

1: Elton John - Don't Shoot Me I'm Only The Piano Player

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For everything from jaywalking to driving without a license, it pays to be white in Oregon if you run afoul of the law. For example, littering fines for African-Americans are nearly double those imposed on whites, according to an analysis of cases filed in state courts from to Living black in Multnomah When people discuss racial disparities in the criminal justice system, they often focus on cops. Yet, as evidenced by the gap in fines which are outside the control of police , obstacles to obtaining equal justice in Multnomah County “ and throughout Oregon ” are seen at every tier of the criminal justice system. In Multnomah County, ticket by ticket, arrest by arrest, African-Americans are charged three to 30 times as often as white residents for everything from pedestrian and transit fare violations to drug charges and crimes related to interactions with police. For black people in Multnomah County, unequal treatment in the criminal justice system is nothing new. She says she learned from an early age that her skin color merited special attention from police. Red Hamilton, 40, a Milwaukie resident whose family lives in North Portland, says her brother has been stopped by police while walking to work. Jones, who was then directing a play on racial profiling for the August Wilson Red Door Project, asked what the basis for the stop was, pointing out that he was parked legally and rented space at the theater. Eventually, the police were persuaded and drove away. Such tales are the reality of life inside these numbers: Of the types of offenses for which there was adequate data to compare “ everything from mail theft to murder to escape from prison or custody ” African-American residents in Multnomah County were charged at higher rates than whites for all but five types of crimes. And in 80 percent of those crimes, they were charged at two or more times the rate of whites. Stark gap for drug crimes The biggest disparities are seen in drug crimes. Researchers have found that African-Americans use most drugs, including powder cocaine, at lower rates than whites. The only drug black people consume at a higher rate is crack cocaine. Yet black residents in Multnomah County were charged at a rate seven times that of whites for all drug cases. In minor cocaine cases, mostly single counts of possession, the rate was 30 times that of whites. African-American residents were more likely to be charged with crimes related to their exchanges with police, too. Those findings are hardly shocking. A year ago, the county released a study, funded by the MacArthur Foundation, that found African-American defendants were six times as likely as whites to end up in the county jail. Black people were charged at 27 times the rate of white residents. Failing to cross the street at a right angle? Fifteen times the rate of whites. Eight and a half times the rate of whites. Walking in the road? Five and a half times the rate of whites. Nearly four times the rate of whites. Because you just need to get them in your database. The Portland Police Bureau is one of the few agencies in the state to track the race and ethnicity of people stopped by its officers. Where you live makes a difference. So a white youth and a black youth engaged in similar criminal activity can have different arrest records simply by virtue of their ZIP codes. But in their new neighborhoods, criminal activity, such as street-level drug dealing, is still far more subject to calls than, say, in the West Hills. In the West Hills, prescription drug abuse and other crimes associated with upper-income residents are seldom reported to the few officers patrolling there, said one African-American officer, who spoke on condition of anonymity. She said police tend to target people who might be carrying a weapon black residents are charged at a rate 17 times that of whites , drugs or have outstanding warrants. People of color are assumed to be more likely than whites to engage in those activities, she said. Not showing up in court So why do African-Americans caught breaking the law pay higher fines for everything from harassment to failing to wear a seatbelt? Default judgments may be a factor. About a quarter of them, however, were issued in single-charge cases, often traffic violations. Nan Waller, presiding judge at the Multnomah County Circuit Court, said that may suggest the fines were issued to people who, for whatever reason, simply did not make it to the court for a hearing. In , 18 percent of violent crime victims were black, according to police reports, so African-Americans are more than twice as likely as white residents to be victims of crime. Police say they find themselves wedged between communities that expect them to respond to

violence and a desire to restrain from profiling people of color and overpolicing the black community. How many additional police calls about African-Americans are due to the bias of the people dialing ? That likely fuels disparate rates of police stops and searches, he says. About 20 percent of the complaints filed against police with his office are from African-American residents, often questioning why someone was stopped. But African-Americans made up at least a third of the homicide victims in Portland last year, many from gang shootings. Meanwhile, police intervention falls near the end of what Capt. A school system more likely to fail black children. Families more often lacking support. Police have deployed officers in schools and neighborhoods as a means of curbing violence and partnered with county agencies to intervene early. But those tactics have led to push-back from some people in the black community. Raiford said it feels less like help than tracking. A system where strangers learn their names, learn who their family is, and then send them to jail anyway. That could be partly why, despite accounting for only about 7 percent of the county population, black residents were associated with 86 percent of sex trafficking charges, 80 percent of promoting prostitution charges, and 70 percent of drug-free zone violations. Modica and Portland Police Chief Mike Marshman say these disparities can be addressed with better training, improved communication with community members, and increased use of programs that divert first-time offenders from the criminal justice system into programs or other alternatives to sentencing. A settlement agreement boosted monitoring and oversight of the bureau after a federal investigation concluded Portland police engaged in a pattern of excessive force. And Portland police will participate in a new program intended to divert addicts, the homeless and the mentally ill from local jails, called the Law Enforcement-Assisted Division program, which is starting up this month. Marshman and Modica say that in the past two years, reacting to civil rights lawsuits alleging discrimination, the bureau has started training officers differently to make sure they have a legally defensible reason to engage with someone and search them. What role do prosecutors and judges play in criminal justice disparities?

2: Shoot the Piano Player - Wikipedia

Please do not shoot the piano player; he is doing his best. Please don't shoot at the pianist; he's doing his best. It is requested that you will not shoot at the organist.

He wanted to show his influence from American films. He told a reporter, "I refused to be a prisoner of my own first success. I discarded temptation to renew that success by choosing a "great subject". I turned my back on what everyone waited for and I took my pleasure as my only rule of conduct. Truffaut disagreed, wanting to keep the film loose and abstract; Moussey left after a few weeks and Truffaut wrote the script himself. Truffaut decided to go the opposite direction and make the protagonist weaker and the female characters strong. Truffaut was also influenced by French writer Jacques Audiberti while writing the film, such as in his treatment of the character Plyne. Truffaut also cast actor and novelist Daniel Boulanger and theatrical actor Claude Mansard as the two gangsters in the film. Truffaut considered him crazy, but funny, and cast him as Plyne. Truffaut rounded out the cast with Catherine Lutz in the role of Mammy. Lutz had never acted before and worked at a local movie theater. Truffaut finally saw Dubois perform on a TV show and immediately wanted to cast her shortly before filming began. This inspired Truffaut to add subtitle with a bouncing ball. Truffaut said that "In Shoot the Piano Player I wanted to break with the linear narrative and make a film where all the scenes would please me. I shot without any criteria. For me its something very precise that I would call a respectful pastiche of the Hollywood B films from which I learned so much. The title has become somewhat of a joke on the club scene, usually to get a less-than-talented musician to stop performing, but occasionally breaks into the musical mainstream: In , the band Miami Sound Machine used the joke in their Conga video. It should be noted that in Britain, the joke about the piano player does not derive from this film but from the alleged remark of Oscar Wilde on his American tour, while in the wild west: The line evidently gained some currency in popular European culture thereafter.

3: Please Do Not Shoot the Pianist. He Is Doing His Best – Quote Investigator

he is doing the best he can. archive; Beginning; Previous; SchwierigstartenstÄ¼cke; Previous.

This site is edited by Barry Popik. He is doing his best. Oscar Wilde made famous the sign that he saw in a saloon in Leadville, Colorado. Sometimes the warning was not to shoot the organist or the fiddle player. Making western music must have been tough! Yale University Press Pg. Please do not shoot the pianist. A recent traveller in California describes the social condition of that country as slightly anarchical. Not only does every one do what is right in his own eyes, but expresses himself very strongly and generally in bullets against whatever displeases him that is done by others. In a church – for there are churches – which our traveller chanced to visit he noticed this touching appeal, printed in large type, on the organ-loft: He does his best. A Springfield Republican man has discovered a Leadville church, in which is conspicuously displayed the legend: Some one claims to have found this legend written to a Leadville church: Oscar at the Pen and Pencil Club. Oscar Wilde bobs up again. He was the guest, a fortnight ago, of the Pen and Pencil club, of Paris, and made an after-dinner speech about his experiences in America. The brightest and best of the many stories he related was one to the effect that at a ball in Leadville he saw a notice over the piano which read: Senator Blackburn is credited with saying that the California Theater manager who put up the sign saying: But this is personal, if not bigamous, and I desist. It was Eustis, of Louisiana, who said to a clump of brother Senators who were complaining of the Administration: Elroy expressed the sentiments of numerous professionals by his noble action. One of the saloons here Blaine City, TX – ed. In an Arizona dance hall of the earlier time this legend was conspicuously displayed:

4: The high costs of disparities for people of color in Multnomah County | InvestigateWest

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Before beginning, I should like to express my personal appreciation to this great body of men who have sung so melodiously to us this evening. As we announced to the Regional Representatives yesterday, we meet together often in the Church in conferences to worship the Lord, to feast upon the word of Christ, and to be built up by faith and testimony. We hold ward stake, area, and general conferences, among others. In recent years some of our most inspirational conferences have been the area conferences held outside the United States. We plan, beginning in , to hold some area conferences in the United States. Through these area conferences more members of the Church will be able to meet and hear the General Authorities. Two members of the Council of the Twelve and others will attend each conference. To ease the burdens of time, travel, and money upon members of the Church, we have also decided, beginning in , to hold only two stake conferences each year in each stake. One of these will be attended by one or more General Authorities, and the other by the Regional Representative. This will leave more time for stake presidents and other local leaders to do more in perfecting the Saints. And now, my beloved brethren, may I say something about the great priesthood responsibility of fulfilling our role of patriarch in the home. This role becomes more vital with each passing day, as new challenges to the strength and sanctity of the home arise. The family is the basic unit of the kingdom of God on earth. The Church can be no healthier than its families. No government can long endure without strong families. Never before have there been so many insidious influences threatening the family as today, around the world. Brethren, as patriarchs in your homes, be worthy watchmen. Be concerned about the types of programs your family is watching on television or hearing on radio. There are magazines today publishing pictures and articles which likewise beckon to the baser instincts of men and women and young people. There are newspapers around the world which, seeking greater circulation, boldly flaunt sex. Some of our newspapers continue to publish illustrated advertisements which are basely provocative, inviting their readers to pornographic motion pictures. It is in such advertisements and motion pictures where seeds are sown for rape, unfaithfulness, and the most repulsive of deviant sexual transgressions. Brethren, be vigilant on what enters your home through the printed word as well as the electronic media. Guard against radio and TV programs that degrade. See that only good reading material enters your home. Subscribe to magazines which enrich the mind and uplift the soul. There are many good magazines, including our own Church periodicals, the Ensign, New Era, and Friend. In some of the large cities of the world such as London, Paris, Tokyo, New York, and Sao Paulo, there are a number of daily newspapers from which to make a choice. Bring to your home that newspaper which is most compatible with the teachings and standards of the Church. Here in Salt Lake City, the world headquarters of the Church, we are also concerned. Certainly a powerful force in helping this city and state achieve its high standards has been the Deseret News. This newspaper has been a defender of our convictions relative to such moral issues as liquor, pornography, and abortion. It is vital to a safe, clean city and state, which are the heart of our growing, worldwide Church. As the Deseret News, with the Church News, strengthens our city and state, our newspaper can also strengthen the homes of you brethren residing in this area of the world headquarters of the Church. We always loved him. I loved all my bishops. I hope all my young brethren love their bishops as I did. It is a real joy to meet with you priesthood members at this important time of the year, a time when we think of our Savior, Jesus Christ, and his accomplishments and his service and his example and his great program. He gave to Moses this: I take this opportunity to express our appreciation to the leaders of the organizations and all who serve in this great cause of priesthood activity, for their devotion and strength and power and influence which is worldwide and affects the lives of numerous people. I have been trying to think of the ways in which my life has been influenced by the youth organizations. I cannot remember when I began, but it seems to me like I can remember going to the old Robinson Hall in Thatcher, Arizona, almost as early as I could walk. It was only two blocks from our home, and we could walk to and from it, and we crossed the Union Canal time and again. This big Robinson Hall

was a brick building of rectangular shape, and an all-purpose building for the community dances, for the Sunday School and Primary, for all Church services, for the funerals, for celebrations, and for everything that went on in our little rural town. One night this great building caught fire, and I remember the lighted sky and the columns of smoke and the consternation and excitement for all of us, for a big fire like this attracted the entire town and all came hurrying with their buckets to help put out the fire. Standing on the bank of the canal, the first man drew a bucket full of water and handed the full bucket to another man and he to another and back to the crackling flames in the building. The last man doused the bucket of water on the flames. Many buckets of water were thrown on the fire, but the fire was gaining and finally the walls stood out as blackened sentinels, and we returned to our homes saddened and defeated. It was many years before the fire department was organized in our little town. This was the same canal in which I was later baptized into the Church, and this is the same canal from which I hauled water to the trees and plant life about our home. I was the smallest of the boys, so I was given this work. We made it with a Y-shaped tree limb. My father made a great effort to surround the new home with every kind of flower and save them in those late summer days when water was so scarce. It was also my job to drive the horses and cows to the canal for their drinking water. Sometimes the late summer rains would wash out the dams and leave all the valley dry and the canals all dry. Then the older boys, my brothers, answered the call to rush up to the headwaters of the canal with their teams and scrapers and wagons to haul rocks and brush and gravel to fill up the dam again to divert the water from the river to the farms and homes. Years later we learned to make the sausage dams. The sausage dam was a long wire mesh filled with rocks to fill the water holes of the river and divert the river water back into the canal. Nearly all the boys and girls were baptized in that famous old Union Canal. The Allred Hall, a frame structure on Main Street two blocks north of Robinson Hall, was used for many purposes, and I can remember going there to Sunday School and Primary as a little boy and to sacrament meeting, for it was here that I was confirmed as a member of the Church. We moved again to the old Allred Hall and then to the Academy Building, which was our educational institution and headquarters for the Polysophical Society meetings as well as all community and Church meetings, for Thatcher was populated almost entirely by members of the Church. Then in we broke ground for a new stake and ward building in Thatcher, and I gave two dollars from my nickels and dimes for the building. I remember they dug a great excavation and then there was a long delay before enough more funds could be gathered to construct the building. This was on the way to the post office and the stores where I was often sent to get coal oil for the lamps and for mail and to take the eggs and other things that my abilities made possible. I would always run down into the bottom of this great excavation hole and then up the other side; but when the weeds began to grow big in this enclosed area and I once saw some skunks there, I bypassed the excavation, for I had no interest in skunks as pets or as companions. I remember we had wires strung across the building and cloth curtains between the classes. We could hear something of nearly every class that was going on and even sometimes see, if the lights were just right. I remember some years later when we of the basketball team of the Gila Academy did our practicing here and played our games, and I always took more than my share of the credit for the fact that in this smaller building with some obstructions, we defeated some high school and college teams while we were but a high school team. I remember some of the teachers. We always went to priesthood meeting on Monday nights, and we deacons would congregate around the potbellied stove and there receive our instructions. Snow and others in that place, and also formed some excellent friendships among other young men of my age. Snow of Salt Lake City was there in the bank, and he intrigued us as we became deacons with his many stories of the Red Sea, and the crossing of the Red Sea by the children of Israel, and Jerusalem where he had been. I remember going to Sunday School, and I believe that I received a great deal of inspiration for the foundation of my life in this place. We had opening exercises in the chapel above and then went downstairs to our classwork. My mother had a good voice and played the organ, and she and my oldest sister, Clare, sang duets. I inherited a little of the love for music from her, so I was always interested in the singing of the songs, and I generally raised my voice and sang lustily. And we did meet again and again and again, all my life. And I remember when my mother died up in Salt Lake City when I was eleven, there had been a goal set for us to attend Sunday School every Sunday of the year. She died in October. I had never missed a Sunday School since the first of January, I had been present

every week, and I had a difficult time to square myself with myself to miss the Sunday that her body lay in state in our home. And then, if sometimes we had forgotten the verses, we could all join lustily in singing the chorus of the songs: Join in the jubilee; mingle in song; Join in the joy of the Sabbath School throng. She composed many of our songs. I can remember how lustily we sang: Sing With Me, no. I remember we sang: That the children may live long, And be beautiful and strong. Tea and coffee and tobacco they despise. And I learned to despise them. There were people in our rural community who were members of the Church who sometimes used tea and coffee and sometimes tobacco. The song goes on: I was never quite sure whether the angels were limited in their voice culture as we were, but we were glad to take the credit. Deseret Songs, , no. I had a sling and I had a flipper. I made them myself, and they worked very well. It was my duty to walk the cows to the pasture a mile away from home. The second verse goes: And berries disappear, In garden, field, and glen? This made a real impression on me, so I could see no great fun in having a beautiful little bird fall at my feet.

5: don't shoot the pianist - Trick-or-Treating

It still is; so be sure to support live music and "Please Don't Shoot the Piano Player, He's Doing the Best He Can" In The 'Ville. Kathy Bedell owns The Great Pumpkin, A Media Company located in Leadville, Colorado which publishes www.enganchecubano.com and www.enganchecubano.com

Fitz Gerald, from the Oct. Lyrics written by Buddy Bernier and sung by Edythe Wright. Audio provided by Dorothy Emmerich. This site is edited by Barry Popik. He is doing his best. Oscar Wilde made famous the sign that he saw in a saloon in Leadville, Colorado. Sometimes the warning was not to shoot the organist or the fiddle player. Making western music must have been tough! Yale University Press Pg. Please do not shoot the pianist. A recent traveller in California describes the social condition of that country as slightly anarchical. Not only does every one do what is right in his own eyes, but expresses himself very strongly and generally in bullets against whatever displeases him that is done by others. In a churchâ€”for there are churchesâ€”which our traveller chanced to visit he noticed this touching appeal, printed in large type, on the organ-loft: He does his best. A Springfield Republican man has discovered a Leadville church, in which is conspicuously displayed the legend: Some one claims to have found this legend written to a Leadville church: Oscar at the Pen and Pencil Club. Oscar Wilde bobs up again. He was the guest, a fortnight ago, of the Pen and Pencil club, of Paris, and made an after-dinner speech about his experiences in America. The brightest and best of the many stories he related was one to the effect that at a ball in Leadville he saw a notice over the piano which read: Senator Blackburn is credited with saying that the California Theater manager who put up the sign saying: But this is personal, if not bigamous, and I desist. It was Eustis, of Louisiana, who said to a clump of brother Senators who were complaining of the Administration: Elroy expressed the sentiments of numerous professionals by his noble action. One of the saloons here Blaine City, TXâ€”ed. In an Arizona dance hall of the earlier time this legend was conspicuously displayed:

6: Don't shoot the organist: David Ash: www.enganchecubano.com: Books

don't shoot the pianist. , likes Â· talking about this. he is doing the best he can.

7: Don't Shoot the Organist!: Patrick Appleford, Eric A. Thorn: www.enganchecubano.com: Books

"Lorsque vous avez Ã©liminÃ© l'impossible, ce qui reste, si improbable soit-il, est nÃ©cessairement la vÃ©ritÃ©." Arthur Conan Doyle. Le 9 octobre , l'archÃ©ologie musicale est Ã© l'oeuvre.

8: Patrick Appleford (Author of Don't Shoot The Organist!)

"Please don't shoot the piano player. He is doing his best" was a sign in western saloons and churches from the s. Oscar Wilde made famous the sign that he saw in a saloon in Leadville, Colorado.

9: Texas, The Lone Star State: â€œPlease do not shoot the piano player. He is doing his best.â€•

An unknown piano player cranking out a saloon tune on the tin throat piano, Comma Coffee, Carson City, Nevada.

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