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# **SCHOOLBOY HOMOSEXUALITY**

**FIFTY CENTS**

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All I want to do is be positive that every person in the whole world knows the facts about sex. I want no child to suffer alone while in another house, city or nation another child suffers just the same as the first and they both could be comforted by the knowledge Mattachine has. If they ignore the facts and, as is usually the case hate Mattachine for telling them about themselves, then that's bad but can't be helped. The fact is that Mattachine must do a better job of publicity, and most of that publicity must be done by individual members. And such work can be done without actual names being used. I do not cry for those who lost their bars in New York. I suggest they read *Exodus* and stop sitting on their behinds waiting for God and heterosexuals to do the work they should be doing. How many of the people in the bar that night it closed were members of Mattachine and gave the price of a beer to help spread the facts? I have given numerous people copies and news of Mattachine and I doubt any has joined, but when they get in trouble, as they will, they will cry out to God and ACLU or Mattachine to help them. They deserve no help, for they knew the facts and ignored them. But I do have a duty to be sure that everyone knows about Mattachine. I have written newspapers and police chiefs, all of whom ignored me, but at least they can't face God and say no one ever told them that it was wrong to violate an individual's rights which God granted and only God has the right to dictate.



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Published monthly by the Mattachine Society, Inc., 693 Mission St., San Francisco 5, California. Telephone EXbrook 7-0773.

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BOSTON 4, Mass.: P. O. Box 1499  
CHICAGO 90, Ill.: P. O. Box 693  
DENVER 6, Colo.: P. O. Box 7035,  
Tel. FLorida 5-3438 (Secretary)  
LOS ANGELES 53, Calif.: P. O. Box 1925,  
NEW YORK 10, N.Y.: 1133 Broadway, Suite 304, Tel. WAtkins 4-7743  
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# mattachine REVIEW

Founded in 1954 - First Issue January 1955

VOLUME VI    MAY 1960    NUMBER 5

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IMPORTANT DATE COMING UP...

SEVENTH ANNUAL CONVENTION

MATTACHINE SOCIETY, INC.

HOTEL BELLEVUE

SAN FRANCISCO, CALIFORNIA

SEPTEMBER 1-5, 1960

... PLAN TO ATTEND!

ADVERTISEMENTS: Accepted only from publishers and/or authors of books; magazines; periodicals and booksellers concerned with homosexual and other sexological subjects. Rates upon application. MANUSCRIPTS: Original articles, reviews, letters and significant opinion, and appropriate short stories solicited for publication on a no-fee basis. Please include first class postage for return.

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The following fictional vignette was written by a young woman in New York City. It is to be one of eight short stories which will appear in a forthcoming book from Pan-Graphic Press, "Harry's Fare and Other Stories," mentioned on page 28 of this issue of the REVIEW.

# DELUSION

By "HEATHER"

Heat slithered from the limp trees, bounced on the soft asphalt street and rose, making the brick buildings across the street wobble as it went. The sunlight splashed through the open window and, outside, the rotten sill sweated shiny black insects that scuttled along the crevices of the wood and disappeared over the edge. The flowered linoleum absorbed the yellowness of the light, etching the delicate shadows into its pattern.

Stephi's black hair lay limply on her bare shoulders as she sat by the window, chin on her folded arms. Her unpowdered nose glistened, and she stared at the tiny hairs on the back of her arms, amused by the fact that the heat made them stand erect. Her skin smelled sweet, and the warm scent seemed to encase her, creating a close impenetrable sphere. Her body had an awareness of its own. Beads of perspiration slid like fingers down her back; her skirt caressed her bare knees, and her sandal thongs sensuously grasped her ankles.

About her, from the second floor apartment, she could hear David's lazy footsteps. She could picture herself at his window now, silently sharing the moody afternoon with him. His footsteps approached the window and stood behind her, the rough cloth of his levis touching her back. His long fingers fondled her hair and slid gently along her shoulders; his lips were cool

on the back of her neck, emphasizing the wetness of her skin. But the footsteps were upstairs and she blushed at the empty excitement her dreaming had caused. So many times in the last two months she had wanted to touch him, to let her finger tips explore his sharp features and run over his long, slender torso, like a worshiper in adoration of a golden idol. But when she was upstairs with him they just talked. She could only string her mind to his with words and let his strong, blue eyes hold her.

Above her a door slammed and the stairs creaked under David's feet. The steps continued past her door and Stephi watched the street. He passed directly under her window; his brown hair was rumpled and his wave fell girlishly over his forehead. He wore tight levis and no shirt, the muscles of his tan back flexing smoothly as he walked across the street.

Like a hungry mouth, the dark doorway of the bar engulfed him. Within a few minutes it spewed him and a short, blond boy into the street. The blond was thin and small, almost delicate; he gazed at David as he talked. He spoke in spasms, flipping the words out with his tongue. As they crossed the street, David took the blond's hand, pulling him closer so their bodies touched, and smiled at him out of the corner of his eye. Their footsteps were loud on the stairs and Stephi could feel their impact as if they tread on her. Her eyes were transfixed on the naked street, as the door opened and shut, and the footsteps disappeared into the bedroom.

It was hot; the air was heavy and it pressed down on the world, making it writhe. The afternoon quiet bore into Stephi's ears and the stench of her own sweat turned her stomach. Her clothes clung to her oppressively and itchy whisks of hair stuck to her neck. The room was dim except for the spot of sunlight which burned angrily into the loud flowers of the linoleum. She closed the window and pulled the shade down. Small needles of light through the cracks in the green shade pierced the darkness. The room was tired and it seemed to be pulling her into its exhaustion. Slowly she leaned back into the chair, surrendering her mind to the darkness and letting her eyes relax on the blank expanse of the ceiling.



Venereal disease is a major problem for homosexuals. The following was written especially for the REVIEW by a medical specialist with wide experience in venereal disease control work.



## Venereal Disease *in the* HOMOSEXUAL

In the past few years, there has been a significant increase in the amount of venereal diseases, gonorrhea and syphilis, reported by most health jurisdictions in the United States. An increasing number of these jurisdictions have become aware that a significant proportion of this increased VD case-load is a result of homosexual activity—which is probably more of an apparent, than a real phenomenon.

Venereal diseases are transmitted through close intimate contact. By this, we mean the close approximation of mucous membrane surfaces, (most prominently the genitals, mouth and rectum) of one individual with another or the deposit of body secretions on such mucous membrane surfaces. The sex act meets these criteria readily. Physical and psychologic factors contribute to make the VD problem in the male homosexual infinitely greater than in the female and our discussion is limited to the former for these reasons. This should suggest methods of sexual gratification where the transmission of VD

is minimized, i.e. manual stimulation, and I hope it allays fears of VD contracted from towels, drinking glasses, bed linen, etc.

The condom is used to prevent conception although it is sold for the prevention of disease, and when properly used it can produce this result. The homosexual, not concerned with contraception, has a limited motivation in using the condom, with an associated reduction in its use as a disease preventing device. In addition, he may not use the condom because of decreased erotic stimulation resulting from its improper use (it should be lubricated on the inside prior to putting it on). Immediate post-coital urination plus soap and water washing of the external organs would reduce VD.

If one is concerned with possible venereal infections, competent medical examinations are indicated. It should be stressed that the "blood test" is for syphilis only and tells us nothing about gonorrhea or the three other less common venereal diseases. In the very early stages of the disease, it will be negative. (Frequently, a person may suspect a syphilis infection because of an ulcer at the site of some sexual activity and arranges for a blood test; being reassured by a negative result. If that ulcer was the lesion of primary syphilis, the blood test would be negative.)

The initial symptom of gonorrhea is a discharge. In the narrow confines of the penis it is obvious and the infected person knows something is the matter. The same discharge in larger anatomic areas, such as the female genito-urinary tract or rectum, is easily overlooked in the early stages. Symptoms here frequently are those of complications, i.e. abscesses. Therefore, a proper VD examination is more than taking of laboratory specimens, but requires some type of physical examination with the examining physician being advised of possible VD problems so special attention may be given to areas he may not otherwise examine, i.e., the anus.

The homosexual should find a medical setting possessing sufficient competence and where he can discuss his problem with some feeling of security. All too frequently, he excludes health department VD clinics thinking that they would not be aware of his special needs, nor be in a position to handle it with confidence. In general, VD clinics seeing a large number of patients, including homosexuals, have something special to offer. By law in California, and probably in most states, records of VD clinics are the most confidential of all medical records—public or private. As with most health problems, early diagnosis in addition to preventing development of late complications, guarantees ready and easy treatment. In the area of communicable diseases, the sooner a person is made non-infectious, the less hazard he is to others in the community. It is also important to remember that the large majority of early syphilis and some forms of gonorrhea are hidden. Therefore, a person should have VD checkups based on activity rather than on symptoms.

JUSTICE WEEKLY from Toronto,  
publishes a report on Sir John Wolfenden...

## COURTS TO BLAME

Sir John Wolfenden said in an interview at Vancouver, B.C., he is not going to have anything more to do with sex — at least not officially. "I became the butt of all the obvious music hall jokes," he complained good-naturedly. "I wouldn't want to do it again. I've done my whack."

Sir John was chairman of a commission which made a three-year investigation into homosexual offences and prostitution in Britain. The committee of eminent lawyers, doctors, clerics and peers caused an uproar when it recommended that homosexuality between consenting adults should not be a criminal offence.

The government dropped the hot potato, but did enact the committee's recommendation regarding prostitutes, increasing the fine tenfold, and establishing jail terms for repeated offenders. Sir John, 53 years old, vice-chancellor of Reading University, at UBC to start a cross-Canada speaking tour, defended all the committee's findings in an interview at the University of B.C. Faculty Club.

The slim, tweedy, pipe-smoking professor said he found in a recent personal tour that the new laws had completely cleared prostitutes off the streets of London. "That is what we set out to do — to preserve public order and decency and safeguard those who need protection," he said. "We're not so naive as to think or say that we could abolish prostitution."

Sir John said that in regard to the recommendation on homosexuality he felt it was a basic principle of criminal law to deal with public order — not private behavior. "You can't legislate for morality," he said.

Here "Justice Weekly" wishes to point out that the Canadian Criminal Code has harsher provisions to deal with prostitution but it continues to flourish in Toronto as never before. For which the courts are to blame, as so often pointed out in these columns.

# Calling Shots

## HOW CAN WE REACH TEEN-AGERS 'COMING OUT'?

Long a concern of the REVIEW staff, and of the Mattachine Society as well, is how to reach the younger homosexual with understanding counsel about his orientation—when it will do him the most good. Many of us have felt that understanding and acceptance are most important in the early or middle teens, and if provided in the proper context would erase the feelings of rejection which may so often cause the affected individual to later blossom into one of the typical "swishy fairy" types.

Below are two letters from the Tacoma (Wash) *News-Tribune*. The first is from a youth of 15. The second is a reply from an understanding adult. We thought you'd like to read them—and maybe come up with an answer as to how someone can provide adequate sex education and adult understanding of these young people without being laid open for the bigoted accusation of contributing to their delinquency...

## SAYS CHANCE NEEDED

To the Editor: I express my hope that most of the people of Tacoma and other cities will understand more of the problems of the people I'm writing about,

after they read this; and will honestly endeavor to help them and their situation.

It has appeared to me that the average citizen of our fair city does not notice the serious problem of homosexuality in our midst. But still we must not pass up the fact that this serious illness still exists.

I really believe that through proper rehabilitation courses and more understanding on the public's part, this poorly understood mental disorder could be helped immensely!

After all, isn't it true that when a person can't meet the social standards we set up, that they are bound to go off into a belief and world of their own? I fully feel this is true.

All these people need is a chance or maybe two, to fit in. The average homosexual is usually more than willing to make clean, honest friends, but does not know always how to go about it.

Why don't we, the people of Tacoma, and all the other towns and cities, try to show them the way? They aren't really so bad, no one is. All they need is someone to believe in them and that they can faithfully turn too.

How about it?  
ROBERT MCINTYRE JR., AGE 15

## PRICE OF PREJUDICE

To the Editor: You are to be applauded for the publishing of the letter by the 15-year-old Robert McIntyre Jr., on the subject of homosexuality in the Jan. 9 paper. Such as this, it is hoped, is evidence of a growth of the philanthropic attitude in our society. A concern and appreciation of the homosexual and his problem in society is certainly needed to replace the acceptance of the traditional taboos of hostility, condemnation, and prejudice.

There are a great many homosexuals for whom aid generally cannot be more than an adjustment toward self-understanding and self-acceptance. These people can and must be helped to find their place as productive citizens in the community. There presently exist serious organizations to aid homosexuals in this way, and to advance education and enlightenment of the general public toward removal of antiquated beliefs and attitudes regarding the sexual variant.

Prejudice and discrimination

are rooted in ignorance, and ignorance can be dispelled by truth. No human being should have to live in fear of his fellowmen or of himself. The homosexual's fear is caused by the prejudice of society which he himself has failed to enlighten. Progress over this fear is becoming evident. I hope that such articles as that letter which you published will help the public to be more concerned with the situation and with the need for more mature attitude. Again, congratulations and thank you.

JOHN M. ECCLES,  
South Tacoma Wav.

### MICHIGAN CAMPUS PURGE FELT WITH ADDED FURY

Human compassion and understanding seemed to fly out the window a few weeks ago in Ann Arbor, Mich., at the time when the cases of the 34 persons arrested near the beginning of the year were scheduled to come to court. The arrests generally were charges involving homosexuality, and were specifically, for the most part, called "acts of gross indecency and attempting to procure between males."

On March 12, nine men pleaded guilty to the charge in circuit court after Judge James R. Breakey, Jr., ruled that the charge against them was a constitutional one. An attorney, Henry T. Colin, had asked the court to note that another lawyer, Ralph Keyes, planned to appeal to the Michigan Supreme Court, a similar case, in which the circuit court jury a few days earlier had returned a conviction. Mr. Colin and the other attorneys acting for the defendants asked for jury trials for the nine, to which Judge Breakey is reported to have announced that if the defendants ask for jury trials and thus waste his "valuable time," his

sentence, if they are found guilty, will be six months in Southern Michigan Prison at Jackson, and that he will levy increased fines. But if the defendants changed their pleas to guilty and throw themselves on the mercy of the court, they will receive Judge Breakey's "30 days, \$250 fine plus costs and 5 years probation" package, so long as it is a first offense.

A mighty rough penalty to pay because of old religious taboos, and in a set of instances where there seemed to be good evidence of entrapment (even though Judge Breakey denied it), and where, at worst, no one was really harmed or forced into anything.

But tragedy fell on March 15 when the report of the suicide of the defendant whose case was headed for Michigan Supreme Court was reported:

### Facing Sentence As Homosexual, Takes Own Life

A 53-year-old Detroit man who was to be sentenced in circuit court today on a homosexual charge was found dead in a St. Louis, Mo., hotel room last Sunday, local authorities learned today.

James P. Wiles, who was convicted of attempting to procure an act of gross indecency in a circuit court trial held March 7, was scheduled to be sentenced today.

Homicide detectives of the St. Louis Police Department said Wiles registered under another name at the Melbourne Hotel last Thursday. When he failed to answer his phone Sunday night, a check was made

(Continued on Page 21)

From UNIVERSITY LIBERTARIAN, published in London, comes this excellent description of one of the "breeding grounds" of the homosexual orientation. Does it suggest that our long-standing ideas in education need serious examination, and possibly revision? And does it further pierce the fallacies of some of our old sex attitudes?

## Schoolboy

# Homosexuality

ARTHUR FREEMAN

From time to time people make remarks or write articles about the problem of homosexuality in English boarding schools. These tend to be either sensational or misleading. At one extreme old boys from famous schools insert revealing passages into their novels or autobiographies, and at the other headmasters of the same schools echo the headmaster of Charterhouse who

(according to Robert Graves) said: "My boys are amorous, but seldom erotic." Few people who express themselves on this subject give any details. I should like to try and remedy this by saying something about what happened at the boarding school where I was educated from 1945 to 1952. I can vouch for the facts I give, but the generalisations and conclusions are my own. My experiences are not the whole story, though what I have heard about other schools confirms the same in mine. But although the broad pattern is probably much the same in most places, remember that the variations from year to year and from school to school can be considerable.

My school was a fairly new one in the West Country with about 100 boys between the ages of 10 and 19, up to 30 of them in the Sixth Form. A third of them have scholarships from schools in the county and come from all classes; the rest pay fees (about average) and have largely middle-class and professional parents. The school on the one hand is modelled on a normal public school and on the other hand progressive tendencies—relative informality outside school hours, sympathetic treatment of problems, and boys' assemblies. It caters for difficult boys and has some success with them. It has an excellent academic record and is fairly good at games.

In such a school nearly all activity takes place in the school environment. We were allowed to visit the local towns pretty freely, but few of us had enough money to make it worth while. In our free time we could work or read, play games, play musical instruments or the communal gramophone, do art or carpentry, walk or cycle, or just loaf and talk. There were outings to concerts and theatres, school plays, and weekly dances (about a dozen females present, mostly masters' wives or women staff). Plenty of variety, it is true, but all in a confined atmosphere—rather like that of a kibbutz, I should think. Classes were seldom larger than 20 and averaged about 12; after a couple of years we all knew each other far too well.

We had scarcely any relations at all with girls during term-time, though some of us (mostly the scholarship boys) had girl-friends at home and corresponded with them. The local village was tiny, few masters had eligible daughters, the school maids were small in number and usually deficient in attraction (but were nevertheless much pursued). But, as is now generally known, active sexual life begins for boys at puberty (which seems to get earlier and earlier) and the peak of potency occurs at about 16-18. Masturbation was all but universal and was frequent: every other day was considered normal. Few people ever denied masturbating, but it was scarcely discussed or even mentioned, except in jokes or insults. The headmaster sometimes asked us about it, but never tried to stop it or even discourage it.

The only form of shared sexual activity for most of us was homosexual. Here I should say that as far as I know there were no physical relations between boys and masters. Though most of the unmarried resident masters were to some extent homosexual and often paid attention to certain boys, entertaining them in their rooms or out of school (sometimes even touching them in a minor way), there was no real scandal during my time. Curiously enough, we did not connect homosexuality among ourselves with the behaviour of the masters: we considered them to be abnormal, despite the fact that we did freely what they would presumably have liked to do. At the same time they were the chief opponents of boy offenders—a common phenomenon, I am sure (cf. Montherlant's 'La Ville dont le Prince est un Enfant', a play about a Catholic boys' school in Paris based, it seems, on the author's experiences).

Among the boys themselves homosexual activity was widespread. Lest this should sound too vague, I will give figures. Altogether, about 200 boys were there with me. Omitting about 50 who were either too old or too young for me to know at all well, I can state that of the remaining 150 at least 80 were to my certain know-

ledge (and, usually, to that of most of us) involved at some time in unequivocal homosexual behaviour. I have no hesitation in making this statement. I should assume that the proportion was much the same in people of whom I knew nothing personally, and also that several people I did know took part in homosexual behaviour without being detected. Thus the proportion of boys who were ever overtly homosexual was over 50% ; indeed the approximate figure I should put forward as a personal opinion is between 60% and 70%. This may seem absurdly high to people who went to co-educational or day schools, but I doubt if it will surprise anyone who went to a segregated boarding school and didn't keep his eyes shut all the time.

It will of course be argued that a large number of boys will doubtless be involved at some time or other, but that this phase is superficial and short-lived. This is certainly true of many boys, perhaps half of those in question ; this leaves between a quarter and a third of all boys whose homosexuality is deep or lasting or both. Most of these were probably initiated when young (10-12) and went on to initiate others ; some stopped quite soon (14-16), but a few will have gone on longer—even up to leaving school. Any boy who is homosexual for more than a very short time is almost bound, because of the nature of adolescent sexuality, to be more or less promiscuous. Permanent relationships often arise ; these may still involve physical activity, or may be entirely platonic. Otherwise very puritanical boys often form romantic attachments ; one such boy collected a veritable harem of platonic boy-friends, called "The Clan" and addicted to embarrassing practices which provoked much amusement.

The factors acting against physical homosexuality were disgust, guilt, disapproval — by parents (when they knew), by masters (when they bothered) or by the more censorious boys — and, for the lucky ones, the company of the girls at home in the holidays (four months a year), a very few were able to enjoy relationships with local girls, despite all the difficulties. The factors acting

in its favour were pleasure and excitement (both all the greater for the presence of guilt and disapproval), habit (a potent influence), a feeling of inferiority or emotional deprivation (common among adolescents, especially among those sent away from home as we were), and the simple recurrence of sexual feelings at a vigorous age in the absence of the opposite sex. It should, however, be remembered all the time that the normal routine way of securing sexual release was by masturbation. This was, as it were, the equivalent of regular marital intercourse, homosexuality taking the place of adultery and also being the only way of expressing in reality those sexual emotions unaffected by solitary orgasms.

A peculiar feature of boys' homosexuality is that it takes several distinct forms ; this differentiates it from adult heterosexuality and girls' homosexuality alike. The former is characterised by its various forms shading into each other ; the latter seems to be chiefly manifested as a "crush" on an older girl or teacher or as a romantic friendship between girls of similar ages. The forms of homosexuality among boys, according to my own observations, are as follows :

A. Relatively unemotional genital experimentation among young boys (10-14) of the same age, which is a normal phenomenon even when there are girls in the environment and is usually soon passed by.

B. Temporary genital activity between boys of very different ages (the gap increasing as the senior gets older), at the instigation of the elder boy for his own gratification and more emotionally exciting for him than his partner, whose chief pleasure is masochistic. This is habit-forming, and younger partners tend later to become elder ones. It is paralleled in adults by relationships with prostitutes and pick-ups, and there is also a danger of habitual participants becoming pederasts\*.

C. Full-scale and often long-term (up to a year or more) romantic affairs between boys of slightly different ages (a gap of 1-3 years), involving considerable time together and emotional pleasure for both partners, and ac-

accompanied usually by little or no genital activity. Such affairs are normally ended by the younger partners' growing out of them; if they do not, they risk becoming true invert<sup>s</sup>\*. The elder partner will usually cherish the memory of the affair but find it possible to transfer his affections to girls; if he does not, he risks becoming a "normal" adult homosexual, perhaps a sodomite\*.

It will be noticed that there is an almost total division between the emotional and physical aspects of sexual activity which, ideally at least, are united in adults. This division is of course characteristic of adolescent boys: at the same time "romantic" and "obscene", they find it very difficult to love and desire the same person. It is fairly general rule that genital activity and shared affection do not occur together in adolescent homosexuality; thus one of the chief secondary dangers of getting into the habit is that boys may never get away from this difficulty. Englishmen notoriously find it hard to unite the two sides of sex. Englishwomen, like adolescent girls, on the other hand are more likely to suffer from atrophy of physical desire altogether.

Another general rule is that these forms of homosexual behaviour do not overlap. By this I do not mean that each boy confines himself to one of them; on the contrary he may take part in more than one at a time—experimenting with contemporaries and being seduced by seniors, or being seduced and seducing in his turn, or being in love with one boy and seducing another. The point is that with each separate partner his behaviour will take only one of these forms. Thus contemporaries seldom feel emotional when they experiment with each other, and an older boy will seldom love the boy he seduces or seduce the boy he loves. There are exceptions, but they are rare. Oddly enough, the boy's equivalent of a girl's crush—a romantic attachment to a much younger boy—which seems to have been common in the past, was almost unknown at my school; its place was taken by "B", I suppose because of the general atmosphere of sexual freedom nowadays.

\* these terms are borrowed from André Gide.

"A" was of little interest, even to the participants, but "B" and "C" were both much talked about. Affairs were usually common knowledge and both boys were subjected to a certain amount of gossip and chaffing. But even adolescent boys are surprisingly respectful of each other and there was remarkable toleration of those involved. Seduction of younger by older boys was not treated with the same respect, and the participants were often despised or at best pitied (sometimes envied by less uninhibited boys!). It was generally known which senior boys chased juniors and which juniors were *com-laisant*; detailed information might pass around among those who were interested about what so-and-so liked or such-and-such would do. I think there was little of the cattiness said to be the rule among adult homosexuals (vid. 'Hemlock and After') and certainly common among girls and young women.

As for the techniques involved, buggery and other *récherché* practices were unheard of (at least by me). The normal practice was mutual masturbation, accompanied when the elder partner was more unselfish or imaginative by love-play not unlike that of adult heterosexuality, and varied at times by simulated (often intercrural) intercourse. A more unpleasant sort of event was the forcing of a small boy by one or more seniors to take part in vaguely sadistic practices; these were never (to my knowledge) drastic but were nevertheless cruel (cf. Robert Musil's account of a German military school in 'Young Törless'); *debagging* was a mild form of this. In the case of "C" there was petting, similar to that with girls but almost always without kisses. The basic motive for most of the physical manifestations of homosexuality was the satisfaction of the older boy, even if he did take care to ensure that of his partner. Very seldom would the younger initiate it (even if he enjoyed it, which was not always the case), and it was thought odd for him to do so. Thus the motives involved were "normal"—that is to say, explicable in terms of adult male sexuality—even if the actions were undesirable and perhaps dangerous.

All this homosexuality was essentially a school phenomenon. I never heard of anything going on far from school or in the holidays. Even boys in love with each other did not meet at home, though they might write to each other. Homosexual activity normally took place in the dormitories by night, or in the grounds (there were acres of thick woodland) or little-used rooms by day. In the presence of outsiders (including masters) there was a definite guilt feeling and an automatic habit of concealment; on the other hand there was little attempt to hide homosexual activity from most other boys. Thus the community of boys accepted homosexuality as the normal form of sexual activity—though all its members (so far as I know) expected to lead normal sexual lives outside and after school. It is significant that boys who were approached by adult homosexuals (a fairly common occurrence) always refused their advances. There was an almost impenetrable barrier between school and adult homosexuality. I suspect that this is a general phenomenon.

The only connection between our microcosm and the outside world was provided by the headmaster, a tough, vigorous man with a sympathetic but autocratic temperament. He had the confidence of almost all the parents and knew us intimately (too intimately, perhaps). The prefects and to a lesser extent the resident bachelor masters told him what they discovered about the boys; this was widely known, and as a result the prefects tended to be excluded from our curious community and the masters to be distrusted in other fields as well. From time to time the headmaster would discuss our activities and try to help us; he would sometimes inform our parents. In fact, he knew a lot less about it and us than he thought. His chief success was in persuading juniors to break off relations with seniors, but he was never able to do much for the latter; perhaps he realised there was little that could be done except wait. At least he never made the stupid mistake of punishing homosexual behaviour, just as he did his best not to punish stealing; indeed he was stricter with boys who chased local girls or the school maids.

What effect did all this have? The bad results are often described roughly as follows: in the first place, homosexuality is disgusting and perverted, and at best socially undesirable; secondly, homosexual experience in adolescence will tend to precipitate homosexual tendencies in later life, and will make relations with the opposite sex more difficult; lastly, the relationships involved are false and often dangerous.

All these factors are exaggerated by people who know nothing of schoolboy homosexuality or who feel strongly about the subject anyway, though there is certainly some truth in them. We know very little about homosexuality, and perhaps one good effect of being at a school like mine is a sympathetic tolerance of homosexuals afterwards. That it is socially undesirable is undeniable in present circumstances, but then so are mixed marriages. All the same, if it could be shown that many boys were remaining homosexual as a result of being initiated in boarding schools, I think there would be a strong argument for abolishing or radically changing them—and dances with girls' schools and sex instruction classes, so often mentioned by masters who deny that homosexuality is still prevalent, are not enough. It is certainly difficult to make the transition from homosexual to heterosexual feelings, and the overlap can be unhappy and possibly harmful.

On the other hand, it is probably better for most boys to have homosexual experience in adolescence than none at all. For boys who don't meet girls at home, their relations with boys at school do act as a sort of safety-valve and help them to learn how to manage a sexual relationship—it may, after all, be their only chance of falling in love before the age of 19. Boys who do meet girls at all often very seldom continue to seek homosexual experience; and an odd thing I have noticed is that the most active homosexuals at school tend to become the most active heterosexuals afterwards, while it is the most asexual boys at school who later teach in boys' boarding schools: this suggests that a

lot of adolescent homosexuality is simply sexuality temporarily diverted into the only available channel. Lastly, the quality of sexual relationships between boys at my school seems to me to have been no less genuine than that of those I have observed since then. In particular, some boys who fell in love were capable of the most touching and rewarding emotions in their inevitably hopeless passions.

My conclusions are these :

1. Most serious homosexual activity in boarding schools is a second-best and would not occur if girls were present, either at home or (even more so) at school.
2. Homosexual experience need not be harmful unless it is more emotional and permanent than is usually the case; on the other hand it might tip the scales in border-line cases and certainly often causes distress to boys when they subsequently try to change the direction of their sexual feelings.
- 3 Homosexual experience of an emotional and sincere form can be beneficial in the sense that it may act as a tolerable substitute for normal adolescent behaviour, just as a girl's crushes can lead easily to normal love-affairs; in intelligent or sensitive people, it can sometimes enrich the minds and memories of those involved.
4. But whatever the reasons and excuses for homosexuality in boarding schools, and whatever good there may be in it, it is in general a degrading and conspiratorial business which would be better done away with; as things are, however, it is unavoidable and will not be eliminated by either punishment or sympathy.
5. There is no substitute for girls.

#### CALLING SHOTS

(Continued from Page 10)

and he was found dead. Officers said he took his own life.

He had been reported missing from his Detroit home last Thursday.

Wiles defense counsel in the local case had indicated he intended to appeal the conviction to the Michigan Supreme Court. The defense contended police entrapment had been used in the case against Wiles.

#### SEX HOSPITAL DIRECTOR WEATHERS CRITICAL STORM

Dr. Robert S. Rood, medical director and superintendent of California's Atascadero State Hospital, the institution 150 miles northwest of Los Angeles near the coast where some 1400 individuals adjudged as "sexual psychopaths" are treated, weathered the fire of criticism forged at him in March and has retained his post.

Because of the publicity following the walk-out of a few patients, most of whom were returned promptly to the hospital, and because of the criticism by a judge and a few citizens—including several old ladies—of the small town of Atascadero nearby, Dr. Rood was charged with being lax at the hospital, and permitting "dangerous sex psychopaths and felons" to roam the countryside at various times, and in some cases, not to return. Then as the seething criticism mounted, an unfortunate incident occurred within the hospital—an attendant was killed by a patient.

Patients in Atascadero State Hospital are the state's sex offenders who

have been committed by courts after a trial and conviction, but before a sentence to a penal institution. In the hospital these persons are enrolled in various group therapy and psychoanalysis procedures, most inclusive of which is the patient-operated "Emotional Security Program."

That the program works is proven in California by a fine record of rehabilitation and adjustment (with the impetus for it coming from the patient himself; the hospital seems to hold the forward view that it cannot make anyone do anything) for hundreds—even thousands—of offenders who have been released and who have shown a remarkably low rate of recidivism.

That some policies of security were in need of revision and strengthening was also evident before the criticism was voiced. Dr. Rood had already been working on that problem.

For his calm demeanor when under fire, and for his cool and wise words to his patients during the storm, Dr. Rood's message in the March issue of the *NEW OUTLOOK*, patient newspaper produced in an occupational therapy printshop, are worthy of note. Here is what he said:

*"Reflecting on recent criticisms of our operation, I wish to emphasize that the strong feature of our program is the positive attitude we have toward patients and their ability to improve. As you know, here, there is no suggestion that any patient is abused or rejected as a person. Thus we avoid the attitude that has ruined many hospitals for the criminal insane as well as penal institutions. It is our*

positive approach to patients that has resulted in our excellent record for therapy security and safety. I take this opportunity to thank and commend you all for practicing the type of patient care that the experts in our field rightly advocate."

#### APRIL FUND APPEAL CREEPS ALONG SLOWLY

As of April 28, only 18 persons had responded to the Mattachine Society's Birthday Fund Appeal, a plea mailed out in letter form with copies of April REVIEW. "If anybody ever needed a birthday present it's poor ole Matta-

chine," was the heading on the letter.

Amount of the response was \$196.01 (the letter had stated that \$3000 was needed right away to help pay some long overdue bills). There was one donation each in the amount of \$1, \$2, \$3, \$4; four donations for \$5, and one donation for \$6.01.

Larger amounts came from: M.L., \$50; W.G., \$25; I.M., \$20; S.K., \$15. Five individuals (R.K., F.J., Anon., N.C., and J.J.) each contributed \$10.

Another interesting sidelight of the amounts received so far: All but \$40 of the donations came from California members and friends.

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WILLIAM GLOVER WRITES (Continued from Page 2)

Which brings me to the subject of the book reviews. I do not intend to buy those books. They are unnecessary, as the letter says your REVIEW is, since the only people who will read them are already believers. Will any members of Mattachine write a newspaper and ask to have the books reviewed? Will any member protect others' rights, religious and racial and political and sexual so that his own will be protected? I doubt that these books will help people to do these things. Rather the best book on religion for people in mental conflict is *No Peace of Mind*, by Harry C. Meserve (published by Harcourt, Brace). Seldom do your readers even bother to write to tell of pleasure or displeasure with the REVIEW. Why don't they make the letters column an open forum for interchange of ideas, hopes, etc? But here is another gripe. Why do readers (few in the REVIEW) often think that for the price of a magazine or paper they will be given instant solution to their problem or problems which they themselves have been too lazy to solve and which in some cases experts have difficulty in even diagnosing?

And God bless and help these aunties who want to have the name and address and next open bed date of the handsome young tricks and expect to get them so easily as by buying a magazine. They need to know the facts, but I feel sorry for them for they must never have known the great love and companionship of another individual, for if they had they would know that such wonderful things don't come easily, and also know there is much more enjoyment out of a sexless meeting with some people than with a restroom minute with Tarzan or Apollo or Marilyn Monroe.

I wonder how many members take an interest in politics, which is one of the few ways they will ever have of being accepted? Have they read Elmer Davis' *But We Were Born Free?* (Bobbs-Merrill) In fact the best sex affairs come thru mutual interests such as religion, politics, civic projects, etc. Only a part of sex is physical and that is achieved thru ejaculation no matter how caused. So your mind must be used, and here is where the American people fail, for they want no part of work, mental or physical. We are still existing on our forefather's work and if we don't do some on our own soon, Russia or the bomb will do it for us. Many American people are getting everything better than they deserve. Many don't vote, they don't protect their rights, they don't educate their children to the facts of life, they let old grouchy virgins dictate what they can read and see, and no one is to blame for the results but the people themselves. From what I hear, there is no other country any better than ours, but this is certainly no consolation.

We must be bold and identify Mattachine as not out to recruit, but to help people become the best they can, homosexual, normal (bisexual) or heterosexual. God would have created us all alike if He had wanted us that way, all

He insists is that we follow common sense and don't impose our way on others, and that we fight if necessary to keep others from dictating to us. I do not laugh at the policemen who have been assaulted while posing as queers to trap other queers, but they found out scientifically that few people have received from God the ability to tell a man's inmost thoughts and way by looking at him.

I should comment on the letter about my review. Certainly the point that I failed to play up and inform the reader of the homosexual part of a book in a magazine devoted to homosexual information is well made. I didn't do so for many reasons. First, the idea was to get people to do something for themselves without sex as a motive: read a book. Also I didn't want to give the plot away for fear some would skip to the juicy details and miss the point, which was NOT that it is OK to be queer, but that men can sometimes do what is right, even when they risk the chance of being labled as like those they protect, such as the American Civil Liberties Union is everyday. Who is to say that the senator was homosexual? Do you not know that the vast majority of men have had homosexual acts and some of those who have not are insane because they feared such acts? By scientific reasoning many millions of men could be labled homosexual. This is obviously not true, so the term should sooner or later be defined. Some cops are notorious for having sex with victims, hetero or homo, but I don't think such cops are queer, except in taking second-best sex on a catch as catch can basis rather than wholesome sex with a partner who cooperates willingly and fully. Few true homosexuals (if any) got that way by being seduced at a tender age by a villain. Many got that way by being falsely branded queer by their own parents and loved ones or ignorant neighbors and the child did not have the facts to prove that no man is branded by one sex act and so ashamedly and secretly resigned himself to a life of fear and shame, afraid to discuss or seek information on the subject. Parents must accept full blame for not telling their children the facts and thus causing such heartache and sorrow for those they claim to love. Society, by laws, education, and publications and counseling must equip parents NOW to stop the vicious circle by telling their children what their own parents failed to tell them... that God made sex for fun and pleasure as well as procreation; that (in the near future) pills will make it possible to use sex well, but that knowledge of the true worth of sex must be given to ensure that it will be well used and not become as personality-wrecking in modern times as it has been in ancient times. Most homosexuals I know are unhappy and wish they were heterosexual. Many heterosexuals I know envy homosexuals whom they think have sex all the time, etc. The fact is that God made all animals bisexual and that it is an individual's own fault if he doesn't enjoy sex. And no organization or religion or book is going to give him a quick way to success. I fear that some readers will take heart,

falsely from *Advise and Consent*. This book is not a homosexual book. It does not promise a new world tomorrow nor does it even begin to consider the subject of sex. It merely invites the reader to see what can happen to God's creatures when they live, even if just for a little while, as the laws of God intended. I wonder how many people had read the book before reading the review, and how many bought the book after the review and what the latter thought and what the former thought, and what the people who haven't read the book think.

## READERS *write*

*Letters from readers are solicited for publication in this regular monthly department. They should be short and all must be signed by the writer. Only initials of the writer and the state or country of residence will be published. Opinion expressed in published letters need not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.*

REVIEW EDITOR: I must compliment you on your March issue—it is especially good. Because it is, I would like you to mail copies to the following addressees... and keep up the wonderful work.—Miss M. C., New York

REVIEW EDITOR: I am interested in the article of Dr. Omer C. Stewart—if you can any other material re homosexuality, transvestism, etc., in our own and in primitive (Indian) cultures, please do so.—Mr. R. A. P., New York

REVIEW EDITOR: Enclosed are my dues—keep up the good work. The poetry of Allen Ginsberg is of much greater value to the readers than the writings of some "Bergler Square." I'm coming out to your city in late August or early September and will take in the convention in San Francisco (Labor Day Weekend).—Mr. E. N. C., Pennsylvania

REVIEW EDITOR: I regret that I am neither willing nor able to become a member of the group of individuals that are aiding the "understanding" you so badly desire. I regret, too, that a "society" such as yours should be permitted to continue its disfigurement of the moral face of America. You don't need understanding, gentlemen, you need annihilation! Were it within my power, I should attempt to have your group not only suppressed, but outlawed completely. I do not regret learning of your group and its aims for it is well to be aware of the traps and mines in the road of life.

It is unfortunate that a society such as yours should have the state-approved freedom it has, under the guise of "bringing to public attention" the plight of certain poor souls. In reality what you advocate, gentlemen, is the complete overthrow of our moral Christian principles for which our forefathers fought and died. My hope is that the California legislature may see through your scheme before it has spread its mangling tentacles throughout the nation. Needless to say, I do not wish to hear any further from you.—J. B. J., Washington (State)

REVIEW EDITOR: Enclosed is my check for subscribing membership. I think it is interesting that although I have been engaged in the practice of psychiatry for over 10 years, I was unaware of the existence of the Mattachine Society until I attended the recent annual meeting of the American Orthopsychiatric Association in Chicago. I ordered a copy of the booklet, "The Homosexual in Our Society," and subscribed to the REVIEW, thinking it was probably devoted to topics of general interest in psychiatry or its related fields. The question of homosexuality is almost always encountered in my work, usually in the form of impulses or tendencies arising in predominantly heterosexual individuals who find such impulses or tendencies "foreign" or "unnatural" even while admitting that they seem to arise from within themselves. I do not—nor would I expect to—see well-adjusted homosexuals

seeking psychiatric treatment. The psychiatrist is aware of this from non-professional observation and must regard this as somewhat analogous to the well-adjusted heterosexuals who have no need for assistance from his profession. In the cases of "maladjustment", the old, old question arises, namely, might not the maladjustment be less severe or less frequent if the prevalent punitive cultural attitudes could be changed? Such measures as those recommended in the Wolfenden Report would be of great value. I find myself in accord with the objectives of the Mattachine Society and hope that I may be of assistance to it.—J. L. B., M.D., Missouri

REVIEW EDITOR: Here's a little bit to help out. From time to time as I can, I'll send more. Your organization was nice enough to give my mother a lifetime subscription, and I'll try to thank you tangibly.—Mr. I. M., California

REVIEW EDITOR: Enclosed... a "little drop in the bucket." If I could afford it, I would send more...—Mr. J. M., California

REVIEW EDITOR: How I wish this contribution could be larger—unfortunately, the income tax collector arrived first and as you know...—Mr. J. R. L., Louisiana

#### WHY NOT DO IT RIGHT NOW?

... tell us in a letter what you like or don't like about your magazine. And remember this: If you make suggestions, then help us to accomplish them.

THAT'S RIGHT, READERS—WRITE!

REVIEW EDITOR: At the moment, I am quite broke and cannot respond to your Birthday request, as I would like to, until I have recovered from the income tax blood-letting... Some comments, if I may: The booklet: "Every Tenth Man", should have the widest possible distribution, certainly to every single police chief, also in smaller towns. This really is terribly important, I believe. Anyone who has to do with the law, education, mental health, community life, civil liberties; any discussion group, college fraternity, etc., etc., not hundreds of thousands, but millions should be distributed...—Mr. A. M., California

REVIEW EDITOR: I picked your name from an article appearing in The Frontier Club pamphlet. My curiosity is aroused—I hope your organization is on the level.—Mr. I. D., Ohio

REVIEW EDITOR: I find your address in the Swiss monthly, "The Circle." I am

interested in your periodical, Mattachine REVIEW.—Mr. H. W. B., Duesseldorf, Germany

REVIEW EDITOR: Here's a renewal... I'm glad to be back again as an old subscriber. Because of circumstances I had to quit temporarily.—Mr. H. M., Illinois

REVIEW EDITOR: I recently read an article in "Realife Guide" magazine which gave your address—please send information about the Society.—Mr. P. G., Tenn.

REVIEW EDITOR: Please cancel... I am leaving school and do not wish any mail forwarded. I will continue to wish you the very best of success in your noble venture.—Mr. H. M., New Jersey

REVIEW EDITOR: I've been out of work for a long time, unable to renew. I like the magazine and I hope someday homosexuals are treated fair and square. If I get a job I'll renew again.—Mr. E. W., New York

REVIEW EDITOR: I only wish I could help you with much more than a membership. I have passed an examination for Civil Service employment with the government and probably will be called in the future. If they knew that I was a friend of the Society, you know what that would mean. I am really thrilled when the REVIEW arrives and read every word of it and only wish it was three times as large as it is at present. I especially enjoy "Readers Write" and "Calling Shots," but enjoy all of the scientific articles as well.—Mr. H. S., Missouri

REVIEW EDITOR: My complaints about the magazine are few. I find the rather eclectic use of various type faces annoying, for example. Offset reproductions from other sources must be excluded from this criticism, of course, but otherwise a greater uniformity of typographical style would surely make the magazine more attractive. I suppose that the sale of books is of considerable necessity, assuming that you receive a reasonable income from it. However, I cannot refrain from expressing regret over the fact that so much literary trash must be advertised. I cannot imagine "Ebony," for example, advertising works which presented the worst stereotypes of the Negro as fictional fare. I'm sure their financial position is considerably more stable than your own, but I cannot imagine that this is their sole deterrent. I am not an advocate of the censorship or suppression of any responsible literary work but I fail to see the sense in selling or adver-

tising publications which re-inforce the stereotypes of the homosexual held generally, even if the readers of the ads and the buyers of the books are predominantly homosexuals themselves. Something along the same lines should be said about the occasional fiction printed in the magazine. Compared to the rest of the material, it is almost always incredibly bad writing and an incongruous contrast to the non-fiction. Is it too much to expect fiction that would meet the standards of the "Atlantic" or the "New Yorker," even though those magazines would reject it for its contents? And if those magazines seem too much on the egg-head level, what about the "Post" or "Argosy"? I make these criticisms in an entirely friendly manner. Surely you wish to appeal to the open-minded non-homosexual through your pages and it seems to me that both the advertising and the badly written, stereotyped "homosexual" fiction may cause him to discount much of the otherwise fine material in the Mattachine REVIEW.—Rev. G. T., Texas

REVIEW EDITOR: It's too bad that the millions of homosexuals in this country cannot support such a fine institution as Mattachine. But this country makes cowards of us all, outcasts and Pariahs, by practicing totalitarian methods of sex regimentation. Let us work the harder to bring on the day of freedom!—Mr. H. G., Washington, D.C.

REVIEW EDITOR: I still insist it is foolish to try to help people who won't try to help themselves. I have no money to give but I will distribute leaflets to help. I've already given each issue of ONE and Mat-

tachine REVIEW away and they are distributed all over town and have been passed around. I don't think another single person takes the magazines as everyone I talk to says they have never heard of them. It seems a program to increase the circulation would help a lot. Of course who am I to know! Oh well!—Mr. R. H., Missouri

REVIEW EDITOR: I was much interested in a BBC television report of your society screened here a few days ago and I have just obtained a copy of December issue of Realife Guide with one of your reports. I note your society is dedicated to an understanding and the solution of human sex behavior problems, and as a serious student would be pleased to subscribe to Mattachine REVIEW. Will you please send me particulars?—Mr. G. I. F., England

REVIEW EDITOR: I saw your appeal for funds in the last issue of your REVIEW and would like to send you my "Happy Birthday" with the enclosed M.O. for \$20. I hope this will help you a little. I do appreciate your magazine and the work you do, but I don't have much time for writing letters. Thanks for your inspiration and perseverance in this hard job.—Mr. J. F. S., New York

REVIEW EDITOR: Keep the REVIEW going! I accept without further question your statement that it is tough sledding right now, so here is a birthday gift. The world—both gay and straight—needs your publication. Don't quit, don't give up! Appeal again for money, but don't let it be stopped!—Mr. N. C. C., California

#### PUBLISHER TO ADDRESS NEW YORK MATTACHINE

Isador Rubin, assistant publisher of *SEXOLOGY* magazine, will address the Thursday, June 16 public meeting sponsored by the Mattachine Society's New York Area Council. Time of the address is 8:30 p.m., at Freedom House, 20 West 40th Street in Manhattan. Mr. Rubin's topic will be, "The Cause of Homosexuality—Conflicting Theories." His magazine, which during the past several years has published many excellent articles and editorial opinions on this subject, will carry an outstanding essay by Kenneth Walker of England, chairman of the Homosexual Law Reform Society, in its July issue. This article calls for acceptance of Wolfenden Report recommendations.

Speaker for the New York meeting on May 13 (Friday), also at 8:30 p.m. at Freedom House will be Rev. Robert W. Wood, whose book, "Christ and the Homosexual," has been published only recently and was reviewed in April REVIEW.

# BOOKS

## Harry's Fare & Other Stories ...New Book from Pan-Graphic

**HARRY'S FARE & OTHER STORIES**, 92 p. (approx); 5½x8½; heavy paper cover; three-color dust jacket; \$2.00

"Harry's Fare and other stories," a new book of eight gay short stories and personality sketches will be issued on May 15, 1960 by Pan-Graphic Press, San Francisco, as the first number of the new "Dorian Vignettes" series.

Each story is by a different author, and each introduces one or more "characters," some good and some bad, but spread throughout all levels of society.

Harry, the cab driver who looks longingly at the nude physique of his own son, tells his wife of a strange customer he met the night before: A young man who befriended an older person found injured and rolled, and who, after delivering the victim to a hospital, asked the cabbie where he could find a male prostitute—Harry is the title figure in the opening story by W. Daniel. Suffering with him are his nodding and nagging wife, Grace, and Peter, the grown son who wishes his dad wouldn't look at him so longingly....

"The Flowering Tree" by Arnell Larsen, "On the Record" by Barbara Hoffman, "Not Consistent" by G. H. Foland, and "That's One Thing I'll Never Do," by C. V. Howard, and

"The Steep Path" comprise the lengthy stories included in the volume. Howard's is a piercing portrayal of a hustler who is at once likeable for his charming dishonesty, and his success at being a complete phony.

Two powerful sketches complete the volume. They are "Delusion" by Heather, the soliloquy of a young girl yearning for a handsome homosexual youth who lives in the apartment above her, and "Reflections," by J. Howard Simpson, the story of Effie, who likes a certain young man because of his interest in art objects (which she shares), and in helping countless younger men whom he picks up off Times Square and other haunts in the Big City....

As in Pan-Graphic's previous collection, "Four from the Circle," these short stories will be sparked with six outstanding male figure drawings and photographs.

Lest you forget—  
April was Anniversary Month  
for "Poor Ole Mattachine"  
—Have you sent your gift?

*mattachine* REVIEW

# Homophilic BIBLIOGRAPHY

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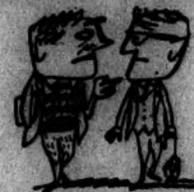
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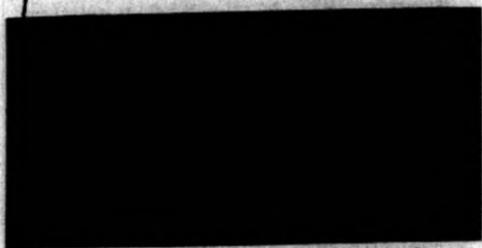


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