

PRESIDENT'S COLUMN - Winnie [REDACTED]

Your Editor is very busy with various projects this Fall and finding it difficult to find the time to write much, or keyboard hardcopy material written by others, of which we now have some. This issue contains an original article and drawings by Tina, a couple of articles from *CROSS-TALK*, and is filled out with clippings. So, we still need more material for our future newsletters. If you have access to a computer, please give your writing to me in ASCII on a 5¼" DOS disk if possible. Typed or hand-written pages are acceptable, but we need volunteers to help by keyboarding such hardcopy into my computer format.

DINNER PARTIES: I was out of town and missed our first Dinner Party of the Fall season, but I hear it was in a private dining room and quite well attended. The second dinner party will be on *October 9*, at the *Northway Inn* as usual. Please sign up at the club room or call Joan by Thursday night, October 7. We still have not fixed a date for Roger Peo to come and speak.

Dues Reminder! If you see **LAST** printed on your mailing label, this means that your membership has expired and you will receive no further newsletters unless you pay your dues before the next mailing.

Contents

PRESIDENT'S COLUMN - Winnie [REDACTED] 1
 NICKNAMES AND SELF IMAGES - Tina A. 1
 EXPLORING SEXES AND IDENTITIES - Theater 3
 DRESS CODES - Paula Jordan [REDACTED] 4
 ROGER'S NOTEBOOK #77 - Roger E. Peo 4
 NEWS ITEMS - Paula Jordan [REDACTED] 6
 ACHIEVING EQUALITY - Laura Denise [REDACTED] 7
 ANNOUNCEMENTS 9
 CALENDAR 10

NICKNAMES AND SELF IMAGES - Tina A.

Many, many years ago when I was a little kid, I had given myself two nicknames. They came out of my infatuation with *Alley Oop Comics*. I identified with Dr. Wanmug and the Grand Wizard, King Guz' advisor. The science freak part of me had already taken hold. Years later, when I became a student at Hudson Valley, a fellow student tagged me with the name "Charley Brown", probably because I was so quiet and reserved. This was at the very beginning of my first semester. A very interesting thing happened. I blossomed into a character, and changed the image of "Charley Brown" into a cool, interesting dude. The name stuck for the two years, and as Charley Brown, I flourished. I was not wishy-washy, I was confident, capable and witty.

Another number of years later when I became a "hippie" in Saratoga, I got tagged with the name "Toad" which still lives today in some circles, my most successful nickname. There were others. People seem compelled to give me nicknames. "Toad" has been the longest lasting nickname, having been started in 1967. Again, I flourished under this name, becoming a cool and interesting character. I enjoyed it of course. I gradually came to understand the psychology of this phenomenon.

Somehow, I felt greater freedom to be myself, or the self I wanted to be under a given nickname instead of the one I was born with. Is there a connection between my born name and a somewhat suppressed or oppressed self image? I believe there is. A nickname breaks that association, freeing me to develop my persona without the hindrance of a stilted name.

Now let's carry this idea into the gender spectrum. In my own case, my father was not that proud of his own appearance. There's a slob lurking in my self image, and it's tied to the male gender. Since I have

returned to active cross dressing and presenting myself in public as a lady, my personal hygiene has improved markedly. There's been a failing in the area of self image that "Tina" must correct to survive. And this correction is to my benefit as a whole person. I pay more attention to what I wear and how I look as Tom. There seems to be a lack of confidence in addition to a slob in my self image. "Tina", "Toad", and "Charley Brown" are free of that. Lately, I have been called "Tommy" in certain circles. That seems a lot better than "Tom". "Thomas" is worst of all. Is there an overbearing stiffness that makes me uncomfortable? Or is there an overbearing authority in the formality of "Thomas"? What's in a name? Lots, when it's yours!

I am basically a quiet person, but I seem to make a loud visual statement, even in my male persona. So people seem to have this tendency to hang a name on me right away. A few weeks ago, I got tagged "Ben Franklin" at one bar. When I had a beard, I was "Santa Claus". One time at *Deceptions*, I was tagged "Bella Abzug" because of my hat.

How does your name, the one given you at birth, relate to your self image? Does it feel confident or oppressive? The more conscious you are of this stuff, the more control you will have over the kind of person you choose to make of yourself.

With me, it's been happening for years, and I gradually came to understand the *mechanism and psychology of it*.

YOU'VE HEARD OF CHANGING IN A CAR. HOW ABOUT DOING IT ON A MOTORCYCLE?



The Opposite Sex Is Neither

Written and performed by Kate Bornstein; directed by Iris Landsberg; composer and musician, Lynn Ablondi; dramaturg, Noreen C. Barnes; lighting designer and technical director, David Herrigel; sound by Dana Peter Porras; technical angel, Lori E. Seid. Presented by Performance Space 122. At 150 First Avenue, at Ninth Street, East Village.

Anguish and epiphany in the twilight zone of sexual identity.

By BEN BRANTLEY

Kate Bornstein, the creator of and sole performer in "The Opposite Sex Is Neither" at Performance Space 122, could be an entire discussion panel on "Donahue" all by herself. A former man who became a woman and is now a lesbian, Ms. Bornstein has constructed a series of mystically connected monologues in which she embodies a host of characters on different levels in the twilight zone of sexual identity: a male impersonator, a "she-male" drag queen and five others who have, through surgery and sartorial camouflage, crossed the gender line from both directions.

In fact, Ms. Bornstein has actually appeared on both "Donahue" and "Geraldo," and she seems, in an odd way, well-suited to a mainstream medium. Looking a bit like the film actress Julie Hagerty, with a stronger jawline and bigger teeth, Ms. Bornstein emanates a sunny, nonthreatening wholesomeness and rationality. And she tends to speak in neatly shaped homilies that emphasize the importance of finding peace within one's own skin.

There is definitely irony in her performance, but its edge seldom gouges, and her overriding tone is one of friendly earnestness. And while she has the compelling presence of a searchlight, which she freely trains on her audience — the front row of which, for the show I saw, seemed to consist almost entirely of young women with G.I. haircuts — she is never combatively confrontational.

It seems appropriate, therefore, that for the device connecting her seven monologues, Ms. Bornstein has borrowed loosely from that sweetest

example of cinematic Capra-corn, "It's a Wonderful Life." Instead of playing an angel who must earn his wings doing good deeds on earth, Ms. Bornstein portrays Maggie, a "goddess in training," who, to achieve full divine status, must channel the souls of seven people "who have transcended their identity."

Ms. Bornstein, who lives in San Francisco, is also a journalist, and, in rooting her various characters in specific sociological detail, she recalls that other noted performer journalist, Anna Deavere Smith. But while Ms. Smith maintains an academic distance from her impersonations, Ms. Bornstein wraps each of hers in a warm mantle of empathy. She is expert in conveying the pain and disorientation of people who belong nowhere in the established social order, and she is specific in describing the anatomical details that partly create those feelings. Even so, the piece leaves curiously little aftertaste of morbidity or sensationalism.

The performance's main problem lies in the fact that no matter where her characters fall on the gender line, their moments of anguish and epiphany are often much the same, as are the conclusions they reach. And there is simply not enough physical or emotional variety in these characterizations to keep monotony at bay.

Nonetheless, Ms. Bornstein has some glorious moments. She is particularly effective as a transsexual

who, having created his (her?) self-image of womanhood watching television commercials, spouts advertising slogans with a laceratingly glamorous fury. "Sometimes I need a little Finesse," the character chants plaintively. "Sometimes I need a lot."

As an author, Ms. Bornstein manages several resonant epigrams. "I was a perfect gentleman," she says, playing a female jazz musician inspired by the real-life story of Billy Tipton, who lived her life as a man. "It takes a real woman to make a perfect gentleman."

But the piece's sophistication lies less in its text than its physical manipulation of an unsettling number of levels of illusion. The very fact of a woman who was once a man playing a man who was once a woman is enough to create vertigo in any audience. Wearing black jeans and a leopard, and with minimal but precise shifts in voice and body stance, Ms. Bornstein is sharply convincing in showing us how protean a single body can be in terms of our conventional notions of masculine and feminine.

In an age of often hostilely expressed gender politics, Ms. Bornstein gently leads audiences through her own psychic labyrinth without antagonism. She is sweet, sincere, lucid and sometimes as corny as Kansas in August. She really should have her own television show.

WHY DO OUR SUBSCRIBERS CALL

CROSS-TALK

THE GENDER COMMUNITY'S MOST USEFUL MAGAZINE?

NEWS & COMMENTARY ... READER LETTERS ...
ADVICE COLUMNS ON MAKEUP, FASHION, &
PASSING ... PROFESSIONAL & SIGNIFICANT
OTHER INSIGHTS ... CARTOONS & HUMOR ...
PUBLICATION & PRODUCT REVIEWS ... CLASSIC
'TRANVESTIA' REPRINTS ... HOTLINES, EVENTS
CALENDAR, READER PROFILES ... AND MORE !!!



FIND OUT FOR YOURSELF: SEND \$7.00 FOR THE NEXT ISSUE!

Make check or money order payable to Kimberleigh Richards, and mail to:
P.O. BOX 944, WOODLAND HILLS CA 91365. CA residents, add 8.25% tax.

DRESS CODES - Paula Jordan [REDACTED]

Extracts from The NewsQueen by Paula Jordan [REDACTED] in Cross-Talk #46

This month's subject, dear readers, is dress codes. No, not those rules that, for example, proclaim guests should never wear white to a wedding for fear of showing up the bride or that two queens who appear at an event in the same gown are obliged to throw a hissy fit. These dress codes apply to more mundane situations. Now pay attention, for you never know when you will find yourself in a situation like this...

First, an Australian beauty contest that was won by a man.

Damian [REDACTED], a 24-year-old lifeguard, entered the Miss Wintersun contest in Brisbane as a joke. But the joke was on the pageant sponsors when the judges picked Taylor as the winner of the contest, which is a preliminary event to the Miss Australia competition. And that is just where Taylor was headed.

"Now that I've won this, who knows what I can do?" said Taylor, choking back tears, after he won. "I don't want to cause any waves with Miss Australia, but I'm going for it."

Miss Wintersun Chairman Jade Hurley noted that "in these days of equal opportunity" they she had no choice but to accept Taylor's entry form. "We've certainly thrown the cat among the pigeons," Hurley said, "and it could lead to the next Miss Australia being a bloke."

Taylor's father, Bruce, said he was very proud of his son, who, he noted carefully, "was a footballer."

Later, organizers of the Miss Australia contest, perhaps fearful that Taylor could win the crown, said men were free to enter in a special category, but that they could not carry the title of Miss Australia.

So what is wrong with this situation? Quite simply, the dress code for the beauty contests -- actually, the lack of a dress code. You see, Taylor competed in men's clothes. If he had worn a trim one-piece swim suit and heels instead of a Speedo and an glamorous evening gown instead of a tux, nobody would have been the wiser.

The Market, an espresso cafe in Denver, has a dress code, and that's a problem for waiters when the weather turned hot. They are forbidden to wear shorts. So four waiters donned skirts this summer in protest.

"It's fun," Tony [REDACTED], 25, said of his bright, flowery, chiffon skirt. Aaron [REDACTED], 21, choose a dark blue skirt. He noted that women could wear short skirts if they shaved their legs. But none of the men went that far.

At one time, both male and female employees were allowed to wear shorts, but the policy was changed because several employees had burned their legs with hot coffee. No logic was offered, however, as to why the same thing couldn't happen to someone in a skirt.

Market owner Gary Greenberg said he had no objection to the men in skirts "as long as they coordinate their blouses with their skirts."

ROGER'S NOTEBOOK #77 - Roger E. Peo

**TALK SHOWS MAY BE HAZARDOUS TO
TOUR HEALTH**

Recently I have had the opportunity to appear on television shows as "the expert *du jour*", as my wife describes my role. My rationale for taking time out of my busy schedule for these shows is simply that I hope to be able to provide some professional objectivity and balance to what can otherwise be a circus for ratings. There is no pay for such appearances and I do not get clients as a result of my appearance.

The producers who actually assemble these shows do a tremendous job in finding and persuading people in a particular situation to appear on the show. Sometimes they have to resort to disguises or hiding people's identities through a variety of camera techniques. In the end their job is to get enough people on the show to make it good entertainment.

When you appear on such a show you usually sign away your legal rights. This is called a "release" and it basically says you can't sue the show or the network if your appearance causes problems for you. Also, you need to realize that you may not know the other people who will be on the same show with you. Lastly, it is crucial to remember that no one associated with the show is formally trained in assessing or dealing with the psychological situations brought up by an appearance on the show. Basically, the purpose of the show is "entertainment" by showing (exposing) intimate aspects of otherwise normal people's lives.

With this rather long preamble, let me describe a recent experience. This show was exploring the impact of transsexualism on people's lives. One aspect of such an impact was represented by a family in which the father was post-op male to female transsexual. Prior to the show, I had an opportunity to talk with the ex-wife. It was obvious to me that she was quite upset by the prospect of appearing with her ex-husband on this show. She had been assured by her therapist that it "would be good for her". This couple had been married for about 20 years and the ex-husband's final transition was very recent having taken place less than six months ago.

The show came on and the family appeared. Because of the number of people on the stage no one had much time to tell their story. In particular, this couple was not able to say very much about their situation. Things remained calm until the show was over. Then the woman became highly distraught. She began to scream at her ex-husband that she hated him for what he had done to her, then she broke down

and cried uncontrollably. Clearly, appearing on this show created emotional strains she was unable to manage.

Is there "blame" in this situation? Probably none that have legal consequences. However, there seems to be a lesson here. Television talk shows are entertainment, not therapy. They also provide a very limited forum in which to do any real education. People who agree to appear on such shows need to realize that they are at the mercy of the producer. Further, once you have appeared, the "genie is out of the bottle". Your privacy has been invaded and your emotions laid bare.

There is an acronym I use in workshops I do to help people analyze decisions -- MARC. It stands for Mutual, Appropriate, Responsible and Consequences. Probably the most important here is Consequences. When appearing on public television, be sure you analyze the possible outcomes. If some seem to be problematic, then perhaps it is better not to participate.

You may contact Dr. Peo at P.O. Box 3445, Poughkeepsie NY 12603 or by phone at (914) 452-8405. 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 in the reprinted version. Others must obtain written approval from Dr. Peo. A copy of any reprint must be sent to Dr. Peo. Reprinted from Cross-Talk #46.

"PETTICOAT JUNCTION"

What's new in the transgender world??

A great magazine with a new format, out of the heart of Texas. It's simple, and informative, fun to read, and best of all it's published monthly! No more waiting around for two months to receive your favorite magazine, "PJ" is now national!!!

For a sample copy send two bucks, or send twenty bucks for a yearly subscription to our friends at.....

H.T.G.A..PO BOX 30413 SAN ANGELO TX 76903-0413



Extracts from *NewsQueen Extra!* edited by Paula Jordan [REDACTED] in *Cross-Talk #46*.

Sociologist Warns Mankind to Become More Womanly: A Swedish sociologist has said that ten thousand years of male domination have brought the human race to the brink of ruin. Par Gahrton, the founder of Sweden's Green Party, says the only hope is for the race to adopt more female values.

"It is the lone-wolf, bachelor spirit which has led us to this evil," Gahrton said. According to his theory, the restless buccaneering spirit of angry men that drove first communities -- and then nations -- to clash with their neighbors, seize land from indigenous peoples, and develop even more terrifying weapons.

"I reasoned that the opposite pole to this in human terms is the grandmother, he said. "Grandmothers must take power now, if the planet is to be saved from self-destruction."

Transsexual Lesbian Leaves Hospital Five Years After Attack That Put Her In Coma: A transsexual lesbian who was beaten into a coma five years ago kept a promise when she walked out of a hospital in Hilo, Hawaii in June.

"Three years ago I hung a sign over my hospital bed that I would eat, talk, and walk out of here by the grace of God," said Diana "S" Holmes, 44. "I couldn't do any of those things at that time -- now all three are fulfilled."

A dozen supporters and several news reporters greeted Holmes when she left Hilo Hospital carrying an American flag. She still remains mostly confined to a wheelchair.

She suffered the severe beating in July 1988 during her campaign for a seat on the Hawaii County Council. No one was arrested in the attack.

When she was first brought to the hospital, it was thought that she would not live through the week. But she fought through a 10-week coma and a six month period when she was in a vegetative state. She emerged and went through rehabilitation, including learning how to read and write again.

She told her friends and reporters that she will fight for civil rights as hard as she did before the attack.

ROBOTMAN



ACHIEVING EQUALITY - Laura Denise

There is a growing realization in human rights circles that we simply cannot achieve a humanitarian society if we treat everyone identically. We, therefore, must recognize difference and concentrate upon "appropriate" and "equitable" rather than "same" when resolving equality issues. It should take only minor reflection to see that fair treatment for a disabled person is very different than fair treatment for an athlete. Our best objective is to ensure everyone has **Equal Access To Society**.

What, then, constitutes equal access to society? In principle, it means making sure that social features (law enforcement, medicine, employment, housing, services etc.) are equally available to everyone. In practice it usually amounts to recognizing the unique needs of specific groups and providing appropriate adjudication when a denial of someone's equal access to society does occur.

Each transsexual and transgenderist must have appropriate legal recourse available to them at all times, and thus can fight back (and hopefully win) when their equal access to society is withheld or systematically altered.

Discrimination is a single event that denies a person equal access to society. Complaints of discrimination must be quantified in three ways. First, you must be treated differently than others in the same circumstances. Second, you must be treated differently by one agency than by another in similar circumstances. And third, the discrimination must have occurred for a clear reason.

Sounds like gobbledy gook, doesn't it? To clarify, let's consider this rather simplistic example: Mary is a transgenderist who routinely shops at Woolco and tries on their women's clothes without problems, but when she decides to shop at J-Mart for a change she is refused try-on privileges because "We don't let males use the ladies' changing rooms here." This meets all three criteria.

J-Mart treated Mary differently than the other women shopping there, Mary was treated differently in J-Mart than in Woolco, and the different treatment occurred by reason of Mary's maleness. J-Mart discriminated in provision of Facilities on ground of Sex, and a human rights complaint could be filed.

Oppression is the systematic use of discrimination to limit a group's access to society. One of the more severe examples of oppression in Canada is the operation of Gender Clinics. This practice meets our criteria for discrimination. First; these clinics treat transsexuals differently than any other patient group, second; they treat their patients differently than other clinics treat the same patients, and third; the different treatment is because of the patient's discomfort with their Sex. This is discrimination in medical services because of Sex. The criterion for oppression, that of broad application to a group, is met when we consider that the discrimination is embedded into the Clinic's policy, and affects all sex-change candidates equally.

(I do support pre-surgical caution in regard to sex-reassignment but I cannot, in good conscience, support the current practices of Canada's Gender Clinics.)

There are of course, many other examples of oppression and discrimination. Some, like our treatment in jails, are so blatant as to rival the atrocities of the holocaust. Others, such as receiving a disproportionately small pay raise, are so subtle as to often go undetected. All must eventually be challenged.

It is time to face reality. If we are to overcome the many limitations upon our equal access to society there are a number of things that must happen within the transgenderist and transsexual communities:

First, we must stop all the backbiting and bickering that goes on between groups and we especially must put a halt to it within each group. Until we can demonstrate

group consciousness and common agendas we are going to remain utterly powerless within society.

Second, we absolutely must demystify our existence. The days of magical explanations and sweeping generalities must come to an end if we are to ever be understood by the public or within legal processes. Confused expressions such as "I've always felt female," when uttered by an obviously male person contribute nothing whatsoever to the public understanding of our situations.

Third, we need to acknowledge that transsexuals, transgenderists and transvestites are indeed three separate groups, with differing agendas. In my recent negotiations with the Canadian Human Rights Commission (CHRC), fully half our time was spent sorting out reasonable delineations between these groups. Our first point of agreement was that we needed very pragmatic definitions if the new policies are to hold up in a courtroom.

The following is taken from a draft copy of the new CHRC guidelines: "A **Transvestite** is a person who sometimes wears the clothing society assigns to the opposite sex, but who does not perceive her or himself as being of a gender that is in conflict with her or his biological sex. A **Transsexual** perceives his or her gender to be different from her or his biological sex, will often live according to gender, and will often have surgery to change biological sex. **Transgenderist** is a term used to describe a man (gender) in a female body (sex) or a woman (gender) in a male body (sex) who lives as her or his gender without necessarily feeling the same need to change her or his sex as would a transsexual."

Fourth, we must divorce ourselves from the gay community, hopefully in an amicable way. One of the most prevalent misrepresentations about transsexuals and transgenderists is that we are motivated by extensions of homosexuality. Until we eliminate this particular error from public and clinical thinking, we are going to constantly fall victim to both the prejudices dumped upon gays and those dumped upon

our own communities. We can rid ourselves of half our problems simply by establishing separate group identities.

Finally, we must fight to eliminate the mental illness model of our situations. We have been needlessly tossed into the "disorder" bin by nothing more scientific than the bigotry of the psychiatric profession. The belief that we are crazy, no matter how carefully we couch it in politically correct language, is the biggest source of discrimination and oppression in our lives. We should neither need nor want special care or considerations because of our transgenderism, or transsexualism. Our problems are imposed upon us by an unaccepting society; it is they who need to change, not us.

Perhaps the best closing comment I can offer comes from one of TransEqual's supporting members. She says: "Consider the absolute foolishness of claiming to have escaped all oppression, when, in fact, you have spent half your life cringing in the closet and once out, you end up asking a psychiatrist for permission to be yourself."

Laura Masters is the founding member of TransEqual, a human rights advocacy actively engaged in the promotion of equal rights and dignity for Canada's transsexuals and transgenderists. Reprinted from Cross-Talk #46.

DEAR ANN LANDERS: I have been dating a great guy for the past four months. "Cal" is perfect in every way, but he has womanly breasts. He told me that when he was 13, he began developing breasts and has worn a bra ever since he started to "show."

I am really hung up on Cal but am worried about marrying a guy who has a sexier figure than mine. Please advise me. — BUSTED in Laguna Hills

DEAR BUSTED: Cal has a condition called gynecomastia. It can be caused by tumors, medication (digitalis is the most common) or a sensitivity to hormones.

Cal should see a doctor. If his condition can't be controlled medically, surgery could solve the problem.

ANNOUNCEMENTS

POLICY: Short announcements and advertisements from Club Members are published free for two consecutive months (once each in TGIC News and The Transgenderist), unless cancelled by the originator or a specific request to continue is made.

BEANIE'S TOUCH OF ITALY CLOSED

Sad to say, this bar mentioned in last month's newsletter is now closed, at least temporarily, due to a serious water leak in the premises. Beanie hopes to get the problem fixed, or find a new place.

WATER WORKS SHOW DECEMBER 13

There will be a special show at Water Works on Dec. 12, 10-12 pm, to benefit children with AIDS. Mark it on your calendar.

NEWSLETTER ESPECIALLY FOR WIVES

The Sweetheart Connection (formerly WACS Newsletter) is the TRI-ESS newsletter for wives and partners of crossdressers, published four times a year. Contact TGIC for more information, or contact the Coordinator of TRI-ESS Wives/Partners Concerns:

Linda [REDACTED]
PO Box 7241
Tallahassee, FL 32314-7241

RESIDENCE FOR SRS PATIENTS IN MONTREAL

The Club has received a brochure from *New Dawn*, a residence offering pre- and post-op care to patients undergoing S.R.S. in Montreal. Contact TGIC for more information, or write/call to:

Miss Dee Dee [REDACTED]
[REDACTED]
Cote St-Luc, Quebec, Canada, H4W 1M4

NEW STANDARDS OF CARE FOR TRANSEXUALISM

The Club has received a copy of the new *Health Law Standards of Care for Transsexualism* first adopted at the 2nd International Conference on Transgender Law and Employment Policy in August, 1993. Contact TGIC for a copy or more information.

ANONYMOUS HIV ANTIBODY TESTING

Your regional HIV Counseling and Testing Program provides free HIV counseling and antibody testing, support and referral. No names will be asked. (NYS Health Department) **Albany Area:**
(518) 486-1595 or 1-800-962-5065.

How many bus drivers know I'm a cross-dresser? At least one, and he's still friendly and courteous.



CHOICES COUNSELING ASSOCIATES

Lesbian/Gay Affirmative



ARLENE S. ISTAR, C.S.W., C.A.C.
MOONHAWK RIVER STONE, B.S., Ph.D. CAND.
(518) 439-9270

PAUL G. POSTIGLIONE, C.S.W.
(518) 462-5016

266 Delaware Avenue, Delmar, New York 12054

CALENDAR

Regular Meetings are held every Thursday at the TGIC Club Room on Central Avenue in Albany, 7:30 - 10:30 pm. Some come earlier and stay later, but it is wise call if you are not a Keyholder or if it is your first visit. Come dressed either way, meet and talk with friends. Many continue to socialize at one of the Central Ave. night spots after the meetings.

OCTOBER 1993

Oct 7 Thursday Meeting, 7:30 pm
 Oct 9 Saturday, 8 pm
 Dinner Party, Northway Inn
 Oct 14 Thursday Meeting, 7:30 pm
 Oct 21 Thursday Meeting, 7:30 pm
 Oct 28 Thursday Meeting, 7:30 pm



CATERING TO TV, TS AND CD'S

- * clothing
- * makeup
- * special request orders taken
- * confidential service
- * helpful understanding staff
- * great fashion & makeup tips

CALL OR SEND FOR YOUR FREE CATALOG
 Tawny's Boutique
 P.O. Box 169
 Haganam, NY 12086
 (518) 843-8761

ALL CATALOGS ARE SENT IN PLAIN COVERS

NOVEMBER 1993

Nov 4 Thursday Meeting, 7:30 pm
 Nov 11 Thursday Meeting, 7:30 pm
 Nov 13 Saturday, 8 pm
 Dinner Party, Northway Inn
 Nov 18 Thursday Meeting, 7:30 pm
 Nov 25 *Thanksgiving, No Meeting*

MAJOR COMING EVENTS

Contact TGIC for more information. Some registration brochures are available in the Club Room

Oct 15-25 *Fantasia Fair*, Provincetown
 Oct 28-31 *Fall Harvest Weekend*,
 Kansas City, MO
 Nov 10-14 *Tri-Ess Holiday En Femme -*
 Hollywood Extravaganza,
 Burbank, CA
 Nov 19-21 *Riverside Gala Weekend*, Erie,
 PA
 Feb 25-27 *Texas 'T' Party*, San Antonio
 Mar 12-20 *IFGE Convention*, Portland, OR

Can you come to our
TEXAS 'T' PARTY?

Sixth Annual
February 25th through 27th, 1994
in San Antonio, Texas

A fun weekend for cross-dressers and their friends.

Come for:
A weekend to dress with the girls, the Texas sun
and warm weather, the activities, the outings, meet
friends, new and old.

Texas 'T' Party
P. O. Box 700042
San Antonio, TX 78270
1-210-980-7788



TGIC OFFICERS & DIRECTORS

President Winnie B.
 Vice President Joan H.
 Secretary Joyce W.
 Treasurer Winnie B.
 Director Tina A.
 Director Ed H.
 Director Paul K.
 Director Sue M.

TGIC PUBLICATIONS

Transgenderists Independence Club (TGIC), PO Box 13604, Albany, NY 12212-3604, Phone (518) 436-4513, is a nonprofit, educational, social support group for persons wishing to explore beyond the conventional boundaries of gender, including crossdressers, transsexuals and their friends.

The Transgenderist

Bimonthly (Jan, Mar, May, Jul, Sep, Nov) to Members, Subscribers, prospective new members, friends, professionals, and exchange publications. Devoted to TGIC self-help and outreach to others, with original articles by Club members and local news of significant interest outside of our membership. Club business and other matters are limited to updates.

TGIC News

Bimonthly (Feb, Apr, Jun, Aug, Oct, Dec) to Members, Subscribers and prospective new members. Devoted to TGIC business and inreach from others, containing Club business matters, local news of little interest outside of our membership, selected reprints and other outside items such as clippings and cartoons.

TGIC MEMBERSHIP DUES

General Member	\$40/vr
Couples	\$45/vr
Key Club / large closet	\$40/mo
Key Club / small closet	\$30/mo
Key Club / attic storage	\$15/mo

All the above categories include a one-year subscription to both TGIC News and The Transgenderist, mailed First Class.

Subscriptions:

The Transgenderist, 6 issues: \$25
 TGIC News, 6 issues: \$25
 Single copies of either: \$5 each

Copyright 1993 TGIC

No part of any TGIC publication may be reproduced without prior permission from the publisher.