

## Transcript of Audio Interview with Don Behr and Sam Lolinger

Interviews with LGBTQ Elders completed by Keith Gemerek, Box 74

<https://library.buffalostate.edu/archives/LGBTQ>

*41:32 minutes with Keith, Don, and Sam*

[ ] = indicate background noise or blanks where scribe couldn't decipher what was said

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**Keith:** Just for the record I'm Keith Gemerek and I'm working on a project funded through the Mid-Atlantic Foundation hosted by CEPA Gallery. And we also have—

**Jim:** Jim Haynes who is asking the questions and substituting for Madeline Davis

**Keith:** And we also have—

**Don:** Don Behr

**Sam:** Sam Lolinger

**Keith:** Thank you. And our witness—

**Don:** Donald Licht

**Keith:** And today is November 20<sup>th</sup> [someone echoes 20<sup>th</sup> in confirmation] 2004.

**Jim:** Okay, this project is one that Keith and Madeline got a grant to do to record the history of the people in Buffalo who have had influence in gay and lesbian and transgender liberation. And so therefore your names came up. So what we would really like to ask you to do is to discuss between the two of you, or with me, discuss the old notion of how you became involved with gay liberation, what your evolution in the movement has been, and how you got to the point where you are today. So therefore, why don't one of you start and just sort of talk to each other and we'll pick it up and that's it, start. How'd you get involved with gay liberation?

**Sam:** When I was about 38 years old I was looking at my life and realizing that I'd had 18 years under my parents in their home and growing up, and I had another 18 years, well following that experience was a 4 year experience in college, and then another 18 years in which I was married and raising a family. And I looked at the fact that in those years there was really only 4 years were mine entirely. That coincided with a couple of other

things: one was that I participated in a conservative religious movement called Koinonia as its Catholic, you know, Catholic counterpart called Cursillo. And it was a, as I said, Conservative, but it also dealt with how one accepts oneself, who one is, what one is, and those kinds of things, and you were eloped. Well I had to apply some of that, just like you apply heterosexual songs to your own life. And, but I took it to some degrees people weren't prepared for and into my own sexuality. And then at the same time, I was involved in teaching a Humanities course called Non-Verbal Communication, and that got me in touch with some things that I hadn't really been in touch with before, including dealing with my sexuality as sexuality. And the third element was, there were a series of events which got me to meeting this guy— and, that's where things started developing and continuing.

**Jim:** Don, could you talk about your evolution in the gay movement? Up to the point where the two of you got together.

**Don:** Well that was 1976 in Buffalo, NY where I— I moved here to serve the church, the Church of Christ Congregation, with my family. Somewhat because of Sam being on the committee they met and called me. And getting to know this man very shortly after being here, we discovered that we had something in common. It was then a very tumultuous year after that in dealing with what I was going to do professionally and what we were going to do in terms of our families as we were coming out to each other and realizing we were becoming a couple separately from all the rest. At some point along the way I discovered that there was this organization called Mattachine and on one of our Sunday evenings—we usually went out together on Sunday evenings, we had Sunday night things that we did together.

**Sam:** Because Monday was your day off.

**Don:** That was why, right. It wasn't yours, but it was mine. We'd get together sometimes during the week, but Sunday night we kind of made our own evening. Kind of a thing, after our church responsibilities were over. And I think we'd actually been to an area-Church meeting and realized there was this meeting of the Unitarian Universalist Church with the Mattachine Society, so we thought "let's go check out what this group is." And that's of course when we met you and Don and a bunch of other people and started to get connected with what was happening in the community.

**Sam:** At one point you also made some inquiries about, in a letter, to the Metropolitan Community Church sort of offering in services. We're asking the question, what could he do. And I was a little bit concerned about his doing that and I remember saying well, okay, but I hope I don't lose you to the movement. Of course, things, the way, as things

developed, I got much more involved than he ever was, and that's part of our history then together.

**Jim:** Now both of you have indicated that you had families before you met, and would you care to talk about that? Or you don't have to if you don't want to but—

[talk together]

**Sam:** There are some parallels in our histories with respect to family and that we both went to the same undergraduate college although we were 6 years apart and never knew each other there. We both met our respective spouses there.

**Don:** We both grew up in Ohio.

**Sam:** Yeah. And so are, as we talked about our college experiences, organizations we were involved in and so on and so forth, it was remarkable symmetry there as well. And so, part of the reason Don mentioned my being on a search committee that called him to a local church, it was in the questioning that was being done to seek a pastor for that church that I discovered that he was answering questions the way I would've answered them, so there was some not just, you know, "what's your favorite color," you know, and those kind of questions. Some pretty deep theological, philosophical kinds of questions. We also realized at this point, I mean the kind of thing—the chairperson of a pastoral search committee, calling a pastor, coming out to him, and so on and so forth, becoming lovers is the kind of thing which surely still happens but is certainly frowned upon. And there are codes of conduct which have been institutionalized in the meantime which really sort of militate against that kind of thing happening. Although, as you know, we went to the wedding in-- a wedding between two women a few weeks ago, and those women met under the same circumstances that Don and I did. One woman was being called to the church, the other one was the chair of her pulpit search committee.

**Don:** I'd say we had similar but very different experiences with our family. My father was still alive at the time. He had a difficult time with it-- I still think to this day the thing my mother was most upset about was that she feels she was the last to know. Hardly the last to know, but anyway. That kind of came around and that kind of thing. I had two children, one was, started kindergarten, the other one was in second grade. They were quite young, so as we were moving towards separation and Sam and I moved in together there was-- we still had contact with our children and families, but there was a lot more contact with my children in terms of caregiving because of the age that they were. Sam's children were preteens, or teenagers at the time and somewhat more independent. A little bit farther away, Grand Island from North Tonawanda.

**Sam:** One of the ways that continues to have effect is that, as my kids were more independent, Don was not nearly as involved in their lives as I was with his kids. And that still continues.

**Don:** It's probably the fact that they find it difficult to remember much of their past, when you weren't in it. I mean, it's like, what a 5 or 6 year old and 7-8 year old, right? You know.

**Sam:** Yeah I think that I'm probably more included in the way they think about family than Don would be in comparison, in relation to my children.

**Jim:** [begins to speak]

**Don:** Now we're both grandparents so.

**Jim:** Which surprises me, I must say.

**Don:** Why are you surprised that we're grandparents?

**Jim:** Well because--

**Sam:** We're so young.

**Jim:** Yes, that's it, Sam. But after you then began to make a commitment toward each other and you now wear rings and you have a commitment toward each other. He wanted that picture I know. [all laugh] Now that you have done that, how have, has your life changed? I know you have both been involved in different organizations and you have both become more visible and more vocal about gay liberation. Sam has gotten into the religious aspects of this and Don, you're a musician, so could you talk about how those things all evolved?

**Don:** In terms of our earlier involvement with the community I think it was just being part of the Mattachine group as a kind of support group. Then we were part of a men's support group for a while.

**Sam:** That came out of Gay Professionals.

**Don:** Right. I think most of the stuff that I felt that I was doing in terms of the community or making a presence in the larger community was a lot through Sam's connections in school where we were invited to work and he was out and so forth, we were invited to

make presentations, to be the representative of the, the representative gay men who would come and talk about what it's like to be gay in Western New York, or whatever, right? So we would speak to our experience, I think that was probably, we did that a number of times and I don't remember how many.

**Sam:** They were in social science courses, they were also in health courses. I think we showed up for another one someplace. We also participated in the programs that you were involved with at UB talking with pre-med students.

**Don:** There were some-- the parents and friends organization got founded, they would have events and we appeared on a couple panels. You know, so in various religious, we were invited to participate in a panel, we were the representative out gay men at a thing at the Episcopal Church at one time and some other events associated to our church at the time, the Church of Christ. I think that that's probably where I feel that I did most of my community work as an out gay person.

**Jim:** Did either of you talk very much about being gay fathers?

**Don:** We were part of a Gay Fathers Group too, I don't know if it's still existing or not but-- it was helpful for a while but after we felt that we were kind of moving beyond where some of the people were. It changed and we moved on to do other things.

*Time Stamp 14:05*

**Sam:** I also belonged to a Gay Educators Group here for a while. But I like to be as integrative as I can be, so I take 'gay' into virtually all the settings that I'm in. I used to fault a man that I knew for telling people he was gay within the first fifteen minutes of their knowing him and I had to confess that I got down to about five minutes. And the reason for that is I really don't want to waste my time doing good things, being active, and so on, and have it denigrated if people learn that I'm gay. And so that's right up there in front. If they have a problem with it, they have a problem with it. I'm not going to continue an enterprise like that. And by and large that works. [15:15] A friend gave me a button what time, you know I collect political buttons, and I have a vast collection of gay and lesbian - topic buttons, probably about 1500 of them at this point. And one of my favorites is one a friend gave me that says "I'm so far out of the closet that I'm in the next room with my feet up." [laughter] Well you had the experience when you were interviewing and I was seeking a gay-related position at the national level, and the person asked you if Sam feels comfortable with his sexuality. And you and the interviewer had a good laugh over that one because there's no question about my being comfortable with it.

*Pin/Button Online Exhibit: [https://digitalcommons.buffalostate.edu/lgbtq\\_pins/](https://digitalcommons.buffalostate.edu/lgbtq_pins/)*

**Jim:** Well, and both of you feel that way now I think because, now Don, you're involved with GLYS as a board member for a while.

**Don:** Right.

**Jim:** And then you got involved with the Gay Men's Chorus recently.

**Don:** Right

**Jim:** That's more recent.

**Don:** That's right, mhmm.

**Jim:** Would you talk a little bit about the Gay Men's Chorus? You're the only person who we've interviewed, well Bill Garder, but he didn't talk about the Gay Men's Chorus, he just mentioned it. Could you talk a little bit about Gay Men's Chorus and the effect you think it has.

**Don:** Well there had been a few choral groups before that, but the Gay Men's Chorus came together for its first rehearsal on September 11th, 2001.

**Jim:** Are you kidding?

**Don:** No, I'm not kidding. And we continued, we went ahead with the rehearsal, realizing it was important to be with other people and the music kind of helped that night as we were just getting to know each other as a choral group. It came out of a group of, I wasn't part of the founding members that had met for practically a year trying to organize and get some initial funding and develop, your favorite topic, bylaws and those kinds of things, hire the music director. But then when it was announced it was going to happen, I had thought for some time it would be interesting to be a part of that kind of thing. I'd heard of other choruses and we had some recordings of some other choruses performing. It was just kind of right for that to happen for me, so I've been part of that organization since 2001. Which is mentioned, marching in the parade and singing for the Gay Pride events, as well as our own concerts singing at Kleinhans, the Botanical Gardens, and the Ars Nova Musicians, just a couple weekends ago we sang for their Viva Vivaldi series, we're singing at the art gallery-- so it's becoming a chorus to be reckoned with in the community, not just because it's the Gay Men's Chorus, but because of what we've done

together in just three years. [Sam begins to speak] There are organizations that want us to participate, or calling us, so it's--

**Jim:** Sam, you were saying?

**Sam:** They also participated in the 7th Quadrenial Gala, Gay and Lesbian Association, of Choruses this last summer in Montreal. Over 6000 people attending as delegates, they were all called. And 160 different choruses, ranging in size from 9 and close to 200. Quite an event. Lot of music.

**Jim:** What sort of an effect do you think there might be as a result of gay men's choruses, not just yours necessarily, but--

**Don:** Well, I guess it kind of fits into how, the way I've done most of my 'being out,' and that is we're here and we're going to do our thing and we're not gonna-- it's kind of like in your face because we're announcing ourselves as Gay Men's Chorus. In some cities, it's just called 'Men's Chorus.' It doesn't have the word 'gay' in their title, right? So there's been a lot of controversy. Should it or not, right? Our founding group said no, we're going to identify ourselves as Gay Men's Chorus here and if you don't like it, I guess that's too bad. I mean we've had as many as 70 to 80 members. Gay men, some of whom I've never met before until this, and I wonder gee where are all these people in the community who are all of a sudden showing up for rehearsals, and attracting pretty good sized audiences, at least in Buffalo. I heard a number of people who would say to me they were just overwhelmed on our first concert, all these men, there were probably about 50 of us, getting up in front to sing at this concert, publicly announcing: "we are the Gay Men's Chorus standing up here singing." So I don't know what really kind of effect it has on other people. In some communities and probably some here, it's an outreach to the larger community to say, here we are, we're offering this music as a way to bridge the gap between us, open up some dialogue.

**Jim:** Sam, you were involved with-- one can't talk with you very long without hearing the word 'coalition.'

**Sam:** Right. [laughing]

*Time Stamp 20:27*

**Jim:** Would you talk about, a little bit about, what all that means and where that's going.

**Sam:** Well, when I say the ‘coalition,’ I’m referring to what is now called the United Church of Christ Coalition for Lesbian, Gay, Bisexual, and Transgender Concerns, pronounced UCCCLGBTC, if you want an acronym of it. In 1983, I was elected as the national coordinator and I served in that position for 14 years until 1997. In that time, I was involved in right-to-privacy issues within the denomination, United Church of Christ, but also carrying it to the national level I helped file an amicus curiae with the Supreme Court over *Hardwood v. Georgia*. I’ve worked with the National Gay and Lesbian Task Force, roundtables associated with that at various times. Working with leadership in the denomination and making inroads there. Getting into places I never thought that I would be, frankly, as an out gay person within the Church. And always out in that context. I’ve been a member of a number of different boards, committees, task forces, working groups at the national level. I have been an elected officer here in Western New York. I served at the top leadership positions, first as, in committee work, but also as the secretary and registrar, then after that, vice moderator and moderator for the Western New York area of the denomination. I continue to serve on, at this point, just one national board. That’s okay. I’m kind of glad not to be doing it for a little while. Heading back into another one in an advisory capacity this coming Spring. I bring, as I said a little while ago, I bring ‘gay’ into every experience. I was the representative of the gay and lesbian community of Western New York on the advisory committee for the New York State division of Human Rights, for example. I was originally nominated, thanks in part to you, to serve on a local board, Housing Opportunities Made Equal [H.O.M.E.]. And I’m still on that board, and on that board also I’ve gone through the ranks, I was chair of that organization for several years. So, my involvement in these other operations are part of my gay experience, and my gay experience becomes part of them. And what is absolutely joyful, whether I’m talking about the national church, or even the local church, or the other organizations that I’m a part of, when I was first doing those things, I was nearly the only person who was able to say the words ‘lesbian, gay’ without choking on them. And it’s a real joy to hear other people say them and for them not to choke on them either.

[talking together]

**Don:** I think we all grew out of-- well of course we met in the United Church of Christ, but shortly after that, we heard about the United Church, what was it called, the caucus. The Gay and Lesbian Caucus, at the time. You know, we went to our first event in Rochester in 1981. And it became an annual pilgrimage to go to this group of people, and they became a very supportive, wonderful community for a number of years, we were going back to that, so that’s where we, where he was asked to serve in that leadership capacity.

**Jim:** Now there are a couple of more things I’d like to have you just sort of wander back and forth with. One is, I know that you’re both naturists.

**Don:** I was wondering if you were going to bring that up. [laughing] I was wondering if you were going to mention that.

**Jim:** Yes. How did you get involved with that? And is this a fairly widespread movement, or--

**Sam:** We both like flowers very much. [laughing]

**Don:** I don't remember how we got involved in that.

**Sam:** We enjoy fauna too.

*Time Stamp: 25:17*

**Sam:** How did we become involved in-- I think I can remember now. You had read something about the advocates Body Electric.

**Don:** We haven't been to one of those.

**Sam:** Haven't been to one of those, but you read something about that, and tangentially out of that, you heard about this organization.

**Don:** There was an organization in Rochester.

**Sam:** Yes.

**Don:** But there wasn't one in Buffalo.

**Sam:** Right, which was--

**Don:** I think I went by myself, you were out of town for whatever.

**Sam:** Probably a Church meeting.

**Don:** Probably. Well we had been to other--

[talk together, indistinguishable]

**Don:** So it was not completely, not a completely new experience. We started to go to that event and it was, for the most part, just a social event, getting together for a meal and

conversation and whatever and just doing it in the nude. And it felt great, but I really don't like doing it so much in Buffalo, not because it's the home place, but because there isn't many opportunities to do it outdoors. And where I really feel like doing it is outdoors because it's not, for me, necessarily, a public display of nudity, parading up and down the street naked. I enjoy being in the company of other men, or by myself, outdoors. And we have, what was it 1997 maybe, was our first time-- we heard about the national organization, Gay Naturists International. An annual gathering--

**Sam:** [ ] that we went to this year.

**Don:** An annual gathering down in the Poconos, and we went to that and it was just a wonderful week to spend naked. Outdoors-- you know, you walk out of the cabin in the morning and maybe you've got shoes on and that's about it. [laughter] A hat on if it's gonna be a sunny day or something, but other than that-- and with about 800 other men around. Yeah, sometimes it's sexually charged, but that's okay, it's part of who we are so. But it's not just one long orgy either, it's walks in the wood, lounging by the pool, and conversations, and workshops

**Sam and Don together, staggered:** and evening programs.

**Don:** Some of which were the funniest things in the world.

**Sam:** You ain't played bingo until you've played naked bingo.

**Don:** Right.

**Sam:** The other part, we also belong to a local organization of, a naturists group.

**Don:** One thing we haven't touched on, Jim, you know I think is probably important to bring up in terms of our careers and places of business in terms of being out. I think our experiences in that has been different. I don't ever, well when I left the church job, I had another part-time job for a while and that didn't last, and then I was out of work for a period of time, and then so I saw an ad in the newspaper, answered the ad, and I was hired to work at a local custom-house broker, C.J. Power and Sons, which later was bought out by McGraw-Hill which happened to have a non-discriminatory policy which mentioned sexual orientation in it. But then they sold the unit to Federal Express, which we're not a part of, and they don't have such language in their stuff, but it's been a very accepting place for me. But I don't ever remember making a statement, "I'm gay, folks." Or anything of that nature. It has been a process of them getting to know me. I talk freely about Sam. Some of them have met Sam, or at least they've seen us together. It has just

evolved, for me, in terms of-- it's been a safe, good place to work. I'm respected for the work I've done, I've been there for 25 years. And most of the people I work with on a day-to-day basis know that I'm a gay man. It has even become more vocal, not that I always bring it up, but situations or whatever, workshops that we've had, there have been opportunities to speak about it. Sam could speak to a different experience--

**Sam:** Yes.

**Don:** Not at Niagara Community College, but I'm just saying in my work experience and so it has not been-- except for in the church situation which was, I probably would've been asked to lead if I hadn't already turned in my resignation. But other than that, I haven't experienced some of the discrimination probably other people have experienced at work. I don't know if that's because of the place, the people that were there, the way I did my thing, you know, or what, but it's-- so for me it's been a good work experience and getting near what I hope to be the end of it soon. Retirement. [echoes about retirement] Retirement, right, not changing to another job.

**Sam:** At the college, I came out at the college to anybody who would listen. At the time we started living together in '77, and became actively involved as an advocate, also was on the affirmative action committee. I co-chaired that committee for a while. Or to help include in the college's non-discrimination policy that sexual orientation would not be considered, or should not be considered with respect to issues. And got that as that college's policy before SUNY adopted its plan. I also testified in Albany in favor of there being a city-wide policy with respect to that particular issue. So I've been involved there. I just like to live an innovative life and to be as open and honest about that, and not have to worry about changing pronouns, all that kind of stuff, which is just downright tiresome. One of the other experiences of mine, back in 1976, and just as Don and I were getting to know each other, I said it to him, a little one or two-liner thing that was in our national church publication which contributed to my coming out experiences. That "life would be hell for butterflies with wings yet unfurled. And I decided, "okay I want to be a butterfly." Flitting around every now and then too, that's part of it, I'm not going to try and pretend that it's not.

**Don:** I think-- I don't know what we represent here in terms of the kind of lifestyle that we live or whatever. But we've been in this house where you're conducting this interview since 1991 in the village of Kenmore which just after we moved here discovered quite a few gay and lesbian people living in the village of Kenmore. And, I don't know, have generally been -- felt welcomed and accepted by our neighbors in both, in all the places that we've lived here.

**Sam:** Particularly on both sides of this particular house we really lucked into something very good there.

**Jim:** I know that both of you could talk on for several hours about all these various aspects, as could I, but there is one question I would like to have you discuss a little bit. And I'm almost afraid to ask it because we only have about 5 to 10 minutes left, but in light of the most recent election--

**Don:** Do we have to talk about that? [laughter]

**Jim:** What do you see about the future of gay, lesbian, and transgender liberation in this country and do you think that same-sex marriage would help that along or hinder it?

**Sam:** There is a future.

**Don:** Well there's gonna be. Depends. I don't know, some days it's kind of scary to think about what it's going to be like. Not just for us, you know, but for the-- for my children and my grandchildren. Not necessarily about this being, in terms of gay or lesbian, but in terms of their growing up and what kind of country this is going to be and what kind of atmosphere and what kind of challenges they're going to face because of some of the decisions that have been made. The course is set, I don't know, it's kind of-- some days I'm hopeful because there are as many of us that are out and I'm sure there are a lot of us who are never going to go back, so if they start pushing pretty hard we'll push back in different ways. In terms of gay marriage, I don't know. Sometimes-- when it first started becoming an issue I said there are so many other things to be talking about, to be concerned with in terms of, than that, it seemed like to me. But it became an issue and so it's like well, I can't say that I would be against it in terms of equality, but--

**Sam:** We've said to each other--

**Don:** It's a polarizing kind of thing which I sometimes think that it would have been better off if we'd picked on something else as a more important thing to champion.

**Sam:** We have said if we were to marry, it would be a political act. Of course marriage is a political act. But doing it purely for political reason. That's okay, I don't have a problem with that. I think the part that bothers me most about the idea of gay marriage is the possibility that that then might become the expected, the expectation. Gay or lesbian people who say that they are in love or have a partner or something like that are going to be expected to marry. And then you create another kind of class system between those who are married and those who aren't, and that I would find-- Gay people are no more

tolerant or any less tolerant than any other bunch of people. We saw a play last night that gave a little bit of a reference to that, and I cringed a little bit when I heard the line. I can't think of it exactly but it was "no we're not quite perfect just because we're gay or lesbian or bi or trans or gender-inquiring kind of people." Because the other thing too, as I say all those words, how that has expanded itself. It first started as 'gay,' and then okay it's 'gay' and 'lesbian,' or 'lesbian' and 'gay' to be politically correct in some circles. And then we added the 'bi,' and now we talk about 'transgender' persons. Gender identity is another way in which people... gender-seeking identity, or gender-identity seeking. Questioning. We deal with young people and their trials and tribulations. It is sort of an alphabet that we're working with now. And it's fun! And I would say too when I'm saying 'fun,' I'm awfully glad I'm gay.

**Don:** I am too.

[Laughter]

**Sam:** Okay, are you? Alright good, I'm glad you are. I think it's cutting edge kind of stuff in a respect, and I like to be on the cutting edge. But also it's just, it gives me a perspective that I wouldn't have otherwise. The same as people who have perspective because of their sex, because of their race, and I have to add sexual orientation to that. We do see the world differently because the world is a different place for us, as it's different for the 'them' on the other side, of course, too. But I think being in a minority, we have the opportunity of seeing some of the same things differently and that's quite neat. And it coincides with the way that I looked at my academic discipline that I taught for 36 years, sociology, which also offers people the chance to see things differently.

**Jim:** Is there anything that either one of you would like to add for this interview?

**Don:** Well I think it's-- as he was talking, I was thinking in terms of how important community has been. To have other gay and lesbian folks around that we know, that we socialize with, cry with, laugh with, celebrate Christmas with, Thanksgiving with, and birthdays, and anniversaries. And sing with, and march with, go to plays with, go to political rallies. It's just been a wonderful... and I've been very grateful that there has been that kind of opportunity here in Buffalo. I can't imagine what it might be like coming out in some place where you really feel isolated.

**Sam:** And to add to that, you briefly mentioned your parents. My father had died in the early 60s so he never knew about this part of me. My mother just died last year, age 99, and she was aware of our sexuality and our living-loving arrangement, and so on and so forth. And she was first, very accepting of that. She fiddled around for a while trying to find the

right word to describe us. She called us cohorts for a while, which sounded a little bit on the criminal side of things.

**Don:** In that case, it would've been.

**Sam:** That's true! But she did come around, and she was able to use the words 'lover' and 'partner' to describe us and because she was also a member of the United Church of Christ, and would often introduce herself to people through me. As, "my son is the national coordinator of this church's gay and lesbian group." Which she kind of delighted in doing, she confessed.

**Jim:** Well, the purpose of this interview has been to record you for posterity and your pictures and everything and this interview will go into the archives. And there will be an exhibit at CEPA with your pictures. I don't know exactly how that's going to happen, that's up to Madeline and to Keith. My mind comes and goes, comes and goes.

**Sam:** And this time when we had our pictures taken, unlike several months ago when we posed for Spencer Tunic, we're completely dressed.

**Don:** That's true!

**Jim:** So thank you for your time and thank you for the interview and Madeline, I'm sure, would've done it differently but I'm sort of just substituting for her.

**Sam:** Well you knew enough about us too to be able to ask some of the right questions.

**Jim:** Well, yes. I could ask some questions even yet, about things that I know about you.

**Sam:** Is that still on?

**Don:** Turn it off! Before we ask those questions. [all laugh]