

THE URBAN NETWORKER

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The Episcopal Urban Caucus
Founded 1980

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Dr. Quintard Taylor's Banquet Address—Part II

(Part II) Despite or perhaps because of the harsh economic challenges Seattle's black population faced, it sought to entertain itself. In the process of doing so, it entertained the entire city. Seattle's African American population in 1920 was small, less than three thousand people. Moreover Seattle was remote from the cities where jazz was becoming famous—New Orleans, Kansas City, Chicago and of course New York. Yet this tiny community became part of a remarkably vibrant jazz scene that lasted over three decades. Here literally hundreds of musicians, famous and barely known, came and went, or stayed and influenced younger musicians both native and migrant.

Less than two miles from where we are right now, stood the Black and Tan Club at 12th and Jackson, the legendary venue for jazz greats both na-

tionally and locally. The Black and Tan hosted Oscar Holden and Fats Waller in the 1920s, Julian Henson and Louis Armstrong in the 30s and Al Pierre and Sarah Vaughn in the 1940s. The Black and Tan was the most prominent club in an entertainment district that extended from First Avenue to Fifteenth along both sides of Jackson. These entertainers and performers attracted patrons throughout the city and region. As Robert Wright recalled thirty years later, "In 1935 and 1936 you could see as many white people on 12th and Jackson at midnight as you'd see on 3rd and Union at midday.

E. Russell "Noodles" Smith, a Denver native, was the impresario of black nightlife in the 1930s and early 1940s. Besides the Black and Tan, he owned the Golden West Club, the Ubangi Club "with its distinctive African décor," and the New

Harlem Club. Smith's success attracted competitors including Mississippi born John Henry "Doc" Hamilton, who owned a Prohibition Era cabaret named, *Doc Hamilton's Barbecue Pit*, which Seattle elite, including at least two mayors, frequented.

Smith and Hamilton owned some of the leading clubs. But what made this scene so different from other cities was the presence of Asian Club owners. From the 1920s, black musicians played at the Chinese Gardens, the China Castle, the Manila Dance Hall and the Hong Kong Chinese Society Club. The Chinese Garden was home to dozens of jazz musicians from 1931 until 1946. So was Basin Street which opened up in 1940. Basin Street, owned by Davey Lee, a Local Chinese businessman hosted the Ink Spots, Dexter Gordon and young Sammy Davis, Jr. (Continued on p. 2. column 1)

THOUGHTS ON RESOLUTION B033—by Nell Braxton Gibson

I am still appalled at the General Convention's decision to support B033, a resolution that calls on the Church to sacrifice the humanity of a group of people for the sake of institutional unity. I did not at the time of Convention (and do not today) understand why we have thrown people to the lions in the hope of being allowed to

talk to a faction that has placed conditions on our conversations with them.

Up until the time of the vote on B033 General Convention had held itself accountable in the struggles of oppressed people—from support of the Millennium Development Goals to the passage of resolutions on reparations for slavery. It had

even voted down resolutions with a similar intent to that of B033 and there was a sense that God was creating a new thing. The election of Bishop Katherine Jefferts Schori as our new Presiding Bishop seemed to confirm this new order.

Many people who attended the 2003 General Convention in Minneapolis (continued on p.3)



Quintard Taylor (Continued from page 1)

Saxophonist Marshall Royal recalled, "They were a different type of people in Seattle. They were nice, they were cordial. I'm not just speaking of black people. I'm talking about the Chinese guys....They were our buddies." The connections with Asian American club owners in Seattle brought international opportunities as well. By the 1930s, musicians from the Black and Tan or the Chinese Gardens played Shanghai Ballrooms. Seattle bandleader Earl Whaley took his group to Shanghai in 1937. Weeks later

the Japanese invaded the city and most of Whaley's band were imprisoned. Some of the band members died in captivity. Others, including Whaley, whose hands were broken by his captors, eventually returned to the U.S.

Black Seattle's population tripled to 15,000 during World War II. The migrants, with money to spend from their work in the shipyards and at Boeing helped Jackson Street jazz thrive. 1948 was the heyday for clubs. Nat King Cole, Duke Ellington, Count Basie

and Ella Fitzgerald all played these clubs in the post-1945 era. But it was also into this environment that three young artists, Ernestine Anderson, Ray Charles and Quincy Jones, joined the Jackson Street club scene. Anderson, Charles and Jones all landed their first recording contracts while working Jackson Street. Ray Charles' group, the McSon Trio, became the first musicians to use electric keyboards (cont. on p.3 column 1)

"Forty members of the Ku Klux Klan... got in a caravan... and opened fire on black and white demonstrators"

TRUTH AND RECONCILIATION IN GREENSBORO, NC

Greensboro, NC's Truth and Reconciliation Commission is "seeking truth and working for reconciliation." The Commission grew out of a November 3, 1979 massacre, "one of the worst homicidal racial and political assaults of the era," according to *Mother Jones* magazine from which this story comes.

At 11:23 on that November morning, 40 members of the Ku Klux Klan and the American

Nazi party got in a caravan of gun-laden vehicles and opened fire on black and white demonstrators at the Morningside Homes housing project, while four television news teams and one police officer recorded the action. When the shooting ceased, 4 were dead and 11 wounded, one mortally, their bodies strewn about the project as if on a battlefield. A local woman named Sandi Smith who'd been active in the black

student movement and was at the time trying to unionize textile workers, was shot between the eyes when she peeked out of a hiding place. The demonstrators had been gathering for a permitted march and rally declaring, "Death to the Klan." It was organized by the Workers Viewpoint Organization (WVO), which was active in poor neighborhoods and mills of a region (continued on p. 3)



2007 ASSEMBLY WORKSHOP HIGHLIGHTS

This year's theme is: Making the Contacts: Locally and Globally.

Workshop #1- CARING FOR NEEDS, includes Urban Ministries, the Greensboro Housing Coalition, Energy Committed to Offenders and Higher Ground.

Workshop #2—MILLENNIUM DEVELOPMENT GOALS, presents projects and ministries for achieving the MDGs.

Workshop #3—EMPOWERING TRACT, includes presentations from a self-help Credit Union and Crisis Assistance.

Workshop #4—ADVOCACY FOR ECONOMIC JUSTICE addresses the work of the National Farm Workers and the Industrial Areas Foundation (IAF).

Workshop #5— TRUTH AND RECONCILIATION, will pre-

sent strategies for beginning a Truth and Reconciliation Ministry.

Workshop #6—HEALTHY DATING ,an intergenerational workshop, that will focus on dating relationships in the prevention of long term family violence and the particular aspect of violence prevention aimed at helping teens form healthy interpersonal relationships. (More on this workshop in the winter *Networker* issue)

Quintard Taylor (continued from page 2)

on Jackson Street in 1949. That same year they also became the first jazz artists to perform on KING TV. Jackson Street jazz clubs began to fade away in the 1950s. A liberalization of liquor laws made the after hours clubs obsolete. Moreover the younger generation deserted jazz for rhythm and blues and new jazz clubs on the North End began to successfully compete for the remaining jazz fans.

But Jackson Street had a remarkable run. For thirty

years it had been the capital of jazz in the Pacific Northwest and rivaled much larger Los Angeles as the capital of jazz in the entire West.

OFFICE COMPUTER CRASH

If you just recently received the Spring Issue of *THE URBAN NETWORKER*, the late mailing was due to a computer crash in the EUC Office. The crash destroyed all files (including mailing lists) and the EUC newsletter layout template.

A new computer had to be purchased and all the lost information re-entered, hence the lateness of the Spring Issue and new look of *THE URBAN NETWORKER*.



Truth and Reconciliation (continued from page two)

then dominated by textiles. It advocated antiracism, unionism and communist revolution, all abhorred by the Klan, with which it had previously clashed. Yet a police lieutenant posted his men out of sight of the demonstration and then permitted them to take a break until 11:30.

Court proceedings later revealed that police had an informant in the Klan to whom they had given a copy of the march

permit and route. He informed the FBI as well.... At the time of the killings, the police special agent in charge of the Klan informant was at the back of the caravan, having trailed it to the site. He did not intervene, or radio for help, or trip a siren, or pursue the killers as nine of their vehicles got away.

During the summer and fall of 2005 narratives of (the survivors) finally got a public hearing when Greensboro became the

site of a Truth and Reconciliation Commission process. Greensboro's TRC, initiated by survivors and assisted by international experts, provided a public forum for righting the record and restoring the spirit of justice where judicial practice and punishment had become impossible.

(Members of the TRC will be part of the 2007 Assembly).



THOUGHTS ON B033 (continued from page one)

returned home and worked on resolutions for reparations for slavery—resolutions that failed at the 2003 Convention but passed at this one. Now we must work to bring back resolutions to the 2009 Convention that support our lesbian and gay sisters and bothers as full participants in our Church at every level.

The Sunday after this year's General Convention I returned to my home parish for Gay

Pride Sunday and participated in a Disco mass for which gays and lesbians turned out in force. The opening hymn was a jazz rendition of "Over the Rainbow." Musical offerings came from gay men in sequined tank tops and from the Director of Music who was ushered into the service singing a disco number complete with Go-Go girls. The queen of St. Mark's appeared in full drag to deliver the homily and the closing hymn was Sister Sledge's, "We

Are Family." As I stood singing among straight men and women, young parents with children, gays and lesbians, teenagers in hip-hop clothing, Asians, whites, African Americans and Spanish speaking people I realized I was part of the realm of God where God's creation of a new thing was being lived out. As members of the EUC let us not rest until we bring about the realm of God at every level of our Church for all its members.

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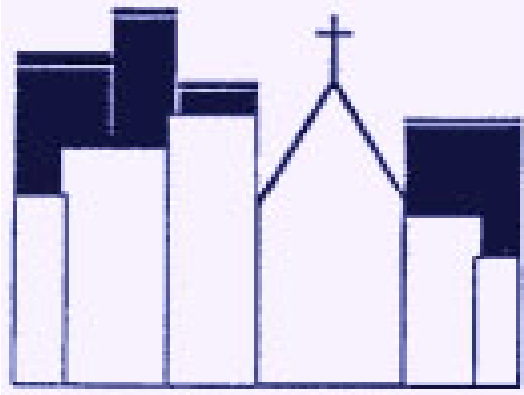
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**2007 EUC ASSEMBLY—
RALEIGH, NC, February
7 to 10.**



THE EPISCOPAL URBAN CAUCUS—Founded 1980



2007 EUC ASSEMBLY PLANS for RALEIGH, NC

The 2007 Assembly will take place from February 7 to 10, at the Holiday Inn Brownstone, 1707 Hillsborough Street, Raleigh, NC 27605. Reservations: 888-465-4329.

This year General Convention passed three resolutions on reparations for slavery. One resolution calls on each diocese to collect and document information in its communities on the Episcopal Church's complicity in the institution of slavery and its subsequent history of segregation and discrimination as well as its economic benefits. Another asks dioceses to determine whether their call is to conduct truth and reconciliation processes regarding their history.

In response to these resolutions the Assembly will show filmmaker Katrina Browne's "Traces of the Trade, on Wednesday evening. The film is Ms. Browne's family documentary about her slave-trading ancestors and the legacy white Americans have inherited from the history of slavery. The local planning committee hopes the film will help us explore questions around racism and further the work on General Convention resolutions.

Thursday morning's keynote speaker, Nelson Johnson, will continue to respond to issues of racism and redress in his Address on Truth and Reconciliation.

That afternoon we will have an opportunity to visit several outstanding ministries: **Youth** will go to see Raleigh's Rescue

Mission where homeless families are given safe sanctuary. **Adults** will be able to choose among trips to St. Augustine College (one of three historically black Episcopal Colleges), TROSA, a residential substance abuse recovery program in which residents learn valuable job skills; The Interfaith Food Shuttle which works to alleviate hunger through the distribution of food to the hungry, homeless and undernourished and The Healing Place, a recovery and rehab program for the homeless alcoholic and chemically dependent.

We thank Bishop Curry, Bishop Marble, Delois Ward and the local committee for the work they have done in planning the 2007 Assembly.