## -Coretta King

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any. But they say -- well, that was back then -- how could you live this way today, so Martin had to resolve this for himself.

In an affluent nation like America where the standards are quite different than in living in India, whether he was true to his non violence by dressing as he did -- regular middle-class, you know, suit, living in a house like everybody else and making a big salary -- he

"Well, I'm not ever going to have a lot of money. I'll never be rich. If I ever have any money, I'll leave some of it to Ebenezer

I understood and shared the philosophy of not having, not needing that excess of material wealth. I never had the desire. Martin desired to be comfortable and be secure, but in America that means a whole lot of difference -- a whole lot more than being in India.

So we came back here and Martin wondered whether he should come back with a new style of dress to identify, finally he came to the conclusion that you could not live in America and in most of the western countries and be respected unless you looked like other folks.

He said, "I will conform in matter of dress and those things that are not important, but I will not compromise my principles."

That's the way he finally resolved it, but it wasn't so easy. We were living in Atlanta we rented for a year or so and we tried to look for a house and he said I really don't know if I need a house.

And we never could find anything because Martin Luther really didn't want anything. He though he could talk me out of having a regular house.

He said, "I really don't need any property. I don't need that responsibility. I just want to keep my life as simple as possible."

I said, "I like simplicity, but when you're in a movement like this, there are certain things you have to have in order to operate sufficiently and comfortably, and you should be

And he finally said, down the street they were building-- Wheat Street Churth was building-- some apartments and he said why can't we just two of those apartments, combine them and live down there with the

I said: "Martin you wouldn't be happy doing that because you need privacy. You have no privacy when you walk in because everybody's always around --and he really did need privacy.

"And I need it and I said I really want a home. I think every woman wants a home and I think every woman deserves a home."

He said "Okay, but I will not be caught up with this competition of trying to out do the Joneses. I will not live in Olney Heights."



Making speeches across the nation was a part of the Dr. King way of spreading the doctrine of non-violence. Here he addresses the "Pilgrimage for Democracy" rally which was held in Atlanta in 1963. Not the heavy guard detail of police officers who were there as a precautionary measure.

I said "it's all right with me - I don't care where I live as long as I live in a house and its comfortable. I'm not talking about a luxurious house, but I want a comfortable home."

We finally, after about five years, found a place that he liked. I liked it too, because all I wanted was to get a house, get it fixed up.

He said we can take this house. It was a duplex with a chain on the door. We had contractor and architect to redesign it and enlarge it, and add some things to it.

Martin said what you can do is just have them plug up those holes and paint the doors and don't get the best furniture -- if you get furniture, just get moderately priced furniture.

He said it would be a mistake to get a lot of furniture. He said if you expect people to follow you, you have to be an extremist in

He used to preach about being an extremist for good, extremist for justice, extremist for

and rejected.

But I understood what he was saying because what he was saying is that you don't have time to give to your family. You have to give it to the cause first and it's not fair to have

what you're doing and therefore, I have to be an extremist.

He said I don't say everyone do as I do, but in order to get people to come a little way along, you're going to have to be an extremist.

love and extremist for righteousness, etc.

Then he also said, "a man who commits himself to a great cause doen't need a family."

Now if I hadn't been there with him and he came back talking about a man didn't need family, I'm sure I would have been very hurt

A group of some 5,000 persons went on a "thank-you march" to the White House in D.C. to express their joy at the impending signing of the voting rights bill in 1965. (L to R) Bishop Paul Moore, Mrs. Walter Fauntroy, the Rev. Walter Fauntroy, Dr. King and the Rev. Ralph Abernathy.

a family and treat them that way.

We were also told that Gandhi's children didn't come out well because Gandhi was so buy out there in the movement - he helped save everybody else's family but he didn't save his own. Very often that's what happens.

So he said, "I can't be a good father; I can't be a good husband," and he worried about that. But I never made any demands on his time because I shared the commitment of the cause and whatever was for the cause, I had no problem with it.

I managed the house and all the other things - he would come and go and we would communicate. We were very close.

He would say, I don't have time to get the car fixed and you can get daddy to do that and he would keep telling me to get daddy to do that and finally I told him -- I didn't marry daddy. I had to say something. He would say, you know daddy likes to do that.

That helps him to feel involved and besides what I have to do is more important. Daddy King would say, Well, you all should wash your cars you know, save money and wash your cars. Then Martin would say, well if I washed my car that would mean somebody wouldn't have a job.

He said society is built on the division of labor. I need to spend my time doing some other things. And I don't need to cut my grass.

Daddy King would say you cut your grass, so Martin said I'll get somebody else to do it and that will help somebody else to have a

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So Daddy King would say that's all right, I'll always have a dime in my pocket. Martin believed that you spend money for what you needed. He did not want money. Money could not temp him.

This is the thing that is important to realize as a leader. People try to tempt you, try to bribe you. Martin could not be bought. He

didn't love money. He always had this problem with the money. Part of it grew out of the way he was brought up and what he heard said about his family all of his life.

People would criticize - first of all they said the family was wealthy. Well, they were not. They lived well. Mother King's father who brought the birth home up the street in 1909 and he moved into that house with Mother

She was born in 1904 and he pastored Ebenezer for 37 years and then Daddy King came from the country and he met Mother King, she was a schoolteacher.

He was just a country boy not having finished school, not even high school -- and here was this lady who was a teacher and came from this family -- of a minister, who was a leader in the community and engaged in civic work etcet.

His grandfather on his mother's side was active - and Daddy King came into the picture. Well Daddy King was his own person - he became his own person - very strong personality and all that. He was pastoring and assisting the pastor when the father-in-law died. And the church called him, so he stayed there 45 years.

So you take 37 and 45 years in the same family - eight of those years pastored from 1960 to 68 and the other son pastored from 1968 in July to July 1969 when he was drowned in the swimming pool and died.

The church had been a part of the family. Daddy King was a businessman. He said if didn't have to preach I'd be a businessman, but he said God called me to preach and I preached because I couldn't help myself.

But he was still a good businessman. He believed in saving and making money and then saving it and so he saved his money and the kids were able to have things he didn't

So Martin went from high school to college, to seminary to graduate school and he had everything, didn't have to worry. His check was there for his allowance.

When I met him, he was working on his Ph.D. but he was getting his \$140 a month, which is nothing now, but that was a lot of money back then -- to pay his rent and expenses -- he had a car and all that.

His father took care of him, Martin didn't have to work. But he went out to work. He chose to go out himself to be a common laborer. He always identified with them.

When he came to Montgomery and happened to be caught up in the movement, he was well qualified for it because he had experience and his non violence understandings were there and his behavior was non violent.

But he became more non-violent. Having gone through those 121/2 years almost 15 years of marriage—I saw a person who was truly a Christian, who was — who tried to be true to his pronouncements — he tried to live what he preached about.

He did that in the movement. He didn't say go to jail - he led them to jail. Other people knew Martin was always there for them and for their cause.

So having to develop a memorial for Martin — it had to be the same kind of memorial The concept is that Martin's spirit must always be pressent and a part of and guidance in what we are doing. And if we are not true to that spirit, if will not work in terms of the fulfillment of what is being sought. We spend days with planners talking about Martin's meaning nad what that symbolizes. Once we got that, we had to develop programs that would addre-nss these triple evils. They are still with us as we celebrate the birthday.

We have dealt with poverty and racism. We define war as the ultimate in violence and, in between there is always these different kinds of violence. The way we define violence, any kind of injustice - lack of a job for a man who needs a job is kind of violence.

The fact that a man can't get a job is a structure of society - that is violence; not having full participation in the democratic way of life, being deprived of that—is a form of violence.

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This was the scene outside the Ebenezer Baptist Church in Atlanta as limousines were a part of the celebration of the birth of Dr. Martin Luther King, Jr. The church is a part of the National Historic Sites of the city.