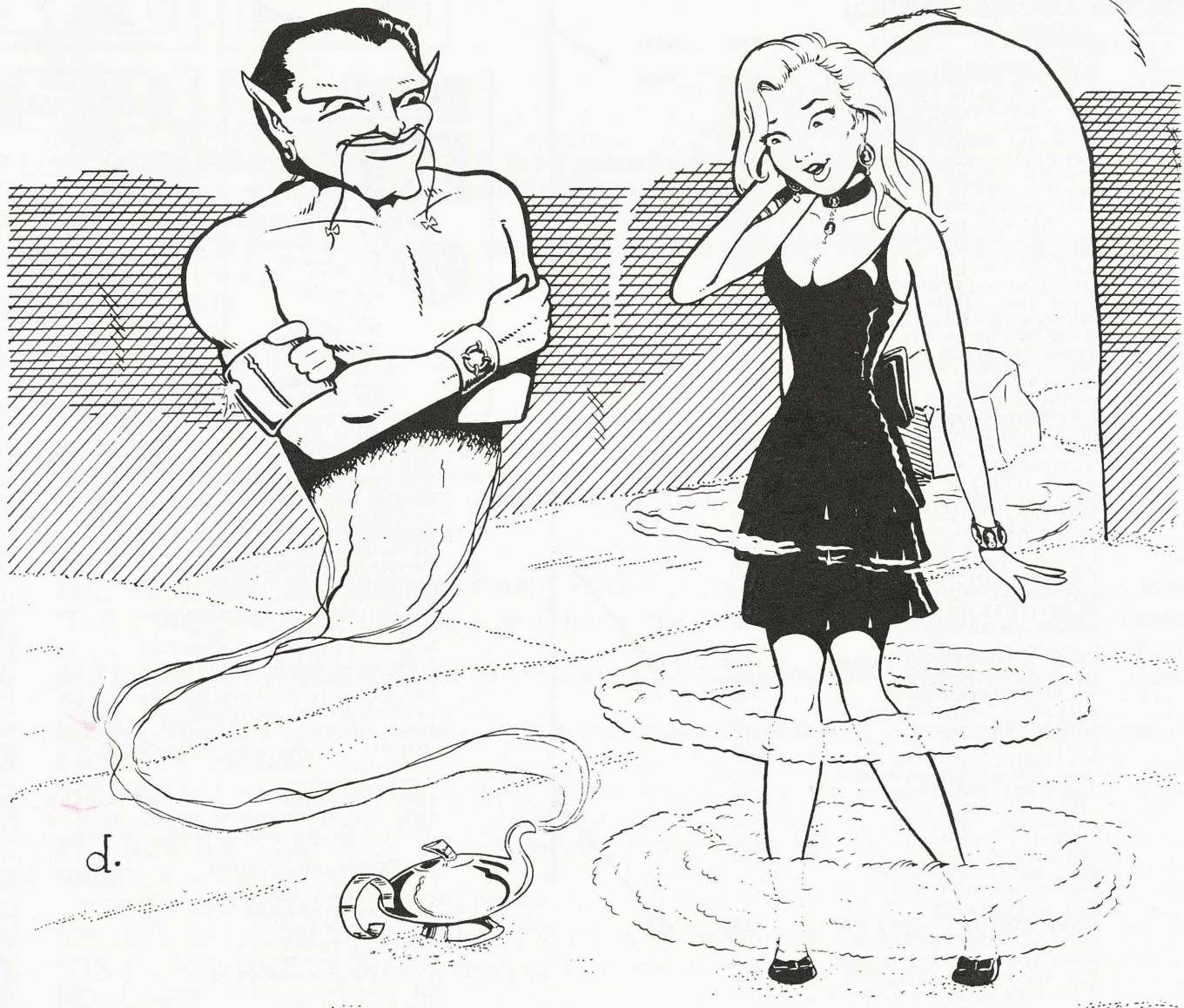


CROSS-TALK

The Transgender Community News & Information Monthly

#65

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**FINDING THE RIGHT NAME FOR OUR COMMUNITY
TRUE PATH OR BIG LIE?**

OVERCOMING AUTOMATIC BEHAVIOR PATTERNS

GENDER EXPRESSION CHOICES

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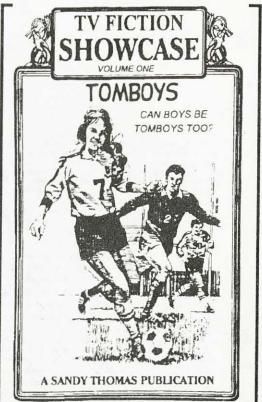
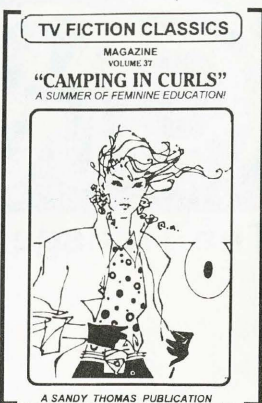
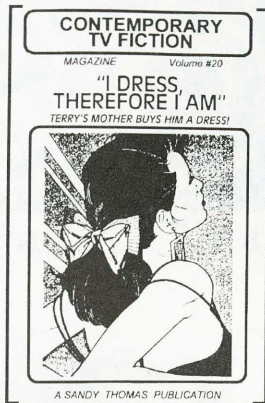
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CROSS-TALK

The Transgender Community News & Information Monthly

MARCH 1995
 (ISSUE #65)



- 2 **KYMBERLEIGH'S CLIPBOARD:** In the search for the right name for our community, one must remember that "transgender" can be an all encompassing word
- 3 **The NewsQueen**
- 6 **VIRGIN VIEWS BY VIRGINIA:** When wishing one had been born the opposite sex, do you really know what you want?
- 7 **VOX POPULI**
- 8 **NEWSWIRE**
- 9 **"THE ONE TRUE PATH?":** Guest commentary by Marla Baldwin on the peer pressure-created "big lie" pervading our community
- 10 **T NOTES:** Do you want control over your gender identity or the way you express your gender?
- 12 **WOMAN TO WOMAN:** When expectations in a relationship require modification because of transgender issues, they must be re-evaluated in that new light
- 14 **"THE TRANSEXUAL DYKE ISSUE", Part Two:** Continuing a roundtable discussion by gay women on TS women as lesbians
- 17 **HotBuzz**
- 20 **THE INFORMATION HIGHWAY AND YOU:** A simplified look at what you really need to get online
- 22 **"THE FEMININE ACT":** Passing is more than a state of mind, it is a suppressing of ingrained behavior patterns
- 25 **ALTERNATIVE PRESSES:** Review of the computer program *Not Straight Travel, Information & Service Guide*
- 27 **MOVIE REVIEW:** *The Adventures of Priscilla, Queen of the Desert* reviewed by Diane Chaplin
- 28 **THE DIVA OF DISH**
- 30 **"FEAR AND ACCEPTANCE":** One crossdresser's experience with encountering the public raises the question "Are they more afraid of us than we are of them?"
- 32 **THE BEARDED LADY:** Can you really get enough of crossdressing?
- 33 **COMICS**
- 35 **GREAT MOMENTS IN TV HISTORY**
- 36 **"DEBBIE LETTERMAN'S TOP 10 LIST":** Bonus cartoon feature by Tasha Barnard
- 37 **"TINA'S RESUME":** A tongue-in-cheek transgendered employment application
- 38 **HOTLINES**
- 39 **CALENDAR OF EVENTS**

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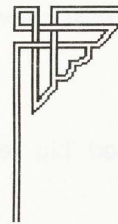


KYMBERLEIGH'S CLIPBOARD

EVERYONE HAS A GENDER ... NOT EVERYONE IS TRANSGENDERED

by Kimberleigh Richards
Publisher & Managing Editor

I have, for many years, argued the semantical point of what our community's name is ...and by extension, what we as members of that community call ourselves as a whole. In the course of this ongoing argument, I have found that there is a polarization between calling it the gender community and calling it the **transgender** community.



"Since the majority of the world subscribes to the equations male = man and female = woman, not everyone is transgendered."

Those pushing for the former term have generally argued either that they do not want to be trans-**anything** (usually crossdressers, who abandoned the term "transvestite" when it came to have erotic connotations) or that they are trans-**something**, not trans-**everything** (usually transsexuals, who frequently distance themselves from "those non-serious crossdressers"). Those in favor of the latter term have generally believed that regardless of what specific orientation one has -- and there are a lot of such "flavors" in this community -- the unifying point is being transgendered ... of having a conflict with societally-imposed gender roles.

The argument has erupted most recently on (surprise) the Internet, where one post-op TS has disdained both terms, saying that neither have any relevance to her. She is separatist in that she wishes to be a transsexual and not deal with any other flavor of being transgendered. (In fact, she was trying to move TS discussions off the *alt.transgendered* Usenet group and form an *alt.transsexual* group instead, where crossdressers would not be welcome.) At the same time, she points out that gender is a human condition and "has nothing to do with sex reassignment surgery or wearing women's clothes". (Or men's clothes, presumably, if you are FTM.)

Turns out she was half-right. Hence the title of this editorial. No matter where you were born or what sex your genitalia identify you as, you have always had a gender. And, regardless of whether someone occasionally crossdresses, lives full-time in what society would term an opposite gender role, has sex-reassignment surgery ... or

does anything else that breaks the equations **born male = man** and **born female = woman** ... those people are, by definition, transgendered in some way. Since the majority of the world subscribes to the aforementioned equations, not everyone is transgendered.

(This is not a question of the term "transgenderist", which was coined by my dear friend and associate editor Virginia Prince to designate someone who lives full-time in a gender identity opposite to the one usually associated with their physical sex. Virginia has always opposed the application of that term to anyone with any "flavor" or degree of being transgendered, and I agree. A transgenderist is a specific subset of our community, just as are crossdressers, transvestites, drag queens and kings, transsexuals, she-male prostitutes, and fetishists who may do no gender-bending past lingerie, nylons, and/or high heels. For those who object to any of the classifications I have listed, I will only say that in my opinion all of these are valid subsets of being transgendered, and if you disagree we have a letters to the editor column every month.)

To return to my main point: The only reason we need **any** kind of term to describe our community as a whole is because we increasingly have the need to define ourselves to the uneducated masses, to point out that even as each of the subsets I mentioned in the previous paragraph have their differences, there is that unifying factor which makes us all one community. And telling the unknowing that we are a "gender community" is essentially meaningless because (a) they know that everyone has a gender and so that phrase makes them think we are trying to put them in with us, and (b) most of them think sex = gender anyway. So instead of enlightening them, we lose the battle before it is even begun.

Now, having put forward the argument in favor of "transgender", we come to the temporarily sidetracked question of "community".

We have published many articles on the subject in the six years that **Cross-Talk** has been in existence. And there has never been an argument in favor of separatism that stood up to any scrutiny. Virginia once put it this way: If someone lives in Oslo, Norway, they are an (continued, page 5)



The NewsQueen

by Paula Jordan Sinclair

The old saying "no news is good news" is definitely not true in the NewsQueen business. Here, we thrive on gossip, scandal, crime, and just enough scientific stuff to keep us out of the supermarket tabloids. The past month has not seen a plenitude of crossdressing news, and as a result, this column is shorter than those Ms. Sinclair's newly-faithful readers have become used to. She regrets that she had only two alternatives, and one was only slightly better than the other: make up news or make news herself.



Our first item may fall into the made up category. If not that, then perhaps it is an urban myth. Ms. Sinclair repeats it verbatim from *The Southern Voice* of Atlanta and asks confirmation from an enlightened reader.

"Consider, for example, the couple in Florida who began their relationship as lesbians. One of them underwent sex reassignment surgery (SRS), so their label became heterosexual. Then the second woman confronted her gender issues and also opted for SRS. The two today are a gay male couple."



Relationships can be strange. Consider the story of Navy Petty Officer Steven Ladwig. He married Terrie Thompson in Reno last summer after dating for several months. The couple took an apartment in Concord, Calif., where Terrie stayed while Ladwig was at sea.

After returning from a cruise last December, Ladwig made a gruesome discovery -- Terrie had been strangled. But police were in for a greater surprise. Terrie was actually a man.

Ladwig said that he had dated Terrie for about four months before he learned that Terrie was a pre-op transsexual.

"I was kind of confused, but I wasn't upset," he said. "I consider her full female. I'm not gay. I don't feel that way. It wasn't really a sexual relationship. We were friends. I was lonely, she was lonely. Mostly we enjoyed each other's company."

Although Ladwig is not a suspect in the murder, Navy authorities have not yet decided if Ladwig's actions run afoul of the "don't ask, don't tell" policy regarding homosexuals in the military.



A new bill proposed in the Washington state legislature

would give state approval to only one type of family -- the traditional male-female couple. But what's more, the state would regulate gender role as well.

Under the terms of change proposed for the law regulating adoptions, transvestites and transsexuals -- as well as homosexuals and bisexuals -- would be forbidden to adopt children or to be foster parents.

"There is a legitimate a compelling state interest in ensuring minor children are placed, where possible, in sound female with male married households and that minor children are not placed in households with a homosexual, bisexual, transsexual, or transvestite, or with a person who engages in such conduct, act, practice, or relationship."

Before a heterosexual couple can be approved for adoption or foster parent status, the "state shall provide a written finding (that a) ... parent is not a homosexual, bisexual, transsexual, or transvestite, and does not engage in such conduct, act, practice, or relationship."

The act, which "is necessary for the immediate preservation of the public peace, health, morals, or safety," would go into effect immediately upon passage.



It is evident that the Washington lawmakers are fearful that young children placed with "those kind of people" will grow up to be like them. Such a notion flies in the face of research on gender identity and sexual orientation which suggests such traits are the product of biology rather than environment.

The latest evidence comes from an article in the journal *Developmental Psychology*. Authors J. Michael Bailey, a psychologist at Northwestern University, and Kenneth Zucker, a psychologist at the Clarke Institute of Psychiatry in Toronto, say that little boys who play with girls' dolls, dress up like girls, and display other stereotypically feminine traits will probably grow up to be gay men.

"If you have a very feminine boy, one so feminine that he's constantly wanting to dress up as a girl and wants to be a girl, chances are he's going to be a gay man," Bailey said.

Bailey and Zucker based their conclusions on 41 studies done in the United States, Canada, and Australia. Some of the studies asked adults about their childhoods and others began with very feminine boys and studied them again in adulthood. Three quarters had grown up to become gay men, and only a very few were transsexual.



Paul Kara of London probably doesn't wonder why he prefers wearing women's clothes. But he does wonder why people are making it so tough for him.

For eight years, his supervisors in the social services department of the Hackney Council didn't complain as Kara wore women's leggings and blouses to work.

But when he showed up in skirts in April, he was told to can the feminine attire or be canned himself.

Citing Britain's Sexual Equity Law, Kara argued that if women can work in slacks, vests, shirts, and ties, he should be able to wear dresses. But a tribunal ruled against him. The dress code imposed by his superiors was not discriminatory, the tribunal said, because the so-called men's clothing worn by women was actually designed for women based on men's styles.

Kara was unconvinced. "It is unfair for women to wear trousers, yet I am not allowed to wear a dress, which is the opposite equivalent. This is an example of the repressive and outmoded attitude toward sexual stereotyping in Britain."



But a 19-year-old Colorado woman found out that society doesn't always look kindly on women who dress like men, especially if they pass themselves off as a male to the young women they are dating.


Sharon Clark posed as 17-year-old Sean O'Neill and dated a 15-year-old for several months. According to the 15-year-old and her mother, Clark dressed and acted like a "very nice young man." While the pair was dating, they allegedly engaged in heavy kissing and at least one sexual encounter. Apparently, the 15-year-old did not know at the time of the sexual encounter that Sean was a female.

The relationship and Sean's disguise began to unravel when the younger girl learned that Sean was dating someone else. She stopped seeing Sean, but Clark made threatening phone calls. Finally, the 15-year-old arranged a meeting with Sean where she was to have "him" served with a summons. When police searched Sean, they -- and the 15-year-old -- learned her true sex.

Clark was charged with sexual assault and criminal impersonation.

But that was not the end of Clark's problems. As a guest on *The Jerry Springer Show*, a syndicated gabfest, Clark was attacked by members of the audience for deceiving the younger girl. Even a supposed expert on transsexualism didn't defend Clark's motives.

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●●●
Authorities in Rhode Island are concerned about another woman who posed as a man. But there the crimes may be kidnapping and murder.

Camilla Lyman was a millionaire dog breeder who always kept an attache case full of jewels at her side, even when she slept. In the summer of 1987 she vanished, along with the jewels and some of the cash she kept hidden around her estate. Family members believe she was kidnapped and murdered. And while the body has never been found, they want her declared legally dead.

But one of Lyman's closest friends thinks that Lyman -- who years before had her name legally shortened from Camilla to Cam -- slipped away to have a sex change.

"She'd been talking about it for years," said George O'Neil. He added that she "looked better as a guy than as a woman" with her close-cropped hair, her mustache, and her habit of wearing men's clothes.

But if she had a sex change and is now a man, why has she not withdrawn money from her bank accounts or used her credit cards? That question has stumped investigators, and has fueled speculation that Lyman is dead.

The case has gained notoriety throughout New England, angering the attorney for Lyman's family. "When I think of the cases that we have handled, where people have been injured or killed, and nobody gives a damn, it just makes me sick," he said. "Then someone says 'sex change' and everyone gets excited. It's ridiculous."



Good thing that lawyer didn't live in Philadelphia where all it took was the phrase "man wearing a dress" to get people excited. Of course, the man in question was reported to have killed someone.

Ronald Smith, 24, was playing with his dog in front of his house when someone -- believed to be a man wearing a dress -- shot him. After Smith fell to the sidewalk, the killer shot him repeatedly in the head and then jumped into a nearby car and sped away.

Witnesses say the person who shot Smith was wearing a dress, a dark colored scarf, and a wig. "It looked like a long, black, raggedy-looking wig," one witness said.

Police had no motive for the killing.



Authorities in Poland were looking for a motive after a 29-year-old man from Zambrow cut off his penis and testicles recently. Doctors were able to reattach the organs, but they would not say if the man would regain normal functions.



San Francisco's *Bay Area Reporter* recently selected two transgendered folks to be among their list of the 50 most influential queers (or, if you prefer, **members of the sexual minority community**).

"From talkshows to theaters across the country, Kate Bornstein is a brave, lucid, and self-effacing voice on transgendered issues. She lives in Seattle now, but part of Bornstein will always be in San Francisco."

The other slot went to Joan Jett Blakk.

"With her signature gap-toothed grin and cheerful wish to change the world, Joan is one of the most entertaining and politically committed drag queens we've ever seen."

We know that Kate will excuse the juxtaposition between this and the previous item.



Ms. Sinclair is thinking that one reason this month's column is shorter than usual is that her readers are withholding clippings from her. If that's true, she will thwart your nasty little plan next month by writing *twice* as much, regardless of how few clippings related to crossdressing you send her in care of **Cross-Talk**, (being sure, of course, to note the name and date of publication).

KYMBERLEIGH'S CLIPBOARD ... continued from page 2

Osloite. But they are also a Norwegian, a Scandinavian, and a European. Each community is a subset of the next; the analogy could be continued to include being a resident of Earth, the Solar System, and the Universe, if one were so inclined. However, being part of the larger community in no way diminishes the validity of one's membership in the preceding smaller ones. So being, for example, a transsexual makes you transgendered **without** denying your transsexuality.

I won't berate the point. If you don't get it by now, you either can't grasp the concept or are too much of a separatist to embrace it.

One last question to answer, though. Why "transgender community" rather than "transgendered community"? A point of semantics. While the residents of this community of ours are all transgendered in some way, the community **itself** is not. And that is a very important point ... because if we agree on a term in order to better communicate with the great unwashed, they had better not be able to dismiss it on a technicality.

With all that in mind, I have made changes throughout **Cross-Talk**, effective this month, to replace "gender community" with "transgender community" ... including underneath our logo on the cover. I have also urged our advertisers to make similar changes where applicable, and most have done so already. Our style book, which governs the language used in articles written for us, has also been changed.

Having endorsed the term, I now call upon our community's other publications, our support groups, our leadership ... and each of you who belong to this community

... to begin using this term consistently (if you don't already do so). Take pride in being transgendered, because you aren't special simply for having a gender.

I hope that this day another positive step toward general

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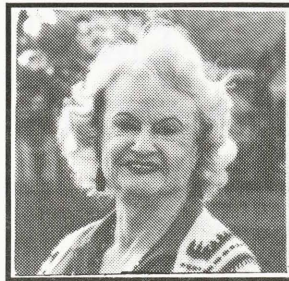
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understanding of us has been taken. On the other hand, this discussion may go on for **another** six years. I personally want to see us agree and move forward toward clarifying who we are. Ultimately, though, the choice is yours.



VIRGIN VIEWS BY VIRGINIA

WHICH WOULD YOU RATHER BE: A CAT OR A DOG?

by Virginia Prince

Now why would I give you a choice like that? Maybe there is more to the question than meets the eye! Maybe it has more relevance to the gender community than it might seem! Maybe you should think a bit about the characteristics of the two animals and why you would make one choice over the other.

"Very few people lead such liberated lives that they are not constantly aware that they are either male or female."

I am sure most of us have felt at one time or another -- and many of us have said out loud -- that we wished we had been born female rather than male and had therefore grown up as little girls. The trouble with such thoughts, if one were to pose the thought as a question, is that the answers would be so biased by the life positions of the persons asking the question and the one answering it that they truly would have little validity or significance. This is because the sex and gender of the questioner tends to bias his/her presentation and the same goes for the person being questioned. Few people inside or outside our community live such "liberated" lives that they are not constantly aware that they are either male or female and were brought up in either a masculine or feminine gender role. That awareness is nearly impossible to get away from, so judgments about either role are likely to be prejudiced either for or against.

So I thought it would be interesting to deal with the subject indirectly and outside of human bias by means of talking about animals. (I hasten to acknowledge that there are "cat people" and "dog people" and that each has a bias in favor of one species or the other, but at least we need not either talk about or imply anything sexual to either the cat or the dog so we can be free of that complicating subject.) So let's consider the two prototypes suggested.

House cats are small, soft, warm, lovable and generally gentle animals -- except when frightened, angry or injured. They are playful and fun to watch as they chase a toy around the room or play with a ball of yarn. They don't seem to have a serious side except when out in the backyard stalking an unwary bird on the lawn. Cats have

minds of their own, and as long as your ideas about something conform to theirs they are accepting and agreeable. But if you want a cat to do something he/she doesn't want to do, you are likely not only to be unsuccessful but to acquire several scratches in the process.

A cat curled up nose-to-tail on the sofa is a picture of quiet beauty and serenity. It brings about a desire on the part of the observing human to pet it or hold it. However, the attempt to pick it up, thus disturbing its sleep, may well lead it to abandon its quiet beauty and jump out of your arms to go somewhere else where it can continue its nap undisturbed. Housecats

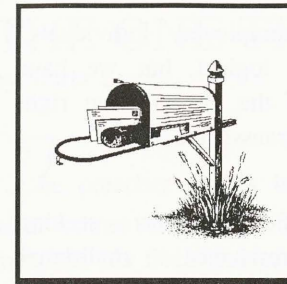
require catboxes in which to do their "thing" and they generate some very unpleasant odors in doing so. And such boxes must be emptied somewhere. (This is, actually, the only downside to a cat.)

So much for cats. Would you choose to be one? And are you a human male or a female making the choice? You probably have a bias one way or the other.

So now, what about dogs ...and specifically a bulldog or maybe a boxer? Such dogs are much larger and therefore stronger than cats. They are aggressive and make good watchdogs. While their owners surely love them they can hardly be described as lovable. They can run, play and romp, jump up after a bone, chase and return a thrown ball or stick. In short, dogs do a lot of things. However, bulldogs and boxers can be vicious and dangerous when crossed, threatened or attacked.

Would you therefore choose to be such a dog? Why or why not ...and again, are you a human male or female? Clearly your choice would be biased from a human point of view depending on which animals characteristics best suited your purposes, needs and desires. But neither animal is biologically "better" or "superior" to the other. They both fill a biological niche and do so satisfactorily. If they didn't Mother Nature would have eliminated them. What can the dog know about what it is like to be a cat or the cat to have any idea about "dogness"? All either of them can know is what they see and what instinct and experience tell them. Dogs will chase cats and possibly kill them if they catch them. Cats will, from the same sources, try to avoid dogs by running up a tree or under a house. Neither understands the other.

(continued, following page)



Vox Populi

Letters to the Editor

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

Vox Populi is the transgender community's "town square" for the exchange of opinions and ideas. If you have a response to any editorial, news item, or article appearing in **Cross-Talk**, please feel free to contribute. We suggest keeping letters to 400 words (one page typewritten or 2000 characters ASCII). **Cross-Talk** reserves the right to publish only those portions of a letter specifically addressing the issue. Personal attacks will not be published.

You may write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send e-mail to [Kymmer](mailto:Kymmer@xconn.com) via Cross Connection, or to kymmer@xconn.com via Internet. We also accept DOS ASCII files on disk at our P.O. Box.

VIRGIN VIEWS ... continued from preceding page


Is it much different between males and females? You find much the same differences between the two human sexes as between dogs and cats. Neither sex has more than a faint idea of what it might be like to be the other. But with humans we have the new factor of gender to contend with. Gender is, at the bottom line, a visual phenomenon. We see the other person's clothes, makeup, jewelry, hairdo and classify her as a "woman". Or we see the heavy shoes, pants, shirt, tie, short hair and mustache and classify him as a "man". What we see them do and how they do it also contributes to the decision. But the point is that a male observer is biased by his maleness; a female observer would physically see the same thing, but the significance of what she sees might be quite different. And of course it is clear to everybody that a woman sizes up a man in an entirely different way than another man would.

The burden of all this is that while we can see the other gender, decide that we like what we see and that it might be fun to look the same way, act the same way and be treated by others the same way, we are really only making a visual copy of him or her. We can never copy the other gender's feelings about themselves and their place in the world. Thus the wish that one had been born of the other sex is ridiculous on its face. It is more an expression of regret at having been born a male and brought up as a boy: **That** the individual knows something about and could logically wish he could have been spared some experiences

Jim Bridges COSMETIC WORKSHOP ON THE ROAD

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he had to endure. But wishing he had been born a female is ridiculous. If he wished he had been raised as a girl he would be on firmer ground because "girlness" is simply the visible (i.e., general) part of being a female.

Personally, I think we should all be thankful we were raised as boys and grew up to be men because **a)** it gave us the masculine viewpoint on most everything and **b)** it made us appreciate femininity for itself and not just as an attraction and amusement for the male ego. Having lived 55 years as a boy and man prior to changing my gender I am in a much better position to appreciate my last 27 years as a woman. Although I was a bulldog once I am very happy to be a pussycat now. (I must admit, however, that my knowledgeable friends contend that there is still a lot of dog left under my soft white coat and my lovable disposition. They are probably right, but what the hell, a single girl needs someone to defend her so what if he does live inside her? We are a harmonious family and we like it this way.)

HAVE YOU HAD A REAL-LIFE ADVENTURE THAT OTHERS CAN LEARN FROM?

Please send it for consideration to **Cross-Talk**, P.O. Box 944, Woodland Hills CA 91365. (Submissions on MS-DOS or Macintosh disk preferred.)



"Cross-Talk" NewsWire

News of the worldwide
transgender community

The National Lesbian and Gay Law Association has adopted a resolution that recognized the history of oppression that the transgendered have received at the hands of the same people who oppress lesbian, gay and bisexual people.

With a unanimous vote, NLGLA voted to strongly urge all persons, organizations and coalitions consider and advance transgendered persons in their programs and deliberations, inclusion of the transgendered in the Employment Non-Discrimination Act, and inclusion of transgendered persons in statutes, ordinances and regulations that positively affect lesbians, gays and bisexuals and other oppressed minorities.

○○○

It's Time, Texas!, the political lobbying organization for transgendered people and their supporters, has had their legislation allowing a change of name and sexual identity for transsexual adults listed for hearing before that state's legislature.

According to Sarah DePalma, Chair of It's Time, Texas!, Representative Senfronia Thompson, chair of the Texas House of Representatives Judiciary Committee, has agreed to list the bill for a hearing in her committee. DePalma said the key to success for the legislation will be whether transsexuals and transgendered people in general will find the courage to contact their legislators and fight for its passage. "There is a definite bias against any bill that smacks of benefitting only those people who live in Houston," De Palma said. "The fact that we are based in Houston and that the bill is being carried by Houston legislators works against passage. The legislators must hear from people in Waco, Lubbock, San Antonio, Dallas, and anywhere else where transgendered people live if we are going to get it moved into the [state] Senate."

In Texas, a change of name for transsexuals is nearly automatic at present, but a legal change of gender is considered "judicial discretion." The result has been a legal name change reflecting the new gender in which transsexuals must live without a corresponding change of gender on a drivers license and other legal documentation.

This marks the first time that legislation related to transgendered people has made it to the floor of the Texas House of Representatives. "We are essentially going to the state and asking them to get out of our way so we can

become taxpayers instead of unemployed individuals," DePalma said. "This may sound logical, but we have already been warned members of the conservative right will oppose anything with the word transsexual in it."

○○○

Transgender activist Leslie Feinberg is seeking contributions for a new book on resistance to traditional gender roles.

Transgender Warriors: A History of Resistance will focus on MTF and FTM crossdressers, transsexuals, drag kings/queens, and stone butches, to include -- as Feinberg puts it -- "everyone who doesn't fit the Ozzie and Harriet paradigms of sex and gender". The book is intended as a history of when and where and why transgendered, transsexual and intersexed people became so demonized, as well as documenting centuries of resistance.

The book, to be published next March, will include over 100 cross-cultural and cross-historical photos, graphics, etchings and paintings of transgendered people. There will also be modern photos of transsexuals, drag queens and kings, crossdressers, androgynes, intersexuals and many others. Feinberg will select photos based on ensuring that many identities, regions and nationalities are represented.

Those interested in participating are invited to send Feinberg a black and white photo that best shows your gender expression along with an editable letter exploring your own sex or gender identity, who you feel your communit(ies) is/are, why it takes courage to live your life, examples of your own fight, involvement in fighting other people's oppressions and where you draw your strength from.

Feinberg may be reached via Internet e-mail (sbblues@aol.com) for information.

○○○

Operations of the non-profit Minorities Trust in New Zealand have been severely curtailed after circumstances have made it impossible to continue publishing the organization's *Transcare* magazine.

According to director Leone Neil, a copier purchased at low cost a year ago ("*NewsWire*", #51) turned out to be ultimately non-repairable, and she has now discarded it. Publication of the magazine, the last issue of which was dated June 1994, will not resume, Neil indicated.

Minorities Trust operations are continuing to the extent possible; Neil was interviewed recently on New Zealand National Radio after a high court ruling on the question of transsexuals being allowed to marry and change their sex on birth certificates.

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"NewsWire" is compiled from items in transgender community newsletters, press releases, and the Internet. Press releases may be mailed to *Cross-Talk*, P.O. Box 944, Woodland Hills CA 91365, e-mailed to kymmer@xconn.com, or faxed to (818) 347-4190.

THE ONE TRUE PATH?

by Marla Louise

The preacher stands before his congregation and does what comes naturally ... he preaches. He also tries to maintain his flock and cause it to grow. What will cause a member of the congregation not to stray to some other preacher? Maybe prove that the path for that member is **only** by following the true path and the only true path is through this one preacher.

A specific religion faces the same problem and use the same solution. "There is only one true path to God, and that is through us. All other paths are falsehoods."

I have heard this approach elsewhere. There is only one true low price and that is through our car dealership. There is only one true country, so love it or leave it. There is only **one true way to be a woman**, and that is through SRS and full time living!

Sound familiar?

Ask most therapists. Ask the government. Ask society. Ask some preachers within the transgender community. Hell, ask Geraldo!

Obviously, with so many making such a statement, it must be true! And by definition, all those transgendered individuals who do not follow the "true" path cannot be women.

Did I say "by definition"? I sure did. For I have had "womanhood" defined for me by many of the preachers of the one true path. They define womanhood as living full-time as a woman with female genitalia. Convenient, isn't it? If one believes this definition, the only way to achieve womanhood is to follow the one true path.

You've all heard of the "Big Lie". Well, here it is again. If one does not live full-time, if one has male genitalia or if one keeps the option of "escaping" (?) to the male gender when one wishes, one cannot experience being a full woman and therefore cannot be a woman.

Bullhocky!

Tell the Big Lie often enough and long enough and people will start believing you. The fact that it is obviously false is irrelevant.

Is it obviously false? I have an easy logic test. Gender has been defined -- and the definition is generally agreed upon -- to be "between the ears", while sex is "between the legs". If such is true, the second part of the lie is obviously false. The genitalia in and of themselves do not define gender. For some, the changing of the genitalia is necessary to achieve the balance and vision in their mind, and I cannot object to (and maybe even understand) this necessity for themselves. But when they try to force their vision on me or others, I will object strongly. The body is just a receptacle to carry ones "self". It does not define the

self and as such, can be of any form. If my "self" is woman, how can the fact that my plumbing is an "outie" change this? It can't and doesn't. The lie starts to unravel.

The definition also requires one to live full-time as a woman without the ability to retreat to a different gender. I guess the assumption is that somehow this creates a woman where there wasn't one there before, although I'm

There is a "Big Lie" that is spread throughout our community in the form of peer pressure. It is just that: A giant falsehood.

not sure how. It seems somehow attached to experience, but there is no one experience that defines being a woman. Who lives more as a woman anyway, the individual who hides in her room but wears a dress 100% of the time? Or the individual who takes her female self out to society and interacts with it in many varied and rich ways, but only does it part-time? How does living as a man **in addition** to living as a woman detract from being a woman? Ah, but back to the test. If this definition of womanhood is true, it should apply to genetic females as well as males. Many females may have less "woman" experiences than many part-time CDs and women may crossdress as well, but I've yet to hear anyone claim they are not a woman because they don't have these experiences or live full-time as women. The rule seems to apply only to genetic men. And if gender is between the ears, the chromosome pattern of the individual should not cause an exception to the rule.

So we are faced with a falsehood masquerading as an "obvious truth".

Why the Big Lie exists is a bigger question. My best guess is that it is a fallout from society's simplification of gender to binary poles. If the Big Lie was true, it would still keep gender as a simplification and hide the "successful" transgenderist away from view. It is much more difficult to realize that there can be people who are happy mixing the genders, or having "conflict" between body and gender.

But the result is a limitation on ourselves ... rules and ideas that try to restrict us from finding that life path that is best for each of us uniquely. No, go back to the basics and search within yourself. Gender is between the ears, and only there can you find out if one is woman or not. The body and experience are only (continued, page 11)



T NOTES

"IT"

by Anne Vitale, Ph.D.

Many people try to find an explanation to their gender identity problem by looking at the classical social behaviors of men and comparing them to women. Although it is an obvious and perhaps necessary first step toward gender understanding, it is similar to looking at the surface of the

As it turns out, we have indeed been setup for this perception; in fact, everything is all in place long before we are born.

Let's start at conception. For the first six weeks of existence we all start out as female. If a gene found on some Y chromosomes called Testes Determining Factor (TDF) is present, the fetus experiences male gonadal differentiation. Approximately six to eight weeks later the newly formed gonads start to produce androgens that not only advance the development of the male genitalia but signal

the dimorphic organization of our brain. This is an important period, for if there is a critical level of testosterone in the embryo's blood a male brain develops. The converse of this is also true. If there is a preponderance of estrogen and progesterone, a female brain develops. Please keep in mind that although the implications here are that the fetus will deliver the appropriate hormones, the signaling hormone can also come through the placenta from the mother. The female brain differs from the male brain in that it has a higher metabolic rate, has more left hemisphere cells at birth, a larger Corpus Collosum (the connective neurological tissue between the left and right hemispheres) and a hypothalamus that among other things is organized to regulate hormonal releases in future menstrual cycles.

In essence our gender identity is permanently cemented in place before we have a single say in the matter. We are left to deal with any number of possible irregularities between that identity and our genitalia.

A pattern sets in early. The child naturally tries to comply with the demands of his or her internal gender understanding. If that understanding is counter to genital evidence, society balks at the child's efforts and tries to "correct" the "misdirected" child. If the child is lucky enough to have parents who practice an authoritative parenting style, the initial effort will be of explaining "proper" male or female behavior. Often as not, however, the child has to deal with corporal punishment, shame or a combination of both. Some children get the message early and go underground with their dilemma, hoping to eventually figure out what is wrong. Others may continue to struggle for the answer in the open. Either way there is no peace

and no real resolution. There is only periodic reprieves through crossdressing, masturbation and or habitual transgender behavior. Eventually (usually in the late 20s to mid 30s) the reprieves become shorter and shorter and at increasingly greater cost to an ability to perform everyday tasks. That is when the TS starts to face the real implications of the long and relentless tyranny of gender dysphoria.

So what are the implications of all this? If our genital sex matches our gender identity but not our gender expression needs, the implications are mostly a matter of how much we are willing to accommodate, challenge or flaunt social norms. The people I am speaking about here are the vast majority covering the spectrum from effeminate homosexuals through so-called normal people on to butch dykes on the other end. For these people, crossdressing and general transgender behavior for social expression is a social problem, not a medical problem.

However, if the individual's brain differentiation is significantly opposed to the individual's genital sex, that person is dealing with a high order birth defect. In this case, gender expression moves from a sociological problem to a life threatening psychological imperative. The consistent nature of complaint by those so effected has been conclusive. It is no coincidence that autobiographies published repeatedly on the many on-line bulletin boards contain elements very similar to what other gender dysphorics have been reporting since Christine Jorgensen opened the door for a dialog in 1952.

Given the fact that we are dealing with a permanent physical manifestation of the brain, the gender-opposite-to-genital sex dysphoria cannot and will not ever clear on its own. There have been some reported cases of spontaneous recovery, but given the human propensity to deny uncomfortable factors in our life, I have my doubts as to how long the reported recovery lasts or if the problem ever was true gender dysphoria in the first place.

However, all is not lost for the true gender dysphoric. The problem is that the treatment is so radical, it must be considered, experimented with and then reconsidered before reaching a point of no return in its application. I am, of course, talking about hormonal and surgical transition.

The bad news is that there is no conclusive or scientific way to discern true gender dysphoria from social dissatisfaction with gender expression. No therapist can tell anyone whether or not they are truly transsexual. It is a conclusion that only the individual can come to after careful introspection. In the end each of us must take responsibility for our life and making this important decision is an opportunity to do so.

The good news is that completion of a professionally controlled transition for the true gender dysphoric has an incredibly high success rate. In continuing dialog with

friends who went through transition with me in the late 1970s and with former gender clients of mine, I can categorically state that the desire to crossdress and the persistent need to be the opposite sex completely disappears. Life, after making the necessary psychological adjustments and the clearing away of the lifelong debris of who we used to be, becomes remarkably normal.


As it is true with most problems, when the gender dysphoric individual accepts the hard realities of his or her situation and begins to take control of his or her life, the problem starts to take on manageable dimensions. If I have been describing you, my advice is to see a psychotherapist who is familiar with gender dysphoria now. Believe me, it is far better than spending decades longer in the vain hope that it will go away.

[Copyright 1995 by Anne Vitale Ph.D. Dr. Vitale is a psychotherapist specializing in gender related issues. She is an associate of the D Street Counseling Group, 610 D Street, San Rafael CA 94901, telephone (415) 456-4452, e-mail annev1@aol.com. This column may be reprinted in any non-profit organization's newsletter if Dr. Vitale's name and address appears with it. Other publications must obtain written permission from Dr. Vitale. A copy of any reprints must be sent to Dr. Vitale.]

THE ONE TRUE PATH?... continued from page 9

relevant in how they form the gender in the mind. Do not believe the Big Lie, but instead find your own path to womanhood. That path may be the "true path", because for some that is the right answer. But it can just as easily be a different path! Only you can know which route will lead you to your own needs and self. Ignore the preachers and search it out yourself.

[This commentary previously appeared in the America OnLine publication The Subversive in a slightly different form.]



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WOMAN TO WOMAN

IS YOUR WOMANHOOD LOST IN A GENDER JUNGLE?

by Linda Peacock

Last September, while working at the Southern Comfort Convention in Atlanta, I was privileged to meet a therapist from the Carolinas, Barbara Carnal. She so impressed me with her gentle and caring demeanor, her obvious desire to help those who are transgendered and

projects less than a "Marlboro Man" image is considered a weakling, not manly enough, even a bit queer. When a woman suddenly finds that her husband or partner no longer fits into society's mold, she has a loss of expectation in that she expects him to be one way and he is, in fact,

another way. She cannot logically examine who he really is, because her emotions, as well as her societal upbringing, come to the forefront.

With the loss of expectation, she also may feel a sense of betrayal, in that she feels her husband has cheated her out of what she

expected. And she may also feel a real loss of trust, because he may not have had the guts to tell her of his transgenderism. How many times do we hear that he was afraid to tell her because he was afraid he might lose her? Frankly, the wife/partner doesn't buy this because she feels betrayed by his lack of trust in her.

So many women go through the stages of loss when they find out about their partner's transgenderism. They are shocked, dismayed, appalled, overwhelmed, angry, depressed. It wipes out their attraction to the partner. All these are, as Barbara says, "authentic" feelings. Feelings have no right or wrong, no good or bad. It is what you do with those feelings that can be destructive or constructive.

When I talk with wives or partners, what I fear most is that they will assume that they have somehow failed as a woman, and that is the reason their partners want to dress. In fact, I talked with a crossdresser recently whose girlfriend said, "If I am woman enough, you won't want to do this."

The fact is that a person's desire to crossdress has absolutely nothing whatsoever to do with their partner. It is an intensely personal thing to be transgendered, and that person has inner feelings that simply cannot be described to another person. Nor will these feelings ever entirely stop. They might not be as strong at times, but they never go away. The woman's assumption that she has failed as a woman, and thus caused her partner to crossdress, is a total falsehood, and one I try to persuade the wife/partner to put aside. The feelings a crossdresser feels most likely were there at birth, and manifested themselves long before he met the woman he shares life with. A man may decide to have total control over those

feelings, and not crossdress, but he doesn't actually stop having the feelings. They never go away entirely.

When a wife blames herself, I fear that she will question her entire personhood, including her femininity ... her womanhood. I've talked to women who have been so traumatized by the revelation of her partner's crossdressing that they have lost the ability to be sexually aroused or satisfied. One woman I talked with had stopped using makeup and had begun wearing "grubbies" (as she called them). Any attempt on her part to apply makeup or put on a pretty outfit brought a picture to her mind of how her husband looked in makeup and a dress. She could not bear to have him touch her.

Women who are so severely traumatized desperately need to see a therapist who can help them through this frightening time. They need a professional to help them rebuild their own selves -- to begin to once again see their value as a person, and build up their self-esteem and self-worth. They need someone who can assure them that they are not responsible for their partner's behavior, and when they are strong enough, help them rationally look at the situation and the relationship and find the path that will give them back their life. Some women will never be able to live with a transgendered man -- they may attempt it by setting impossible boundaries, such as telling him that he must never crossdress again, that he can be cured, either by religion or therapy -- but in the end, so often, the man cannot control his feelings and he crosses the boundaries. The relationship ends.

Other women find that with compromise, support from a therapist, and support from other wives, they can learn to live with a transgendered man. It may be a life of uneasiness, on both parts, but many women come to at least tolerate or accept this facet of their partners. Very often it is when a woman begins to feel happy with who she is, liking herself, believing in herself, that she can begin to deal with not only the issues of gender in her relationship, but other issues or problems in her life. As her sense of self-value increases, so does her ability to rationally work through situations; she reaches a level of maturity that helps her in life.

The issues of gender can be a jungle to those who know no little about it. It is dark and frightening and overwhelming. It is easy to become lost in your fright or in your pain, and for some the jungle seems endless. The realization of your value as a person and a woman is the beginning of the road out; it is the knowledge that you are a strong, vital human being, that you have great value to the world, to your partner and family, but more importantly, you have value to yourself.

[Linda Peacock is the Tri-Ess director of wives' and partners' concerns and chair of the SPICE board of directors. She also publishes the quarterly newsletter for spouses and partners The Sweetheart Connection, and may be reached by mail at P.O. Box 24031, Little Rock AR 72221, by e-mail to khmj27a@prodigy.com or by phone at (501) 227-8798.]

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This is not a business I had planned for. I had an idea and made a couple. The girls at the local club (TGIC) wanted some. I made more. Now, most all the girls I know have them, and several major national outlets are selling them! Some girls have more than one size, and a few of the girls who have the "high-priced forms" are now wearing mine instead!

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THE TRANSEXUAL DYKE ISSUE

Part Two

Edited by Kimberleigh Richards

In September of last year, a discussion of transsexual lesbians took place on *sappho* -- a woman-only Internet mailing list -- in the aftermath of several "TS dykes" being allowed to enter the Michigan Womyn's Music Festival for the first time in MWMF history.

This article continues a transcript of that discussion, adapted in "roundtable" format; that is, responses by a list participant to another's comments have been inserted to appear in proper context. Participants are identified only by first name, except where a last initial was necessary to further differentiate.

Not included are comments which stray from the main topic; most other contributions appear as originally posted, with the primary editing being to correct spelling and to expand Internet "slang" into full definitions. Where a contributor preferred the term "womyn", it has been left intact.

Kim: Where do transsexuals fit into women-only space? I think the work still needs to be done on perceptions, fears, etc. The fact is that many ...most? ...women feel that MTFs are "really men". This doesn't mean it's right, but **this** is what needs to be addressed. After enough years with testosterone in one's system, many of one's features appear male, even after taking female hormones or having surgery. So, how do women who only see the male-ish exterior come to understand/know the woman inside? How does this education happen?

Hillary: I'm not sure it's only a matter for "education". I think it's **also** a matter for tolerance and room for **both** separation and togetherness. I think we can be educated and still want "safe-space".

Nancy: I think the problem of transsexuals in women-only spaces has nothing to do with the effect of testosterone on their looks, but rather, it is the effect it has on their attitude, their view of the world, their mode of interacting with others. Being raised male in American society confers upon the individual a privileged status that women have to struggle to attain. Boys are brought up to believe that they can be whatever they choose and that they have an inalienable right to be the center of everyone's attention and affection.

Michelle: Not quite true. Very few boys are brought up to believe that it is okay to be a full-time homemaker, nurse, or ballet dancer. They are told it is bad to be a sissy, to cry, to express their feelings, to coo over an infant. They are supposed to think that going to war is macho and if they don't they are called wimps and traitors and often considered ineligible for public office.

Parents today are often proud of their daughter, the doctor. But are they proud of their son, the ballet dancer?

Sexism is a two-edged sword and cuts deep from both sides.

Karen K.: I was brought up by my mother to believe I could be anything I damn well wanted to be, and that I didn't have to shut my mouth for anyone.

Not all women are quiet and demure, and not all men are pushy and rude.

Someone once told me that people act the way they are expected to act in the end, meaning if you assume they will act a certain way, and treat them as if they did, they will ... or you will see them acting that way regardless of how they are really acting.

Nancy: Girls have traditionally been taught that their first obligation is to marry and have children, that they can have careers only at the sacrifice of the first obligation, that their career choices are limited to the items in column C, and that they are entitled to whatever attention and affection is left over after the males have taken what they need. This is changing, but slowly.

Most of the MTF TSs I've met have been good people whose company I've enjoyed. **But** a change of hormones does not result in a reversal of upbringing and social programming. I believe it is this problem that results in the exclusion of TSs from women-only spaces.

Samantha: Most of the MTFs I know are if anything quite shy about taking space or energy for a variety of reasons. Many of us MTFs never really took to most of the male conditioning you talk about and the rest of us shed much of it. In addition many of us seriously study our attitudes and upbringing and do hard work to cure the residual nastiness that may have crept in.

There are MTFs that do exhibit some of the energy you speak of, but in my experience of a couple of hundred of us that is the exception and not the rule. I think you have tarred us with way too broad a brush, at the least. Your portrayal looks pretty stereotyped to me.

Kim: And why do we still buy into the "two gender system" when so much of the GLB population is into genderf*** anyway? What happened to the proverbial "spectrums" we talk about? Why can't this relate to gender as well? If we had a better society that allowed for and encompassed more than two genders, or didn't place so much emphasis on gender, would there still be a need for people to go to the lengths they do in order to have their physical body match their spirit? If we had a better society, would there still be a need for "only"space?

James: There have been five genders recognized in some societies -- Native American ones for example, including

the *berdache* which encompasses them all and can be any one at a given time .

Linda: All this talk of "a better/more of/more genuine" "dyke/woman/lesbian" feels very hierarchical and "power-over-ish". It saddens me to see behavior that appears so contradictory to feminism coming from other women.

Cynthia: "Power over" is such an insidious and seductive thing, and we really need to watch ourselves because it is very easy to take on this sort of behavior ...our culture has been breeding it into us for so very long.

No one should have to wear a disclaimer! But as long as we persist in trying to place people in boxes, rather than along a continuum, we're going to keep tripping over the old "I'm a fill in the blank" or "s/he's a fill in the blank" or whatever!

Kitten: I don't understand -- just too bi, I guess -- why women reject other women ... whether they are young women, old women, fat or skinny women, women who occasionally sleep with men, or women who used to be men. Seems awfully counterproductive to me.

Samantha: I've noticed that many of you seem to think separatism is behind TS/TG exclusion. Having read a considerable amount of separatist literature, and knowing a fair number of separatists, I don't consider this true. There are separatists who feel this way and there are others who do not. There are many non-separatists who also exclude us. Separatism gets a bad rap, in my opinion.

Karen K.: Respect is different from using the power of separatist space to exclude other women. I respect separatists and believe in separatist space. I don't believe in then turning that space on our own, given the arguments I see and hear coming from those separatists who want "women-born-women only"space.

Hillary: So, if there is to be respect for separatist space, how can that space be maintained, or defined, or created without someone saying it's abuse of power? What is separatist space if it includes everyone?

Karen K.: It is my understanding that separatist space initiated from some women's need or desire to be around women and women's energy -- "women's ways" if you will -- and to be free of the seemingly inherent, society-institutionalized male power structure and maleness of spaces where men frequent or dominate. The "us" and "them" referred to the two sexes recognized at the time, male and female. Many women came to these spaces for a variety of reasons, too many to mention here or even know by any one person.

I don't remember these women's spaces ever excluding women who show up at their doorsteps until recently. And it seems to me that it is proportional to our rise in status and power in the greater community. It's as if recognition and validation by the greater community gives some the justification to then use that power against their own in the smaller community of LGBTQ people. When we were

less recognized, less accepted, less organized, we welcomed anyone who was for the greater cause, and the focus was outside our own communities. Is the increasing divisiveness among ourselves a direct conclusion of our power gain? Have we achieved so much space, so much recognition, so much acceptance that we can reject some of our own?

Laura: I don't know if it is a power level or population density that makes people feel it is somehow okay to reject others. Maybe it starts as a population density problem. Too many people fighting for a "cause", and the individuals begin to get lost in the shuffle. So, they start to band together into smaller groups, where they can relate to each other on a more individualized basis.

Maybe this is where the power trips and the "I'm better than you, because I'm -----" comes into play.

Karen K.: I am not questioning the need for safe space. That is not the point. I fully support space for women to go to if they want to get away

from the male power structure and its trappings. An assumption seems to be made, though, about the effect of TS people on women-only space, and I am questioning the validity of that assumption.

Laura: Is this the only assumption you are questioning? I guess I see more than just male-female separatism, and see all of it as worthy of being questioned and challenged.

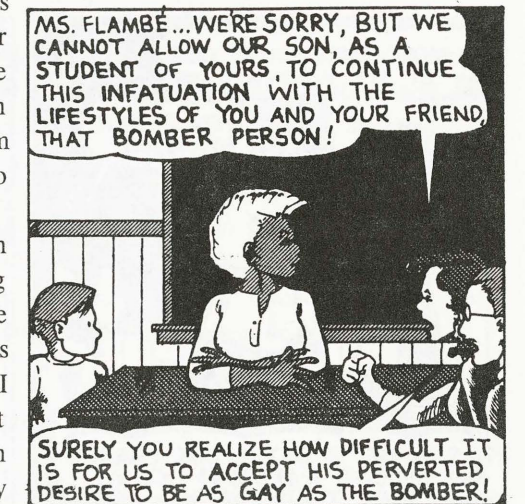
Karen K.: I don't see anyone questioning the separatists these days. I see their position carved in the stone that is part of our history, and I think it's dangerous to accept it without analysis or question.

Hillary: I experience just the opposite of you, Karen. There is often vehement opposition to suggestions I make regarding honoring separate space while valuing our diversity in the larger queer community.

I fear we've moved into an "either-or" situation with regard to separatism and in my opinion the solution lies not in killing separatism, but in valuing it as a spoke in the queer wheel, just as transgendered and bisexuals are.

Laura: I find I have little tolerance for people who are unwilling to even try to be accepting of others. I have even less tolerance for the institutional politics that seem to abound in large organizations.

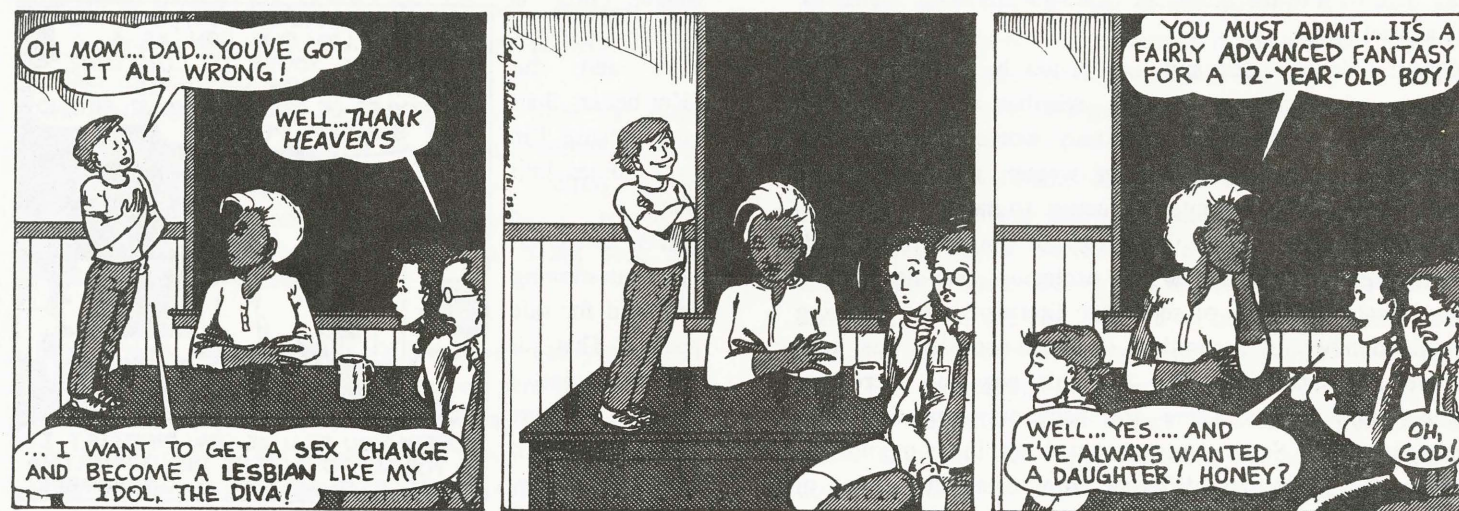
Syndee: I used to consider my self a separatist; I wanted no men in my life, period, if I could help it ... and for a



while that's what I did. But then *sappho* came along and my world got a lot bigger ...it was here that I first learned what TS/TG meant and where and the people who live these concepts. I would be lying if I said I was not taken aback by these totally new concepts, but I think I was given the chance to get to know people while figuring out where we all stood on the wheel of life. Now that I am a little older I have come to appreciate this.

It is perfectly alright to need or want to be alone or separate sometimes; it lets us recharge our souls. But sometimes solitude shared in silence is richer than solitude alone.

Lisa: Waiting at Camp Trans for Leslie Feinberg to speak, I was as uncomfortable as I've ever been in my entire life.



I'd come to the festival to escape male energy, and here I was among these male-to-female transsexuals that I couldn't cognate into my experience: Persons with male pattern baldness yet long hair, narrow hips yet breasts, makeup but huge hands, all wearing skirts, of course. Every stereotyped, prejudicial response there ever was trooped through my brain.

Finally, when Leslie appeared I noticed that she was remarkably androgynous in jeans and white t-shirt, with strong arms, small hands, womanly hips, no breasts, and blond hair cut in a flattop; she has a face that is beautiful but hard to classify with its spare angles, sensual mouth, and gentle, engrossing, lively yet serious grey eyes. Every time I looked at her I saw her differently: Now male, now female, now both and neither. She said that when she walks down the street, she often experiences a wave of faces turning to look at her, all incredibly **angry** at her androgyny, at their own inability to "tell."

Woody: I think everyone has a right to a safe space, but this gets very complicated. Different people have different fears, phobias, ideas of what feels safe, etc. Some people don't feel safe around nakedness. Perhaps there should be a space at the MWMF where there is no nakedness for those who feel uncomfortable and yes, a space for those who don't feel comfortable around whites, blacks,

transgendered, S/M, men, boy children, children ...period, aggressive women ...a "no sex" space, perhaps. It gets very complicated but I think that safe space is important and should not have to be defined and defended, it should be a given. Everyone has a right to feel safe and we as women and survivors some of us are often afraid to defend our right for safe space and set up boundaries for fear of offending someone.

Perhaps a transgendered person in open space may feel they are being "attacked" in some way, verbally or otherwise; they should be allowed to have a safe space for transgendered and people who support them to go when they need extra support. Such is the same with recovery space. We need to respect each other's space, but exclusion

as a whole for TG people is not the way to go. If we are afraid of penises, then is everyone going to be expected to check in their dildos at the door? This invades all our privacy.

I just wonder, has a genetic woman, non-TG, ever been thought to be a TG and kicked out of the festival? Would she be expected to "drop her pants" and **prove** herself?

Lisa: I could accept a **post-surgery** male-to-female transsexual unconditionally at the Festival. That's the limit of my ability to accept right now. As far as transsexuals who can't afford surgery, we need more liberal health insurance. If they don't want surgery, then they don't want to be women; why would they want to intrude on women-only space?

Sandy: There are lots of reasons for not having surgery of any kind besides just not having the money. You're saying it implies a lack of commitment and I don't believe that's true. People have varying requirements for what they need to live the life they want.

[Continued next issue. "Cathartic Comics" reprint courtesy Rupert Kinard and Just Out magazine.]



HotBuzz

by JoAnn Roberts

"Great deeds are usually wrought at great risks."

-- Herodotus

It was with great courage and with great risk that the people and organizations developing the Transgender Alliance for Community took that step forward. The risk was to be viewed as a threat to existing organizations. Sure enough, the ink was barely dry on **Cross-Talk #64** when the rumors and phone calls started flying. So, let's get it straight right here. No one has created a new organization. The groups taking the Pledge for Community are forming a federation to promote a unified transgender community. That unification will occur through the interactive participation of the various organizations in joint projects. Anyone who labels this interaction a "threat" to their organization doesn't understand the concept of true community. No one runs this movement and no one group is "in charge." It has no structure because it needs no structure. Any structure required already exists within the individual organizations. Funding and other resources required to accomplish joint projects will come from the individual organizations, just as it did for the National Association of Social Workers conference last October. I hope that you will ask your organization to take the Pledge for Community and join us.

Speaking of professionals, Holly Devor, Ph.D., won the Hugo G. Biegel Research Award from the Society for the Scientific Study of Sex (Quad-S) for her article "Sexual Orientation Identities, Attractions, and Practices of Female-to-Male Transsexuals." The article was published in the *Quad-S Journal of Sex Research*. The award consists of a \$500 cash grant, a one-year honorary membership in Quad-S, and a Certificate of Research Excellence. I have had the pleasure of serving with Dr. Devor on the board of IFGE.

I wish I could say that serving on the board of IFGE was a pleasure too, but it was not. In case you're wondering, I've chosen not to run again for my seat in IFGE. That organization has drifted too far from my own personal commitment to this community for me to be of any value to them. The notion that IFGE must "compete" (their term) with the other national organizations for the "limited dollars" (their term) in the community is a philosophy I

cannot support. Read the IFGE "Vision 2000 Strategic Plan" and you'll see what I mean.

You may have noticed in last month's "Newswire" that Merissa Sherrill Lynn, Founding Director of IFGE, who is responsible for producing the annual IFGE convention, wants the Congress of Transgender Organizations to take responsibility for the IFGE conference site selection and host committee selection. As a co-founder of the CTO, I think it would set an unwarranted precedent if the CTO accepts the responsibilities Lynn proposes. The CTO needs to remain a neutral body so that its voice speaks for the community's organizations, not for any one specific group.

While I'm on the subject of IFGE, the buzz in Waltham is over the recent spate of resignations. Both Linda and Cynthia Phillips resigned as board members, as did Taylor Montgomery, one of two FTMs on the board. Taylor had two years left to serve and Cynthia had one. Linda's term would have expired in March. Also handing in their pink slips (Freudian slips, too) were Holly Boswell as Chair of the Publications Committee, and Michelle Kelly, host coordinator for the 1995 IFGE convention in Atlanta.

Enough of the political clap-trap ...you want to know the really important stuff, right? So, here it is. Almay has introduced an eyeliner that is cute enough to leave out in the open. I-Liner comes in a small inkwell-shaped bottle with a felt-tipped brush inside the cap. The brush allows fine lines, or bold slashes, and anything in between. I-Liner comes in Precise Black, Perfect Grey, and Definite Brown. Check it out.

I usually wear contact lenses, but there are times when I just need to rest my eyes and wear glasses. If you wear glasses, here are a few tips for getting the right frame of mind: Frame widths should line up with your temples. Too wide or too narrow makes you look cross-eyed ...The tops of the frame should cover your eyebrows, else you'll appear to have two sets of brows ...The base of the frames should line up with your cheekbones ...A frame with a low-setting bridge can make your nose look shorter. A higher bridge can make a short nose or round face look longer ...If your eyes are close-set, a frame with a light color bridge will help separate your eyes. A heavy and/or dark bridge will seem to pull eyes closer ...Match the "weight" of the frame to your features. A heavy frame flatters strong features.

Crossdressing remains a staple theme in entertainment. Late in December Robert Altman's *Ready To Wear* gave us Danny Aiello as a crossdressing fashion buyer and *Mixed Nuts*, a comedy with Steve Martin, featured a lonely

crossdresser in a major part of the film. Meanwhile, *Priscilla: Queen of the Desert* (see review in this issue) continues to rake in the dollars. For those of you who like mystery novels, check out *K is for Killer* from Sue Grafton. In this latest Kinsey Milhone thriller, there is a transgender character who is portrayed in a positive light.



Talking about films, I'll note in passing (no pun intended) that *Stargate* with Kurt Russell, James Spader and the androgynous Jaye Davidson kicked butt at the box office. The consensus on the Net is that *Stargate* is a much better movie than *Star Trek: Generations* and, having viewed both flix, I'd agree. Davidson is interviewed in this month's *W*.



In my latest video, *Fashion & Style*, I talk about building a basic wardrobe. One good feature of a such a collection is seasonless clothes. Most designers agree that seasonless means clothes that you can wear through at least three of the four seasons. Most designers say tropical wool and rayon crepe are best. They drape well, tailor beautifully and travel well, too. Black, navy, brown and neutrals are the best colors.



Here's a tip. If you're getting a makeover or a wig styled at an event, remember to tip the makeup artist or hair stylist. Tipping for services like these is something most guys just

don't know about. If in doubt, ask a real woman; she'll tell you the rules and guidelines.



Everybody knows that Queens love sequins and beads and goddess knows I'm no exception. I'll wear 'em to get a loaf of bread if I think I can get away with it. But, while many of us know when it is appropriate to wear glitz, how many of you know what to wear over those glitzy clothes? Not to worry, your queen shall divulge all. Over those great beaded minidresses try a red satin swing coat or a black velvet version of the same. A shiny satin trench coat works, as does a sweeping fringed shawl. For those floor length gowns, nothing quite matches up to a faux-fur coat.



Do you know that some mail order houses sell the names and addresses of their customers? Yep, and it generates quite a bit of income, too. Intimate Treasures sells their lists, as does Michael Salem and Spartacus. If you order anything from these people (you should never, ever, buy anything from Michael unless you like paying too much), make sure you indicate that your name is not to be placed on any lists for sale. Federal law says they have to comply. It's a good idea to code your name for each different place with which you do business. That way, you'll know if they sell your name. By the way, no one advertising here sells names, so you are assured of privacy when dealing with them.



Fashion knows no boundaries, so it shouldn't be any surprise that folks in different parts of the country have different notions of what's currently fashionable. Take nail polish for example. In Atlanta, plum is the color of the moment. In Boston, it's mauve. Chicagoans prefer dark brown. Los Angeles fashion mavens opt for a demure sheer beige. Miamians go for the high-school look with pearlized pink. Minneapolis likes dark berry. Phoenix follows the sun with French manicures in sheer shades. And, in New York where people really know fashion, bold red is the rule.



The big, roomy, slouchy fashions of years past were a boon to crossdressers because the clothes effectively hid the body from public view. Well, not so the new Spring fashions; the emphasis is on curves. The "new" trends hark back to the '50s when structure and a body-hugging silhouette dominated clothing. The good thing about the new clothes is that they make it easier to separate the boys from the girls. The most important accessory for the new fashions is a tailor. Here are some of the new guidelines ... Jackets: buttons and darts should fall right at the waist on a fitted jacket. If the button falls just above the waist, your legs will look longer. The jacket should flare slightly at the hips. Skirts: a pencil skirt is the "high" fashion mark at the

moment. If the skirt is knee-length, make sure there's room in the hips and that it has a kick pleat or walking slit. Straight skirts look best above the knee, again making your legs look longer. Pants: look for a waist that falls about a quarter-inch below your natural waist. Lightweight fabrics don't add bulk. Leg length should just touch or break at the top of your shoe.



Be on the lookout for... Hot Sox posters. The outdoor posters for Hot Sox that feature model Jane Powers in thigh-highs have been disappearing from bus stop shelters in New York and Los Angeles. In cities like Chicago, Minneapolis and San Francisco, people must be better mannered, since the posters remained in place.



Lest anyone think the Wonderbra and corset influence has faded from the fashion scene, think again. The summer crop of swimsuits are awash with structured, cleavage-creating bra tops and there is even one swimsuit built around a corset. Did someone let a bunch of TVs loose in the halls of fashion designers?



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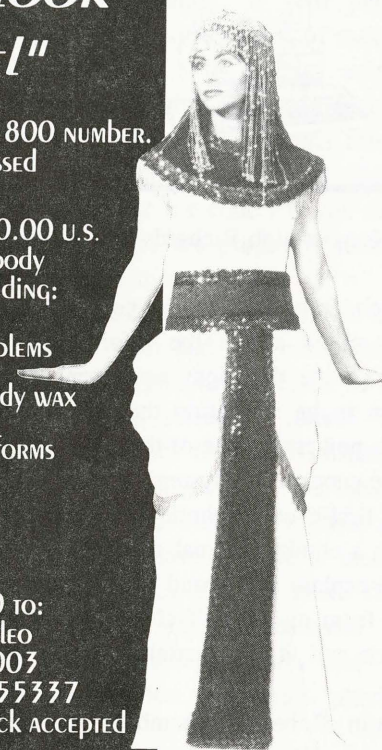
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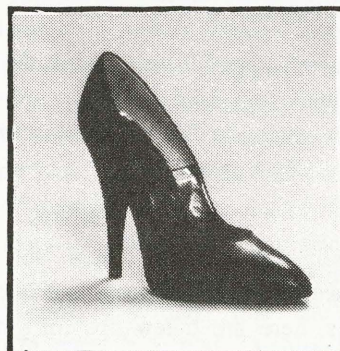
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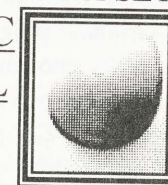
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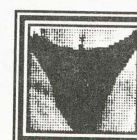


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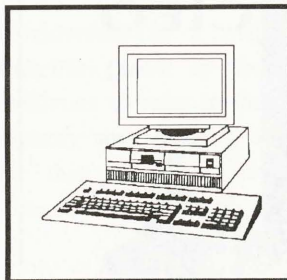
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THE INFORMATION HIGHWAY AND YOU

MAKING THE TECHNOLOGY WORK

by Kimberleigh Richards

I frequently run across people who say that they wished they could access the information highway but that they don't have the right equipment to do it. What surprises them is the revelation that, while they may not have had a high-powered state-of-the-art computer system, they did have enough of a system to make the connection all along. My first-ever telephone link-up came using an old IBM PC with a clunky external modem that barely made 1200 baud. (I'll explain what baud rate is in a second.) While it's a far cry from my 486 AT-clone and 14,400 baud modem, it **did** work and it was certainly better than not connecting at all!

JoAnn Roberts remembers making her first call to the Jersey Shore System over ten years ago using a Commodore 64 and a 300 baud modem. Trish Anderson at Cross Connection has made an old Zenith laptop (vintage 1986) connect at 2400 baud using an external modem and the custom dial-up software for that system. That same modem, hooked to a 1981 Data General laptop, made a 300 baud connection using its own internal program.

The point is, if you've **ever** owned a computer, you may already have everything you need to access the information highway. If, from the preceding examples, you draw the obvious conclusion that practically any computer can be used, you're right.

The key elements in making a connection are (besides the computer): A **modem**, either internal (inside the computer case) or external (connected to a serial, or RS-232, port by means of a serial cable); a **phone line** connected to the modem; and a piece of software, called a **terminal program**, that controls the modem and sends your keyboard actions down the phone line to the remote system once you're connected.

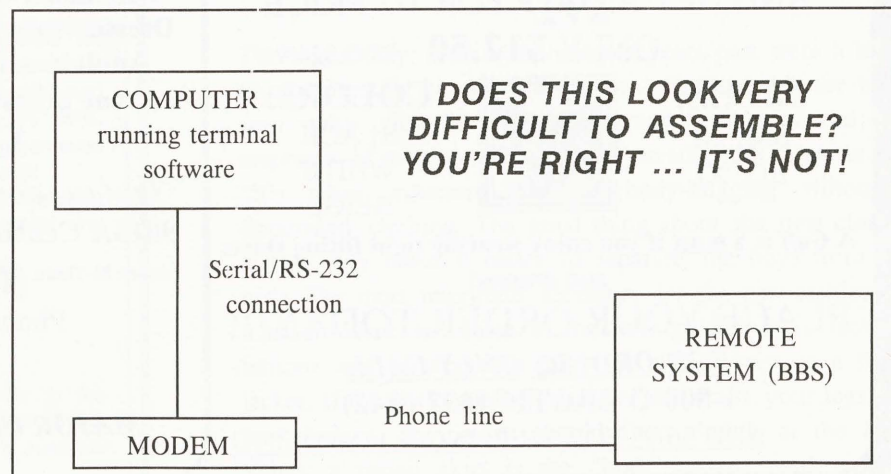
Fortunately, the modem doesn't care what kind of computer it's connected to if it's an external one. (Internal modems are generally made for a specific type of machine ... IBM, Mac, or a specific brand and model of laptop.)

An external modem can be connected to any machine that has one of the aforementioned serial/RS-232 connections on the back (look for a 9 pin jack), and virtually every machine has one of those. (Got a mouse? It's probably on a serial port.)

The modem has two modular phone jacks on the back. One is marked "line", which is where you connect the plug coming from the wall; the other is marked "phone", which allows you to plug your phone across the line so that you don't have to have one of those two-jack adapter plugs to use both the modem and the phone. (No, you can't use them both at once.)

The terminal program will be specific to your computer. If you have an IBM or IBM compatible, you'll find a variety of programs available. Some popular ones are QModem, Procomm, Crosstalk (no relation), QuickLink, and Telix. A few of these programs are also available for the Macintosh, and you'll also find programs like Microphone specifically written for the Mac. Some terminal programs are commercial products which you can find at the local computer store; others are shareware which you can get for a nominal fee and then register with the company after you've tried it out. (Charlene Day will discuss shareware in more detail next month.)

If you have an older computer, like the Commodore 64, a Tandy TRS-80, or the Apple IIe, you may have to search a little harder to find a terminal program written for your machine, unless you're lucky enough to already have the right software, which might also be called "communications software". The Commodore 64 used programs like RunTerm, and early Tandy DOS machines -- like my mother's six year old computer -- came with a program called DeskMate already installed, which had a terminal program as part of it. You might look for a local computer user group for your type of machine for assistance with



finding the right program.

Regardless of what machine you have or what software you're running, there will be a way to configure your modem and dial with it. Don't be afraid of that word "configure"; most terminal programs have a simplified method of accomplishing this. However your program does it, the main settings to be worried about are **baud rate**, which is set to the highest speed your modem is able to connect at (use 2400 if you're not sure); **data bits, parity, and stop bit**, which should be fine at 8, N and 1 for most connections; and **emulation**, which isn't really a modem setting but which needs to be set properly so the screen displays show properly on your monitor (use ANSI if that's one of the options and you have a color monitor ... otherwise use TTY).

Your terminal program is what dials the number of the remote system. Most also have a **dialing directory** where you can store numbers for systems you call frequently. Whether a single entry or a dialing directory, all you do is type the number of the system -- including the 1 and area code, if necessary -- as if you were going to dial it on your phone. (You can include hyphens -- your modem will ignore them -- but don't put parentheses around the area code.)

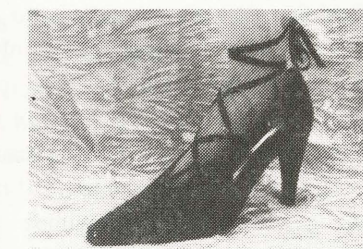
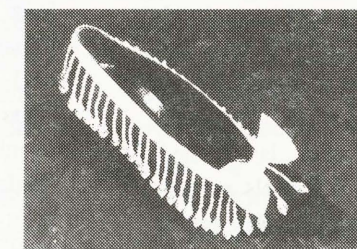
If you have call waiting, you need to be forewarned: That annoying beep is fatal to your modem connection. One incoming call while you are online will result in a "NO


CARRIER" being displayed on your screen ... and that means you've been disconnected. Fortunately, there's an easy way to keep this from happening, if your phone company supports turning off this feature ahead of making a call. Just add the "shut off" code (*70 in most areas), followed by a comma, ahead of the phone number in your dialing command window or directory. (The comma causes the modem to pause for two seconds while the phone company restores the dial tone after the code.) If you can't use *70 to shut off call waiting, there are programs such as CallWait that accomplish the same thing.


I suggest that you find a local BBS with free or low-cost access to test your equipment with and get comfortable with the feel of being online. Once you've connected to the BBS or on-line service you've selected, follow the directions you see on the screen (they're slightly different for each system, but they will all require that you have a password to verify that you really are who you say you are when logging on and they all will have on-screen menus to give you your options). After a few calls to make sure the equipment works and you're more accustomed to maneuvering around the remote system, **then** dial up GENie, Delphi, or Cross Connection and start playing with the Net.

Welcome to cyberspace! Wasn't as impossible as you thought, was it?


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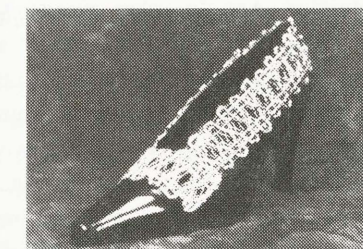
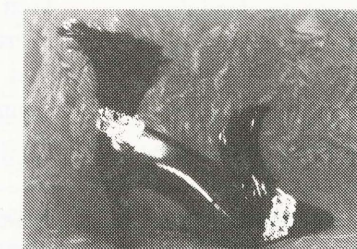
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THE FEMININE ACT

by Rebecca Ann Petersen

The study of the subtle points of femininity in respect to the positioning of a woman's legs and feet -- not from a modeling school viewpoint, but from an everyday situation viewpoint -- is part of your "Feminine Act". It is **your** responsibility to observe women in your everyday life, then take this information and apply it to your own "act". No matter how great your clothes, makeup, hair, etc., may be, if your Feminine Act is not together, you have fallen way short of your goal. What you are looking for, in reality, are the **subtleties** of what makes a woman feminine. Looks or sexy clothing have no bearing on a woman's femininity.

A man and a woman are totally different in respect to how they sit, stand and walk. I realize this is probably not news to you; however, as strange as it may be, I have seen a very high number of CDs who are dressed to the "nines", yet all of their actions are strictly male. I also realize that you may feel more comfortable in this "man in a dress" situation, and if this is the case don't bother reading any further.

Let's cover some fallacies that are firmly implanted in our male minds. We (males) have a confusion factor when it comes to the definition of "sexy" and "feminine". **They are not the same.** Sexy clothing does not make a woman any more feminine than she already is, so how could it possibly make a male more feminine? The only place a woman sits backward on a chair, with her legs spread as far apart as possible, is in the pages of *Playboy* magazine. This pose would be construed as sexy, because sex is implied. Femininity is not implied, however. Five inch heels may be sexy, but they are no more feminine than flats. Sex appeal is by far a different subject than the concept of developing the Feminine Act. In other words, you can be feminine without being sexy, and for some strange reason this is a hard concept for some men to understand.

The difference between men and women, in respect to the placement of their legs and feet, is worlds apart. Men tend to be more rigid and direct in leg movement, whereas women are more fluid in their actions. One of the major differences in male and female movement is brought about by differences in weight distribution. We are built differently and carry our weight in different quadrants of the body. A man carries a large percentage of his weight between the neck and the waist, whereas a woman carries hers between her hips and knees. The main physiological difference between the sexes is that a woman's hip or pelvic structure is wider than a man's. When a woman walks, she takes shorter steps than a man, and walks with a **slight** hip sway movement. In some (but not all) cases, her feet are pointed slightly downward.

There is a misconception that all women are light on their feet. In fact, if you were to take a man and a woman of equal weight, both in their bare feet, on a wooden floor, the woman will make more noise walking than the man in most cases. (If you elect to try this test with your favorite female, don't tell her beforehand what you are doing;

Before one can begin to consider the likelihood of "passing", a lifetime of ingrained mannerisms must first be dealt with.

otherwise, she will knowingly defeat the purpose of the test.) Women walk differently in heels than in flats, and this is only natural. Both men and women walk with the heel hitting the floor first followed by the front of the foot shortly thereafter. However, the time element between the heel and toe hitting is shorter for women. Some modeling courses have taught that the toe and heel were to hit the floor at the same time, even in three-inch heels. This may look good on paper, but it is next to impossible for either female **or** male; if this were true in actual practice, the heel lift would not be the first thing to wear out. These same modeling courses touted that "fact" that women should walk in straight lines, much like the infamous roadside sobriety test. In actual practice, a woman doesn't even come close in most cases.

Age plays an important factor in how a female walks. Teen girls and boys both drag their feet, to the point of wearing the heel down to nothing in a short period of time (and angering me to the point of screaming "pick up your damn feet!"). From teenage to old age, things are quite different. In old age, the heel dragging starts again.

As I said earlier, the average woman walks with a **slight** swing to the hips, takes smaller steps and is more fluid in action, no matter what type shoe she is wearing. The hip action is accentuated in heels, but never to the point of looking unnatural. Gracefulness may be a good definition is a concept, but being realistic, only one in ten women would be classed as graceful, by its literal definition. That statement probably will not win me too many female friends, but sit in a mall for an hour or so watching women and then tell me if I'm wrong or not. Some clothing will influence how a woman walks: Give her a full skirt and you may see a bit more flamboyance, especially on the turns.

CDs that try to emulate the feminine walk, unfortunately, sometimes get a little too carried away and will sway the hips too much, like the flaming gays we have all seen. What you would hope to achieve is a fluid motion of short steps with a very slight hip sway. When a woman stops walking, her feet will be parallel, but only for a second. A woman rarely stands with both feet side by side. One foot will almost always move to a different position to offset the straight line. (Both feet side by side is a characteristic of most males, however.) I have tried over the years to ascertain if a right-handed woman used her right foot exclusively to offset, but with little success. It would appear, from what I have observed, that right- or left-hand dominance has little bearing on a woman's foot movement. A woman at rest in a standing position will take the right or left leg, bend the knee, and place the foot of that leg slightly behind the other and pointed more to the side. Her hips are slightly off-center, with one side higher than the other, and the bend of the knee is influenced by heel height.

The foot of the bent leg can now achieve other actions since that leg now carries no weight; I have noticed that the type of shoe worn will play an important part in the actions carried out by this foot. (Remember, a woman is not consciously carrying out these actions; they are second nature to her.) I have noticed that a woman in heels will take the heel of her foot out of the shoe while in the above stance, which I presume is for comfort reasons. She will shift her weight from leg to leg, depending on the length of time she is in this standing position. I have observed blackjack dealers in casinos, on their feet for eight hours per shift wearing heels, doing this weight shifting/shoe on-and-off routine every couple of minutes. Another favorite stance among women is to place the right or left leg further out to the side than normal and bend the ankle inward, keeping the ball of the foot and the heel in their original position. These stances are, by definition, classed as feminine; there are just as many that would be classed as masculine. Take a good close look; are you using the right ones for the attire you are wearing? The thought that comes to mind is a gentleman I observed a couple of years ago at a CD function. I say "gentleman" for even though

the clothing, makeup, hair, etc., were definitely female, his stance was that of a lineman on a professional football team. He stood with both feet firmly planted on the floor, approximately 12 to 16 inches apart and completely parallel. You got the impression that he was saying in his mind "just try and get past me". Although his physical appearance was that of a lady, his Feminine Act was lacking to the point that it left no doubt in your mind that this was a man in a dress.

I mentioned previously that there was a vast difference between sex appeal and feminine actions. There should be a third category added, but I'm not sure what to call it. For lack of a better description, I'm going to call it "female playfulness". I have noticed over the years that some women play with articles of their apparel. The most played-with items are her shoes and a close second would be rings or other jewelry. I would guess that part of this is because her shoes are easily removed; I'm sure that if she were wearing a pair of wingtips untying the laces and such would become too much of a bother.

The difference in sitting actions between the sexes is enough to fill a book, but I'll briefly cover some of the major differences. Some men, when sitting, literally **fall** backward into a seat. Other men will lower themselves using their arms to support their weight. A woman, however, gently seats herself using her legs for support. At the same time, in the same fluid movement, her hands are tending to her purse and straightening her skirt or dress for sitting (if she is wearing one). This is quite an accomplishment when you think about it, and one that most men would have problems with.

Once seated, a man will either cross his legs -- usually with the ankle of the crossed leg on top of the knee of the other leg -- or both feet will be flat on the floor with the knees apart. In a very casual situation, his legs can be straight out in front of him if he is in a slouched position. One of the benefits of being male is that you can do almost anything and the worst you will be thought of is a slob.

A woman, on the other hand, has a certain amount of decorum to contend with and is not always allowed the luxury of being sloppy about her sitting habits. As a result,



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you will rarely see a woman's knees apart unless she is wearing pants or shorts (or is in excess of 100 years old). Most women will almost always cross their legs at the knees or at the ankles. Once her legs are crossed, that now-familiar shoe playing takes effect; I have watched women take off and put a shoe back on the crossed leg without using their hands, with the skill that a soccer player would admire. Dangling the shoe from the tip of the foot of the crossed leg also seems to be a popular sport of a lot of women.

When a woman rises from a chair, she does so in one fluid movement and usually without the use of her arms and hands. The height of the sitting surface plays an important part in this rising process. An overstuffed sofa with a very low sitting surface presents a problem for both females and males; most men use their arms when rising from a sitting position, women, to compensate, use a two-step process. Just prior to rising, she slides the rear end to the front of the sitting surface, she rises without using her arms. Try it ... and for God's sake, keep those knees together!

Women also have the benefit of being able to sit in many varied positions. Some of the more popular positions are: Seated with both legs tucked under you ... in other words, sitting on your legs; seated with one leg under you and the other crossed over at the knee; seated with both feet on the floor, with the feet and legs as close as possible to one another -- in fact, almost pressed against one another -- and the knees shifted to the right or left, with the feet still

centered. How a woman is dressed, her age and social background, and of course just plain comfort will be determining factors in how she sits.

An interesting point is that no matter how long or short a woman's skirt or dress is, she always seems to be pulling it down while seated. I have seen young women, with skirts so short they left little to the imagination, tugging to try to at least keep it below their hips, to the point of stretching it completely out of shape. Logically, you would ask "why did you wear the skirt if it presents this much of a problem for you?" ... however, common sense has prevented me from asking this question. It's like the attractive girl who wears t-shirts with clever inscriptions imprinted on the front. About the time you get to the third sentence, she is giving you a "what the hell are you looking at?" look. If you don't want somebody looking at your chest, don't wear things that require the general public to read them. Most CDs have an infatuation with short skirts, and this requires special attention when sitting. Being ladylike while trying to sit in a skirt of a length of less than 21 inches is difficult; sitting with legs crossed in a skirt of 19 inches or so is drafty, to say the least. If you are wearing hip pads, they will be visible with a short skirt and crossed legs. Remember, just because you can't see anything detrimental from your vantage point doesn't mean the rest of the world can't. It could be wise to move a chair in front of a full-length mirror and check yourself from all angles.

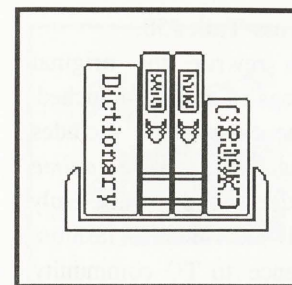
Stockings also play a role in how you sit. Sheer-to-the-waist pantyhose will not reveal that telltale panty line with a short skirt and crossed legs. Thigh-high stockings, if properly fitted, should also not present a problem. If they are too short, however, you may be showing some bare thigh, which could be thought of in some circles as tacky.

Once again: We (men) have a problem sometimes with the definitions of feminine and sexy. A woman, when seated while wearing a very short skirt and showing a great amount of leg, could be construed by some as sexy. On the other hand, this may -- or may not -- be her intention. The interesting thing is that we (men) can see the same woman in a skimpy bikini and not give it a second thought. But if her hemline is two or three inches shorter than the norm, we assume she is being overly sexy.

I say this to point out what kind of image we project to the masses by our conduct. What we wear and how we conduct ourselves while out in public will either make or break us, so to speak.

It may be a good idea to take a long, hard look at how we walk, sit and stand, and maybe spend some time in practice, if needed. The Feminine Act needs to be perfected, polished, and presented every second that you are in the feminine mode, Your actions will be one of the determining factors of your acceptance by the rest of society.

[Edited from an article from the newsletter of the Sierra Silver Belles (Sigma Sigma Beta chapter, Tri-Ess), South Lake Tahoe CA.]



Alternative Presses

by Kimberleigh Richards

This month, we look at a new resource guide on disk for the gay/lesbian/bisexual community. At the outset, let me explain that it has been the collective experience of the **Cross-Talk** staff that businesses either owned by or catering to the GLB community are generally TG community friendly as well, so I feel justified in reviewing this guide. (Besides, I like playing with the computer ...) The *Not-Straight Travel, Information & Service Guide* is a custom database browsing program bundled with the database files on one disk ready for installation. The program will not run directly from the source disk -- but then, very few programs do these days -- and has to be installed on your system's hard drive. The installation is pretty simple and straightforward, and I didn't have to do much beyond confirming the program's default drive and directory.

Once running, the program itself is equally easy to use.

On-screen windows contain selections that the user selects by using the arrow keys to highlight the desired option and hitting the Enter key. Information in the database can be retrieved by state and city (in which case you can then select categories in that area with resources listed) or nationwide (in which case you select a category and all listings throughout the database are available, regardless of locality). I would think the typical user would probably use the state/city option to keep the search focused, although I was a bit disappointed that there wasn't an option to search for listings on a statewide basis. For example, here in Los Angeles, I might look under Burbank and West Hollywood and miss a resource in Santa Monica.

However, once you have selected a state, city, and category, the format is clear and easy to read, and each listing has a breakout overlay with contact information and a brief description of services offered. This information can be printed out with a single keypress,

and similar single key functions will print out all listings for a state/city and category combination or for all listings in a category nationwide.

As with last month's review of *Crossdresser's International Shopping Guide*, I wasn't able to judge the accuracy of the listing information outside of those here in Southern California, but what I could check appeared to be reasonably accurate. This also is not a guide for typical transgender resources such as wigs, breast forms, electrolysis, or the like, but it is a good place to look for other businesses that are likely to be appreciative of your patronage.

Aside from the aforementioned ability to search statewide in addition to by city or category, the only thing I would like to see would be a notation similar to printed resource guides showing specific gay, lesbian, bi, or transgender orientation of a business. Perhaps the authors will consider that for future releases.

If you travel extensively, it would be a good program to have loaded in your laptop or notebook for reference when you visit an area you're not familiar with the local "scene" of. The authors plan to begin operating a direct access online version in the future as well.

[Ordering information available from National Marketing Enterprises, Inc., P.O. Box 030487, Fort Lauderdale FL 33303; fax number (305) 563-2499, voice number (305) 566-4200. Ask for "Catalog X".]

WHAT'S ON THE TV TONIGHT?

Cartoons by Christine-Jane Wilson

A book of nearly 100 cartoons drawn by Christine-Jane Wilson. In the magazine 'Forum', editor Isabel Koprowski wrote: " - the answer is not East-Enders, you'll be glad to hear, but delicious feminine clothing such as lacy bras, six inch stilettos and the sheerest of stockings.

"What's on the TV Tonight?" is a charming cartoon book depicting transvestites in a variety of amusing situations. Because it is the creation of a TV, none other than Christine-Jane Wilson, the editor of *The Glad Rag*, the book always laughs with, not at, transvestites. The author draws on her own experience, as well as her imagination, to produce cartoons showing the dreadfully embarrassing things that can happen to TVs, whether in social or family context. But it's not blushing all the way: some pages glow with the positive pride a cross-dresser may feel when found out unexpectedly.

Transvestites will identify with the author and find the book reassuring as well as amusing. Everyone will be touched by the sensitivity and delicacy with which Christine-Jane treats the difficulties of being a TV."

FUTURES EXCHANGE

A FANTASY OF CROSS-GENDER by Sarah Wood

Charles Merchant, a life-long transvestite, awakes - in the body of his attractive personal assistant, Jenny Page ... from there, Sarah weaves an intriguing and well-written story, beautifully illustrated by the talented Emma

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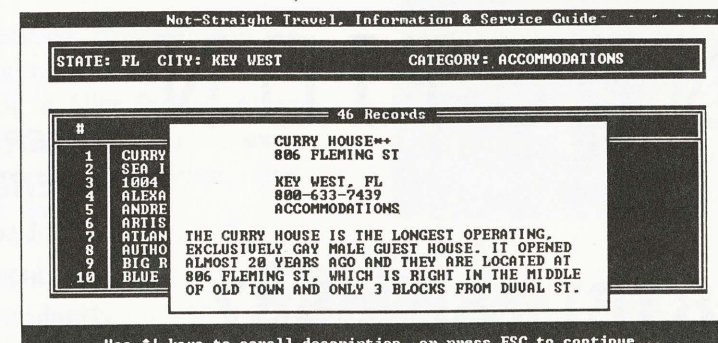
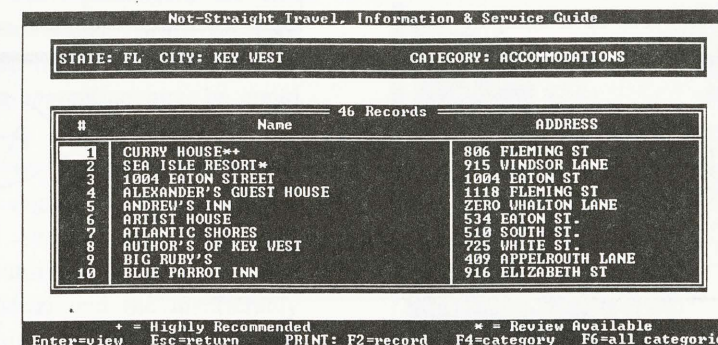
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Books are normally sent surface mail; add \$2.50 per book for airmail.

ALSO AVAILABLE: *Hell - It's Heaven*, Christine-Jane's non-crossdressing cartoon book on the afterlife, with lots of cute angels and devils. \$9.00 US to the same address.

Please send cash or add \$5.00 US per check for bank charges.



Sample screens from the *Not-Straight Travel, Information & Service Guide*

We don't just get magazines, books, and the like here. We also get compact discs on occasion. One we got last year and never got around to listening to is called *Outpunk Dance Party*, produced by the same queer punk collective that publishes the 'zine *Outpunk*. *Outpunk Dance Party* is a collection of eleven tracks by queer punk bands, including a single by Hyperdrive Kittens (a photo of which was, sadly, not included) called *Rock'n'Roll Drag Queen*. I don't profess to know a lot about punk music, but it's loud and noisy and I liked the lyrics once I deciphered them.

The third issue of the 'zine came out around Thanksgiving, and included two pages of facts on transgender visibility. These kids do know something about the subject; their

facts and definitions are right on the money. They even mentioned **Cross-Talk** in their 'zine listings and called us an "excellent resource".

I love seeing today's youth finding their own ways to express themselves and I'm glad to see some of them belong to our community.

[CD, \$8.00 US/\$9.00 Canada/\$10.00 elsewhere; 'zine, \$2.00 anywhere, postage included. Outpunk, P.O. Box 170501, San Francisco CA 94117.]



We also got mail from Fish, the editor of *Brat Attack*, described as "the 'zine for leatherdykes and other bad girls", with the sad news that they've ceased publishing after five issues. (Such is the 'zine scene ...things come and go almost before you notice ...)

However, they're still selling xerox copies of back issues, which means you still have a chance to see such articles as "Female-to-Male Transsexuals in the Leather Community" (#3) and a three article "focus on gender" (#5).

Issue #5 may still be available in original form for \$5.00 (\$7.00 outside the U.S.). The xerox copies of #1 through 4 are \$4.00 each (\$5.00 overseas).

[P.O. Box 40754, San Francisco CA 94140-0754. You can phone them at (415) 695-0418 to check on availability before ordering. They also accept IRCs at two per \$1.00 if you're ordering from outside the U.S.]



The second volume of Richard Kadrey's *Covert Culture Sourcebook* was released late last year as a companion to

the first book, which I reviewed in **Cross-Talk** #58. Kadrey has wisely decided not to rewrite the original guide, instead creating a set of listings in areas untouched by his first effort. Volume 2.0 of the *Sourcebook* includes sections on e-zines, video (including the Japanese *anime* which is growing in popularity), underground comix, truly alternative and unique music, and individualist fashion. The latter category included a reference to TG community resources Vernon's Specialties and Pierre Silber Shoes; the section on the Internet had subscription information for the *gender* mailing list, which I mentioned in last month's overview of same in the "Information Highway" column.

This second volume is as well researched and laid out as the first, and I recommend it just as highly.

[Published by St. Martin's Press and available at most bookstores at \$12.95. If you need to special order it, the ISBN number is 0-312-11255-6.]

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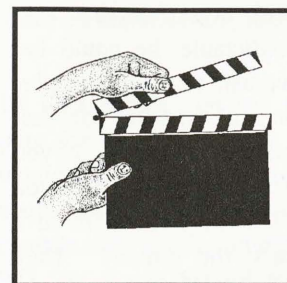
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MOVIE REVIEW

THE ADVENTURES OF PRISCILLA, QUEEN OF THE DESERT

by Diane Chaplin

One rarely sees a human touch applied to camp. But *The Adventures of Priscilla, Queen of the Desert* does a winning job of mixing outrageous drag comedy with behavior as real as it often is moving.

Australian writer/director Stephan Elliott didn't make his difficult, delicate job any easier by setting most of the action around a broken-down bus (the Priscilla of the title) being driven through the arid, empty nowhere of his country's Outback. The film is undeniably as much a logistical achievement -- couldn't have been easy keeping all that lipstick and taffeta safe from the heat and dust -- as it is an artistic one.

Elliott threw more obstacles in his own path when it came to casting, and we're happy to report the "Priscilla" navigates them beautifully. The bus's passengers are two Sydney transvestites and a transsexual, who together comprise a lip-syncing "girl" group big on headdresses and fright wigs. Elliott hired the most masculine guys he could think of to play them.

English actor Terence Stamp plays the aging transsexual Bernadette with a world-weary dignity lit by a spark of pragmatic romanticism. Aussie he-men Hugo Weaving and Guy Pearce are equally persuasive as, respectively, the identity-confused bisexual Tick/Mitzi and the insufferably flamboyant Adam/Felicia. All three, as you might expect, possess withering verbals wits.

Which isn't necessarily an appreciated commodity in the sparsely populated Outback, being traversed by the entertainers to reach a resort gig in Alice Springs. Along the way, they encounter prejudice, fear, wonder, some danger and the occasional appreciative audience. One might even find what may be love in his/her life.

For the most part, though, Elliott runs riffs on the incongruity of these highly urbanized creatures cavorting about this strangest of strange lands. He keeps it consistently fresh, clever and on the earthling side of the possible -- again, no small task.

That acknowledged, it's understandable for those with a low tolerance for obvious outrageousness get their fill of *Priscilla* early. Questions may be raised over

flashbacks and relationships involving children, although these are handled with the utmost good sense and humor. Elliott's provocative comic sensibility, however, is not always aimed well, as with his highly offensive, cheap laugh caricature of an Asian woman.

But the film more than makes up for its lapses with an irrepressible sense of fun and, beyond that, a serious consideration of issues such transgender-oriented films ignore.

Rated R. Starring Terence Stamp, Hugo Weaving, Guy Pearce and Bill Hunter. Written and Directed by Stephan Elliott, Produced by Al Clark and Michael Hamlyn. Released by Gramercy Pictures.



Left: Adam/Felicia (Guy Pearce), Bernadette (Terence Adams) and Tick/Mitzi (Hugo Weaving) survey the vastness of the Australian outback. Above: Felicia and Mitzi evoke the adage that "good taste is timeless".



The Diva of Dish

by Angela Gardner

AND THEY SAY WE'RE CONFUSED?: Here's an item from Billy Jaye West that just go to show it's not the transgendered who are the most confused. Of course it comes from the always-informed-on-TG-issues *Arab Times*. The item concerns a strict orthodox Jewish law which is benefiting a transsexual singer. The law in question does not allow Jews to listen to a woman sing. The female voice is deemed far too sensual. This works out great for sex-change-singer, Dana International. Since she started life as a man and the Rabbis in charge, like the British, like to keep things simple. They consider Dana to be a male vocalist and that's that. Rabbi Eliahu Bakshi Doron said it's okay for Jews to buy her records and listen, "provided you know about her previous state." There would only be a problem if she had originally been hermaphroditic. Fact is stranger than fiction, ain't it? I wonder how many records she sells to ultra-orthodox Jews? Do they pop her tape in the Walkman while they jog? Another case of learn a little, ask a whole lot more.



TOM OR THOMASINA?: Our friend Suzanne reports that back in December the *National Enquirer* had a story about America's heart throb Tom Cruise. According to the *Enquirer*, young Tom used to dress up as a girl when he was twelve years old. Why you ask? The reported reason was, he needed to cut loose. Now where have I heard that story before? Could it be one of Michelle Lynn's 1000 Reasons To Dress Up? Everybody thought Tom was exercising total control over every aspect of his young life and that he was totally

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predictable. (I know I was rigid with myself at that age. Weren't you?) To prove how unpredictable he could be, young Tom would dress up as a woman to shock people, showing up at parties in a dress and makeup or just dropping by a friend's house to hang out in drag. If you keep doing that all the time, doesn't that just make you predictable, in an eccentric way? "Oh look, it's Tom in a dress again. How shocking. What's for dinner?" They actually had pictures in the *National Inquirer* and somehow -- maybe I didn't get to the supermarket that week -- I missed them. If you've got that issue lying around the house, cut out the article and pictures and send it to me so we can put it in the library. After I've examined the photos thoroughly, of course. Suzanne didn't send the pictures but she reports that Tom made a good looking girl. I wonder if they offered him a role in *Wong Foo* ...?



SHOWTIME!: As the end of my column draws nearer, I've got a few quick items to present for your interest. Anybody catch *House of Buggin'*? That's John Leguizamo's show that I mentioned here a while back. It's up and running on the Sunday night Fox-TV schedule right after *The Simpsons* (lots of crossdressing on that show) and right before *Married With Children* (occasional crossdressing). The premiere episode presented some good sketch comedy and culminated in a performance by a girl group featuring Leguizamo on lead vocals. Rosie Perez was one of the backup singers.

Leguizamo uses mostly his acting ability and a big-hair wig, along with a sequined minidress and pumps to bring to life a female character. He's so good you don't even notice that he's flat-chested. The girls start out with backstage preparations and then after a commercial break they perform a tune with complex girl group choreography. Salt-N-Pepa look out. These girls are hot. I think viewers who tuned in at the end probably had no idea the "girl" in the middle was a guy. The show's funny and he wears dresses. It doesn't get any better than that.

The *Philadelphia Inquirer* had a list of themes found in the films of 1994 in their New Year's Day edition. One category was titled "Angora Dreams". In it the *Inquirer* says, "The transvestite population explodes..." and goes on to list all the films in 1994 with TV characters. I give you the list for your files: Johnny Depp in *Ed Wood*; Jesse Borrego in *I Like It Like That*; Terence Stamp in *The Adventures of Priscilla, Queen of the Desert*; Liev Schrieber in *Mixed Nuts*; Adrian Pasdar in *Just Like a Woman*; and Danny Aiello in *Ready to Wear*. Gee, I guess they're right. There were a lot of TVs in films last year. Of course, *Mixed Nuts* bombed and quickly headed for video land but I did get to see the TV in promo spots on television. I never even heard of *I Like It Like That* and the idea of Danny Aiello in a dress just doesn't do that much for me, I think you know what I mean. And, what ever happened to

Walk on the Wildside, the Holly Woodlawn flick?



IN CLOSING ..let me take this opportunity to get in a plug for the Community Transgender Film Project. If you would like to help the non-crossdressed masses learn more about who we are and why we do what we do send your contribution to Community Film Project, c/o Renaissance, 987 Old Eagle School Rd. Suite 719, Wayne PA 19087. I just spoke with the co-Director of the proposed film, Terri Randall, and she said that talks with the Showtime cable network have been very positive with more meetings to follow soon.

And now kids, it's time for this tired TV to push this demanding keyboard aside and get some needed beauty rest. No quote and no joke, just Sayonara sisters. See you next time.

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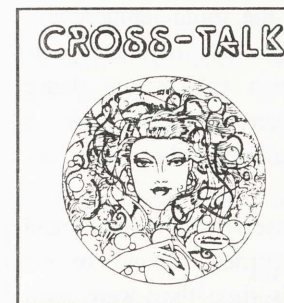
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#60 (October 1994): Editorial on publishers who steal copyrighted material; Bugs Bunny's history in drag; Commentary on the *DSM-IV*; Overview of computer BBS systems serving the gender community; Finding happiness in a marriage to a crossdresser; Review of *The Adventures of Priscilla, Queen of the Desert*.

#62 (December 1994): The dilemma faced by transgendered teenagers; Biblical references used against crossdressing and transsexualism and passages refuting them; The fight for transgender human rights; A patron saint for drag queens; Comparing "who" you are to "what" you are; Review of the movie *The Queen*.



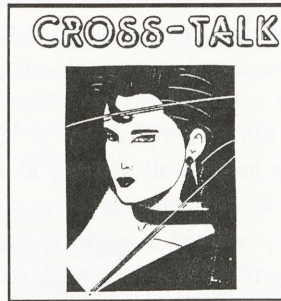
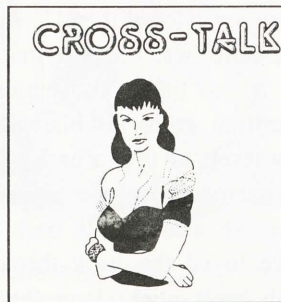
#63 (January 1995): Why defending your viewpoint may inadvertently cause pain to others; Do therapists get a bad rap?; Why educational outreach may be a side benefit, rather than the intended goal; Crossdressers admire women and then want to emulate them; Partners setting priorities and making decisions to strengthen a relationship; Skin care advice for winter; Review of the movie *Ed Wood*.

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FEAR AND ACCEPTANCE

by Charlene Jeffers

One of the very common desires that pervades the crossdressing community is that of acceptance. We want to be accepted by our spouses, significant others, friends, neighbors and society in general. We are thrilled when we get any level of acceptance because total acceptance just seems to be out of the question. When will society see us for who we are and allow us the freedom to express ourselves? I don't know the answer to that question. But a recent experience made me realize that nothing will change until we act. We need to initiate education that will make those around us more comfortable and with comfort will come acceptance.

As has been our regular custom now Krissi and I were car pooling to the monthly Tri-Ess chapter meeting, running a little late and hoping not to get lost again in the maze known as the L.A. freeway system. The hotel where we have been holding our meetings has a parking garage separated from the main building of the hotel by a driveway. As we passed the drive on the way into the garage Krissi and I noticed simultaneously that there were motorcycles parked all up and down both sides of the drive. These were not scooters but big hogs.

"Did you see that?" I said. "There's got to be at least a hundred of them."

"I saw them," Krissi replied, "I'm not sure how many but there are a lot of them!"

The hotel was jumping that night. Not only did there seem to be a biker convention but there was a wedding reception going full blast and we had to wind our way up a few levels to find a parking place. There was nothing near the stairwell, and we parked way down the row forcing us to make a long walk back to the stairs. Normally I would have loved the walk through the garage listening to my high heels click along the concrete floor. But it seemed this evening that my heartbeat had increased a few decibels, drowning out the sounds of my walk. We took one last opportunity to make sure that we both looked stunning, locked the car, and walked carefully through the garage and down the stairs. We crossed the drive between the rows of bikes, through the hotel lobby and then down to the meeting room. (I think that we were both holding our breaths all the way as I could hear an audible exhaling as we entered the room.) Of course nothing happened ... no one said a word to us as we came in. We were just apprehensive because of our imaginations playing with the unknown.

Since we meet on a Saturday night, not a standard time for business meetings, and the meeting area is downstairs

from the lobby, we rarely ever see anyone except for the hotel staff during the course of our meeting. We are normally only moving about the downstairs area and so we do not encounter other hotel guests. This evening was a little different, though.

We had no official program so we "circled the wagons" for a little discussion. I was sitting in a position that allowed

Is it possible that the outside world has as much apprehension about us as we do about it?

me to look out the door into the hallway. (This was by chance as the first part of circling the wagons is a quick game of musical chairs and that's the way I ended up.) We had the door to our room open to keep the air circulating. Although we were experiencing a fairly cool evening for Los Angeles we could not quite get the room temperature down from a tropical environment. Shortly into our discussion I noticed a couple of women walk by and glance in ... as would be natural at any open door. But within a couple a minutes they returned from the other direction, slowing to glance once more.

"O.K., so they got lost, found themselves downstairs and when they realized their mistake turned around to get back." But soon, they returned. This time they were each leading a male by the hand. I could see the women pass and then an extended arm and then a male as if the women were pulling a couple of stubborn donkeys along. As the men passed they, too, took a quick glance ... and then in a few moments passed again from the other direction.

I saw several groups of people pass by the doorway during the course of the evening, although no one stopped for very long and no one said anything to us. It may be that they were afraid that if they stayed too long something dreadful might happen. Instead of turning into a pillar of salt like Lot's wife fleeing from Sodom and Gomorrah, it could have been much worse for them: They could have been turned into women! This may explain why the women who passed by our door could afford to look in and stare at us longer. What could happen to them?

Our discussion eventually reached the point that the circle was breaking apart. The meeting adjourned into small groups standing about socializing with members slowly

drifting out to head home or enjoy the rest of Saturday night at some other event. At last Krissi and I bid our adieu and retraced our steps up through the hotel lobby, past the rows of motorcycles, up the stairs and down the garage to the car. This time, however, I walked a little more freely and enjoyed the sounds of my high heels clicking along the concrete floor. I wanted to let everyone know I was coming so I would not seem so "intimidating". I thought about the groups of people both inside our meeting room and out in the hallway. Two groups which on the surface seemed to be very disparate shared a common bond of ignorance. What we did not know about the group who owned the motorcycles made us apprehensive. It appears that what they did not know about us made us seem a little intimidating as well. Neither group wanted to invest much effort at finding out about the other. We saw each other, starred little and then moved on, each happy that nothing disastrous happened. None of the crossdressers were hassled or bothered in any way and we did not force any of the bikers into an enchanting evening ensemble.

This encounter, which in retrospect appears almost humorous, is what we as a crossdressing community encounter with society on an ongoing basis. Society clearly does not understand who we are. We barely understand that. Ignorance leads to fear and fear leads to intolerance. As crossdressers have a little advantage in this situation: We can, with a little imagination, understand society's ignorance and although we certainly do not condone the fear and intolerance, we know how it arises. The burden falls on us, then, to act as educators whenever the opportunity arises. If we can effectively get the message out about who we are I believe that in time we would get the understanding and acceptance we desire.

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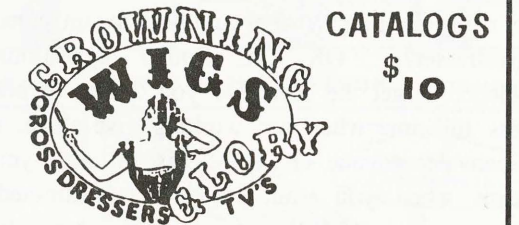
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HEY DAD ...
DO I HAVE TO
WATCH THE
TV?

by Ricky Hunt



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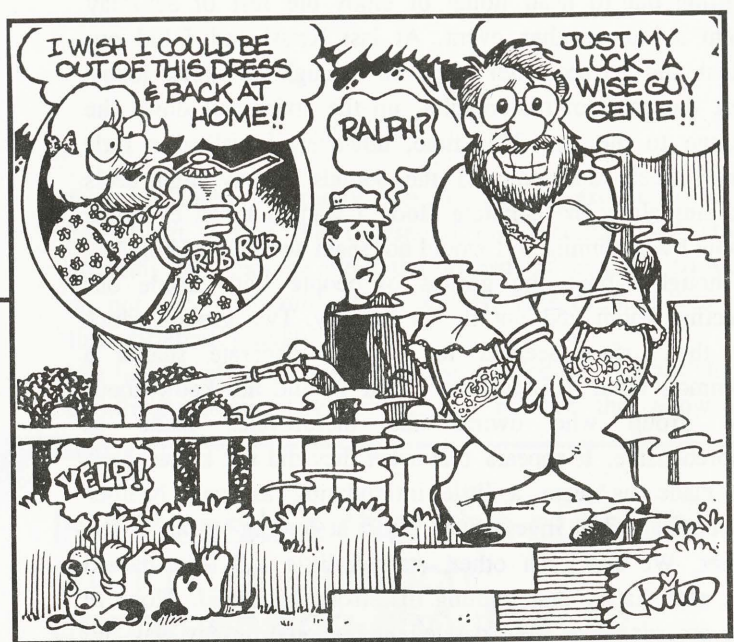
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The Bearded Lady

by Ricky Hunt
Illustration by Rita



Have you ever had a dream come true? Silly question, that. If you have been on the planet for long enough to be able to learn to read, something good must have happened to you along the line. What would be a dream come true for a crossdresser? ... OK, OK, enough suggestions from the audience, I get the idea. Do you dream of being able to dress full-time when not working, live alone, never need to consider anyone else's feelings, do what you darn well please when you want to do it? Unlimited freedom, self-expression, fulfillment of your every desire! Four months ago, when the necessity of taking a third shift job out of town came up, I could barely wait to fulfill this dream. My wife had to go out of town to do her master's work and I wouldn't see her anyway, so the prospect of living by myself five days a week was very attractive. Until a few years ago I was a field tech and was frequently away from home anyway. Could this be so different? I became a happy hermit; curtains closed and dressed every second I was not at work. Just having feminine clothes on my body was sufficient unto itself, an end without means. I shaved my legs even in high summer shorts weather. Nobody noticed ...or at least nobody said anything. Arriving home from work I shed my male clothes, showered, and gleefully climbed into bed in nightgown and bra. I wore stockings and garters every moment I was out of bed, and sometimes in bed too. On weekends I left this ersatz feminine world and returned to the real world of family and friends, only

to return to my fantasies on Monday morning after work. In other words, I had a wonderful time. Can you get too much of a good thing? Things gradually changed. A while back I gave up shaving my legs; I just couldn't get up the energy to do it. After weeks alone in my apartment I kept wanting to go outside and had to take off my dress to do it. I started to develop an empty feeling when I reached over to the other side of the bed and there was no one there. One week I didn't even bother to get dressed ... it just wasn't worth the effort. If I hadn't left all my male pajamas behind I wouldn't even have put on my nightgown. I have come to an almost heretical conclusion: I'm overdosed on dressing. I'd rather be with my wife than be dressed up. I want to live with my family full time again. I don't want to get dressed anymore. I have had entirely too much of a good thing. Yet this is even more of a fantasy than my dressing. My kids are grown, both in college now and are leading their own lives; we will never be a family the way we used to be. Even if the job fairy or the New York State Employment Service waved its magic wand and found me a job 500 feet from my house it is rented and I don't live there anymore. My wife still has to finish her education. I find it very strange to dream of taking off my dress and return to a "normal family life" when I am living my fantasy of just a few months ago. I guess some people are never satisfied.

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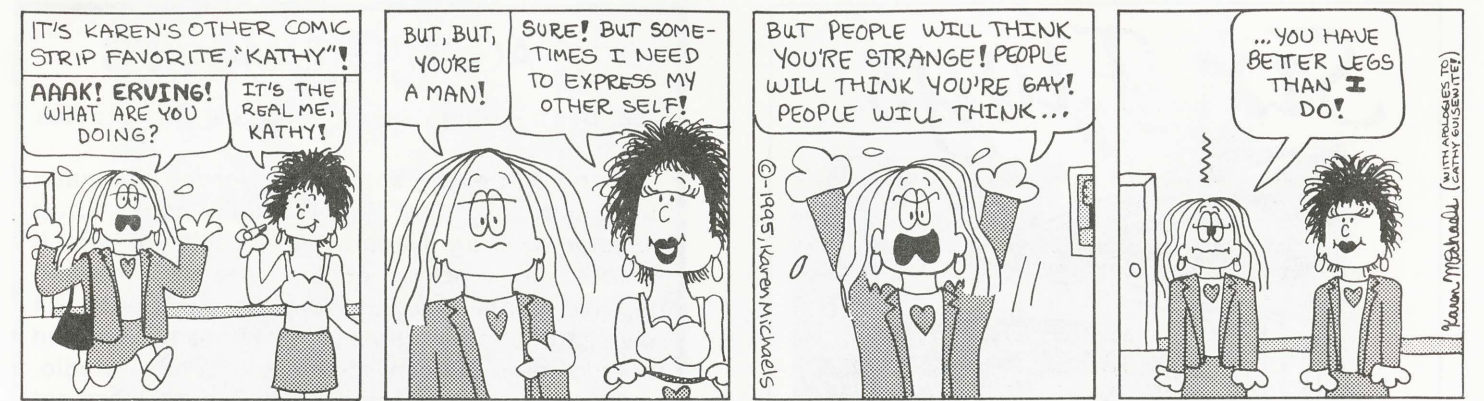
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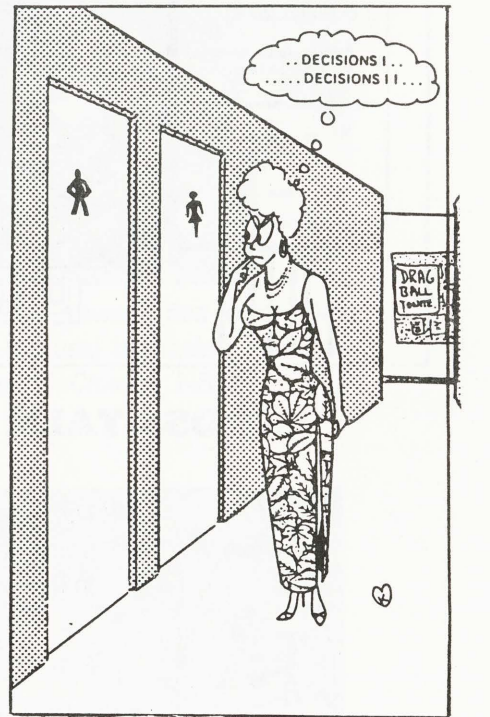


here in the (un)real world by Nancy Wilson

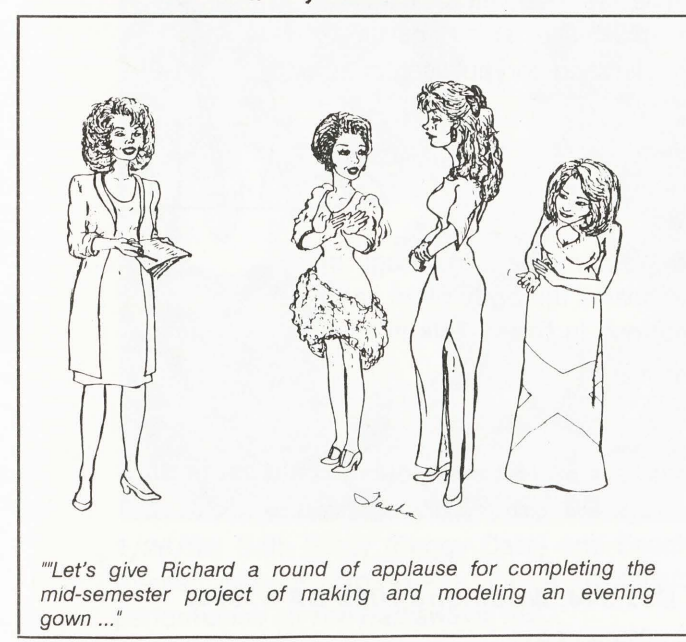


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WHAT'S ON THE TV TONIGHT? by Christine-Jane



Tasha's World by Tasha Barnard



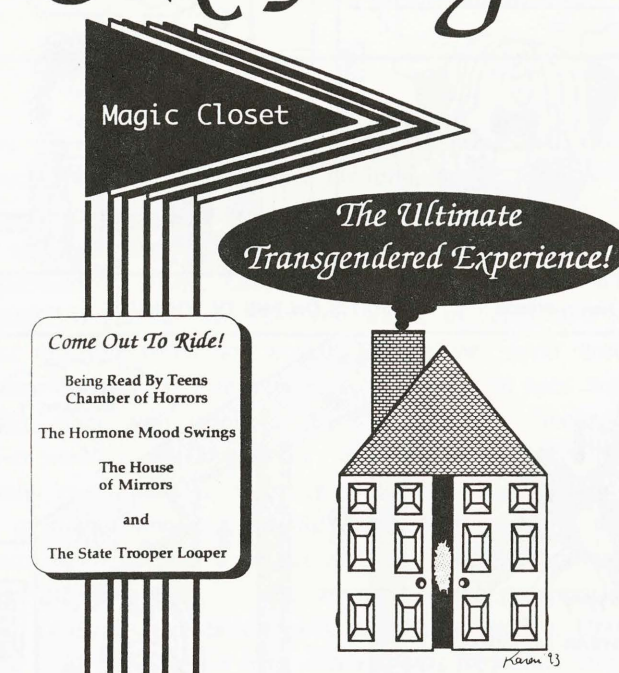
A Few Seconds with: T.S. & C.D. by Calie

THIS MONTH: "Practice Makes Perfect" ... regardless of how we sometimes feel the Universe is NOT laughing behind our backs...



ADS WE'D LIKE TO SEE by Karen Rusnak

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and
The State Trooper Looper

Karen '13

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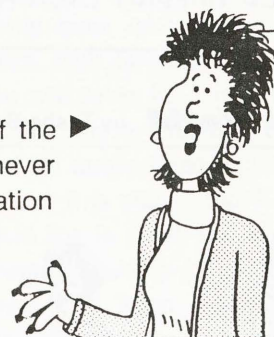
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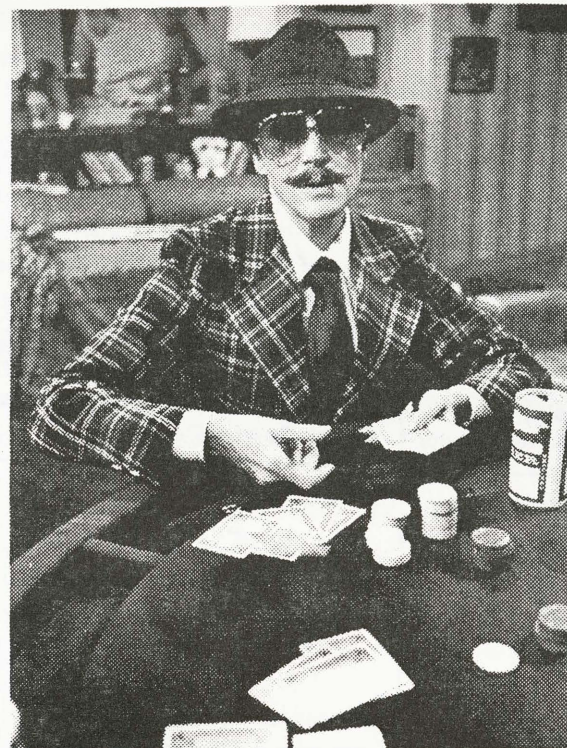
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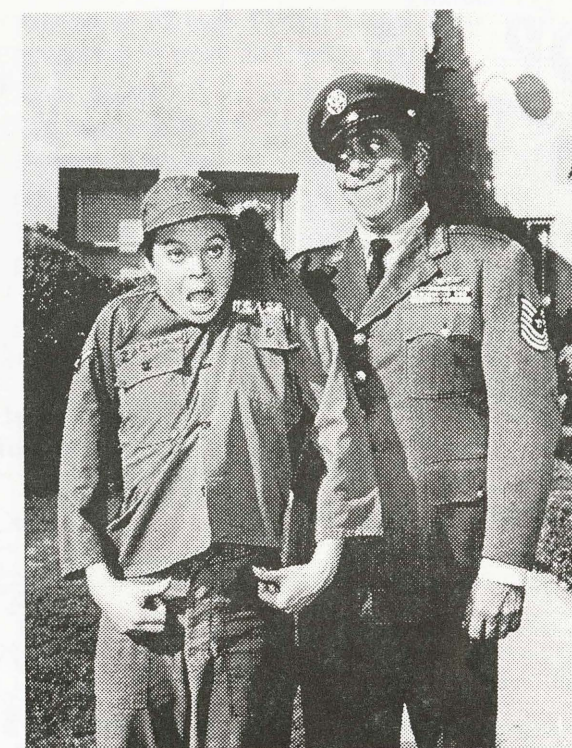
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GREAT MOMENTS IN TV HISTORY

from the archives of Ralph Judd



9/24/78: Alice (Linda Lavin) disguises herself as one of the "boys" to crash Mel's regular poker game on *Alice*, CBS.



1/13/66: Mona (Juliet Prowse) tries to fool Sgt. Gruzewski (Robert Strauss) by posing as an Air Force cadet on *Mona McCluskey*, NBC.

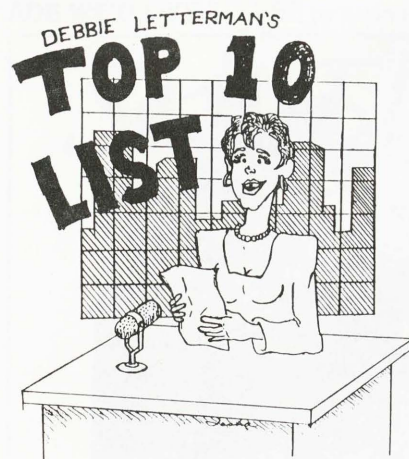


1/26/62: Both Elinor (Peggy Cass) and Enoch (center chimp) crossdress for a nightclub performance on *The Hathaways*, ABC.



9/21/65: Joan (Patricia Crowley) dons hobo garb for a university talent show on *Please Don't Eat the Daisies*, NBC.

From the home office in
Provincetown, Massachusetts ...



by Tasha Barnard
The category ... Top 10
things a crossdresser
should NOT do in public ...



#10: Touch-up your makeup



#9: Forget to speak as a woman



#8 Forget that accessories make
the outfit



#7 Forget that what goes in
must come out



#6 Wear fashions inappropriate
for the situation



#5 Forget that you will be
addressed as a woman



#4 Think with your winky



#3 Draw attention to yourself
when "outed"



#2 Forget that it's difficult to
fool children
And the #1 thing a CD should
not do ...



Act like Dad!

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TINA'S RESUME

by Tina Andrus

PROFILE

Transgendered male living predominantly as a woman.
Prefer to accept work as same and willing to sic an
attorney on anyone who feels otherwise.

PRESENT ACTIVITIES

Publishing articles, cartoons & artwork in transgender
community publications. Perform as musician in
transgender community, nursing homes in straight world,
street music in Provincetown, all in femme gender.
Working on autobiography.

WORK EXPERIENCE

Worked as overpaid, underworked clerk (male, of course,
can't you tell?) for the United States Census Bureau.
Latham, N.Y. 1990-91

Mailgirl (or male-girl if you must) for Gypsemal Co.,
Highland, N.Y. Company folded when all their concrete
crumbled, including several bridges. 1988-89

Legal secretary for Dewey, Cheatum & Howe, Wormyville,
Mass. Left because I wouldn't sleep with any of them!
Hired for my looks, not ability. 1987

Nanny (well before *Mrs. Doubtfire*). Got bad reputation
from Bigdud family who didn't read me, but thought I was
a foreign spy and launched a smear campaign. Also
accused of teaching kids bondage, but it was their idea all
along. 1985-87

Waitress/Hostess/Dishwasher for Filthy Phil's Greasy
Spoon, Saratoga Springs, N.Y. One night, the ghost of Doc
Farone visited Phil, told him to retire, move to Florida, and
write his memoirs. Hated dishwashing anyway; ruined my
nails. 1985

Undercover informant for FBI, Classified. Boy, did I get
into some very high class, swinging parties! Part-time,
on-off 1980-90

Girl Friday for Ben Dover & Co., Sasafrass, N.J. Left
because I was rumored to be "The Other Woman". Didn't
even know he was married. Boy, did he know how to wine
and dine! Look him up. 1983

Did a stint in circus as bearded lady (didn't shave). King
Bros., Nosmo & Nopar Circus, summer 1981-82-83-84

Switchboard operator/Receptionist for Deaf, Dumb &
Blind Institute, Hohocus, N.J. Severe communication
difficulties. 1983

Speechwriter for State Senator Horsen A. Round,
Wachayues, N.J. He didn't like my jokes. I didn't like his
Russian hands and Roman fingers. 1982

Seeing Eye Guide & Manager for famous old black blues
singer, Blind Crippled Lush. Boy, did I learn to play guitar
from him! 1978-82


Manager/Founder, Purple Toad Coffee House, Succasuna,
N.J. Folk music, Drag Queens Avant-Garde,
off-off-off-Broadway, Minority Political Activism, Native

Americans, Science Fiction Freaks, Mae West Fan Club.
Driven out by religious fanatics. 1975-78
Santa Clause Elf at Sears, Paterson, N.J. Double-drag, a
TG impersonating a male elf. You know I am a real elf
anyway. Christmas 1978-79-80

GOALS

You know the answer to that. We girls just wanna have
fun!!!

[In addition to the listed qualifications, Tina Andrus also did the cover
artwork for Cross-Talk #51.]

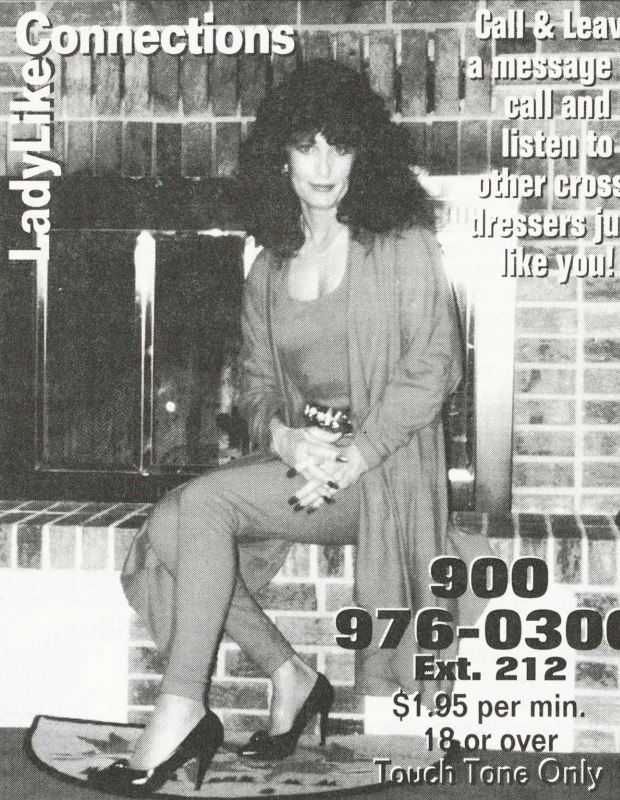
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HOTLINES

NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132
 Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @
 Connecticut Outreach Society, Hartford: (203) 657-4344
 Cross Dressers International, NYC: (212) 570-7389
 East Coast F2M Group, Cambridge: (413) 584-7616 #
 Eulenspiegel Society, NYC: (212) 388-7022 #
 Expressing Our Nature, Syracuse: (315) 475-5611
 Gender Identity Program, NYC: (212) 969-0888 #
 Gender Talk North, New Hampshire: (603) 924-8828
 Girls' Night Out, NYC: (212) 794-1665 ext 202
 Images, Hartford: (203) 779-9708
 Imperial Queens of New York: (212) 580-9858
 Int'l. Foundation for Gender Education: (617) 894-8340
 Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @
 Long Island Femme Expression: (516) 283-1333 @
 Metropolitan Gender Network, NYC: (718) 461-9050
 Outreach Institute, N. Portland: (207) 775-0858
 Reflections, Boston: (617) 323-6082
 Renaissance Greater Philadelphia Chapter: (610) 630-1437
 Renaissance LSV Chapter, Harrisburg: (717) 780-1578
 Renaissance S. Jersey Chapter: (609) 435-5401
 Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @
 Silent Passage, Rhode Island: (401) 438-7417
 Tiffany Club, Boston: (617) 891-9325
 TransGender Educational Ass'n, Arlington: (301) 949-3822
 TransGenderists Independence Club, Albany: (518) 436-4513
 Transpitt, Pittsburgh: (412) 231-1181
 Washington-Baltimore Alliance: (301) 277-5475
 XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244
 Atlanta Gender Exploration: (404) 875-9846 #
 Black Rose, Arlington: (301) 369-7667 #
 Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838
 Eden Society, Pompano Beach: (305) 784-9316 #
 Fantasia, Orlando: (407) 425-4527 #
 GDA North Carolina: (704) 642-1914
 Gender Information Network, Gainesville: (904) 332-8178
 Grace & Lace, Mississippi: (601) 362-6335
 Louisville Gender Society: (812) 944-5570
 Montgomery Institute, Augusta: (404) 603-9426 #
 Montgomery Institute, Gainesville: (904) 332-6638 #
 M.O.R.E., Ft. Lauderdale: (305) 966-2138
 Mu Sigma Chapter Tri-Ess, Arkansas: (501) 523-2466 @
 Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @
 Phoenix, Asheville: (704) 253-9882
 Serenity, Hollywood: (305) 436-9477
 Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @
 Starburst, Tampa-St. Petersburg: (813) 527-1012
 Tennessee Vals, Nashville: (615) 664-6883
 Virginia's Secret, Richmond: (804) 222-6796

MIDWEST & VICINITY:

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @
 Central Illinois Gender Assoc.: (309) 444-9918
 Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @
 Chicago Gender Society: (708) 749-1202
 City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613
 Cross-Port, Cincinnati: (513) 474-9557
 Crossdressers & Friends, Kansas City: (913) 791-3947
 Crossroads, Detroit: (313) 537-3267
 Crystal Club, Columbus: (614) 777-0648
 Gender Dysphoria Support, Kansas City: (816) 753-7816 #
 Indiana Crossdressers Society, Indianapolis: (812) 876-5635
 Minnesota Freedom of Gender Expression: (612) 220-9072
 N.G.D.O., Detroit: (313) 842-5258 #
 Paradise Club, Cleveland: (216) 586-9292

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

Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641
 St. Louis Gender Foundation: (314) 997-9897
 Sunday Society, Chicago: (312) 252-7024
 Wichita Transgender Alliance: (316) 682-9131

SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @
 Bluebonnet Coalition, San Antonio: (210) 656-4163
 Boulton & Park Society, San Antonio: (210) 980-7788
 CrossDressers International, Tulsa: (918) 582-6643
 Delta Omega Chapter Tri-Ess, Dallas: (817) 264-7103 @
 First Saturday, El Paso: (505) 434-5144
 Gender Crisis Help Line, Tucson: (602) 293-3456
 Gender Identity Center, Denver: (303) 202-6466
 Gulf Coast Transgender Community, Houston: (713) 780-4282
 Help Me ... Accept Me, Dallas: (214) 416-6632
 Second Image, Austin: (512) 515-5460
 TS Peer Support, Houston: (713) 333-2278 #
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #
 West Texas Gender Alliance, San Angelo: (915) 944-1381

PACIFIC NORTHWEST:

Emerald City, Seattle: (206) 284-1071
 Ingersoll Gender Center, Seattle: (206) 329-6651
 Northwest Gender Alliance, Portland: (503) 646-2802
 Rose City Gender Center, Portland: (503) 230-1036
 Salmacis Feminist Social Society, Eugene: (503) 688-4282
 Trans-Port, Portland: (503) 774-8463
 Transsexual Lesbians & Friends, Seattle: (206) 292-1037 #

THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @
 Amer. Transsexual Education Center: (213) 389-6938 #
 Androgyny, Santa Monica: (213) 467-8317
 Androgyny-East, Riverside: (909) 360-5584
 Born Free, Riverside: (909) 278-0958
 CHIC, Los Angeles: (310) 420-2580 @
 Diablo Valley Girls, Concord: (510) 937-8432
 Educational TV Channel, San Francisco: (510) 549-2665
 FTM, Oakland: (510) 287-2646 #
 Hawaii Transgendered Outreach, Honolulu: (808) 923-4270
 Neutral Corner, San Diego: (619) 685-3696
 Powder Puffs Of California, Anaheim: (714) 779-9013
 Rainbow Gender Association, San Jose: (408) 984-4044
 Sacramento Gender Association: (916) 482-7742
 Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @
 Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @
 Swan's Inner Sorority, San Jose: (408) 297-1423

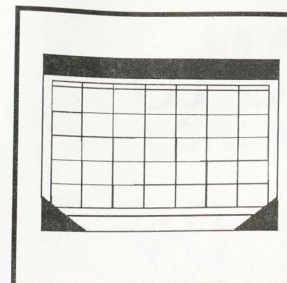
CANADA:

Club Met, Montreal: (514) 528-8874
 Entre Femme, Quebec: (418) 529-1132 #
 F.A.T.E., Vancouver: (604) 254-9591
 Gender Mosaic, Ottawa: (819) 770-1945
 Illusions Social Club, Calgary: (403) 486-9661

[For a list of organizations outside North America that maintain hotline numbers, please send a self-addressed envelope and one IRC to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365 USA.]

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EVENTS CALENDAR

March 13-19, 1995: International Foundation for Gender Education "Coming Together-Working Together Convention", Atlanta GA. Details from IFGE, P.O. Box 367, Wayland MA 01778 or by calling (617) 899-2212.

March 31-April 2, 1995: "Full Circle of Women", Essex MA. For transgenderists, transsexuals, and intersexed individuals living full-time as women. Information from Janis Walworth, P.O. Box 52, Ashby MA 01431, or by calling (508) 386-7737.

April 20-23, 1995: "Moonlight In Manhattan", New York NY, sponsored by the Greater New York Gender Alliance (Cross Dressers International, Chi Delta Mu Chapter Tri-Ess, Girls Night Out, Imperial Court of New York, Long Island Femme Expression, Metropolitan Gender Network). Write P.O. Box 61, Easton PA 18044-0061 for details, or e-mail via Internet to skristinej@aol.com.

April 20-23, 1995: "California Dreamin'", Burbank CA, sponsored by Powder Puffs Of California and hosted in conjunction with the Southern California Transgender Support Network (PPOC, Born Free, Neutral Corner, CHIC, Alpha Chapter Tri-Ess, and Ladies' Knight Out). Details from P.O. Box 1088, Yorba Linda CA 92686.

May 17-21, 1995: "Esprit '95", Port Angeles WA, sponsored by Emerald City, NWGA, and Cornbury Society. Details from P.O. Box 873, Kirkland WA 98083-0873.

May 18-21, 1995: "Paradise in the Poconos", Canadensis PA, produced by Creative Design Services, P.O. Box 61263, King of Prussia PA 19406. Information by phone: (610) 640-9449; via Internet: cdspub@omni.voicenet.com.


June 7-11, 1995: "Be-All '95", Cincinnati OH. This year's host organization is Cross-Port; other sponsoring organizations are Chi Chapter Tri-Ess, Crossroads, Paradise Club, and Transpitt. Details from P.O. Box 54657, Cincinnati 45254 or by calling (513) 474-9557.

June 14-18, 1995: "Transgen 95: Your Jobs, Your Insurance and Health, Your Rights, and Your Documents", Houston TX, sponsored by the International Conference on Transgender Law and Employment Policy". Details from ICTLEP, 5707 Firenza, Houston 77035, or by telephone: (713) 723-8368.

July 26-30, 1995: "Spouse/Partner International Conference for Education (SPICE)", Memphis TN. Information from Linda Peacock, P.O. Box 24031, Little Rock AR 72403, or by telephone: (501) 227-8798.

September 14-17, 1995: "Paradise in the Poconos". See May 18-21 listing.
 October 26-29, 1995: 6th Annual "Fall Harvest", St. Louis MO, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by St. Louis Gender Foundation. Information from StLGF, P.O. Box 9433, St. Louis MO 63117.

(Please send information on national transgender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365. Listings must be accompanied by a written authorization by an officer of the sponsoring organization or be listed in their group newsletter. Information will not be accepted via e-mail.)



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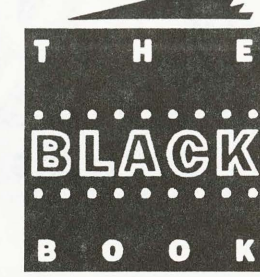
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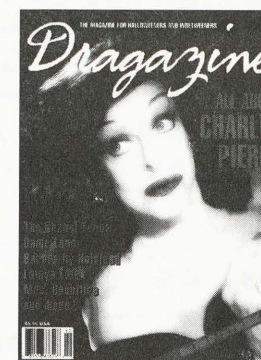
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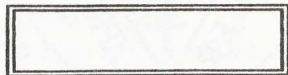
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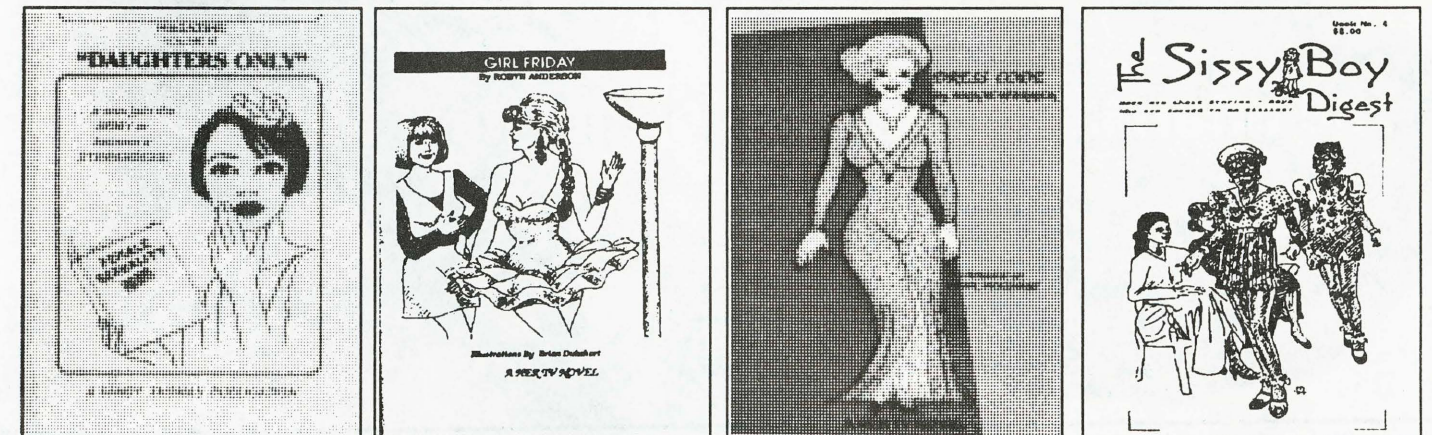
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