

TWENTY MINUTES

NOVEMBER 1989

THE XX (Twenty) CLUB

\$2.00

The Transsexuals: Living a Fantasy

Back in August 1976, Science Editor Edward Edelson wrote an article for a Springfield, Massachusetts newspaper. The original title listed above seems to equate transsexuals with fantasy.

But is it really a fantasy, or something more? Renee Richards was quoted in the Edelson article as saying, "A transsexual is not somebody with two heads or who minces down the sidewalk...I am in a position, because I am a reputable physician and not a freak, to show that transsexuals are people who can hold their heads up high."

Renee Richards back in the 70's got what she wanted - public attention. Not since the Christine Jorgensen news stories of the 50's, had the phenomenon known as transsexualism received so much attention from the news media. And while the newsprint headlines of the 50's, 60's and 70's has given way to the side show atmosphere of tabloid television, transsexual persons of a "lesser class" have received their brief, flaring nova moments in the public view.

No one has stepped forward yet to fill Richards' tennis shoes, that is, trying to get publicly accepted as a woman, as a former male, in female only circles. The Miss America Pageant now has specific rules: the pageant is open to women who were born that way.

We won't debate the numbers of pre, mid or post-op male or female transsexuals living in this country, or even around the world. It doesn't really matter, does it? We all know that it does happen to those lucky few when their time is ready. Where are all the transsexuals? Have they succumbed to hormone fueled cancers? Have they quietly returned to their former selves? Have they gone so deep into the woodwork, that not even Homer Formsby can root them out with his marvelous furniture stripper?

Are the "known" female transsexuals of today concerned with acceptance into woman's pro tennis tournaments? Hardly. Are any of these people concerned with the ban against them by the beauty pageant officials? No, but they are concerned with some pretty basic human rights issues, like discrimination, employment, getting legally married, and being lumped together with unsavory characters. We can't all be famous like Christine Jorgensen, or Renee Richards, but we can be ourselves. We are decent human beings and deserve a better shake than what society and obsolete attitudes give us.



Dr. Renee Richards

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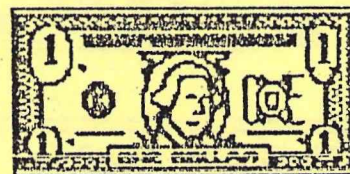
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TREASURER'S REPORT



Balance - from Sept. \$1389.17

INCOME:

Collections - meetings	19.00
Newsletter subscriptions	85.25
Brochure sales	33.50
IFGE sales	27.25
CDS sales	21.50
J2CP sales	50.00
GF sales	6.00
Donations	.00
Savings interest	6.32
Total Income	\$248.82

EXPENSES:

Refreshments	13.74
Newsletter & brochures	129.01
Postage	52.40
Supplies	7.96
Bank Fee	2.55
Total Expenses	\$205.66

Net Income for October \$ 43.16

Balance - end of October \$1432.33

ELECTIONS

At the October 28 meeting, nominations were made to elect new officers for the XX Club. At the November 11 meeting, these elections will take place. The nominees are:

President	Wendy
Vice President	Vicki
	Debbi
Treasurer/Sec.	Becky
Community Liaison	Laura

Take an interest in your club and attend the meeting to cast your vote. If you are unable to attend, you may mail your vote to the XX Club PO Box, but the ballots must be received at the PO box by the morning of Nov. 11 in order to be counted. Do not delay, mail today!

The newsletter will continue. Becky has agreed to take over as the editor in January and continue to produce *Twenty Minutes* until or if ever she makes her move to Florida's east coast. Veronica will continue to supply her scathing editorials from the great white north via air mail.

calendar

MEETING & ELECTIONS & DINNER
Saturday, Nov 11

MEETING
Saturday, Nov 25

MEETING & CHRISTMAS PARTY
Saturday, Dec 9

Regular meetings of the XX Club are held the second and fourth Saturdays of the month at Christ Church Cathedral, 45 Church Street, Hartford, CT, at 2 PM sharp to 5 PM. (Located at the corner of Church and Main Streets in the downtown area across from G. Fox.) If you believe you are gender dysphoric, you are welcome to visit and find out more about our group and talk about yourself and your feelings. The XX Club is a transsexual support group, not a dating service or social organization. There is NO SMOKING allowed during the meetings, though we do allow smoking during breaks and after the meetings. We attempt to provide peer support and practical information about making the gender transition, as well as information about the Gender Identity Clinic of New England. There is no fee (not yet) to attend our meetings, but a yearly subscription to this newsletter will assist in our outreach and educational work. All other monetary donations accepted cheerfully.

ANNIVERSARY DINNER

Following the Nov. 11 meeting, the XX Club's Anniversary & Thanksgiving Dinner will be held at the Frontier Lounge (a gay/lesbian bar) at 19 Pearl Street in downtown Springfield, MA. The cost of the dinner is \$10 per person and all XX Club members and guests are invited. Maps will be distributed at the meeting for all those who wish to attend. Don't miss out!

CHRISTMAS PARTY

The annual XX Club Christmas Party will take place following the meeting to be held on Dec. 9 at Christ Church Cathedral. The club will provide a meat, cheese and vegetable platter, rolls, soft drinks and various goodies. You may bring a treat of your own to share with others. Bring your families, friends, spouse or significant other.

This will also be a going away party for Veronica and Paddy as they will be leaving to move to Toronto, Canada soon thereafter. We want to thank Veronica for all her hard work in restoring the XX Club to prominence in the Gender Community.



TWENTY MINUTES

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PO Box B0690
Forest Park Station
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THE TRANSEXUAL SUPPORT GROUP OF NEW ENGLAND AND NEW YORK

THE STAFF

- Editor - Veronica Jean Brown
- Copy Editor - Becky
- Assistant to Editor - Paddy Aldridge
- Assistant Editor - Lynda Breckenridge
- Graphic Artist - Angel
- Contributors: Paula Stockholm
Micheline Johnson
Cullen
- Advisor - Rev. Clinton Jones



All the news that's print to fit.

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A few notes on a lecture,
16 March 1989, McCook Hall, Trinity College
And some thoughts of heresy...

friend, *frend*, n. an intimate acquaintance: a well wisher.

heresy, *her'i-si*, n, an opinion or belief (esp. in theology) adopted in opposition to that accepted or usual in the community to which one belongs.

A slender woman with short cropped dark hair and thick glasses took the podium in McCook Hall at 7:40 PM. She announced a women only ritual scheduled for Friday evening, and mentioned the Goddess festival she attended in New York City a week earlier. An assistant handed her a carafe of lemon water and two glasses. She placed these on the table, left the podium, and sat down.

Zee Budapest was a shorter, stout woman with beautiful grey hair. She wore pants, a loose fitting tunic top, no makeup and a little jewelry. She was the founder of the womans' spiritual movement in Oakland, California.

She is the author of three feminist books: *The Feminist Book of Light and Shadows*, *The Holy Book of Women's Mysteries*, and *Grandmother of Time*. "This is the first time Trinity College has hosted a women's only ritual," she said. "They are twenty years behind the times," she added.

She spoke with a strong, firm voice, a voice that reflected her conviction and beliefs. Why are we so rotten? Look around you. Look around you at the way white people have oppressed those non-whites around them. Some of her words lead me to read and research more deeply into what she spoke about that night.

The first Christians were regarded by the Roman authorities as a sect within Judaism. But the influx of large numbers of non-Jewish Gentiles into the Christian Church and the continued hostility towards them by the Jews, soon convinced the authorities that the followers of Christ constituted a new religion.

The Romans persecuted Christians on and off for some three hundred years. The most severe persecution came during the reign of Emperor Diocletian (284-305), who issued a series of edicts designed to stamp out the Christian scriptures, the clergy, and finally the laity as well. Much suffering was endured by the Christians, especially in the Eastern part of the empire, until Constantine the Great defeated Maxentius at the Battle of the Milvian Bridge in 312. The next year, Constantine got together with Lucinius, the Emperor of the East, and issued an edict of toleration for all religions.

The Roman Emperor Constantine was the first leader to become Christianized. Some say it was at his wife's bidding. Few had heard of this new religion at that time, though Christianity was just another one of the new religions floating around the country. With the might of the empire behind it, Christianity gained strength rapidly among the ruling classes. Christianity and the old religions, with its heretical off shoots, could not co-exist in peace. Members of the Christian ruling classes were convinced that theirs was the one true religion, and that all others served the devil. They remembered the words of Jesus: "Go out into the highways and along the hedge rows and force them to come in. I want my house to be full." (Luke, 14:23, New American Bible). Christian rulers tried to annihilate those they could not convince.

By the twelfth century, most of the worshippers of Christ lived in the cities. It was the country people who still worshipped the gods and goddesses of the old religions. These people were called pagans, from the Latin meaning country dweller or peasant.

Christianity spread rapidly from the Mediterranean through other parts of the world. Wherever the religious leaders went, also did the soldiers who enforced these religious

teachings. While the priests brought the reality of Christianity to a people, the soldiers enforced it.

Christianity had been threatened by a number of invading outside cultures for several hundred years and by 1150, things got critical. The French Cathars had their own thing going. They had their own region, culture, dialect, and a tradition of self government. The Cathars opposed the Catholics and were tolerant of homosexuals, Jews and pagans. The arts flourished free from censorship and many Cathar leaders were women. Catharist beliefs spread rapidly throughout Europe, becoming especially strong in Lombardy and the Rhineland.

In 1157, the Synod of Rheims met and officially condemned Catharism. Catholic troops, under the name of the Albigensian Crusade, invaded the Cathar regions in 1209, put the country into a bloody civil war and conducted a campaign of extermination. It wasn't until the King of France joined the crusade, that the Cathars were defeated.

The Catholic writer Caesarius wrote of these incidents: From the confessions of some of the people, the troops were aware that some Catholics mingled with the heretics, so they asked the Abbot: 'Lord, what shall we do? We cannot distinguish the good from the wicked'. The Abbot, as well as others, were afraid the heretics would pretend to be Catholics only in fear of death and after the Christians' departure would return to their own perfidy. He is reported to have cried: 'Kill them!. The Lord knows those who are his own'.

Despite this crusade, Catharism and other heresies continued to spread. Pope Gregory instituted a permanent heresy hunting machine, which became known as the Inquisition. According to Inquisition rules, a person was considered guilty until proven innocent. Mere suspicion or gossip was enough to bring someone before the Inquisition. In most cases, the accused was denied the right of counsel, and when counsel was approved and deemed too vigorous, the counsel himself was accused of heresy.

The friendly folks behind the Inquisition exhibited a strong interest in sexual matters. Around 1233, Pope Gregory IX issued a (Papal) Bull accusing heretics of practicing sex rites, and calling for their annihilation. Six years prior, he had issued another Bull which condemned sodomy. Condemnations of homosexuality by the clergy appeared in decrees of the Third Lateran Council in 1179, the Council of Paris in 1212, and the Council of Rouen in 1214.

The ancient Jewish religion was strongly patriarchal and the early Christians recognized the benefits of this. When the opposing genders of a species are in competition for similar things, such as food, land, power, status, what better way to get more than to subjugate the other. It wasn't too long ago that the featured topic around the circles of male religious leaders was, "Do women have souls?" Eve's temptation and downfall in the Garden of Eden was punished by God's commandment to faithfully serve Adam (the real message to women was to obey their husbands), experience pain during childbirth among other punishments.

After 1256, accused heretics were almost always tortured until they confessed. Those who did confess were tortured further until they were dead. There are no records of anyone being acquitted of accused heretical acts. The then apparent purpose of the Inquisition was not to judge wrongdoers, but to eradicate those who didn't fall into line. To be accused of heretical misconduct meant being suspected of things, in addition to being old, ugly, different or weird, of being homosexual, pagan, and whatever else they didn't like people doing, that was contrary to their interpretations of the Bible. Christian punishment for these crimes meant being roasted, toasted, scalded, stretched, sliced, diced and crushed.

Some writers estimate that great numbers of homosexual men and women lost their lives during the years of the Inquisition, but the historians (straight) have not

documented this aspect of the Office of the Holy Inquisition. Neither have historians documented the mass murder of homosexual people in Hitler's death camps.

So, for the next 600 hundred years, we had white people killing other white people over a book that came from the Middle East, with no white people in it. Christianity was a desert religion started in a place where water and food were not plentiful. This background was reflected in its basic teachings of sacrifice, going without, and giving things up, and that included leading a dull, boring life, to insure a ringside seat in Heaven.

This religion called Christianity spread to the native European peoples, who were primarily forest dwellers, where water, game and food was in abundant supply for them. Christianity was not indigenous to Europe or Asia. About the only regions of Europe that were not touched by the Holy Roman Empire were the Northern regions of Siberia, Estonia, and Latvia.

With the election of Pope Innocent III in the thirteenth century, the Christians were in much better shape to act on this highly feared form of heresy. By the fourteenth century, the Church had grown in strength and was gaining power over heretics everywhere. They began to look closer at the historical perspective of heresy, the basic tenets of this surviving old religion. Modern historians look upon it as folklore, peasant fantasy, and strange fertility rites. An upturned horseshoe over a doorway, the Irish good luck four leaf clover symbol, and a sweet smelling sachet in your grandmother's drawer are remnants of pagan practices.

The ancient Celts, other early pagans and modern wiccans worship a female and male deity, who represent different aspects of the same diety. Because customs and traditions vary around the globe, in some South American countries today, Mary, the mother of Christ is worshipped with the same fervor that other Christians worship the Christ elsewhere. Mary and Christ have been compared to the pagan counterpart of goddess and god, for it is the goddess that gives birth to the male god in the spring, who in return, dies in the winter only to be reborn again in the cycle of life.

This similarity is no accident. Christian leaders designed some of their holidays to coincide or resemble pre-existing pagan ones, just as they borrowed and modified beliefs and customs from other existing religions of the time.

The Celtic people marked their New Year's Eve celebration with week long bonfires to burn away the old year's frustrations and by wearing masks and costumes to represent the spirits of the dead who were thought to walk around that night, awaiting judgement by Saman, lord of the dark. Saman had no connection with the Christian devil. This festival was called Samhain, or Summer's End, and was celebrated on October 31st. In the ninth century, the Roman Catholics moved All Saint's Day, or All Hallow's Day to November first. The night before was Christianized and became known as All Hallow's Eve or E'en (Halloween). The Church's attempts to Christianize the pagan festival eventually failed, so their version was later banned from their calendar. In 1928 the Church of England restored the All Hallow's to its calendar, under the mistaken assumption that the old pagan associations were dead and forgotten.

Despite its contempt for magic, the early Church was not yet powerful enough to organize a full scale attack against magicians and witches. Christianity of the middle ages was largely the affair of kings and upper class warlords. The rest of society remained pagan.

Between 1311 and 1484, the Church's basic concept about witchcraft was changed. Under paganism, witchcraft was thought to be the ability to bless or curse. Christian leaders now believed witchcraft to be a form of devil worship, while in actuality, devil worship or Satanism was a Christian sect. The concept of the devil didn't exist for

the old pagans, and doesn't exist for the new ones. While both black and white magic is acknowledged, Wiccans and other modern pagans are admonished to use the "good side of the force."

So, in Great Britain, some of the pagans eventually fled to Wales and Ireland to escape potential conversion or slaughter by the now more powerful Christians. Even though the Inquisitors were heavily involved in dealings concerning Popes and Kings, some of them were much concerned in the exterminations of heretics from the lower classes, and this included the witches and magicians.

In 1311, Pope Clement V issued a Bull which called for annihilation of the spreading of heresy of the Free Spirit, a popular concept at the time among the poor. He didn't want these people to think for themselves and get any ideas contrary to Church teachings. You will hear even today some ministers or priests speak against free will.

Besides competition from the Cathars, the monolithic medieval Christian Church had dissenters from others, such as the followers of John Wycliff in England, and Jon Hus of Bohemia. The Christians persecuted these and other groups but never entirely managed to suppress them. The followers of Wycliff and Hus demanded a return to a more scriptural and simple Christianity, and paved the way for the ideas of Luther and Calvin.

The struggle for power between the spiritual and the temporal factions, fueled by a growing sense of nationalism in England, France, Germany and Bohemia created an ever growing rejection of papalism and clericalism in the late middle ages.

The major difference between the Protestant and the Catholic Churches was the rejection by the Protestants of the magisterium of the Roman Church, with its claim to be the sole interpreter of scripture. Individual interpretation of scripture among the reformers led to some diversity of opinion.

Some of the practices instigated by the Holy Office of the Inquisition were later adopted by the Protestant courts, and these guaranteed a steady flow of confessions from those accused. The Roman Catholics weren't the sole witch hunters of the day though, as Protestant leaders perpetrated some of the worst atrocities against people ever recorded. They introduced Inquisition laws to formerly lenient countries. Any person, especially women, who showed signs of non-conformity and independence ran the risk of being accused, brought to court, and tortured to confessing and naming accomplices.

John Calvin hunted down his enemies as well as witches. He lured the Unitarian Michael Servetus to Geneva under the guise of safety, then had him burned as a heretic.

No one knows for sure how many millions of people were killed by the witch-hunting Christians. Estimates start from several thousand to ten million. The bulk of the court transcripts and records lie today in archives throughout Europe, unavailable to the public.

The Christian oppression of women and homosexuals didn't happen by accident. They were made prime targets because of their high status and freedom in the old religion. The Christian religion was primarily anti-sexual. The homosexuals (and heterosexuals too), who engaged in non-procreative sex acts, and women who represented pleasure and temptation to man, were viewed as the pinnacle of this sexual heresy.

Jesus said to Peter, "Thou art my rock, go forth and build my Church." In essence, Christ made Peter the first pope and gave him the authority to get the Christian Church together, and to also set the stage for later men to acquire status, prestige and power through the mechanics of establishing and changing the Christian Church down through

the ages. God has set things in motion, but men kill, and sometimes in the name of God.

In view of fourteen hundred years of the hunting and killing of heretics by the Christians, it cannot be logically argued that the religion started by Jesus Christ, has been entirely humane. Throughout its history, Christianity has been a religion of the sword and one of its aims was to annihilate the bodies and destroy the spirits of entire heretical cultures, and in their places, put the grim, guilt laden and disciplined structure of Christianity while ever cultivating the violent forces that kept it in power.

Modern images of Christianity evoke quaint Church steeples, nestled in green valleys, bespectacled ministers tending their human flocks, baptizing, marrying and burying, or massive plaster and stone cathedrals, amid the cold, angular indifference of modern city buildings.

Beneath the veneers of "good" Christian accomplishments, we have a sinister and hidden hierarchal power structure of "Churchianity" that has kept its sheep choked in robes of religious dogma and questioning minds stupefied by layers of ritual, mysticism, and guilt, perhaps quite a far cry from the original, simple wishes of the Nazareth carpenter.

Christianity has been under fire for the last century. It needs to be brought under more scrutiny not simply because of the injustices of the past, but to bring about change, a change to reflect the needs and rights of human beings everywhere. A modern study has applied a higher criticism to the Bible and to Christian practices. Man's concept of himself and the universe around him has changed over the centuries, and with it, his perception of his relation to God and religion.

The wordy, temporal governments are esconced in the power over life and death niche formerly held by powerful Christian leaders. No holy inquisitor will break down your door because a neighbor saw you collecting herbs in the woods behind the elementary school, or because you didn't attend mass last Sunday. No band of armed men will tear you from your bed to roast your feet under the glow of the streetlight until your joints fall off because you are a transsexual, or a crossdresser.

What does happen however, is that those dreaded heretics of the Christian Church are now outcasts of society and are excluded from or not granted the protection or benefits of laws, governmental aid programs, employment or even the right to exist as people. Stripped of their former power, religious forces now work through the governmental systems to achieve their single-minded goals.

The Church had such a grip over the masses because they monopolized the media, namely the spoken and the printed word. All of the early bad press attributed to witches and other heretics, were distributed by the Church. There were no rebuttals. The inherently evil heretical conduct of the crossdressing pagans, witches, homosexuals, and other persecuted groups were so ingrained in people's minds by the Church of the Middle Ages, remnants of this thorough brain washing are still with us today. Modern people do not understand homosexuals, crossdressers and transsexuals, because they have been filled with misinformation. The lack of understanding breeds fear, ridicule, and sometimes violence. Until recently, most people only laughed about witches, but some Wiccan groups have achieved legal religious status under the law in the eyes of the Federal Government. Some Bible quoting religious lobbyist group could have the present definitions of that law modified to exclude Wiccans, or other "heretical groups. Homosexual couples can legally marry in Denmark, but not in this country, because under our laws, same sex couple cannot marry.

In the past, Christianity was used as a tool even by slave owners who quoted from the Bible to rationalize their business and as a tool to pacify their slaves. Slavery may

have gone the way of the buggy whip, but prejudice against blacks and other non-whites still exist. Christians have used and still use words from the Bible to justify anything. The current battles over abortion versus woman's rights are an extension of modern religious dogma brought into legal circles.

From the earliest of times to the present, religious beliefs have flourished all over the world. These beliefs have produced countless symbols and rituals, as humans have tried to make some sense about the world in which they live. It is written in the Bible, that God gave man dominion over the earth, the fowl in the air, the creatures on the land, and the fish in the sea. But today, environmentalist groups and animal rights activists are questioning and opposing the continued pillage of the earth and the subjugation without conscience of the earth's animals.

The earth was fertile and brought forth food, males provided their seed and strength, women were fertile and brought forth their fruits in children, and they provided love, care, nurturing and a different kind of strength. All this was part of the natural world. Modern thought has corrupted all of this into a vast, mechanized and indifferent factory complex in the same way ever changing technologies have corrupted the natural world. Most of us today, no longer live in a natural world. We live in a place of terrorism, air conditioning, pollution, dwindling animal species, indirect lighting, power over and the subjugation of others, concrete and asphalt, mortgage payments and taxes.

The root of this comes from the Catholic Church. Don't use birth control. Humans (men) must not interfere with God's creation of life. Go forth and procreate until we choke in our garbage and feces.

Modern medicine is another form of a mysticized male hierarchy similar in function to Christianity that has taken practices and knowledge from the hands of the people and put it out of reach. Modern medicine for the most part, has evolved to have power over others.

There is sure to be a stink over the new French abortion pill. Induced chemical abortion is not new, indeed it's part of folklore. Women at one time could take a few simple herbs to end an unwanted pregnancy. No one had to know, and no one else was in a position to judge the woman for an act on her own body. Today's furor is not over birth control or abortion, it's a battle between men and women over who will control women's bodies. It is also an attempt to carry the rights of the individual into the womb, even down to minutes after conception.

And let's not leave hormones out of this. The feminists say the basic tenet behind administering estrogens to women back in the 40's, was the male belief that the female endocrine system was flawed. "Let us, as men, fix it," they said. So why haven't men developed widespread testosterone therapy for themselves? And where does that leave the transsexual person?

This is the point where I usually wax prophetic about the preceding words and write some cute line or two that ties everything together. At the end of Zee Budapest's lecture, I took part in a circle of power with the two hundred other women there. I felt their power and love, and tried to contribute my own. In the presence of all those genetic females, I felt incomplete, like some artist's unfinished work.

I left McCook Hall at Trinity College feeling a little strange. Though I'd been aware of many things from my reading, the lecture filled me with a thirst to find out much more about the things that Zee had spoken about. Into the night I went, without a lamp, to search for the truth.

TRANSSEXUALS: A FANTASY?

Compiled by Linda Breckenridge

The story of Renee Richards, who lived most of her life as Richard Raskin, popularized by newspaper headlines and later her book and a 1986 television movie, turned the tennis establishment upside down at the time. Raskin was a Yale graduate, a Naval officer and later had a successful medical practice. How could this educated professional person possibly be a freak?

Part of the great interest in transsexualism by people is in actually living out the ultimate fantasy. What is it like to be the opposite sex?

"Everybody, especially in childhood, has toyed with the idea of being the opposite sex," said John Money, a psychologist and co-founder of the John Hopkins gender identity clinic in 1976. (Today, we know of the influence prenatal hormone levels may have on the developing fetus.) Indeed, laboratory experiments on rats with hormones have produced some startling results to back up the hormone influence theory.

"With the transsexual, the idea becomes a compulsive grip. It becomes the dominant thought in their lives. It won't let them alone," Money explained.

Experts are quick to point out not to confuse the transvestite with the transsexual. And today we have the emergence in social gender circles of the crossdresser who doesn't want surgery, but merely full time crossliving, and sometimes hormones. Dr. Harry Benjamin classified these non-operative transsexuals in his studies of the phenomenon. Perhaps these non-ops, or transgenderists represent the saddest of all the gender conflicted people. They are truly trapped in a prison of their own gender incongruity. The transgenderists are stuck in the middle of masculine uncertainty and the need for a degree of feminine fantasy.

"In gross terms, a transsexual is one whose sense of gender identity is at odds with the anatomical facts," said Dr. Charles L. Ihlenfeld in 1976, a New York City physician and expert in the field. "A transsexual is a person who wants to be a member of the opposite sex. People who are predominantly homosexual find that in terms of sexual orientation, they prefer partners of their own sex."

Dr. Richard Raskin fit the transsexual definition. "Ever since I was an infant, I always wanted to be a girl," Renee Richards said. "I used to go to bed at night and pray, 'I wish I were a girl, I wish I were a girl.'"

Physicians don't know what causes these feelings, but many agree that it starts before birth. "There could be some kind of vulnerability factor programmed in before birth when the pathways in the brain are laid out," Money said. "There is some good beginning evidence (1976 -ED.) to support that from the study of animal behavior."

"That by itself is almost certainly not enough. Such a person is an especially easy target for gender transition during the early years. The prenatal programming may be followed by social programming in late infancy and early childhood life, and we are puzzled by the very nature of those social influences."

"I think that the commonest contribution is some sort of ambiguity about sex that is programmed into the home," Money said. "But sometimes I can't for the life of me, see it as an individual case."

Gender identity problems occur among the members of either sex. When Dr. Ihlenfeld was working with Dr. Harry Benjamin, they found the ratio was eight males to every female. "But in review of world medical literature, we found the numbers of reported operations to be about even. In the U.S., the ratio was 2.5 male to 1 female."



As far as appearance goes, women who have become men have a much easier time and blend in better than men who have become women. On the flip side, current medical techniques have not yet been able to create a good, functioning penis.

Male-to-females are usually taller, have deeper voices, bigger feet, their inherent body build retains some masculine traits even after years of hormone treatments and some electrolysis techniques to remove facial hair may not always be entirely successful.

In contrast, male hormones will cause facial hair growth and a short, slight male is not as obvious as an extremely tall female. One characteristic of female to males, are their small hands and sometimes dainty fingers. Some ten percent of genetic females are at least five feet ten inches in height, and of those, half are over five feet ten inches.

A transsexual's sex life can be very satisfactory after surgery, especially in the case of the male-to-female transformation. "They definitely report a satisfactory sex life," Money said. "Some of the patients I have talked with say they have a feeling not too different from what they had before they started sexual reassignment. It's no longer quite the same as it was, but it's perfectly okay with them."

"Others talk about a diffused body glow that is entirely satisfactory. The important thing is that such a transsexual has always wanted to function as a woman, and it is thrilling to be able to do this."

Being able to fulfill such a long held desire is a major factor in sex change operations, Money added. "The transsexual has a vivid stereotype of the male or female they want to be," he said, "and they stick pretty close to the stereotype."

Surprisingly, the publicity given to Renee Richards did not increase the numbers of inquiries at the medical centers around the country that do gender studies. It is a measure of the revolution of recent years, Ihlenfeld said, that sex change operations are available so readily (1976 -ED.).

"It is only recently that we have had the medical and surgical abilities to offer sex reassignment," Ihlenfeld continued. Only a few years ago, no medical people would even consider surgery an option in therapy and there was certainly no social setting in which people who chose that option, would be accepted."

As for Renee Richards, Ihlenfeld had mixed feelings about her competing in woman's tennis tournaments. It is true that estrogen therapy on a male results in reduced muscle strength and stamina. "But if I were a woman at Forest Hills, I wouldn't want to play against a woman who grew up as a man," Ihlenfeld said. "I don't know if she would have the advantage, but I do know that she would not be physically the same as I am. I don't think this detracts one iota from her position in civil rights. But in terms of biology, some things cannot be altered."

DISCRIMINATION

by Paula Stockholm

In a recent personal incident, I was denied entry into a publicly-funded vocational course. When I pressed for the reasons, the bottom line was stated as my "life-style". Since all my ID states "female" and I had been most cautious about volunteering anything to the contrary, I asked her to define my "life-style". "We think you've had a sex-change," she said, "and we doubt you would be able to find work using the skills learned in this course."

I suggested that they had just violated about every civil right I had and promised to file a grievance through the proper channels.

I sent one copy of the grievance to Ms. Francia Davis of the Maine Human Rights Commission. Ms. Davis, who is sympathetic to our problems, offered the following information, abstracted from *Larsen's Employment Discrimination*. Although I managed to get reinstated - We've got a problem, my friends . . .

The majority of cases that have addressed the issue have held that transsexuality is not embraced within the protected categories of Title VII. The decision of the Eighth Circuit in *Sommers v. Budget Marketing, Inc* (1982) is typical. Sommers, who contended she was a "female in the body of a male", was discharged from her position as a typist, her employer said, because she misrepresented herself as an anatomical female when she applied for the job. The employer further stated that the misrepresentation led to a disruption of the work routine in that a number of female employees indicated they would quit if Sommers were permitted to use the women's restrooms.

In her amended complaint, Sommers attempted to cast her claim as one of sex discrimination: she argued she was discriminated against because of her "status as a female; that is, a female with the anatomical body of a male". Upholding the district court's grant of a summary judgement for the employer, the Eighth Circuit applied the "plain meaning" of "sex" in Title VII, since there was no evidence of any congressional intent to the contrary. Although there was little legislative history, the court noted that the major thrust behind the addition of "sex" to the Civil Rights Act was towards providing equal opportunities for women. It also remarked upon repeated unsuccessful attempts in Congress to add "sexual orientation" as a category under Title VII as evidence that the word "sex" was to be given its traditional meaning. The court also noted in dicta that the employer faced a problem in protecting the privacy rights of its female employees. Similar conclusions have been reached by other courts.

The Grossman case involved protracted litigation on this issue. Commencing in New Jersey as *Matter of Grossman*,² it involved a tenured male teacher who, having undergone SRS, was dismissed from his position. The court affirmed the administrative board's determination that there was a potential danger of emotional harm to students if the plaintiff were retained and this harm was sufficient to justify the plaintiff's dismissal.

Although relying to some extent on the opinion in *Morrison*, the court found that a teacher's mere presence in the classroom would create a potential for psychological harm to the students; thus, the teacher was incapable of fully performing her duties and could be discharged. The court relied on psychiatric testimony to this effect. No actual impairment of the teacher's performance was shown. The psychiatrist's speculations of "potential harm" were allowed to stand by themselves as the basis for dismissal.

The plaintiff then brought suit in Federal court.³ The court dismissed the claim as an unfair labor practice claim, since the public school board was a political subdivision of the state and thus exempt under the National Labor Relations Act. The claim could not be brought under

ss. 1981, which is applicable only to racial discrimination. Under ss. 1983, a school board was not a "person" within the meaning of the Act, thus barring a claim under the Act.

The court then held that, under Title VII, sex discrimination applied to treatment based on stereotypical concepts of the sexes, conditions common to one sex, or status otherwise related to one sex. Therefore transsexuals were not covered with respect to employment practices based on change of sex, as distinguished from status as a member of one sex.

One Federal district court, however, has reached exactly the opposite conclusion about the "plain meaning" of "sex" in Title VII. In *Ulane v Eastern Airlines*,⁴ the district court applied both a "literal interpretation" and a "broad interpretation" to the words "because of" and "sex" in Title VII in arriving at the conclusion that transsexuality was covered by the act. It therefore denied the employer's motion to dismiss. The court acknowledged that Congress had not thought of transsexuality when it added the word "sex" to Title VII. But, following the reasoning of Judge Goodwin's dissent in *Hollaway v Arthur Andersen & Co*, the court accepted plaintiff's argument that the firing imposed the condition on her continued employment that she remain a male, and that therefore she was fired because of her sex. The words "because of", the court held, meant only that the discharge have some "casual" connection to a sexual consideration.

The court distinguished this from sexual preference cases on the ground that the latter did not involve the "physical act of sex".

No other court to date has followed this opinion. The distinction made in *Ulane* between transsexuality and homosexuality, as a matter of statutory interpretation, has some appeal. The flaw in *Ulane* is that transsexuals may well be discriminated against not because they are a particular sex, but rather because they have changed it (or are about to). Unless an employer treats males who have changed their sex differently from females who have done the same, there would be no Title VII violation.

Sommers, the unsuccessful plaintiff in the Title VII suit discussed above, also sued in state court under the Iowa Fair Employment Practices Act, but this also failed. Sommers contended that her discharge constitutes discrimination based on sex. Since the legislature had prohibited discrimination based on "sex" rather than on "male or female sex", she argued, it had left open the possibility of prohibiting discrimination against persons with attributes of both sexes. The Supreme Court of Iowa disagreed, finding her position inconsistent with both the express words of the statute and the legislative intent. The intent of the act, it found, was to place women on an equal footing with men in the workplace.

Sommers also took the more usual tack of asserting that her discharge violated the Fair Employment Practices Act's ban on discrimination because of disability. Under the act, a disability was defined as a "substantial handicap". As interpreted by the Civil Service Commission's rules, this meant a physical or mental impairment "which substantially limits one or more major life activities". The court concluded that she was not physically impaired, as she had no organic disorder, and no abnormal or unhealthy body. Transsexuality was not one of the class of enumerated psychological disorders, such as mental retardation or emotional illness, which were of the type likely to have a limiting effect on major activities.

Acknowledging that a transsexual does have a "grave problem", the court nevertheless concluded that transsexuality did not fall within this category of psychological disorders. The transsexual might indeed encounter limitations upon her major life activities, but this would result from society's attitudes towards transsexualism, rather than the condition itself.

We have a pretty poor track record in the courts, so far. We can accept it and dismiss it as the curse of a society with a distorted picture of just who we are and what we're all about or, each of us can dare to spend a little chunk of our precious privacy to invest in our collective future by making the general public aware of the slings and arrows of their ignorance.

**this is
SERIOUS!**

1. Voyles v Ralph K Davis Medical Center (9th Cir/1978). In one of the first cases in this area, the court upheld the dismissal of a hemodialysis technician who had told her employer she intended to undergo sex reassignment surgery. The employer feared this might have an adverse effect on patients receiving treatment, as well as co-workers.

Powell v Read's Inc (D. MD/1977) A male was trying to live as a female prior to his sex change operation. He was fired after his first day of work as a waitress when his employer discovered he was a man, although the employer never gave that as the reason for the dismissal. In holding for the employer in the plaintiff's Title VII suit, the court relied in part upon the EEOC's opinion that Title VII did not cover transsexuals.

Holloway v Arthur Anderson & Co (9th Cir/1977) Holloway had been receiving female hormone treatments and was dressing as a female in preparation for a sex change operation. The employer viewed this as disruptive and embarrassing to her co-workers. The court upheld her dismissal as not encompassed with in Title VII. In dissent, Judge Goodwin argued that the plaintiff was indeed fired because of her sex. Distinguishing this from cases involving "sexual preference", he reasoned that, had she been discharged after the sex change surgery, this would have to be classified as a discharge based upon sex, albeit a recently-acquired sex, and he saw no reason to distinguish this from a discharge a few days before the surgery.

2. New Jersey Superior Court/1974

3. Grossman v Bernards' Township Board of Education. (NJ/1975)

4. Illinois/1982

5. However, the court rejected the plaintiff's claims under ss. 1985.

In another claim made under ss. 1985 - Kirkpatrick v Seligman & Latz (5th Circuit Ct/1981) A male discharged for wearing female clothing to work pursuant to his doctor's advice prior to a sex change operation sued under ss. 1985. The court dismissed this claim because plaintiff failed to establish that he was a member of a suspect class. Even assuming sex was a suspect class, plaintiff had not alleged sexual discrimination. Nor had he alleged discrimination based on transsexuality. Therefore, there was no cause (nor action under ss. 1985.

6. Sommers v Iowa Civil Rights Commission/1983



SPEAKING AS A WOMAN

Author: Alison Laing

Reviewed by: Pam Maser, Speech-Language Pathologist

Acquiring a 'feminine way' is something that comes naturally for those of us who are biologically female - for the most part. That is to say there is a large continuum of ideas and behaviors not all of which will be demonstrated by each and every one of us. Of course, the same comment would apply to the males of our North American society. What this leads to is the importance of individuality and doing what feels right for you. There can be no successful 'cookbook' approach to acquiring feminine communication skills; an attempt to do so will probably result in unnatural behaviors which may defeat the entire exercise by drawing attention rather than allowing one to inconspicuously settle into the female role - which should be the ultimate goal.

'Speaking as a Woman' by Alison Laing, offers some excellent comments to assist the male to female transsexual with the transition. However, a few areas are worthy of caution.

The introduction offers a very critical point which must be appreciated by all readers - pitch is only one of those areas which is included in the overall communications profile. I fear that too many excessively focus attempts to achieve an unnaturally elevated pitch beyond that which is reasonable for the vocal tract of a biological male - with some transsexuals being large in stature and possessing a vocal system which cannot reasonably produce pitches in higher ranges.

The chapters concerning 'How the Voice Works' and 'Vocal Range and Pitch' overall provide a good description of the respective areas with the exception of an inaccuracy or two. The description of laryngeal function will leave the reader adequately informed. I draw attention to the segment commenting on the overlap between male and female ranges. Although the speaking ranges are essentially different, there are males and females who will approach the levels of the other sex. I appreciate Ms. Laing's comment concerning raising the pitch to the level which feels and sound appropriate and comfortable.

Reference to the section on 'Intonation and Inflection' leaves me, once again, to caution the reader. Be careful. Please stay natural.

Trying to speak with the voice high in the throat should be questioned. This will most probably result in unwanted vocal strain. Reducing the effective size of the oral cavity by keeping the teeth closer together and the lips tighter-by smiling-is considered a dangerous comment in the eyes of a Speech-language Pathologist. I can feel the jaw tightening and the strain being transferred to the neck and laryngeal muscles. One of my colleagues best described this as closed mouth articulation resulting in unnatural and restricted speech movement. I take offence to the 'Marilyn Munroe' technique. To do so may result in the labelling of the 'user' as infantile and childish with perpetuation of the unwanted female stereotype.

A brief comment concerning masculine versus female vocabulary and idioms. There is an increasing trend towards lessening of the differences and consequently a general blending of styles of presentation, vocabulary choices, etc. - particularly as the female strives for equality in the work force. I understand that you, as a male to female transsexual do not wish to lead the way in this endeavor. However, do be realistic and do not restrict your natural vocabulary because you think the female version is different. (Of course, this comment does not apply to vulgarities - females definitely seem to use expletives less and some not at all.) I would also hope that the comments concerning accents were not suggesting that someone attempt to acquire an accent purposefully. This

would be asking for trouble with a tendency for comments to sound insincere.

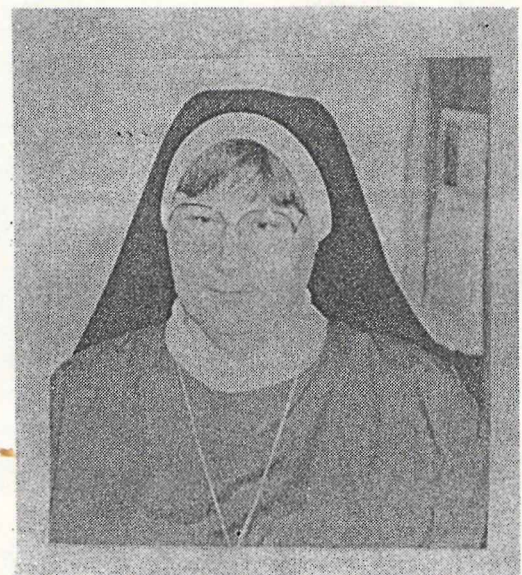
I would agree that the telephone may be seen as the most difficult challenge. However, I do not agree with the suggestion that you should border on exaggeration of use of some of Ms. Laing's recommendations. I am in complete support of the use of an appropriate introduction on the telephone. Identify yourself as a female and repeat this statement later during the conversation if needed. Please do not return to the 'Marilyn Munroe' technique. (Incidentally, I find the graphic inclusion on page 25 totally unnecessary and somewhat offensive. In fact, could this be considered an example of 'male' humor?)

Personally, I cannot comment on the surgical technique mentioned in one of the final chapters. However, do remember the preceding comments relating to pitch of the voice being only a part of the overall picture. To assume that pitch is the only problem and hence decide to undergo surgery may well be avoiding the other issues.

Non-verbal communication is, undoubtedly, very important. Observing the women around you is most probably already a regular part of the day. It may also be helpful to record some of your altered/acquired behaviors on video so you can evaluate the naturalness of them and ensure that they do not draw undue attention. One particular part of the section on non-verbal communication provided myself and my colleagues with some comic relief as we 'followed' the descriptive instructions. Our final opinions were not in support of the suggestions for gestural acquisitions. Many behaviors are more apt to come naturally in their own time as opposed to being forced or contrived.

The booklet does not make mention of the importance of manner of dress. Certainly not all females have the same taste in clothing. However, I offer a final comment concerning the need to evaluate the intended wardrobe carefully. Consider your physical size and what would be appropriate for your build. Also looking around you at females whose style of dress is tailored and yet feminine should be of some help.

Our own Sister Mary Elizabeth has received yet another honor. She is listed as Joanna Michelle Clark (Sister Mary Elizabeth), in the First Edition of *2,000 Most Notable Women in the United States for 1989*. A listing of Sr. Mary's accomplishments can also be found in *Who's Who in the West*, 21st and 22nd Editions, *Who's Who in California*, 16th Edition, and *International Leaders in Achievement*.



MOON DAYS and CYBELE

Cullen / 88

They worship indirectly, slyly
surreptitiously,
Devotees walking the ordinary streets
ducking through a door
upstairs to the temple
Respecting that other aspect of Jehova
equally unpronounceable
decidedly female,
No one is sure of her name
Isis, Ishtar, Astarte
Aphrodite, Venus...Cybele.
They stand erect
in tribute to her
hidden places.
They worship at the grotto
the holy Stalactite,
the boatman...man in a boat
On the amniotic Nile...Tigris
Euphrates, Niger, Congo,
the Amazon.
Her alter is a stage.
A stage is her altar
where she volunteers her sacrifice,
the sacrifice of her intimacy.
She is the priestess
who,
all conditions being perfect,
will transubstantiate
into the GODDESS.

Need help telling all your friends, relatives and loved ones about your gender confusions and your desire to have a sex change. Well, just use this handy clip note: check the appropriate boxes and include copies with your Christmas cards and letters.

I'VE CHANGED MY

- ADDRESS
- PHONE
- JOB
- SEX
- SPOUSE
- MARITAL STATUS
- LOVER
- ATTITUDE
- MORAL CODE
- LIFE
- NAME
- PLANS
- LOOK
- OUTLOOK
- NOSE
- MIND
- DEODORANT
- HAIR COLOR
- PASSPORT AGE
- NAIL COLOR (JUNGLE RED)
- NONE OF THE ABOVE

SILICONE-RUBBER

VAGINA STENT

Abstract: J.-P.A. Nicolai and A.J.M. Huijbern

Arnhem 11.12.1986

Neo-vaginas in transsexual M-F need a mold or stent in the postoperative period for a certain length of time. Several types of stents have been advocated, varying from gauze-filled condoms to vibrators commercially available in sex-shops. A simple way is presented consisting of filling the neo-vagina with fluid silicone-rubber which hardens with 5 to 10 minutes. The advantages include the ease with which the stent is manufactured, the fact that it is custom-made and is very resistant to wear and tear; moreover, irregularities may easily be cut off with a knife when necessary, and depressions filled with a new amount of fluid silicone-rubber.

(EDITOR'S NOTE...consult your surgeon or gynecologist for the method which is best for you.)

Dr. Rut Vesthammer is the world's foremost authority on sex. Contrary to widespread public opinion, however, she did not invent sex, although she was instrumental in perfecting it in the labs and motels of post-war Germany.

Dr. Rut is married and achieves simultaneous orgasm every time.

**DR. RUT RULES
FOR COPING WITH
MODERN SEXUALITY**

1. Say 'Is it in yet?' only in cases of extreme uncertainty.
2. Claim virginity only in the presence of three wise men bearing gifts.
3. Ensure your partners comfort; no 'Mohawk' styles for pubic hair.
4. Demand details of your partner's past sexual history, and call for confirmation.
5. 'Love handles' are acceptable, but not if you can balance a beer on them.
6. Loss of erection three times in a row means you're gay.
7. Avoid phrases like 'stretch marks,' 'pencil-dick,' and 'I want my money back.'
8. Mr. Right never is.
9. Anyone with 'Property of the Hells Angels' tattooed on their buttocks does not want to meet your parents.
10. Oysters are aphrodisiacs only to other oysters.

(EDITOR'S NOTE... the above was reprinted from *The Cynic's Guide to Coping With Life*, Edited by Pamela Chichinkas & Lynette Stokes. Eden Press, Montreal.)

**A MINUTE WITH
ANDREA ROONIE**

Did you hear the one about the man who changed his sex - and then changed his mind? Isn't that just like a woman!

DOCTOR YVON MENARD

Doctor Stanley Biber is by far, the most well known (and possibly loved) American sex changer of the past twenty years. It is Dr. Biber who has consented to numerous interviews, in person, in the newspapers and on television. And yes, there are other, more expensive surgeons at some of our university medical centers.

Perhaps the same thing can be said of Docteur Michel Seghers, the handsome Belgian surgeon, who was popularized by Michelle Hunt. Since 1984, Docteur Seghers has done many surgeries on American transsexuals.

As we approach the 1990's, another surgeon has become popular and may perhaps take the limelight away from Biber and Seghers. The name, Yvon Menard, M.D., F.R.C.S. (C) of Canada, has been on people's minds lately and he has been written about in the gender press.

I have personally spoken with two people, one American and one Canadian friend, who have recently had their surgeries performed by Docteur Menard. As is characteristic of most recent post-ops, both are, of course, deliriously happy with their surgeries and in having Docteur Menard attend to them. In view of these facts, this article cannot be based on a scientific analysis of Docteur Menard's work. But then, the same can be said about Biber and Seghers.

The point is, that because of the ever rising costs of surgery and medicine in the U.S., we now have another competent, and low cost sex changer available to us. If things go so badly to the point that American transsexuals will again be refused passports, they can always slip over the border to the great white north and do it there.

Fact #1: all surgeries are performed on Mondays.

Fact #2: everyone leaves the hospital on Friday to stay in nearby hotels. If complications arise, Docteur Menard will attend his patients. And yes, the clinic is closed on Saturdays and Sundays.

Fact #3: the present cost is less than \$4000 American. Got a post surgical problem. See Docteur Menard and he'll take care of it, no extra charge.

Fact #4: we don't advocate sex-reassignment surgery for anyone. It's your mind, it's your body, and it's your choice. What we do advocate however, is your right to have as much information available to you, so you can make the right choice for you. Beyond that, it's your decision, and you'll be stuck with all the prejudices, ramifications, problems, and complications (both mental and physical) that may arise later.


Docteur Menard has enough potential sex change customers to do nothing else but. He has plans to limit these surgeries to two or three each week, working ten months out of the year. That's forty weeks to do 80 to 120 surgeries a year, and guess what? Canadians will get preference.

Yvon Menard, M.D., F.R.C.S. (C)
 1003 est. St-Joseph, Montreal H2J 1LR tel: 288-2017
 2045, ch de la Colline, Mt-Roland JOR 1G0 tel: 229-5656
 416, Parent, St-Jerome J7Z 2A2 tel: 436-6776


Dear XX Club Members;

First, please forgive my long delay in acknowledging the honor of receiving the CHRISTINE JORGENSEN AWARD you awarded me. It is very pretty and there is no award I would rather receive than one bearing the name of Christine Jorgensen, who in my eyes is the "Lady of the Century". I feel further honored that you would select me to receive the first award bearing Christine's name.

Sincerely,
 Phoebe Smith



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GC15M	Interfaces two D-Sub 15-pin Female Cables or Connectors	5.49	4.49
GC15F	Interfaces two D-Sub 15-pin Male Cables or Connectors.....	5.49	4.49
GC25M	Interfaces two D-Sub 25-pin Female Cables or Connectors	5.59	4.59
GC25F	Interfaces two D-Sub 25-pin Male Cables or Connectors.....	5.59	4.59


NEW Slim-Line Gender Changers!




GC25M Top View



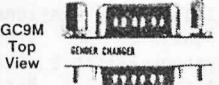
GC25M Front View




GC15F Top View



GC15F Front View



GC9M Top View



GC9M Front View

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1-9 10-99

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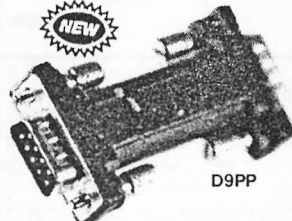
1-9 10-99

D9PP..... \$5.95 \$4.95

Female Gender Changer —
 Double-End DE9S (Female) Assembly to Interface Two DE9P (Male) Connections

1-9 10-99

D9SS..... \$5.95 \$4.95



LETTERS TO THE EDITOR

Dear Veronica,

I think *Twenty Minutes* needs to be more careful about uncritically reprinting screaming headlines and lurid purple prose from *Weekly World News*. The excellent and very responsible articles in the same September newsletter warning our sisters to avoid the knife of John Ronald Brown were far more worthy of the consistently high standards of your publication.

I sincerely pray that Dr. Georges Chaison did successfully transplant a donor's ovaries and uterus into the former Gunnar Johannson. I would rejoice if the miraculous gift actually permitted "Guna" Johannson to ovulate and menstruate and then carry a full term pregnancy that resulted in the birth of a bouncing 7 pound 2 ounce baby boy on June 28, 1989. I am not yet ready to send the baby a gift whereas I am a less than trusting soul regarding claims of medical breakthroughs of such importance. I would have expected the science reporters of the *New York Times*, *Newsweek* and *Time* to have picked up the story with either Geraldo, Oprah, Phil or Sally Jesse close behind flying Guna, her son and Dr. Chaison stateside for a ratings coup. As John Belushi said so well, "But Noooooooooo!"

May I suggest that *Twenty Minutes* take the example of *Sixty Minutes* and track down this story using our resources in the TS community. Even if *Weekly World News* is wrong about Guna's baby, I still love *Twenty Minutes* and consider it a monthly credit to the fertility and creativity of our transsexual community in the United States. Skoal!

Jocelyn, CA

Dear Jocelyn,

Twenty-five years ago the supermarket tabloids were awash with banner headlines proclaiming "EX-GI BECOMES BLOND BEAUTY". Well before the medical journals carried any accounts of Christine Jorgensen's sex change, the tabloids made her an overnight celebrity. Christine was real, and I met her at the 1988 IFGE Convention in Chicago. Do you believe that sex reassignment surgeries are just so much tabloid nonsense? And since when is television tabloid shows anymore reliable than newspaper tabloids. Michelle Duff appeared in the *National Enquirer*, she is a real person and she has spoken at a XX Club meeting. We printed her story in our newsletter and she has written us to set the record straight. Other TV/TS newsletters also reprinted this story. So, did a TS really have a baby? Why should we doubt it?

Veronica

Dear Veronica,

I apologize for an unfortunate and erroneous statement ["Menard uses the urethra to form a clitoris"] which appeared in para 3, col 1, page 5 of my report on the 1989 IFGE Convention in San Francisco which as published in the August 1989 issue of *Twenty Minutes*. It has caused some concern amongst TS readers. Please delete the above sentence, and add the following paragraph:

I understand, from a personal conversation with Dr. Menard, that he forms a neo-vagina, about 15 cm deep, lined with the outer skin of the penis and scrotum (no skin grafts required from elsewhere), that he repositions the exit of the urethra about 1 cm in front of/above the vagina, and that he forms a clitoris, about 1 cm in front/above the urethral exit, from the base of the corpus cavernosum, by cutting it back to a small cone, and placing a skin graft over it. Not only does this clitoris expand with sexual excitement, but it still contains the lower ends of the nerves that previously extended the full length of the original corpus cavernosum.

I am embarrassed that I did not take greater care with the writing of that particular sentence, and did not pick it up during editing. Hopefully, the more detailed description above will set the record straight.

Micheline Johnson
Ottawa, ON, Canada



AH HA! THE BACK ISSUES
OF TWENTY MINUTES
I SO BADLY NEEDED!
I SHOULD HAVE SUBSCRIBED
WHEN I HAD THE CHANCE!

2 STAGE GENDER REASSIGNMENT OPERATION

A. (Posterior View) Initial incision of glands Penis (Cutting the penis free).

A. (Side View).

B. The Penile skin is dissected off along Fascia.

C. The everted penile skin is introduced into the neovaginal space.

D. This incision is for the second stage: Note that a skin graft was applied at the first stage to cover the perineal defect.

E. The scrotum has been split to construct the labia and the uretha is released anteriorly. Skin graft applied to raw opening.

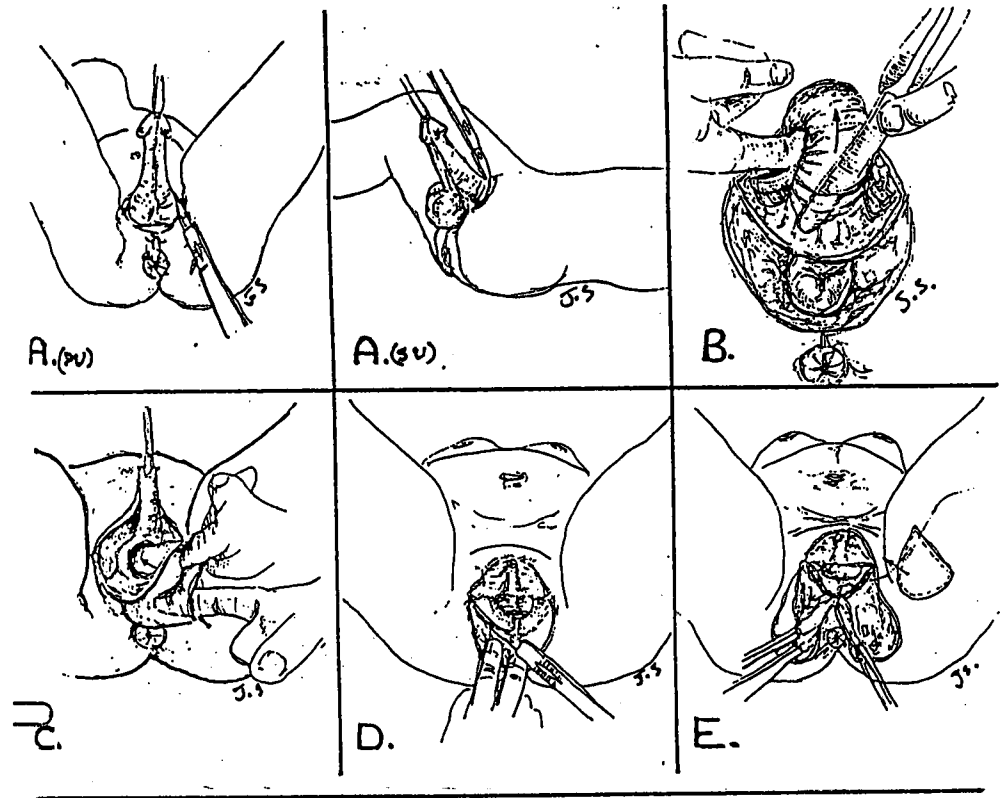
F. The completed second stage.

G. (Side View) Before excising.

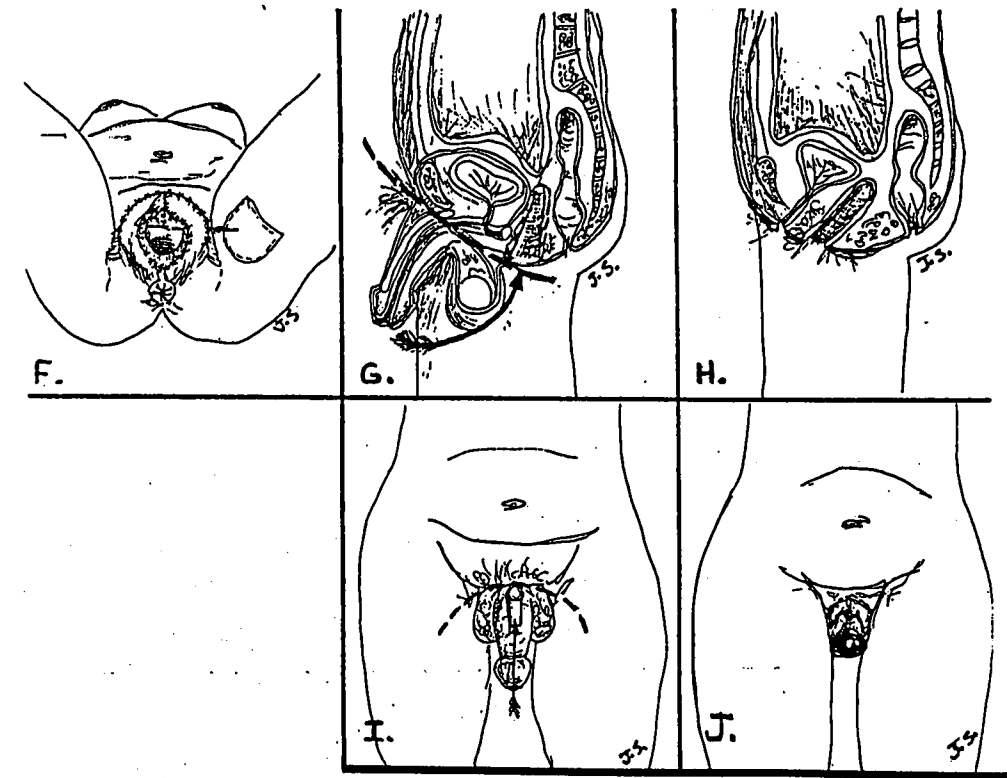
H. (Side View) After.

I. (front View) Before.

J. (Front View) After.



(EDITOR'S NOTE...These diagrams reprinted from the *TRANSSEXUAL VOICE*.)



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Jim Berry

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