

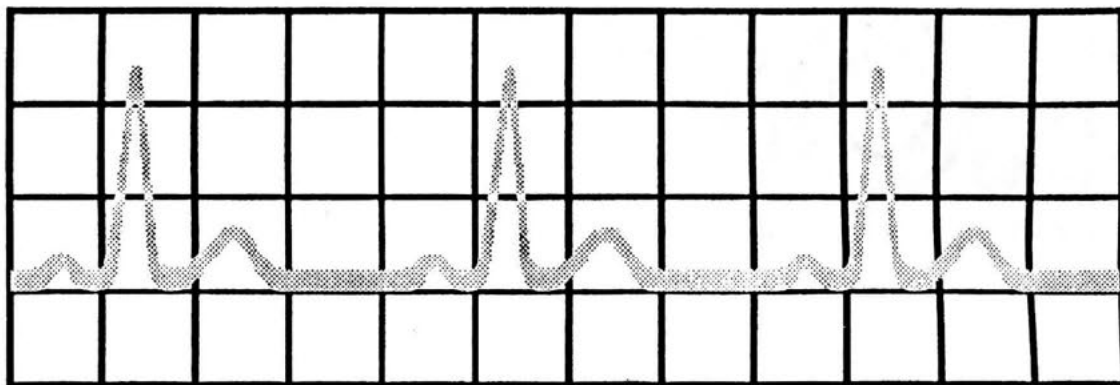
CROSS-TALK

The Gender Community's News & Information Monthly

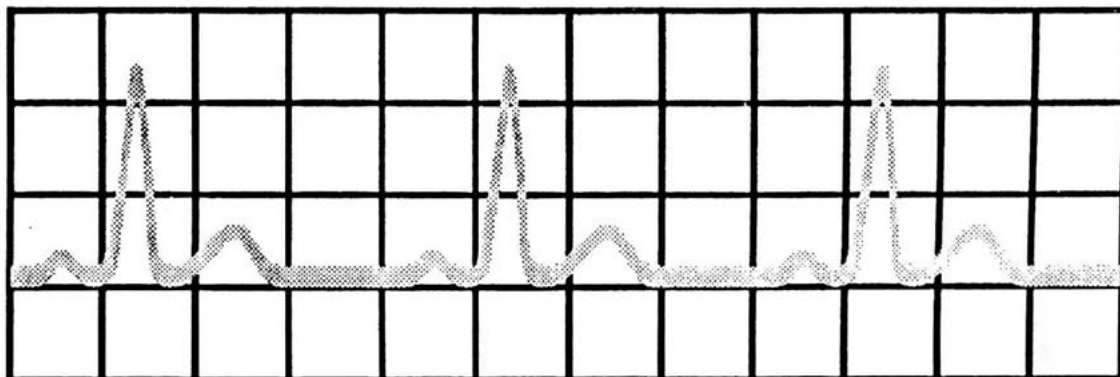
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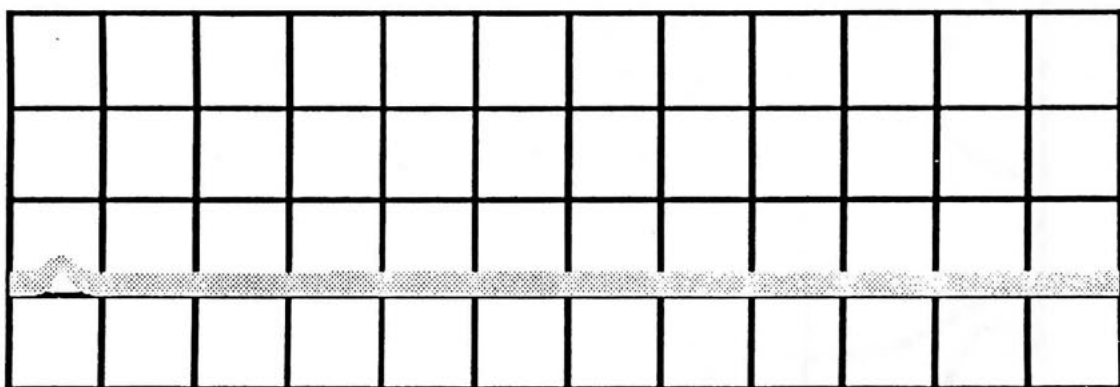
PERSONAL AGENDAS: A THREAT TO SUPPORT GROUPS
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CROSS-TALK

The Gender Community's News & Information Monthly

SEPTEMBER 1993
(ISSUE #47)



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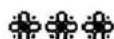
SEATTLE

Plans for the Boulton & Park Society (B&P) to expand into an international umbrella organization for "open" support groups have been brought to a halt by its board of directors, which also removed B&P president Tere Frederickson from office.

A letter sent by B&P to Gulf Area Gender Alliance (formerly the Tri-Delta-Chi chapter of Tri-Ess), and published in their newsletter *The Flip Side*, indicated that the offer made by Frederickson for assistance and solidarity was made without the knowledge or consent of the board. B&P is described in the letter as "a very (very) small organization", with no staff to handle its own needs, let alone those of other groups. The letter goes on to say that the prospect of a "mega-group" B&P would "probably not [happen] in our lifetimes."

The August issue of the B&P newsletter *Gender Euphoria* had as its front page an apology to its membership from new president Laverne B., as well as a reaffirmation of its local goals and sponsorship of the annual Texas "T" Party. Frederickson's regular column was not included, and appeared instead in the West Texas Gender Alliance magazine *Petticoat Junction*.

None of the statements from B&P addressed the apparent conflict with Renaissance Education Association, which many gender community leaders had pointed out as being the type of organization Frederickson had envisioned. Renaissance, with three chapters and two non-chapter affiliates, recently added the Metropolitan Gender Network in New York City as an affiliate. The Carolina Trans-Sensual Alliance is also considering applying for Renaissance affiliate status.



The governor of Oregon is expected to sign a bill that would block local anti-gay-rights ordinances that passed the state Senate July 28 by a 19-11 vote.

Supporters say House Bill 3500 will bring a truce to the state's war over gay rights, but opponents, led by Lon Mabon's Oregon Citizens Alliance (OCA) say they're willing to use "every legal option" to void the bill.

The bill, if signed into law, would forbid local governments from enacting or enforcing laws that grant special rights or treatment to any citizen or group based on sexual orientation. The American Civil Liberties Union has said it would seek to have OCA-sponsored initiatives on various county and city ballots invalidated if the bill becomes law.

The bill would not affect existing gay-rights ordinances in Portland, Corvallis, and Ashland because they are worded specifically to guarantee equal rights to everyone regardless of sexual

orientation.

Northwest Gender Alliance (NWGA), based in Portland, was instrumental in the campaign against OCA's Measure 9 on last November's ballot -- defeated by voters -- which would have amended the Oregon Constitution to declare that homosexuality was "abnormal, wrong, unnatural and perverse" and require public schools to teach that view. NWGA's Ellen Summers says the OCA has since been placing versions of Measure 9 on county and city ballots statewide; it is those elections the ACLU hopes to block. Summers says she expects Governor Roberts to sign the bill.



Cross Connection, the electronic Bulletin Board System (BBS) serving the transgendered community, has added InterNet electronic mail and UseNet news as part of an on-going expansion of services for its subscribers.

"The addition of InterNet access to the BBS will allow people across the U.S. and in over 40 countries around the world to access Cross Connection's forums," Trish Anderson, owner-operator of Cross Connection, said. "Cross Connection can now be used as a communications 'hub' for topics and issues of interest to the transgendered community."

InterNet is a vast network of private BBSs and other computer systems run by governments, industries and universities for the purpose of exchanging information and ideas on a worldwide scale. The key to InterNet is the ability to send electronic mail ("e-mail") to a user on any InterNet-accessible BBS without the need to have that BBS' local number. The UseNet news service consists of forums and conferences on a variety of

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subjects, ranging from politics and science to alternative lifestyles and regional conferences. Anderson said Cross Connection would focus initially on those forums and conferences discussing gender community issues.

Anderson said that eventually InterNet would simplify access for users of Cross Connection forums currently being developed for Tri-Ess and the Congress of Transgender Organizations (CTO). "The participants of these nationwide forums would no longer need to dial long distance to Cross Connection to check in with their forum," she said. "Forum participants will gain the ability to check for new messages and post their own contributions to their forum by calling a local access number and using an InterNet 'gateway'." Anderson indicated that specific instructions will be released to Tri-Ess and CTO members as technical improvements are made to allow access through InterNet.

InterNet access is available to any computer user (IBM/PC, Macintosh, Amiga, etc.) either by dialing a local InterNet-accessible BBS or by using the InterNet nodes available through the national information services CompuServe and America OnLine.

Cross Connection is accessible directly by modem at (818) 766-8887 (766-TVTS). The InterNet e-mail address for [redacted] is "trish@xconn.com".



The American Gender Information Service (AEGIS) celebrated its third birthday August 21 with a reception at the Atlanta (Ga.) Ramada Dunwoody Hotel.

The AEGIS birthday party included an open discussion of gender community issues and a rap group facilitated by a licensed transgendered mental health professional. The reception lasted four hours in the afternoon, followed by an informal evening gathering in the hotel's lounge.

The Ramada Dunwoody Hotel will also be the site of this year's Southern Comfort conference at the end of this month.



Dr. Peggy Rudd has announced an early reservation period for the fifth Dignity Cruise, to be held in October of next year.

Rudd has selected a steamboat cruise from Pittsburgh, Penn. to New Orleans, La., from October 4 to 7. She has arranged a 10% discount on the fare for those making reservations prior to November 30.

Rudd has offered the not-for-profit Dignity Cruises for the past few years as a way for crossdressers to vacation *en femme* with their partners without fear of intolerance and embarrassment. She is the author of the books *My Husband Wears My Clothes* and *Crossdressing With Dignity*.

Those wishing reservations are asked to contact Anne at Cruise Ahoy in Houston. Rudd may be reached for general information at (713) 347-6563.

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KYMBERLEIGH'S CLIPBOARD

-- *Kymerleigh Richards*

Many of our readers have asked how I manage to keep my finger on the pulse of our community's politics. The answer is simple: In the five years that I have published **Cross-Talk**, I have built an exchange "network" among the many organizations within the gender community. A little over 50 groups are on our complimentary subscription list, and what keeps them on that list is the reciprocal gesture of sending us their newsletters.

Unfortunately, getting those newsletters puts me in a very good position to detect when politics are getting in the way of serving our community.

What do I mean by that statement? Simply that a lot of selfish motivations keep getting in the way of operating support organizations that serve an **important** need in their memberships' lives. Just look at this sampling from the past few months ...

The Boulton & Park Society's board of directors issues a statement that their president's efforts to make an international "umbrella" organization was done without their knowledge, and is aborted (along with the president's term of office). IFGE is criticized for sending an appeal for donations on the eve of their core leaders leaving for EuroFantasia in Denmark, one critic insinuating that Merissa Sherrill Lynn personally authorized spending IFGE funds on the trip. My editorial on "mega-group" mergers brings a response charging me with writing the commentary in order to protect my own territorial rights. The President of the Ohio Tri-Ess chapter tries to force the issue of transsexual membership, and the matter goes all the way to the national board of directors in an attempt to prevent the breakup of the chapter over the issue.

And lest you think this is a recent phenomenon: Three years ago, members of the Los Angeles Tri-Ess chapter tried to form a new chapter, rather than attempt to fix what they perceived was wrong with the original; A regional weekend jointly sponsored by the Houston Tri-Ess chapter and a local "open" group breaks apart because the latter's officers wouldn't listen to concerns over wives and children attending ... well, you get the idea.

Personal agendas -- whether actual or perceived -- are probably the most destructive force known to a gender community organization.

What generally seems to happen when a personal agenda takes over, is the membership's needs are ignored as the person in charge sets out to do whatever **they** think is right. Rarely is the membership consulted; in fact, in the Boulton & Park situation, the board of directors wasn't even consulted! Eventually, those who (*continued, page 6*)

COGITO ERGO FEM

-- *Anne*

Back in August of last year, there was an article in **Cross-Talk** by Jill Enquist regarding the acceptance -- or lack thereof -- of transsexuals in the gay/lesbian community. In the article she speaks of the verbal and emotional abuse suffered by transsexuals by members of the gay and lesbian communities. That article reminded me of something that I want to share with you.

Six or seven years ago I had a friend ... we'd known each other for eight or nine years by then. We'd met because these two brothers who knew us individually had noticed that we had the same sense of humor and insisted that we meet. Sure enough, whenever the opportunity for a smartass remark raised its head the same words came from our mouths at the same time. It was eerie.

At the time of the series of events that I want to cover occurred, Noel did not have a permanent place to live. I was housesitting for a friend and he needed a place to stay for a week and so I told him he was welcome to stay at my apartment, which he did.

Now, Noel was gay (he died in February 1987) and openly so. I had considered telling him about my crossdressing for some time, and had sounded him out several years earlier. I had not liked the vibes I'd gotten then, but I finally decided he ought to know. How to tell him? Noel was a nosey kind of guy and I figured he'd poke around my apartment and find the woman's closet.

He moved in on Monday, and I figured I would soon get a call from him. It didn't come on Monday. It didn't come on Tuesday. When it didn't come on Wednesday I started wondering what was keeping him. On Thursday I was wondering if my plan was a bust. On Friday I had to talk to him about something so I called and when he answered the phone he said, "We've got to talk."

We talked. Of all the friends I've told he is the one and only person who did not get it. He was the only one who could not comprehend the concept of a heterosexual crossdresser. No matter how I explained it to him the concept eluded him, and he

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was trying to understand.

We had numerous discussions about it, and in between I wondered why he couldn't understand what I was telling him. Finally it dawned on me, he didn't understand what I was telling him because he insisted on putting it in a gay context. Up until that time the only transvestites he knew were drag queens. He couldn't understand the concept of a heterosexual drag queen -- it was, to him, a contradiction in terms. Beyond that, the gay context he was trying to put it in was also a sexual context and not a gender context. Noel was trying to fit a round peg into a triangular hole, and it just didn't work.

I think the lack of acceptance of transsexuals in the gay communities has its roots in the same force that hinders acceptance in mainstream society, and that is lack of understanding. Prejudice springs from ignorance (and you have no idea just how true that statement is) and we are as misunderstood in the gay/lesbian communities as we are in the mainstream of society.

Jill wrote, "I have known transsexuals who considered themselves part of the lesbian/gay community; yet, watching the interaction between them and their gay and lesbian friends was always depressing. The transsexuals were scorned and ridiculed -- sometimes openly so. Numerous insulting and hurtful remarks were constantly made, no one took them seriously, and the transsexuals themselves acted oblivious to it all, either because of denial or just plain stupidity."

It seems to me that this passage illustrates lack of understanding not only on the part of the members of the gay community, but also on the part of the transsexuals themselves. Anyone who understands someone else's problems would not ridicule or scorn them unless they were sadistic assholes. By the same token, had the transsexuals really understood their situation they would not allow themselves to be so abused ... I would hope.

You may be wondering how I went from gays not understanding the concept of the heterosexual crossdresser to not understanding transsexualism. Well, those two phenomenon have something in common; they both have to do with gender and not sexuality. Yes, sexuality is impacted, but the primary issues are ones dealing with gender.

As I was writing this column I came up with a

wonderful line, but it didn't fit in where I originally conceived it. The line is: You can't see something you're not looking at. Noel could not understand me because he wasn't looking at me. He was looking at his preconceived notion of transvestite and putting it on me, and it didn't make sense to him. He couldn't understand what I am because his prejudices obscured his vision. The same reason Noel could not understand me is the reason that Jill's friends were being mocked by their gay "friends".

We hope that those who are persecuted, and know first hand what it is to be persecuted will have the heart not to persecute others. Unfortunately this is not often enough true. Not often enough to my way of thinking is once. No one who has been persecuted, be they Jew or Black or gay, should turn the table on anyone else. To the gay who belittles the transsexual, shame on you. To the Jew who hates the Palestinian, shame on you. To the Black who hates the Latino, shame on you.

It is a prerequisite for those of us in the transgendered communities to find acceptance in society that acceptance be built into society. There is no place for intolerance in an open society which America is supposed to be. Thomas Jefferson and his cohorts didn't write the constitution just because it sounded good, they wrote it to protect the rights of all minorities to establish and protect and maintain an open and free society. Prejudice, bigotry, and ignorance are all threats to a free society.

The solution to the whole mess is education. We tend to think of education as teaching, but that is only one side of the equation, learning is the other side. For education to take place not only must the teacher be clear on what she is teaching, but the student must be open to receiving new information or new ways of seeing things. If either side fails, education does not take place. Our job is to see to it that society is receptive and their vision clear of obstacles to learning, and then we must be clear on what we are saying to them. There will always be those who refuse to learn: Stupidity can't be dealt with, ignorance can. We must make the effort to change the ignorant.

[Anne [REDACTED] can be reached at P.O. Box 1251, Beverly Hills CA 90213.]

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KYMBERLEIGH'S CLIPBOARD ... *continued*

joined the organization drift away, because it's no longer the group they joined, it's the self-important leader's group now.

For the life of me, I don't understand **why** some people look at our community as a chance to make themselves important. Under the circumstances, I can't even fault the reaction of the members who figure the only reason those individuals took office was to force a hidden agenda down their throat. (I know about the latter from personal experience: When I assumed the presidency of the Los Angeles Tri-Ess chapter to help solve the problem I mentioned three paragraphs ago, I was accused by one of the "we want a new chapter" members of trying to pull off a "power play".)

This editorial would never have been written had it not been for Trish [REDACTED], Cross Connection sysop and one of my best friends. When my "mega-group" editorial started to create controversy, she quoted Rodney King: "Can't we all just get along?" And that, distilled, is the essence of this problem. Personal agendas get in the way of an organization's ability to create unity among its membership. This is because -- as I said before -- the personal agenda changes the group's focus from being member-oriented to being leader-oriented, and sooner or later this creates resentment among the membership which, tiring and despairing of the situation, wanders off.

But what's sad is that, while I've seen people drift away from organizations where personal agendas have become all-important, the vast majority of every organization's members could care less why it happened, and even if these political games result in the destruction of their group, they'll just shrug their shoulders, walk away, and find something else to do ... or, if they're lucky, a different group to join.

I always thought we were here to try to help people

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feel better about their gender identities. Now, it seems our reason for being is to help a handful of so-called "leaders" become the "gender czars" of their regions (or the world).

I swear, the whole thing makes me glad I'm leaving office next March and that this magazine is no longer the official publication of a group.

Because I'm tired of seeing this kind of thing keep happening.



VOX POPULI ... *Reader letters*

There were no letters to the editor received for publication this month.

Vox Populi is the gender community's "town square" for the exchange of opinions and ideas. If you have a response to any editorial, news item, or article appearing in **Cross-Talk**, please feel free to contribute. Virtually all letters received will be published, subject to editing only for clarity, spelling/punctuation, and brevity. You may write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send e-mail to "Kymmer" at the Cross Connection BBS, (818) 766-8887. You may also send InterNet NetMail to "kymmer@xconn.com" from CompuServe, America OnLine, or any UseNet/InterNet-accessible BBS.

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LOCALS
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FROM ATHENS,
TO NEW YORK, TO
BOSTON, WASHINGTON



SAN FRANCISCO

This month, Ms. [REDACTED] will address the burning question of the '90s for men -- is that girl really a guy?

While the transgendered -- like the poor -- have always been with us, it must seem to some guys that transvestites, transsexuals, and drag queens are **everywhere** these days, from MTV to *Time* magazine. So a guy has to be careful to protect himself, right? Otherwise, he may not be able to tell if the gorgeous babe he is ogling on the tube, who comes on to him in a bar, or to whom he is engaged is really a guy.

Knowing the minds of its readers, *Weekly World News* recently published a list of 10 tips to "tell if your gal was once a **guy**!" The list includes such obvious tipoffs as having an Adam's apple, a deep voice, large stature, and breast implant scars. But it also lists such finer points as electrolysis scars, uneven skin tone from chemical peels, and large nostrils. But Ms. [REDACTED]'s favorite tip is the last one: "A woman who doesn't complain about toilet seats being left up, clothes tossed carelessly on the floor, and her mate's other bad habits probably didn't start out in life as a woman." Applying this analysis to her reaction to her spouse's degree of neatness has convinced Ms. [REDACTED] that she is more of a woman than she had thought.



Too bad that a Houston man hadn't read the *Weekly World News* article; it could have spared him some trouble.

The man has filed suit against his 40-year-old former fiancée after learning that she is a post-op transsexual. Also named in the suit are the woman's parents, an attorney, and a San Antonio minister who counseled the woman during her transition. The man claimed that he was the victim of fraud because her past as a man was concealed. News reports said that this was believed to be the first Texas lawsuit claiming "transsexual fraud."



It appears that women are not free from fears that they may be involved with a transsexual. But at least one woman found out the easy way -- she asked a psychic.

"Puzzled in Marshville" wrote Serena Sabak of *Weekly World News* (naturally) of her concerns that her husband "had a sex change on the sly." Her evidence? He had lost interest in sex with her.

Serena assured her that the man hadn't had a sex change, but that he was planning to later this year.

"In fact, he's already taking female hormones," the psychic said.



Another of Serena's clients reported a problem that Ms. [REDACTED] and some of her readers may envy: "every since I moved into an old two-story home, my feet have been getting smaller by the day. I've always worn a size seven, but suddenly all the shoes in my closet swallow my feet whole."

Sadly, the problem was not with the feet, but with the shoes, Serena said. The spirit of a deceased shoemaker was getting his jollies by stretching her shoes.



We are not suggesting that *Weekly World News* is fixated with transsexuals, but the same supermarket tabloid recently reported that France's leading feminist "stunned an audience of thousands when she flung up her skirt at the end of a rousing pro-women speech -- revealing that 'she' was really a man!

"Jacques Didier -- also known as Catherine Martinique -- had been one of the most radical voices in the French feminist movement since the publication of his book, *Breasted Interest*, in 1985.

"The 53-year-old man had not been available for comment since he jacked up his skirt in Paris. He did release a brief statement chiding women 'for blindly following leaders who may not be what they appear to be.'"



A police officer in Atlantic City took a dramatic step to deal with the increasing presence of crossdressers recently -- he arrested a female impersonator standing on her front porch in drag.

Michael Jepson, who performs in Atlantic City as Sheena, was standing on his porch in drag talking to a neighbor as Officer M.P. Hill drove by in his squad car. Just then, Jepson caught his bracelet on his pantyhose, and lifted the hem of his skirt to assess the damage. Hill rushed onto the porch and arrested Jepson for lewdness. Once in the station, Jepson reports that Hill starting making snide remarks about Jepson's gender and sexuality. He said that if Jepson wanted to "fool around," the keys to the holding cell were on the desk.

When asked if it was illegal for a man to dress as woman in Atlantic City, or for him to get a run in his pantyhose, Hill replied that "it is illegal to bare your ass in public."



Ms. [REDACTED] is surprised to hear of such a provincial attitude in Atlantic City. Not only has the drag revue *An Evening at La Cage* been playing at Bally's casino for years and years, but the resort is but a stone's throw from New York, where fashion designers recently put men in skirts.

Betsey Johnson, Matsudam and Donna Karan all draped their male models in everything from kinky plaid jumpers to more refined wrap-around skirts. The designers seem to be following a trend started by rock musicians, notably that real he-man Axl Rose and his kilts.

Although designers briefly flirted with skirts for men in the early '80s, the idea never caught on. But in 1993, the time may be ripe for such things. Trying to put a deep psychological spin on this, social observers note that men may be saying, "I'm so macho that I can wear a skirt and still be totally secure."

Yeah, right.



Also in the Big Apple, Macy's hoping to lure men into its women's department to buy ruffled shirts, velvet trousers, and brocade jackets for themselves. These and other items designed by Anna Sui have been popular among rockers like Mick Jagger and Lenny Kravitz. But when the designer began tailoring her clothes specifically for men, Macy's had a problem in finding a place for them in their Herald Square flagship store: they are, after all, men's clothes, but Sui's customers were used to finding them in the women's department.

"In the past, we've had men coming in to buy ruffled shirts and bell-bottoms for themselves," said Macy's fashion director Benny Lin. Putting Sui's new line for men in the women's department "is a way to merchandise for those forward customers. These are not for men who go to work," he continued. "They're for men who have a more aggressive attitude toward dressing."

And to think that a man wearing what are essentially women's clothes could be called aggressive.



Not all of the gender bending at the fall shows was on the runway. Boy George enlivened Calvin Klein's menswear showing by sporting painted toenails peeking out of his Birkenstock sandals.



As one fashion trend begins, another may be coming to an end. We are speaking of the big hair, bold makeup and sequined evening gowns that were the hallmark of Miss America contestants and the dream of drag queens everywhere. This month, contestants are required to do their own hair and makeup. And, for the evening gown competition,

the contestants are required to wear an outfit that they might actually wear on a date.

The changes are the brainchild of Jeff Margolis, the producer-director hired to update the pageant and thereby attract more viewers.

"We want the women to look like the young women they are, not 40-year-old Stepford wives," he said.

Or, perhaps, like the innumerable Miss America wannabes who compete for the "Miss Gay Whatever" titles.



One beauty queen wannabe dropped out after pageant organizers said their contest was for young ladies only, thank you.

Damian Taylor, who entered a local Australian contest as a lark and ended up winning (but not in drag), caused quite a stir among the organizers of the Miss Australian Quest pageant when he said he would compete for that crown. Organizers tried to interest Taylor in starting a men's division, but the 19-year-old hotel doorman said no thank you. If he couldn't have a shot at being Miss Australian Quest, he wasn't interested.



"Not interested" was what Paramount honchos said to Tiny Tim after they saw his video auditioning for a role as an old lady in *Naked Gun III: The Final Insult*.

"They sent me a script, so I put a bonnet on my head and read the part on video," said Tim, 63. "I thought I was good, but they turned me down. They said they changed their minds and wanted a girl."



Those of you who are disappointed by this news may be cheered to learn that -- according to Hollywood rumor -- Jack Nicholson will soon be appearing on the screen in drag, playing J. Edgar Hoover in a Warner Bros. film that will include, so the story goes, Hoover's alleged transvestism.

"I know this just a rumor that may never see the light of day in a darkened movie house, but I'm keeping my fingers crossed," says gossip columnist Liz Smith. "The idea of Jack Nicholson emoting in his trademarked over-the-top manner while wearing a smart pastel summer frock and heels is a mind-boggler."

For the record, Anthony Summers' biography of the first G-man had him wearing a short black cocktail dress and lace stockings.



If Nicholson takes a pass on the role, it probably won't be because he fears it will cast doubts on his masculinity. But worries about being manly may be what prompted Alexis Arquette, the L.A. drag queen who was also Luke Perry's roommate, to marry a woman. News accounts identified the bride

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only as "a 30-year-old female entrepreneur, but the story we saw failed to miss the obvious pun: "Female Impersonator Weds Female Entrepreneur."



And speaking of drag queens, RuPaul is getting perilously close to overexposure. The public relations from a recent *New York Times* article was wonderful, but he is still coasting on his "7-feet tall in wig and heels" line and about five other sound bites for about nine months now." He better work -- on some new material.



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Post-op transsexuals who were treated at the University of Minnesota Program in Human Sexuality (*Cross-Talk*, March '93) are being sought for a survey sponsored by the TransSexual Support Group of Minnesota. The survey seeks information about the quality of care received at the clinic. For more information write to the group at P.O. Box 13659, St. Paul, MN 55113.



Ms. Sinclair will be spending more time picking up after her spouse, and in the process feeling more feminine. Therefore, she may miss some crossdressing news items. Kindly send them to her in care of *Cross-Talk*. Be sure to note the name and date of publication.

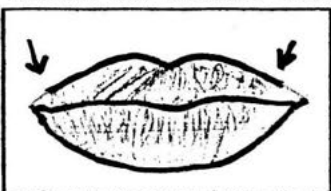
THE MAKEUP MIRROR

CREATING LIP LOOKS

by Valerie

Dear Val: My biggest problem is applying lipstick. When I try to outline my lips with a pencil, I wind up drawing outside the lipline. If I don't use a pencil under my lipstick, it smears all over. there has got to be an easier way to do this! -- H.J.

Dear H.J.: There is! First, how are you holding the pencil? Instead of using the tip, hold the pencil sideways and, while keeping your lower lip stretched, start at the corner and use short strokes toward the center. Then turn the pencil and start at the other corner. Roll the top lip over your front teeth to keep it taut, start at the center Cupid's bow, then work your way toward the corners. You can also place dots around the natural lipline and just fill in the dots! If you've reached the age where the corners of your mouth turn downward, end the lipliner color before you reach the corners of your upper lip. See the illustration.



As for smeary lipstick: How much did it cost? This is one place where quality is better than quantity. Two or three colors that match your skin tone will work with just about anything, so spend a little more for a better brand. Using pencil under lipstick makes it last longer, and a dab of frosted gloss will give you that sensuous "wet" look.

Dear Val: I feel like that television commercial, "Here Comes Julie's Lips". When I look in the mirror after applying lipstick, my mouth either overpowers my face, or if I use a more muted shade it doesn't stand out enough. How do I pick the right lipstick color, or should I be compensating for it with the rest of my makeup? -- Carol, Louisiana

Dear Carol: In choosing the right lipstick color, it is beneficial to know your skin tone; that is, whether to choose cool or warm tone colors. Once you know which tone to use, take advantage of professionals who understand your needs and experiment with different colors. You may be choosing colors that are too bright or applying the lipstick beyond your natural lipline.

If your lips are large in proportion to your other features, apply foundation over your lips first. Then use a darker shade lip pencil and follow inside the natural lip line. Fill in with a slightly lighter or brighter color.

Remember that light colors will make them look

larger, so stay with natural earth tone colors. Most ladies have thin lips, so after applying foundation follow the outer edge of the lips with a pencil, then fill in with lipstick. Add a dot of shiny gloss to the middle and the lips will appear larger.

Dear Val: It seems that whenever I buy lipstick I choose a color that looks way too dark once I get it on my lips. Since I can't exactly try it on in the store before I buy, I wondered if there was some way to make a too-deep red color lighten up a little. -- Sherry, California

Dear Sherry: Fear not! Actually, with practice, you'll be able to choose the best lipstick colors for yourself. Until then, look at your collection. If you have colors that are too dark, you may also have chosen some colors that are too light. Using a stiff lipstick brush, lightly apply some of the darker lipstick first, especially around the lipline. Then apply your lighter color and voila! You've just created your own personal lip color!

[Valerie is a California licensed cosmetology instructor and owner of Hair To Wear Wigs in Torrance, Calif. You may write her with questions about makeup at 1716 Andreo Ave., Torrance 90501; or if you live in or plan to visit the Los Angeles area, you may call her at (310) 320-5015. Questions of general interest will be answered in this column.]



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by Sophia & J. Urania

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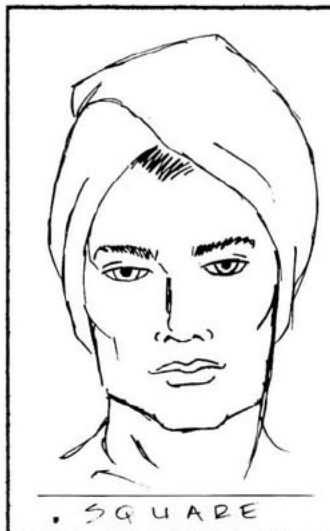
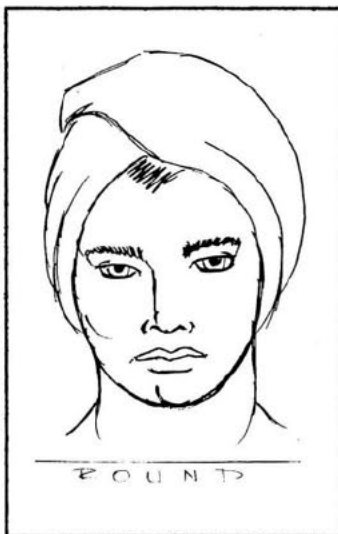
by Bev

What kind of face do you have?

By that question, I mean what **shape** is your face? Facial shapes determine our hairstyles, cosmetic application and jewelry selection. This month we're going to discuss the three most common facial shapes and the correct geometric cuts of jewelry and hairstyles for each.

The **round face** looks circular and full; it's as wide as it is long with a soft rounded chin. A good haircut for the round face is layered, with height on top and tapering down the neck and under the chin. Assymetric bangs or hair pulled to one side will de-emphasize the roundness. Hair parted in the middle will lengthen the face.

If you have a round face, you should wear square or diamond shaped jewelry to cause the eye to move vertically. Select necklaces in long length V shapes. Never wear chokers, buttons, or hoops, as these would emphasize the roundness.



The **square face** has straight angular lines and the forehead is also squared-off.

The cheekbones and jawline are the same width.

If you have a square face, keep your hair parted in the middle, and layered close to the head. Many of the sleek chin length cuts are perfect for rounding out the square jawline.

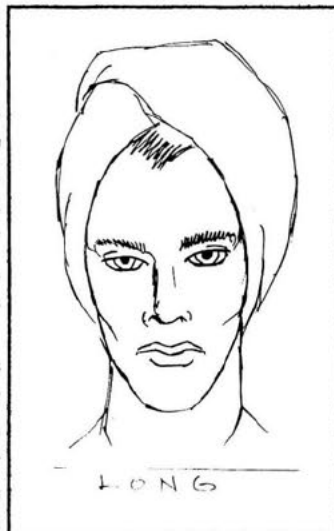
Choose oval and round shaped jewelry to complement a square

face. Chokers and circular shapes at the throat are perfect. Avoid square or horizontal shapes.

A **long, oval face** seems narrow and long chinned with a high forehead. You need fullness around the face, so wear lots of bangs and wispies to shorten the forehead. A curly page-boy will widen, soften, and shorten the chin.

You should choose earrings that are wider at the bottom. Hoops and dangles in round or square shapes are flattering. Repeat the roundness at the throat to soften a pointy chin. Never wear necklaces that come to a V.

Check the diagrams to see what kind of face you have. You can hold the pictures next to your reflection in the mirror and compare.



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[Bev is the proprietor of Femme Development Services in Studio City, Calif. You may send her questions about fashion c/o Cross-Talk or by e-mail to "Bev" via the Cross Connection BBS. If you live in or plan to visit the Los Angeles area, you may call her at (818) 769-0983. to make an appointment for a personal consultation.]

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MS. BINTHAR DUNDAT: TIPS ON PASSING WINNING WITH WORDS

Compiled by Lynette [REDACTED]

All good actors and actresses have well rehearsed and effective "put down lines" designed to defuse any situation that may arise during a performance. Similarly, a good TV/TS/TG has a collection of prepared replies to use -- to fire back instantly in order to defuse any sticky situations that occur.

My tip this month is to consider all those situations that could arise due to your being a crossdresser/TV/TS whatever. As individuals we all have distinctly different situations to handle so no one set of replies apply to us all, but the following are some good examples that I have seen or heard of being used effectively.

Situation 1. Someone has noticed that, as your male self, you are wearing sleepers or that you have pierced ears. Question: "Why do you wear earrings?" Replies: (a) "Oh haven't you noticed before! I've had them done for years!" This reply usually makes the inquirer embarrassed or at least misdirects them from their original question. (b) "To keep the holes open." This reply is so obvious and true that they seldom enquire further. (c) "I like to wear earrings." This reply is often followed by another WHY? and you will need to be prepared with another line of a comedy nature like "Oh! I'm turned on by gold, actually."

Situation 2. Someone has discovered that you are a member of a TV organization or that you crossdress. Question: "Why do you do it?" Replies: (a) "Hell, didn't you know before? Why you must be the last of my friends to find out. I thought you would have cottoned on years ago." This reply once again puts the inquirer on the defensive and instantly gives you the upper hand. From this point you can treat the situation as you like. "Look I don't mind who you talk to but I'd rather you didn't make a big thing of it the others obviously haven't

or you would have known sooner." This reply or similar will often stop them from spreading the information for fear of being laughed at for not having known earlier. Well, maybe ... (b) "I like doing it." This often works without further comment.

Situation 3. Someone has discovered the remains of last night's makeup. Question: "Have you had makeup on?" Replies: (a) "Why, yes! is it still showing?" The fact that you are not denying the presence of the makeup will in most cases need no further explanation. However, for the more inquisitive you should have a simple follow-up answer. "Last night I went to a fancy dress party. And boy have I got a hang-over ... I can't remember a thing about it." This statement indicates to them that you won't be able to tell them about it. (b) "No I haven't! You must be mistaken." This form of denial will generally get you into more trouble than its worth.

One final tip for this month. I have found that many TV/TS individuals are practiced liars. They have had years of lying practice in order to cover up their desires. My suggestion is not to lie but to provide suitable true answers, or if you can't answer truthfully use the old magician's trick of misdirection. Misdirecting the inquisitive is an art well worth developing. Another magician's method is the art of simply confusing the issue and finally avoiding the original question. Whatever way you decide to answer such tricky questions make sure that you are prepared and that you are not caught without an answer.

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PERMANENTLY CHANGING GENDER ROLES

by Roger E. Peo, Ph.D.

Recently I have found myself in circumstances where one of the concerns was permanently changing gender roles. As a therapist there is always a balancing act between helping the person find the best possible solution for their concerns while trying to ensure they do not get into a situation that they will regret later. While this is an ethical issue for therapists, it is also a question that is encountered by the crossdresser.

Some clients seem to have an irresistible pull toward the other gender role. It seems to them that

by just adopting that role all their other problems will vanish. This is not an intellectual desire but an emotional (psychological) one.

Let me illustrate this dilemma by describing a recent meeting I was in with a number of other professionals. We were discussing the case of a transsexual who was already cross-living full time and who wanted surgery. As this

person's situation was described it seemed that he did not understand what the surgery was about nor that it was irreversible. All he could see was the need to get his body modified so that it conformed more closely to the desired sex. His feeling was that by doing this, other problems he was facing would somehow be removed. Our concern was whether any surgery should be approved. We could see aspects of the situation that he could not (would not?) acknowledge and yet to withhold approval left him in a painful state. The main issue was whether we should expect him to have the same

There is no "magic" in either gender role; each has its advantages and disadvantages.

perspective we had on his situation.

To a greater or lesser extent none of us can be completely objective about our own situation. In the process of making lifealtering decisions we often turn to professionals who not only have more expertise but also can bring objectivity to our choices. Lawyers, doctors, religious leaders and therapists all fill this role. Regardless, it can be hard to accept their guidance.

For the crossdresser there is often an irresistible pull toward the wearing of women's clothing. The

sensuality of the fabrics coupled with the temporary escape from what seems an oppressing masculine role is often overwhelming. To stay in this state forever would seem to be bliss. Sometimes these sensations propel the unwary crossdresser into taking hormones or even "playing the game" well enough to get genital surgery. The results

can be tragic.

I am not against crossdressing nor the feelings associated with it. I do want to highlight the potential for a subtle progression towards a state that can create other problems.

There is no "magic" in either gender role. Each has its advantages and disadvantages. In our society, the masculine role appears to have more power but this is accompanied by what sometimes seems to be heavy responsibilities. The feminine role seems to have more freedom and sensitivity however it often lacks power and the advantages associated with power. Trying to assume a "middle" gender role may not work because our society expects us to make a choice. The middle ground is discriminated against by people in both traditional gender roles.

It can be very difficult to find value in our own situation because the problems seem overwhelming. However acknowledging the advantages we have can be the most effective solution. There are few, if any people who "can have it all."

[You may contact Dr. Peo at P.O. Box 3445, Poughkeepsie NY 12603 or by phone at (914) [REDACTED]. All communications are kept confidential. Copyright 1993 by Roger E. Peo, Ph.D. This column may be reprinted in any non-profit organization's newsletter if Dr. Peo's name and address appear with it. Other publications must obtain written approval from Dr. Peo. A copy of any reprint must be sent to Dr. Peo.]

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OPENING YOUR OWN CLOSET DOORS

by Linda Peacock

I recently wrote a column for my support group newsletter which essentially addressed the crossdressers in the group, rather than the wives and partners. The message, however, was intended for all of us who are involved in the "gender community."

I based the column on a song which I had heard when listening to the Bob Proctor Seminar tapes. The song tells us that we need to break through barriers, blaze a new trail, reach out above and beyond. It also tells us to reach for the future, let go of today, for tomorrow will bring a new dawn.

I think that words such as these have (or should have) a major impact on those of us who are wives and partners of crossdressers or other gender-gifted people.

Working with a wives/partners support group, within the larger support group, gives me the opportunity of getting to know women very closely. We share our most innermost thoughts, we cry at the pain we feel, we express anger we can't keep within anymore, and we share with each other those things we can't share with anyone else.

I think the most important thing we do as a wives/partners support group is to open the closet doors, behind which, we have for so long hidden. I think most of us involved in a gender-gifted relationship have heard the term, "closet" or "closeted."

However, it is generally applied to the crossdresser who has lived behind closed doors for years, often in denial, always in fear, of exposure, of who he or she might be inside, and always the knowledge that he/she is very different from others. And, unfortunately, being different can mean that you are abnormal.

I think it is vitally important that women, involved in such a relationship, finally break out of their own closets. To do so, we need to deal with the issues we feel as women -- we need to seek our own personal growth as women, as individuals, as persons, before we can begin to deal with the issues facing us in a gender-influenced relationship. We need to admit to ourselves, and to each other, that we have often lived in the darkness of fear -- fear about our own self-worth as women and persons. We have our own trails to blaze, seeking who we really are. It is time that we look beyond what society says is so important to seek -- the physical beauty -- and instead, seek the beauty that dwells

inside of us. We need to seek personal fulfillment as women -- we need to deal with the pain we have inside, get rid of it! We need to evaluate and come to believe in our worth as humans and as women. We need to listen to what our hearts tell us -- to encourage and live out our dreams, find the value of the lives we live. And then, only then, can we begin to deal with the emotions, the pain, the darkness and the closets of our husbands and partners. We need to be strong women -- women who know who they are, revel in their womanhood and personhood, and who then can reach out and begin to help those partners with whom we share our lives.

We need to be strong women who can reach out and help those partners with which we share our lives.

We women -- the wives and partners of crossdressers each have personal dreams, personal frontiers to look to. The relationship with our husband and/or partner is or should be, the focus of our lives, but the continuity is our own personal growth, self-assessment, fulfillment. We need, as women, to seek support from our peers, guidance and education, and cross the frontiers of our lives, breaking down the barriers. As we find strength in ourselves, we will be able to find the special strengths it takes to share the life of a man who is gender-gifted. It takes all of our love for that man, belief in him as a person, hope that we can accept this unusual gift of his inner feelings of femininity, willingness to hear what he is saying, for us to find a way to truly understand. And the frightening thing is that we may not be able to understand, to accept. There is no right or wrong in our journey to understanding of our husband's and partner's needs to dress; there is only hope that somehow, the relationship can be made whole and will prosper.

However, the only way for that hope to come to fruition is to first find ourselves as women and persons and be joyful in who we really are -- knowing how special we are, how strong we are, how vital our lives are to our husbands and partners, and to each other -- and most especially, to ourselves.

[Linda Peacock is the director for wives and partners concerns on the Tri-Ess board of directors, and publishes the Sweetheart Connection newsletter. She may be reached at P.O. Box 7241, Tallahassee FL 32314.]

THE BEARDED LADY

TRYING FOR A MORE COLORFUL EXISTENCE

by Ricky

Illustration by Rita

Since you're reading this, I'll assume you have read at least one article where some learned person expounds on why men like to dress in skirts and such. You'll find reasons like "freeing the inner self", "expressing our femininity in a hostile world" or even "it just feels good." Somewhere in the list of the good things in being a TV will inevitably come a comment to the effect of "being able to wear a rainbow of colors instead of a grey flannel suit."

Ah, right. Can't forget that. Why, just walk into the ladies' department at any major store and you will be surrounded by reds and blues and other less

pharmaceutical companies use for their latest drug. But anyway, there you are surrounded by soft cloth and multitudinous colors and you HAVE to buy something, anything, to satisfy that insatiable urge to own just one more blouse, or skirt or sweater ...

Gleefully grabbing the first thing in reach you fall in love with it. But, oh my, it's too small. No matter, the plus sizes are just over there. You troll through a sea of color, leaving pinks and purples bobbing in your wake, sailing (or maybe sale-ing) on to new and brighter outfits. But wait, everything is going dark. What's happened? Suddenly you're back in

Kansas, everything has gone black and white.

The rainbow hues and patterns have drained away, leaving colorless stripes and polkadots. If you're lucky you will find a large floral print in a dull silver on flat black. You're in The Land of the Large Woman.

It's a conspiracy, that's what it is. Somewhere in the tastefully decorated offices of the fashion mavens it has been decided that large people do not wear colorful clothes. Not only do they nick you for an extra few bucks for the Plus Size, but they save a buck by not having to use all that expensive dye in the cloth. After all, when you're a size 24, a tent will do; you're past the decreed bounds of fashion.

So what can you do about it? You can learn to sew and after a few years practice you may get good enough to make something you could wear in public. So you run to the nearest fabric store and again glory in the many colors. Feeling faintly out of place you find the pattern books and start paging through. Shifts, dresses, blouses and skirts galore. There, the perfect dress for next week's meeting, but the size chart stops at 18. No matter, you keep an eye on the size chart as you look and discover anything in your size makes you think of the big top at the circus. And what fool put padded shoulders on a size 4X dress anyway?

Life just ain't fair if you're trying to be a big girl. It's enough to make you want to become a nudist. But that wouldn't work either.



identifiable colors whose names are only known to fashion designers. Can you honestly say you can call a color to mind when someone tells you something is a lovely shade of teal? Teal? Fuchsia? Where do these names come from? It's got to be the same people who come up with the names



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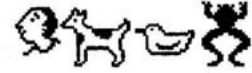
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COMICS SECTION



THE ADVENTURES OF KAREN

by KAREN ANN



CD

By Sherri

The worst CD in history was IMA BOM who was once read by the ENTIRE audience in a DARK MOVIE THEATRE...

OKAY, OKAY, OKAY !
So seeing "TOOTSIE"
en femme isn't such
a good idea.....

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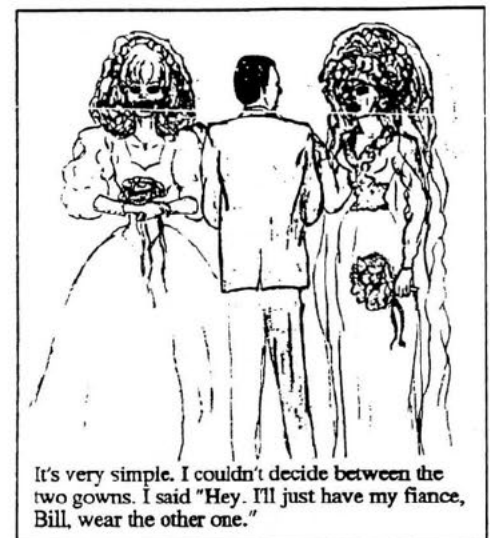
THE PASSING SCENE by Kay



here in the (un)real world by Nancy



Tasha's World



MAINSTREAMING

by Mara

I've recently had a very powerful experience in which I mainstreamed myself into a group of 72 people at an experiential seminar. I participated in the first half of the seminar as Gary, then completed it as Mara.

The most salient aspect of my experience was how powerful I could be as Mara relative to my personal power as Gary. Everything seemed to work better while I was *en femme*, so much so that the group was very accepting. I even received feedback that I was seen to be a more approachable person as Mara. What amazed me was that I did not receive one negative comment the entire time, although I'm certain some of the participants found me challenging.

I left the seminars transformed and much clearer about my gender identity which I now see as mostly

Mainstreaming transcends "passing" and in the process makes it a lot easier to pass!

female. Am I TS? I guess the proof will be in the pudding. I'm not interested making my body the definition of my femininity. In fact, I learned in the seminar that through my commitment I can be Mara all the time regardless of my presentation. I love that idea because it gives me a choice about how I will present myself to the world.

Now, to that group of people I am Mara. I've been invited to dinner and barbecues. The question is: will I be the local color or simply another guest? Ultimately that is up to me. I prefer the latter to the former although the performer in me may slip out now and then. No matter what, I must be honest and committed to myself and them. And I know I shouldn't "future" about it too much.

I watched Gabi Payne mainstream very powerfully some weeks back. She performed her song, *I Can't Help It* for an enthusiastic audience of 250 people at a local nightclub showcase. Now, in this song, she makes it abundantly clear that she is TS but does so in such a charming way that she won over the audience and received the warmest applause of any performer in the show. They saw her courage and wit. But mostly they saw her power. Anyway, I've seen how empowering it has been to her and I've come to a conclusion.

Mainstreaming is the most effective way that I've found for personal growth as a "T". It transcends "passing" and in the process makes it a lot easier to pass! Also, it is very liberating and validating. These things don't happen as dynamically in the extended closet of the gender community. I've found through mainstreaming that my identity is my gift to the

world and if I am to be successful in this lifetime I must use that share that gift in the mainstream world. I'm not talking about television appearances but about being in other peoples lives in a way that they get the gift.

Now about those parties to which I had been invited. Mara is getting her own life. I've had three very different and pleasant evenings in good and accepting company. The first was with a family and some mutual friends. The family consisted of a mother and father, and two sons (one age ten and the other, 17).

The mother is my friend and her husband and sons had never met me. The husband seemed OK about everything, the older son and his buddy actually dug me. He made sure he invited me back. The youngest son just thought I was a woman with an

unusually low voice. The mutual friends were aware of me of course and are relatively new friends. They would swing back and forth from my male name to my female name and swing on

the gender of the pronouns. I didn't really care much and I knew if I made an issue of that, I would be making gender an issue of the evening and that served no good purpose. So I let it slide. In all it was a pleasant evening.

The next occasion was at a long time friend's house. She has a new boyfriend and he didn't know about me. We went the whole evening having a delightful series of conversations. He is an actor/writer and she is a successful businesswoman so there was plenty of wine and conversation to share. I decided to not be obvious about my transgendered identity even if it may have had meaning to the conversation thinking that he was hip. Well, the wine flowed and I loosened up later in the evening, I did discuss my work time "role". He asked, "What role is that?" I answered, "Male". Surprise! He didn't know all evening! He was a gentleman and took it in stride and the evening went on pleasantly.

The last evening was good fun. It was a cast party for a show I had been involved in as Gary. Most of the cast know Mara, but there were three or four who didn't. One woman didn't quite know how to handle it and simply responded by being reserved. In reality, she's like that with everyone. The rest showed little or no shift in energy and used whatever name or pronoun that they were comfortable with. Later that evening the hostess asked me to keep her company as she drove her mother and visiting niece back to Anaheim. The niece knows Gary but didn't get it that Mara is the same person. She and I sat in the back (continued, next page)

I AM A CROSS-WRITER

by Charlene ■

By that phrase I don't mean that I am peeved at anybody. It so happens that I can pick up a pen or pencil with either hand and start writing without any conscious effort. People call it being "ambidextrous". Although I am naturally left-handed, I had to learn how to write with my right hand when I first started school because I broke my left arm and had it in a cast so long that I had to learn to do things with my right hand.

I wasn't forced to do it. It was just a matter of necessity. In those days they used to teach the Palmer method which consisted of long drills of making rows of circles and nice rounded letters.

So, how does that relate to crossdressing, or maybe "ambi-dressing"? (Oops! There's another

controversial term.) Well, my experience shows that there is a definite support for the idea that nature and nurture affect one's behavior. I am firmly convinced that something in our physical makeup predisposes us to crossdress. Maybe it happens *in utero*, as Carol discussed at one of our recent meetings. Maybe it's "in the genes". For whatever reason, events and opportunities in our lives cause us to try dressing-up and when we find out how pleasurable it is we continue the practice. Thus, we reinforce our desire to dress.

My fond hope is that some day we will be able to dress as the mood moves us without conscious thought as to whether we were wearing a dress or pants. Maybe that would truly be ambi-dressing.

MAINSTREAMING ... continued

seat and talked about stuffed toys and pets all the way to our destination. She never once figured out that I am also Gary. She is nine years old. It was quite a nice experience to spend time with three generations of women.

It seemed to me that the kids -- who didn't know me at all in any way -- may have read me. They responded with mild curiosity but were much more interested in using the pool. The kids that knew me

as Gary did not make the connection at all. One mother asked me, "What do I tell my son?" I was drawn away from the conversation and didn't have time to answer, so the hostess more or less did that for me later. In short, if you don't make an issue of it, guess what! It won't be an issue! Kids take their lead from their parents. If left to their own devices, I would simply be considered just another interesting personality in this still-wondrous young world of theirs.

The biggest lesson that I've learned from these experiences is that it is a lot more fun to be very neutral about my gender identity with mainstream people. If I put it out right away that I am transgendered I will only get a response from people that is a reflection of my transgenderedness. That doesn't open me up to new reflections and, being a complete person, I would like to see my other facets. For example, the energy and feedback that I received from the fellow who didn't read me was of a mainstream male to female type, while after I accidentally outed myself to him the energy shifted to male to transgendered male. That is OK too, but I know lots about that already. With some people in my life there is no shift in their response what so ever. Now that is really nice!

It's really nice to be around all ages while mainstreaming. Kids can be the most wonderfully honest reflections in ones life. They have a healing quality about them. So, when other T's say kids are a sure read, assume otherwise until you are actually confronted about it. Chances are that they haven't read you. And even if they did, remember ... if you make an issue of it ... you guessed it! It becomes an issue!

[Edited from the author's postings on the Cross Connection BBS, and published with permission.]

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BUILDING A TRANSGENDER ARCHIVE

by Dr. Richard Ekins, LL.B, Ph.D, M.Med.Sc. Psych.

This article is about my attempts to build a "Trans-Gender Archive" at the University of Ulster in Londonderry/Derry, Northern Ireland. I will say something about the Archive's origins and development, and about its composition and system of classification. I will end by floating a suggestion as to where we might proceed from here, and to ask for your help in contributing to future developments. I say "where we might proceed" because I see the archive as very much a reference and information resource made by, and existing for, the gender community -- including every one with a serious interest in and commitment to transgendered matters, of whatever type and for whatever reason.

It is convenient to start the story in 1980, when I first went to Northern Ireland. For a variety of reasons, both personal and professional, I determined to make transvestism and transsexuality a major professional interest.

At that time, I approached things from the standpoint of the sociology of knowledge. The sociology of knowledge examines people's beliefs,

social anthropologists, lawyers, and the like, looked at "transvestite" and "transsexual" phenomena. By now I was bracketing and putting in scare quotes, the terms "transsexual" and "transvestite". This I think is necessary if one is to remain sensitive to just how much the meanings of what have come to be called transvestite and transsexual phenomena change over the years in different places and amongst different groups, indeed, in individual biographies.

Undoubtedly there have always been men who want to be women and men who want to dress and behave as women (and vice versa). However the meanings, possibilities and actualities of what might more broadly be termed "trans-gender" phenomena depend on all sorts of biological, psychological, technological, social, and other factors, which it became my task to map, both in isolation and in their interrelations.

Thus, to give just one example, it was not until 1949 that the term "transsexual" was first used in print (Cauldwell's *Psychopathia Sexualis*). It was not until the late 1950's and early 1960's that the term

became established as a recognizable diagnostic entity (Green and Money's *Transsexualism and Sex Reassignment*). And it was not until this point had been reached that so-called

I came to see transgender phenomena in threefold terms: expert, scientific, and member knowledge.

ideas and what counts as knowledge to them. It tends to be more interested in relating to the origins, distribution, transmission, and consequences of "knowledge", rather than its "truth". It sees so-called "common sense", "everyday", "taken for granted", knowledge as equally deserving of study as so-called "scientific, expert" knowledge. It is sensitive to changes and movements in ideas, beliefs and knowledge over time and place. It does not assume that the knowledge of a particular time and place, or of a particular group or individual, is superior to that of any other time and place, group or individual.

When I came to look at people's ideas, beliefs, and knowledge about transvestism and transsexualism from this background in the sociology of knowledge, it became part of my task to take on board the full range of views on all aspects of transgender, without fear or favor. This, I think proved to be an excellent background for a subsequent Archivist. For some years I spent a lot of time with many transvestites and transsexuals, met mainly at the various group meetings, in pubs and clubs, at drag balls and so forth. Then I focused on the various and different ways so-called "experts" -- psychiatrists and psychologists, psychoanalysts,

"sex-change" operations became a very practical possibility for the many people who now defined themselves in terms of the new category, and came to see themselves and organize their lives very differently as a result.

To go some way towards organizing the very different ideas, beliefs and knowledge about transgender phenomena that I came across, I came to see them all in terms of a threefold classification: material relating to so-called "experts" had to say on the matter -- "scientific" knowledge if you like; material relating to the transgendered people themselves had to say about the matter, what I called "member" knowledge and material relating to what lay people thought about it -- "common" knowledge.

Certain individuals may, of course, be both "experts" and "members", and I see all of us as rooted, more or less, in a world of "common sense" knowledge. Again, it makes sense to see our transgender world as constituted by and within the interrelations of three "knowledges", but I don't want to dwell on such issues in this paper.

What matters, rather, in the present context, is that this sort of framework highlights the necessity for building up the widest possible range of

material. Technical books, scientific papers, interviews with "experts" were one aspect of things. The collection of "member" publications, life histories, letters, photographs, documentation of group meetings, etc. was another aspect. Sensitivity to what lay folk thought about things, the collection of mass media treatment, and the like, was another.

For some five years I worked on this, much as any other individual researcher might have done. I built up material as and when I came across it, through doing the usual sorts of things, literature searches, collecting documentary evidence, and the like. However, with each new aspect of transgendered phenomena that I explored, I was struck by the fact that I had to set about

getting the material more or less from scratch each and every time. Thus, to give just one example, when I worked on Mark Rees' case before the European Court of Human Rights in Strasbourg, I had to obtain legal precedents and so forth more or less one by one. It was disappointing to find that despite the important and valuable work being done by various "experts" and "members" on certain aspects of things, nobody seemed to have any particular interest in systematically collecting, classifying and making available a wide range of material. Typically, many TVs and TSs would destroy or keep very private their own material, while the academics and clinicians would restrict themselves to highly specialized material. There seemed to be a need for somebody to collect as much material as possible and seek to make it available to all interested parties.

After talking with various people -- and the people from what was then SHAFT (Self Help Association for Transsexuals), were particularly helpful -- it seemed a good idea to institute a research and information base in a University setting. It was in this way that the Trans-Gendered Archive of the University of Ulster came to be formally established in 1986.

The interviews I gave to *Renaissance News* in 1987 and to *Fanfare* in 1989 are the best introductions to the work of the Archive. They deal with such issues as the Archive's beginnings, its general scope, its funding and staffing, who makes use of it and so on. In these interviews I emphasize that the Archive is pretty much a one man operation, and one that values integrity, respect for privacy, and sound foundations, above all else.

Also, since May 1989, the Archive has produced its own occasional newsletter, *Archive News: The Bulletin of the Trans-Gendered Archive*. This

exists to provide news for trans gender groups and commercial publications. It informs the transgender community of the progress of the Archive. It is also designed to help the Archive improve its deposits. Copies of the interviews and of the *News* are available on request.

Right now, however, I want to develop just two issues. I am often asked how the Archive handles the vexed problem of classifying material and I will say something about that. This will give you some feel for the range of material housed in the Archive.

I have tried to develop a system that does justice to how TVs and TSs, themselves, order their worlds, whilst at the same time incorporating important

I have tried to develop a system that does justice to how TVs and TSs themselves order their worlds.

distinctions made in the technical literature between sex, sexuality and gender. I am also mindful of the fact that many individuals and groups seek to distance themselves from erotica, from material which they may find pornographic and offensive.

Initially, material is classified into one of three collections: the "S" collection, the "G" collection and the "Y" collection. The "S" collection includes material in which the transgender phenomena considered refers primarily to biology and the body. This would include all material on transsexuality, for example. The "G" collection includes transgender material where social correlates of the biological division between the sexes are paramount. This would include transvestite, drag, role reversal, gender bending, gender blending, gender f--- material, and the like. Finally, there is the "Y" collection, where the emphasis is upon the overtly erotic and the pornographic. The Archive houses a large collection of she-male erotica, for example.

Rigid distinctions are often neither desirable nor strictly possible, but you might say that the "S" collection is the collection concerned primarily with crossing the conventional arrangement between the sexes in its biological and physical aspects; the "G" collection, in crossing it in its social aspects; and the "Y" collection, in crossing it in its pornographic aspects.

Set within the threefold distinction, material is then classified according to its status as primarily "expert" (E); primarily "member" (M); or primarily "common sense" or lay (L). The E classification is then further subdivided according to such

classifications as biology (Biol) Psychology (Pso), psychiatry (Psi), social and political (Soc) and the like. "M" includes material that sociologists would call sub-cultural -- group magazines, photographs of "members" taken by and for group members, private letters, etc. "L" includes mass media material generally: material intended for lay folk in whatever format -- popular novels, biographies, intended for a mass audience, magazine articles newspaper features, etc.

Finally, the classification as to medium; book, article, video tape, audio tape, photograph, artifact, etc. You might like to know, for instance, that the Archive houses the pair of stockings worn by the "transvestite" bride at the first United Kingdom "gender transient" wedding.

Perhaps the best way to build up a picture of this classification system is to look at some of the annotated bibliographies, videocassettes listings, and the like that the Archive is compiling. Thus, for instance, *Archive News*, July 1989, featured a listing of holdings on transgender biography.

For the moment, however, I would just emphasize that every item has a threefold designation within which are incorporated any relevant sub-divisions, before the item is given a catalogue number. Thus the user faced with "SEPsiB.88" knows that the item is a psychiatric book about transsexuality; "YLBBIog.3" is a biographical book intended for a general audience which has been classified as erotica; "GMPt.8" is a "member" pamphlet, part of the "G" collection which includes transvestism and role reversal material of various sorts.

Thus far, the annotated bibliography of holdings contains some 65 pages of book items, some 25 pages of magazine and pamphlet items and some 35 pages of technical article items, to name the major listings. Vast amounts of videotape, audiotape, newspaper cuttings, and other material await proper classification.

When it is remembered that the Archive seeks to develop as large as possible a collection of the full range of transgendered phenomena, it should be obvious that the task is enormous. The explorations of the depth psychologist, particularly those in classical psychoanalysis, provide us with unmistakable evidence that each and every individual is transgendered in all sorts of respects. Carrying this line of enquiry to its logical extreme would deny the Archive of any specialist function at all. All human phenomena might be seen as

transgendered in some regard or another. It is necessary to be restrictive to some degree. But to what degree? This has become an ever increasing problem as the work of the Archive has progressed.

The problem is well illustrated with reference to a recent deposit. A short while ago, the Archive took receipt of a car load of waste-bin liner bags brim full of allegedly transgender material -- a deposit from a "gender transient" donor and assistant to the Archive. I was of course, immensely grateful for the work and effort s/he had put into the donation, as well as for its prospective value. However, as I went through the individual items I found very little that, to me, was obviously transgender material.

I received the following reply when I took the matter up with the donor:

"I count as specifics: gays, drags, comedy drag, occasional non Tran drag, all cases of child molesting especially involving boys. Prince, Jackson, Boy George, Bowie and the Stones (who began in Max Factor in the 60's), Grace Jones, Eurythmics, Duran Duran and others who were/are involved in gender bending.

"Those, beside TV and TS of

which there is more in those bags than ever before because I dumped whole files of it into them, plus my mail and a few manuscripts.

"Peripherals include odd fashions, people who have previously been implicated with any of the above, and general views on feminism and masculinism.

"(The bags) also include ... the pages from *Radio Times* and *TV Times* relating to what I tape, and all the full copies of the Sunday, Wednesday, Thursday, Friday *Sport*, since its attitude in general relates to psychology.

"(In the) loan boxes ... will be all to do with Tula, Rocky Horror and TV/TS crime ...

"You have all my mail to and from Mrs. Thatcher, and all mail related to other issues and campaigns of mine.

"I held back the Gambian and French files and video tapes, but you will get copies of what I want to keep, plus a major part of it that I don't need. You already have the sound tapes. You will also get copies of the books on them when published.

"So now, would you please write and clarify what you are complaining about?"

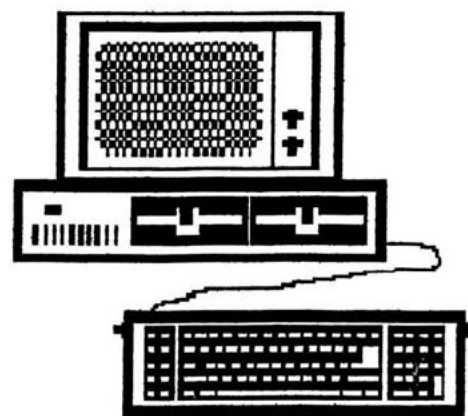
It is deposits like these that have led me, albeit reluctantly, to the view that the time has now come to acknowledge that the Archive cannot cope with such a range of material and deal with it with the respect it deserves. It seems to me that the time

Thus far, the bibliographies of holdings includes 65 pages of books, 25 pages of magazines and 35 pages of technical articles.

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has now come to establish some sort of federation of "Archives" across the U.K. manned by archivists who are able to collaborate with each other, develop particular specialisms, and then make available the combined results of their work to all interested people.

I have collaborated with such important transgender collectors as Phaedra Kelly on the Isle of Wight and Peter Farrer and Dave King, both in Liverpool, to name just three. Undoubtedly, there are others who have important collections. I should dearly like to hear from them.

More particularly, I would like to end this paper by inviting suggestions, from each and every one of you, as to where, and how, we might proceed from here.

[Dr. Richard Ekins is a psychotherapist, trustee of the Gender Trust (U.K.), and director of the Trans-Gender Archive at the University of Ulster in Northern Ireland. This article is based upon a paper Dr. Ekins delivered at the Beaumont Trust International Gender Dysphoria Conference in 1990.]



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CROSSDRESSING IN BRAZIL: BEHIND THE GLITTER

by Melanie

*The womanly part of me
Which until then had kept quiet
Is the better part
Which I now carry within me
And is what makes me live*

--*Superman: The Song* by Gilberto Gil

Carnival in Rio de Janeiro. Men appear in high heels, fishnet stockings, ruffle-and-lace dance-hall girl outfits, lips smeared with bright lipstick, thick layered wigs. An Argentine visitor once called it "a promised land of promiscuity, flirtation, and everyday variants of debauchery." What crossdresser hasn't seen pictures of Carnival and not sighed to herself, "This is the promised land"? But, like most images, there is a more complex reality behind the feathers and sequins.

Brazilian crossdressing has some roots in the theatre. Over two hundred years ago, women were prohibited from acting, as the theatre was seen as an immoral place not fit for females. Moreover, the *machista* Portuguese society kept women down by excluding them from many professions, including acting. As a result, the roles of young gypsy girls, Little Bo Peep shepherdesses, crinoline princesses, etc., were played by men. Later, life came to mirror art: Transvestism went from the stage to the street. Many non-actors (straight and gay) began to crossdress either for fun or to make a statement.

By the 20th Century, TV theatre had evolved into elaborate stage and television shows. *Transvestites Ltd.*, *Les Girls*, and *Rio Gay* are several revues which employ professional writers, directors and technicians. The themes may seem a little frivolous and stereotypical, but they enjoy great public support and have made crossdressing theatre an institution and -- within limits -- acceptable public entertainment. There are also several famous transgendered actresses in Brazil: Roberta Close once made the cover of Argentine magazines, and was hailed as "an example of the beauty and sensuality of Brazilian women." In one advertisement for women's clothing, she appeared in a low-cut dress and advised people (tongue-in-cheek) to "not be taken in by appearances." Andrea deMaio is another transgendered entertainer who is extremely wealthy and claims to have received love letters from many men.

Why does the Brazilian Carnival have such a strong crossdressing component? Carnival was originally adapted from the European pre-Lent Spring festival. But the Brazilians added their own twist to it. Carnival was to become a final explosion of

wildness and celebration before solemn repentance of Lent -- the "dance before death". All forms of eating, drinking and sex are permitted. Traditional norms are turned inside out in this "anything goes" atmosphere. People live out their fantasies of seeing how the other half lives. The poor imitate the rich by donning expensive, luxurious clothes. Men slip into their wives' or girlfriends' clothes and become women. Some men skilfully impersonate famous actresses and singers, and there is a prize for best costume.

Yet there is a dark underside to crossdressing in Brazil. The police have often persecuted public crossdressers and transvestite prostitutes. In 1976, the Sao Paulo police chief decreed that TVs in public were to be arrested on charges of vagrancy

There is a dark underside to crossdressing in Brazil; police have persecuted CDs and TV prostitutes.

or immoral soliciting. Moreover, they were to be photographed in their femme clothing for evidence to be used against them. In 1979, Police Commissioner Richetti was quoted as saying that he found crossdressers "more offensive than homosexuals, as homosexuals were in many cases more discreet and not openly transgenderist." When certain TVs got writs of *habeas corpus* to carry in their purses, some police ripped up the writs right in their faces. Facing this intense persecution, many TVs have emigrated to Europe, particularly to Paris and Rome. There they found a somewhat more tolerant atmosphere and work as prostitutes or entertainers. Lora, one Brazilian TV, said in 1982, "Here [in France] they call me Madame, while in Brazil we are treated like animals."

The political left has also criticized the TV and gay movements. Many gay and straight crossdressers were involved in the left's opposition to military government; while welcoming them into their ranks, the left made it clear that gay and TV issues were deviationist, distracting attention from proletarian issues. In one extreme case, a gay crossdressing activist named Tais was beaten up by four leftist militants. They accused him of trying to "divide the proletariat" and warned him to stop "this impudence of a homosexual movement".

We crossdressers in the U.S. have to be aware of a very important reality for crossdressers in our sister Latin republics -- that they don't have the luxury of distinctions. In the U.S., the gay, crossdressing, and transsexual communities are (continued, next page)



NATIONAL EVENTS CALENDAR

September 16-19, 1993: "Paradise in the Poconos", Canadensis PA, sponsored by Creative Design Services. Information from CDS, P.O. Box 61263, King of Prussia PA 19406, or by calling (215) 640-9449.

September 23-26, 1993: Second Annual New Woman Conference, San Francisco CA. Information from NWC, P.O. Box 67, S. Berwick ME 03908, or by calling (206) 676-5870.

September 29-October 3, 1993: "Southern Comfort", Atlanta GA, sponsored by the SouthEastern Regional Conference. Write P.O. Box 33296, Decatur GA 30033, or phone (404) 603-9426 for information.

September 30-October 3, 1993: Canada Mardi Gras '93, Muskoka Lake ON, sponsored by Monarch Social Club. Details from P.O. Box 386 Station A, Mississauga ON L5A 3A1, or by calling (416) 949-6602.

October 14-24, 1993: 19th Annual "Fantasia Fair", Provincetown MA, hosted by the Human Outreach and Achievement Institute. Information from 405 Western Ave. #345, South Portland ME 04106, or by calling (207) 621-0858.

October 28-31, 1993: "Fall Harvest '93 Weekend", Kansas City MO, hosted by the five MAGGIE groups (Crossdressers And Friends, St. Louis Gender Foundation, Iowa Artistry, River City Gender Foundation, Wichita Gender Alliance). Details from Fall Harvest, P.O. Box 35061, Overland Park KS 66214-5061, or call (913) 649-8878.

November 10-14, 1993: Tri-Ess "Holiday En Femme", Burbank CA. Event open only to Tri-Ess members or heterosexual crossdressers. Host chapters: Alpha, Omega Chi, Tri-Chi. Details from Holiday En Femme, 1757-D W. Carson St. #306, Torrance CA 90501.

February 25-27, 1994: 6th Annual "Texas 'T' Party", San Antonio TX, sponsored by Boulton & Park Society. Information from P.O. Box 700042, San Antonio 78270.

March 12-20, 1994: International Foundation for Gender Education "Coming Together-Working Together" convention, Portland OR. Information from IFGE, P.O. Box 367, Wayland MA 01778.

October 4-7, 1994: "Dignity Cruise V", steamboating aboard the historic Delta Queen. Details from Peggy Rudd, 1811 Crutchfield, Katy TX 77449 or by calling (713) 347-6563.

(Please send information on national gender community events to **Cross-Talk**, P.O. Box 944, Woodland Hills CA 91365.)

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CROSSDRESSING IN BRAZIL ... *continued*

somewhat compartmentalized. Each has its own network, resources, and agenda. Often, some go to great lengths to differentiate themselves from the others. But in Brazil and the rest of Latin America, the lines are more blurred. Gay, TV and TS groups overlap. For one thing, the government and the public at the moment can't distinguish between a drag queen, a heterosexual crossdresser, and a transsexual, owing to limitations in public education and a traditional *machista* outlook. Also, the poverty and economic chaos in these countries make it difficult to organize one's own unique group; one **has** to work collectively with other groups and pool one's resources.

Thus, behind the Carnival glitter of Brazilian crossdressing, there are a number of contradictions. It's okay to be dressed as a woman on the stage, but not in public. It's okay to do it as casual satire, but not as a full-time hobby. And you can't separate crossdressing from politics: Crossdressing in Brazil operates in an atmosphere of poverty, underdevelopment, fiscal crisis, and social change. Solidarity with our crossdressing sisters in Latin America means recognizing not only their similarities to our struggle, but also the important differences.

[Reprinted with permission from *Reflections*, Neutral Corner, San Diego CA.]

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See page 40 for subscription information, and subscribe TODAY!



THE SHOPPING MAVEN

by JoAnn Roberts

Service: Image Consultant/Transformations

Source: Laine Alexander, 1657 The Fairway, Box 190, Jenkintown, PA 19046 (215) 635-TV58

Cost: Varies by service

Rating: A

When I first spoke with Laine Alexander on the phone, I liked her immediately. She seemed a warm and sincere person with a desire to help others. So, I set up a meeting with her since she's close by the Creative Design Services office.

I wasn't sure what to expect when we met but what I found was an attractive woman with a lot of cosmetic and fashion savvy. Laine formerly owned and operated a very successful beauty salon and clothing boutique. While she owned this business, she dated someone who liked to wear her lingerie. She was naive at the time and treated it like a game, but when her friend wanted to wear all her clothes, she thought that was really weird. Laine had done makeovers and some fashion consulting for a few gay men and she assumed -- erroneously, she now admits -- that all crossdressers were gay.

She got out of that business a few years ago pending a new career as a "wife." (The funny thing is, I can't picture Laine sitting home doing nothing.) But personal circumstances didn't work out and Laine was looking for a new start-up business about a year ago. Her concept was a service oriented business to help people and she investigated many options.

Meanwhile, she was getting her personal life back on track and met, not one but, two men who happened to be crossdressers. Each one tried to convince Laine she should use her fashion and makeup expertise to advantage with transvestites. She resisted the suggestions until she saw the Stephanie Lloyd story about Transformations in England on the show *A Current Affair*.

Laine took an ad in a local magazine and received a lot of positive responses. One of her clients brought her a collection of publications from the community, including *Tapestry* and *LadyLike*. So, that's how she found us.

Laine provides a number of consultation services that include, makeup application and evaluation, makeup lessons, dressing facilities and evaluation, color and style analyses, advice and evaluation on gestures and movement, and photography of the finished product-you. She also provides a shopping service where she will shop for you or with you. And, finally, if you're going out but just need a place to change, before and after, Laine can provide that simple service as well. She has a large

selection of clothes, wigs and shoes to try for those who don't have their own. Free storage of clothing and personal items is provided for regular clients.

Laine is as concerned about your security as she is of her own. An initial interview is required along with a deposit and prospective clients must provide personal identification which is kept strictly confidential.

Regarding fees: Time is money, as they say, and Laine's time is no different. A \$25 non-refundable fee is required for your interview. This is to discourage "no-shows" and the fee will be credited toward your initial consultation. A one-hour initial consultation is \$75 with a lower rate for follow-up visits and a price break on longer consultations. The shopping service fee is \$50 per hour. Fees for other services are detailed in a comprehensive schedule available from Laine.

Overall, I've spent about 20+ hours talking with Laine Alexander and I'm certain that she has the best interests of her clients at heart. She's also a "perfectionist" for whom less than her best effort is unacceptable. So, if you've ever wanted to see what you could become with a total transformation, but were afraid to ask, give Laine a try. She's "Aces" in my book.

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NATIONAL PUBLICATION REVIEW

by Kimberleigh Richards

A little-known newsletter for crossdressers and transsexuals called *TV-TS Confidential* changed editors this past spring, but it's taken me until now to even learn of their existence, so this review will cover the first several issues under new editor Abby Greene (aka Saffir).

The previous editor, who was not a crossdresser, turned *Confidential* over to Saffir, who is a post-operative transsexual, because it was becoming "quite difficult to bring thoughts and ideas onto paper" when outside the gender community. Having this newsletter under the care of someone who has networked both within the crossdressing community and (since 1985) the transsexual community gives a decent foundation for coverage of many issues. And the first few issues show a wide diversity.

I found articles on when it's a good idea to stop taking hormones; research on a gland at the base of the brain thought by one doctor to be the "center of gender"; a commentary on why society thinks most crossdressers are gay; basics of electrolysis; how to help newcomers to the community; the poor choice of guests to discuss gender issues on television talk shows; the legality of name changes; several reader comments on their own personal progress within the community; and several other short items of interest.

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In fact, the only real complaint is that most of items are extremely short, leaving me wanting more on the subject when it's over. Granted, this makes for a lot of diversity within *Confidential's* eight pages, but there is a lack of depth similar to many support group newsletters.

This is not to say that *TV-TS Confidential* is a poorly done newsletter, just that it's most likely to appeal to closeted, isolated individuals who are unable to join a support group and may subscribe to this newsletter as a substitute. But who knows? *Cross-Talk* started five years ago (this month!) as a five-page, bi-monthly newsletter, and look what happened to it!

[*TV-TS Confidential*, P.O. Box 6211, West Franklin NH 03235; \$20 for ten monthly issues.]



Recently, *Cross-Talk* regained the opportunity to network within the alternative press world by trading issues with several gay/drag 'zines around the country and in other parts of the world. Since this is exposing us to some interesting new (to us) publications, I'm going to be reviewing some of them in this column from time to time.

Our first 'zine is *My Comrade*, which is published by a gay drag queen named Linda Simpson (who looks positively gorgeous in the photo above the masthead in the summer '93 issue!), and which features RuPaul's television appearance with Arsenio Hall on its cover. The occasion for the "Supermodel's" appearance? A six-page special report entitled "Queens In The Media" which includes such camp drag artists as Lypsinka, Jaye Davidson (?) and ChiChi LaRue.

My Comrade also provides a wonderful tongue-in-cheek editorial on "Gays & The Millinery" which points out that "allowing any more heterosexuals to make hats would be extremely disruptive"; four pages of news tidbits and New York gossip; a two page photo spread of drag queens at the recent Gay & Lesbian March on Washington DC; and an interview with NYC drag personality Mistress Formika.

OK, so it's not *Dragazine*, but then ... what is? *My Comrade* has a decided Big Apple accent, but no city in the world celebrates drag like New York City, so it's appropriate that this 'zine makes its home there. Unless you have ties to NYC, *Comrade's* articles will occasionally sail right over your head, but it's all good enough fun that the rest of it will have you chuckling!

[*My Comrade*, 326 E. 13th St., New York NY 10003; \$3.00 per quarterly issue; no subscription rate listed.]



BRITISH THEATRICAL HISTORY

by Phaedra Kelly

"... And when we speak of Victorian we are speaking of England, the only place in Western culture that banned women from the stage."

-- Anne [REDACTED], *Cross-Talk* #24(1991).

Wrong.

It was the Roman Catholic Vatican of Rome that decreed it in poor taste to allow women to "tread the boards" -- or, to enter the stage life as anything more than a prop-shifter and costume maker -- their idea being that it would tempt the "weak daughters of Eve", who in their view were responsible for "original sin" into licentious behavior. Prostitutes and courtesans already had a wide reputation for playacting and roleplaying in private, but no honest woman could be trusted to follow the theatre profession and not be led into that other oldest one as well.

What ensured that women would not play was that the majority of touring theatre troupes were engaged in religious education, through the medium of the Miracle Play. Biblical stories were represented to a simple common people of the land, in ways that aided them to bypass a lack of education, since only priests spoke Latin or were able to read or write (contrary to popular belief, even the aristocracy could yet be without those faculties). The church was the secret, but true, ruler then.

So it was that an English Kabuki emerged, a guild of male actresses which took all the feminine roles specifically. But even this specialization was not enough. It became noticeable that the people were confused when two or more different troupes with different actors passed through the same area offering new and changing faces to familiar characters which were otherwise taken literally at face value. A Papal decree was issued to curb this puzzlement; that the job of performing the baddies' roles (Death, the Devil, Judas, Pilate, etc.) should fall to one family -- the Deathes, or Dearthes, which remains a quite common family name in the world today. The goodies (like Jesus, Mary, the Saints, Apostles and Disciples) fell to the Laker family, and Laker (which happens to be my male surname) was then a proper word meaning actor, to be found now in the Oxford English Dictionary as such: "the Middle English word from which actor is derived".

By the time of the Bard Shakespeare and his contemporaries, although the familial link had long

since lapsed and plays were then more general in theme, the guild of boy or male actresses was still intact and functioning. It took the upsurge of Protestantism, born from Henry VIII's distrust of and distaste with Rome, to eventually end the guild forever, towards the end of the English Civil War in the 1700s. Women were instated on the British stage for the first time, and in a lyric prologue the now illegal male actress was scorned as primitive, with the closing line of couplet "... we have intent to civilise our stage".

Undoubtedly the boy actors had enjoyed some vice on the side, much as did the Kabuki of Japan when

The ban on women actresses was extended throughout Europe, including all of the then known western cultures.

they were, in reverse of the West, ordered to replace women (and did so fully, inclusive of cavorting after hours). But if so, the British ones must have been subtle and circumspect, because there is no conclusive documentary evidence beyond theory to support that they did. Much like Queen Elizabeth I, known as the Virgin Queen, they could have written in their diaries "Much suspected of me, but nothing can proven be".

However, the so-called "civilised" women who replaced them quickly set up an infamous legend of their easiness with men, and often rejoined the flowergirls and laxmaids of the streets by night, returning to the roots from which they were hailed. Few kept their reputations intact at all, or even so much as tried to.

Chauvinistic as the Pope's encyclicals might now seem, they suggest that there may have been some truth in those fears, beyond what some would call "middle class sensibilities". The ban on women actresses, which was always less a ban than a lapse in their inclusion, was extended throughout continental Europe, thus including all of the then known western cultures -- long before the Americas were stolen from their natives. A ban continued in France much longer -- closer to their Revolution, in fact -- and it is still celebrated in a province of Milano, Italy by a resident troupe of male actresses grant-funded to keep alive a rare and ancient dialect of Italian through their plays.

I was slightly surprised to note Ms. [REDACTED]'s error, since she seems (continued, page 34)

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CNN's *Style with Elsa Klensch*. This show has been around since 1977 and portrays fashion as news. There's lotsa detail but not much flash. This show airs Saturday at 10:30 am and at 2:30 pm, repeats Sunday at 6:30 am ... The newcomer is VH-1's *FT: Fashion Television* hosted by Jeanne Beker. Not as flashy as *House of Style* nor as staid as *Style with Elsa Klensch*, this may be the one for you. Beker did get an on-camera chat with Madonna. *FT* airs Saturday at 1:00 pm, and repeats Sunday, Wednesday and Friday.



The fashionable jacket for Fall is fitted and flared; that is, fitted at the waist and flared from there down. Suitable variations include single and double breasted models in fabrics from tweed to gabardine to velvet. Looks great over a pair of black cotton-Lycra leggings and knee-length boots (with or without heels).



Speaking of boots and heels, this dyno-combo ruled the roost at Micam Mod calzatura, a trade show for Italian shoemakers held in Bologna. (The Queen has a weakness for things Italian since she's 100% herself.) Most of the Fall collections showed lotsa boots ... slip-on boots ... tie-up boots ... ankle-high boots ... over-the-knee boots ... and they all sat on platform soles. Be not afraid, however, that designers have abandoned sexy high-heeled shoes. They, too, were in abundance.



Next time you run into one of those religious fanatics ask this question: If sex is dirty and disgusting, why should I save it for someone I love?



Congratulations are in order for Renaissance affiliate Monmouth Ocean TransGender. They are the first transgender group in the state of New Jersey to become a member of the New Jersey Lesbian & Gay Coalition. The kudos go to Cathy Cummings of the NJLGC for supporting inclusion of MOTG and to Terry M. of MOTG for making it happen.



On the more technical side, they're buzzin' in China about the experimental work of Dr. Zhao-Ji Xia. Xia has performed over 20 sex reassignment surgeries, both M2F and F2M. What's hot is the good doctor's experiments with transplanting testes and ovaries into his transsexual patients. The grafts were performed to alleviate liver and metabolic problems caused by exogenous hormone administration. According to Xia's own report in a letter to Phaedra Kelly of the IGTA in the U.K., the grafts' function were excellent. But there's a lot more work to be done.



The community has lost a resource. As of July, Lavender & Lace, a business aimed at supporting transgendered people since 1988, closed its doors and shut off its phone. Owner Gloria Mathis could not be reached for comment. If anyone has contact with her, please ask her to contact me care of **Cross-Talk**.



Boos 'n Kisses were awarded to *Cosmopolitan* last month. The kisses go to *Agony Column* author Irma Kurtz. Kurtz published a letter from a wife who discovered not only her husband's crossdressing but her own dominant desires. To Kurtz's credit she answered: "What are you worried about? You're not hurting anyone ... The only thing that astonishes me is that you were married for ten years before discovering how perfectly matched your sexual fantasies are." Go Irma! ... The Boo's go to writer Michael Bywater for *26 Reasons Why Men Stay Faithful*. The reasons are alphabetical. Reason #20 is the letter T, for transsexual. Check this out: "Suppose you are living with a man who decides he wants to become a woman ... In the transitional stages, however, your partner's fidelity is assured. What precise form that fidelity will take is a matter for some negotiation and imagination, but you need not worry about that. After all, think back to how you felt when you were first confronted by a dish of snails." Is this supposed to be funny? Bywater makes more gaffs including citing geriatric dementia (g), jealousy (j), and zoanthropy (z) as reasons to remain faithful. What an ass.



I have often mentioned skin correctors for blotchy or uneven skin tone applied before foundation, but they're not easy to find. I've found another source which may be available in your area, Physician's Formula makes three compacts (\$4.95) in peach, mint and grape shades to conceal redness, dark spots or sallowness.



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BACK ISSUES NOW AVAILABLE!

We are pleased to announce that a limited number of copies of "Cross-Talk" issues 39 through 42 are now available to our readers who may have missed these issues. (Issues #1 through 38 were published in newsletter format, and are no longer available.) If you have only recently discovered "Cross-Talk" and want to complete your set of magazine-format issues, now is your opportunity!



#39 (January '93): Advice for flying *en femme*; crossdressing in the opera; creating a more feminine body shape; avoiding masculine behaviors; developing a sense of self; feminization through meditation; part one of fiction story "Peter's Problem"; differing modes of communication between men and women.

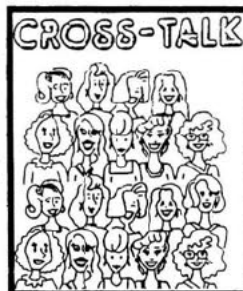
#40 (February '93): Nancy Cole's "In Search of A Community"; the guilt associated with crossdressing; methods for revealing CDing or TSism to family and friends; the differences between "style" and "fashion"; potential pitfalls in choosing a femme name; teenage TS expelled from school for crossdressing; reincarnation as a possible explanation for crossdressing (part one); conclusion of fiction story "Peter's Problem"; basics of foundation; female conversation patterns.



#41 (March '93): Feminine speech and vocal techniques; part two of reincarnation as a possible explanation for crossdressing; basic wardrobe building advice; the true story of a crossdressing Civil War hero; dealing with harassment, confrontation and violence (part one); tips on creating realistic bra filler; communication in and by the TS community; how wives can tolerate a crossdressed husband at a national event; Minnesota clinic charged with poor post-SRS medical care; relationship challenges for the transgendered; final chapter in the origin tale of "Khen-Draa" comic serial.

This issue was never made available at retail, and is in extremely limited supply.

#42 (April '93): Conclusion of harassment discussion; report on crossdressing models; female-to-male crossdressers; determining femme clothing sizes; highlighting and contouring your makeup; reincarnation (conclusion); sharing one's lifestyle with friends and loved ones; a tongue in cheek look at new terminology; answers to CDers most often-asked questions; how couples should go about setting limits; parallels between gays and the gender community.



To order: Send \$7.00 for each issue ordered (Calif. residents, add 58 cents tax for each issue ordered), plus \$1.00 shipping & handling per issue (maximum \$3.00; non-U.S. residents, send \$1.50 per issue) to "Cross-Talk", Dept. BI, P.O. Box 944, Woodland Hills, CA 91365. Quantities are limited, so please indicate alternate choices in case your original choice is sold out when we receive your order.

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GREAT MOMENTS IN TV HISTORY

by Ralph Judd



2/27/79: Fonzie's mother -- Fonzie in disguise (Henry Winkler, left) -- looks on along with Mr. Cunningham (Tom Bosley) as Al (Al Molinaro) and Arnold (Pat Morita) say their last goodbyes to a thought-dead Fonzie on *Happy Days*, ABC.



11/30/76: Laverne (Penny Marshall) and Shirley (Cindy Williams) disguise themselves as a couple of guys to enter a pool hall bathroom and erase their names and phone numbers from the wall, on *Laverne & Shirley*, ABC.

IF YOU'D LIKE TO CONTRIBUTE AN ARTICLE TO "CROSS-TALK", please first send a #10 SASE to P.O. Box 944, Woodland Hills CA 91365 for our style sheet and guidelines. Thanks!



IT AIN'T WHAT YOU DO, IT'S THE WAY WHAT YOU DO IT

by Virginia Prince

The first problem facing the crossdresser is to find someone capable of understanding, but the second problem is how to tell this person about one's desires. How this is **done** will actually do more to determine the person's attitude than the facts that were presented. What we have here is a selling job.

There used to be a character on the radio called Elmer Blurt who was a dope type salesman. He always started his door-to-door pitch to the housewife with, "Duh ... Ya wouldn't want to buy a _____, would ya?" This is negative selling because it implies that even the salesman has but little faith in the article he is selling ... so little, in fact, that he is doubtful of the wisdom of anyone who would buy it. Unfortunately, this attitude of expectant disapproval, antagonism, and guilt pervades many a CD so strongly that when he undertakes to explain crossdressing to someone they themselves give the listener the tip-off as to how to react. The housewife is not likely to react to Elmer's blandishments with "I'll buy one of those". Because

get to this open, forthright attitude. Particularly this is true when the person being told is important to the CD ... such as a wife, girlfriend, nor parent. Therefore I always recommend some practice sessions. Go get a date with some girl at a dance hall, from a lonely hearts club, wherever, but get one that you have no interest in and who is not moving in the same social circles as yourself. After going to a show or dance, take a ride and get the subject around some way to the matter of equality of clothing, or what is masculine and what is feminine, or some news item about impersonation or fashion ... or **anything** that can lead to the subject of your desires. Then TELL her! But do it as though it was the most commonplace thing in the world. Tell her as you might tell her why you are a Democrat or Baptist or Rotarian.

Observe yourself while you are telling her. Look for signs of shame or rationalization or excuse making and resolutely stop it. Remember, you don't care what she thinks because you don't care if you never see her again. (Obviously you don't

When a CD tells about his feelings with guilt, fear and shame, the other party tends to react in the same vein.

pick a gorgeous doll for this experiment.) So, if you do a good job what happens? One of three things. (1) Either you get acceptance, in which case you carry on as circumstances warrant and

Elmer has telegraphed to her in advance that the item is not really worth buying. When an CD tells about his feelings with guilt, fear, and shame he indicates to the other party that he himself is ashamed about his actions, so naturally the other party tends to react in the same vein, and he too is ashamed for the teller, which comes out that he is ashamed of the teller. He therefore does not accept the subsequent explanations offered by the CD and the game is lost as he ends up being antagonistic, non-understanding, and critical.

But consider what it would be like if the CD told about the phenomenon in a non-guilty, unashamed way ... simply stating things as facts, giving explanations where called for, answering questions. Whereas the whole bit may be new to the listener and he may not agree with it for his own internal reasons, at least he is getting information with a positive implication rather than a negative one. At best the listener can be accepting, at worst he can think it foolish or odd.

Since most CDs have a long history behind them of fear, isolation, guilt, shame, etc., it is not easy to

have an understanding friend, or (2) she thinks you are some kind of a nut and you don't see each other again ... and that's the way you planned it anyway so nothing is lost, or (3) Her reaction is somewhere in-between, in which you can see her again and talk on the subject more, and this very conversation with another non-CD will be very good for you as it will unburden you of a lot of guilt and you can practice on other new angels to get her reaction.

When you have done this a couple of times you will have gotten over the fear of opening your mouth about CD to someone who is new to the field, and you will have learned how to discuss the subject without a flood of guilt and shame. Now you are in a position to talk about it to someone who is important to you. Remember, "As a man thinketh, so is he" ... and if you think you are doing wrong and you are immoral or bad ... **YOU ARE!** If you think you are clean and decent but simply enjoy things that perhaps others have missed then you won't feel guilty and you won't project guilt to someone else. They say a dog can tell through some

special sense when a man is afraid of him, and finding a fearful man can afford to make a big thing of it because he knows he has the upper hand. The man has "projected" his feelings to the dog. Be sure that feelings you "project" reflects the fine, decent, sensitive human being that you want to be.

[Reprinted from the Phi Pi Epsilon (FPE) Femme Mirror, January 1962. The old terms FemmePersonator and FP have been replaced with crossdresser and CD to make the meanings clearer.]

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BRITISH THEATRICAL HISTORY ... continued
otherwise quite educated. Perchance America's lack of ancient tradition caused her a Freudian slip of memory that Britain enjoyed crossdressing, even throughout the Victorian age in Mummer's plays, and that even fetishistic transvestism was given credit in newspaper columns of the period, as a contemporary author on GT studies here has discovered.

"Trifles light as air are to the jealous confirmation strong." -- William Shakespeare, *Othello*.

[Originally published in *Cross-Talk* #28 (1991).]

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THE GATE KEEPER

by Laurie ■

Prior to the "coming out" of Laurie, I suffered a funny malady while in the male persona. This mental malady is called -- by me -- "The Gate Keeper" syndrome, and seems central to an understanding of male insensitivity and some TV/TS conflicts. As Lorrin, it always seemed that I wasn't able to do a lot of things, from thinking certain thoughts to acting more freely in body mannerisms and poses, including what I said. In other words, I was repressed. And this was deep seated.

Going to the supermarket, I wouldn't tell my first wife what I wanted. When alone, I would get special things. It wasn't only a fear of releasing TV desires, it was cultural self-repression taken to its extreme conclusion, where others are not to be

We may have become more feminine, but the natural disabilities of male hangups are still plaguing us.

burdened with male wants and desires: "If it ain't worth hearing, don't say it," "Keep it to yourself," etc.

Trying to communicate such a situation to my first wife, I told her it felt like there was a "gate-keeper" in my mind, ever watchful, and always there to cut short any objectionable thoughts, words, movements or actions. Sounds crazy, eh? She thought so, and so did I.

The mind was split in two, with the gate-keeper trying to grab all the "bad stuff" and snuff it out. Spontaneity died, sensitivity drowned in apparent neurosis, and typical male behavior followed. While my case was extreme, the gate-keeper is there in a lot of males to a greater or lesser degree (males who don't use facial lotions to combat winter dry skin, 'cause it's too "feminine," have a gate-keeper of their own).

When Laurie surfaced, the gate-keeper was blown away by the freer attitude towards everything. Without a gate-keeper, creativity, humor, and a whole lot more flourished, and energy levels were boosted. Energy wasn't wasted fighting one's own

being.

Having communicated a basic idea of the gate-keeper concept, let's now consider the situation where a TV or TS divides the self into male and female personalities, with the TV/TS persona labeling the "mister" energies as bad, unclean or different. The feminine side decides when to allow the masculine to appear, which means that you're legitimatizing a gate-keeper and solidifying a real fracture of the psyche. We may have become more feminine but the natural disabilities of male hangups are still plaguing us, only they're now female hangups (same person, different clothes and mannerisms, but the same limitations on one's personality).

Watching Donahue, a woman made a statement that her gay and lesbian acquaintances were more lively, humorous and creative, not to mention sensitive, than straights. It seems to me that some of the reason may be related to the absence of a gate-keeper, which

drains the energy and has to tire the brain (fighting with a significant other or spouse is exhausting; think about a battle within your own being that lasts throughout the waking hours and maybe beyond). Alternate lifestyle folks have (or had to have) gone beyond the normal behavior hangups along the way.

It would seem that a key to living happily, as a TV or TS, is to avoid setting up a gate-keeper mentality. It takes a lot of energy to put up with the foibles of those around us, and we really can't afford to come down on ourselves for any reason.

I like my feminine side a lot, especially the clothes, makeup, shoes and wig. Feeling feminine is so different, so enchanting, natural, mysterious and sensual. But you don't erase 42 years of "Joe Football" in a short period, or maybe ever. Because you feel "entombed" in a male body, it doesn't mean that those feelings towards a wife and family that seem masculine have to die, wither, or be held on a leash. Mental health requires allegiance to whatever we are from moment to moment, with neither male nor female given external superiority.

If you're reading "Cross-Talk" for the first time, you may want to consider subscribing for convenient delivery by mail of each month's issue. Mailed in a plain manila envelope for discretion, and priced much lower than the single issue rate.

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Because, quite frankly, neither male nor female rules, or is subordinate, and we are both (at least in our pre-op modes).

As female as we might feel, our bodies, cells, hormones, DNA and chromosomes may conflict with our psyche (or other aspects), which is difficult enough. Then throw in work, family, society, etc. The goal is to act as unified as possible, as close to a whole person as we can, without setting up a judge who passes on whatever we do. Then we can live to our potential (mixed though it may be), with maximum energy and a greater chance for some joy in life.

[Reprinted with permission from The Transgenderist, TGIC, Albany NY.]

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ONE TIME OFFER!

One of our retailers has returned an extremely small quantity of a special promotional edition of "Cross-Talk" issue #39. This edition, produced for distribution by Sandy Thomas, contains a six-page short story fiction Insert that was not included in the subscription version. This short story is also not available in any of Sandy's novels. We are making this issue available for \$8.00 plus \$1.00 shipping and handling for as long as supplies last. This version of issue #39 is no longer available, so when our supply is exhausted, we will be unable to fill orders. So if you enjoy fiction and would like to receive this special edition of "Cross-Talk", send your order ASAP to:

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by Rebecca Ann Petersen

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HOTLINES

These hotlines are run by non-profit organizations, and may not be answered "live" at all times as a result. Listings followed by % are for groups known to be sexually-oriented; listings followed by # are for primarily TS-oriented groups; listings followed by @ are for heterosexual TV/CDs only. Most other listings are for "open" (both TV/CD and TS) groups. While we make every effort to keep this listing updated, phone numbers may change without notice. If you find an incorrect listing, please let us know!

NEW ENGLAND REGION:

CD Network, Rochester: (716) 251-2132
Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @
Connecticut Outreach Society, Hartford: (203) 371-6292
East Coast F2M Group, Cambridge: (413) 584-7616 #
Eulenspiegel Society, NYC: (212) 477-6588 %
Expressing Our Nature, Syracuse: (315) 475-5611
Gender Identity Program, NYC: (212) 969-0888 #
Girls' Night Out, NYC: (212) 794-1665 ext 202
Harriet Lane's TV Set, CT: (203) 237-1968
Int'l. Foundation for Gender Education: (617) 894-8340
Long Island Femme Expression: (516) 538-5304
Metropolitan Gender Network, NYC: (718) 461-9050
My Choice, Baltimore: (410) 732-4546
Outreach Institute, N. Portland: (207) 775-0858
Pink Flamingoes, Boston: (617) 536-5639
Renaissance Education Ass'n.: (215) 630-1437
Renaissance Greater Philadelphia Chapter: (215) 946-8887
Renaissance LSV Chapter, Harrisburg: (717) 780-1578
Renaissance S. Jersey Chapter: (609) 641-3782
Rhode Island Society, Newport: (401) 847-1035
Tiffany Club, Boston: (617) 891-9325
Transgenderists Independence Club, Albany: (518) 436-4513
Transpitt, Pittsburgh: (412) 781-0257
Washington-Baltimore Alliance: (301) 277-5475
XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244
Atlanta Gender Explorations: (404) 962-3118 #
Black Rose, Arlington: (301) 369-7667 %
Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838
GDA North Carolina: (704) 642-1914
Gender Information Network, Gainesville: (904) 332-8178
Grace & Lace, Mississippi: (601) 982-7678
Montgomery Institute, Augusta: (404) 603-9426 #
M.O.R.E., Ft. Lauderdale: (305) 966-2138
Mu Sigma Chapter Tri-Ess, Arkansas: (501) 972-1826 @
Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @
Phoenix, Asheville: (704) 259-9428
Reality, Orlando: (407) 425-4527 #
Serenity, Hollywood: (305) 436-9477
Starburst, Tampa-St. Petersburg: (813) 685-9254
TransGender Educational Ass'n, Arlington: (301) 949-3822
Virginia's Secret, Richmond: (804) 741-1187

MIDWEST & VICINITY:

Central Illinois Gender Assoc.: (309) 444-9918
Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @
Chicago Gender Society: (708) 749-1202
City of Lakes Crossgender Comm., Minn'pls: (612) 229-3613
Cross-Port, Cincinnati: (513) 474-9557
Crossdressers & Friends, Kansas City: (913) 381-8887
Crossroads, Detroit: (313) 537-3267
Crystal Club, Columbus: (614) 777-0648
Gender Dysphoria Support, Shawnee Mss'n: (913) 371-0658 #
Indiana Crossdressers Society, Indianapolis: (317) 894-8109
Iowa Artistry, Cedar Rapids: (319) 842-2654
N.G.D.O., Detroit: (313) 842-5258 #
Quad-City Society for Sex. Ed., Davenport: (319) 324-9641
St. Louis Gender Foundation: (314) 567-8615
Sunday Society, Chicago: (312) 252-7024

SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
Bluebonnet Coalition, San Antonio: (210) 656-4163
Boulton & Park Society, San Antonio: (210) 545-3668
CrossDressers International, Tulsa: (918) 582-6643
Delta Omega Chapter Tri-Ess, Dallas: (817) 261-3253 @
First Saturday, El Paso: (505) 434-5144
Gender Crisis Help Line, Tucson: (602) 293-3456
Gender Identity Center, Denver: (303) 458-5378
Gulf Coast Transgender Community, Houston: (713) 780-3553
Heart of Texas Gender Alliance, Austin: (210) 438-7604
Help Me ... Accept Me, Dallas: (214) 404-1926
ReCast, Dallas: (214) 641-4842 #
Second Image, Austin: (512) 778-5460
TS Peer Support, Houston: (713) 333-2278 #
Tau Chi Chapter Tri-Ess, Houston: (713) 988-8064 @
Tri-Plex Gender Association, Waco: (817) 867-1077
West Texas Gender Alliance, San Angelo: (915) 944-1381

PACIFIC NORTHWEST:

Emerald City, Seattle: (206) 284-1071
Northwest Gender Alliance, Portland: (503) 774-8463
Rose City Gender Center, Portland: (503) 230-1036
Salmacis Feminist Social Society, Eugene: (503) 688-4282
Transsexual Lesbians & Friends, Seattle: (206) 292-1037 #

THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @
Androgyny, Santa Monica: (213) 467-8317
CHIC, Los Angeles: (310) 420-2580 @
Diablo Valley Girls, Concord: (510) 849-4112
Educational TV Channel, San Francisco: (510) 549-2665
Hawaii Transgendered Outreach, Honolulu: (808) 923-4270
Neutral Corner, San Diego: (619) 685-3696
Powder Puffs Of California, Anaheim: (714) 779-9013
Rainbow Gender Association, San Jose: (408) 984-4044
Sacramento Gender Association: (916) 482-7742
Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @
Swan's Inner Sorority, San Jose: (408) 297-1423

CANADA:

Club Met, Montreal: (514) 528-8874
Entre Femme, Quebec: (418) 529-1132 #
Gender Mosaic, Ottawa: (613) 749-5203
Illusions Social Club, Calgary: (403) 486-9661
Monarch Social Club, Ontario: (416) 949-6602

(International hotlines are listed on page 39.)

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To respond to an ad without an address: Seal your correspondence in a stamped envelope and write the subscriber number IN PENCIL on the front. Then place the envelope(s) in a larger envelope and mail to "Cross-Talk", P.O. Box 944, Woodland Hills CA 91365. If you are a subscriber, please write your subscriber number with your address on the larger envelope and your forwarding will be free. Non-subscribers, please include \$1.00 per letter to be forwarded.

Anaheim, CA: Stephanie [REDACTED], 31: I am a cabinetmaker and photographer. Have not yet been to any events; I have just made my first trip out to a nightclub and I am looking to become more involved in the gender community. #1478

Bakersfield, CA: Chrys, employed in marketing, and consider myself a writer. I regularly write for trade publications and have had numerous pieces published in "Cross-Talk". I am currently working on an epic-fantasy (dragons, magic potions, etc.). I like long walks and long talks and would enjoy corresponding with those with similar interests. #1144 Chrystine [REDACTED], P.O. Box 60089, Bakersfield, CA 93386-0089

Downey, CA: Desirey, 33, receptionist/clerk. I play a trumpet and just graduated from square dance callers' school; would like to start a square dance club for crossdressers (maybe call it "Crossdancers"?). I've been out to clubs and meetings and enjoy sports of all kinds. Engaged. #1527

LaVerne, CA: Gwendolyn Ann, 26: I am an artist and illustrator. Enjoy reading, Macintosh computers, AD&D, and a wonderful relationship with a very supportive wife. Enjoy corresponding with others in the gender community. #1445

Palm Springs, CA: Ayme, 36, M2F TS, living and working as a woman for the last two years. Tall, attractive, feminine, sexy. Confident and comfortable in any social situation. Interests in Macintosh desktop publishing, music, dining and dancing. Seeks male or female friends. Try the desert lifestyle anytime! #1186

Redondo Beach, CA: Diva, looking for musicians to form a crossdressing rock/alternative band! #1201 D.P. [REDACTED], P.O. Box 207, Redondo Beach CA 90277

Santa Ana, CA: Susan, 45, in business part-time. Enjoy sports, reading, chess and war games. Always dressed at home. Interested in hearing from others; also would like to have a serious relationship with a woman who understands me. #1323

Santa Clarita, CA: Bonnie, 40+, love tennis, golf, shopping, cooking, being Bonnie. Been out in public three times dressed and love it. Mother dressed me as a girl when I was a young boy (she always wanted a girl). Will write to all. #1248 Bonnie [REDACTED], P.O. Box 801416, Santa Clarita CA 91380-1416

South Pasadena, CA: Christy, an educator and professionally involved with human diversity issues, especially the Berdache tradition. I'm going through my transformation, electrolysis, counseling and such, and am very interested in developing friendships with women, caring professionals and persons like myself for companionship and support. #1122 Christy [REDACTED], P.O. Box 3402, South Pasadena, CA 91031-6402

Van Nuys, CA: Melissa, 44, electronic tech (repair VCRs, stereos, etc.). My passions are music, dressing, shopping, good talkradio. Guitar player for the past 25 years. I love a good 12-step program, the whole gender community, the hell I plan to raise over the next 20 years. I love kids and dogs and I send money home. #1469

West Hollywood, CA: Michelle, 37, SWM, Bi, 5'11"/150 lbs. TV since 11 years old, attending CD clubs last two years. Writer. Other interests photography, film and cinema. Would enjoy meeting other 30-something TVs, possibly for social outings *en femme*. #1355

Yucca Valley, CA: Elizabeth, 54, currently residing in Southern California. Work as a Supply Specialist. Interests

include painting and bicycling. I've been away from our lifestyle for a number of years, so my experience level is re-learning it all. Would love to attend some of the national events in the future. Relationships none, divorced. #1506

Avon, CT: Michelle [REDACTED], MWM, hetero, 5'10", 170 lbs., blue eyes, dark brown hair, '50s, very passable. Member Tiffany Club, co-founder of Connecticut Outreach Society (COS), participant P-Town outings, program chairlady of COS, director/founder of COS Couples Club. Wife is accepting and started COS wives support group. Interested in corresponding with and meeting other honest, caring, passable CDs or couples. Interests include theater, music (jazz, classical and oldies), travel, cross-country skiing, swimming, boating and water sports. #1457 Michelle [REDACTED], P.O. Box 679, Avon, CT 06001

Heyburn, ID: Patience [REDACTED], 41. I have been attending some of the monthly meetings of the Salt Lake City group and really enjoyed them. I have been a small business owner working with industry, but I have a dream of going back to school and getting into counselling. I am single, enjoy life, and love and appreciate the feminine person I really am. #1305

Aurora, MN: Lynda, SWM, mid-30s, craftsman in design and building equipment, 20 years of all types of mechanical maintenance. Loves photography, martial arts, reading and writing science fiction. Degree in Art. Spend about 50% of my time *en femme*. Would love to correspond with anyone wishing to receive mail from a caring person. #1329

Kansas City, MO: Barrie, married, age 46. Hobbies include photography, writing, playing several sports, collecting antiques. Go to movies, dinner, dancing, shopping as Barrie. Member of Tri-Ess, RCGA (Omaha), and Sigma Nu Rho. Travel in midwest. Love to hear from sisters. Let's exchange photos. I answer all correspondence. #1203 Barrie [REDACTED], P.O. Box 412948, Kansas City MO 64141

Roslyn Heights, NY: Jane, 34, married, Northern Italian. 5'7"/135 lbs. LIFE and Tri-Ess memberships (2 years). Also subscribe to *Renaissance News*. Interests: Travel, photography, sports, nature, skiing, gardening, music, dance, theater, swimming, art and earth sciences. Go out dressed day and night; dress flamboyantly as a guy when not working (Danskis, stirrups, parachute pants, jumpsuits, accessories). Travel throughout the US regularly. Lived in and love California, which I visit as often as possible. I am anxious to correspond with other TV sisters who would be interested in doing the same. #1348 J. [REDACTED], P.O. Box 484, Roslyn Heights NY 11577-0484

Trotwood, OH: Fran, senior citizen living in SW Ohio, retired. Interested in most outdoor sports, writing and photography. Out of the closet once, years ago, but now in a small community and spouse not supportive. #1489

Irving, TX: Bernice, Texas girl, mature, not old. Come to California often. Do gatherings frequently (Texas "T", California Dreamin', Esprit, Be-All, Southern Comfort, Fall Harvest, Law Conference, Holiday En Femme). Enjoy all T-community members. I am approaching a TG/TS status. A slow writer, so would appreciate phone number and time if possible. #1450 B.J. [REDACTED], P.O. Box 140932, Irving TX 75014

Amelia, VA: Laura, pre-op TS accountant wishes to correspond and/or meet with other TVs/TSs. I am 52, 5'7", 115 lbs., and wear size 6 clothing. I am interested in photography

photography, collecting '50s rock & roll records, and dressing as my feminine self whenever possible. #1523

Merry Point, VA: Samantha Louise, 76 (going on 50), MWM, retired engineer. Interests: Amateur radio, Rotary, sailing, woodcarving. Attended "Holiday En Femme" in Chicago, "Coming Together" in Houston, "Southern Comfort", "Fall Harvest". Member of Virginia's Secret, DCEA, IFGE, Tri-Ess. Editor of "Secrets", newsletter for Virginia's Secret. Out of the closet since June 1991 and making up for lost time. #1416

T.W. [REDACTED], P.O. Box 73, Merry Point VA 22513
Seattle, WA: Rose C'est La Vie, neophyte CD, seeking friendship, guidance and amusement. Divorced, 40, and just now learning the art of dressing. Interests include art (read art history, collect Northwest art), baseball, literature and music. I am a lawyer, taking a landscaping class, and write short stories. #1521 J. [REDACTED], P.O. Box 2346, Seattle WA 98101

Subscribers are entitled to a free 50-word reader profile in this section. Please send a stamped, self-addressed envelope for a profile form if you cannot locate the form you were sent previously.

If you submitted a profile with an address but it was not published: Our policy is to publish only post office box addresses. If you rent a box at a private mail receiving agency and your box address is a street address, we require confirmation of the address. Please send us a business card from the agency or a photocopy of their yellow pages ad for verification.

ARTISTS!

"CROSS-TALK" needs tasteful crossdressing oriented artwork for future issues' covers.

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INTERNATIONAL HOTLINES

U.K.:

Beaumont Society, London: 081-756-1782
Gender Dysphoria Trust, London: 0323-641100#
GenTrust, London: 071-730-7453
Liverbirds, Liverpool: 051-709-4745
New TransEssex: 0268-583761
Rose's, Sheffield: 0742-342870
Scottish TV/TS Group, Edinburgh: 031-556-4049
TV/TS Support Group, London: 071-729-1466

GERMANY:

Transidentitas, Offenbach: 069.800.10.08
Transvestitengruppe, Berlin: 030.882.23.70
TV Club Hamburg: 040.250.13.13

OTHER OVERSEAS:

Belfast Butterfly, Rep. of Ireland: (0232) 322 023
De Stichting Reborn, Netherlands: 31104503469
Seahorse Society of NSW, Australia: 02-569 6239
Khusra, Pakistan: 05921 6158
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