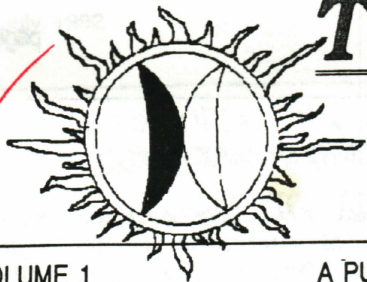
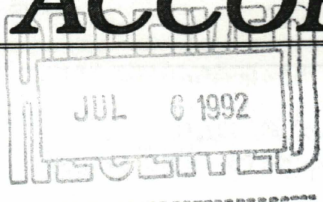


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# THE EON ACCORD



July 1992

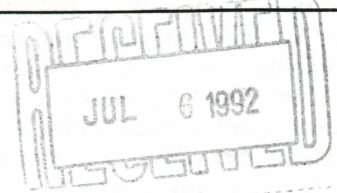


VOLUME 1

A PUBLICATION OF EXPRESSING OUR NATURE, INC.

ISSUE 4

*A memorial to our history:  
A celebration of our identity*



On June 7th, 1992 a beautiful lozenge-shaped stained glass window was installed in the transom dormer of the central hallway in EON'S offices. This window was created for us by local stained glass artist Timothy Avery. Tim also made the iris window we have been selling raffle tickets for. The new window, in glowing shades of red, orange, silver, yellow, and a field of light blue, has as its design the logo of EON, called the "BERDACHE," which we have been encouraging the transgendered community as a whole to adopt as a meaningful symbol- such as the pink triangle serves the gay community.

With the installation of this declaration of our presence, it seems timely to recall here how our symbol was chosen, and what its elements represent. The symbol was selected by the EON board in the spring of 1991. Its meaning is truly multi-layered, taken from classical analogies and sign-elements deeply seated in the human psyche.

First, the flaming sun surrounding the entire emblem perennially has represented the male gods Helios(of the Greeks), Siva(of the Hindus), and Horus(of the Egyptians). It was seen by these cultures, and by most Native American tribes, as symbolical of the male principle manifesting itself as "reason," law, logic, order, and organization. For the most part, it still holds that value in the consciousness of people even today(Jesus, for instance, is often portrayed in art as descending from a circle of flame, or with the solar disc "halo" as a nimbus around his head. The sun was included in our logo to represent the masculine element in us, and all people, and to remind us that we have a mission to perform as an organization, and that reason is our tool for enlightening those who presently don't understand or accept us. It surrounds the entire symbol to show that we are rising into action, that we have taken on a social purpose. It represents our external "demeanor" in the world.

The second main element is the two crescent moons within the sun's circle. The moon has, from ancient times, stood for the mysterious, magical, feminine element in all people. It is the symbol of the

proto- theist Great Mother, "She who brought life to the corn," and was used to represent the goddesses Ishtar/ Ashtarte(Babylonian/ Assyrian), Isis (Egyptian), and Diana(Greek). The moon was employed by all ancient cultures to reckon time, to decide when to plant and sow crops, and to determine when the fertility of people and animals was at an apex. The moon was thought to inspire prophecy, to rule over the unpredictable( Fortuna, goddess of the "Wheel Of Chance" to the Latins) and the birth, life and death cycle of existence. The moon was included in the symbol to represent the peaceful, loving, nurturing and prophetic part of our nature: the part that makes us decry violence, hierarchies and competition, and empathize with suffering, gentleness and beauty. The moon represents our internal awareness and our ability to love ourselves and others.

The sun and moon combination, then, is one way of stating that transgendered people unite the forces of male and female into one identity and consciousness.

The two moons themselves have their own independent meanings. The red crescent facing left represents the male god Hermes(Mercury), who was the changeling(hence "mercurial")god who delivered riddle-messages from the other gods to humankind. He is the patron of travel, change, flamboyance and the daring, as well as the guardian of secrets and closed societies(hence the word "hermetic"). Those "in the know" hold that Hermes is the patron god of gay people.

(CON'T PAGE 3)

\* APOLLONIAN \*

## CALENDAR

### MEETINGS-EVENTS-OPEN HOUSE

**1ST & 3RD SATURDAY...**These meetings begin at 8:00 PM. House opens at 6:00 PM for meeting preparation and for those in need of the dressing room and makeover facilities. Meeting content includes either a group discussion period or a featured presentation of a subject of interest to crossdressers and transsexuals. Refreshments and a light buffet are always available. **The meeting cost is \$5.**

**2ND & 4TH SATURDAY...**These afternoons and evenings are open dates. Peer support group members may create and schedule their own social and educational programs for these dates, as long as the events are consistent with the goals and philosophy of Expressing Our Nature, Inc. **Contact a board member for assistance with your program idea. The meeting cost for these dates is \$5.**

**1ST TUESDAY...**Board of Directors Meeting, Expressing Our Nature, Inc. 7:00 PM. Contact a board member if you have ideas or topics you would like to have the board consider.

**EVERY THURSDAY...**Class night...currently makeover classes given by Angels Sheedy. A series of five classes that will bring you to the look that is just right for you. This is an active and friendly evening at EON, as many members also just drop by in order to spend time together on an open night. **Cost is \$10 a class, which is then donated to EON.**

**2ND & 4TH TUESDAYS...**Newsletter Night..if any members want to participate in this project, please sign up. We need articles, news items, and members to take over specific newsletter tasks...labeling, stamping, stuffing, mailing, etc. Snacks and refreshments...plus friendship and the benefits of working together to create a successful and supportive group.

**SEPTEMBER 12th....**"Coming Home" dinner party. Featuring a guest speaker from the Gender Community (TBA). Music, slide show, and the drawing of the Fine Arts and Craft Raffle tickets.



### National & Regional Events

1. **18th Annual Fantasia Fair...**Live, learn and explore the diverse aspects of alternative gender styles. Extensive program. **October 16-25, 1992 Provincetown, Mass**

2. **Paradise In The Poconos...**A getaway experience of pure fun...A take-over of an entire country resort. **May 14-17 and September 17-20, 1992 Poconos Mtns., PA.**

3. **The Tiffany Club of New England 12th Annual Provincetown Spring Fling...**At the elegant Boatslip Beach Club. **May 26-June 1, 1992 Provincetown, Mass.**

4. **The Second Annual New Woman's Conference...**Sponsored by the New Woman caucus. For post-operative transsexuals and their significant others. **September 10-13, 1992 Essex, MA.**

5. **Southern Comfort...**A series devoted to the exploration of gender issues and alternative lifestyles. Includes top sex reassignment surgeons, therapists, experienced people from our community and an extensive program of seminars, discussion groups, speeches and workshops for and by crossdressers, transgenderists and transsexuals. Also...social occasions, fashion shows, many vendors, and hollywood makeup artist, Jim Bridges. **September 30 - October 4, 1992 Atlanta, GA.**

6. **The Dignity Cruise II...**On the Sun Viking of the Royal Caribbean Cruise Line. Sponsored by Dr. Peggy Rudd, author of MY HUSBAND WEARS MY CLOTHES. **September 6-13, 1992**

7. **18TH Annual Fantasia Fair...**Grande Dame of events. **October 16-25, 1992, Provincetown, MA.**

8. **1992 Holiday En Femme Convention...**Sponsored by TRI-ESS Chapter Sigma Epsilon, **November 11-15, 1992 Atlanta, GA.**



## A MEMORIAL TO OUR HISTORY: A CELEBRATION OF OUR IDENTITY (con't from page 1)

The silver crescent facing right is the symbol of the goddess Aphrodite, the patron of heterosexual love and female beauty. Aphrodite is the embodiment of the fertility power, Woman as mother and lover, as well as mistress. In an early Greek myth, Hermes and Aphrodite were said to have mated and produced a child, Hermaphroditus, who was half female and half male (hence our word "Hermaphrodite"). This being was said to possess special magical powers, and in Hellenistic period Greece was frequently depicted in art and sculpture as the ideal of beauty and mystery.

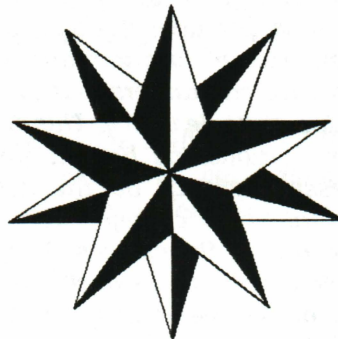
The Greek culture also possesses a myth (recounted in Plato's "Symposium") that said originally all people were united creatures, i.e., some were male/male unities, some female/female, and some female/male. In this myth, these proto-humans were round-shaped, perfectly happy and complete. The gods became jealous that these humans were so perfect, and split them in half. From that point forward, all people have been born incomplete, longing for restoration with their missing half. This myth was used by the Greeks to explain the differences in sexual preference and gender identity that they observed from person to person. It can be seen symbolized in our logo by the fact that there are two moons, each essential to the other—different but equal.

Finally, the name of our symbol, the "Berdache," is taken from Native American history. It was the word used by the earliest French explorers of the New World for the transgendered natives they encountered in virtually every tribe and clan. Translated, this word can mean either "third sex" or "third gender."

The Berdache were frequently the sacred shamans, story-tellers, healers and magic-makers of the Native peoples. Myths have it that they "kept the peace" by being a bridge between the two warring elements of male and female,

which could not understand each other, but were compelled toward each other so that the species would continue. This name choice for our logo should serve as a reminder to us that transgendered people, in the past, have served an essential role in societies which thrived, in many ways, better than the one we exist in today. It is our belief that the oppression and "disappearance" of transgendered people in Western society is a major reason why our culture is too often compulsive, confused, materialistically driven, and prone towards violence: we can only see irreconcilable opposites, and the "bridge builders" are silenced. This name—Berdache—also embodies the EON philosophy that "blending in" is not always the solution, because that often means conforming to a different extreme, rather than blending extremes into a new possibility of being.

We have a symbol—a logo—to be very proud of. It recalls our history and the noble role we have held in many places, in many times. It reminds us that it is the society we find ourselves trying to live in that's messed up, not us. It reminds us that our survival depends on a balance between polar opposites, and on support for and from others like ourselves. It declares to everyone that we are here, ready to do our ancient job of transformation and challenge, confounding the perceptions of those mired in stasis, working out a new way of loving in the world.





## Changes



by Ann Harper

**"Some people come into our lives and quickly go. Some stay for awhile and leave footprints in our hearts and we are never the same."**

I read this statement on a quilt that was made to remember an individual who died of AIDS. About 800 quilts were on display in Rochester, New York at the end of May as part of the NAMES PROJECT. It was a very moving experience. The emotion of viewing these quilts that recalled what these people meant to their friends and loved ones caused me to reflect on how important relationships are to all of us. The tragedy of AIDS has become a catalyst for change. All the various quilts communicated how the sickness brought individuals together. Yet the sadness of their deaths created a bond that goes beyond the individual, and has brought a whole community together. This change has caused all sorts of people to become more human. What I mean is that we care more about others. We realize that the changes we experience throughout our lives become more tolerable if we can care about others. The deaths of the ones remembered on the quilts has been a difficult change, but one that the makers of the quilts were able to survive because they were able to demonstrate that they cared.

I learned that change is inevitable particularly with the relationships in our lives. It seems that people always are coming or going. Unfortunately, it's the going that becomes so difficult when someone so very close to us leaves. Our crossdressing many times becomes a catalyst for change because it elicits strong emotions. If even casual acquaintances are adversely affected, we can understand why our closest relationships struggle with it. This doesn't mean that all our relationships have a problem with our crossdressing activity, but the fact that it becomes this catalyst for change forces ones close to us to re-evaluate themselves. They see that we have been able to reconcile a very important aspect of our personality and this, then, motivates them to face similarly important issues in their lives. This inspection of self creates an environment of change which affects the relationship.

Recently, I just ended a relationship with a wonderful lady. She was the first to accept my crossdressing as a part of me, and it did not diminish her affection. She broke through a wall that I had built to conceal my feminine side from everyone. She taught me to be proud of my difference and that I wasn't bad for being this way. Once that wall was removed, my heart was open to develop a strong love that I had not let myself experience before.

Our bond continued to grow in surprising ways. We communicated our innermost feelings and understood each other completely. Then, slowly at first, changes started to occur. My increased comfort with myself caused her to consider incongruities with her own lifestyle. It wasn't my crossdressing that was the reason for her questioning, but it was the catalyst. She realized what she needed to do to be complete—and being in a close relationship with me was not included.

*"We realize that the changes we experience throughout our lives become more tolerable if we can care about others."*

Now I am following the lead of the quiltmakers. They demonstrated their love by sewing a remembrance of someone close to them. They showed they cared. They took an active role so as to make the change in the relationship tolerable. I have to realize that the relationship has not ended but it certainly has changed. We are both better for sharing our love, and now I must show that I care by supporting her move. This is the hard part, that of being self-forgetting, but the message on the quilts spoke of that very attitude. It was what I needed to hear. Thank you, quiltmakers.

"The idea of the supernatural as being something over and above the natural is a killing idea. In the middle ages this was the idea that finally turned the world into something like a wasteland, a land where people were living inauthentic lives, never doing a thing they truly

wanted to because the supernatural laws required them to live as directed by their clergy. In a wasteland, people are fulfilling purposes that are not properly theirs but have been put upon them as inescapable laws. This is a killer. The twelfth-century troubadour poetry of courtly love was a protest against this supernaturally justified violation of life's joy in truth. So too the Tristan legend and at least one of the great versions of the legend of the Grail, that of Wolfram von Eschenbach. The spirit is really the bouquet of life. It is not something breathed into life. This is one of the glorious things about the mother-goddess religions, where the world is the body of the Goddess, divine in itself, and divinity isn't something ruling over and above a fallen nature...

**THE MOTHER-GODDESS,  
OR THE SUPERNATURAL IS REALLY ONLY  
THE NATURAL**

However, our story of the Fall in the garden sees nature as corrupt; and that myth corrupts the whole world for us. Because nature is thought of as corrupt, every spontaneous act is sinful and must not be yielded to. You get a totally different way of living according to whether your myth presents nature as fallen or whether nature is in itself a manifestation of divinity, and the spirit is the revelation of the divinity that is inherent in nature."

...Joseph Campbell. *The Power Of Myth*.



**STYLE,  
FASHION,  
&  
AUTHORITY**

"I think style is a totally natural thing. One has standards and through concentration maintains, that's all it is. It's a normal rhythm which covers everything. There's nothing difficult about anything that is innate. Style is a wonderful thing to have because it maintains you thoroughly— the way you behave, the literature you read, your life with friends, with children and with your family. Style is always growing and changing, always finding new outlets and interests..."

*Fashion is not the same thing as style. Fashion is everywhere, on the daily air, and it's always moving. People can pick up fashion in boutiques, or seeing something on the street, etc., but it doesn't mean they have style. They can be very badly dressed, very badly put together, and have no authority because perhaps they have no authority within themselves."*

*Diana Vreeland, former fashion editor of Harper's Bazaar, editor of Vogue, and special consultant to the Costume Institute of the Metropolitan Museum, drawing vast audiences to her exhibits of fashion of the past, which illustrate the evolution of style, costume as history, and garment design as art.*

## I

Now and then we hear the leaders and writers of the gender community speak of the need and advantage of "coming together," both within our own community and in terms of linking up with other communities. Usually, this linking up refers to the gay community and the women's movement- the thought here being that oppression and discrimination based on gender, sex, and sexuality are what we hold in common.

I believe that there is truth in this. I also believe that there are advantages in being even more inclusive. There are additional opportunities awaiting us in terms of "coming together," additional ways to create a larger context for the living out of our transgendered nature in relationship to other kinds of "people of difference."

Even in addition to the most obvious, or most often referred to, kinds of individual or coalition-based activism, there are those methods of creating change that simply present themselves as ordinary, everyday opportunities because we just may be caring human beings.

With this in mind, I would like to suggest that in addition to the usual ways in which we sometimes (or all the time) present our gender reality outside our group or convention spaces-bars, restaurants and shopping malls, for instance- we consider disclosing our feminine, transgender reality by volunteering its power, beauty and courage to the service of any one of a number of community, charitable, or other "activist" causes that are also able to improve the quality of the lives of other people. We need only look within to uncover these areas of service that may appeal to our individuality- our talents, skills, education and personality qualities. This type of "coming together" may even turn out to hold some challenges and growth opportunities- not only for the transgendered, but for society itself-that are not present at the conference tables occupied by the leaders.

Certainly, both types of activism are needed- both types of "coming together." But let us never forget, that ultimately we all need, each and every one of us, to "come together" within ourselves, and that must be accomplished were we are right now: within the reality of day-to-day living itself.

Charliss Dolge



## II

"...we built our whole Gray Panther movement on the network principle, on people we knew.

Our first intention was not to become bogged down in what I call old folk issues, or the special interests of old people-never. You have to have transcendent issues in the country. And so this has been our stance. We're not a gray power lobby. It is very hard for people to understand that. We're intergenerational and we have centered on issues that affect people of all ages. Our analysis is very radical: racism, sexism, ageism and economic imperialism are all of a piece. They're all oppressive, they're all alienating and they have to be stopped, eradicated, and there has to be a grand strategy, a convergence. We're looking for a convergence, where it all comes together...

Most groups only focus on one issue. This is one of the reasons why the Gray Panthers is focusing on coalitions. It's unique...the political base and the philosophy that social change must be systemic and societal. It can't affect just one small segment. There has to be a radical critique of the whole society..."

...Margaret Kuhn, founder of the Gray Panthers, a national organization based on her philosophy that young and old should work together in the continuing struggle for human liberation to eradicate discrimination against the elderly.

here's looking at you **BABE!**

This month we are going to point out a few more things about the eyes and discuss application methods.

Last month we talked about how important the eyes are in establishing initial contact with another person and just how expressive the eyes can be. The question we should be asking ourselves this month is, how do I get those Sophia Loren eyes? Alluring, feminine, soft, bedroom eyes are not the only things we should be thinking about because not everyone looks good with Sophia's makeup technique for the eyes. So let's start off with some basics that you may not be aware of.

The area around the eyes is very sensitive and this should be remembered when putting on makeup. The eyes are also very prone to infections and virus attacks such as Pink Eye. If you wear contact lenses, working around the eye area is always difficult because of makeup media dropping into the eye itself. These are a few of the basics we should remember.

Wash the eyes well before beginning your makeover. As you apply moisturizer to your face, also apply it to your eyelids. There are special moisturizers that are creamier and more soluble for the eyes and besides making your eyelid area softer the cream also helps to make the skin more pliable and less likely to wrinkle. Remember that you should avoid pulling or stretching the skin around the eyes because that can cause wrinkles, so be gentle and enjoy the soft feel of the cream under the lower lid area. Work with a Q-Tip under the eyes and be very careful to blend it out from the eyes. Do not apply concealer or lightener cream along the base of the nose, this will make your nose appear wider.

With your large, soft powder brush, dip the brush in your usual face powder and lightly apply the powder to the entire area around the eyes and the lids. This will help to provide a lovely pallet for

your eye colors and the colors will not run or clump up in any creases of the lids. Now you are ready to put on the eyeshadows. Remember, using someone else's eye makeup can lead to a spread of germs and infections from one person to another, so don't use someone else's makeup.

Generally speaking, most of us need to spread our eyes apart more and obtain the "almond shape" that appears so feminine. The basic rule is this....dark colors recede and light colors expand. Applying this to your eyeshadow, you should start with the darkest color on the outside corner of the eye, and as you apply color from the corner to the center of the face, the colors should always get lighter as they go across the eyelid. Your lightest color will be used from the inside corner of the eye and rise up over the lid and under the eyebrow to highlight. I usually use three colors of eyeshadow. Black or charcoal on the outside corner, a normal green, red, violet, etc. directly over the lid area and a lighter shade of the same color in the corner of the eye and for highlighting. If the occasion calls for it (glamour), I will highlight under the brows with an iridescent color. For fair haired blondes and lighter skin tones it is better to start off with brown eyeshadow in the corner and lighter shades for the other colors, but the same rule applies....dark on the outside to light on the inside. You will find that this will actually give your eyes the appearance of being farther apart and widening the space in between them.

The best applicator for eyeshadow is a brush. The tips of makeup sponges work well to blend colors, remove color when too much is applied and balance the color so you don't look dark in one eye and lighter in the other.

Next month we will talk about eyeliners, mascara and maybe eyebrows if we have the room.

Love ya,  
Angela



## EXCERPTS

WE HOPE TO MAKE THIS A REGULAR FEATURE, WHEREIN WE WILL SHARE SOME OF THE WISDOM AND EXPERIENCE OF OTHERS, FROM THOSE WITHIN OUR COMMUNITY, THOSE ASSOCIATED WITH IT, AND ANYONE ELSE WITH A MESSAGE THAT HAS THE POTENTIAL TO OPEN OUR MINDS AND EXPAND OUR THINKING. MEMBERS SHOULD FEEL FREE TO SUBMIT MATERIAL FOR CONSIDERATION IN THIS SPACE.

The following was written by Renéé Chinquapin, a therapist who has experience with gender clients.

It is excerpted from her article "Romancing The Self," which appeared in the January-February 1992 issue of the ETVC Newsletter.

"...In line with the writings of C.W. Jung and his followers, this feminine aspect of self, the anima archetype, resides within men as a balancing reservoir of feminine energies, behaviors and wisdom. Composed of memories of real, media and mythological images of women, this anima aspect of a man also contains forbidden behaviors he has learned he can only have with an actual woman.

Men seek in their wives and lovers qualities that also exist to a lesser degree within themselves, such as empathy, relatedness, vulnerability, emotionality, intuition and groundness in the here and now. Patriarchy has long encouraged these in women but frowned upon them in heterosexual men. Whether projected upon a real woman, or discovered within himself, a man's anima serves to enrich his creative, emotional, sexual and spiritual being. It manifests in dreams, art, poetry, and religious symbology. The anima guides a man through the rich storehouse of spontaneity and wisdom latent in his unconscious.

...The mysterious feminine self that the crossdresser wrestles with is none other than this same anima that every man has to deal with in one way or another....Transgendered men have the capacity to manifest within themselves a concrete incarnation of their animas. Their ritualistic crossdressing allows them to transcend Patriarchy's gender straightjacket and homophobic prohibitions.

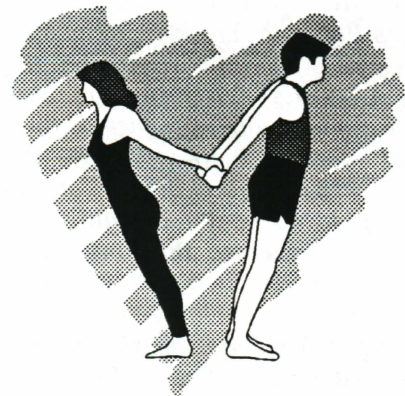
...Instead of falling in love with the Feminine in an actual woman, a transgendered man falls in love with a repressed part of himself.

...To ignore or trivialize the anima is to treat one's own feminine energy with the disrespect with which Patriarchy treats women in general. The crossdresser has an advantage over other men in that he can literally meet his anima in the mirror and through others' responses to this femme self. It is up to each individual man to summon up the courage to gratefully honor his anima's guidance and sacredness- to proudly romance his own Self.

\*\*\*\*\* Note: It is the responsibility of EON and its individuals to help each other with this last ideal- "to summon up."

Also, I think we need to get past the author's confusion of gender and sex terms, i.e. referring to man(gender) when male(sex) would be appropriate.

.....C.D.





# KUDOS KUDOS KUDOS

*Well...it's over now. No more Waiting For Godot. That is, the play written by Samuel Beckett and performed(also directed)by our friend Leo Thibault and his cast of five other actors has had its run at Syracuse stage.*

*What we have now, here at EON, are the memories of their splendid performance and all those rehearsals that took place in our meeting room.*

*The proceeds of the three performances at Syracuse Stage benefited the Persons With Aids Support Fund.*

*The sharing of our space and the opportunity to interact with the fine people of this cast provided each and every one of us with our own experience of individual and group growth.*

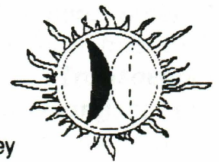
*Thank you Leo and cast. Our rooms have acquired a new dimension because of your presence that is still felt and appreciated. You have helped EON and its members become more complete.*

***Want to share your thoughts and experiences? Submit an article for consideration, or a letter to the editor. Deadline for August newsletter is July 15th.***

***Want to help finance your group? Buy a \$5.00 raffle ticket, and perhaps win a prize worth from three times to one hundred times the ticket price.***



Expressing Our Nature, Inc.  
523 West Onondaga St.  
Syracuse, NY 13204  
(315)475-5611/475-7013



**Board of Directors:** Charliss Dolge, President; Angela Sheedy, Vice President; Audrey McCarthy, Sec./Treas.; Sara Harris, Member; Ann Harper, Member; Kathy Peckham, Member.

**STATEMENT OF PHILOSOPHY**

**WE BELIEVE IN:**

**THE RIGHT OF THE TRANSGENDERED PERSON TO FULL PARTICIPATION IN AND ACCEPTANCE AND AFFIRMATION BY SOCIETY AS A WHOLE. THIS IS THE RIGHT TO DIGNITY.**

**THE RIGHT OF ALL PEOPLE SUBJECT TO OPPRESSION TO COME TOGETHER IN UNITY AND TO CREATE MECHANISMS OF SUPPORT FOR OTHERS OF LIKE KIND. THIS IS THE RIGHT TO PEACEFUL COMMUNITY.**

**THE RIGHT OF EACH INDIVIDUAL TO DEFINE THEMSELVES AS THEY WISH TO BE AND TO SEEK OUT THEIR PERSONAL INTEGRITY WITHOUT HINDRANCE. THIS IS THE RIGHT TO SELF LOVE.**

**WE FURTHERMORE BELIEVE:**

**THAT PERSONS WHO ARE TRANSGENDERED AND/OR OF SAME-GENDER SEXUAL ORIENTATION ARE ENDOWED, BY VIRTUE OF THEIR DIFFERENTNESS, WITH A SPECIAL CHARISMA AND UNIQUE VOCATION TO TRANSFORM THE PERCEPTIONS OF OTHERS AND THE WORLD ITSELF BY BEING EXEMPLARS OF TOLERANCE AND LOVE.**

**THAT OUR HAPPINESS, PERSONAL GROWTH, AND SENSE OF FULFILLMENT AS INDIVIDUALS CAN ONLY BE ACHIEVED WHEN WE PERSEVERE IN HONESTLY OPENING THE REALITY OF OUR SELVES TO OTHERS. EON EXISTS TO HELP CREATE AND TO PROMOTE THAT COURAGE.**



*Expressing Our Nature, Inc. is a non profit community service organization for crossdressers, transgenderists, and transsexuals.*

*Services include: peer support group membership; regularly scheduled program and discussion meetings each month; weekly class nights; special social events for members, family, and friends.*

*EON also maintains offices, meeting rooms, and a library which are open to peer support group members at various times throughout the week.*

*The peer support group is an open group, that is, all are welcome regardless of gender identification or sexual orientation. EON stresses a holistic and non discriminatory approach to personal development within the peer support group.*

*EON also engages in educational outreach activity aimed at: colleges and universities; groups within the gay/lesbian and womens' movement; the social justice community; other public organizations.*

*The Newsletter is a monthly publication. Cost of The Newsletter is included in the current annual peer support group dues. articles, news items, reprints and original artwork are welcome. All submissions will be subject to editorial policy.*