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Publisher

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Alphonse J. Persico, Notary Public
(Commission expires March 30, 1960)

JERRY LEE LEWIS' CHILD BRIDE

(Continued from page 61)

never caused a riot in a theater," and Jerry was hustled up to the piano to pose for pictures.

Myra sat on top of the piano and Jerry Lee played "Pine Tops Boogie Woogie."

"The grownups like this stuff just like the kids do," Jerry said defensively. "The difference is they don't jump up and pull your clothes off."

We grownups stood around while the photographers did their job. Myra, sipping on a coke, looked a little lost.

Sure, Jerry's marriage was legal now. But I couldn't help remembering a few of the other child brides I had heard of. There was the Alabama girl who went off with a 37-year-old salesman because he promised to buy her a new dress. And a case a few years back of a 14-year-old who married a Louisville truck driver of 43 because she was falling in English and didn't want to take her report card home.

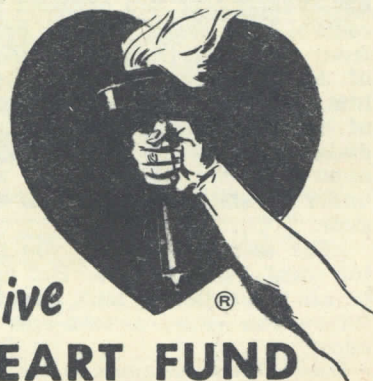
This reporter believes that more than just legality is involved in Jerry's marriage. One can't help wondering what happened to Jane and the child she said she was to bear by the Tennessee musician. And what about the first wife, who had been too old at 17? That one hadn't panned out, either, said a puzzled Jerry Lee, but she was "a wonderful girl," too. Of course, he hoped this one would last "till the day I die."

When we left the night club we couldn't help thinking: "Myra seems like such a nice kid. It would be a shame to see a 14-year-old child in the divorce courts, perhaps holding her own baby in her arms."

Let's hope that now Jerry Lee has a bouncing boy to bolster his ego, he'll stay stuck to Myra.

THE END

Fight HEART DISEASE



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THE THIRD SEX

(Continued from page 41)

Albert Ellis and Wardell B. Pomeroy.

Not all of the speakers proved popular. Dr. Herman Goodman, of the New York City Health Department, angered the Society when he disclosed that seventy-five percent of the venereal cases reported to his department were traced to homosexual contacts. The doctor dug the barb in deeper by adding that homophiles, according to his research, were far more promiscuous than normal men and women.

Mattachine publications, in addition to chapter news letters, include a monthly magazine titled Review, said to have a circulation of 13,000, and a national quarterly report titled Interim. The Daughters of Bilitis publish a monthly journal called The Ladder.

The publications carry excerpts from medical reports, reviews on new homophile literature, essays on aspects of homosexuality in the present and past, news of Society activities and inspirational editorials. Advertising, except from publishers of homophile books, is nonexistent.

A pamphlet titled Today, outlining the Society's history, setting down its aims and supplying general information, is issued periodically. The 1958 edition of Today carries the preamble to the Mattachine constitution. It states:

"We, the members of the Mattachine Society, Inc., believing in sexual equality, in full awareness of social obligations as members of the human community, hold it necessary that the priceless integrity and freedom of the individual be forever maintained in our society; and, whereas we are resolved that all people shall find such equality; and, whereas we desire to spread knowledge of the aims and aspirations of this corporation through mutual education of its membership and of society, we thereby resolve . . ."

The Mattachine is on record as being against Communism, against sexual relations with minors and against the use of force and violence in homosexual practices.

It urges homosexuals "to adopt a personal behavior code which will be above criticism from anyone," and it believes this "will eliminate most if not all of the barriers to integration."

"The Society hopes," states one passage in Today, "to instill in the minority a desire to assume full responsibilities of citizenship along with proper behavior."

The passage continues: "Our educational aim is directed toward the public at large, with a view to spreading accurate information about the nature and conditions of variation, and in this way eliminate much discrimination, derision, prejudice and bigotry."

courage as anyone," said the accountant. "We are as loyal to America as anyone else."

The writer added: "We are a non-political organization, but we felt obliged to take a stand against Communism because Joe McCarthy (the late senator from Wisconsin) made homosexuality and Communism seem almost synonymous."

"Actually, we are Democrats and Republicans and God knows what else, but we aren't Communists. We have enough trouble without that."

The members were questioned about their frequently stated opposition to the corruption of minors and the use of force and violence.

"Let's say it's another case of identification," the chemist answered. "We've had to make it strong because homosexuality and the corruption of minors is associated in the public mind. It's nonsense, but that's the way it is."

He continued: "It is also true, unfortunately, that the public equates homosexuality with vice, lewdness and violence. The one thing we fear most is a homosexual crime. An occurrence of this kind brings police reprisals on all of us."

The group was in agreement on general goals of the Society, but there were differences of opinion on some matters. Transvestism was one of them.

"If a man wants to dress as a woman, let him do it," said the clerk. "The law against this is an infringement on our civil liberties." (New York has a law against masquerading. It is a misdemeanor for a man to appear in women's clothes in public.)

"Okay, but let him stay home and do it," said the chemist. "It is against our interests for any homosexual to make a spectacle of himself."

"One of our headaches is the screaming, feminine-type homosexual," the chemist continued. "Most of us can't stand them, and we have little luck in persuading them to conform. They won't work with us."

The attorney was bitter about what he called entrapment cases, arrests by some plainclothes police on Section 7228 of the New York Penal Code, a statute prohibiting one person soliciting another for purposes of sodomy.

"Over 3,000 homosexuals were arrested for violation of this law in 1957," the lawyer stated. "Half of these men were entrapment victims, picked by police who flirted with them in parks, movie houses, the subway."

"Laws like these were aimed expressly at the homosexual," the attorney said. "We believe they should be repealed. Often the individual policeman is not to blame. He is told to go out, find homosexuals and make arrests. He is merely doing his job, but it's tough on us."

Of the five men interviewed, only one had undergone psychiatric treatment. He wasn't sure it had helped him. All were respectful toward the findings of psychologists on homosexuality and each went along with the current theory that homophiles are made, not born.

THE END

THE THIRD SEX

(Continued from page 62)

The Mattachine was founded in San Francisco in 1950. At the outset it was a secret society. Meetings, with carefully screened guests attending, were held in homes and churches.

As the Society grew it became apparent that secrecy could not be reconciled with Mattachine goals. In 1953 the group adopted a revised, open constitution, listed the names of officers and had itself incorporated in California as a non-profit, educational and research organization.

The name Mattachine, according to the Society, was applied to court jesters in southern Europe in medieval times. "These fools were in reality wise men," states one of the Society's brochures. "Although they lived under the thumbs of tyrants, they did not fear to speak the truth."

(The Daughters of Bilitis found inspiration for their name in French author Pierre Louys' "Song of Bilitis," in which the heroine, Bilitis, is a lesbian.)

Although it desires publicity, the Society has found difficulty in getting its story before the public. Newspapers and national magazines have shied away from the touchy subject of a homosexual organization. The Mattachine sees this as an example of "the curtain of secrecy with which society at large veils the existence of deviates."

This writer, after arranging an appointment by letter, met with officers of the Society at their New York office. The office consisted of two small rooms on the third floor of an elevator building at 1133 Broadway.

On hand for the interview were the president of the local chapter, the editor of the chapter's monthly news bulletin and three other members of the Society. The five were, by profession, a chemist, a clerk, a writer, a lawyer and an accountant.

During the course of a two-hour talk, the five were frank, businesslike. Although each admitted practicing homosexuality, none betrayed the gestures or mannerisms usually associated with the deviate. The only reservation made by the members was that their names not be used.

All five felt persecuted. The lawyer said: "Remember, we can be fired from our jobs without explanation. We can be dishonorably discharged from the armed services even though our service has been satisfactory. Our arrest records are kept even though there has been no conviction."

The question of the government-employed homosexual as a security risk was raised. "We have as much moral

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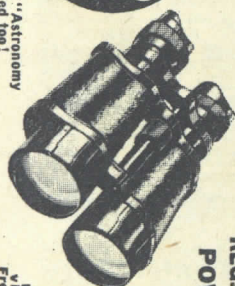
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