Beacon Press

25 Beacon Street, Boston, Massachusetts 02108-2892 TEL 617 742-2110 FAX 617 723-3097 www.beacon.org

October 20, 2007

To: UUA Board of Trustees
From: Helene Atwan, Director
Re: Beacon Press Board Report

BEACON 150

Last year Beacon was proud to launch a renovated website, including a shopping cart. This fall, we are launching a brand new media initiative, with the support of the Unitarian Universalist Funding Program: A Beacon Press blog, known as **Beacon Broadside**. Check it out at **beaconpress.typepad.com**.

Meanwhile, the fall season is well underway, with admirable results thus far:

Eboo Patel's ***Acts of Faith*** has been drawing acclaim left and right. Among other things, *Good Morning America* has taped an interview with the author, the book was mentioned in *Newsweek*'s July cover story on Islam, and a review in *The Boston Globe* calls *Acts of Faith* "visionary...It is the tale of a man's increasing understanding that traditions of mercy, compassion, and social justice are embedded in every faith, and accessing them is the key to creating a pluralism that enhances faith rather than threatens it." The book is already in its third printing.

Another of our recent books on religious experience in the United States is ***Plain Secrets***, by **Joe Mackall**, who impressed us all with his intimate and insightful account of the Amish way of life practiced by his neighbors. *The Boston Globe* lauded this book as well: "Mackall folds in a succinct and engaging history of the Anabaptist religious tradition and the polity of the Amish church. This added context greatly enhances the more personal stories," and the *Los Angeles Times* wrote that Mackall's prose is "as graceful as it is unsentimental."

Mary Oliver continues to read to packed audiences across the country. ***Our World***, which joins text by Oliver with photographs by **Molly Malone Cook**, her partner of forty years who died in 2005, has just been released. Oliver's next volume of poems, ***Red Bird***, will be published in April, and we're proud to announce the recent acquisition of a collection of new poems by Oliver to follow that one. The Pulitzer Prize-winning poet was recently heralded by *The Boston Globe* as one of the seven wonders of Massachusetts (the only human on the list).

Katherine Newman and **Victor Tan Chen**'s just-released book ***The Missing Class*** is off to a commendable start. This examination of the situation of millions of people in the U.S. living in the gray area between "poor" and "middle class" features a foreword by John Edwards, who writes, "*The Missing Class* is a call to action to change America. Like other books that transformed our nation, it will inspire us to work for an America that doesn't ignore those in need...an America where the family you were born into or the color of your skin never controls your destiny."

In my last report, we had just released **Meredith Hall**'s ***Without a Map***, and it was already earning praise. By now the book has proven itself to be a huge success, having even spent two weeks on the *New York Times Book Review*'s Nonfiction (extended) Bestseller List. Most recently, a review in the *Washington Post* raved: "Each chapter of *Without a Map* is polished and elegantly written...the structure is shapely and the book yields poignant insights."

BEACON 150

A few of our exciting and newly acquired titles include:

Alan Collinge's groundbreaking ***Student Loan Scam*** will analyze the predatory nature of the student loan industry, including its history and the impact on the citizenry, and will offer solutions for the current crisis. Collinge is an activist for student loan justice and founder of StudentLoanJustice.org, a grassroots organization and Political Action Committee.

Photojournalist and activist **David Bacon** is the award winning author of over a hundred articles and two books about labor and immigration. His new book will be an urgent examination of local, national, and international forces that cause immigration.

Legal journalist **Frederick S. Lane** will use a mix of legal history and political analysis to expose, in layman's terms, the Religious Right's high court offensive, in ***The Court and the Cross***. As Americans watch for major Supreme Court rulings on controversial issues such as abortion, prayer in school, and end of life decisions, this timely book will detail the Right's unrelenting efforts to destroy the wall separating church and state and, ultimately, to do nothing less than declare the United States a Christian nation.

Helen Benedict's ***The Lonely Soldier: Women at War in Iraq*** will be an in-depth and eye-opening book about women in the military, based on interviews with over thirty female veterans of the Iraq war. The author found that these veterans were extremely isolated and also experienced a high level of sexual assault and harassment from male soldiers and recruiters. Given that over 160,000 women have served in the Middle East since 2003, the war is clearly changing the role of female soldiers for the future, giving a real urgency to these issues. Benedict is a professor of Journalism at Columbia University.

Finally, the UUA's own **John Buehrens** is teaming up with **Rebecca Parker** to provide an accessible but deeply reasoned discussion of the intellectual and theological basis for progressive religion in ***A House for Hope***.

Patel / *Acts of Faith*
The Boston Globe
August 27, 2007

In finding his faith, he thinks of others

By Adam Mansbach

Book Review

The defining issue of the 21st century, Eboo Patel argues in this slim, visionary book, part coming-of-age memoir and part call-to-action, will be religion. Building institutions committed to fostering tolerance and interfaith dialogue, he writes, is the only way to avoid ceding the very concept of faith to religious totalitarians of every creed — and only by working as hard to nurture young people as violent extremists do to radicalize them can progressive people of faith compete.

The founder of the Interfaith Youth Core (IFYC), Patel is an Indian-American Muslim, and his personal journey toward understanding and embracing the faith into which he was born constitutes the through line of "Acts of Faith." But Patel's story is bigger than that: It is the tale of a man's increasing understanding that traditions of mercy, compassion, and social justice are embedded in every faith, and accessing them is the key to creating a pluralism that enhances faith rather than threatens it.

Patel's path begins in the Chicago suburbs; he realizes as a child that to be Muslim is to be marginal, and he dedicates himself to academic excellence in an attempt to transcend all that separates him. In high school, he realizes that he and his diverse group of friends possess no language to discuss their beliefs or customs. It is a silence that strangles, and the shame Patel feels when he fails to take a stand against the anti-Semitism that surfaces at his school marks him.

Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation
By Eboo Patel
Beacon Press, 189 pp., $22.95

Such incidents catalyze a period of reevaluation and reflection. Fascinatingly, as Patel works to liberate himself from the confines of an identity proscribed by fear and persecution, it is the black American experience of rage and reconciliation that provides the closest experiential corollary. The humanity and insight of James Baldwin's work, a touchstone through "Acts of Faith," prove particularly inspiring — illustrating Patel's notion that religion is the new race.

As religious terrorism flares worldwide, Patel revisits the faith he once rejected, seeking and locating fortifying veins of diversity and openness that stand in stark relief to popular American conceptions of Islam. Simultaneously, he begins looking for, and then creating, communities committed to challenging not just the unspoken prohibitions against religious dialogue, but also the inequity and stratification that underwrite these gulfs in communication. Patel's teachers range from the Dalai Lama — who encourages him to be a better Muslim — to Patel's grandmother, who, when he visits her in India, "models what that means" through her quiet, tireless charity. The pantheon of his "faith heroes," likewise, grows to include Mahatma Gandhi, Catholic Worker House founder Dorothy Day, Rabbi Abraham Joshua Heschel, Martin Luther King Jr., and — eventually, as Patel learns to access and connect with Islamic legacies of social justice — Muslim exemplars like Abdul Ghaffar Khan and the Aga Khan.

The Interfaith Youth Core is born not just out of Patel's convictions, but of the persistent lack of youth outreach he sees across faith lines, and the insular, abstracted nature of interfaith religious conferences. Patel narrates the difficulties he faces in convincing skeptical religious leaders that bringing young people together to perform social justice work and discuss their beliefs will pay faith dividends — and also the way those doubts are ultimately allayed by the enthusiasm, friendships, and renewed commitments of the participants. As "Acts of Faith" ends, the IFYC thrives, and a shining vision of the possibilities of interfaith cooperation and pluralistic discourse lingers.

NUBAR ALEXANIAN

EBOO PATEL

Adam Mansbach's next novel, "The End of the Jews," is forthcoming from Spiegel & Grau/Doubleday in March.

The Nation.

August 13/20, 2007

Interview with Katherine Newman

THE 'NEAR POOR' ARE JUST ONE PAYCHECK, ONE LOST JOB, ONE DIVORCE AWAY FROM POVERTY.

The Missing Class

EYAL PRESS

Sociologist Katherine Newman is best known for her richly documented, fine-grained portraits of the working poor. In books such as *No Shame in My Game* and *Chutes and Ladders*, she has chronicled the experiences of low-wage workers struggling against formidable odds to lift themselves out of poverty. Unlike many economists, Newman focuses less on statistics than on the barriers and opportunities people encounter in their daily lives, shedding light on the fault lines of the nation's class divide through intimate accounts of families and neighborhoods. In her forthcoming book, *The Missing Class*, written with Victor Tan Chen, Newman has turned her attention to the travails of the "near poor," a vast pool of workers who are neither officially destitute nor comfortably middle class. Recently, *Nation* contributing writer Eyal Press caught up with her at her home in Manhattan.

RYAN INZANA

Who are the "near poor"?

The near poor are people with household incomes between $20,000 and $40,000 a year for a family of four, or 100 to 200 percent of the poverty line. And there are actually almost twice as many of them as there are people under the poverty line—57 million in the US. They represent, on the one hand, an improvement, forward motion, the promise of upward mobility. But their lives are not stable. They truly are one paycheck, one lost job, one divorce or one sick child away from falling below the poverty line.

Are the members of this class in a more precarious situation today than, say, ten or twenty years ago?

More precarious than in the late 1990s, yes, but not twenty years ago. The reason is that we had this golden period between about 1997 and 2002, when we had record low unemployment, high growth, low inflation, and that's part of what propelled these people forward—employers were looking for more of them, and opportunities opened up. That's less the case today.

What kinds of neighborhoods do the people you're describing live in?

Like the poor, the near poor tend to live in places that have serious problems of infestation—rodents, cockroaches—which means they have very high rates of asthma, childhood asthma in particular, and high rates of lead exposure, since their apartment buildings are older. They are also in neighborhoods with fewer consumer options, places not well served by the big chain stores that have the lowest prices. So basically the poor and the near poor are soaked—everything they buy is more expensive than it should be. It's like a huge tax on them, and there are also health consequences—your access to a decent diet is compromised; it's harder to get fresh fruits and vegetables. Problems like obesity are very pronounced in this population. But the neighborhoods of the near poor are less segregated and have a more diverse income mix than those of the "real" poor.

You call this a "missing class." Is it missing from the consciousness of Republicans or Democrats?

Pretty much both. John Edwards wrote the foreword to this book, so it's on his radar screen, but I haven't heard anybody else talk about these people, neither Republicans nor Democrats. I don't think the political parties reach out to them very much.

Yet I take it that what happens in Washington does have an impact on their lives.

Some of the policies set in motion over the past decade have had a particularly pronounced effect on the near poor. For example, welfare reform propelled a lot of people into the labor market. Meanwhile, No Child Left Behind created a system of high-stakes tests for kids in the public school system. Nobody was thinking about what these two policies would mean when they collided behind the closed doors of a family. But in a family, these things are colliding all the time: the demand placed on parents to be in the labor market and the demand placed on kids to pass those high-stakes tests, which they're far less likely to do if parents aren't around to take them to the library, read to them, look over their homework. There are stories in the book about mothers who had been able to go to their kids' schools, couldn't go anymore, didn't realize they were falling off the deep end, and then that kid ends up on Rikers Island.

But when we say it's about family, we're really talking about the burdens people face in simultaneously trying to combine family responsibilities with the demands of the labor market. And we don't make it easy for them to do that. In Italy, you have access to full-time, high-quality childcare from the time your child is an infant. Similarly in France. A lot of families I studied who didn't make it out of poverty were the ones where the childcare options were so dangerous they couldn't leave their kids, so they ended up dropping out of the labor market, which isn't good for them or for their children. I don't think conservatives have much of an answer to this. The only answer I hear them giving is that poor people shouldn't have children at all.

-more-

The Nation.

continued

Is there more, or less, awareness today of the challenges facing the working poor than when you began your research?

There's greater recognition now that we actually have a population called the working poor. I think that attempts to beat back some of the more successful policy innovations, like the earned-income tax credit, have failed in part because there's recognition that these people exist, that they should be supported and that we need to do something about their health insurance. What I don't see is much attention to fostering mobility out of working poverty. We seem to feel that as long as we've taken people off public assistance, our job is done. But it isn't done—it isn't good enough in a country as wealthy as this to replace welfare-dependent poverty with working poverty.

Yet welfare reform has not led to the disaster some people predicted. Haven't those who feared this, including yourself, been proven wrong?

What I didn't anticipate, and I don't think anyone anticipated, was that in the late '90s we would have really tight labor markets, a roaring economy, very high growth, very low inflation. We basically had the opposite of a perfect storm—we had perfect weather, and that provided a lot of mobility opportunity even for the people I study. But welfare reform won't receive its real test until we see a big recession and we can see what happens to people without any safety net beneath that. We haven't seen that, so it's not easy to know what it would mean.

In your previous book, *Chutes and Ladders*, you told the stories of two groups: the "high flyers," who succeeded in climbing out of poverty, and the "low riders," who didn't. What was the main difference between them?

For the most part the difference is explained not by their desire for upward mobility but by their family circumstances. Everybody wants a better job and everybody is willing to work for it. But women who had children and no one to help them with those kids were much more likely to get trapped—they couldn't get more education, which limited their job options; their contact with the labor market was more fragile and episodic. Whereas the people who could afford childcare or who worked out elaborate arrangements with extended family members were able to stay on the job, get more training and move upward.

That sounds like an answer conservatives would love—it's all about family.

If you could take the platform of the Democratic candidate for President and insert three provisions for the missing class into it, what would they be?

Universal, high-quality, early-childhood education would be very high on my list, because the more we can do for kids when they start out to level the playing field, the better off the whole country will be in the long run. Universal healthcare would be hugely important, not only because of its health consequences but because it frees up income for other things. And opening up and maintaining access to higher education, because the people on the losing end of this economy are the poorly educated. Instead, I fear we're going in the opposite direction—we're seeing increases in public higher-education tuition, which will make it very hard for new generations to succeed. ■

Tatum / *Can We Talk About Race?*
The Boston Globe
May 31, 2007

THURSDAY, MAY 31, 2007 THE BOSTON GLOBE

BOOK REVIEW

Stirring discussions of race and education

By Chuck Leddy

Born in 1954, the year the US Supreme Court issued its landmark school desegregation decision in Brown v. Board of Education, Beverly Daniel Tatum sees our nation in steady retreat from Brown's legacy of equal educational opportunity for all. Her provocative and important book consists of four research-rich, concisely written essays on race and education, including examinations of the "resegregation of our schools," the need for educational curricula and staff that respect the diverse communities they serve, the challenges of interracial friendships, and the inherent racism of standardized testing.

Tatum's first essay on school resegregation is straightforwardly powerful in its assertion that state and federal courts have worked quietly and consistently to undermine the letter and spirit of Brown. Tatum shows how housing patterns in cities such as Boston have created a landscape of de facto segregation that gets reflected in increasingly segregated schools. Attempts to work around these housing patterns and create larger school districts encompassing both urban areas and predominantly white suburbs have been struck down by the courts. The author cites the example of Detroit, whose plan to include suburban schools in its desegregation efforts was struck down by the Supreme Court in 1974.

Can We Talk About Race?: And Other Conversations in an Era of School Resegregation
By Beverly Daniel Tatum
Beacon, 147 pp., $22.95

Tatum does a fine job explaining white flight from urban schools (in 1970, 59,000 white students were enrolled in the Boston public schools; by 2000, only 9,300 were enrolled) and the impact this has had in diminishing the overall educational experience. While the statistics are sobering, she spends little time discussing the larger political backlash against desegregation and civil rights in general. This backlash, a feeling that the nation had gone too far in pursuing a civil rights agenda, has been a constant, dominating theme in American politics from Richard Nixon down to George W. Bush.

The book's second essay is a historical argument tracing the anti-immigrant, racist roots of standardized testing in the United States. The early proponents of such testing, Tatum persuasively shows, were wedded to a philosophy "inherently rooted in the racism of the eugenics movement" and wanted to use testing to limit opportunities for incoming immigrant groups as a way of maintaining American purity.

Tatum cites recent research that suggests intelligence isn't a single characteristic but an ability to adapt well to different environments. She also shows how standardized testing promotes stereotypes and can work to inhibit intellectual development. Finally, Tatum offers practical suggestions for educators to subvert damaging stereotypes (i.e., "avoid overpraising for mediocre work").

In her insightful essay on interracial friendships, the author asserts that such relationships succeed only when race is openly placed on the table for discussion. She uses an example from her own life, in which both parties felt free to raise the often-difficult issue of race. Tatum learns from her friend "Andrea" too, especially about the presence of homophobia in the black church.

In her final essay, Tatum examines higher education and how it can better serve an increasingly diverse society. She includes discussions about reforms at Spelman College, in Atlanta, where she is president. What Tatum seeks to do above all is trigger sometimes-challenging discussions about race, and infuse those discussions with a reality-based focus on how race affects us all. Her latest book does that beautifully, asking tough questions, and patiently, inclusively seeking answers.

Chuck Leddy is a freelance writer who lives in Quincy.

Puleo / *The Boston Italians*
The Boston Globe
May 7, 2007

LIVING|ARTS, C4

BOSTON ITALIANS' *Success story*

NAPOLI TORINO CALABRIA BOLOGNA

BUSINESS&INNOVATION

FAT FIGHTER
New over-counter pill won't do trick alone

SPORTS

Sox bullpen sparkles in 4-3 win

VOLUME 271
NUMBER 127
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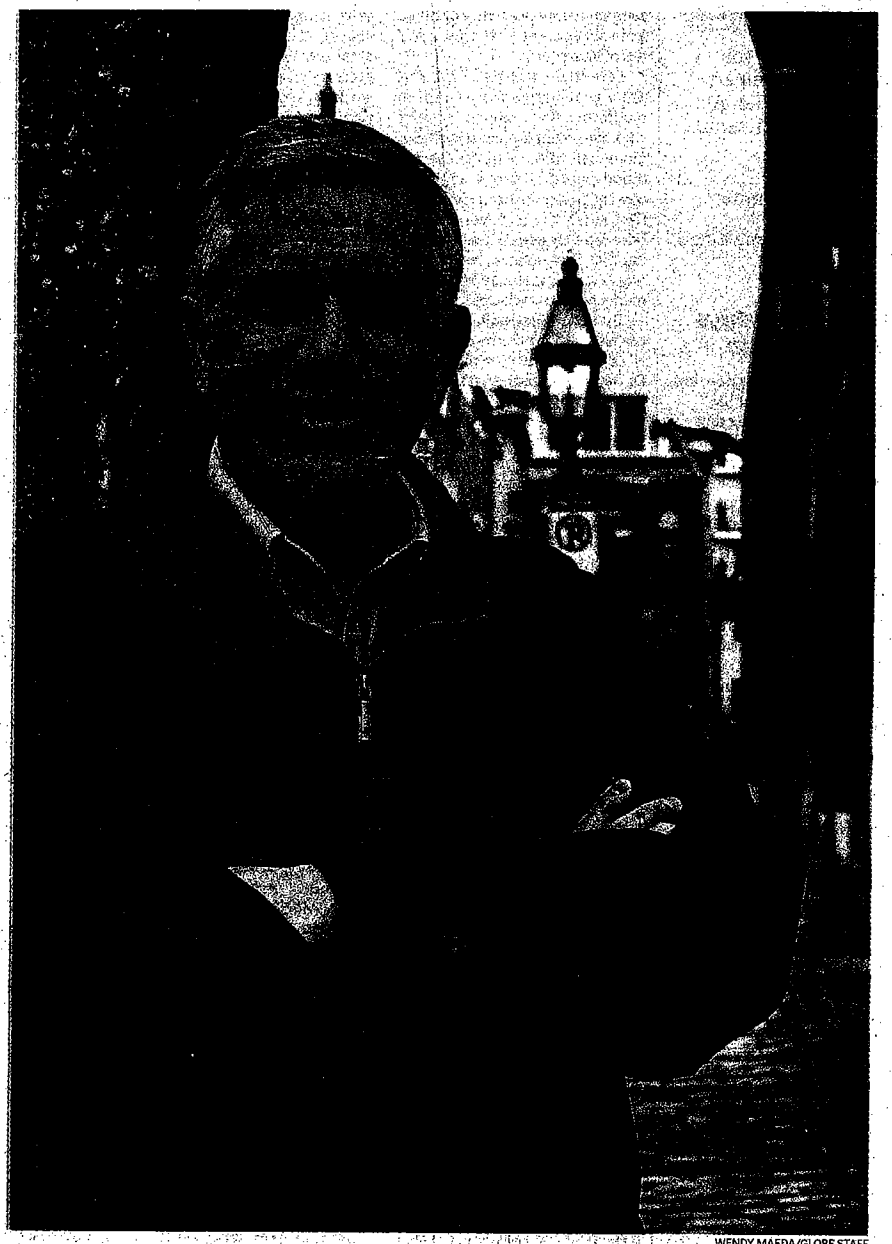
ants beyond
es from Boston

The Boston Globe

MONDAY, MAY 7, 2007

SHINING EXAMPLE

TODAY: *Sunny and warmer. Highs 66-71, lows 47-52.*
TOMORROW: *Still mostly sunny, even warmer. Highs 80 to 85.*
HIGH TIDE: *2:59 a.m., 3:42 p.m.*
SUNRISE: *5:32* SUNSET: *7:50*
FULL REPORT: PAGE B8



WENDY MAEDA/GLOBE STAFF

Stephen Puleo stands in the North End, which has figured prominently in two of his three books.

Author Stephen Puleo breaks new ground and dispels old myths about Italians who settled here

By David Mehegan
GLOBE STAFF

There have been many books about the American Irish, but until now the Italians who made Boston their home and changed the city have received far less attention. Stephen Puleo's new book, "The Boston Italians," paints a much subtler and more complicated picture than is found in the mob-obsessed stereotypes of popular culture and advertising.

"I wanted to tell the real story," Puleo said. "It's a true American success story."

Puleo was born in Everett and grew up in Burlington. His grandparents were of the immigrant generation, all from small villages in southern Italy, part of the migration of 4 million people, most of them extremely poor and illiterate, to the United States between 1880 and 1920. After graduating from UMass-Boston in 1978, Puleo worked as a reporter for several small local papers, then went into corporate communications and marketing for Bull, the computer services company. He loved history and so pursued a master's degree at UMass-Boston, graduating in 1994.

'I wanted to tell the real story. It's a true American success story.'
STEPHEN PULEO

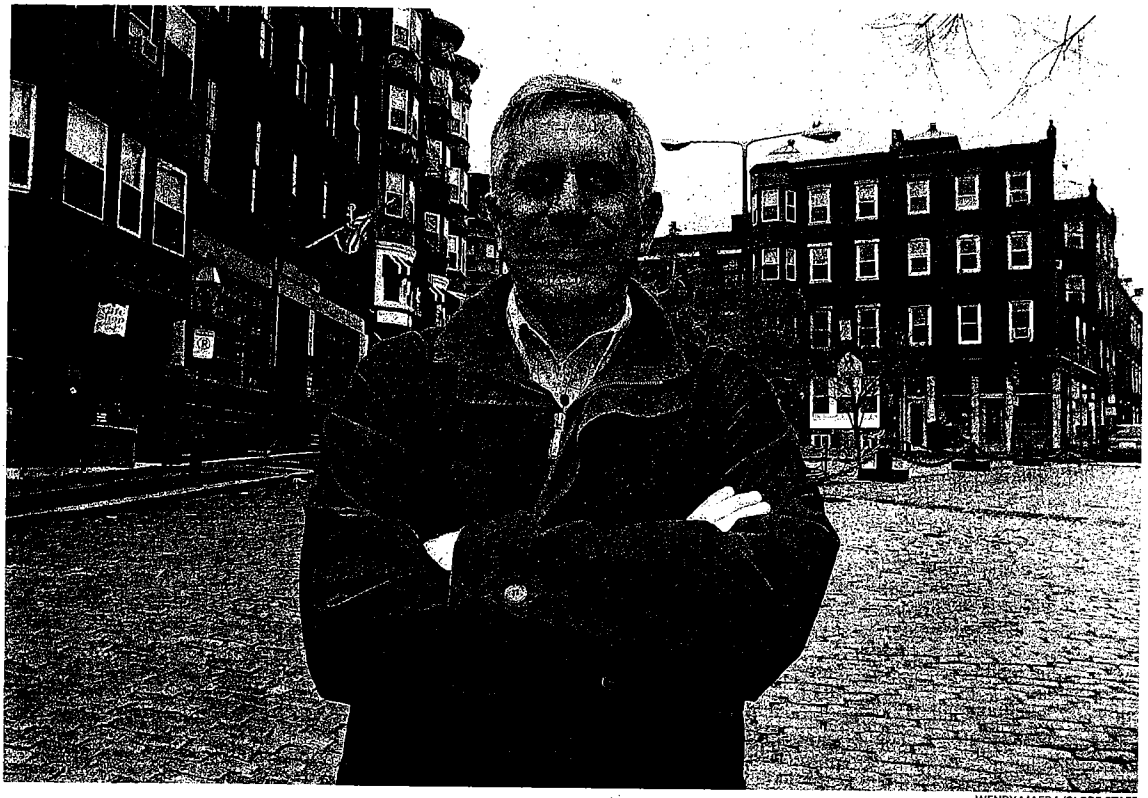
"I had always had the dream of writing books," said Puleo, 52. But he liked the business world, too, so he decided to do both. Today he is married and lives in Weymouth, works part-time for Bull, and writes books. He has published two others — "Due to Enemy Action," about the last American warship sunk by a U-boat in World War II, and "Dark Tide," an account of the 1919 molasses flood in Boston's North End.

The new book was rooted in his master's thesis, about Italian immigration to the United States. Had it not been for a phone call, though, he might never have tackled it.

In 2003, Robert Gormley, editor of Northeastern University Press, called him and proposed that he write the book. "There's a strong Italian-American presence in Boston," Gormley said in an interview, "and we thought people needed consciousness-raising on that heritage, that there's more to it than restaurants in the

PULEO, Page C8

HEAR AN EXCERPT
To hear Stephen Puleo read an excerpt from his book, go to boston.com/ae/books/



WENDY MAEDA/GLOBE STAFF

"I felt I was repaying the immigrants, and my grandparents, for a gift they gave me," Stephen Puleo said of writing his new book.

His latest book is a success story

► PULEO
Continued from Page C4

North End." Puleo jumped at the chance. When Northeastern closed the press in 2004, Beacon Press took over Puleo's book.

"The Boston Italians" is a story of eventual success against large obstacles. All immigrants face disadvantages, but the Italians' were different from those of the Irish and the Jews of Eastern Europe. The Italians didn't depart for America and never look back. For decades, many were known as "birds of passage," coming to America for a while, then returning home, in some cases repeatedly. While this pattern was anecdotally known, it was Puleo's research at UMass that documented it.

"He identified people by their names on passenger lists," said Boston College historian James M. O'Toole, formerly of UMass-Boston, who supervised Puleo's thesis. "He proved what we thought we knew, that there might be several trips back and forth."

The sojourning pattern made the Italians less likely to put down roots in America. Virtually all of them came from insular rural villages, in regions with their own dialects. So localized were the immigrants that they did not think of themselves as Italian — Italy was not a unified country until 1861 — until they arrived in America.

That localism continued in Boston. Puleo found that in the North End, where most of the Italians settled (along with East Boston), people from Sicily clustered on North and Fleet streets, while those from Abruzzo were found on Endicott and North Margin streets. Avellino people settled near Copp's Hill. "My father's people were from Sicily," Puleo said, "and my mother's were from Avellino. When my father was courting my mother in 1952, my grandfather was giving my mother a hard time for dating a Sicilian."

The gulf between southern and far-fewer northern Italians in Boston was even greater. In his research, Puleo said, he discovered that "of 20,000 marriages at St. Leonard's and Sacred Heart churches [in the North End] between 1875 and World War I, 82 percent were between people from the same region. There were only six marriages between northern and southern Italians but 18 between Italians and non-Italians."

Like the Irish before them, the southern Italians did not find a warm welcome. American officials saw them as racially inferior to northern Italians. The 1931 naturalization papers of Calogero Puleo, the writer's grandfather, listed his former nationality as "Italian," and his race as "So. Italian." Nor did religion make things easier. Though Italians and the Irish were all nominally Roman Catholic, the Italian variety of Catholicism, with its street processions and casual attitude toward churchgoing (the women went to Mass, while the men socialized on the street outside), was considered heathenish by many Irish-American clergy.

Stamping out a stereotype

Italians today are fully assimilated in Massachusetts and America, accomplished in all fields. In New England, they have spread far beyond their tenement roots in East Boston and the North End — which is now estimated to be 40 percent Italian at most. Boston has an Italian-American mayor. But Puleo says they are still dogged by the stereotype of southern Italians as swarthy, oafish Mafiosi, even though criminals have been a tiny minority.

"I don't want to belabor it," Puleo said, "but it's out there. A friend asked me, 'What are you working on?' and I said a history of the Boston Italians. He said, 'So it's a book about the mob?' I was in a business meeting, talking about a competitive situation, and a vice president said, 'Maybe we can get Puleo's relatives to take out a contract on them.' Afterward, I said to him, 'Do me a favor and don't make that kind of reference.' He said he was sorry, he didn't mean anything by it."

Some of this association comes from the real history of organized crime in Italian communities, but it has also been accentuated and ingrained in the American imagination by Italian-mobster movies and TV shows, from "The Godfather" to "The Sopranos."

Reached at home in New York, journalist Gay Talese, whose books include "Unto the Sons," a history of his Italian family, said that "the Italian-American male is the last minority about which a certain liberty can be taken in the media." Newspapers, television networks, and advertisers are careful, he said, to avoid stereotypes of other groups, such as Jews or African-Americans.

Another reason the stereotype has lingered, Talese suggested, is that Italians have been less likely to be writers than members of other ethnic groups. "The Italians were visual," Talese said, "artists, like Frank Stella, or musicians, or filmmakers like Martin Scorsese. They came from grandparents who didn't read books. They were not people of the word."

If that's true, one remedy for the stereotype would be the writing of more books. Books could open more windows on the Italians of America, who to most non-Italians are more readily imagined than known. Stephen Puleo has made a start.

"It was an honor to write this book," he said, "because I felt I was repaying the immigrants, and my grandparents, for a gift they gave me. I was stunned by what they overcame — illiteracy, poverty, discrimination. There was a sense of pride and remarkable resilience. They are to me the greatest generation."

David Mehegan can be reached at mehegan@globe.com.

Oliver
The Boston Globe
September 2, 2007

RENÉE LOTH

Our own seven wonders

THIS SUMMER in Lisbon, a private Swiss foundation announced the results of a global Internet poll to choose seven contemporary wonders of the world. Topping the poll of more than 100 million votes were the Great Wall of China, the Taj Mahal, and the 1931 statue Christ the Redeemer, which looms over Rio de Janeiro. The United Nations agency for world heritage sites, UNESCO, blasted the contest as a cheap gimmick. But sometimes cheap gimmicks have their uses; just look at speed dating. So here is a necessarily personal and quirky list of the Seven Wonders of Massachusetts, both natural and manmade.

IS IT ANY WONDER?
What else belongs on the list of Massachusetts wonders? Tell us at boston.com/opinion

■ **The Great Salt Marsh.** Vast and green and stretching from Gloucester to the New Hampshire border, these 17,000 acres of uninterrupted marsh form one of the richest ecosystems on earth. I love everything about this place, including its social history: how, before the Revolution, salt marsh hay was a cash crop that built fortunes for the canny entrepreneurs who exported it or charged for grazing rights. Today, Ipswich boasts the largest number of first period (1625-1725) homes in America, testament to the vibrant economy supported by these watery wonders. Plus, dried salt marsh hay is unparalleled as a mulch for the tomato garden.

■ **Jordan Hall.** Yes, Boston is home to one of the great symphony spaces in the world. But the New England Conservatory's Jordan Hall, at less than half the size, is the real jewel box for acoustic performance in Massachusetts. Opened in 1903 and seating 1,013, this gorgeous room is itself a fine-tuned instrument. Attending a performance is like sitting inside a violin. It has hosted all the greats: Pablo Casals, Rudolf Serkin, Marian Anderson, Isaac Stern. And, unlike the band box across Huntington Avenue, hundreds of student and faculty recitals each year are absolutely free.

■ **MIT.** Forget that other college in Cambridge. MIT invented radar. And artificial skin. And the World Wide Web. Long before nerds were chic, scientists at MIT were making our lives better through chemistry, engineering, and physics. Today they are using technology to design answers to global concerns, from "social robots" that may help autistic children to the $100 laptop, which can be powered in places without electricity by a foot pedal. The place boasts 63 Nobel laureates and 29 MacArthur "geniuses." Visiting the Media Lab or even the List art gallery always leaves me breathless, longing for an additional five (or 10!) points of IQ.

SAGE STOSSEL ILLUSTRATION

■ **The Big Dig.** I know. It's a "wonder" that the whole $14 billion edifice hasn't collapsed from the weight of its own cost overruns and corruption. We "wonder" if it will ever be finished. But for all its celebrated flaws, the Central Artery depression is an engineering marvel. Twenty-nine miles of utility lines from 31 different companies had to be untangled and moved; 13 million cubic yards of soil was excavated; icy salt water was piped through the dirt to freeze the earth so tunnels could be bored under Fort Point Channel — all while the beating heart of a great city kept pumping above. There ought to be a museum somewhere on the reclaimed Rose Kennedy Greenway dedicated to the project's magnitude, and, yes, its magnificence.

■ **The Citgo sign.** I came to Boston as a 17-year-old student the year the Ritz-Carlton first allowed unescorted women to be served at its bar. I was the first person in my family to go to college, and it was the first time I had been away from home. Wide-eyed, thrilled, terrified, and alone, I would stare out my dormitory window 18 flights over Kenmore Square and fairly pray to the giant neon sign throbbing below. To millions of Red Sox fans it's where home-run balls go to die, but for me the kitschy triangle signified freedom, achievement, and the new home I would never leave. Who cares if there's no gas station underneath?

■ **The Massachusetts Constitution.** The country's oldest and still the best. Written in 1780, seven years before the US Constitution, this magisterial document is the oldest written constitution still in use in the world — and it's ours! Reading it you can hear the first draft of the language every schoolchild memorizes today. Expansive in its elevation of personal liberty, it was cited when Massachusetts declared slavery illegal in 1783, eight decades before the Civil War. Two-hundred-twenty years later, Margaret Marshall relied on the same principles when she wrote the ringing court decision legalizing gay marriage.

■ **Mary Oliver.** In a region that has produced most of the nation's poet laureates, it is risky to single out one fragile 71-year-old bard of Provincetown. But Mary Oliver, who won the Pulitzer Prize in poetry in 1983, is my choice for her joyous, accessible, intimate observations of the natural world. Her "Wild Geese" has become so popular it now graces posters in dorm rooms across the land. But don't hold that against her. Read almost anything in "New and Selected Poems." She teaches us the profound act of paying attention — a living wonder that makes it possible to appreciate all the others.

Renée Loth *is editorial page editor of The Boston Globe.*

Rubin / *60 on Up*
O Magazine
September 2007

Is That Me?

Aging realistically: a call to arms!

PICTURE IT: You're old. Not "senior," not in your "power" years, not 80-as-the-new-60. Just old. "You look in the mirror," writes sociologist and psychotherapist Lillian Rubin in 60 On Up: The Truth About Aging in America (Beacon), and you think, *That can't be me.* But once you get past media-fed fantasies about aging, you see that in our society, getting old means turning invisible. And Rubin, 83, should know. Author of 11 books on an array of human predicaments, she's now written a sharp, brazenly honest exposé for the 78 million baby boomers who will grow old over the next two decades and can reasonably expect to survive into their 90s. How will their aging children take care of them? Who will pay for it? How will they stomach an interminable retirement? "The golden years? They've gotta be kidding!'" said one bitter retiree. "If this is gold, what's brass?" ("What would you want me to write," Betty Friedan once asked, 'that it sucks?") Rubin's solution: challenging age discrimination, both culturally and politically, so we can envision "a self that's more than just a collection of losses, one that can live more comfortably in what is almost inevitably an uncomfortable present." Grow old gracefully? If we're lucky. Take it lying down? Hell, no!

—CATHLEEN MEDWICK

Rubin / *60 on Up*
The Boston Globe
September 4, 2007

We end with a book that sounds interesting and hard to categorize. What does it mean that Americans now want to retire early, but typically live into their 90s? Psychotherapist **Lillian B. Rubin,** whose best-selling book about marriage was "Intimate Strangers," reflects on later life in "60 on Up: The Truth About Aging in America" (September). Rubin, in her early 80s and a very good writer, explores the good news/bad news about greater longevity of today's Americans.

David Mehegan

Keen / *Out Law*
The Boston Phoenix
June 1, 2007

THE LEAST YOU NEED TO KNOW

BY LAW, PRIVACY CAN BE A MATTER OF WHERE AND WHEN

_BY LISA KEEN

Gay Pride. It's a phase that has become almost meaningless in our contemporary culture. It is used to sell everything from rainbow flags to porn, for-profit heath services to HIV/AIDS drugs. American culture has moved so far away from the truly, deeply stigmatizing effects of pre-Stonewall life that the breathtakingly radical importance of "gay pride" is difficult, nearly impossible, to imagine.

But "gay pride" — in both its most elevated and debased forms — is intended, really intended, only for adults. If there is any group of people who are still alarmingly close to the stifling, emotionally and legally suffocating effects of pre-Stonewall thinking it is young LGBT people. Deprived of personal autonomy, frequently forced to lie about their lives to their parents (for the sake of sheer survival), and often the targets of peer violence, queer kids are — in many respects — still trapped in the horrors of the homophobic 1950s. Think of it as the nightmare flip side of Leave it to Beaver *and* Father Knows Best.

Lisa's Keen's new book, Out Law: What LGBT Youth Should Know About Their Legal Rights *(Beacon), marks a brave beginning for moving gay kids out of the darkness. Sure, knowledge is power — but that works only if you can access the knowledge.* Out Law *is the first book that addresses the legal rights — with regard to privacy, due process, sexual freedom, and access to information — of LGBT youth.*

Imagine this: you're sitting in a car with a friend. It's nighttime, and the car's parked in front of a store that's closed. You've just been to a party where you've had some beer, but now you're just two guys sitting in a car, talking. Suddenly, a police car pulls up behind you with its lights flashing. The police smell alcohol on your breath; you're both under 21, so they decide to arrest you for underage drinking. While frisking your friend, the police find a condom, which they decide is evidence that you're both "queer" and must have been planning to have sex in the car. On the way to the police station, one of the officers says he knows your family and that he's going to tell them that you're gay. You've never told anyone you're gay and you know your family will react negatively to this news. What do you do?

There's no easy answer to this question. And there's not just one correct answer. But this is a real-life dilemma that confronted one young man in Pennsylvania in 1997. His response was a tragic one.

Marcus Wayman was 18 and living with his grandfather in the small Pennsylvania community of Minersville. His parents had moved to Texas for work reasons, but Marcus wanted to finish up his senior year in high school, where he was on the football team. Just a month before graduation he had gone to a football party, and afterward he was giving a male friend a ride home. But instead of going directly home, they parked in the empty parking lot of a local store that was closed for the night. Police noticed the car and, knowing the store had recently been burglarized, pulled up behind it to investigate.

In the course of questioning Marcus and his friend, who was 17 at the time, police determined that they had been drinking and began arrest procedures. While frisking them, police found two condoms in the friend's pocket. One of the police officers accused the two young men of being "queers" who were parked there in order to have sex. While sex between same-sex partners was still illegal in some states in 1997, it was not illegal in Pennsylvania. But the officer lectured the young men about the Bible's condemnation of homosexuality, and he told Marcus that he knew his grandfather and that he was going to tell him that Marcus was gay.

Marcus feared that his grandfather would be repulsed by this allegation, and that he would throw the teenager out of the house. Distraught, he went home and wrote a note to his grandfather, saying that he did not want "everyone's life [to] be ruined by mine." He then shot himself in the head, ending his life.

Marcus's sexual orientation is not known. He never told anybody he was gay. But whether he was gay or not doesn't matter. He was horribly injured by the fact that

Continued on p 13

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somebody threatened to tell other people that he was gay and he didn't feel that there was anything he could do about it.

His mother filed a lawsuit against the police officers, and years later a federal appeals court ruled that the actions of the officer who made the threat violated rights guaranteed to every citizen under the US Constitution. According to a decision by a federal court, "matters of personal intimacy," including information about a person's sexual orientation, are "protected from threats of disclosure by the right to privacy."[1]

If he had known this, maybe Marcus could have used this information to silence the police officer's threats. Maybe not. But it's important to know that laws exist to discourage inappropriate behavior on the part of public officers. It's also important to understand that not every LGBT person in a situation similar to Marcus's would necessarily have the same constitutional protection. How could that be? A metaphor might help.

SINGING THE LAW

Think of law as music in its written form. Different performers interpret the written music in different ways. One performer might sing a song in a lively, upbeat manner, and another might render it in a slower, more solemn way. So it is with courts in their interpretation of the law.

In its written text, the US Constitution does not say anything *explicitly* about a "right to privacy." However, over the past several decades, the US Supreme Court has ruled that it does *implicitly* guarantee a right to privacy in a number of matters. For instance, in 1965, it ruled that "specific guarantees in the Bill of Rights have penumbras."[2]

The Bill of Rights, the first 10 amendments to the Constitution, includes such guarantees as the freedom of speech and religion, and the freedom of association. A "penumbra" is a transition zone between one distinct area and another — such as between light and dark. In this transition zone, things are neither light nor dark but somewhere in between. In legal matters, the term "penumbra" is often used to describe where *implicit rights* exist — they are not explicit in the text but they are not absent either.

After the US Supreme Court ruled that a right to privacy is implied in the Constitution, it began — in subsequent cases — to define how much of a person's life that right protected. Among the things it covers, said the Court, are a couple's decision about whether to use contraceptives,[3] and "personal rights that can be deemed 'fundamental' or 'implicit in the concept of ordered liberty.'"[4]

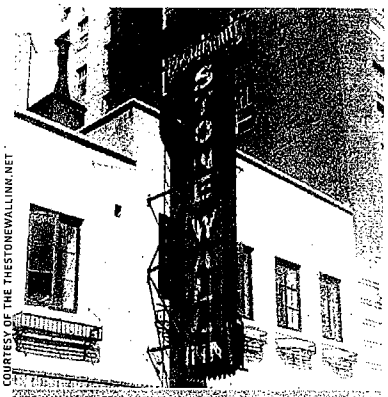
In ruling on the lawsuit brought by Marcus's mother, the US Court of Appeals for the Third Circuit noted that the US Supreme Court also ruled, in 1977, that the constitutional right to privacy "respects not only an individual's autonomy in intimate matters, but also an individual's interest in avoiding divulgence of highly personal information."[5]

Information about Marcus's sexual orientation "was an intimate aspect of his personality entitled to privacy protection," said the Third Circuit, and the Minersville police had no good reason to threaten to divulge that information to Marcus's grandfather. (In some circumstances, the government can violate a person's constitutional rights but it must be able to convince the court that it has a good reason to do so.)

In our country's federal court system, decisions by the US Supreme Court affect everyone on a nationwide basis. But if a decision comes from a lower court, it affects only the geographical area of that court. Thus, the Third Circuit's opinion that information about a person's sexual orientation is protected by the Constitution applies only to states and regions in the Third Circuit — Pennsylvania, New Jersey, Delaware, and the US Virgin Islands. As the Third Circuit noted, one other circuit has issued a similar ruling concerning transsexualism, and three other circuits have issued similar rulings concerning information about a person's sexual experiences and about a minor's "personal sexual matters."[6]

But the Fourth Circuit has ruled that the right to privacy does not protect information about whether you have had sex with a person of the same sex.[7] So if you live in Maryland, North Carolina, South Carolina, Virginia, and West Virginia, you may be more vulnerable to this type of threat.

One thing to keep in mind, however, is that interpretations of the law change. When the Fourth Circuit issued its ruling that there was no privacy protection for information about a person's sexual orientation, the prevailing interpretation of the Constitution was also that *nothing* in the Constitution protected an individual's right to have sex with a partner of the same sex. That is no longer the case. ◉



COURTESY OF THE THESTONEWALLINN.NET

TURNING POINT Stonewall changed everything for adults, but LGBT youth still live in the 1950s.

[1] STERLING V. BOROUGH OF MINERSVILLE, 232 F.3D 190 (3RD CIR. 2000).

[2] THE RULING WAS MADE IN GRISWOLD V. CONNECTICUT, 381 US 479 (1965), A CASE THAT ASKED WHETHER THE GOVERNMENT OF CONNECTICUT COULD ENFORCE A STATE LAW THAT PROHIBITED PROVIDING ACCESS TO "ANY DRUG, MEDICINAL ARTICLE OR INSTRUMENT FOR THE PURPOSE OF PREVENTING CONCEPTION."

[3] IN GRISWOLD THE COURT SAID THAT A MARRIED COUPLE HAD A PRIVACY RIGHT TO MAKE SUCH A DECISION, AND IN EISENSTADT V. BAIRD, 405 US 438 (1972), IT SAID THAT UNMARRIED COUPLES HAD A PRIVACY RIGHT TO DO SO.

[4] ROE V. WADE, 410 US 113 (1973), IN WHICH THE COURT RULED THAT A WOMAN HAS A RIGHT TO DECIDE WHETHER OR NOT TO HAVE AN ABORTION.

[5] WHALEN V. ROE, 429 US 589 (1977).

[6] THE SECOND CIRCUIT (COVERING NEW YORK, CONNECTICUT, AND VERMONT) HAS RULED THAT "THE EXCRUCIATINGLY PRIVATE AND INTIMATE NATURE OF TRANSSEXUALISM, FOR PERSONS WHO WISH TO PRESERVE PRIVACY IN THE MATTER, IS REALLY BEYOND DEBATE" (POWELL V. SCRIVNER, 175 F .3D 107, 111 (1999)). THE SIXTH CIRCUIT (COVERING MICHIGAN, OHIO, KENTUCKY, AND TENNESSEE) RULED THAT "OUR SEXUALITY AND CHOICES ABOUT SEX . . . ARE INTERESTS OF AN INTIMATE NATURE WHICH DERIVE SIGNIFICANT PORTIONS OF OUR PERSONHOOD. PUBLICLY REVEALING INFORMATION REGARDING THESE INTERESTS EXPOSES AN ASPECT OF OUR LIVES THAT WE REGARD AS HIGHLY PERSONAL AND PRIVATE" (BLOCH V. RIBAR, 156 F.3D 673 (1998)). THE NINTH CIRCUIT (COVERING CALIFORNIA, OREGON, WASHINGTON, ARIZONA, MONTANA, IDAHO, NEVADA, ALASKA, AND HAWAII) ISSUED A SIMILAR RULING IN THORNE V. CITY OF EL SEGUNDO, 726 F.2D 459 (1980). THE TENTH CIRCUIT (COVERING COLORADO, KANSAS, NEW MEXICO, OKLAHOMA, UTAH, AND WYOMING) RULED THAT "MINORS POSSESS A RIGHT TO INFORMATIONAL PRIVACY CONCERNING PERSONAL SEXUAL MATTERS." IN EASTWOOD V. DEPT. OF CORRECTIONS, 846 F.2D 627 (1998).

[7] WALLS V. CITY OF PETERSBURG, 895 F.2D 188 (4TH CIR. 1999).

Beacon Press / Queer Action/Queer Ideas series
pridesource.com
June 7, 2007

Between The Lines News

By Todd A. Heywood

6/7/2007

Beacon Press launches new LBGT book series

[NEW YORK CITY] As Michael Bronski, a longtime LBGT journalist and activist, taught classes on LBGT theories at Dartmouth he realized something. Books about the issues facing the queer community were either lacking in information or nonexistent. And books that did exist were not written for the consumption of the everyday reader.

Bronski started looking for material but it was not easy to find.

Then an editor at Beacon Press asked him to write a forward to a book and in discussions which followed, the two determined a news series was needed.

"We don't want academic books, we wanted smart books that deal with real topics," Bronski said in a telephone interview.

The first two books in the groundbreaking series, Queer Action/Queer Ideas, launched June 2. They are "Come Out and Win," by National Gay and Lesbian Task Force Creating Change coordinator Sue Hyde, and "Out Law" by Lisa Keen, a journalist living in Boston and national news contributor to BTL.

Interestingly, Beacon is launching the series at the same time many mass market publishing houses are moving away from LBGT genre books. The national InsightOut Book club has been cancelled and recent shuffling in the industry has left many editors of LBGT genre books looking for work.

"Beacon actually has, as a part of their mission, to work on social justice issues. So this very much fits into what Beacon is mandated to do. They have prioritized this," Bronski said. He added the fact the press is run by the Unitarian Universalist Church is also helpful.

He says not to read too much into the move away from LBGT genre books, "It's an industry and they are going to look at their profit margins. If that company can do better putting out a series of diet books, that is where the money is. It's not that they (consumers) aren't buying the books, other books are more profitable."

According to Bronski, the move away from the genre is in part a response to the LBGT community's growing representation in mass media.

"To a large degree more people come out now. It's easier for people to come out," he said. "In the early days after Stonewall people were hungry to find representation of themselves. Book sellers and buyers responded to that. Now we have 'Will and Grace,' 'The L Word,' there are gay sitcoms, a whole thriving industry of independent films with LBGT themes," Bronski said. "An LBGT person who wants to see himself represented can do so in a variety of places."

Then, with a laugh, he added, "I am not saying watching 'Will and Grace' every night is better or worse than reading great literature."

"What makes the series unique is the fact that it understandt that there must be a direct connection between how we think about LGBT issues and what we do with those thoughts in the actual world. To pretent that creative thinking and action - the mind and the body - are not, and should not be connected is a fallacy that has hurt both LGBT academic writing as well as activism."

So how does Bronski solicit book ideas? He doesn't.

"Anybody can come to us too. We have not put out a call for proposals," he said. "I am more than happy to speak with anybody about the ideas they have. One thing we have been trying really hard to do is publish books other people have not done yet."

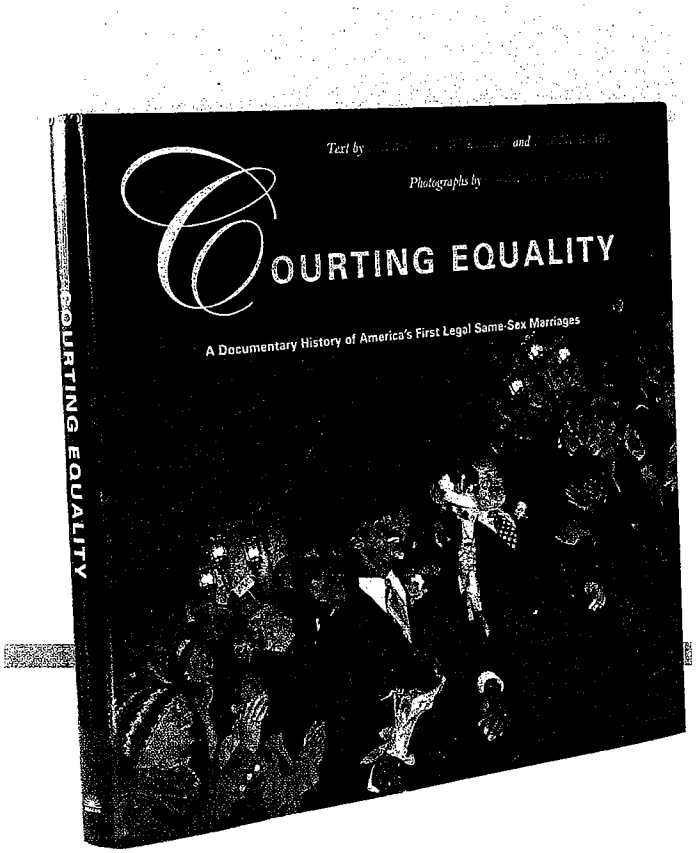
"I want to sign up books that I want to read that have not been written yet," he said. "I think about what I want to read and I can't find and then I find someone to write them."

Gozemba & Kahn / *Courting Equality*
The Improper Bostonian
May 30 – June 12, 2007

MOPSY

SERENDIPITOUS SHOPPING: OUR UNFETTERED CORRESPONDENT SEEKS OUT THE SALUBRIOUS AND THE CEREBRAL.

BY MOPSY STRANGE KENNEDY



GOOD(RIDGE) NEWS FOR GAY COUPLES

***Courting Equality*, by Patricia A. Gozemba and Karen Kahn (with photographs by Marilyn Humphries), documents America's first legal same-sex marriages.**

"Gays Wed, World Doesn't End." So read the *Bay Windows*' huzzah headline celebrating the Supreme Judicial Court's November 2003 Goodridge decision, which legalized same-sex marriages. With our stunning liberal bent and blue-swayed values, Massachusetts was the very place for the seven brave, bold plaintiffs to request the right, taken for granted by heterosexuals, to tie the knot. Relive those moments and experience their happy aftermath with *Courting Equality*. The pictures of protests and rallies—both the pro- and the anti- forces swarming with energy—make you feel like you're witnessing a combination of the American Revolution and a sizzling Red Sox game. Marginalized no more, these gay couples (in both senses of the word) are photographed goin' to the chapel, hugging kids, looking joyful, homey, even rather Hallmark-mainstream—at last. Two of the men were together 50 years before their wedding. The book traces major contemporary history, excitingly portraying the crusading force, social and political, it took to attain this right. But even after the big night, when Cambridge City Hall was heartteningly flooded with people seeking the first same-sex marriage licenses, they had to fight the possible undoing of the Goodridge decision. Luckily, it didn't come to that.

truthdig
drilling beneath the headlines

Time Is Right for New Pentagon Papers

http://www.truthdig.com/report/item/20070626_time_is_right_for_new_pentagon_papers/

Posted on June 26, 2007

By Amy Goodman

Of the Democratic presidential candidates, Sen. Mike Gravel is probably the least well recognized. His dark-horse candidacy may be the butt of jokes on the late-night comedy shows, but that doesn't faze former Pentagon analyst Daniel Ellsberg: "Here is a senator who was not afraid to look foolish. That is the fear that keeps people in line all their lives."

The famed whistle-blower joined Gravel this past weekend on a panel commemorating the 35th anniversary of the publication of the Pentagon Papers by the Beacon Press, a small, nonprofit publisher affiliated with the Unitarian Universalist Association. It was this publisher that Gravel turned to in 1971, after dozens of others had turned him down, to publish the 7,000 pages that Ellsberg had delivered to Gravel to put into the public record.

The story of the leak of the Pentagon Papers to The New York Times is famous, but how they got published as a book, with Gravel's face on the jacket, reads like a John Grisham novel.

Ellsberg was a military analyst working for the RAND Corp. in the 1960s when he was asked to join an internal Pentagon group tasked with creating a comprehensive, secret history of U.S. involvement in Vietnam. Ellsberg photocopied thousands of documents and leaked them to The New York Times, which published excerpts in June 1971.

President Richard Nixon immediately got a restraining order, stopping the newspaper from printing more. It was the first time in U.S. history that presses were stopped by federal court order. The Times fought the injunction, and won in the Supreme Court case New York Times Co. v. United States. Following that decision, The Washington Post also began running excerpts. Ellsberg gave the Pentagon Papers to the Post on the condition that one of its editors, Ben Bagdikian, deliver a copy to Gravel.

Gravel recalled the exchange, which he set up at midnight outside the storied Mayflower Hotel in Washington, D.C.: "I used to work in intelligence; I know how to do these things." Gravel pulled his car up to Bagdikian's, the two opened their trunks and Gravel heaved the boxes personally, worried that only he could claim senatorial immunity should they get caught with the leaked documents. His staff aides were posted as lookouts around the block.

Thwarted in his attempt to read the Pentagon Papers into the public record as a filibuster to block the renewal of the draft, Gravel called a late-night meeting of the obscure Subcommittee on Buildings and Grounds, which he chaired, and began reading the papers aloud there. He broke down crying while reading the details of Vietnamese civilian deaths. Because he had begun the reading, he was legally able to enter all 7,000 pages of the Pentagon Papers, once top-secret, into the public record.

Though ridiculed by the press for his emotional display, Gravel was undaunted. He wanted the Pentagon Papers published as a book so Americans could read what had been done in their name. Only Beacon Press accepted the challenge.

Robert West, the president of the Unitarian Universalist Association at the time, approved the publication. With that decision, he said, "We started down a path that led through two and a half years of government intimidation, harassment and threat of criminal punishment." As Beacon weathered subpoenas, FBI investigations of its bank accounts and other chilling probes, Gravel attempted to extend his senatorial immunity to the publisher. The bid failed in the U.S Supreme Court (the first time that the U.S. Senate appeared before the court), but not without a strongly worded dissent from Justice William O. Douglas: "In light of the command of the First Amendment we have no choice but to rule that here government, not the press, is lawless."

Which brings us to today. Sitting next to West and Gravel, Ellsberg repeated the plea that he is making in speeches all over the United States: "The equivalent of the Pentagon Papers exist in safes all over Washington, not only in the Pentagon, but in the CIA, the State Department and elsewhere. My message is to them: Take the risk, reveal the truth under the lies of your own bosses and your superiors, obey your oath to the Constitution, which every one of those officials took, not to the commander in chief, but to the Constitution of the United States."

Amy Goodman is the host of "Democracy Now!," a daily international TV/radio news hour airing on 500 stations in North America.