

2023 Civil Rights Tour

MEMPHIS TENNESSEE



The **Memphis Sanitation Strike** began on February 12, 1968 in Memphis, Tennessee. Citing years of poor treatment, discrimination, dangerous working conditions, and the horrifying recent deaths of Echol Cole and Robert Walker, some 1300 black sanitation workers walked off the job in protest. They also sought to join the American Federation of State, County, and Municipal Employees (AFSCME) Local 1733. Echol Cole and Robert Walker had been crushed in a mechanical malfunction on February 1; city rules forbade black employees to seek shelter from rain anywhere but in the back of their compressor trucks, with the garbage. Memphis's mayor, Henry Loeb, declared the strike illegal and refused to meet with local black leaders. Heavily redacted files released in 2012 suggest that FBI monitored the strike and increased its operations in Memphis during 1968.

Prior to his death on April 4, 1968, Martin Luther King, Jr. also took an active role in mass meetings and street actions. He first visited the Memphis strike on March 18, speaking to an audience of thousands at Mason Temple. A demonstration on March 28 (with King in attendance) turned violent when some protesters started breaking windows. Some held signs reading "I AM A MAN". Police responded with batons and tear gas, killing Larry Payne, a sixteen-year-old boy, with a shotgun.

THE NATIONAL CIVIL RIGHTS MUSEUM



The Lorraine Motel has been recreated to reflect the scene following Dr. King's death.

Dr. Martin Luther King Jr. seemed to realize he would not see his journey to the end. In a speech on April 3, 1968, he alluded to the possibility of his death in his "I've Been to the Mountain Top" speech.



The next day he was assassinated. The world was shocked when James Earl Ray allegedly shot Dr. King on the balcony of the Lorraine Motel. No Civil Rights traveler should miss the place where Dr. King's life came to an end.



The assassination site is carefully preserved at the **National Civil Rights Museum**. Visitors can spend most of the day here, absorbing the detailed exhibits of African-Americans' struggle for equality. Equally absorbing are the displays tied to the assassination. King's motel room, number 306 is preserved, as is the adjacent guesthouse, where James Earl Ray allegedly shot Dr. King through a bathroom window.

MUSEUM SECURITY (and for most museums)

All guests entering the National Civil Rights Museum are subject to a screening process. The National Civil Rights Museum reserves the right to inspect all guest packages, purses, backpacks, fanny packs and other bags prior to entering the museum. Sharp objects more than 2-1/2 inches long, weapons and illegal contraband will not be permitted in the museum. Please leave and secure any unnecessary articles in your vehicle to expedite your entry. Oversize bags brought into the museum must be checked with security. Animals are not allowed in the museum, except for service animals.

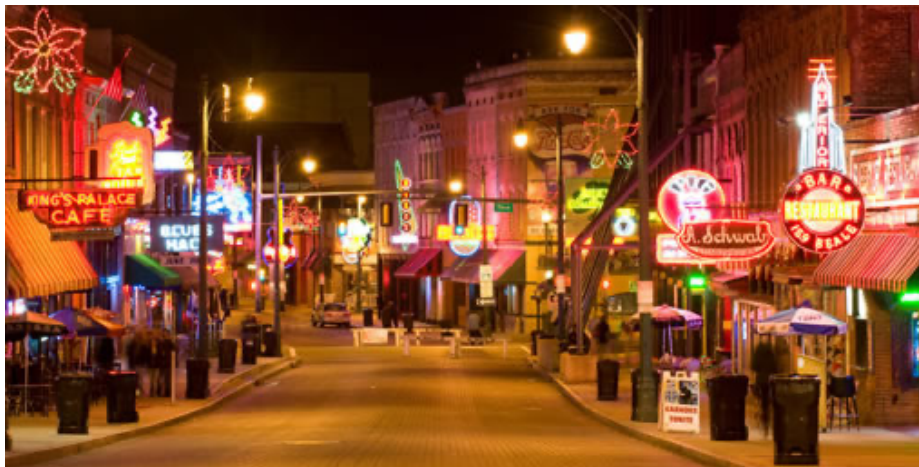
Cameras may be used, but no flash, selfie sticks, video. No food or drinks allowed.

Lunch on Beale Street

Three blocks of nightclubs, restaurants and shops in the heart of downtown Memphis, the Beale Street entertainment district is a melting pot of delta blues, jazz, rock 'n' roll, R&B and gospel. This National Historic Landmark was declared the Home of the Blues by an act of Congress, and with its rich history of legendary performers gracing the district (think Albert King, Louis Armstrong, Memphis Minnie, Muddy Waters and B.B. King), it's not hard to see why. Beale Street is one of the coolest places in Memphis.



The downtown Memphis music scene isn't just about the blues. New Daisy Theatre, located at the north end of Beale Street, is home to visiting national alternative acts like The Raconteurs, The Strokes and Cat Power. The New Daisy is the perfect size venue: big enough to bring well-known artists, yet intimate enough to feel like a club. And at the historic Orpheum Theatre, rightfully dubbed the "South's Finest Theatre," you'll find everything from Broadway productions to famous comedians.



Regardless how you spell it (Beal or Beale) or when you visit, you're sure to have an amazing time in the heart of downtown Memphis.

Clayborn Temple – Sanitation Workers Strike Headquarters

Clayborn Temple



A stately Romanesque Revival church just south of Beale Street in Memphis, Tennessee, Clayborn Temple began life with an all-white congregation in 1892 as Second Presbyterian. After nearly fifty years of worship at the corner of Hernando and Pontotoc, the congregation relocated to the outer suburbs of East Memphis, selling the building to the African Methodist Episcopal Church for \$100,000. Renamed Clayborn Temple after AME Bishop Jim Clayborn, the church became a haven and assembly point for social, cultural, spiritual, and political expressions for Memphis's African American communities. Most notably, Clayborn was the stage of the 1968 Sanitation Workers' Strike and subsequent I AM A MAN campaign. A central staging ground for the civil rights movement and social justice, Clayborn Temple itself canonizes the story of "black Memphis", embodying a rich history spanning more than a century.



1968 Sanitation Worker's Strike

In the 1960s, sanitation workers in Memphis were almost exclusively African American. Memphis had a long history of segregation and classism in the wake of Jim Crow, and the evident work disparities of black sanitation employees in comparison to that of their white counterparts was indicative of the city's racial inequities. Many lived in poverty and were paid only slightly above minimum wage for a ten-to-twelve-hour workday. African American sanitation workers often took on second jobs to supplement their income or appealed to welfare and public housing.



African American sanitation workers were excluded from the same benefits and protections as their white counterparts, enduring horrific working conditions. They often cited faulty equipment and a lack of enforcement of fundamental safety standards. Injuries were common, and there were incidents of accidental deaths in 1964 and 1968. The frustration towards the city's long pattern of neglect, discrimination, and abuse of its black employees prompted the unionization of black sanitation workers who eventually led a labor strike in 1968.

Mason Temple – Dr. Martin Luther King’s “I’ve Been to the Mountaintop”



Mason Temple was founded by Charles Harrison Mason (1864-1961). This church's denomination, Church of God in Christ, also known as C.O.G.I.C, grew fast in Memphis, Tennessee and eventually spread to other parts of the world such as Latin America and Asia. Mason Temple was the largest church building owned by a [predominantly black Christian denomination](#) in the United States at its opening.

In the 1950s and 1960s, Mason Temple became a critical destination for many civil rights events in Memphis. [Martin Luther King Jr.](#), [Andrew Young](#), and [Ralph Abernathy](#) were among the many black leaders who came to Memphis to assist the 1,300 protesting sanitation workers who usually met at the church. Together, they fought for better working conditions for black sanitation workers as they earned low wages and were treated differently from the white workers. Martin Luther King Jr. later delivered his famous last speech: "[I've Been to the Mountaintop](#)" on April 3, 1968. The next day [King was assassinated](#) outside of his room at the [Lorraine Motel](#). A plaque on an exterior wall near the entrance to the church details the event.

BIRMINGHAM ALABAMA



In the spring of 1963, activists in Birmingham, Alabama launched one of the most influential campaigns of the Civil Rights Movement: Project C, better known as The Birmingham Campaign. It would be the beginning of a series of lunch counter sit-ins, marches on City Hall and boycotts on downtown merchants to protest segregation laws in the city.

Over the next couple months, the peaceful demonstrations would be met with violent attacks using high-pressure fire hoses and police dogs on men, women and children alike -- producing some of the most iconic and troubling images of the Civil Rights Movement. President John F. Kennedy would later say, *"The events in Birmingham... have so increased the cries for equality that no city or state or legislative body can prudently choose to ignore them."* It is considered one of the major turning points in the Civil Rights Movement and the "beginning of the end" of a centuries-long struggle for freedom.

The Birmingham Campaign ended with a victory in May of 1963 when local officials agreed to remove "White Only" and "Black Only" signs from restrooms and drinking fountains in downtown Birmingham; desegregate lunch counters; deploy a "Negro job improvement plan"; release jailed demonstrators; and create a biracial committee to monitor the agreement. Desegregation would take place slowly over the next few months coupled with violent attacks from angry segregationists, including the bombing of the Sixteenth Street Baptist Church that killed four young girls.

Birmingham Civil Rights Institute



BCRI is a cultural and educational research center that promotes a comprehensive understanding and appreciation for the significance of civil rights developments in Birmingham with an increasing emphasis on the international struggle for universal human rights. BCRI is a “living institution” that views the lessons of the past as crucial to understanding our heritage and defining our future. Since opening its doors in 1992, BCRI has been visited by more than 2 million people from all 50 states and around the world. Visitors include adults, school children and students, families, researchers, and scholars.



Each year, BCRI reaches more than 140,000 individuals through teacher education (including curriculum development and teacher training), group tours, outreach programs (school and community), award-winning after-school and public programs, exhibitions and extensive archival collections. BCRI encourages visitors to examine basic issues of morality, law, justice and responsible citizenship. It also teaches that silence and indifference to the suffering of others can only perpetuate social problems and divisions.



1977 Birmingham Mayor David Vann mentions in a weekly news conference that a civil rights museum would be an appropriate project for the city.

1978 Birmingham City Council endorses Mayor Vann's recommendation of creation of a civil rights museum.

1992 The Birmingham Civil Rights Institute and the City of Birmingham enter into a funding and management agreement for both the Institute and the Carver properties, which include the Alabama Jazz Hall of Fame. November 14, 1992 The Birmingham Civil Rights Institute unveils a statue of Rev. Fred L. Shuttlesworth sculpted by John Rhoden of New York, formerly of Birmingham. November 15, 1992 The Birmingham Civil Rights Institute is officially dedicated. Former UN Ambassador Andrew Young is the main speaker of dedication ceremonies.

November 16, 1992 - The Birmingham Civil Rights Institute opens to the public.

16th Street Baptist Church



The 16th Street Baptist Church was organized as the **First Colored Baptist Church of Birmingham** in 1873. It was the first black church to organize in Birmingham, which was founded just two years before. The first meetings were held in a small building at 12th Street and Fourth Avenue North.

The 16th Street Baptist Church Bombing

The Sixteenth Street Baptist Church in Birmingham was used as a meeting-place for civil rights leaders such as Martin Luther King, Ralph David Abernathy and Fred Shutterworth. Tensions became high when the Southern Christian Leadership Conference (SCLC) and the Congress on Racial Equality (CORE) became involved in a campaign to register African American to vote in Birmingham.



On Sunday, 15th September, 1963, a white man was seen getting out of a white and turquoise Chevrolet car and placing a box under the steps of the Sixteenth Street Baptist Church. Soon afterwards, at 10.22 a.m., the bomb exploded killing Denise McNair (11), Addie Mae Collins (14), Carole Robertson (14) and Cynthia Wesley (14). The four girls had been attending Sunday school classes at the church. Twenty-three other people were also hurt by the blast.



Civil rights activists blamed George Wallace, the Governor of Alabama, for the killings. Only a week before the bombing he had told the New York Times that to stop integration Alabama needed a "few first-class funerals."

A witness identified Robert Chambliss, a member of the Ku Klux Klan, as the man who placed the bomb under the steps of the Sixteenth Street Baptist Church. He was arrested and charged with murder and possessing a box of 122 sticks of dynamite without a permit. On 8th October, 1963, Chambliss was found not guilty of murder and received a hundred-dollar fine and a six-month jail sentence for having the dynamite.

The case was unsolved until Bill Baxley was elected attorney general of Alabama. He requested the original Federal Bureau of Investigation files on the case and discovered that the organization had accumulated a great deal of evidence against Chambliss that had not been used in the original trial.

In November, 1977 Chambliss was tried once again for the Sixteenth Street Baptist Church bombing. Now aged 73, Chambliss was found guilty and sentenced to life imprisonment. Chambliss died in an Alabama prison on 29th October, 1985.

On 17th May, 2000, the FBI announced that the Sixteenth Street Baptist Church bombing had been carried out by the Ku Klux Klan splinter group, the Cahaba Boys. It was claimed that four men, Robert Chambliss, Herman Cash, Thomas Blanton and Bobby Cherry had been responsible for the crime. Cash was dead but Blanton and Cherry were arrested and Blanton has since been tried and convicted.

Kelly Ingram Park (West Park) & Birmingham Jail



West Park West (Kelly Ingram) Park with the Sixteenth Street Baptist Church in the Background



During the first week of May 1963, Birmingham police and firemen attacked civil rights demonstrators, many of whom were children, in the streets bordering this park. The violence raised a nationwide public outcry, hastening integration in America's most segregated city.



Birmingham, site of the first mass beatings of freedom riders, was selected by the Southern Christian Leadership Conference (SCLC) for a massive protest campaign. Kelly Ingram Park (historically known as West Park), was an assembly point for participants in the SCLC's Project "C," (for Confrontation)--sit-ins, boycotts, marches, and jailings designed to end segregation in Birmingham. Under the on site direction of SCLC President Martin Luther King, Jr., and local SCLC affiliate Fred Shuttlesworth, department stores were targeted for boycotts and protest marches organized. Dr. King was arrested and held in solitary confinement for three days, during which he wrote, smuggled out of jail, and had printed his "Letter from Birmingham Jail," a profoundly moving justification for the moral necessity of non-violent resistance to unjust laws.



When police filled the jails with mass arrests and depleted the ranks of adult demonstrators, the SCLC called on the city's children to join the protests. On May 2, under orders from Public Safety Commissioner Bull Connor, police arrested 600 child picketers (some as young as six years of age); by the next day, 1,000 children had been jailed. In the days that followed, firemen blasted the protestors, including children, with high-pressure fire hoses, and police used their nightsticks indiscriminately. Police K-9 units loosed their dogs into crowds of peaceful demonstrators, pinning down one woman and severely wounding three teenagers. One young bystander was whirled around by a policeman into the jaws of his German Shepherd. An Associated Press photographer standing nearby captured the incident, which quickly became the symbol of the unrest in Birmingham.

Fearful of a race riot and worried about lost business, local businesses made a "pact" with the SCLC, but Alabama's Governor Wallace disavowed any settlement and Bull Connor urged whites to boycott the stores involved. To prevent any violence that would undermine the agreement, President Kennedy ordered 3,000 Army troops to the outskirts of the city. Local merchants removed their "whites only" signs and desegregated their lunch counters. The newly-elected mayor repealed the city's Jim Crow laws and eventually desegregated the library, city golf courses, public buildings, and finally the schools.

Birmingham Jail



King's famous "Letter from Birmingham Jail," published in The Atlantic as "The Negro Is Your Brother," was written in response to a public statement of concern and caution issued by eight white religious leaders of the South. It stands as one of the classic documents of the civil-rights movement.



As the events of the **Birmingham Campaign** intensified on the city's streets, Martin Luther King, Jr., composed a letter from his prison cell in Birmingham in response to local religious leaders' criticisms of the campaign: "Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he is alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?"



King's 12 April 1963 arrest for violating Alabama's law against mass public demonstrations took place just over a week after the campaign's commencement. In an effort to revive the campaign, King and **Ralph Abernathy** had donned work clothes and marched from Sixth Avenue Baptist Church into a waiting police wagon. The day of his arrest, eight Birmingham clergy members wrote a criticism of the campaign that was published in the *Birmingham News*, calling its direct action strategy "unwise and untimely" and appealing "to both our white and Negro citizenry to observe the principles of law and order and common sense"

SELMA ALABAMA



In early 1965, Martin Luther King Jr.'s Southern Christian Leadership Conference (SCLC) made Selma, Alabama, the focus of its efforts to register black voters in the South. That March, protesters attempting to march from Selma to the state capital of Montgomery were met with violent resistance by state and local authorities. As the world watched, the protesters (under the protection of federalized National Guard troops) finally achieved their goal, walking around the clock for three days to reach Montgomery. The historic march, and King's participation in it, greatly helped raise awareness of the difficulty faced by black voters in the South, and the need for a Voting Rights Act, passed later that year.

Even after the Civil Rights Act of 1964 forbade discrimination in voting on the basis of race, efforts by civil rights organizations such as the Southern Christian Leadership Council (SCLC) and the Student Nonviolent Coordinating Committee (SNCC) to register black voters met with fierce resistance in southern states such as Alabama. In early 1965, Martin Luther King Jr. and SCLC decided to make Selma, located in Dallas County, Alabama, the focus of a voter registration campaign. Alabama Governor George Wallace was a notorious opponent of desegregation, and the local county sheriff in Dallas County had led a steadfast opposition to black voter registration drives. As a result, only 2 percent of Selma's eligible black voters (300 out of 15,000) had managed to register.

Brown Chapel AME Church



Both the building and the members of Brown Chapel AME Church played pivotal roles in the Selma, Alabama, marches that helped lead to the passage of the 1965 Voting Rights Act. The starting point for the Selma-to-Montgomery marches, Brown Chapel also hosted the Southern Christian Leadership Conference (SCLC) for the first three months of 1965. Another nearby local church, First Baptist, acted as the headquarters for the organizers of the Selma Campaign--the Student Nonviolent Coordinating Committee (SNCC). Brown Chapel AME Church, with its imposing twin towers and Romanesque Revival styling, was built in 1908 by a black builder--of whom little is known -- Mr. A.J. Farley.



On Sunday morning (known as Bloody Sunday) March 7, 1965, despite a ban on protest marches by Governor George Wallace, about 600 black protestors gathered outside Brown Chapel to march from Selma to the state capital in Montgomery. Leading the march were the SCLC's Hosea Williams and SNCC's John Lewis. At the Edmund Pettus Bridge, six blocks from Brown Chapel, mounted troopers confronted the marchers and ordered them to disperse. The marchers stood their ground and the troopers advanced, billy clubs raised. Lewis fell, his skull fractured. Others fell, screaming, as white onlookers cheered. Then Sheriff Jim Clark's deputized posse charged the marchers, firing tear gas and swinging bullwhips and rubber tubing wrapped in barbed wire.

That night, ABC interrupted its showing of the movie *Judgement at Nuremberg* to air footage of "Bloody Sunday." By morning, news of the event had spread to nearly every American household, and thousands of march supporters began to flock to Selma. On March 9, Martin Luther King, Jr., led a "symbolic" march to the bridge, and on March 21, after Governor Wallace's ban was overruled by Federal Judge Frank M. Johnson, Jr., King led the five-day march to the capital. Less than five months later President Johnson signed the Voting Rights Act.

Edmund Pettus Bridge



The Edmund Pettus bridge became a symbol of the momentous changes taking place in Alabama, America, and the world. It was here that voting rights marchers were violently confronted by law enforcement personnel on March 7, 1965. The day became known as Bloody Sunday.



The march resumed on Sunday March 21, with court protection through Federal District Court Judge Frank M. Johnson, Jr., who weighed the right of mobility against the right to march and ruled in favor of the demonstrators. "The law is clear that the right to petition one's government for the redress of grievances may be exercised in large groups...", said Judge Johnson, "and these rights may be exercised by marching, even along public highways."

This time, 3,200, versus the initial 600, marches headed east out of Selma, across the Edmund Pettus Bridge and on to Montgomery. Marches walked 12 miles a day and slept in fields. By the time they reached the capitol on Thursday, March 25, they were 25,000-strong. Less than five months later, President Lyndon Johnson signed the Voting Rights Act of 1965 -- the best possible redress of grievances.



MONTGOMERY ALABAMA



The modern civil rights movement in Alabama burst into public consciousness with a single act of civil disobedience by Rosa Parks in Montgomery in 1955. It began to fade from the public eye a decade later, following the formation of the original Black Panther Party in Lowndes County. During the intervening years, Alabama was the site of some of the most defining events of the civil rights era. These events transformed the state and profoundly changed America.

Black protest started long before the civil rights movement emerged and continued long after it stopped receiving front-page headlines. African Americans in Alabama began fighting for basic civil and human rights as soon as slavery ended in 1865, and they continue to fight for these rights today. Although they have adjusted their tactics to fit the times, their goals have changed very little. They have fought consistently for social autonomy, quality education, political power, and an acceptable standard of living. They have also fought to end racial terrorism and to enjoy the fruits of their own labor. On the continuum of black protest, however, the 1950s and 1960s were unique. During these years, black protest involved more people, was more highly organized, and lasted longer than any other period of activism. It also featured the most direct challenges to segregation and produced the most dramatic gains.

Rosa Parks Museum



The purpose of the Rosa Parks Museum is to uphold and interpret for the public benefit, education and enjoyment, materials related to the events and accomplishments of individuals associated with Montgomery Bus Boycott.

Civil rights activist Rosa Parks was born on February 4, 1913, in Tuskegee, Alabama. Her refusal to surrender her seat to a white passenger on a Montgomery, Alabama bus spurred a city-wide boycott. The city of Montgomery had no choice but to lift the law requiring segregation on public buses. Rosa Parks received many accolades during her lifetime, including the NAACP's highest award.



On Monday, December 5, 1955, some 30,000 African Americans participated in the bus boycott. That afternoon, the leaders of the African American community, including Ralph David Abernathy, the pastor of First Baptist Church, formed the Montgomery Improvement Association (MIA) to coordinate future protests.

They also appointed Abernathy's close friend Martin Luther King Jr., the 26-year-old pastor of Dexter Avenue Baptist Church, president of the organization. This fateful decision thrust the young preacher to the forefront of the boycott and into the national spotlight. That same evening, King and the MIA held a mass meeting at Holt Street Baptist Church. Ordinary black folk filled the pews and voted overwhelmingly to continue the boycott.



The Museum is a major landmark in the revitalization of downtown Montgomery constructed on the site of the old Empire Theatre where Mrs. Parks made her courageous and historic stand in 1955. In a non-violent and non-threatening manner, six distinct and unique areas inside the museum tell the story of bravery and courage of early civil rights soldiers.



Dexter Avenue Baptist Church



In 1954, Martin Luther King began his first full-time pastorate at Dexter Avenue Baptist Church in Montgomery, Alabama. While at Dexter, King became president of the **Montgomery Improvement Association (MIA)** and led his congregation and the black community during the **Montgomery bus boycott**.

Founded in 1877, Dexter was originally called the Second Colored Baptist Church. Congregants met in a hall that had been used as a slave trader's pen until 1885, when the first worship service was held in the basement of the current structure. On Thanksgiving Day in 1889, the first service was held in the sanctuary, and the church was renamed Dexter Avenue Baptist Church. The church began its activist tradition under the leadership of King's predecessor, **Vernon Johns**, whose militant words and boldness kindled the spirit of resistance for blacks at Dexter and throughout Montgomery.



King accepted the call to pastor Dexter while completing his doctoral studies at **Boston University**. In his acceptance speech, delivered on 2 May 1954, King admitted to his new congregation: “I have no pretense to being a great preacher or even a profound scholar. I certainly have no pretense to infallibility—that is reserved for the height of the divine rather than the depth of the human.” He continued: “I come to you with only the claim of being a servant of Christ, and a feeling of dependence on his grace for my leadership. I come with a feeling that I have been called to preach and to lead God’s people”. Shortly after accepting this position, he proposed a list of recommendations for the revitalization of the church, which were accepted without changes or revisions. King insisted that every church member become a registered voter and a member of the **National Association for the Advancement of Colored People**. He also organized a social and political action committee, “for the purpose of keeping the congregation intelligently informed concerning the social, political, and economic situation”.

On 2 December 1955, King conducted a meeting in the basement of the Dexter Avenue Church, which resulted in the decision to launch the Montgomery bus boycott, and three days later the MIA was founded. As MIA president, King organized and helped direct the boycott from his office in the lower half of the sanctuary. He continued to serve as president of the MIA after the boycott, a commitment that, at times, compromised his efficacy as Dexter’s pastor.

Martin Luther King House

This unassuming bungalow on a residential street in Montgomery, Alabama was once the place of some extraordinary historic events during the American Civil Rights era. Known as the “Dexter Parsonage” this house was home to Martin Luther King, Jr. and his young family when he began his career as minister and legendary civil rights leader.



King resided in this parsonage while he was pastor of the Dexter Avenue Baptist Church between the years of 1954 and 1960.

State Capitol Steps



Montgomery, Alabama's **state capital**, was where many of the state's discriminatory laws were passed into law. It was also the endpoint of the Selma-to-Montgomery march. The march, which made international headlines, finally reached the statehouse steps after violence and murder. It was here that King, addressing a crowd of more than 25,000, gave his "How Long? Not Long" speech.



ATLANTA GEORGIA



The strategies and tactics used by African American leaders in Atlanta to galvanize black voting power, gain access to public facilities and institutions, and increase economic opportunities for African Americans offer a valuable perspective on the uniqueness of Atlanta's Civil Rights experience during the period 1940 to 1970. The core of that uniqueness resides in the fundamental role that churches, social organizations, businesses, and other institutions of Auburn Avenue, and the colleges and universities of the Atlanta University Center, played in developing black leadership. While African American leaders traditionally have emerged from institutions in their communities, the confluence of the businesses and institutions of "Sweet Auburn" with the Historically Black Colleges and Universities of the city – Atlanta University, Spelman College, Morris Brown College, Clark College, Morehouse College, and the Interdenominational Theological Center – created an infrastructure for activism that was unparalleled.

It is worth noting at the outset, however, that across this time period the goals of the civil rights movement in Atlanta did not change. There was a consistent and clarion call to educate and register eligible African American voters, a demand for access to public and private opportunities on par with the access afforded Atlanta's white community, and there was a call for equal protection under the law.

However, as tactics changed over time, a corresponding change in perspective occurred: civil rights were increasingly seen as basic human rights applicable to all peoples — no matter where they may be.

Ebenezer Baptist Church



Throughout its long **history**, Ebenezer Baptist Church, located in Atlanta, Georgia, has been a spiritual home to many citizens of the "Sweet Auburn" community. Its most famous member, Rev. Martin Luther King, Jr., was baptized as a child in the church. After giving a trial sermon to the congregation at Ebenezer at the age of 19 Martin was ordained as a minister. In 1960 Dr. Martin Luther King, Jr. became a co-pastor of Ebenezer with his father, Rev. Martin Luther King, Sr., know as "Daddy" King. He remained in that position until his death in 1968. As a final farewell to his spiritual home Dr. Martin Luther King, Jr.'s funeral was held in the church.

In 2000 a study of the church building resulted in **Ebenezer Baptist Church, Historic Structure Report** being issued by the National Park Service. This reports served as a guideline for the restoration of the church. In 2001, thanks to a Save America's Treasures Grant and the contributions of many individuals and corporations, the National Park Service began the restoration of historic Ebenezer Baptist Church.



The King Center



During the less than 13 years of Dr. Martin Luther King, Jr.'s leadership of the modern American Civil Rights Movement, from December, 1955 until April 4, 1968, African Americans achieved more genuine progress toward racial equality in America than the previous 350 years had produced. Dr. King is widely regarded as America's pre-eminent advocate of nonviolence and one of the greatest nonviolent leaders in world history.



Established in 1968 by Mrs. Coretta Scott King, The Martin Luther King, Jr. Center for Nonviolent Social Change ("The King Center") has been a global destination, resource center and community institution for over a quarter century. Nearly a million people each year make pilgrimage to the National Historic Site to learn, be inspired and pay their respects to Dr. King's legacy.

Both a traditional memorial and programmatic nonprofit, the King Center was envisioned by its founder to be "no dead monument, but a living memorial filled with all the vitality that was his, a center of human endeavor, committed to the causes for which he lived and died." That vision was carried out through educational and community programs until Mrs. King's retirement in the mid-1990's, and today it's being revitalized.

MLK House



Martin Luther King, Jr. was born January 15, 1929 at 501 Auburn Avenue, the home of his maternal grandparents. For the next twelve years he lived here with his grandparents, parents, siblings, other family members and boarders. The home is located in the residential section of "Sweet Auburn", the center of black Atlanta.