back. It was, you know, very pleasant. It was a good thing.

PATTERSON: I'm just trying to imagine Egghead – Egghead –

HOLLANDS: (laughs)

PATTERSON: Edgehill – it's late in the afternoon.

HOLLANDS: Mm-hm.

PATTERSON: Edgehill to North Nashville.

HOLLANDS: Washington.

PATTERSON: That's a – that's a good little hike.

HOLLANDS: Washington Junior High School is near the current Pearl-Cohn, if you know where that is.

PATTERSON: Yeah. That's still a –

HOLLANDS: So we would – that's a pretty good hike.

PATTERSON: That's still what we would – what, in the South, we'd call a "fur piece" [far distance] to walk.

HOLLANDS: Yeah, that's right. Absolutely. That's correct.

PATTERSON: So you did junior high at Washington Junior High, and then, was it after that, then, that you went to Father Ryan?

HOLLANDS: After that was when Father Ryan – and I don't know the circumstances of how – that's a piece of history that I never got a chance to discuss with my mother, about how – and probably because

[End 1007; Begin 1008]

of the people they knew.

PATTERSON: That's the question I was going to ask you.

HOLLANDS: (laughs)

PATTERSON: How, you know – I suspect the fact that Ryan had desegregated – Now, I should mention that we were talking a little bit before we started rolling – although this is a digital recorder, "rolling the tape" –

HOLLANDS: Right, right, right.

PATTERSON: And you had mentioned that, of course, Brown v. Board of Education was in the spring of –

HOLLANDS: It was May 17 of 1954, and –

PATTERSON: And the following fall,

HOLLANDS: and the following fall, Ryan and Cathedral – because they were sister schools, so to speak. Ryan was all boys, and Cathedral, which was located at the Catholic Cathedral on West End, was all girls. And many of those – that first class of girls and boys that went to Ryan and Cathedral may have been recommended. I don't know. I don't know. I know that was something that I never had an opportunity to get the details from my parents, but as I pointed out, most probably –

When we had the 50th Reunion last year or the year before, for Brown v. Board of Education – the year before – the 50th would have been in '04 – and there was some discussion by John Seigenthaler about some of the things on the other side. As you say, "What's the other side of the story?" about the decisions that were being made in the Catholic Church about whether or not –

You know, that was not an easy decision for them to make. And that decision was made, and hopefully that's another part of the story that you as an interviewer could pursue. But some of the story came out about how the bishops met and the church elders met, and they made a decision to desegregate.

PATTERSON: Was Ryan the first school in the city to desegregate?

HOLLANDS: Oh yes. Oh, by far. 1954. And I'm not sure the year that McGavock – when they started, but it was much later. And people would ask –

So, I don't know how the individuals were selected. I would imagine that there was a – knowing Nashville and how controlling (laughs) – and most places are – the City Fathers probably had some method in which they selected who was going to be in that first class.

PATTERSON: How many of you – how many Black students were there?

HOLLANDS: I think there were fourteen. I think there were fourteen.

PATTERSON: And – oh that's – all boys.

HOLLANDS: All boys, at Ryan. And probably a similar number, a small number, at Cathedral. And if you looked at the makeup, in retrospect, you have to say that there must have been a selection process. Matthew Walker – the Walker brothers, Matthew and Danny Walker. Now, the fourteen of us didn't all start at freshmen. I happened to start as a freshman. They were distributed throughout the – from ninth through twelfth.

PATTERSON: Okay.

HOLLANDS: So some came in at tenth, eleventh and twelfth, so we were not all coming in at the same time. Richard Ordway was the first Black assistant police chief in Nashville, who had gone to Catholic schools – the Catholic school that's over by Sears, and I don't recall the name – a very famous Catholic school – mission school – that allowed – that Blacks attended. So some of them came up through the Catholic system and some did not. But if I looked at the profile, it was certainly not a random – it was not a random selection.

[End 1008; Begin 1009]

HOLLANDS: I don't believe – and I'm sure it wasn't a random selection for the girls, as well. But I don't know how that selection was made. But I wound up being one of the ones going.

PATTERSON: So here you are, a Black kid who grew up in essentially a fundamentalist family, right? – in a White Catholic school.

HOLLANDS: In a White Catholic school, right.

PATTERSON: Tell me about your –

HOLLANDS: In an apartheid system, right. Yeah.

PATTERSON: Wonderful. And – (chuckles) – or, "well put," I should say. Tell me what you remember about your first day at school.

HOLLANDS: Aah, I'm not sure I remember the first day as much as some of the overall experience. They – this was – this was a – you know, you have to look at, you know, they've got all boys, so there was a lot of macho there. You know, it was kind of a different environment. And you have – as I've indicated, people said, "Well, why did the Catholics – ?"

I said, "Well, you know, the Catholics were second-class citizens, as well. I mean, this is the South."

So, you know, was there a lot of, you know, furor? No. Because it didn't threaten anyone. And so the Catholics could integrate. You know, they were always separate, they were strange people anyway.

PATTERSON: (laughs) Yeah.

HOLLANDS: So, you know, it's "Let's let them do it." You know, "Let Mikey do it."

PATTERSON: (laughs)

HOLLANDS: (laughs) So you had a different kind of environment, but the environment was certainly one where this was a fundamental change. And I'm sure that – in fact, I've heard some stories that there were some parents – Southern parents, you know, though they were Catholic, who I understand that some took their kids out of school. And there was – there was certainly – let's put it this way – the red carpet was certainly not rolled out.

PATTERSON: Okay.

HOLLANDS: When we went there to school, you know, we were pretty much treated as aliens, as Coloreds, as we were. And we were treated accordingly, in an apartheid system. So the reaction was pretty much that way. Apparently a lot of work had been done with the faculty, and they were mostly priests and nuns. So you didn't have – you had a measure of control.

And, of course, with the Catholic system, you had a measure of control not only at the adult level, but also at the – you know, with the children, as well. Because, you know, Sister Mary John had that ruler (laughs) and Father Niedergeses, the principal, was 6' 7", a big guy, so they were pretty much able to control things, although it was an alien environment, I must say.

So if you ask what the first day was like, I think that because I had been accustomed – more accustomed – and that's just some later retrospect – more accustomed to dealing with so many different environments, that I probably don't notice that as much. I mean, it doesn't impact me, so I don't internalize it as anger. We certainly did have some people to do that. I mean, some of the Blacks who attended, some of the parents and some of them did internalize it a good bit, and it really did cause some problems, and some big adjustments.

PATTERSON: Can you – without mentioning names, can you expand on that at all? How these kids – how they internalized it, how their parents reacted to this experience?

HOLLANDS: Well –

PATTERSON: What happened to them?

HOLLANDS: Yeah. Some of the parents, and rightfully so, were concerned about the lack of reception and the hostile atmosphere that their children were entering into. And many of the parents felt that the cost – you know, the cost/benefit ratio, was not worth it

[End 1009; Begin 1010]

for them. And so parents did withdraw, and some kids withdrew. Some reasons, certainly among boys anyway, you might think, was sports.

Naturally, the rest of the sporting system said, "We're not – you know – nice of you Catholics to let those boys come over there to go to school, but we're not – you know, don't bring them out on the teams with us."

And so you gave up a lot if you were a sports person. We played intramural basketball, we played intramural sports, but certainly on the teams that was just not going to happen in 1954. You have to remember, 1954 is a long way from even '60, when the Civil Rights Movement began.

PATTERSON: Exactly – and '64 with the Civil Rights Act.

HOLLANDS: If you can recall Nashville's reaction to desegregation and the Civil Rights Movement, you can imagine that in that span – I mean, you were deeply immersed in apartheid in those days.

PATTERSON: Did you play in sports at all?

HOLLANDS: I did not. I did not. I'm not a sportsy guy. I mean, I don't – I love sports. I like football, I like basketball, love tennis, I like golf. I like to play them, but I'm not a – you know, I'm just not driven to be a pro football player. (laughs) That doesn't interest me.

PATTERSON: And I actually probably should have put "first day" in quotes when asking about the first day. More like, you know, your early days there at Father Ryan.

HOLLANDS: Mm-hm.

PATTERSON: You said that the teachers, the principal, they had – you know, they were able to exercise fairly tight control on the students. Still, did you experience any kind of racial prejudice, or racism in your early days there?

HOLLANDS: Oh, sure. Oh, yes.

PATTERSON: What form did it take?

HOLLANDS: Well, I mean, you know, name calls, little things going on behind your back. Both sides. The teachers would say things like, "Why do you all sit together?" even though in most classes there were so few of us, you couldn't sit together because there was nobody else to sit with. At lunch periods, you know, we sat together. Well, how are you going to sit, in a hostile environment? You go over and sit at someone's table? I don't think so. It was almost like those prison movies that you see, you know, when you go in the cafeteria.

And it always puzzled me why they would ask questions like that: "Why don't you all get out and mingle?"

It's like, "What?" (laughs)

PATTERSON: (laughs)

HOLLANDS: "Let's see …" (laughs) "Why don't you get out and mingle?"

PATTERSON: So basically, the Black students, if I understand it – to a large degree, the Black students kind of stayed together in their own cluster, and the Whites in theirs. Is that – there wasn't much intermingling?

HOLLANDS: Well—no, no, no. The Black students were not accepted. "Stayed together" kind of indicates that it was "Let's all get together."

PATTERSON: I've got you.

HOLLANDS: (laughs) It was like, the Black students were all isolated. And I always loved that, because so many people would come and say things like – you know, ask those questions: "Why did you go to Ryan? You went to Ryan so you could get a good education?"

Well, the Black schools here, did very fine education. Most of the Black students who went there, went to Black schools. They were – you know, Catholic schools are fairly rigorous places, and they all did very well academically. There wasn't any remedial – and, as I pointed out, Nashville has a good base in terms of Blacks with all the colleges and universities here. We had a very good school system: good teachers, good structure, and a good supply, because of that.

I mean, you have a lot of folks going to school, and not very many jobs. So the only jobs you could do was teacher, preacher, Indian – you know, you couldn't be a police officer. So it was a fairly rich environment, from that standpoint. And it always puzzled me about how little

[End 1010; Begin 1011]

folks (silent laugh) know about – you know, you're here, but they don't see anything.

PATTERSON: Tell me about any kind of culture shock at the education that you received at Ryan compared to what you received at the public schools?

HOLLANDS: (sighs) Well –

PATTERSON: And I'm not trying to say so much Black versus White, in terms of just –

HOLLANDS: Yeah, I understand. Yeah.

PATTERSON: type of education, and quality.

HOLLANDS: Quality was less than or equal to. I won't say it was superior, at all, from that level. You had a different population. I think I heard – I went to Hillsboro graduation and I heard a story about the principal talking about people talking about public schools and how they measure things. But public schools – you know, you have to have everyone. And so it's not – you can't run it like a factory because you don't have the same – you don't have this even flow of raw materials coming in, and everything's going to fit so you could turn out a constant product.

Catholic schools obviously had a better – a narrower range of students, and had much better control over them in some respects. However, the control in public schools was not so much lack of control based on children acting out, as much as just the lack of preparation of the raw materials coming in.

In the public schools – in the Black public schools you didn't have those problems. I mean, you know, you paddled in those days. And they were run very much as close to – pretty much across the board. And the children who went there wanted to – I mean, the parents wanted them to go. It was a very – you know, a lot of pressure – not pressure, incentive for – that was the way in which you ended up with upward mobility.

So the quality of the instructors was less than or equal to – in some cases better than, because a lot of the priests and nuns, of course, you had a highly – but also they were narrower in scope.

PATTERSON: Did you have any problems adapting, or adjusting to that system?

HOLLANDS: No, no. That was – I can't say that there was ever any question, not just from the first fourteen of us, but as subsequent classes came in, that there was ever an issue. And I've never heard since then, ever an issue of academic performance.

PATTERSON: How did your parents react or respond when they found out you were going to be able to – you know, or you were going to be going to Ryan?

HOLLANDS: (sighs) (pause) Well, you say "react or respond." You know, as I pointed out, my mother was very much attuned to education as a factor. So she was always supporting anything that was going to provide some different experience, and some different exposure, and an opportunity to perhaps get better learning. And there were experiences that the priests and nuns could bring to the table that could not be gained – from an academic standpoint, I think they were fairly – but obviously that exposure to a broader world was something that she already knew, and certainly I already knew that there was more to the world than just segregation and apartheid. So, you know, from that richer environment, I think that's – they were encouraging. And it wasn't a big deal. It wasn't as if –

[End 1011; Begin 1012]

It was an opportunity to go.

PATTERSON: Were you at all apprehensive about making this transition from the Black school environment to the White school environment.

HOLLANDS: Not that I recall. I really don't recall that that was a – in retrospect I don't. You know, after being there, I think – well, we did fairly well in class. We were very competitive in terms of – and not just me, but overall.

You asked about – I had the only fight in my life at Ryan.

PATTERSON: Tell me about it.

HOLLANDS: (laughs) Like I was talking about, the boys, and every – you know, an all-boys environment, you have all the kind of camaraderie and those kind of things going on. But there was a well-known bully there. His name was Pat. I don't recall his last name. But he was a well-known bully, and he was a bully before we got there – so this was easy prey for him.

And I remember Father Cunningham used to have migraine headaches a good bit. And so one day one day we went to his class, and we were on the top floor, the third floor, in the front of the building. And he had a migraine, so he said, "Study by yourselves, finish your assignments."

And everyone is sitting in the class, working, and most of us would have our books set up at the table right on the edge, stacked. So I'm sitting there doing the assignment, and the boys, you know, everybody starts horsing around looking for something to do. "Let's pick on the new kid." (laughs) So, they were – typically, I would ignore them. So they started saying things like, "I bet you won't knock his books off," something like that, and they started making – it just kind of grew.

PATTERSON: Oh, daring –

HOLLANDS: Yes, daring.

PATTERSON: I dare you to knock his books off. Okay, gotcha.

HOLLANDS: So it got to be a pretty big – it started early in the class, so it had time and an opportunity to grow. So – I think they said, "Throw it out the window" or something. This guy came over – the bully – came over and picked the book up off the desk, and whssssss – out the third floor window, right in front. And I remember sitting there. I'm listening. I didn't hear anything, but I'm working. So he came over, I didn't budge, he picked the book up and whssssed it out the window. Oh, and they all laughed. And then it was, "What's he going to do?" So I sat there for – you, know a pregnant pause, as they say. (laughs)

PATTERSON: (laughs)

HOLLANDS: And then I got up. The class got quiet. Went over to his desk, and oh, he had a stack of books. And I just picked them all up, stuck 'em under his nose, and he was sitting by the window, and I went – whsssssssss.

PATTERSON: (laughs)

HOLLANDS: It was confetti all going down. (laughs) And the class just rolled. They just rolled. (laughs) I went back, sat down at my desk,

PATTERSON: (laughs)

HOLLANDS: so then, you know, he really had to get me. Now it's <u>on</u>, you know. We've got to make sure this is going to be quite a thing. So when the bell – after school, you know, we're going to – you can't fight in school because they had too much control. So we're really going to get this going, go to the park. We're right by Centennial Park.

So the bell rang and we came out of class, and he went out one door and I went out the other, on purpose. I'm going to avoid him if I can. So, you know, the halls are crowded and everything. And then he confronts me. And I think he tried to punch me or something, and I – I grabbed him in a headlock and got him down, and a scissors hold on him. And really had him in a headlock, so he was really not able to move, and it was kind of a choke hold, and so he wasn't able to move.

[End 1012; Begin 1013]

Everybody around was just – you know, they just couldn't believe that their pet bully was being immobilized. And so I just remember that the principal, who was like 6'7", reaching over the crowd and picked me up, and put me down on the other side, and breaking up the crowd.

So I got my books, picked my books up, went on out to the – I think I went out to the bus stop. I wasn't driving. I went out to the bus stop. I wasn't waiting for the bus. Oh, and I had to go past the bus stop, because I walked. It was only about a ten minute walk for me. I wasn't driving but I was pretty close, because I didn't have the car then.

And I was standing – there were people standing at the bus stop when I came by, and they said, "Did you hear about the fight!?" (laughs)

I said, "What?"

They said, "Oh, one of the Colored kids got in a fight with Pat." You know, they said, "It was a really big fight going on."

It was really funny. So I went on home. I didn't think any more about it. And the next day, oh boy, it was really something. They had – the school had divided up and they had about thirty or forty boys, and they wanted me to go over to Centennial Park and they wanted to have a, "Let's have this fight," you know – have this shoot-out

PATTERSON: (laughs)

HOLLANDS: at OK Corral.

"Are they nuts? Let's see – forty-five of you guys and one of me? You must be joking. I'm going to go off the grounds?"

I just thought that was really, really nutty.

And it got so much out of hand, and I guess the principal and the faculty got a little upset, and the principal called me in and said, "You know, we may have to suspend you."

And I said, "Why?"

They always had some very interesting excuse.

"Why are you going to suspend me, since you know what happened?"

He said, "Well, you know, really I think we need to do this for your own safety."

I said, "Oh, I think I'll be okay."

And they said, "Well, we don't know. This guy's family is kind of rough and everything. They may even try to come and threaten you at home."

I said, "Well, I tell you what."

I said, "If they do decide to come down my street, they may not make it out the other end." (long laugh)

But anyway, after that – I think they wanted to know whether – was I afraid, did I have any problems. And so it all died out. But –

PATTERSON: Did you get suspended?

HOLLANDS: Oh no, no.

PATTERSON: And what – what about the relationship between you and the school bully? Did he leave you alone after that?

HOLLANDS: Oh yes. Oh yes. Oh, very much so. And they kept – they kept wanting to, you know, fight after school, or during recess, to try to get me to go to the OK Corral. I thought that was a pretty nutty idea, you know? (laughs) So I didn't –

My mother always said, "It takes two to fight." So it was kind of hard for him to fight by himself. So it blew over, and I think they kind of sat on him a bit, too. But it was fine.

PATTERSON: What were your most positive memories of your days at Ryan, your experience of being there?

HOLLANDS: Well, (pause) I was going to say Sister Mary John. (laughs)

PATTERSON: Something tells me not to ask you to elaborate on that, but –

HOLLANDS: Well, no – I just remember that she was always the person, you know – she was the typical nun who would rap you on your knuckles, and she was always very stern. And I always had fond memories of that.

And she was very fair. She was a very fair person, and she did a very good job of not making any difference, in what I would have to think was a difficult situation for the faculty, to have to – you know, living in that kind of ordered society that they had, this has to be sort of a tremendous interruption. You know, this, in the middle of the comfort of my home.

[End 1013; Begin 1014]

She was one of the few people – probably the best person I recall who managed the situation at Ryan. So that was one of my fondest memories.

PATTERSON: How about your other teachers? I don't know whether you can speak for teachers you didn't have, but – how did the other teachers respond to – I don't want to say "deal with it" – that's not a good phrase – but how did they respond to the Black students being there?

HOLLANDS: Well, it ranged from toleration to – (pause) some acceptance. I don't really know that there were ever any real – maybe some bonding. Maybe Niedergeses did a little better than some, because he kind of led the intramural students, and I'm sure that – you know, the intramural team, with the Black kids on it, used to beat the varsity team. (laughs) So, you know, I'm sure there was some anguish about not being able to have these guys to play.

Ronnie Lawson was one of those people who – I don't know if you ever heard about Ronnie Lawson.

PATTERSON: No.

HOLLANDS: If you didn't, Ronnie was a – I'll tell you how good he was. Under Wooden –

PATTERSON: John Wooden.

HOLLANDS: John Wooden, at UCLA, he played on the Bruins team. You know, with players like that – and Richard Ordway was about as – your height – could stand under the basket and dunk. In those days, well, not many people could dunk at all.

So there may have been some alliances – there were probably some with students. Some of the others, I do remember – he will remain nameless – a Father who took up prom dues from everyone, only to come back and tell the Black students that we couldn't go to the prom. And I thought that was (nonplussed laugh) was rather – crude.

But I know they were struggling with that.

PATTERSON: Oh, okay – simply just because of the interracial mixing? Is that – ?

HOLLANDS: Oh, sure. Oh, yes. You know, this is – you have to remember that it's – generally these things are not blends. They are typically cut off. You go from everything, to nothing. So all the way up to the Civil Rights Movement, apartheid was very, very strong. The system.

I recall at St. Vincent's, a priest saying that the bishop would not allow a South American girl to marry in the church, because they really couldn't determine – she was brown, you know. She was definitely not, you know, White. But there was a lot of anguish there. This was in later years. This was after that. But oh, absolutely not. Race mixing was – wasn't as volatile as Mississippi, but it certainly was as strong.

PATTERSON: So the only mixing, in quotes, unquotes, would have been on a purely academic level, then, in class, but –

HOLLANDS: I don't recall anyone going home, you know, with each other. For the most part we all went our separate ways. We lived in separate neighborhoods and lived in separate worlds, and certainly, from a social standpoint, what's the social advantage for a Black kid whose – you know, most of these kids lived in pretty good environments – what's the social advantage there? I certainly didn't see any. I don't know any of the kids that I was there with that – but I had an opportunity to get to know them well enough.

[End 1014; Begin 1015]

Seigenthalers, Holzapfels, and all the names, the Catholic names in town, for the most part were there, but their folks would certainly be equally reactive. But, I mean, it was an apartheid system.

PATTERSON: Did any of your other brothers or – I mean, any of your other siblings, go to either Ryan or Cathedral? Did they – so they all went entirely through the Black school system, then?

HOLLANDS: Well, my older sister went through the Black school system, but she went to Nashville Christian Institute. She went to a private school. My other sister went to public schools all the way through.

PATTERSON: You finished Ryan then – what – '58? Would that be right?

HOLLANDS: Well, actually I left in '57, because I got a scholarship to – oh, I forget – several schools, but I decided to go to Fisk. They –

PATTERSON: Oh, so you graduated in '57.

HOLLANDS: Well, actually I was an early entrant. I skipped.

PATTERSON: Oh.

HOLLANDS: I tested out.

PATTERSON: Wow.

HOLLANDS: So I wound up going to Fisk at fifteen.

PATTERSON: (pause)

HOLLANDS: So the choices were places like University of Michigan and some other schools.

PATTERSON: So you chose Fisk.

HOLLANDS: I chose Fisk.

PATTERSON: And what did you major in when you were over at Fisk?

HOLLANDS: Initially chemistry, and then physics.

PATTERSON: Now, growing up, what did you think you wanted to be?

HOLLANDS: Well, I – I was always interested in –

PATTERSON: That is to say, "When I grow up I want to be – "

HOLLANDS: I didn't have a "when I grow up I want to be," but I was always interested in the sciences, and I would say that that has always been an interest, and still is. So I feel fortunate that I was able to achieve that goal, and work in the industry.

But I've always – and still do (chuckles) – I don't remember ever going to bed without reading, and my friends and everyone, when they'd go places, they'd say, "What can I bring you back?"

And I'd say, "Bring me a newspaper." That's typically what I asked for. Unfortunately, I don't have as much time now to read as much as I'd like to. I ruined my eyes, reading so much. When I worked in research, you have to read an average of eight, ten hours a day.

PATTERSON: Mh. Now, you were clearly three years younger than the average freshman in college.

HOLLANDS: Right. And in high school, a couple of years as well.

PATTERSON: Yeah. And so, did you have any problems? Or how did you adapt to, you know

HOLLANDS: To Fisk?

PATTERSON: – to being, not just the new kid on the block, but one of the younger kids on the block. College being such a – as you well know, such a departure from high school?

HOLLANDS: Well, fortunately, I stayed on campus the first year, and, you know, I knew a lot of people. As I pointed out, I really feel fortunate I had such rich experiences growing up, so I related well to peers, people below, older people. I won't say I – I won't classify, but I was accustomed to dealing with people at all levels. Later – well, it's was judgment call.

So in the first year we all stayed in a protective environment, where, you know, all the – we all had basic college in those days – the early entrants, we stayed together in a smaller environment. But

[End 1015; Begin 1016]

you know, I knew a lot of people. I – every year when I was there, I would be a proctor for the entrance exams, so I got a chance to meet the people as they were coming in. And, you know, I had my own car. I was driving at – I think I got my license at twelve. You could get them at fourteen, and they put my age up, and I got it at twelve. We drove so much during the summer, so I was driving at eight or nine.

And so it – again, it was not as rough a transition for me, you know, I could always go home, new people, and it was just another experience, as I recall, it wasn't – and I enjoyed doing things. I got involved with the International Student Center, ran track, had a chance to spend some time at track meets with people like Wilma Rudolph and Ralph Boston and all those guys.

PATTERSON: Wow.

HOLLANDS: Of course, in those days – some of those world-class sprinters – in those days you would go around to the Black schools, like Tuskegee, and Hampton, and

PATTERSON: And TSU? They had –

HOLLANDS: Well, we were smaller, so we didn't run against – well, we ran in some of the same track meets, but we didn't actually compete against them. But yes, TSU had –

And again, that environment was – that world was such that you had a chance to meet Blacks, pretty much across the board. You had an opportunity to get – because the world was much smaller for them, so they all circulated.

PATTERSON: So you were in that same kind of, then, community – more tight-knit community like you were growing up.

HOLLANDS: Well, except Fisk, now, was a little different, in that Fisk always had exchange students, so they always had White students, they always had White faculty, and world-class faculty, at that. And you had – my chemistry professor, Sam Massey, was college professor of the year, back in the '60s when it was unheard of for a black chemistry – "Oh, my goodness!" You know, Jim Lawson was one of my professors.

PATTERSON: The Jim Lawson?

HOLLANDS: Big Jim. You mean – which

PATTERSON: We're not talking the same Jim Lawson who trained so many of the

HOLLANDS: Oh, no, no, no. No, no, no, I'm sorry. Not the Jim Lawson, although he was around when I went to Highlander. We used to go up there for the training kinds of things, so I got a chance to meet Jim.

But, you know, again, we had a world-class faculty, and people who were from all over the country, and it wasn't as – it was much more international in scope at Fisk than it was – because you had – Fisk, in those days, attracted the best professors and the best students from around the country. So it was a fairly rich environment.

PATTERSON: Now, while you were at Fisk, we start approaching 1960, with the beginning of the

HOLLANDS: Sit-In

PATTERSON: the Sit-In Movement here in Nashville. And I know, and I should mention for the record, that sitting right next to – and I'm going to get you to tell the story in just a minute – sitting right next to Mr. Hollands is a tin cup which he has held onto all these years from his experience

[End 1016; Begin 1017]

being incarcerated during the Sit-In Movement.

So I wanted to ask you about – I'm assuming you're still at Fisk when you got involved with the Sit-In Movement. How did you become involved with it? Were you recruited for it, and if so, how?

HOLLANDS: Well, as I recall, I was in the Newman Club, and also – and the International Student Center was where I worked, and when – one of the – well, there were some precursors to the Movement. We used to – they used to send testers into Downtown area, and a lot of the foreign students would go with some of the White students, and they'd dress in their native attire. And they'd come down to the Tennessean [Theater], and they were able to go into the movies, in the front door, and sit down. It was really interesting, really kind of weird.

PATTERSON: Now, you say "testers." What do you mean by "testers"?

HOLLANDS: Well, they would test some of the laws and some of the segregated policies of downtown Nashville. And I don't remember how everything got started, but I was a part of the early group that wound up going up to Monteagle to Highlander Folk School to train with Jim Lawson and some of the others, in nonviolence, in the workshops that we had there. That was principally, as I recall, because of the people that I interacted with through the Nashville Student Center and the Newman Club. There, there was something that interested me.

And Vivian Henderson, who was the economics professor, did the study on the buying habits of downtown Nashville. I don't know if you're familiar with the study that he did, that indicated that, you know, part of – during the Sit-Ins, most of the department stores said, when they started talking about –

When the boycott of Downtown, before it began, Vivian Henderson had done a study to indicate, that was what spurred the boycott, that a very high percentage of purchases downtown were made by Blacks. And, you know, greater than thirty, forty, maybe fifty percent. And so that was a big impetus for the boycott. And so that's how the boycott really got started, and really was a large basis for it. It was one of the biggest weapons, because they not only lost business as a result of Blacks not buying, but because of all the turmoil, many people stayed – most people stayed away from Downtown, once we started doing the marches in the downtown area.

PATTERSON: And, of course, this was fairly long before the rise of the suburban malls and everything.

HOLLANDS: Oh, absolutely.

PATTERSON: So there really weren't a lot of – at the time, there just weren't many,

HOLLANDS: Options.

PATTERSON: if any, outlying stores somebody could go shop at, as I remember.

HOLLANDS: Certainly not the large ones. The large department stores like Cain-Sloan and Harvey's were here. Some of the smaller stores, you know – Lovemans was downtown. Some of the smaller – larger than boutiques – Gusmeyer's and some of those may have been, but certainly

[End 1017; Begin 1018]

the mass – the big box equivalents were the downtown stores, and that certainly made a big difference.

PATTERSON: Now, I wanted to go back to my original question, which was how you – how you became part of the Sit-In Movement – what drew you into it. I'm still a little bit unclear on, you know, just the vehicle that

HOLLANDS: That got me

PATTERSON: yeah, and I know it wasn't the car that got you to Highlander.

HOLLANDS: (laughs) I think it was the association and the fact that I felt I knew a lot about – well, I was always offended by the apartheid system and, you know, always thought it was wrong. So whenever the opportunity arose at Fisk, when there were groups and meetings about the Movement that interested me, and so I joined in at that point, and as a result of that, I wound up getting more and more involved. When people like Diane Nash came to school, and all of the people who – Leo Lillard and all the people who later became involved in the Movement – I mean, they became really a big – the students there –

But there was no – To me, it was more a natural course of action. It was just something that I did naturally, and it was – I never had to feel angry about it or upset about it, but I knew it was something that I had to do. And it was just part – I never had any hesitancy about it. I never had a problem with the nonviolent approach to – as an approach. I mean, it was something that appealed to me, and I thought it was a very powerful weapon.

PATTERSON: Did – how did your parents react to this when they found out you were – or did your parents know that you were involved in this?

HOLLANDS: (laughs)

PATTERSON: I guess I should ask that question first.

HOLLANDS: Well, you know, initially when a few students were involved from Fisk and the training was going on, and we began to do some of these testing kinds of things, kind of scoping things out downtown and preparing for some of this later Sit-Ins, there was probably very little concern, not just with parents, but overall, because I don't think that anyone really realized the consequences of that.

However, when (laughs) – when things really got heated, I think all of Nashville – you know, people were concerned. All the parents were concerned. I think it was a very frightening experience in many respects for people, because it got to be very dangerous. The Sit-Ins and the marches that started from First Baptist [Capitol Hill], with Kelly Miller Smith – we would walk over – as I recall, were very quiet until we turned that corner on Fifth Avenue, and it was like walking into the Titans Stadium. Because you walk in, and at that point the streets would be lined with people who would

[End 1018; Begin 1019]

be just livid about your presence. And going into the – sitting down at the lunch counters and having people to put cigarettes out – I mean, people were very upset, and in fact, to kind of relate back to how things increased and the story about Ryan – it was like, "Are you going to let them do this?" So things just really grew to a very explosive level.

PATTERSON: So you attended meetings and then went up to Highlander with Jim Lawson and any

HOLLANDS: Well –

PATTERSON: I'm sorry, go on.

HOLLANDS: Yes, yes.

PATTERSON: anybody else that were among the leaders in the group, were they also there in attendance with you?

HOLLANDS: I don't recall if Lafayette and Bevel, American Baptist students, were there at the same time at Highlander. I think they may have been; I just don't recall if they were there at the same time. But they certainly were at the follow-up training sessions and meetings that we would have at First Baptist, frequently as things progressed.

PATTERSON: Okay, how long did you spend up there at Highlander? I assume you were up there before, getting ready for the Sit-Ins. Is that the case?

HOLLANDS: Yes. I don't think we spent more than a few days.

PATTERSON: Oh, okay.

HOLLANDS: I didn't go up – I was very much a student, (chuckles) okay? And so I participated as I could, and because of my studies as a student, I was not as in the forefront, in terms of being in on all of the sessions, as some of the other people were.

PATTERSON: So you didn't – I gather, then, that you didn't go through the same kind of extensive training they did in preparing for what might happen once they got into one of these –

HOLLANDS: Oh yeah, I think I went through quite a bit of that training.

PATTERSON: Oh, okay. Okay.

HOLLANDS: We did a lot of the training at Highlander and we also did quite a bit here at First Baptist. We did all the training – we did a lot of the training before.

PATTERSON: Oh, I've got you. Oh – you just said you weren't necessarily –

HOLLANDS: Well, you asked me – you were asking about – a lot of the planning meetings

PATTERSON: Oh, I see what you're saying.

HOLLANDS: and a lot of the long sessions, I was not able to

PATTERSON: I've got you.

HOLLANDS: be involved in that on a full-time basis. I always envision that some of these things were full-time jobs, and, you know, if you – and I'm that kind of person. And I knew if I got involved, I would – that would be my full-time effort, at that level. At that level.

PATTERSON: Did you have concerns as you were doing any of this preparation training about the possibility of a great physical harm coming to you?

HOLLANDS: (small sigh) No, I really didn't. To be quite frank, I did not consider – I guess I considered that, but there was – I really didn't have a fear of that, or an expectation. You know, I couldn't see that happening in my mind. I knew it could happen, but in terms of my playing a scenario that I would see – you know, someone attacking me, I think that most of the – a good bit of the training indicated that if you don't fight back, and I think that's something that I have indicated before, I think that – to me it made a lot of sense. You know, it was very hard – if a person attacks you and you don't fight back, there's very little they can do except hit you a few times. You know, if you react, it encourages them to do it.

PATTERSON: Absolutely.

HOLLANDS: But I didn't really have a lot of fear of that.

PATTERSON: I wanted to make sure that we

[End 1019; Begin 1020]

had – because there's plenty of story I still want to find out about, before they start

HOLLANDS: Closing.

PATTERSON: telling us it's about time to close up. We've got about another thirty minutes, so we're okay.

And the question again, about your parents: Did they know at the time that you were involved in all this, and did they have any concerns about you – I mean, for you?

HOLLANDS: Right. Once things started heating up, you know, parents were concerned. My parents were not concerned to the point where – like at Ryan – where, you know, they were concerned enough to say, "You know, you really need to get out of this." Obviously, they were concerned about the safety, as any parent would be, but, for the most part, they supported. They supported the Movement and supported the activities of the Movement, and I think they understood the techniques and the tactics, and I think they knew –

They knew, I think one of the really successful ingredients of the Movement, and probably understated a good bit, and in many respects I think it's kind of like the story I was telling you about Ryan. It was not a random population.

The people who were involved early on in the Movement, in the Sit-Ins, who went through the training, were always told – and one of the things that I recall that was very successful because people very readily would step up and say, "I can't do that." I mean, it was one of the things that Jim Lawson and Kelly Miller Smith and the other trainers would always emphasize: "Do not participate – if you can't take the abuse, then you really are doing everyone a disservice by remaining as a part of this group."

So I think that with that careful training and the understanding that people had about the power of nonviolence – and we did a lot of role playing in advance so that people were not surprised by it, and that made a big difference – the population made a big difference.

And it also helped to convert those people who may have been borderline. So it's kind of like a paste or soup that you make. You know, as you add the water, you know, you kind of start pulling in more and more. So I think that the training and the power of nonviolence really did help people who never thought that they could – you know, the "eye for an eye and a tooth for a tooth" folks began to recognize how powerful this was, and I think that that helped to bring in more and more people.

And at the same time, all the evidence that I saw – you know, people standing at the Arcade, where people would come up and say, "I can't take this, you know, if somebody touches me – so I'm going to leave." I mean, these were people on the street. It wasn't just in training. And that's how, after a while, it really began – the whole concept began to affect people such that they understood it and they really worked as a team.

And that really worked well. I think that was such a powerful ingredient in the success of the Movement.

PATTERSON: Who did the training when you were up there at Highlander?

HOLLANDS: Myles Horton, I remember, was there. And Jim Lawson was there for part of that. Those were the two that I remember. I don't remember (pause) – I don't remember any of the others.

PATTERSON: And the training sessions you went to, to get prepared for, you know, here in Nashville, that you went to get prepared for the Sit-Ins – who did the training with those sessions?

[End 1020; Begin 1021]

HOLLANDS: I guess you mean – down at First Baptist used to do quite a few of those, and I think probably people like Jim Lawson – and I don't know whether Diane did very much of that. Lafayette and Bevel were involved. I don't recall – I don't recall that – there was so much group training that I don't recall particular individuals as being really strong trainers.

PATTERSON: D-Day. Time for the march – I mean, time for the Sit-In to begin. The first one was in February of ’60? Was that right? Or it was April. It was the early part of ’60.

HOLLANDS: The early part of ’60.

PATTERSON: Tell me about your first Sit-In – where you went, what it was like for you.

HOLLANDS: Again, I don’t know if I can remember the very first one. But there was a lot of excitement initially, and apprehension. We would walk from – as I had indicated before, we would walk from First Baptist over to Fifth Avenue, quite orderly, and would go into Woolworth’s and sit down at the counters, and it was – it was frightening in many respects, and also exciting to some degree.

You certainly knew it was impacting the people behind the counter in many different ways. You could tell that a lot of the people behind the counter didn’t have the stomach for it. Some were just waiting for an opportunity to – to support the existing system, and there was a lot of contempt from the servers behind the counter. And for the most part, the people in the crowd – well, a lot of people were just kind of standing back as curiosity seekers. The people who – the more aggressive of the group of people were the ones who would come up and really try to provoke some reaction from you.

The most difficult part for all of us – and this is the part I think we knew – was to see other people being abused, particularly the women. It was much more easy, you know – much easier, at least from my standpoint – and I felt more apprehension for them than I did for me. That was always a very frightening aspect of it.

PATTERSON: What did the people do or say to you?

HOLLANDS: Oh, they would call you names, they would – “Why are you doing this?” “Get out of here or we’re going to kill you.”

PATTERSON: These were people that worked at the lunch counter, or in the store?

HOLLANDS: Oh, the people in the crowd. The people that would be in the store when we would come in. Particularly after – you know, once the initial Sit-Ins started, it would attract more and more people. Initially, people were shocked, and the first Sit-Ins you would find people who would be shocked, and there would be more individual reactions. As it went on, that’s when the things that occurred. I think people

[End 1021; Begin 1022]

started to pick up the kinds of things they would do to try to disrupt and to get you upset, like with the cigarette burning. You know, initially, I don't think that that's – you know, we didn't see anybody purposely coming out and trying to be cruel in that regard. Those were the kind of things that progress as this battle goes on.

PATTERSON: As they progressed, then, did you have any of those kind of – personally have any of those kinds of experiences?

HOLLANDS: Oh yes, I've, you know, been hit and – I didn't get any actual cigarette burns, but I've certainly been slapped and hit and pushed, and kicked at.

PATTERSON: By whom?

HOLLANDS: By the crowd. By the crowd. You know, typically the workers generally were not – as I recall, at least from my experience, I didn't have much – except for people spitting on you, and things like that – didn't have that much of a – (pause) – from the people behind the counter, they were fewer, and they certainly had a bully pulpit on the other side, so I don't recall that they were as ferocious as the general crowd.

PATTERSON: So you were hit and kicked and spit on by the bystanders?

HOLLANDS: Bystanders.

PATTERSON: And what did you do then, when that would happen to you?

HOLLANDS: Uh – well, you would simply take it. You know, you either looked ahead – you didn't do anything to provoke them or to encourage any response. You know, you wouldn't stare at them. You typically just focused on what you were doing in sitting at the counter, and that would pass. At some point we would get up and leave, and march back.

There was kind of a – because of that, and as I said, it was very powerful, there was always a kind of a fear – you know, kind of a wall that existed, because you didn't fight back, and I don't recall instances where people confronted you and wouldn't let you pass through. And as you walked through, they would open the way to allow you to pass through, and I think that was just a very effective method.

But again, because, I think, of the training and the selection, it was successful, because it's the unknown, and people did not receive bad feelings in return, and it really didn't leave very much for them to feed on regarding the people. And I think all of the – I don't know of any instances where – I don't recall any instances where any of the Sit-In-ers lost control.

PATTERSON: Do you remember how many Sit-Ins you took part in?

HOLLANDS: I don't know the number.

PATTERSON: Where else did you sit in besides Woolworth's?

HOLLANDS: I don't recall. I think Cross Keys. I don't recall – I don't recall that there – I didn't do very much along Church Street. I believe most of the Sit-Ins I participated in were along Fifth Avenue. So I just don't recall the details of the places at this point.

PATTERSON: What for you was the most horrendous experience you encountered while you were doing sit-ins.

HOLLANDS: During the marches?

PATTERSON: Yeah, for you.

HOLLANDS: (pause) I don't recall any – anything

[End 1022; Begin 1023]

HOLLANDS: The most horrendous experience would be some of the threats that people would make as you were walking through, and sometimes they would hit you in the back.

PATTERSON: What kind of threats would they make? What would they say?

HOLLANDS: Well, you know, "We're going to kill you." I don't remember all the – just "Go home," those kind of things. I don't remember –

PATTERSON: Was there one bright shining moment for you in all this? If so, what was it? What would you say it was for you?

HOLLANDS: During the Sit-Ins?

PATTERSON: Mm-hm. And by "bright shining" I mean one moment that you would consider was a positive moment for you in this? Something really significant.

HOLLANDS: I think for me probably the most significant moment that I recall was the release, when we were released from jail. We spent close to two weeks, as I recall.

PATTERSON: Let's talk, then, about jail, because I'm trying to make sure we get the cup story in.

HOLLANDS: Right.

PATTERSON: Let's talk about how you ended up in jail, and tell me about the experience.

HOLLANDS: Well, there had been a decision made by the city fathers that they had to do something to disrupt this Movement. So the decision was made to make arrests and to charge – to use the old conspiracy charges as the basis for it. And there was a lot of discussion, that, you know, "What's the definition of conspiracy? One or more than one persons? Just two people would be?"

So the decision was made to go ahead and make the arrests, and as I recall it felt like, to me, a desperation move – not a desperation move, but a move that would be one that would hopefully break the back of the Movement.

PATTERSON: When did this arrest take place? Do you remember the month?

HOLLANDS: I don't remember the month.

PATTERSON: Or the time of year, perhaps?

HOLLANDS: It was spring of the year, so it must have been – I don't remember the month. I really don't.

PATTERSON: That's okay.

HOLLANDS: But for the most part, I do recall the trials, that the prosecutors would try to make accusations that we were planning these seditious acts, and would want us to answer questions about, you know, who was training us, and were these communists, you know – those kind of things. And the lawyers would – our lawyers, a group of the Black attorneys in town. One was an attorney names Ennix – it was a famous family, a well-known family in town – would always – the statement I recall, he would always be standing beside us and would say, "Plead the Fifth Amendment."

PATTERSON: (laughs)

HOLLANDS: He would always say that for just about every question that came up, he would say, "Plead the Fifth Amendment."

[End 1023; Begin 1024]

HOLLANDS: And the time in jail was one where a lot of camaraderie was gained. You know, we did a lot of singing, and a lot of support among each other. We actually slept on – I did – we actually slept on the floor rather than sleeping on the hard cots and things that they provided for us. And the guards were – you know, a mixture. Some were harsh and wanted to be cruel, and the others were – some were sympathetic. And we would sing and (laughs) you know, stage our hunger strikes, and take our cups and rack those across the bars.

PATTERSON: I should mention because, again, we took a photo of it before we started, but this is a metal cup that looks something like about the shape of a coffee cup, made out of tin, very simply made, with a handle that's all scratched up on one side, and then the bottom of the cup has marks all over it. And I asked you when you first came in, you know, about the scratches. It has the looks of something that was raked across the bars, and you said that's exactly what happened with it.

HOLLANDS: That's exactly what happened.

PATTERSON: So this was just like you see in the movies, all of you raking your cups back and forth across the bars.

HOLLANDS: That's right, and we would have – we could see some of – we could look out the window and people could come to visit us, down in the parking lot. As I recall, we could look out the window and see friends from time to time.

PATTERSON: Were you allowed any visitors while you were – you know?

HOLLANDS: No, I don't think we were. I don't believe we were.

PATTERSON: How about your parents? How did they respond when they found out you were in jail?

HOLLANDS: Well, since we were in jail, we didn't – I don't really know. (laughs)

PATTERSON: What did they say afterward, to you, about –

HOLLANDS: I think that everyone was quite relieved. What had happened was, a commitment was made as a result of the arrests. There was a great disturbance among the population – the parents and other people in the city – because, you know, you can imagine the whole range of reaction that occurred in the community about these crazy college kids going out and doing this thing. And when the students were arrested, this kind of brought in, involved the larger community, and as a result of that you found people who said, "We really have to get them out of there."

And I guess some of the later incidents that occurred as the Movement went on, things that happened during the Freedom Rides and other things, that the apprehension was well-founded. And the idea was that we can't let these kids stay in jail because we don't trust the jailers, we don't trust the system, and anything can happen. So I think there was that kind of apprehension and fear that occurred. Many people got together and put up property bonds and put their homes up and their savings, to bail the students and to get those students out of jail.

So were parents apprehensive at first? Yes, I'm sure they were. I know my parents were. And I think the larger – that was one of the things that helped to pull the community together and coalesce them behind "this is just not a student prank" or, you know, that kind of a movement. And I think the subsequent events as this grew certainly did prove that to be true.

[End 1024; Begin 1025]

When the boycotts began, there was such a, you know, angry reaction, not just in the Black community but also, I think, in the larger community, you know, the reaction grew because again, it was like, well, you know, just these Black students. But now it grew – it started to grow much beyond the bounds of just the Student Movement. And I think as more and more people got – either felt threatened by it or felt that they needed to be protected, things really grew and grew.

I think the evidence of how pervasive that became was seen in things like Jim Lawson being expelled from Vanderbilt. When the fear and the disruption grows to a point where, probably at that level, which I would say would be the top of the pile for Nashville, then you know that it was quite a dist – beginning to be quite pervasive.

PATTERSON: Where were you arrested? What were you doing at the time? Where were you?

HOLLANDS: We were marching, and I don't remember exactly where. We were marching either along Fifth Avenue or Church Street, and I don't recall exactly where.

PATTERSON: So you weren't in –

HOLLANDS: We were participating in a march. As I recall, they didn't come and pick us up individually. They just – they arrested us as a group participating in – I don't recall that we were in Woolworth's or Cross Keys or –

PATTERSON: So you were in jail for two weeks, you said before?

HOLLANDS: As I recall, it was a week to two weeks – ten days to two weeks that we were in there.

PATTERSON: Tell me about the cup, about – you know, you had mentioned something about it held soup? Tell me something about the soup, and about what you used the cup for while you were there,

HOLLANDS: (laughs)

PATTERSON: besides raking it across the bars.

HOLLANDS: Well, they – what they did was, that this was what we were fed with. So all of our rations were provided for us in this cup. So there was a – as I recall, there was a potato soup, a watery potato soup, that we were fed, and they would come by and pour this – mush

PATTERSON: (laughs)

HOLLANDS: (laughs) – so I don't know whether they thought we were going to, you know – use the food for trying to break through the bars or – but I never understood why there was such a mushy serving while we were in jail. And most people just – you know, just couldn't eat it. I don't know, I guess that after a while you got so hungry you had to eat something.

But these cups, then, became our eating utensils and our (laughs) – you know, our musical instruments and our battering rams for doing all purposes.

PATTERSON: How did you manage to get the thing out of there?

HOLLANDS: Well, I – I managed to sneak it out when we were released. I think that everyone was so relieved to get – you know, in that situation, that they didn't do a lot of searching. And I think I must have wrapped it up in a jacket. I think we had jackets on – in a sweater or

something, or a shirt, to get it out, because it's too obvious just to stick it in your pocket. It would bulge. But I was lucky enough to be able to, as they let us out – and I pointed out

[End 1025; Begin 1026]

they were really anxious to get us out, so it wasn't, you know, a lot of checking on the way out. They just kind of wanted to shoo us out of the place.

PATTERSON: What did your parents say to you afterwards? How did they feel about you being, you know, active in the Movement?

HOLLANDS: (short sigh) Well, my parents were – my parents were supportive of – concerned about safety, but were supportive of my involvement. (clears throat) At least – at least they held most of their apprehension – you know, they didn't let me see them sweat. (laughs) You know, based on what I could see, they were supportive. My father did not say a lot and, as I recall, he was probably –probably a part of his defense mechanism, but he did not say a lot because he didn't say a lot. And so I'm sure that was because he was concerned about it.

And because I was staying on campus, as well, at that time, there wasn't as much of an opportunity to have a lot of dialogue – you know, to catch them off guard. I mean, not to catch them off guard, but for me to observe their kind of apprehension. But they were concerned. It was not a situation where – certainly not supportive in the sense that they did not say, "What are you doing? Why are you doing this," or "I'm so afraid that something's going to happen." So I didn't get any <u>non</u>-support. They didn't necessarily say, "Rah rah!" (laughs)

PATTERSON: So a stand somewhere between that, so –

HOLLANDS: Right, right.

PATTERSON: Were you active in anything else? Because we're going to run out of time in a few minutes.

HOLLANDS: Mm-hm.

PATTERSON: But were you active in anything else with the Movement after the Sit-Ins and your arrest?

HOLLANDS: No, after – after I left school, I left Nashville, and so from '61 on were a lot of the – no, I didn't get involved in the Freedom Rides. But again, because I do recall vividly, and would have gone on the Freedom Rides if my class schedule had allowed. But I do recall that

rounding up students for that. It was pretty much the same group of us that were being rounded up to go, but that was one event that I was not able to make.

And I do recall when things really got scary – talk a little bit about that – when the Looby home was bombed early one morning.

PATTERSON: Tell me about that. You were – you lived not too far away from it?

HOLLANDS: I lived in the boys' dorm that was maybe four or five blocks away, just down Meharry Boulevard.

PATTERSON: And this was the home of Z. Alexander Looby?

HOLLANDS: Z. Alexander Looby.

PATTERSON: He was a lawyer in town?

HOLLANDS: He was an attorney, a civil rights attorney, and had been an early attorney – in fact, I think he was the – he filed the teacher parity suit – teacher pay parity suit, early on – earlier, before the Movement. So he was an early civil rights activist. And he brought on a young law partner that you may have heard of, a young man from Knoxville named Avon Williams.

PATTERSON: Oh, certainly. The man for whom the TSU Downtown Campus is named. Yeah.

HOLLANDS: So that will give you an indication of Looby's involvement. He was the precursor, as it were,

[End 1026; Begin 1027]

to Avon, and Avon and Looby were law partners together, and as long as Looby lived, you know, he supported that, and supported the Movement. And it was thus the reason why, you know, someone drove by and tried to throw a firebomb through his window. Those days, things got kind of dangerous. They would – people would drive through the campus and shoot at us. You know, sometimes we would get followed – be followed in cars, or people would drive up and, you know, at a stoplight drive up alongside you and you'd see the barrel of a pistol pointed at you.

PATTERSON: (concerned) Mm.

HOLLANDS: So there were – there were some tense moments on campus.

PATTERSON: Looby is – it's been a while since I've read the story about the bombing, but he was not in the home at the time, is that right?

HOLLANDS: He was not in the home at the time. [?] [Actually he and his wife were in their bedroom at the back of the house.] It was fortunate that he was not. And the bomb actually missed the window and fell back out into the front of the house, so most of the damage was confined to the front of the house, and so it was a very good stroke of luck that most of the damage was limited to the front, and the bedrooms were in the back. But it was, again, one of those moments where it really stirred people into action as a result of it.

PATTERSON: I mean, when you heard this, did you realize it was a bombing, or was –

HOLLANDS: Oh, I think we realized it was a bomb. I remember I was asleep in my dorm when the bomb went off and, you know, everyone – we immediately left and ran outside and then that's when some of the news started getting back. Because his home was right across from Meharry's campus, right on Meharry Boulevard. So it didn't take very long before word got back to the campus – to the Fisk campus right across the street. It got around that it was his home that was bombed, and everyone rushed to the scene to try to see what was going on. And I do have some photographs, in fact.

PATTERSON: Oh yeah, I hope they can get those copied, or make at least copies of those part of the archives here.

HOLLANDS: Right.

PATTERSON: Because I would imagine that they must not have very many of those, if any, I would guess.

HOLLANDS: Yeah.

PATTERSON: (sighs) Well, you've – here you've been at the – you were part of a history-making group. I know in retrospect you can see it. Did you have any feeling at the time you were in this that you were part of a movement and a group that was making history?

HOLLANDS: Well, certainly – you know, certainly once – getting involved in that, in the middle of something I don't think that – I don't think that anyone was really aware of the far-reaching effects. I think, as I pointed out, you know, even as students – something like this starts

on a student campus and certainly in those days, you know, most things like that were considered to be more of a prankish nature,

PATTERSON: Yeah.

HOLLANDS: and certainly not with earthshaking seriousness.

I do think that there was a kind of dedication and a focus, and we were very lucky to have had the preparation and the progression of people like Jim Lawson, like Nelson Fuson, who was my major professor. I don't know if you remember, or recall Nelson. And, you know, Diane Nash and Jim Bevel and Bernard Lafayette – the folks from American Baptist College – and all of – Leo Lillard, Kwame, all the folks – Rip Patton, you know, people that were pulled into this, I think had a kind of a dedication.

[End 1027; Begin 1028]

And because of the preparation, and because of the buildup that – you know, it wasn't anything that – this Movement started before it hit Fisk campus and hit Nashville, so there was a kind of preparation. I guess it's akin to an entertainer, where you say that, "Boy, this guy just arrived on the scene," you know, "and such a big star, and he just emerged yesterday."

PATTERSON: Yeah, took me twenty years to become an overnight success, right?

HOLLANDS: (laughs) Took me twenty years to become an overnight success. And I think that there's a lot of documentation that is still not there. There's been a lot of focus at the back end, you know, that this – but I think the real story is back with people like Warren Moore, who you might try to get. I don't know if you ever got him to interview here.

But some of the stories that go behind the scenes, sort of like Thomas Gray and the Martin Luther King stories in Birmingham, that hopefully we will tell, that will show how this Movement was really a success, and how it really inspired and brought out the best in the people, and the leaders that developed out of that – Bernard Lafayette, who has probably never left the Movement. I don't know if you know Bernard.

PATTERSON: Yeah, I've heard him speak a couple of times here, so –

HOLLANDS: Mm-hm.

PATTERSON: One last thing I want to ask you before we take a look back at all this, and that's – while you were in jail, how did you – I mean, I would imagine – I've never been in jail, so I don't know, but I would imagine that being in jail is a scary experience, no matter what.

HOLLANDS: Mm-hm.

PATTERSON: How did you get through that? What kept you going?

HOLLANDS: (small sigh) Well, it – I guess the camaraderie. It was a little different than a picture that I would have, because the cells were contiguous, and we could all communicate with each other, and I think that helped a lot. We all had a common purpose. We had support. As I pointed out, there were people who would come to the parking lot, you know, outside, and would try to give us messages and update us with information. And it wasn't – and it certainly was – so the impact was not as great. It was certainly not a pleasant experience, and I don't want to indicate that it was a party. (laughs)

PATTERSON: I somehow can't imagine

HOLLANDS: (laughs)

PATTERSON: having a party while you're in jail, but yes, I can understand what you're saying.

HOLLANDS: But the physical inconveniences were offset by the purpose that was there. I think that most people considered it much more a physical inconvenience, because I think they felt very good about what they were doing, and the training that we had had with regard to – of course, we didn't have training for jail. But I think that preparation and training, and the participation, really added a degree of maturity and a perspective that allowed us to transcend the thought of, (fearfully) "Oh, I'm in jail." I think that was a little bit different situation that allows you to endure. Well, I don't know whether it makes the physical inconvenience any better, but your frame of

[End 1028; Begin 1029]

mind, I think, certainly makes your ability to deal with it – it makes all the difference in the world.

PATTERSON: When you look back over this experience that you've had, this significant movement that you've been part of, and the experience of going through all that,

HOLLANDS: Mm-hm.

PATTERSON: and that time of transition, what kind of impact do you feel that that's had on your life, and how has that carried over into your life today? Or how has that experience carried over, or the impact of that experience carried over into your life?

HOLLANDS: Well, I think it's done a couple of things. I think it certainly has helped me to realize that – well, it's helped me to face and to step up to things.

[End 1029; Begin 1030]

PATTERSON: I should mention that – I don't know if we hit the pause button, but there was an announcement that the library will be closing soon, so I knew we needed to get to wrap-up questions.

HOLLANDS: Sure.

PATTERSON: The impact – you said that – before we got interrupted by that announcement, about the impact it's had, that it's allowed you to – I believe you said, to – I'm paraphrasing – step up to the plate with things.

HOLLANDS: Sure. I think it certainly has helped me to not be reticent about stepping up to injustices and to not feel intimidated simply because, you know, there's a great crowd movement on one side of an issue or another. It's helped me to really focus on what's important, I think, to me in life and to not feel that I have to sit back and not be a participant, but be able to make a difference.

And that probably the worst thing that, I think that for me to do, is to allow things to go by without saying something or taking some action, or making some attempt and giving some thought about how to do it, as well. So not just being reactionary but also being thoughtful about how to approach things.

I think the nonviolent training and the power that has been – made a great impact on me. I think it provides to all of us who were in that Movement, I think it provides us with a greater sense of self, and again, that you don't – that you're not limited to, you know, how big a gun you have (laughs) or intimidation as a weapon, and that you become – you begin to draw on real strength, and recognize a difference between real strength and false strength. Those are very important principles and it's helped me a great deal in looking at – facing things that I've wanted to do in life.

PATTERSON: And on that thought, then, I would like to say that this concludes the Civil Rights Oral History Interview with Mr. King Hollands. Mr. Hollands, I want to thank you so much for coming in to share your story,

HOLLANDS: Thank you.

PATTERSON: and bringing your cup and telling us that story, too. It's been such a pleasure to talk with you, and I just – as I said, I just want to thank you again for taking the time to come in and share all that with us. Thank you, sir.

HOLLANDS: Mm-hm. Thank you.

[END OF INTERVIEW]