

MATTACHINE: A SERIALIZED STORY IN GAY HISTORY
EPISODE 3: "TO BE ACCUSED: THE TRIAL OF DALE JENNINGS"



A podcast dedicated to exploring the overlooked, forgotten,
or often-untold stories in gay history.

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Dedicated to Albert Williams

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The original Mattachine Society jester logo is courtesy of ONE Archives at the USC Libraries.

"I believe that Jesus—if such a man ever lived at all—could be convicted of being a homosexual," Henry Gerber wrote to his friend Manuel in 1945. "His question to Peter, thrice repeated: 'Do you love me?' And, leaning of John on his breast at the Last Supper and his sleeping with twelve men in a park would be evidence in any court to condemn him as a fairy."

Welcome to *Mattachine*.

If you haven't heard the previous two episodes of this program, I encourage you to go back. We're following the serialized story of gay liberation in 20th Century America. It began with Henry Gerber, who wrote the letter I just read. And last week, a secret society, *Mattachine*, was formed out of Harry Hay's clandestine discussion groups. As group attendance began to thrive, one of the co-founders, Dale Jennings, was arrested after passing through a park. Many cops at this time call this type of arrest "enticement," though the legal term is "entrapment." Many gay men at the time are desperate for an opportunity to have sex, and meet in dark parks or other public spaces to make it happen, especially if they are publicly passing as straight, perhaps with a wife at home. Cops catch on to this, and not only arrest the men they catch having sex, but begin to target men they suspect are gay, either by luring them into something sexual, or by simply accusing someone of doing something sexual because they appear to be gay. Dale Jennings was pursuing women for much of his life before the *Mattachine*. He was worried about being "tagged as a fag," and was married. But his marriage was annulled. He was a playwright and budding author, and before that, a violin prodigy who traveled the country performing. Dale produced and wrote about 60 plays for his traveling theatre troupe in LA. He was honorably discharged from the military with several medals in 1946, he studied cinema at the University of Southern California, and even danced for the same troupe in which Harry met Rudi in our episode last week. Dale is smart, and is enjoying a very full life with a clean record. But as he'll later write, "In a situation where to be accused is to be guilty, a person's good name is worthless and meaningless." And like the other members of the *Mattachine*, he's not willing to live his life in the closet anymore, even when the city of Los Angeles... puts him on trial...***this week on Mattachine.***

Spring 1952. Los Angeles. Dale is out looking for a movie to see and stops off in a restroom in Westlake Park, where a guy happens to be cruising. Dale isn't interested and goes on his way. The rest of his story follows, in Dale's own words... *"I felt followed by a big, rough-looking character who appeared out of nowhere. He caught up with me, struck up a one-sided conversation, walked to the third movie (which I'd already seen, darn it) and then followed me over a mile home. Thinking he had robbery in mind, I walked fast, took detours, and I said goodbye at each corner. Arriving home, and in front of a witness, I said another goodbye and unlocked the door. He pushed on by and entered uninvited."*

Harry Hay's memory of the story includes that the man asks for coffee, and when Dale goes for it, he sees the man moving the window blind, as if signaling someone. Dale goes on, *"What followed would have been a nightmare even if he hadn't turned out to be vice squad. Sure now that this big character was a thug, I – as the prosecutor described it – 'flitted wildly' from room to room wondering how to get rid of this person sprawled on the divan making sexual gestures and proposals. I was almost relieved when he strolled into the back bedroom because now I could call the police. Then he called twice, 'Come in here!' His voice was loud and commanding. He'd taken his jacket off, was sprawled on the bed and his shirt was unbuttoned half way down. Then he slapped the bed and said, 'Sit down.' Now he insisted that I was homosexual and urged me to 'let down my hair.' He'd been in the Navy and 'all us guys played around.' I told him repeatedly that he had the wrong guy, he got angrier each time I said it. At last he grabbed my hand and tried to force it down the front of his trousers. I jumped up and away. Then there was the badge and he was snapping the handcuffs on me with the remark, 'Maybe you'll talk better with my partner outside.'"*

The officer walks Dale all the way back to the park, cuffed. He sits in the back of a car on a dark street for almost an hour while three officers question him. The arresting officer sits with him in the back seat. The cops laugh a lot. The officers crack jokes and chat, then silence falls... and one suddenly asks, 'How long have you been this way?' Dale refuses to answer. He's terrified. Then they laugh and suddenly ask another question. The driver starts the car and Dale fears the beating that he's sure is coming, the beatings out in the countryside he had heard about. The cops drive over a mile past the Lincoln Heights suburb. They make jokes about police brutality, probably trying to scare him. They all tell him to plead guilty and everything will be fine. Slowly, they double back to the station. The first officer had approached Dale at 8:55 in the park. Dale is booked at the station at 11:30 PM. He can't make his phone call until nearly 3 AM.

Harry Hay answers the phone, and he's at the jail at 6:30 AM to post the \$50 bail. He takes Dale to breakfast at the Brown Derby, where Dale tells him the entire story. He doesn't know what to do, because most homosexuals don't contest charges in an open court. It would have exposed their secret to the public. Dale would lose his job and face a lifetime of social stigma. And aside from all that, Dale's worried he'd be convicted as a felon, even though he didn't actually do anything wrong. Harry calls an emergency Mattachine meeting at Dale's apartment. He sees this as the moment the Mattachine had been waiting for: to expose the police for entrapment tactics against homosexuals. Dale agrees, and decided he's willing to expose the police at the risk of ruining his own reputation. And so the Fifth Order of the Mattachine agrees to help their co-founder contest the charge.

The Foundation leaders of the Mattachine - Harry, Rudi, Chuck, Bob, Dale, Konrad, and James, **otherwise known as The Fifth Order** – they hire a lawyer. Dale will need a lawyer, because the alternative is a public defender, which likely means a guilty verdict, which means paying a fine or staying in jail. **George Shibley** had fought for racial minority rights, though he doesn't know gay life very well as a heterosexual. But he takes the case anyway. And rather than putting the Mattachine name on the line so early in its infancy, Shibley advises the Fifth Order to create a committee to fight openly for Dale. They agree, it's a great idea. They call it the **Citizens Committee to Outlaw Entrapment**, and they use the committee to spread the word and raise funds for Dale's case. Getting word out about the case is crucial to the Mattachine's mission to call on all homosexuals to come together. So the money they raise will not only support the case in court, but they also want it fund press releases and letters to radio and television stations to tell people about the injustice this committee is fighting for Dale. But after the letters are sent out, Harry and the Mattachine hear nothing on the radio, see nothing on television. The media doesn't care to report on this event. So the Fifth Order makes flyers. They drive around the city of LA and disperse them through the gay community. They stop at Santa Monica gay beaches again and LA bars. They post flyers up in bathroom cruising spots and bus stops and park benches. They ask gay shop owners in West Hollywood to pass them out to their customers. Some supermarket clerks drop the flyers into the bags of their gay customers. A gay man would arrive home to unpack his groceries and find it, discovering a committee fighting "blackmail, intimidations, shakedown, entrapment, search and seizure without warrant, incarceration without charge" for homosexuals and the community in general.

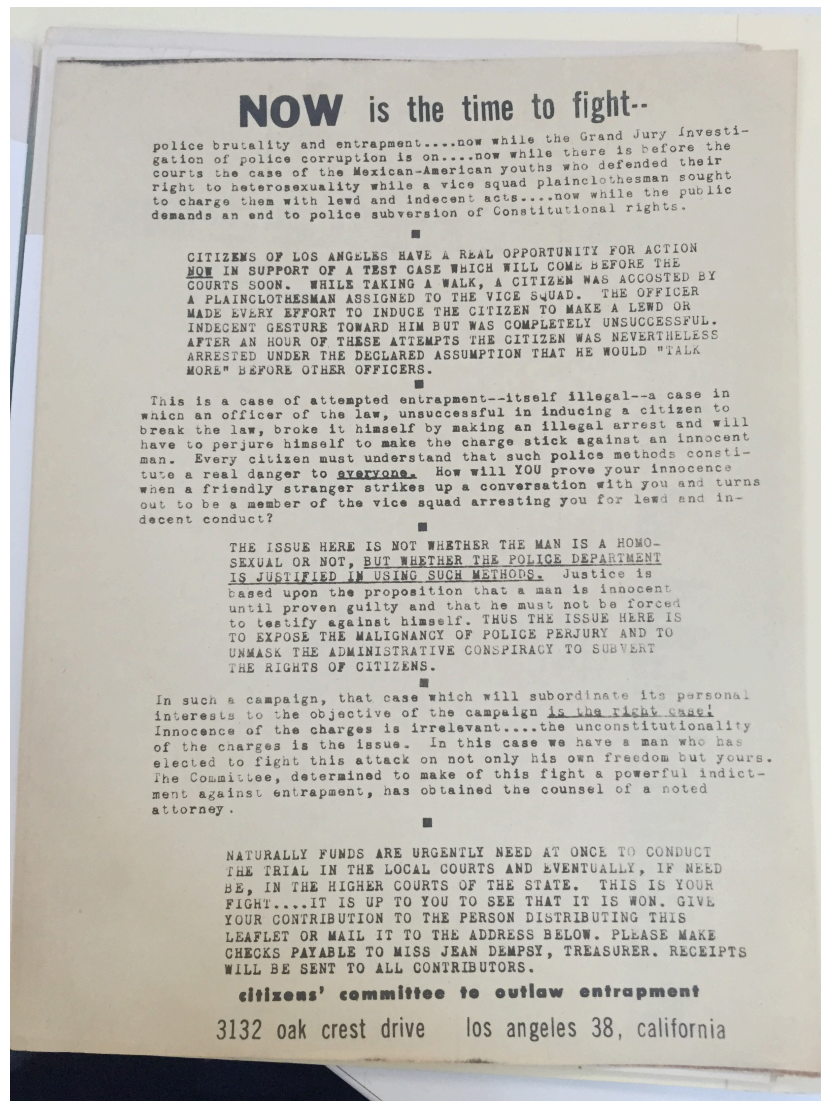
All of a sudden, in the discussion groups, it seems Dale's case is all anyone can talk about. Many of these discussion group guests assume that if Dale was arrested, he was guilty of having sex in the park, like so many of them. Some of them believe this from experience or hearsay, but some of them know better – that police did entrap him with no valid reason to. Because they had experienced it too. Dale wrote, "To be innocent and yet not be able to convince even your own firm constituents, carries a particular agony." The First Order discussion leaders argue that even if Dale is guilty, which he isn't, the law needs to be questioned and abusive police tactics need to be stopped. Soon, the entire Mattachine supports Dale. They begin to chip in to the cause, sending money to the committee to pay the lawyer and print the flyers and spread the word that a person is on trial simply... for being a homosexual. The flyers are printed off:

"Now is the Time to Fight," the flyers proclaim. This is an "Anonymous Call to Arms... Now is the time to reveal the full threat to the entire community of the special police brutality against the homosexual minority. The issue is civil rights!" They invite the public and the media to attend the trial.

"This is an anonymous body of angry voters in full sympathy with the spirit of rebellion in our community concerning police brutality. If the homosexual does NOT have equal citizenship guarantees, privileges, and dignities, under the law, then neither do you. To tacitly assume that the homosexual is simultaneously a lewd and

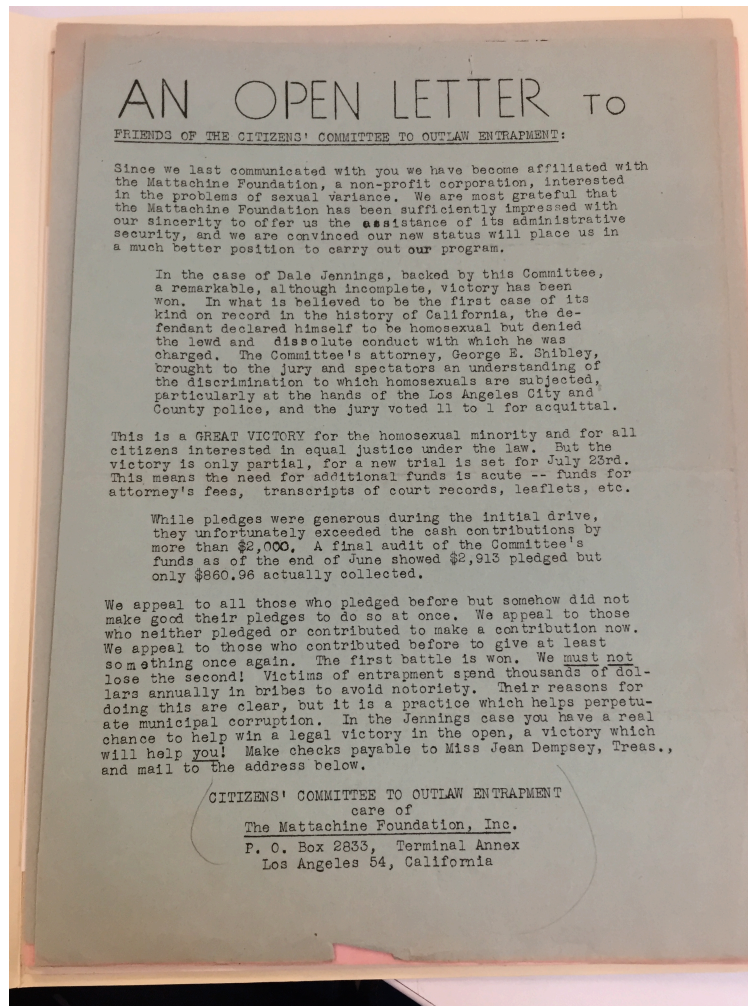
dissolute person is tantamount to declaring that all Jews are swindlers, that all Mexicans are dirty, that all Negroes are bestial. Once the community has suffered a political machine to oppress a whole Minority in the guise of protecting said community from a manufactured stereotype, then all the hateful and evil Minority stereotypes are once here on the way to being re-established. It is a short step from the 'Queer' to the 'Nigger Queer' the 'Greaser Queer,' and the 'Yid Queer,' with all the attendant phobias and mob violence."

This flyer actually doesn't mention Dale's arrest at all, but everyone knows what the committee is talking was about. And the flyer is signed "Miss Jean Dempsy, Treasurer." There is, of course, no Jean Dempsy.



From the ONE Archives at the USC Libraries.

The Committee is flooded with mail and money for the legal fees. They receive requests for information about what else can be done. Soon, the committee announces a partnership with the Mattachine, keeping up the appearance that they aren't already the Mattachine, but now the Fifth Order is ready to put the Mattachine organization's name out in public on a successful mission. "Since we last communicated with you we have become affiliated with the Mattachine Foundation, a nonprofit corporation, interested in the problems of sexual variance. We are most grateful that the Mattachine Foundation has been sufficiently impressed with our sincerity to offer us the assistance of its administrative security, and we are convinced our new status will place us in a much better position to carry out our program."



From the ONE Archives at the USC Libraries.

Members of the **First Order** discussion groups, the bottom level of the Mattachine's hierarchy, begin to wonder where exactly all this money sent to the committee is going, and if it is going entirely to Dale's case. Instead of going to that committee's work for the case, is it now going to the Mattachine? Members like **Kenneth Burns** begin to question the committee's process. No, not the filmmaker Ken Burns. Kenneth is beginning to wonder who the people in the Fifth Order are. Discussion group members have heard of "the Mattachine Foundation," another name for the

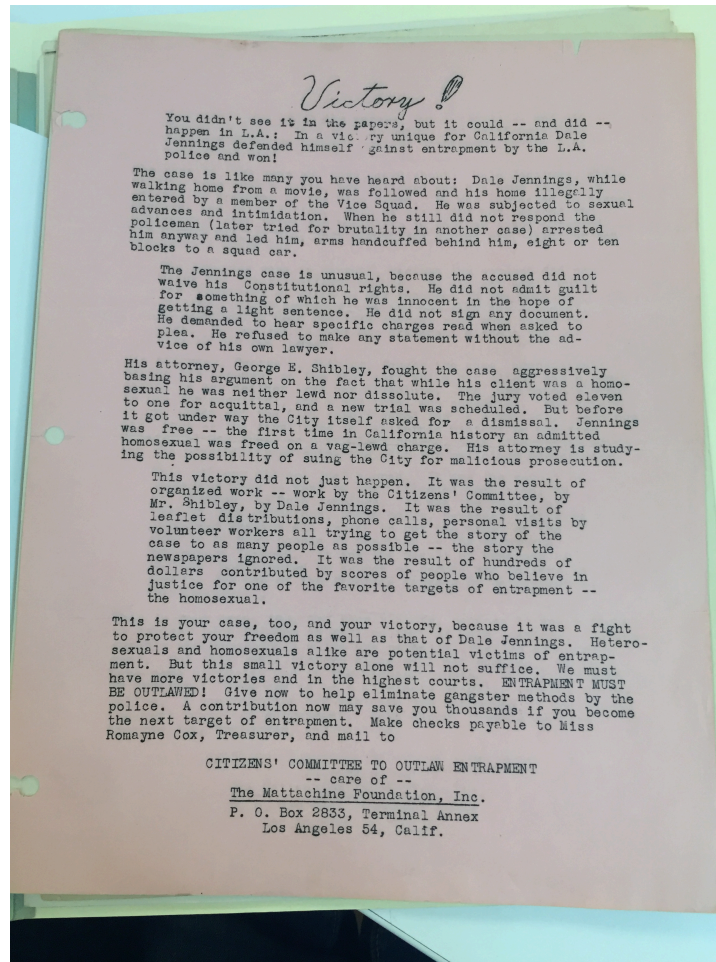
Fifth Order, and that they are supporting and protecting these discussion groups. But because the Foundation has intentionally organized the society into cells of anonymity for their own protection, the members don't know exactly who is leading them. And that's all well and good when you consider safety. But when people are asked for money, they become more concerned with what's going on behind the curtain.

From May 3, 1952 to January 31, 1953, the Mattachine Foundation receives \$1,217.37 to use for Dale's trial, which is equal to about \$11,105 now. Quite a bounty. They use almost all of it by the end of January '53.

June 23, 1952. The People vs. William Dale Jennings begins and lasts for 10 days. No media attends the trial. There's no hubbub in the press about the trial, as the Mattachine hoped to see. But Dale takes the stand and denies the accusations of wrongdoings, while publicly admitting to being a homosexual. This is completely unheard of. The lawyer, Shibley, announces, "the only pervert in this courtroom is the arresting officer." Dale later wrote, "Even if I had done all the things which the prosecution claimed, I would have been guilty of no unusual act, only an illegal one in this society."

The verdict, perhaps surprisingly, comes down 11 to 1 for acquittal. The final vote holds out for a juror who will not change his mind in Dale's favor, in his words, "until hell freezes over." Another trial is scheduled, but five days before, the district attorney dismisses the case. The charges are dropped and Dale Jennings is free.

"Victory!" the Mattachine's Citizens Committee announces through a new flyer, "You didn't see it in the papers, but it could—and did—happen in LA: In a victory unique for California, Dale Jennings defended himself against entrapment by the LA police and won. This is the first time in California history an admitted homosexual was freed on a vag-lewd charge. It was the result of organized work and people who believe in justice for the homosexual. We urge you to give now to help eliminate gangster methods by the police. A contribution now may save you thousands if you become the next target of entrapment. This is a great victory for the homosexual minority."



From the ONE Archives at the USC Libraries.

Dale is incredibly grateful. He later wrote, "a bond of brotherhood is not mere blind generosity. It is unification for self-protection." Dale becomes something of a Rosa Parks for the gay rights movement. Mattachine membership spikes. Records aren't preserved, but some historians estimate First Order discussion group attendance of 2000-5000 all over California. New groups appear and are flooded with attendees. Discussion groups similar to the Mattachine spring up in Laguna, Long Beach, and Fresno.

Chuck later recalled, "Mattachine really took off. From the months when we had nothing, we moved into a broad sunlit upland filled with whole legions of eager gays. Mattachine was suddenly in. No combination of people in our limited leadership could handle them."

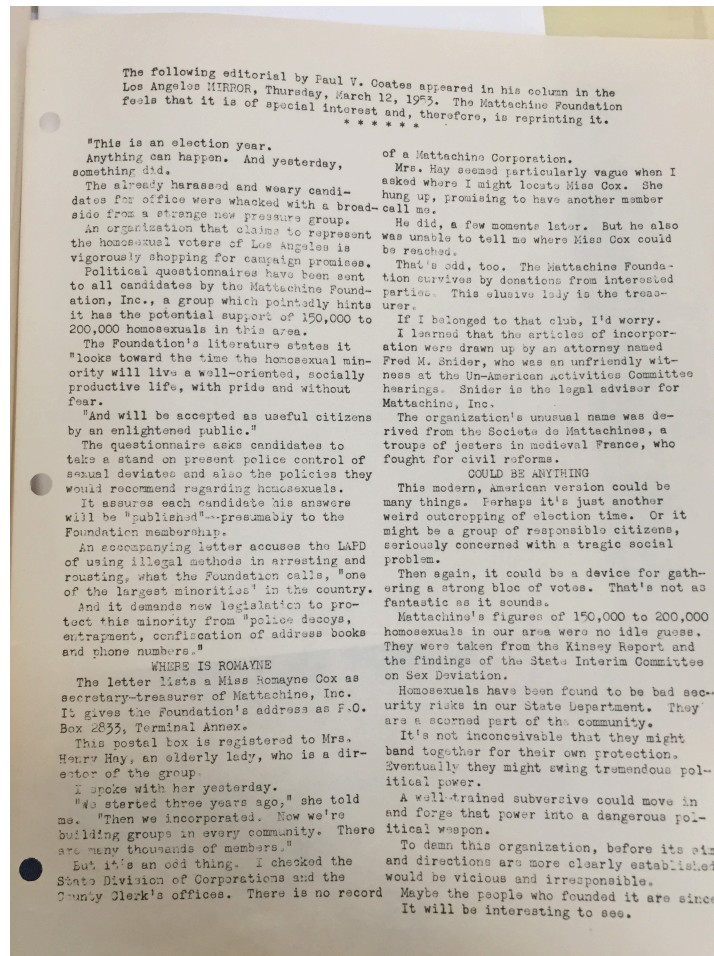
Groups have 15-20 members, and then the same amount of newcomers show up. The groups break into smaller groups, and then those double too. In 1953, a network forms all over Southern California, spreading from San Diego to Santa Monica, out to San Bernardino, up to San Francisco, Berkeley, and then even all the way out to Chicago. The influx of members brings in key players to the future of the movement, such as **Jim Kepner** and **Dorr Legg**.

As their secret society grows, the Fifth Order carries on Harry's call to action. They write and send questionnaires to Los Angeles candidates for election. They ask Board of Education candidates if they support a non-partisan psycho-medical presentation of homosexuality in required hygiene classes for high school seniors, and if they are in favor of a guidance program for young people starting to manifest subconscious aspects of social variance. In short, do they think gay kids are sick, and are they willing to teach them how to accept their homosexuality? They also ask candidates their stance on LA vice squad behavior. Few candidates respond.

The mission is moving full steam ahead... until Harry Hay is named publicly in a Los Angeles newspaper as a teacher of Marxist principles at the Labor School for the Communist Party.

Shortly after, a copy of that questionnaire sent to local candidates winds up at the LA *Daily Mirror*. The paper publishes a story on the Mattachine. It's the first time that a newspaper has used the word... 'homosexual.'

The writer, **Paul Coates**, calls them "a strange new pressure group" claiming "to represent the homosexual voters of Los Angeles...vigorously shopping for campaign promises." He also reports on their new legal advisor, **Fred Snider**, as "an unfriendly witness at the House UnAmerican Activities Committee hearings." The reporter goes on to say "It is not inconceivable" that homosexuals, "scorned" by society, "might band together for their own protection. Eventually they might swing tremendous political power. A well-trained subversive could move in and forge that power into a dangerous political weapon," (implying that a group of homosexuals could be so weak as to be overtaken by one communist). He continues, "To damn this organization, before its aim and directions are more clearly established, would be vicious and irresponsible. Maybe the people who founded it are sincere. It will be interesting to see."



From the ONE Archives at the USC Libraries.

Rumors of subversive influence in Mattachine leadership are already running around discussion groups, as no one in the society knows who is running it. It's becoming clear to attendees that with the anonymous Committee for Dale's trial, the anonymous leadership of Mattachine, and the branching off of discussion groups seemingly led by no one, this movement is shaped a lot like the Communist Party. Harry, Chuck, and Bob were of course involved in the Communist Party. Dale wasn't, but is certainly now a fellow traveler, even later referring to himself as "the local red cell." And Dale's lawyer, George Shibley, will later be called before HUAC.

Members are getting fed up with shady communist implications, and many are tired of sitting around at the same meetings listening to others go on about how difficult it is to be a homosexual. They're ready to move on to bigger goals...

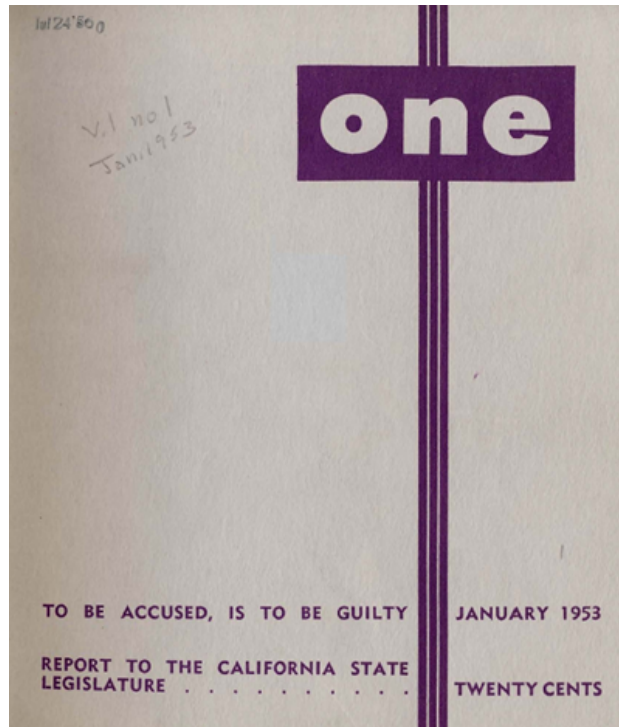
October 1952. A bookshop in Hollywood, run by **Martin Block**, who Rudi had recruited into the Mattachine by dropping a copy of "The Call" by the bookshop on Hollywood Boulevard.

About 70 people get together in there, most of them from Mattachine discussion groups. Dale Jennings and Chuck Rowland from the Mattachine Foundation are there, though of course most people don't know they're the Foundation. People are voicing their concerns with Mattachine. A former police officer speaks about the tactics cops use to entrap homosexuals. One of the fairly new members, Dorr Legg, will later recall, "We were just in a fury and everyone began sputtering: 'People don't know these things. We've got to tell them!' Up speaks this little pipsqueak: 'Well you need a magazine.' It was just like a match to gasoline." That's just one of the stories about the creation of **ONE Magazine**. (That's the word "one" in all caps: ONE Magazine.) Many other stories circulate the history books about the magazine's creation, some saying that Dale Jennings first suggested the magazine. Martin Block recalls the idea came from a meeting hosted by a man named Johnny Button in the West Hollywood area, in which Button suggested the magazine. Other people remember different tales of ONE Magazine's creation. In any case, **Guy Rousseau**, young black member of a discussion group, suggests the name ONE from a quote by Scottish philosopher Thomas Carlyle: "*a mystic bond of brotherhood makes all men one.*" ONE Magazine will become a nonprofit corporation for education, social service, publicity, and research. They all agree that it won't be mimeographed, it will be printed. Essays, poetry, scientific articles, original fiction, reprints from classics.

Jim Kepner explains that the title is also an 'in' joke. There's this war joke about an army sergeant teaching a group of rookies to count off by number, and the sergeant comes to someone who didn't speak up. The sergeant barks "Hey! You! Ain't you one?" And the recruit says, "Yes! Are you one too?" Saying 'he's *one*' is common jargon meaning 'he's gay.'

ONE Magazine finds an office at 232 South Hill Street, not far from where Harry met Champ in Pershing Square in our episode 1, and coincidentally, the same building where Harry once taught his classes for the Communist Party. ONE Magazine immediately hires an attorney, the same one named in Paul Coates's column, Eric Julber, and they sign Articles of Incorporation on November 15, 1952, within a month of the idea's conception. It happens very fast. Mattachine co-founder Dale teaches everyone how to set the type and make a magazine. Co-founder Chuck Rowland also has a part in the magazine's creation, and so does the bookshop owner Martin Block, serving as editor. The magazine also has more women involved than Mattachine does, including **Eve Ellore** and **Ann Carll Reid**, both of whom will soon rise up in the magazine. Much of the first issue is written by Dale Jennings, under the pen name *Jeff Winters*. They print ONE Magazine in Dale's sister's basement, stack them up, and distribute them through the bars and streets of LA just two months later, **January 1953**.

Dale debuts the magazine by telling the story of his entrapment, and most of his quotes I've used through this episode come from that issue. The first issue of ONE is a gray cover with the headline in purple lettering: "TO BE ACCUSED, IS TO BE GUILTY." It costs twenty cents. Letters to the editor prove that the first issue finds its way to gay people all over the country. So it makes sense that it eventually finds its way to the FBI.



From the ONE Archives at the USC Libraries.

The issues have Dale's reflections on his trial, fiction, news, essays, information on Paragraph 175 in Germany, politics and the state's study of sexual deviance, and even a report on the Mattachine Foundation, written by *Hieronymous K*, AKA Dale Jennings. Dale is able to focus in on controversial issues like police entrapment, confusion between homosexuality and communism, effeminacy in homosexuals, religion, and even gay marriage. The staff debates whether to allow sexually explicit material in this magazine, because through ONE, Dale is able to be less cautious than the Mattachine. And its following is big. He's publishing 3000-5000 copies of this per month.

This is the appeal of branching out from the Mattachine Foundation. Because Harry and Dale begin to disagree often. From the beginning, the Foundation had agreed to pursue liberation by determining that the gay community was a cultural minority. But Dale is beginning to believe that homosexuals are all the same as heterosexual people, aside from who they go to bed with. Dale wants the right to be left alone, Harry wants visibility. ONE's articles are able to discuss both sides. Will they achieve equal rights by gaining them in the existing society, or change society itself to match

their own beliefs? Is homosexuality a behavior, or is it a minority of people? Is the organization democratic or anonymous? Is gayness explained through literature and history... or science? Essentially, are we our own culture, or do we assimilate to heterosexual culture?

One historian wrote that Harry "Hay believed that gays were a unique and specially talented folk who had been an integral part of tribal societies and needed to unify to reclaim those sacred and traditional roles." Harry looked at gay people in the way that **Karl Ulrichs** called us Uranians in his book *Research into the Riddle of Man-Male Love*. Ulrichs compared homosexuals to the spiritual epithet Aphrodite Urania, who is a celestial love of body and soul, born solely from a man – a female physique born from a male body. So not only do this writer Karl Ulrichs and Mattachine leader Harry Hay recognize the femininity of homosexual men, they also recognize queerness as something that brings special abilities with it. They're not alone in thinking this. It has long been believed for centuries that queer people are on a higher, wiser spiritual plane because of their sexuality, gender expression, and identity. Another term used often was "third sex." There is also this idea in many Indigenous American tribes of the **two-spirit**, formerly referred to as the berdache, though that deserves an explanation that goes beyond gender and sexuality, so we'll put a pin in that for another day. There's also the theory of the Old English word "faegere" leading to both the words "fairy" and "faggot." I could go on. But I won't. The point is, Harry is correct. But... so is Dale. There are queer people who consider their experience to be just like everyone else's, aside from who they take to bed. And because they are finally all out of the closet and forming their own ideas, the gay liberation movement begins to splinter in different directions.

Under the name Jeff Winters, Dale angrily writes in ONE Magazine, (full disclosure, not understanding anything about what it means to be transgender), he writes, "Homosexuals are not a **third sex**, personalities in the body of the wrong sex, biological confusions of nature. Most neurotic symptoms they display – and there are plenty – can just as easily have been caused by society refusing to adjust to them as the reverse. Their vast number in both history and present makes it impossible to label them freaks and so unusual as to be called abnormal." Basically, we've always been here, we're normal. We're like everyone else.

Dale also believes the homophile movement that he is taking part in leading is a paradox. Standing up and protecting homosexuals means bringing out those who stand against them. He is correct again. Informants are in their meetings. The FBI receives that Paul Coates article in the *Daily Mirror* about "a strange new pressure group" claiming "to represent the homosexual voters of Los Angeles." Issues of ONE Magazine are handed in to J. Edgar Hoover, the first Director of the Federal Bureau of Investigation. The FBI begins surveillance of the Mattachine and ONE Magazine. And soon, two agents will be on Chuck and Bob's front doorstep – next week on *Mattachine*.

A NOTE TO TEACHERS:

I talk during this series about how schools don't teach us gay history. If you learned anything about gay history in your school, you're one of the lucky few. This is changing because of programs like HISTORY UNERASED. Check out www.unerased.org. Not only is bullying still an issue, but nearly half of homeless youth are queer. 1 in 5 queer kids of color attempt suicide. Young queer kids are even more likely to drop out of school. This is why I'm talking about HISTORY UNERASED, not because this is a paid ad - it's not. This program is doing important work, and they're bringing educators in K-12 classrooms proper training and resources to include LGBTQ history and queer inquiry in Social Science classes, Fine Arts, and Health courses, among others. And language is always expanding for the queer community with new terms and complexities that educators want to understand and apply in their classrooms. For instance, how do I use the word "trans" properly? What does "nonbinary" mean? Teachers want to help students feel safe and understood by using the proper terminology, so the people at History Unerased are helping with that, too. If all kids in school learn about our history, then we can get rid of misperceptions about queer people and fix the real problems those misperceptions create: queer kids quitting school because they don't feel safe, homelessness, suicide. If you're an educator that wants to help your classroom be a safer space for your LGBTQ students, check out www.unerased.org for more information. You could save your student's life. You could improve the safety of your community. And you could teach your kids some fascinating history.

Matfachine

Citizen's Committee to Outlaw Entrapment

YOUR RIGHTS IN CASE OF ARREST

1. If an officer tries to arrest you, he should have a warrant unless a misdemeanor (minor violation) or a felony (serious offense) has been committed in his presence, or he has reasonable grounds to believe the person being arrested is guilty.
2. If he has no warrant, ask what the basis of arrest is. If it is not explained in No. 1 above, go along but under protest made before a witness if possible.
DO NOT RESIST PHYSICALLY.
3. GIVE NO INFORMATION! You may, but do not have to, give your name and address.
Do NOT talk to any policeman.
Q: "Why did you commit this crime?"
A: "I'm not guilty and I'd like to speak to my attorney, please."
Q: "How long have you been a lewd vagrant?"
A: "I'm not guilty and I'd like to see my lawyer before making a statement."
Q: "Have you been arrested for this before?"
A: "I'm not guilty and my attorney would rather I speak thru him."
Q: "Nice day, isn't it?"
A: "I'm sorry but I'd like a lawyer's advice before making a statement."
4. Deny all accusatory statements by arresting officers with, "I am not guilty and I'd like to contact a lawyer." Otherwise your silence before witnesses can be construed in court as assent.
5. If an officer insists on taking you to jail, ask when you are booked (registered) what the charges are.
6. Insist on using a telephone to contact your lawyer or family.
7. DO NOT SIGN ANYTHING. Take numbers of arresting officers.
8. You have a right to be released on bail for most offenses. Have your attorney make the arrangements. Or you can ask for a bail bond broker. For a fee, he will post (deposit with police) amount needed for your release.
9. Under no circumstances have the police a right to manhandle, beat or terrorize you.
REPORT ALL SUCH INCIDENTS.
10. If you do not have an attorney by the time you are required to plead guilty or not guilty, remember this:
 - a. You are entitled to a copy of the charges made against you.
 - b. You are entitled to have a lawyer. Ask for a postponement until you get legal representation.
11. PLEAD NOT GUILTY.
12. Ask for a trial by jury unless your lawyer advises otherwise.
13. You are not required to testify against yourself in any trial or hearing.
14. If you are questioned by a member of the FBI, you are not required to answer.
Immediately consult an attorney so that your rights may be adequately protected.

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