

International
TRAN

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Script

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PARIS IS BURNING

PERSONAL TRANSCRIPT:

Jennie Livingston
Producer/Director
of PARIS IS BURNING

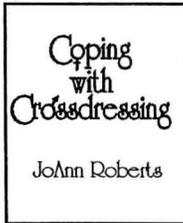
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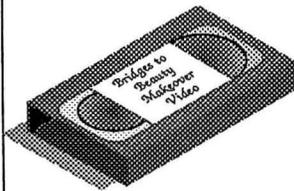
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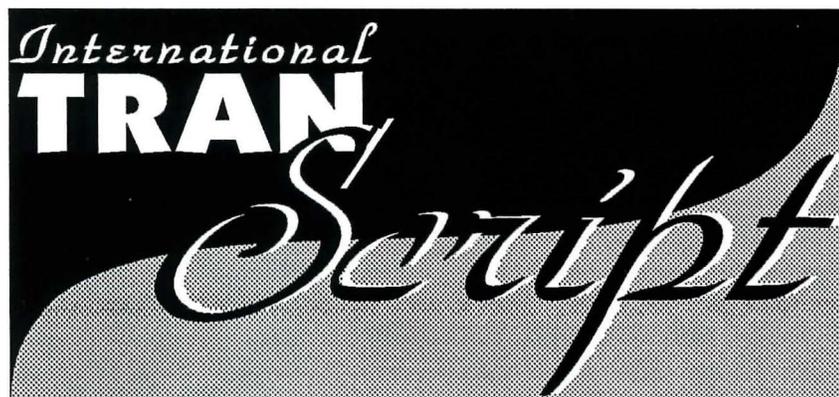
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On the Cover: Octavia Saint Laurent, co-star of PARIS IS BURNING, a film by Jennie Livingston. Photo by Michel Comte, courtesy of Prestige, © 1991.

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Editorial

Guest Editorial

I received this letter without a return address, but I felt what the writer had to say was important, so I gave her the floor here. In the future, we will have a "Letters" page.

Backlash: The Gender Wage Gap

First, I would like to say how much I appreciated and enjoyed Maggie Morgan's article "Living: Real Life" (ITS V1, N1). As the spouse of a cross-dresser, and as a woman who considers herself a feminist, I am often surprised, and sometimes insulted, at the glib attitudes crossdressers take toward what it means to be a woman in our society. It seems that many TVs, including my husband, believe that putting on a dress instantaneously makes life easier and relieves one of all burdensome responsibilities. It was great to have that fallacy presented in a pleasant but honest manner.

But I would like to offer a correction. Morgan writes that one of the "things feminine" she finds particularly undesirable is the fact that women earn "75 cents on the dollar for the same work that a man does." She is correct in reporting that a pay-gap exists, but inaccurate about the exact nature of gender-based pay inequities. In fact, the wage gap is *much* more than 25 cents! As Susan Faludi documents in her new book, *Backlash*, a college educated woman earns only 59 cents to their male counterpart's dollar. It's worse for Hispanic women who only earn 54 cents to the male dollar. Today, female college graduates will, on average, earn significantly less than a man with no more than a high school education. A female high school dropout now earns less than a male high school dropout. As Faludi says, "American women... face the worst gender based pay gap in the developed world."

Perpetuating the Myth

I am certain that Morgan did not intend to misrepresent the true dimensions of this problem or to minimize the suffering it causes. But her inflation of women's earnings does just that. Too often that missing 16 cents causes single mothers and their children to go hungry, to become homeless, or to become dependent on the welfare system for survival. That missing 16 cents would seem a fortune to many of the poor working women in this country. The facts Faludi reports about the current gender pay gap are all too familiar to women who work for low pay with no health insurance, sick pay, childcare, or job security (most of these benefits are enjoyed by the majority of males currently employed). In far too many cases, pay inequity is only one of a myriad of gender-based discriminatory behaviors that women struggle with in the workplace. If it is true that it is a "woman's world," I hope we can all agree that "world" stops at the door to the office.

Sincerely,
Barbara B.

Editor's Commentary

Barbara has made a number of very valid points, although basing her arguments entirely on Faludi's book is precarious. Faludi's book has been criticized by some well known feminists, e.g. Betty Freidan, for manipulating data to her own end.

Nevertheless, everyone seems to agree that women are no better off today than twenty years ago, and some, like Faludi, would argue that they're in worse shape. With the Supreme Court poised to overturn Roe v. Wade, the small gains made by women are about to suffer a major setback. It's time we pitched in to help. Gender rights are for everyone. End gender-based discrimination today!

JoAnn Roberts

Contributors



Virginia Prince is the “grand dame” of the transgender community and co-founder of the Society for the Second Self. She shares her views on shifting gender roles.

Laura Emme is our French connection. For her first contribution, she has interviewed Rose and Cecile of the Association Beaumont Continentale.



Marlayna Lacie is a familiar face in the L.A. area. She writes for TV Epic and sponsors the “On The Scene” nights at the Queen Mary Show Lounge.

Billie Jean Jones seems to have burst on the scene operating at warp speed. She covers the northern California scene. She also publishes TV Guise.



Claire Stafford gives us a taste of tranning in Australia. She is a member of several groups and last contributed to the Elaine Barrie publication, International Nu-Scene.

What Are You, Really?

“Sometimes you eat the myth, and sometimes the myth eats you.”

—Joseph Campbell

All of us who have chosen to cross the gender line have been confronted with The Question at some time.

Perhaps it's come from a close friend, an acquaintance at work, or even that person sleeping on the other side of the bed — someone in whom you've confided your ultimate secret. Maybe it was your reflection in the mirror that said it to you the night that you first grasped the full measure of your femme self. Regardless, we must eventually come to grips with The Question in the flesh:

What are you?

(A caveat for the unwary: we're about to enter the ticklish world of crossgender identity and nomenclature—The Transie Zone. This subject has been known to make some people weak in the knees, so there's still time to jump ship. Staying aboard? Read on!)

When was the first time you realized you weren't the only male on earth who wanted to be a female? For me, it happened when I was about ten years old, and I heard of Christine Jorgensen for the first time. Oh sure, I'd grown up with

the camping of Milton Berle and other comics who did drag for laughs, but I never associated that with the nirvana I experienced when I put on my mother's stockings or bra. But when I first heard of Christine, I realized that it was actually possible to go someplace, have surgery and come out with a woman's body — the entire course of my life began to make sense.

It took another ten years before I was able to make sense of the nomenclature of crossdressing. Complicating the matter was the widely varying interpretation of the psychiatric community, based, for the most part, on whether the shrink in question was sympathetic or not. (It's a long way from Harry Benjamin to Wilhelm Stekel.) Last time I looked there were drag queens, crossdressers, transvestites, transgenderists, female impersonators, pre-operative and post-operative transsexuals, not to mention a variety of names to cover the seemingly endless gray areas that crop up.

So, what *are* you? For the record, when I swore out a formal declaration of change of gender status, I described myself as a “transgendered female,” which I think best describes some one who lives and works completely as a female without hormones or surgery. My roommate constantly describes me as a “transvestite” to others, which makes me a little uncomfortable because I don't think the term adequately defines my lifestyle. Nonetheless, I usually let it go because the term is more familiar, and easier to grasp than the one I believe is more accurate. What I usually call myself, and virtually everyone else in our community, is a “tran.” That covers the whole spectrum and leaves lots of room for

interpretation.

And, I believe that room for interpretation is absolutely vital, because all of us, from the most occasional TV to the post-op TS, function along a single genetic continuum. The urge to explore the world of the opposite gender is so prevalent among the human population that it has to be considered a full recessive trait, like red hair or left-handedness. The only real difference between the closet-tran and, say, Caroline (Tula) Cossey, is one of degree of expression.

Am I saying that *any* tran is capable of going all the way, of crossing the line completely? Yes, subject to environmental and emotional stability. I have gotten into violent, almost physical, arguments over this, mostly with pre-op transsexuals who simply don't want to believe that their struggle to emerge can possibly exist in the same universe as the casual transvestite. To argue otherwise is to suggest that an occasional crossdresser can never cross the line. Yet, I know it's possible, because it's *exactly* what I did.

Okay, suppose you've located the point along the tran-continuum where you feel most comfortable, that best expresses your degree of involvement. What *are* you? The Question still holds because we haven't considered the aspect of sexuality.

A friend of mine, a pre-op transsexual who is deeply involved in political-action movements, asked me not long ago why it was so difficult to get trans involved in gay/lesbian activist organizations like Queer Nation, especially since we are being accepted more and more into their ranks (at least in the New York area)? The primary reason is that most trans don't consider themselves gay.

I've been confounded for many years by the concept of the "heterosexual TV," the tran who can be as femme as all get-out, then become pure macho under the covers. It's always struck me as a particularly dangerous way to play with your own head. But, a lot of trans, whose judgement I trust, tell me that it can be done without damage, so I have to accept that the category exists. But, there's no way that any but the most politically enlightened among them would ever join a gay or lesbian organization.

So, I posed this riddle to my friend: Suppose a tran has "The Operation," meets the man of her dreams, and settles down to a family life, is she gay or straight? You can bet your life that she'll call herself straight. So, there's another group that won't join.

I suppose that the reason arose at all is because of the sexuality of the people involved. I consider myself a lesbian, because, as a woman, I prefer the sexual company of biological females. To their considerable credit, a number of enlightened lesbian organizations have begun to admit us as comrades-in-arms, convinced of our sincere wish to live authentic female lives. My friend prefers the sexual company of other trans, and be it masculine or feminine, that definitely qualifies as gay.

The lesson to be learned here is that being a tran really doesn't have anything to do with defining your sexuality, no matter how some psychologists try to categorize us. The variations are as wide as the points on the tran continuum, and

range from the flamboyant queen of Greenwich Village to... you, perhaps. You can be whatever you want to be, as long as you're honest with yourself.

What are you? There is one thing you cannot be, under any circumstances: you cannot be a female among biological females. No matter what you do to yourself, no matter how much you alter your mind, body, or self-image, the best you can do is to be a "woman," not a female. You haven't lived a female's life. You haven't experienced, first-hand, the inherent second-class status that females experience from birth. You haven't experienced the shock of your first menstruation; the awkwardness of growing breasts two years ahead (or behind) anyone else in your class; the unwanted advances of a man who won't take "No" for an answer; or the nightmare of an unwanted pregnancy. You have chosen to become a woman, but you come in without any of the emotional baggage involved in being a female. Biological women know this instinctively, and if you try to present yourself as their precise equal — regardless of your commitment — you will be rejected. I can guarantee it.

On the other hand, if you've made the commitment to live as a woman, and you're open and above board about your intentions, you will be amazed at the friendliness, empathy, and support you'll get from other women. They're fascinated and intrigued by the effort involved in crossing the gender line, and once you've actually made the switch, you can expect to get suggestions, advice

and active assistance from women who are rooting for you to succeed.

I know from my own experience that, ever since I first decided to go "full-time" and resolved in my head exactly who Maggie Morgan was and wasn't, the many women in my life have been nothing but supportive. I've been accepted so thoroughly that a woman who works where I buy my foundations, and who has known me since before the changeover, accosted me in the street and proceeded to give me a blow-by-blow description of her PMS! I know it sounds perverse, but if you want the acceptance of women, don't try to say you're one of them. If you don't, you'll be treated like one. Go figure.

Of course, if the woman with whom you're rolling around in bed declare that you're a "real" woman, accept the compliment. No doubt you've earned it.

All right then, The Question: What are you? Here's The Answer: you are you, a very special, particularly blessed person given the gift to be able to change your life as thoroughly as it can be changed, and you have the courage to use that gift. And, needless to say, you are beautiful. ♀

ITS would like to start a Letters to the Editor feature, so if you have any comments, additional remarks or criticisms of Maggie's column, or any other feature in the magazine, please send them to ITS Editor, PO Box 61263, King of Prussia, PA 19406-1263.

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Thomas Hansen

Land of Oz

Mrs. Stafford introduces us to two large organizations from Oz “down under.”



Hi! To kick off, I thought a bit of biography would be appropriate. I'm 42 years old, married to a very sympathetic partner who helps me in many ways with clothing, makeup and hair styling.

We have two children, 12 and 14 years old who aren't aware of my crossdressing activities and will remain ignorant to that fact unless someone can give me a definitive reason why they should be saddled with knowing.

My hobbies are fly-fishing, mainly, and music. I play the guitar and sing. I also do a modest bit of writing and contribute to three of the TV magazines/newsletters in the Eastern states of Oz. [Oz is slang for Australia-Ed.]

Sally, my partner, and I emigrated to Australia about 18 years ago from Northern Ireland. For the first five years we lived in Perth, Western Australia, then Melbourne, Victoria, before moving to country living in Warnambool, Victoria. Warnambool is a moderately sized city with a population of about 23,000 people.

To my knowledge, I'm the only ac-

tive crossdresser in the district (active being a relative term since I'm about three hours drive from the nearest large city, Melbourne, and it's there that much activity takes place.)

In my profession, a nurse, I work in a major hospital in the district and, the city being the size it is, it's easy to get to know a sizeable chunk of the citizenry, if not on a first name basis at least on a “nodding” basis. And country places in Australia, like most country places in the world, tend to be “insular” and “straight” on the surface. Warnambool is no different. I'm told there is quite a “gay” community hiding behind some marriages and, so called, respectable lifestyles. So, I have no reason to believe that I'm alone here if statistics are anything to go by.

Elaine (Barrie) once said to me, “How can we judge who can be our friends or not, when we are so often judged ourselves unjustly.”

There are two major TV/TS groups in Victoria, two in New South Wales, one in South Australia, and one in West Australia. The other states have had feeble attempts at forming clubs, but they seem to dissolve after a year or two, mostly due to apathy.

The two Victoria groups, Seahorse Victoria and the Elaine Barrie Project

(EBP), are good examples of the variety in philosophies among TV groups.

The EBP welcomes all comers. Once Elaine said to me, “How can we judge who can be our friends or not, when we are so often judged ourselves unjustly.” The EBP is a “one woman show.” All major EBP activities, the meetings, the magazine Nu-Scene, and the annual “Elaine Barrie Awards” night (a mini-Oscars for the community) are all organized by her, with the assistance of one or two others.

Elaine told me she doesn't like committees much and all the politics that go on within them.

The EBP publication Nu-Scene is a small booklet about the size of Reader's Digest. It's a reader-friendly affair. It covers lots of topics relating to the crossdressing scene. An interesting note is the Elaine has produced some audio tapes for the visually impaired members of the group. The tapes and the magazine are distributed internationally to the U.K., Europe, New Zealand, South Africa and the U.S.

The “big” EBP event is the awards night, as I mentioned. It's both a get-together and an acknowledgment of thanks to people who have contributed to the crossdressing cause. Recent recipients of the EBP Award include Caroline Cossey (Tula) for her fight to get transsexuals recognized by law, IFGE in the U.S., and various people for their literary contributions.

Seahorse Victoria is organized around a committee with elections each year to elect new members. Each new committee has its own image and I think the current committee has been

continued page 46

Daniel Graham

Anita: Dances of Vices

The life that Anita Berber led was scandalous, even for 1920's Germany. At times, she would enter an elegant eating establishment, slowly undo her coat, let it drop slowly to the floor, and reveal that she was clad only in a string of pearls. While this shocked many people, it delighted Anita for she was the star of the show. The exhibitionist quality that she so willingly flaunted in the face of the masses was to become her downfall in later days.

Anita was perhaps the most outrageous of all performers; her dances were in the nude. Dancing nude was not something new to Europeans, but it was usually done to a mythological theme. Anita's dancing was not masked with culture of the past, for she was creating new dances: dances of vice, death and sex. What she created was to be rediscovered in the late 60's by performance artists and paraded across the stages of art galleries rather than cabarets.

This video opens with an old woman dancing and singing on the street. Soon she moves into a slow dance, her hands move over her body and clothing starts to fall to the pavement. Before long the police arrive and take her away. In the hospital, she reaches back into her mind and relives the life of Anita Berber.

Anita walks the streets looking at the girls that are waiting in the shadows, looking for the company of a paying man. The girls are all unattractive. One looks like a pig, another is foul-mouthed and yet another has a broken leg. Anita walks by them as if she is the true queen of the hookers.

Rather than work the streets for the winter, Anita teams up with a man to form an act for the clubs. The act is rather



simple: the man removes Anita's clothing while they dance themselves into a frenzy. It's rather difficult to tell if they are a hit with the audience as the people are all drunk or high on drugs. Here is one place that Anita can create dances that are art, but all the audience sees is nude dancing.

After the shows, she would become "friendly" with someone, preferably a female, and take her home for the night. In the darkness, they would take drugs and swill down liquor. With Anita in this state, her dance partner and sometime lover would steal from her.

Meanwhile, back in the hospital, the old lady returns to the real world only to announce that she is indeed Anita Berber. She acts shamelessly as she attempts to seduce the female doctor and several female patients. In reality, no one cares what she does, as long as she is out of the way and remains quiet. The staff is trying to find out who she is, despite her claim, but they are having no luck.

We're taken again into Anita's mind. It's dark and Anita is sprawled out on the bed. A female friend is next to her and her dance partner has his eyes on Anita's

jewels. He creeps out of the room and disappears from Anita's life forever. In a seedy looking room, the jewels are poured out into the fat hands of two men. One squeals with delight as he fondles the pearls. The partner collects his money and is soon off to America and a career as a dancer.

The political climate becomes hostile for artists, especially nude dancers. Anita leaves the country, wanders off to another hole and emerges as a serious dancer. Soon she finds that the people do not want a serious artist, only a nude body will do. In a fit, she yells that she is an artist, but the plea is lost amid cries for her to take off her clothes. Anita eventually dies from tuberculosis, alone and scorned.

Back at the hospital, the old lady has become seriously ill and there is nothing that can be done for her. When she breathes her last, the only people around are the staff as no family could be found. The body is taken to the morgue where someone finally identifies it; it is Anita.

It seems now that Anita is put to rest, but the sheets move and a goddess emerges from the cold flesh. Life continues as the old woman dances down the street and we are left to wonder if Anita was ever really dead or perhaps she is still dancing on a street in Paris and showing a little leg to a passerby.

Anita, *Dances of Vices* is directed by Rosa von Prauheim. The part of Anita is played by Ina Blum and the part of the old woman is played by Lotta Hubers. The running time is 85 minutes. The present parts of the film are in Black & White, while the past segments are in color. This video is distributed in the United States by First Run Features. ■

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Wendy K. Smith

THE Library Lady

Does "Silence of the Lambs" give transsexuals a bad rap? How about a novel with a TV hero for a change?

I just knew I was going to have to review "Silence of the Lambs" sometime. It has simply become too well known and too controversial to avoid. So, when my friend Pat gave me a copy, I couldn't put it off any longer, despite my basic distaste for "the transvestite done-its."

If you have been living in the proverbial cave since the movie came out, the storyline revolves around the hunt for a serial killer who is literally skinning his female victims to - I'm quoting the book - "make himself a girl suit out of real girls". He's holding one victim still alive and the novel's heroine has just a few days to find the anonymous killer before this victim too is killed. To do this, she seeks the help of the brilliant, charming and thoroughly evil Dr. Hannibal Lector, himself a serial killer.

Lector, because of something a patient once told him already knows the killer's identity, but he is manipulating the situation for his own fun and profit. While the ostensible menace, Jame Gumb kills to accomplish a de-

mented obsession, Lector kills far more casually, not because he's crazy, but simply because it amuses him to cause as much unnecessary pain as possible. Frankly, Lector is the real villain of the story.

You have probably heard that the killer, Jame Gumb, is "not really a TS." True. The author makes it very clear that Gumb is not a transsexual, but a psychotic who has been turned down by every SRS program in the country precisely because he does not fit the profile for a TS. The author goes into detail about exactly why and how Gumb doesn't fit the profile for a TS.

It doesn't matter. Gumb is the only guy in the book who crossdresses; he's an insane killer, and that is all the average audience needs to know.

As a horror thriller, it is undeniably good, but just once I would like to see a novel where even one of the good guys was a TV or TS.

"Two Strand River" by Keith Maillard possible comes as close as I'll get. This Canadian novel may be hard to find — I'm not sure if it's in print just now — but it would be well worth your while if you can find it. Try inter-library loan if nothing else.

The setting is Vancouver. The protagonists are a tomboyish woman swimmer who dreams of past athletic glory and works as a children's librarian, and a lonely hairdresser who lives in a basement apartment he has converted into the perfect refuge for the femininity he cannot otherwise express. Maillard weaves the traditions of shamanic magic into the tale of Alan's emergence as Ellen and her meeting with the androgynous Leslie.

I've always found one piece of advice from the book very helpful. At

one point, the shaman Mildred McKenzie tells Alan/Ellen: "The way I broke the string for you, you can break the string for everyone else. You could stand up right now, dressed as a woman, walk out the door and everyone would take you for a woman... but you must not show the slightest doubt or fear or hesitation... All you have to say is 'Now I am a girl' and then you are and you will go firmly ahead without the slightest doubt."

This is probably not the great serious TV novel of this century, but it is one of the better contenders.

I also see that "I Will Fear no Evil" by Robert A. Heinlein is back in print. This is one of the all-time classics of transvestite science-fiction, revolving around the idea of brain transplants.

Actually, aged millionaire, Johann Smith isn't trying to change sex. He simply wants to end a life that has become unendurable by the only means his doctors will allow. He doesn't expect to wake up in the body of a healthy 25-year old female; let alone that of his secretary Eunice, who was killed by a mugger. Certainly, he didn't expect to be sharing it with what may be the ghost of the slain Eunice, or just his own imagination.

However, he quickly discovers that life as a wealthy woman may be more fun than life as a wealthy man, if he lives to enjoy it. After all, his fortune is very large and several of his heirs have better ideas for spending it than they think she does.

Since Heinlein was a heterosexual man, some readers may not find his version of the joys of womanhood very authentic, but he is always readable.

continued page 46

THE Shopping Maven

Great places to buy cosmetics in Chicago, a very inexpensive breast form and a body slimming slip.

More Best Kept Secrets of the Big Cities #2 where we look at some of the great cosmetics shops and stores of Chicago, the windy city.

Carnegie Drug, Inc.
140 East Waltron Place
312-787-3046

If you're into perfumes and fragrances, this is the place for you. Check out the ten-foot-high wall of fragrances. The store also specializes in hard-to-find products like Italy's Korf cosmetics.

Che Sguardo
716 North Wells
312-440-1616

Model-owner Kathy Schmalen opened Che for the beauty pros, but amateurs are welcome here too. Here, you can buy not only your warpaint, but a case to carry it in as well. The shop offers services like facials, body waxing, manicures and customer makeovers.

Custom Wigs Limited
4065 North Milwaukee
312-777-0222 or
800-USA-WIGS

There's nothing "limited" about this store that covers an entire city block. We're talking SERIOUS wigs here, like 50,000 pieces. Prices range from \$30 for a synthetic to \$500 for human hair, but the majority fall in the range of \$60 to \$150. The store is open seven days a week. Noted Chicago impersonator Chili Pepper is known to shop here and if it's good enough for her, it's good enough for the rest of us.

More next issue.

Product: Realistic Breast Forms

Source: RBF Industries
PO Box 4951
Naperville, IL 60567-4951

Cost: \$30 per pair

Rating: "B"

Ask any crossdresser what is the ultimate sign of femininity and almost to a person they will say breasts. It is no wonder then that so many crossdressers seem to be preoccupied with breasts and consequently breast forms.

There are a wide variety of breast forms available ranging from home-made baggies filled with water to exquisite prosthetic reproductions. Each type has its pluses and minuses from fragility to extreme cost.

The RBF breast forms seem to overcome the very high costs of other prosthetic breast forms yet they are not perfect. RBF graciously sent a pair to ITS for review. My immediate impression was that the forms were a bit too solid and heavy. Out of curiosity, I weighed several forms and found the RBF forms to weigh almost one pound apiece (15.9 ounces). This was compared to Camp forms weighing 14.6 oz. each, Illusion forms (small) at 8.9 oz. each, and baggies filled with water at 5.9 oz. each. So my

initial reaction was confirmed. It also means that you will need a good, firm bra, probably with underwires.

As for firmness, I consider the Illusion forms to be extra-firm and not all that realistic to the touch. The RBF forms were even more firm than the Illusion forms. I made no attempt to measure firmness and this is a purely subjective evaluation.

The RBF forms are made from a soft vinyl material which seemed to have an oily feel. Since vinyl is a rigid plastic, the oily feeling is probably the plasticizer used to soften the plastic. This material, according to RBF, will not stain clothing although they recommend powdering the forms before use. Eventually, when the forms lose enough plasticizer they will start to become stiff and brittle. This may, however, take a very long time and in view of the extremely low cost of the form, who cares?

The color was a pale skin tone a little lighter than my normal skin. However, according to RBF, and unlike the Illusion forms, the RBF forms can be colored with makeup. The nipples on the forms I reviewed were very large, too large for my tastes. Again, according to RBF, since the forms are solid, they can be trimmed and reshaped without damage.

The texture of the forms seemed to show both skin texture and some fabric texture although both textures are not very noticeable. The shape of the forms left something to be desired. Most forms have a teardrop shape. The RBF forms are more domelike. If you like "pointers" over "setters," you'll like the way these sit up in a bra. One last point, the backs of the forms are flat which contributes to the high "ride" in a bra.

RBF says they're working continu-

ously on improvements to the forms. One improvement is a scooped back. Another is a way to take a cast from the buyer's chest to accommodate a near perfect fit. And, finally, they're working with a vinyl formulation that will allow the forms to be glued to the chest, much like the Illusion forms.

Overall, I gave the RBF forms a "B" rating mostly on cost. The price is just too low to knock and offsets any of the technical minuses. Other forms may feel more like real breasts and other forms may look more like real breasts, but until there is a form that both looks and feels real at a very low price, the RBF forms may well be the best bargain around.

Product: Under•Wonder Fashion Shaper

Source: by Flexees, available at most upscale department stores and through Victoria's Secret mail order catalog.

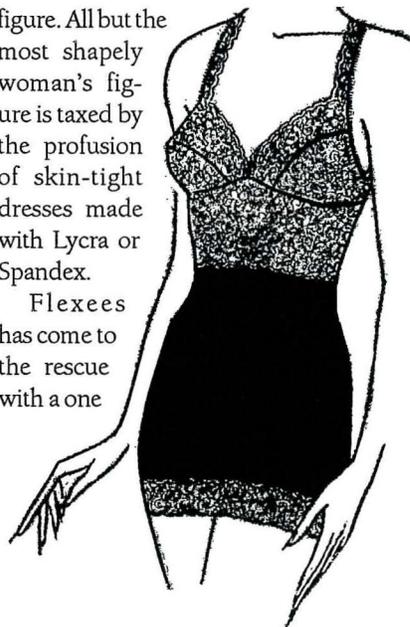
Cost: \$36 to \$39

Rating: "A+"

Without a doubt, we, more than a genetic female, need all the help we can get when trying to create a feminine

figure. All but the most shapely woman's figure is taxed by the profusion of skin-tight dresses made with Lycra or Spandex.

Flexees has come to the rescue with a one



piece garment that molds and shapes without feeling like one is wearing an iron corset. This little jewel is called the Under•Wonder and is related to the Hip-Slip reviewed last issue. Like the Hip-Slip the bottom of this shaper is a Lycra/satin slip with a lace hem. The hem has little rubber grippers to keep it from riding up the leg. The slip is sufficiently

short to accommodate all but the shortest dresses or skirts.

Attached to the slip portion is a stretch lace long line bra. And while the stretch lace does not afford extra-firm support, there is enough support to hold up a pair of breast forms without underwires. The shoulder straps are adjustable.

The garment is very comfortable and I have worn mine for hours at a stretch (pun intended). I purchased my garment at a large local department store on sale for \$36, but the latest Victoria's Secret catalog shows the same garment for \$39. The Under•Wonder is available in black and white.

I want to mention that the latest Frederick of Hollywood catalog also shows a similar body slip which I ordered for \$48. Compared to the Under•Wonder, the Frederick's Slimmer Slip was nowhere near the quality nor the firm support at the higher price. Save your money.

If you like the new clothes made with Lycra and you have a less than perfect body (don't most of us) then the Under•Wonder may just be that little extra help you need. ❧

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Jim Bridges

THE Art of Makeup

Complete the eye makeup scheme started in the last issue with liner, mascara and lashes.

Last issue we discussed the proper selection and application of eyeshadow. Once you are satisfied with your eye shadow scheme, and you have both eyes even, you can go on to the next step: liquid eye liner applied to the top lid.

The reason we use a liquid eye liner on the top lid is to make a sharp, crisp line. This makes the eye project. Another reason to use a liquid liner on the top is that the skin on the lid is so delicate, if you drag a pencil across that top lid you will stretch the lid and your going to cause early wrinkles. The skin can't take that kind of stretching. Another reason I suggest using liquid liner on the eye is that you apply it right to the base of the eye lashes and it gives an illusion of having much thicker and more luxurious eye-lashes. If you try this you will be amazed at how much more eyelash it looks like you have before you even apply your mascara.

You don't want to use liquid eye-liner under the lower lashes because a

sharp line there would give a very hard look. On the lower lid we will use a pencil so that we can smudge it with a Q-tip and give it a very soft look.

Now to do this we start at the outside corner and you bring your eye-liner brush right at the very base of the eyelashes. There is a little indentation at the base of the eyelashes and if you actually let your brush rest on the eye-lashes you can just slide this across very carefully, from the outside corner to the inside corner. You don't need to exaggerate or extend it on the outside corner. That is a very dated Cleopatra look. Unless you are going for something that is an exaggerated look or something that you might be doing as a character, then don't extend it to the outside. Normally, for just a fashionable look it's from the outside of the eye to the inside. You want the line to be thicker on the outside of the eye, this gives an illusion of lifting the eye and giving it more of an almond shape to the eye.

If you have no experience in working with the liquid eyeliner and you feel a little intimidated with it, one of the best ways to practice and get a feel is to experiment without eye makeup. If you will take just 15 minutes, twice a week. You will be able to master this in no time at all. The best way to do this is to just lock yourself in the bathroom and without any eye makeup, stand very close to the mirror, hold your head back and look down, keeping the eye open. This way you can rest that brush right on those eye lashes and slide it across. If you make a mistake, have a damp Q-tip there, so you can immediately correct your mistake or just take it off entirely. Even if you have done it correctly, have a damp Q-tip there, so that you can take

it off, do it again, take it off and in a matter of 15 minutes you'll be able to do that one eye about 20 times. It really isn't as difficult as it sounds. It just takes practice, like everything else.

Alright, once you get that liquid eyeliner down and you feel comfortable with that, the next step is your pencil liner to use under the lower eyelashes. This time we start from the outside corner coming to the inside corner. You don't need to exaggerate that line, but you do want to make that line thicker on the outside and thinner as it goes inward. You want to bring your pencil about three quarters of the way in and then smudge it softly with a Q-tip. You never want to bring the line all the way across to the inside because this closes up the eye. Rather than making the eye larger, it makes the eye smaller.

There is a misconception that lining the inside of the eye will make the eye look larger, when, in fact, you are making the eye look smaller. One of the things that makes the eye look larger using the pencil liner underneath is the contrast of the thin pink rim on the inside of the eye with your eyeliner pencil. That's what makes the eyes open and makes them look much larger, more expansive.

Once you have liner your eyes, apply your mascara. The best way to do this is to stand in front of a mirror, hold you head up and look down. This way you can use your mascara brush and get the top of the eyelashes and get the bottom eyelashes. Your eyes will have more mascara on them and so they are going to look a lot more luxurious without having to give yourself four or five coats of mascara,

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Political Writes

Welcome our new political editor who shares with us her personal vision for our survival.

Welcome to Political Writes. This column is intended to keep you informed of the political issues that continually affect the gender community. As this is the first installment, I'd like to take a couple of paragraphs to tell you a little about myself and what I'm all about.

My name is Gwen Scott, and I live in the Chicago suburbs. I'm a heterosexual crossdresser, and have been crossdressing since I was seven years old. I've been married now for almost eight years and have a 15-month old daughter. My wife has known about my crossdressing since we were in high school together. While she is highly supportive, I just came "out of the wardrobe" about 18 months ago.

While I was still deep in the dark folds of my solitary closet, I had no idea there was such a thing as a "gender community". There were no information sources that I could find to tell me what I was, much less that there were others like me. I was incredibly lonely and my wife couldn't help me. I needed a sign that I wasn't alone, that I wasn't a freak of some kind. I needed to know that I belonged in the world. I felt like I was bleeding to death without a visible wound.

I finally discovered the gender community through a kindly therapist who actually knew something about gender issues, (a great rarity among the psychiatric community) and who gave me a flyer for a TV support group. When I went to my first meeting, I finally found what I really needed — others like me!

I received such warmth from these new "sisters" that I made a promise to myself: once I had pulled myself together, I would return the kindness shown to me back into the community. I decided to see what I could do to help the community, to find the "little somethings" that I, a single person, could contribute to make things better for this new family I had found.

I started a computer bulletin board. I wrote a serious science fiction novel about gender issues. I started speaking out to my sisters in the gender world about pulling together, about drawing strength from one another, about striking out at the wardrobe walls that we, even now, erect around ourselves.

Many are still "in the wardrobe." We go to meetings, we go shopping, we write columns for magazines, but we're still in our closets. We've just substituted one closet for another the size of a meeting room, or a shopping mall, or a magazine page. We're still afraid to venture out beyond those walls, afraid to fight for a position in society.

Rightfully so. It's dangerous out there. From discrimination in the workplace to bashing in the streets, our lives are a continual walk on a tightrope. The law barely acknowledges our existence, and the little bit it does recognize it doesn't really protect. But it's not society's fault.

We've forgotten that we've *been* forgotten! Our society is basically an off-

shoot of Western Europe's melting-pot of cultures, and the transgendered have never had a very strong place in those cultures. Among others, the Church saw us as a threat, because *all* sexual issues were threatening. Out of self preservation, we built closets for ourselves, hid ourselves away, and gradually the outside world forgot about us.

But along with forgetting about us, they also closed up what tiny place we had in society. Society is greedy: it'll pave over any unoccupied place and make use of it, and ours was sitting abandoned. When we finally mustered up enough courage to poke our noses out, it was into a world that didn't remember us, and had already taken our seats.

When a society is confronted by something it doesn't understand, it reacts much as a person would, with "fight or flight". People, in general, tend to attack what they fear. They don't know what we are, what we believe in, what we do. They don't know if we're heterosexual, homosexual, crazy, kinky, or what. Most of all, they don't know if we're *safe* to be around. Men think we threaten their masculinity. Women think we threaten their femininity. They don't know what society will think of them when they are measured against us. They don't *know* that we aren't a threat. They just know that we're not in the rule book.

Other societies have made niches for their transgendered where the other groups don't have to feel threatened. In some, the transgendered are ignored. In others, they are honored and revered. In ours, they don't know *what* to think — they're just afraid.

We can fix this. We can reclaim our

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Virginia Prince

The “Death” of Gender

Since way back in 1965, I have argued the distinction between sex and gender and written extensively about it. I have lived through the Great Depression, four wars, the sexual revolution, Women’s Liberation, and Gay Liberation. During all those years I watched society change in various ways. Gender always seemed to be there through it all. Naturally, there were always males and females (and always will be) but there were also boys and men and girls and women. But now, as I look at the world in the last decade of the 20th century, I begin to see what looks to me like the incipient death of Gender.

It won’t happen tomorrow, but I am reasonably certain that it will die away in the same way most of what we have divided into behaviors appropriate for men and women have disappeared.

This blurring of distinctions was largely brought about by Women’s Liberation since World War II. Back in the days before that war, men and women had jobs, wore clothes, and spoke in their own characteristic ways. Then came the war, which moved women into factories to take the place of the men in the service. They liked working and performing other tasks outside the home, even though the work was hard and often dirty, because it gave them a freedom they had not previously enjoyed.

When the war was over, the returning men tried to send the women back to the kitchen, the church and the kids. Many women didn’t want to return to that lifestyle, many couldn’t afford to go back to it, and younger women, with no home to return to, decided that maybe being tied to a home wasn’t such a great idea after all.

These sentiments were voiced in Simone De Beauvoir’s book, *The Second Sex*, which examined the position of women in society. This book became the bible of the Feminist movement. Women went on to assert themselves, educate themselves, and move into the man’s world of law, medicine, politics, engineering, and even the military. Competing with men and working in areas where men had made the rules, forced women to adopt not only more masculine clothes,

After WWII, women refused to be sent back to the kitchen, the church, and the kids. They wanted the same freedom men enjoyed.

but also some of men’s less desirable behaviors. They drank, smoked, swore and joined in mob demonstrations like men. Female violence, crime and drug addiction also increased.

As for clothing, women have come to prefer slacks, not only for rough work, but for daily life. Some women don’t own but one or two dresses. Tops are usually shirts, sweat shirts or t-shirts. Shoes are now heavy, thick-soled, ankle-high athletic shoes like men’s, with boots a popular second. Women wear their hair shorter, like men, and wear little make-up or jewelry.

Panties, which used to be a stereotypically feminine garment, are now

passed up in favor of “Jockey for Her” — ironic considering where the word “jock” comes from.

In short, women have, in many ways, abandoned what used to be thought of as femininity in favor of the trappings of masculinity. Girls and young women dress so much like boys and young men that if you can’t get a view across the chest where breasts may be evident, you really can’t tell which is which.

For years Women’s Liberation has been saying they resent the way men treat them as sex objects. Yet, when women dress, act, talk, drink, swear, and in many other ways imitate men, what is left to distinguish Sally from Harry except for her sex? Masculinity and femininity used to be two separate ways of expressing oneself, but much of the differences are now gone. Male-ness and female-ness provide erotic pleasure and perpetuate the species, but masculinity and femininity are melting into uniformity. Gender is like the teeter-totter we used to play on as kids: it has two ends. If you don’t like the end you’re on, there is no other option but the other end.

In contrast, men are being backed into a corner. They do not dare to manifest obvious feminine characteristics and they still feel a need to separate and distance themselves from women, so they are in a bind. The result is a polarization within the masculine world. Some men flee into hypermasculinity, popularly termed “machismo,” and some men fight a sort of “rear-guard” action by taking on some of the femininity left behind by the advancing women.

For a while, some men took to wearing one earring. Two would have been

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P'town Is Burning

A candid panel discussion on sex and gender that followed a special showing of Paris Is Burning.

At the 1991 Fantasia Fair, the Outreach Institute and the Provincetown Art Association sponsored a special screening of Jennie Livingston's critically acclaimed film, *Paris Is Burning*.

The film is a documentary on "Voguing" and the Drag Balls in New York's Harlem. Many of the people in the film are stereotypical "drag queens," while some are unquestionably transsexuals. There are also a great number of individuals who "dress up" but do not cross-dress. We see "soldiers," "Wall Street brokers," and "college students" among the female impersonators.

Following the film, the audience participated in a Q&A period with a panel consisting of Jennie Livingston, the film's producer/director; Ari Kane, Executive Director of the Outreach Institute; Mariette Pathy Allen, photographer and author of *Transformations: Crossdressers and Those Who Love Them*; and JoAnn Roberts, author, editor and publisher of this magazine.

The discussion took place on Monday evening, October 21, 1991.

Opening Remarks

Rhoda Rossmore: Welcome to the Provincetown Art Association. I don't know if you're aware of this, but Jennie Livingston, the producer and director of *Paris Is Burning*, was a former fellow of the Fine Arts Work Center here in Provincetown. So we thank her. Now Chris Busa will be the moderator.

Chris Busa: We have about 40 minutes to discuss crossdressing, transvestism, transsexualism, transgenderism and androgyny. (Audience Laughs.) What you saw on the film is a completely different subculture than what transpires in Provincetown and Fantasia Fair. I'm sure Ari (Kane) will draw some distinctions. I think Jennie, with her experience in New York will be able to, I don't know if she'll catch the FanFair Follies, but if you compare the FanFair Follies, which is later in the week, to the events in this film, there's a radical difference that I hope they'll discuss a little bit. It largely has to do with the difference between heterosexuality and homosexuality.

JoAnn Roberts, who is a writer and a Ph.D., and who is no longer pursuing a career in aerospace, is now full-time publishing material for the crossdressing community. She has a new magazine called *International TranScript*.

Mariette Pathy Allen, who we all know from her photographs and now her book, is a still photographer, and while her experiences are somewhat different than Jennie's, we'll see what she has to say about the film as well.

One of the comments I thought would be good to turn over to the panelists as they answer questions from the audience after they make a brief statement, is to discuss the idea that crossdressing may be an artform. And, perhaps that's

why we're here at the Art Association and why we ran four articles in *Provincetown Art* this year with gender issues in painting and lifestyle.

Ari has a kind of prophecy for the 21st century that we'll all be kind of androgynous, and that might be very healthy since masculinity and femininity are really cultural manifestations at some basic level. The biological aspects, that won't change, we'll remain male and female but how we manifest that may look very, very different.

I think the best thing is to ask each panelist to make a statement and then turn it over to questions from the audience. So, I'll turn it over to Jennie.

Jennie Livingston: First of all, I'm really delighted to be here. I've lived in Provincetown on a couple of occasions and I love it here. So, I'm honored and delighted to be here.

Since Chris has brought up a certain kind of topic, I think it's really impossible to generalize about why people want to change gender, or dress like another gender, or imitate the stereotypes of their given gender, or defy those stereotypes. But I really agree with what Chris said about gender being a culturally determined thing and not biologically determined. And I think it is important to examine that in terms of how other people are treated and in terms of how other people behave, but more importantly in terms of how we feel about ourselves in the world.

Ari Kane: I would concur in the sense that gender is a social construct, although there is some evidence that lead us to believe there are predispositions for some of the behaviors that we see, particularly among males, since it is males that we see want to shift more

abruptly than the female in this particular species. However, it is the cultural manifestation and the socio-economic factors that really are the principle determinants in what kind of expression people would like to show to the rest of the world. Also, another factor that I think is important is private gender expression. It has to do with sensuality. It has to do with feeling, with intimacy and that's not so easily showable among the American male, regardless of ethnic or cultural background. In general, we find the American male distances himself early, for various reasons, from really getting into intimacy and relating totally to other people. This is one way we can access it (intimacy) by changing our expression of gender so that it gives us the possibility of expressing things that we'd like to express but perhaps are not expressible in the gender roles related to our biology. I'm a strong believer that we need to have as many forms as possible to give ourselves some breathing room in a very restrictive and rigid gender role system.

Mariette Allen: Now that you've said everything there is to say. The problem is we're all in agreement here.

Jennie: I disagree (laughter).

Mariette: I think the only thing I can add to that is the issue we go over and over; what's sex and what's gender? I think that that's what's striking about your film. I've been to these balls a number of years ago and I thought they were most democratic and beautiful events. There was a place for everybody. The focus of the film went over and over about these being gay people. I kept thinking, "Wait a moment. They don't necessarily know whether it's a sexual orientation or a gender role preference." Sometimes the two seem to flood together and if you don't know, it's something that you want to explore. Most of the community that I'm more familiar with, the focus is forever on gender roles and there's a great fear and anxiety about sexual orientation.

Then you come to Provincetown and here's the other side again, and it's over and over fascinating. So, depending on

which audience you're with the focus is either on sex or gender, both of which are equally important or valid. It's not that one is right and one is wrong. I think what's important for people to know is that there's so many choices, that one doesn't determine the other and that nothing has to be frightening.

Most people don't even know what you mean when you say "gender." It's a mental state, a way of seeing yourself. It's a self-visualization. I think we need to be more careful about defining these things and having a sense of not defining from rigidity but defining from the point of view of increasing understanding.

JoAnn Roberts: So I guess it's my turn. As a parent with two teenage children who know that I'm a crossdresser, I've been very open with them about gender roles and I've also had the opportunity to observe them and their friends in how they interact socially on the basis of gender. I'm seeing shifts already in this new generation of kids in how they interact socially and there's major changes, especially in dating patterns, from when I was a teenager. So, it's been interesting from my perspective as a crossdresser who swaps gender roles to watch this social dynamic going on sort of naturally.

Question: Why is it that some partners, wives have complete understanding of their husbands as crossdressers and some women have no understanding? Can these attitudes be changed?

JoAnn: Let me answer the last part first. Yes, attitudes can change, but they can go in both directions. You can have a partner who starts out to be very accepting and by inappropriate behavior drive that person toward non-acceptance. You can also take a partner with a lot of love, a lot of patience, a lot of understanding, a lot of nurturing and it is possible to bring them around to at least a partially accepting attitude. The attitude they start out with, and I think Ari will agree with me, depends a lot on that individual's self-esteem to begin with, and their own self-image. If you have a partner who is well-grounded in who



From left to right: Jennie Livingston, JoAnn Roberts, Mariette Pathy Allen.

continued next page

P'town Is Burning

they are, crossdressing is not threatening to them. But, like most women are socialized in our culture, if they don't have a good grounding in themselves, and they define themselves by who their partner is, then if their partner is a crossdresser, then there's something wrong with them.

I think that's why you get this vast difference in how partners deal with crossdressing in a spouse.

Ari: A lot also depends on how open and honest you, as a crossdresser, are with your partner. In many cases, this is such a difficult behavior to describe and share with somebody you love, for fear of being rejected, that you fail to tell your spouse or future wife about this behavior. Then, fifteen years later, if it becomes known, it's looked at as a kind of deception. Since, most people believe that in love and intimacy there are no secrets, this becomes a real threat to the whole relationship. So now you try to patch it up and hopefully you can at least get detente, that is somebody who'll say, "Well I'm willing to listen and maybe learn a little bit about this."

But emotionally, it's extremely hard after so many years of marriage, not to know this secret is part of your significant other's life pattern.

Jennie: I certainly know that crossdressing and other gender behavior is not the same as being gay, I'm a lesbian and I can say that having seen my family's reaction to my lesbianism and certainly my friends reaction to their lesbian sexuality, the reaction is the same. I think what you were saying about security, you know if the parent finds out that a kid is lesbian or gay, and they're pretty secure about how they brought up that kid, they may have a funny reaction at first, but then they'll know, "Well, I didn't do anything [to cause this]."

In other cases where the parent is an insecure person, they freak out, say, "What did I do?" and turn against the kid because they essentially are insecure with their own actions. I think mainstream society has a lot of difficulty with people who break gender rules and break sex

rules, and that goes for straight women who are free with their sexuality. People freak out at that too. It's very difficult for people.

Mariette: The issue of when children come into the picture, that complicates the whole thing. What do you do then. That's been one of the focuses over the years; how does the family re-orient itself or recreate itself with gender issues in their lives. We're on the threshold of a lot of experiments and a lot of new kinds of families are developing. I really want to see where this goes.

Question: I'm wondering. Many of the scenes from the film sort of mirror image a social dynamic in the crossdressing community that you may not be aware of. People [crossdressers] who

What I did find was that the older generation felt like, "I would never do that [SRS]... It's just something I wouldn't do." Jennie Livingston

come from conservative, or remote rural areas may automatically assume they are homosexuals because being transgendered, the population doesn't have any way to deal with it except to say, "Well, you're gay," and they accept that.

Jennie: I don't accept that. The *Paris Is Burning* subculture really is a gay subculture. I guess it is possible that there is an African-American person who wants to do crossgender and they don't see anything [like it] in the African-American community. Everybody I met really identifies with the gay culture and a gay sexuality.

What I did find was that generationally, in terms of sex-change, the older generation felt like, "I would never do that. I'm comfortable as I am. It's just

something I wouldn't do." And the younger generation felt like surgery was very important. I think that partially has to do with improvements in the surgery and partially has to do with the fact that people like Dorian and Pepper came of age in the 60's, when being a wild, free individual was great. And people like Venus or Octavia came of age in the 80's, which is a time when "fitting-in," and being Dynasty and being Dallas, being rich and being this and that was it, and it seemed more important to be that, rather than live a "fabulous, expressive" life, which was more au courant in the 60's.

Question: Ari, I heard you say that men crossing over to women happens more, but that's not altogether my experience. I would appreciate the panel addressing that question. I see a large number of women crossing over to "men," both as transvestites and transsexuals.

Ari: What I mean is that the way of expressing it [gender shifts] seems to be more obvious [in men] and I emphasize "seems." If a man decides to make an appearance as a "femme" or as a woman, that's much more obvious than a female who decides to wear hip-boots and sloppy-joe shirt and all the other stuff. She could still be a demure male and no one would ever see the difference unless one looks at the anatomy, which is always so well camouflaged. These women don't wear bras and if they have small breasts, you couldn't tell the difference. That's not to say that they don't want to express a masculine gender form, but the expression is what I'm thinking of and that's what I don't see as obvious in the females becoming men as the males becoming more feminine, or "femme," by the convention of using clothes and that sort of thing.

Mariette: Are you talking statistically, because emotionally I can see that women have made great strides in the past few years.

Ari: We're talking about the superficial. Wearing the clothes may seem to be a badge of femininity for some males. It may be more than that for other males. But, for women, the motivation is some-

what different. In my experience, there is a need to express power and that power manifests itself in wearing pants, as opposed to wearing a skirt. That's a symbol of power for this culture, or a symbol of power.

Men are in power. They wear pants. They don't wear skirts unless they're crossdressers.

JoAnn: I think it goes a little farther than that. Women have a lot of freedom of expression in the kind of clothes they wear and the choice of the clothes they wear. You can see women who dress masculine, but what you don't see are females who go as far as crossdressers do in attempting to put on a moustache, or sideburns, or a temporary beard. You don't see women crossdressing like you see men crossdressing. So, I think your point is well taken. There are a lot more males crossing the gender line than females; it's because they [females] get a lot more freedom of expression that men aren't allowed.

Questioner: If I understand this correctly, what I heard you saw was: as a male in our society, dressing as woman enables you to develop certain feminine characteristics of nurturing, loving, gentleness and allows you to express those things. I've only met crossdressers in Provincetown, if I went to where you live and I met you in your three-piece suit, would you still be as lovely and gentle and open?

Jennie: A lot of the people that I know who change gender... it's not just loving and nurturing, it's cattiness, bitchiness, a certain kind of female competitiveness. These are qualities that are just not allowed to men, so not all of them...

Questioner: The butchiest person in my family when I was growing up was my mother and she dressed like all of you. (laughter) So my impression of you is that you all look like strong...

JoAnn: Your mother had hair like this? (More audience laughter)

Questioner: I'm trying to get an impression of your other life, when you don't come to Provincetown.

Ari: Let me try to expand on that. The

“...somewhere in the 25th century we can say, Ha, ha! Wasn't it funny there was gender in the 20th century.”

Jennie Livingston

notion that we come across is that we're all endowed with a unique set of attributes and I classify those as gender attributes. The culture has gone further by saying there's a set of those attributes, or there are subsets of those attributes such as gentle, nurturing and loving, or powerful, aggressive, independent and risk taking. We all have a combination of those that are unique, sort of an imprint. In my practice, one of the things I'm always struck by is how when I do an exercise with a client, particularly a male, he will construct a set of attributes that really profile his basic persona. Some of that may be nurturing, and some may be cattiness, and some may be also be aggressiveness, and some may be willingness to take risks and so forth. Some of that requires a certain kind of prop, or a visual expression and clothes represent that in this culture. Obviously, I'm making a statement tonight my the kind of clothing I'm wearing. Earlier today I was making another kind of statement by the activity I was doing and my sisters here will attest that I was not dressed earlier as I am tonight. So, for me, a lot of this gender appearance, or feminine appearance, is related to my function and also to my attitude. One is, in some ways, I fell more open and expressive about things I have never really learned to do well in my masculine gender role. And I figured out that if I can't do them in my masculine role, and I still want to do them, I might choose a gender alternative. My alternative is to present myself as a woman and then I can do things that usually I have found restricted in the culture.

So, nurturance for me in either role is one of those qualities I can do in either role, but I can't really hug like I can hug in this role [feminine], when I'm a man, especially in a suit.

Questioner: You can have your cake and eat it too. In *Paris Is Burning*, here are these kids saying that they needed to create another culture in order to survive because they can't survive the culture that's there. It saddens me to think men can't go beyond that and still be men and be loving and role models for kids.

Ari: I'd go beyond that and instead of just saying “man” or “woman” say “human being” because this culture has expunged some of the human qualities in all of us to try and bring us to a more generalized socio-economic plane which they can manage. There's a political statement to be made with that. I'm just talking from my own personal world, my own historical perspective. I've seen thousands of crossdressers also talk about that in various ways.

Jennie: It's also very much part of a process whereby gay rights does one thing... well, Gloria Steinem wrote an essay that I thought was ignorant where she talks about transsexuals and what they were doing was really reactionary because if we had a free society then they could just be free to be feminine, etc.

Well, that's great but we don't and if a man's born feeling he has the wrong body from age three and that's what he needs to feel fulfilled, it seems to me she, anyone, should have compassion for that, or feeling for that.

Hopefully, it's all part of a process whereby certain people doing certain things move towards a human goal so that somewhere in the 25th century we can say, “Ha, ha! Wasn't it funny there was gender in the 20th century.”

Question: You started to talk a little bit about the socio-economic issues. There is a glaring difference between the people in *Paris Is Burning* and the community here. That one seems poor and this one seems not to be. Can you talk about what that might mean?

continued next page

P'town Is Burning

JoAnn: One of the things I've become sensitized to is what appears to be a lack of minorities within what we call the gender community and the gender community are those of us who have enough disposable income to be able to come to things like Fantasia Fair. I'm part of a relatively large support group in Philadelphia. We have about 350 members, yet very few are minorities in our support group and it's not because we're not open to them. I've been thinking about it and I'm wondering if it isn't something that has to do with the culture of large inner cities. I think Emily was hinting at that. When minorities grow up in these inner cities and they show a tendency toward transgendered behavior they get pushed off into the gay community. They must be gay if they do that.

I feel this has something to do with the concept of "macho" in Hispanic and Black communities. They get shoved out into the gay community and they grow up in that gay culture. That's different from my experience because I kept it quiet. I didn't show my crossdressing tendencies. I kept it to myself until I was in my thirties.

Mariette: Jennie, I wanted to ask you... I had this fantasy every time I saw the film. I wanted to bring Pepper Labeija here. I was thinking, what if a selection of the people from *Paris* came to this event for the full nine days and attended the seminars and workshops. I wonder if a certain percentage of them would suddenly have a new thought, "Gee, well maybe there is some other aspect that I haven't explored."

Questioner: What's the difference between their world and this world? For *Paris Is Burning* and Labeija, what would this community show them that they're lacking?

Mariette: It would go both ways. I think this community could learn a great deal from them. I also think they can be confronted with some new thoughts too.

Jennie: No, actually what I'm saying in terms of Pepper, a very specific example, Pepper is gay, likes boys, has always liked boys, but Pepper has a long

term affair with a masculine lesbian. They walk down the street, she very masculine and he very feminine, so no one would pick on them, and they have these two kids, which she raises.

There's this amazing conversation that takes place in a wonderful Debbie Eisenberg story, I don't know if you're familiar with her work. There's this girl who goes out on a date. She's white and the guy is Cuban and he says, "I have this cousin who's a crossdresser and he dresses up in women's clothing. He's not gay. He just really likes it."

Now, I don't know if this is someone she knew, but I would guess there are people like that in the minority community that don't go into the gay subculture because they don't feel attracted to it.

JoAnn: Where I was coming from is, I've met a lot of transsexuals that grew up in what would be called a gay community or gay culture and they really want nothing more than to go on and have surgery, and as the two were talking about in the film, living a normal life; getting married, having a heterosexual relationship with a male and having kids. I've met a lot of people like that who are minorities and it's just a different experience from the rest of the people that I've met in this community.

Question: I want to ask Mariette and Jennie about working closely with these people in the pictures and the film, how did it change their view of themselves?

Mariette: What a good question! Well, I've been involved with this now for 14 years and I've lost all objectivity at this point. However, if I strain to bring myself back to when I first encountered this; I came to the first Fair about 1980 or '81. At that time I wore cowboy boots and I looked pretty androgynous myself.

Ten years ago these people dressed in a much more exaggerated way than they do now. I was rather shocked. I thought, "Oh my goodness. This is what we've tried to get away from all these years and here I'm confronting this."

I thought the people were interesting, and at the same time I thought they were grotesque in a way. I thought everybody's

makeup was the wrong color. It was kind of horrifying.

My first Fantasia Fair I put myself in a phone booth, closed the doors and stayed there for a few hours to watch this passing fantasy go by. I thought, "Are you here or aren't you here? If you're here, then you've got to step out of this phone booth and you're going to come to terms with this and see what these people have to offer."

That's when I started to come to the understanding of what's sex and what's gender. Why is this interesting to me? What do I get out of it? How come I'm still here? What am I doing when I'm lifting my camera. What am I doing when I'm speaking to people. What is it actually that I'm trying to find out about myself? That's really what I've been on a search for all these years, why am I here?

My search really has to do with what is the essence, what is the nature of masculinity and femininity. Is there an essential difference? Are we basically all humans who have picked up certain characteristics and put them together like a kaleidoscope of some kind? Which is what I tend to believe.

So, I feel like I'm forever fighting this thing. There's a pile of masculine traits over here. This is a pile of feminine traits over here. This person is gay. This person is straight. I think it's a lot of hogwash. If you ask me personally, I think basically everyone's bisexual and have made preferences one way or the other, or in different times in their lives have gone one way or the other. But, this is a personal choice.

One of the things I've learned from this is that your anatomy does not have to determine your sexual orientation or your gender role. (Applause.)

Jennie: In 1982, I was here during Fantasia Fair. I was a student of photography and I was taking a lot of pictures. So I was hanging out in a bar and I met this guy who was a crossdresser who was coming on to me. I was really freaked out because I was really attracted to him, at

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PARIS IS BURNING

A film by Jennie Livingston

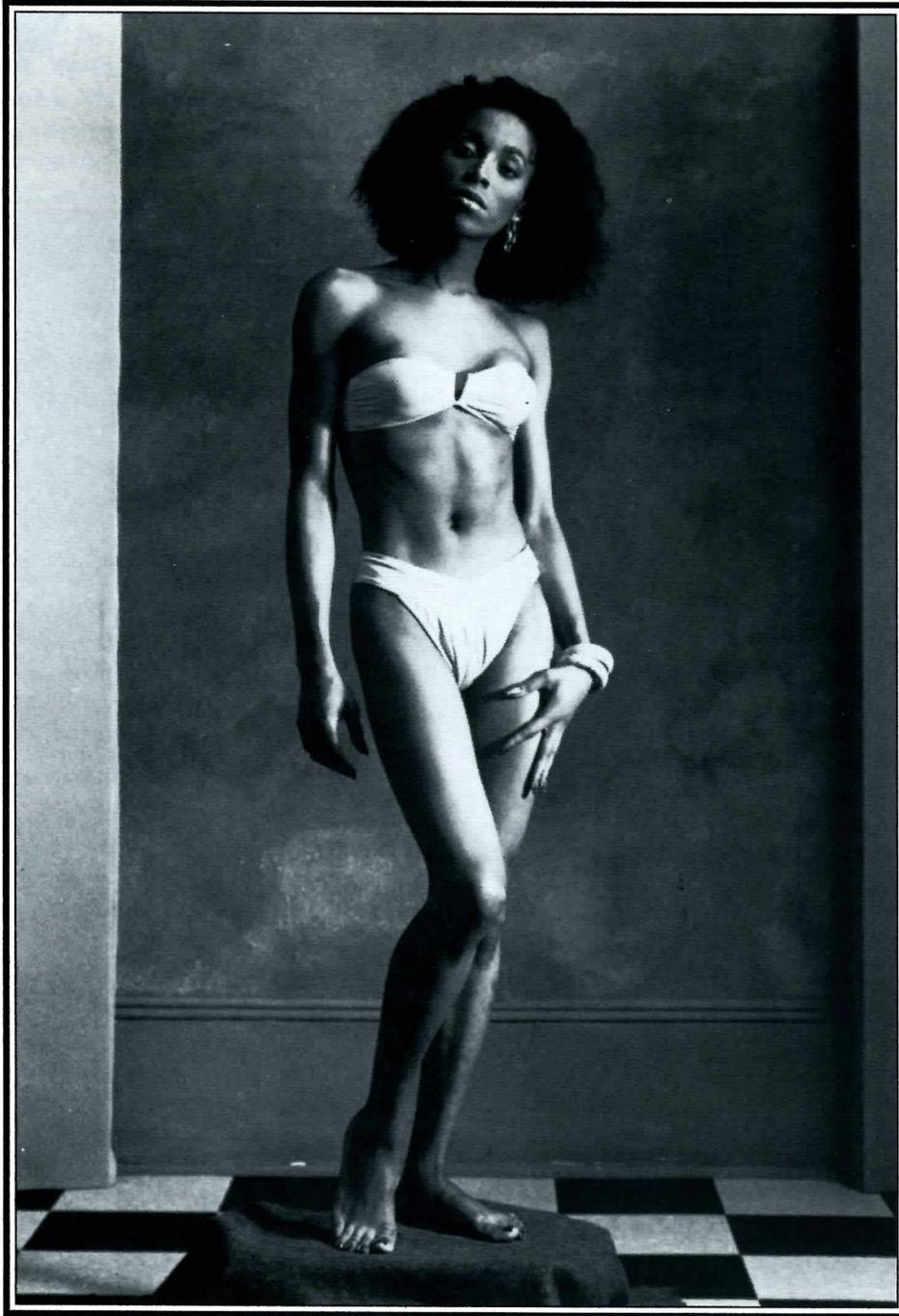
Distributed by

Miramax Films



From left to right: Top row — Willi Ninja, Angie Xtravaganza, and Junior Labelija.
Bottom row — Dorian Corey and Pepper Labelija.
Photo by Michel Comte, courtesy of Prestige.

PARIS IS BURNING: A Documentary



Octavia Saint Laurent, co-star of PARIS BURNING.
Photo by Joseph Astor, courtesy of Prestige.

CAN ANYBODY REALLY BE REAL... A Review of "PARIS IS BURNING" by Alison Laing

After the first five minutes I thought this review was going to be entitled "PARIS IS BORING;" but very quickly the depth of this unique film began to materialize above the superficial glitter and brashness of the first scenes of black drag queens "strutting their stuff." This film attempts to show both the flamboyant performances of the ethnic (black and Hispanic) gay community at their "balls" and the behind-the-scenes culture, or rather community. The balls we see take place in social lodges or Y.M.C.A. halls in Harlem. The participants belong to various "Houses" developed around a "legend" (a mother or father figure) who has established his position in the hierarchy by his commitment and skills to "Walk" the "Ball." As one of the "Legends" put it, "It do take nerve."

Before you get the idea that this film is one long drag show, be aware that the performers do many impersonations other than simply appearing as women. It seems that the balls have contests with prizes for almost every conceiv-

on "Voguing" & the Drag Balls of Harlem

able category you can think of, as long as it is not how one would think a stereotypical minority gay male would appear. Some would dress as elegant gentlemen out to ride the hounds or to lounge at the yacht club after the regatta. Others would dress as preppie college students, military personnel (both male and female), as impeccable Madison Avenue business tycoons, Vogue models, or \$1000 call girls. Their goal is to appear "real." Whatever it was, it was anything but what they were.

"Every one is a minority in white America," said one contestant. In interviews, it was apparent they wanted to experience the images that the media has perpetuated as the ultimate successful white world. Even though "walking at the ball" is an obviously vain attempt to escape the trap of their racial, sexual, cultural, and economic minority status, for one grand, glorious, ecstatic moment as they walked out on to that ballroom floor, their fantasy was now real.

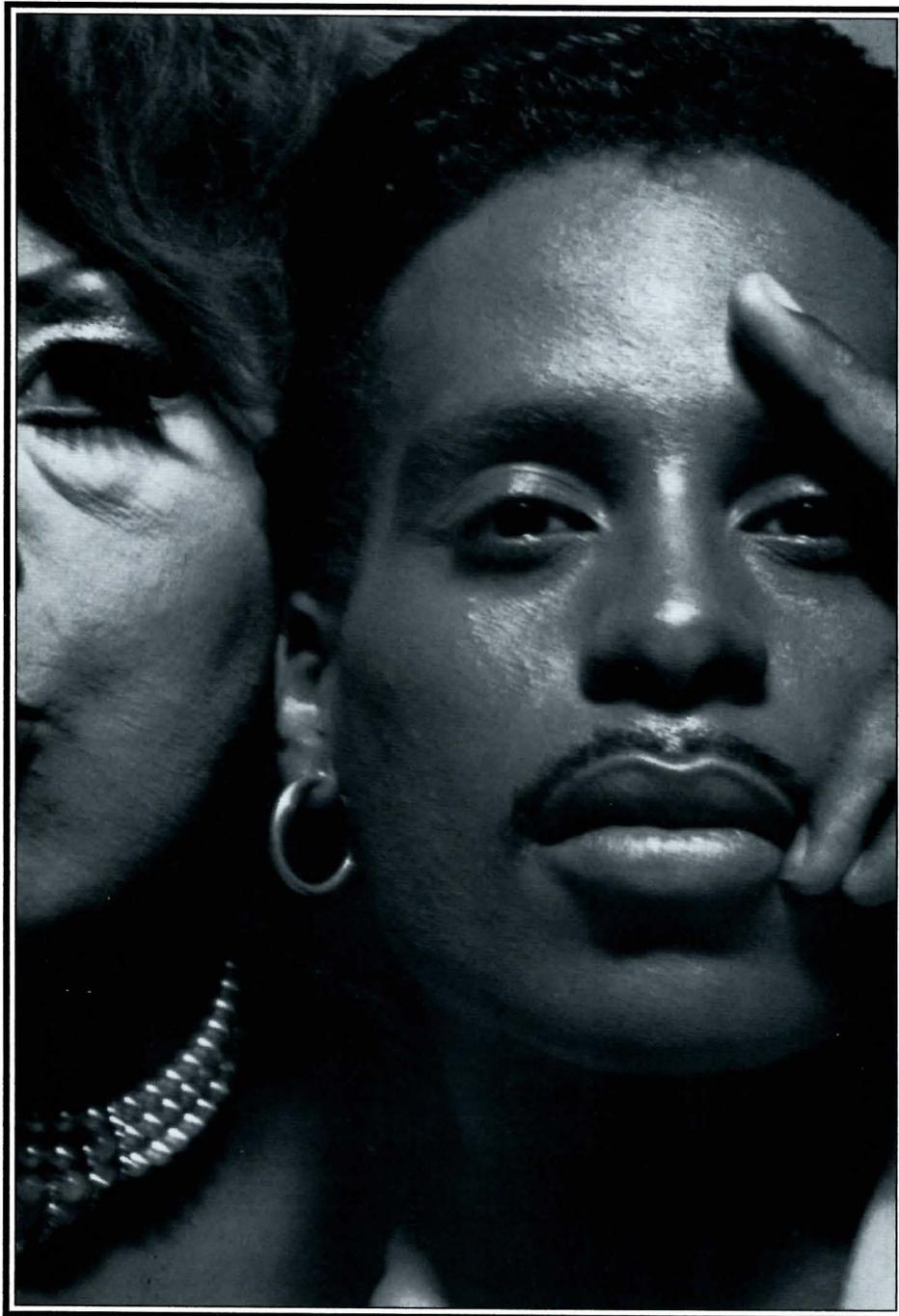
Behind the scenes, the more mature contestants espoused a very pragmatic attitude; one said, "I've been a man and I've been a man

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Venus Xtravaganza, co-star of PARIS IS BURNING.
Photo by Jennie Livingston, courtesy of Prestige.

L.A. Film Critics Award: Best Documentary



Dorian Corey and Willi Ninja, co-stars of PARIS IS BURNING.
Photo by Jennie Livingston, courtesy of Prestige.

Review...

who's impersonated a woman. I've never been a woman." Yet some of the younger ones have had breast implants, taken hormones and long for sexual reassignment surgery while several have already completed it. And yes, some looked terrific. The film does a short take on one person who has had the surgery and another who was saving for it. The "new woman" was in a state of elation over her apparent big step towards "realness."

As the film moves back and forth from the ballroom festivities into the cramped and shabby rooms of the participants, you get a sense of why they want to escape. You also get to know some of the "ball walkers" and develop a sensitivity to their longings. The film, besides being intensely dramatic, is very sensitive and at the very end, you get a dose of the tragedy that can come to this community.

Paris Is Burning is a must for all those who would become "Ball Walkers."

Sundance Festival Grand Jury Prize: Best Documentary



Children from the House of Pendavis. Photo by Jennie Livingston, courtesy of Prestige.

PARIS IS BURNING

Director/Producer Jennie Livingston
Co-Producer Barry Swimar
Editor Jonathan Oppenheim
Cinematographer Paul Gibson
Assoc. Producers Claire Goodman
Meg McLagan
Exec. Producers Davis Lacy
Nigel Finch

STARRING

Carmen & Brooke
Andre Christina
Dorian Corey
Paris Dupree
Pepper Labeija
Junior Labeija
Willi Ninja
Sandy Ninja
Kim Pendavis
Freddie Pendavis
Sol Pendavis
Avis Pendavis
Octavia Saint Laurent
Stevie Saint Laurent
Angie Xtravaganza
Bianca Xtravaganza
Danny Xtravaganza
David Xtravaganza
David Ian Xtravaganza
David Father Xtravaganza
Venus Xtravaganza
... and all the Legendary
children and upcoming
Legends.

P'town Is Burning

that point I didn't define myself as gay or straight, but I was really upset because it was like, "I'm really attracted to him. But is it because he really looks like a woman or is it because I'm straight and he's a man! Ahhh!" I ran.

Mariette: You were in my phone booth with me. (laughter)

Jennie: Exactly. From that point onward, I've come as an individual to identify with the gay culture and gay sexuality,

but I feel much as you do, personally oppressed by gender. Not that I didn't want to be a woman, but I felt that a penis is privilege in this culture. I didn't want a penis, but I did want the privilege.

On the other hand, I didn't want the kind of oppressiveness that often goes with getting privilege, either the emotional constrictions or the kinds of power trips that people who are in power must learn to play to keep their power.

It seems that exploring gender, like

exploring race, like exploring the class system, which I think are issues all in *Paris Is Burning*, are very important in understanding where our culture is going and whether or not we're going to save the earth. Because if we don't understand how we create these power structures, then the structures themselves will overwhelm us. ❧

Limited space forces us to end the dialogue here. A complete transcript (about 4 more pages) is available for \$5.00.

Political Writes

place in society. It will take work, but it *can* be done. But *first*, we have to figure out what that place really is. Up front, though, one thing's for certain: we can't complain that the law doesn't protect us when we hide every time they look around for people to protect!

For now, we can't tear down the wardrobe's walls. We still need them, and will for some time. But we *do* need to expand the size of the wardrobe to include the entire gender community, from

the youngest TV with his first pair of panties to the oldest post-op with her painful memories and vast knowledge. We need a closet the size of the whole world, so we can support one another. We need to write, to create the teaching materials that we will pass out through the closet door. Once society knows that we mean them no harm, we can start taking down the walls. Perhaps storm windows at first, then a beaded curtain across the door. Eventually, we can tear the walls down completely, but first we

have to learn who *we* are, then we have to tell *them* in ways they can understand. Then we'll be safe.

This column is for *you*. Your comments, questions, press releases, political statements, what-have-you, are welcome. I will do my best to keep the community informed on legal and political issues that require our attention. This is *your* forum — come in and speak your piece! I can be reached care of International Trans Script. ❧

The Death of Gender

too feminine. But now you see guys with studs in *both* ears, a further movement into a formerly feminine domain. Men's clothing is becoming more colorful and the fabrics softer. You find satin in jackets and uniforms (no lace yet, but I'm sure that will come too).

We're beginning to hear about "paternal" leave following the birth of babies allowing fathers to stay home and help care for the new mother and child. Men are learning to share housekeeping chores, especially where both partners work outside the home.

Of course, most obvious to us is the increasing degree of public tolerance for crossdressers. That doesn't mean public approval, but it does mean that if a crossdresser gets "read" people no longer make a big fuss and call the police, except in some special circumstances (read: Ladies Room). The public just

doesn't care much anymore. The general attitude is: "Do what you want. Just don't bother me." As society changes, we can move more freely, go places and do things as crossdressers. The many appearances of CDs on television (since my first appearance in 1968, if I may be permitted the plug) and the open reception CD conventions receive in public hotels these days, testify to our greater tolerance by society. Another indicator is the increasing number of actors who portray "transvestites" on such shows as *Santa Barbara*, *Sisters* and *Quantum Leap*.

I have often said, crossdressers are the vanguard of Men's Liberation. We have come a long way in liberating ourselves personally, and, by example help to liberate the rest of "men-kind," but not by urging them to wear dresses. As women become more like men, of necessity, men become more like women, because both are becoming more like Human

Beings, complete, fulfilled and unstressed by artificial standards.

As this blurring continues, I see the number of crossdressers diminishing because there will be little left to admire, envy or imitate of the opposite sex. Gender distinction, as we know it and enjoy it, is on the way out.

I fear those opting for sex reassignment these days are arriving at the station just in time to see the train leaving. The moribund state of gender differences doesn't leave much room for logic or reason in the field of reassignment surgery today. Of course, this is a process, not any event, so there will still be years left to enjoy femininity. But the era of pretty, feminine women is passing by. That may be good for society in general, but I fear those of us who are crossdressers, transgenderists and transsexuals are living in a slowly dying world. Enjoy it while you can. ❧

Marlayna Lacie

The Left Coast

Our intrepid reporter takes us on a quick tour of the city sometimes called LaLa Land.

Wednesday afternoon: your Boss wants to see you in his office ASAP! "Bad news," he says. He tells you he can't attend the big meeting in Los Angeles with the new national sales director and you have to fill in for him. He says, "Sorry to ruin your weekend, but you are getting an all expenses paid trip to the California and the "City of Angels."

At that moment, you're not thinking of room in your suitcase for your new Gucci loafers. Your mind is going a mile a minute with thoughts like, "How many wigs should I take? Is there room for all my makeup?" And, most important of all, "Where can I go when I get to L.A.?"

In Southern California, you have a "monument" to visit. No, not Disneyland. No, not the Walk of the Stars on Hollywood Boulevard. What you have is the world famous *Queen Mary*. No, not the boat, silly, the Queen Mary Show Lounge located at 12449 Ventura Boulevard in Studio City (818•506•5619 for info on all events).

The Queen has the oldest female impersonator show lounge in the country, 26 years in the same location. The club features a Las Vegas style revue with impersonations of Diana Ross, Bette Midler, Tina Turner, Marilyn Monroe and a recently added number from the Phantom of the Opera that is excellent.

The Back Bar at the QM features twice monthly parties aimed especially at crossdressers. Yours truly and Melissa Moore sponsor On The Scene night the second Saturday of each month and Fantasy Fetish Fashion Nite on the fourth Saturday. The Queen is a fun place and we wanted to have a few nights when people could come out to meet old friends and make new ones.

Should you need overnight accommodations in the area, one quarter mile from the QM is the Sportsman's Lodge, 12825 Ventura Boulevard. Rates run about \$75 a night.

After parking in the QM lot, consider checking out the now-famous Jim Bridges Boutique, directly west of the lounge. The local scene and many of the ladies in it changed when Jim opened his shop last year. He has an extensive selection of makeup, wigs, accessories and a nice selection of clothes that every lady needs or would want. This shop is really a must if you want to pamper yourself. Make an appointment with Jim for a consultation and makeover. You'll see why he has a cross-country reputation as the best.

Let's suppose the business meetings aren't going too well and you're going to have to stay a little longer. You did the Queen on Saturday night, but where do you go during the week? No Problem! Hollywood is the name of

the town and Peanuts is the name of the club on Santa Monica Boulevard. Six nights a week, the place is a lesbian club, but on Monday nights they feature their famous "Some R, Some Aren't" drag revue. The emcee is Tatiana, a hot Latin lady, who'll introduce you to the fabulous ladies in the show. Remember, you're in Hollywood and the dress code in Tinsel Town is - there is no dress code! Anything goes and it usually does at this club, from haute couture to biker-chic. The club opens early but the hip arrive fashionably late. The problem is, if you get there after 10:30 p.m. there's almost no parking left in the area.

Will you be comfortable here? Sure! The clientele is a mix that would keep a casting agent busy all night; Boy George, Madonna and other top name celebrities have been in the club.

Peanuts closes at 2:00 a.m. and the crowd moves over to the Yukon Coffee Shop, a few miles down the road. This place is everything a Hollywood coffee shop should be; good food, good coffee, and great apple pie. Last year's Halloween party at Peanuts was fun but the best show was at Yukon later.

"L.A.'s the place," as they say. Whether you live in the area or just visiting, you'll find an exciting, growing TV community, offering a variety of social options. Anyone who'd like more information on events should send me an SSAE at 1856 Cherry, #608, Long Beach, CA 90806. ☛



Luv, Billie Jean

*Hang onto your wig.
You're about to have an
experience as you meet
the irrepressible Billie
Jean Jones.*

ITS, ITS, it's— Billie Jean! I'm my own girl (and guy). I'm a blabbermouth and that's what I intend to do in this column. Oh yes, darlings, once the blabbing starts — there's no end to it.

So the heck with the preliminaries, let's just get on with it, it, it's ITS.

International TranScript. Hey! Guess what? (No that's not it) I'm supposed to be the Northern California editor for this publication. I don't really know what that means, but that's never stopped me before. Gee-whiz did ya ever think about what it was like before somebody told somebody else what to do? I mean, somebody had to be the first to do something in a certain way, which means if ya believe them you probably don't know yourself. Right? (Left?)

I may as well tell ya right up front (left up front?), I am part of the solution AND the problem. I don't know what that means, either— but I sure know how it feels sometimes. There is a difference, you know (“I know you

know, you know, but sometimes I don't know, you know?”— quoth the Founding Fool).

See, when I was born, some cranky 'ol doctor threw me in a male box. And when I showed up at school, a buncha pinheads tried to clamp a vise on my head. Oh, yes. And then they kept trying to put the screws to me, and worse— they kept hammering my little round self through a square hole! And then, they called me a misfit!

Sure glad I escaped that concentrated crap.

(Out of the frying pan into the fire— you can run but you can't hide.)

Once upon a time, I woke up and thought I was in a coffin, buried alive. Then I remembered I was actually locked in a closet. Locked in, as if someone or something had pushed me in, slammed the door and took away the key. I remembered fumbling around in the darkness, feeling for the door, the doorknob, the lock. But there was no door, no doorknob, no lock. I had cried in that lonely darkness so many times before. This time I refused to believe it. I closed my eyes and “let” my imagination loose. I opened my inner eye.

In the dim light, I saw the door. I reached for the doorknob. My hand closed around the knob, it was unlocked, it turned easily. I opened the door and stepped out, blinking. I found myself in a small room, one closed door in front of me, one open door behind me. I chose the closed door rather than go back. There was no handle on the closed door, so I created one and opened it. I found myself in a hallway with a few people moving

about, opening and closing doors to the unknown. I stepped into the flow, my feet found a faint path and I tried a few doors while pretending I knew where I was going. Behind most of these doors I found unknown rooms, more doors, more closets, more people-spirits, knowledge, pain, joy — and my freedom to explore, define and be myself.

I realized that it was never “them” who locked “me” inside, it was always me who locked me inside. The doors were never locked from the outside.

Since then, I have lost much rigidity, and gained much flexibility. I have seen the ever flowing river of Truth; have felt my molecules dancing in harmony with the universe; have come to know when I'm on my path, and when I've strayed, and how to get back on my path (well, sometimes). I have also learned how to delight in my confusion (I do that a lot).

I believe in the power of the way within. This is why the ceaseless rise and fall of “the ten thousand things” without are just a diversion.

For my siblings who believe society dictates their imprisonment: As it was, as it is, and as it shall ever be— this is an illusion. Cast off those shackles and become all you can be, leave the darkness and shine brightly, cry the simultaneous tears of ignorance and joy, believe in your self. Only you have the key. Let it be so.

Well, enough about me (although I am the world's foremost authority on me) and this sermon, let's get on to the wacky cool world of Northern California and its gender-related fragments and factions.

So anyway, out here in the Northern portion of California, on the Western edge of time, we gotta lotta people, and alla these people gotta lotta different agendas. Kinda like a kettle of minestrone soup that's always being stirred up so ya can't see WHAT the ingredients are. In fact, a lotta folks seem to like keeping the 'ol soup stirred up so ya can't see what's in it. Oh yeah, lotta folks like to squeeze the 'ol wool socks over the lamb's eyes so ya always have a headache. It's all part of making people miserable. It starts right when you're born and really get's going in the public schools (one of our National Tragedies).

To be frank (or Francine, if you prefer), only a minority of people with gender-related issues hang out or join social club closets; the majority seem to prefer home closets, motel room closets and mental corset closets (probably due to their educational experiences). Of course, that generally leads to the belief that your "group," or circle of friends, provides the basis of what everybody else is about, and if someone doesn't go along with the program, they are "part of the problem." Here's a few of the "problems:" The PTA/Donna Reed ladies; The ladies of the night (read sluts); The men in dresses; The politically incorrects; The age-conflicted bitch-hags; The stuck-up cunts; The sex freaks; The superior TS/inferior TV syndrome; The drag queens; and just about anybody who has too much fun.

Golly-gee-whiz, siblings, lighten up. Please? (Okay, pretty please— howz that?— feminine enough, or am I just too "butch?" Ha-ha-ha— whoops! I mean, tee-hee-hee.)

Gosh, I gotta little side-tracked there. Again. Anyway, I've been hanging out with DVG, ETVC, RGA and SGA (I hope this magazine lists all these clubs 'cause I don't have the time or space) which are all "open" social clubs; a couple of "closed" social clubs; and the NorCal chapter of the "Court" system (an organization that includes a lotta drag queens); and, I correspond with a few TV types that had advertised in sex contact rags (you know, French speaking TV with ten inch "clit" desires hot action). And I publish a monthly newsletter that kinda mixes alla this stuff up and confuses most everybody because the ingredients show (it's a complicated world, ya know).

So that's pretty much what I'll be blabbing about in the future. Of course, I'll get sidetracked, go off on a tangent or two, and finally end up back where I started (continued at the beginning of this column)...

THE BIOLOGY OF BILLIE JEAN

Ambulatory biped, chronological age incongruent with perception, California native indigenous to Northern terrain. XY chromosomal construction with exponential mental mutation capacity. The mature adult is rarely found. ☼

Crossing the Lines of Gender

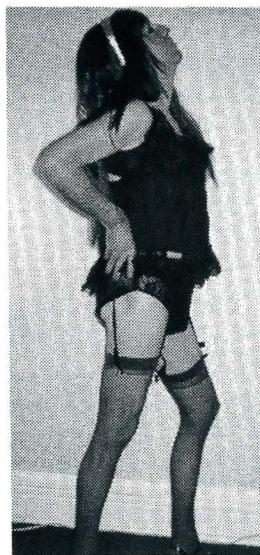
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Comments, et al.



THE GREAT DANE

In early 1952, a former American GI named George Jorgensen journeyed to Copenhagen, Denmark. A week after his arrival, he received a successful sex-change operation. (Many people think this was the first sex-change operation; it wasn't. The first operation is thought to have been performed in Germany in the 1920's.)

After recuperating in the Danish countryside, Jorgensen returned to the U.S. as "Christine," receiving a tumultuous welcome in New York City. Later that year, the National Press Photographers Association named her "Woman of the Year, 1952." Christine probably didn't know it at the time, but she was a true "pioneer" who had just stepped over a previously uncrossed frontier.

Back in Copenhagen, the other pioneer, Dr. Christian Hamburger, the brilliant Danish endocrinologist who performed Christine's operation, was receiving world-wide attention from the media.

A reporter asked the doctor how he developed the reassignment procedure. Hamburger replied, "Well, actually, it's not too terribly complicated; after 29 years of wedded bliss, and five marvelous young sons, we decided we wanted to have a daughter. Two years ago, my wife had a hysterectomy, which eliminated the possibility of more children. Greta was a little depressed when she realized there would be no daughter. But one day, young Jorgensen showed up and the rest is history."

FOR LOVE or MONEY?

I saw this couple, in a small cafe,
He was young, like I used to be.
The stunning woman he was with?
She was close to sixty-three.

One could assume that they were lovers
From their matching rings and chains,
And obviously, the two of them
Had less to lose than gain.

She was quite attractive.
In no way was she plain,
Yet upon her face were residues
Of long forgotten pain.

Yet, they were together
Not by chance, but quite by choice.
So, quickly and quietly
They sped off in her Rolls Royce.



*A brief story about
Christine Jorgensen's
doctor and several of
Nikki's special poems.*

ODE to UNDERWEAR

Oh God, I hate men's underwear!
It's another burden I must bear.
And though I wear it every day
A tee-shirt and some jockey shorts
Don't inspire me man, no way!

But when I am the woman
inside I want to be
My undies are the catalyst
that help to transform me.

I slip into my panties
and then I don my bra
my sheerest thigh-high stockings
a matching camie; ooh la la!

And of course a half-slip
that matches all the rest
A girl can never do too much
to try to look her best.

I don't care about my undies
as long as they are racy.
And, of course, I do insist
They're femme and very lacy.

And one more thing I'd like to add
I want them soft and silky
Like all you girls who are like me
and others of our ilky.

FITZ FITS

They tried to get rid of them.
 They tried to send them away
 Northern Ireland's very first
 Two Northern Irish gays
 So they fled to the Bahamas
 In their bright orange silk pyjamas
 Thomas Fitz-Patrick and Patrick Fitz-Thomas

HOT ISLAND

The heat out there,
 on the island of Lesbos,
 is so intense; the panties
 are made of asbestos!



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TRANSFORMATIONS, PRIVATE SESSIONS, PHOTO SESSIONS, BOOKS & PUBLICATIONS
FOUR PUBLIC ROOMS (A BONA FIDE RETAIL OUTLET) FOUR PRIVATE ROOMS (SO ASK)

Au Courrant

An interview with Rose Charpentier, treasurer of the ABC in France, and her partner Cecile, a most remarkable woman.

Rose Charpentier stands six feet four inches, in glaring contrast to Cecile who can be safely described as petite with dark hair. But when Laura Emme interviewed them in Evian, in southern France, for ITS, she found Rose and Cecile to be a couple in perfect equilibrium. Most of the credit goes to Cecile's generous understanding

Laura: Tell us Rose, how long has Cecile known about your eonism?

Rose: Almost as long as we've been together and that's been 19 years. I'm now 51 and Cecile is five years younger. In those 19 years we've had three children and there have been ups and downs, the usual problems, you know, about changing jobs, or moving. But, in general, there have never been any problems because of... er, this. (Rose has answered while painting her nails.)

Cecile: It's a slight exaggeration to say there have been no problems, but let's say there have been no problems because of my objections...

Laura: Have you ever objected?

Cecile: Never! We used to work in the same office and went out on dates, so I was "in the know" very early...

Laura: Did you find it odd or maybe exciting?

Cecile: Neither, but I admit I had never heard of men wanting to dress as women before that. However, I didn't take it to be a sign of queer behaviour. You see, I grew up in a small port town, almost a village, and we were not aware of the variety of sexual behaviour, nor did we discuss such things at home. But I was always put-off by this exaggerated emphasis on men's ruggedness that is hammered into our psyches. So, Rose's Eonism was both a revelation and a relief for me in a way.

Rose: I lived in hostels during most of my boyhood and adolescence and I didn't know much about the tenderness of family life.

Laura: Why do you say that? Do you mean your behavior is a social thing and not the result of some biochemical reaction?

Rose: I don't know.

Cecile: I think it's a social thing. She was brought up roughly, so she seeks refuge in a semblance of femi-

ninity, the rustle of dresses and the smell of make-up and perfume.

Laura: And it doesn't bother you?

Cecile: No, I have already said this.

Laura: Would it please you if Rose announced one morning that she was "cured" and would never get into a dress again?

Cecile: It would please me very much. Not for its own sake, but basically for her. I know she suffers a lot. She can't be "en femme" all the time she wants it. There are the children and they don't know...

Rose: Although, they sometimes ask questions. My son recently asked me why did I have high-heeled bedroom slippers. I said I had a back ache and wore them on doctor's orders.

Laura: Do you wear other items in front of the children?

Rose: No. As far as our children are concerned, I remain a closet queen. We live in a fairly sizeable house and I lock myself in when the urge is too strong.

Laura: Do any friends or relatives know?

Cecile: We've told some, in small doses. They act polite for the most part. They say it's our problem. They say they understand but they are not keen on participating. Socially, it's always an embarrassment. That's what I meant when I said I'd be happy if Rose was "cured."

Laura: How long have you been coming to ABC [Association Beaumont Continentale] events with Rose?

Cecile: For the last two years. But I've known about it from the beginning. Sometimes Rose would call me



continued on page 36

Jacquelyn Urana

The Story of Sophia

Within all of humanity there exists seeds of divinity. The spirit within you, a man or a woman, is universal. This universal spirit seeks harmony and blessings for the physical body it inhabits. As a universal spirit, we have within our being both a male and female energy. This energy allows us to experience the beauty and vitality of being both male and female. As such, if we allow ourselves to experience both energy levels, we are often attracted to characteristics of those who inhabit the “other” type of physical body. To dress as a woman while male, or to dress as a man while a female, is simply an expression of being a universal spirit.

To enhance your life the acknowledgment of the universal spirit can bring forward great passion and energy. This energy can be applied in your daily personal life as well as your business life. The energy is simply enjoyment of life and of living.

This then is the story of Sophia:

She was the one who planted the seed within the species which evolved into mankind. As the legend is told, she is the female God, Sophia, who was allowed by the God of All Universe to populate the world. Through the seeds planted, the soul evolves and helps one another to learn lessons needed for the purification of the essence. As a human, we can have the aura of both male and female. We are the physical containers of the soul. Some of our kind have been seeded with only female souls, some with only male souls, and some with a combination of a universal soul (or male/female). As a human, we have been

The universal spirit seeks harmony and can allow us to experience the beauty and vitality of being both male and female. Explore!

given the gift of being able to control our bodily functions through development of the mind. For example, we can monitor and control estrogen levels within our bodies by our minds so as to raise or lower it at will through techniques of meditation. This is a gift Sophia shares with us.

To understand more about our special universal nature, we must know the history of God, Sophia and the angelic hosts. Through a better understanding of our spiritual nature, you can, as a universal being, bring forward a balance of the male and female within you. The energy, once balanced, can then be applied to your daily life in a wonderful passionate manner.

In the beginning, there was God. God was the only energy in the heavens. God had two vibrations — male and female. God decided that it wanted to increase and make something out of the nothingness. God could not do it as it was — as a vibration unto itself. God split the atom and maintained its male center in the heavens. It split its female center off. This energy, the female, evolved around



God recreating and rejuvenating energy. This female energy God named as Sophia.

God sent the female side out with the male egg of life (a vibration that was of God/him and is of Sophia/her). Since the nothingness was so vast, she needed to reduce herself and so as not to cause an imbalance within his power, she reduced herself by seven. She split from him and sacrificed her greatness by splitting into seven sister energy sources. This was done out of respect for him and so as not to compete with God, the All. Out of respect for God, she sacrificed her majesty for her God. She then drew unto seven which also became the seven heavens or levels within heaven which also became the seven sisters. These seven sisters went out to form the physical universe.

In the beginning, the universes were all dust and darkness. The sisters gathered the dust together and the dust vibrated. Heat was generated. There was a melding of the energy. The gaseous state evolved the physical

continued on page 36

Au Courrant

on the phone and ask me about tips for make-up. The, when she asked me to come along, I agreed immediately. I guess I'd always wanted to come along but I didn't want to invite myself.

Laura: And now?

Cecile: Living for 48 hours with all of you, accepting all of you as genuine, interesting women, advising you about hairdos, jewelry, colors, etc., that is a thrilling experience. It has also made me even more indulgent. I know deep down you all suffer in various ways and in various degrees. This sort of thing makes you humble and understanding. I was hesitant in the beginning, but now after so many encounters, I've ended up accepting you all as lovely women much more committed to the feminine ideal of beauty than other women I've known.

Laura: Have you thought, Rose, what it could have been like if Cecile was less understanding or not at all?

Rose: I think I am extremely lucky in that respect. Right here with us are many people whose spouses either reject their conism or barely tolerate it, and will have nothing to do with it.

Laura: I know. I was talking to someone last night and she said her spouse was so upset when she made the discovery that she ran to the pasteur (pastor), told him all and asked him to pray or do something. Fortunately, the pasteur understood. I wonder if he's a potential candidate for ABC membership?

Rose: That's what I mean. So, socially, it's not the ideal condition as it is, but without Cecile's understanding I'd be lost.

Laura: Despite Cecile's understanding and generosity, isn't it an embarrassing burden one could be quite comfortable without?

Cecile: On the contrary, it has created a bond between us. It's our little secret. Sharing it gives us a feeling of protection against the hostility of everyday life. ♣

Story of Sophia

and the water. There was a big bang. After the cooling down time period, the sisters created species for each of the universes. The first species to be created were the model species or the angelic hosts. These angelic hosts were created by God and Sophia and her sisters for service to mankind. The angels are male (for example, Michael), female (for example, Gabrielle), hermaphrodite (for example, Raphael), and asexual (for example, Metatron). After the angels the sisters for that specific universe created the mutations down to sea life, reptiles, mammals, etc. Finally, the species known as human was evolved for this universe.

The sister under control for our universe was GAIA. She is one-seventh of the female God and this is her solar system. Her work begot our life and existence. It is her wish that we evolve a God-like nature — joined together as male/female. When we are born we can be anything — a fetus within the first six weeks is either sex. A Chemical starts to germinate the XY factor and estrogen starts to evolve in man. Though we are born into life in our body, we still have the ability, in the likeness of the original God, to be both. If we stifle our male/female or over do one side, we are defeating our controllable blend. The balance of the male and female is not done by the conscious mind. This balance is reached better through meditation and control of the conscious. We can learn to do this control at will. It is our subconscious which sends, for example, the platelets to wounds. If we depended on our conscious for all the functions attributed to the subconscious, we would probably not be able to function. Our conscious fights with the subconscious. Few people can say that they are aware or in complete control of their body

We are given a life. We as physical beings only live once. But our spirits live forever. Whatever incubation the spirit requires to become a balanced

spirit so as to transcend to the astral is allowed for by God and Sophia. If the spirit during the time of harvesting within our physical bodies still has not learned all of the lessons needed to evolve as a male/female, the spirit shall be back to guide another human being on the path. By helping the other human being, the spirit shall be evaluated and shall evolve. The best way to evolve the spirit is in the initial incubation stage. The higher the spirit value the shorter time it shall have before that spiritual essence returns to the heavens. For example, if there is a slug spirit it could take hundreds of years of being around human entities before it makes sense of itself and is able to evolve and go back to the heavens.

Jesus, a master from ancient times, had said to Mary, "You cannot be commanded into the heavens until you have become a man." Thomas, the disciple who wrote this, failed to write that Jesus turned to the male disciples and said, "You, too, will not go into the heavens to see my Father, the King, until you have become female." God needs what it gave up in the balance. God would like to have all its children come home.

If the spirit comes back and is assigned, the spirit is assigned to the opposite sex for learning and understanding. Therefore, if you were a man, you will be assigned to a female to guide so that you can get in touch with the female aura.

This life is a physical blink of eternity. Enjoy being the universal spirit whom you are. Enjoy the gifts of the male and female for that is divine.

As a universal spirit and genetic female, I teach classes for other universal spirits of both genetic types. If any readers would like to contact me for a private image and universal spirit consultation, they may call 301-499-7966, or write PO Box 12011, Arlington, VA 22219. ♣

Veronica Brown

The Great White North

Take a quick tour of Toronto with our guide to one of the most fascinating cities in North America.

Welcome to Toronto, Ontario, a Canadian city of more than three million people neatly nestled on the northern shore of Lake Ontario, one of the five great lakes in North America. Come on board our state of the art anti-gravity car to avoid the congestion and rush hour traffic jams for a quick tour of the area that would take all day if you relied on conventional transportation. Move the joystick left and forward to go left, right and backwards to reverse direction to the right, in the center to hover in place and press the red button on the left side of the stick if you wish to go up and the blue button on the right side to go down. Don't worry about hitting other vehicles or buildings, the anti-collision force field will prevent that from happening. Just watch out for traffic going to and from the Toronto Island Airport over there to your left.

If you view the city from one of the southern offshore islands, the same observation is apparent when you view

most other modern cities, the buildings which predominate and tower over the city are those of the powerful financial district. Lost amid the shadows of the skyscrapers is the Royal York Hotel, a magnificent classical edifice and a throw back to simpler times that formerly dominated the skyline.

Toronto is quite a tourist mecca these days, although it won't be the host of the 1996 Olympics, having lost the bid to Atlanta. It is however, the home of the CN (Canadian National) Tower, where you can dine leisurely near the top of this phallic symbol in a revolving restaurant for moderate prices, or dance the night away at the Sparkles disco while watching the magnificent view of the city and the lake below. Visitors can also enjoy the new Space Race simulation at the base of the CN Tower from within two modified 747 flight simulators.

For you sports fans right next to the CN Tower is the recently opened and highly touted (and deeply in debt) feminine egg symbol, the Toronto Skydome, home of the Toronto Bluejays and celebrated performers such as David Bowie, Madonna, Paul Simon, Prince and Tom Petty, to name a few. Don't forget, the Toronto Argonauts football team play there as well. The Toronto Mapleleaves call the Mapleleaf Gardens home where, it is rumored, the former owner of the 'Leafs, the late Harold Ballard may be someday entombed beneath the ice so he can keep a close watch on his players..

Then there is the Harbourfront, a recreational and tourist complex stretching for several kilometers along the lake front where you can have a ride in watercraft ranging in size from a gondola to a magnificent three masted sailing ship, or simply take a ferry to one of the islands.

Many fine restaurants beckon the hungry palate and Harbourfront is also home to various summertime festivals.

Moving North past the financial district, there is actually a small area very much like a piece of Greenwich Village in lower Manhattan; that's right, you can see it right down there to your right. Moving over Yonge Street at a safe altitude of twenty meters, you'll pass the Pantages Theatre on your right, and watch out for the sign, where the *Phantom of the Opera* is currently thrilling audiences daily. And too, you'll pass fast food restaurants (smell the hot grease), strip clubs, discount stores, until you arrive at the Eaton Centre, just a bit to your left there, a multi-level mega mall, which competes with the Atrium on the Bay. Further North you'll pass Bloor Street and enter the trendy upscale Bloor/Yorkville district, where retail stores can cost as much as \$45.00 per square foot.

To the East and across the Don Valley, is the once proud Don Valley River, now a polluted trickle, flanked on the Eastern side by the Don Valley Parkway affectionately known as the Don Valley Parking Lot during rush hour. Beyond the Don Valley is the Danforth, a street dotted with Greek restaurants that serve moussaka, stuffed grape leaves and baklava into the wee hours of the morning, ethnic shops and businesses that stretches out towards Scarborough, a.k.a. Scarberia. If you go a bit to the South, you can't miss Chinatown East, with its colorful shops and authentic restaurants.

Back tracking to Bloor Street and heading West, you'll encounter Bloor Street West, another trendy place. In this area is the University of Toronto, the

continued on page 44

International NewsScript

Edited by Kym Richards from
the news section of Cross-Talk

•••

The announced dissolution of Los Angeles support group "The Valley Girls" is being called a part of a "shakedown process" within the gender community. The Valley Girls had operated as a loosely organized social group for the past two years, during which it had become well known for its late Saturday night breakfasts at a local coffee shop. Attendance at those breakfast meetings had been steadily declining over the past several months, and participation in scheduled mainstream events had also been on the wane. The newsletter of Hartford, CT support group The XX Club has also announced that it would cease publication with the October issue. "Twenty Minutes" publisher Becky Ann cited a lack of both subscription and editorial support for its demise. The newsletter was considered by most in the community to be one of the best information sources for transsexuals. No word has been received regarding the parent organization's health, but their representative on the International Foundation for Gender Education (IFGE) Congress of Organizations resigned suddenly earlier in the year, and no replacement has yet been appointed. The Alaska Alliance for Gender Education (AAGE) and its founder Kyndel Fay Mercedes also pulled a "disappearing" act, shortly after changing its name from the Berdache Society. Its post office box in Anchorage has been closed, with mail being returned to sender. It is widely believed that as the community matures, a "shakedown" process of weaker groups ceasing operation or merging with other nearby organizations appears to be taking place.

•••

Dorothy Finch, legendary in the gender community for her portrayal of her humorous alter ego "Mrs. Shufflewick",

passed away August 14 after a long illness. Finch, a founder of the Combury Society and member of the IFGE Board of Directors, was also active in Northwest Gender Alliance (NWGA) and the Emerald City. She had been in attendance at most major gender community events in the past few years.

•••

A former female secretary who was fired for becoming a man has won a \$150,000 lawsuit against the company. Tommy Sanderson, who had a sex-change operation during a three-week vacation, said he had "always gotten superior performance ratings" during his ten years of employment as Tammy. But when he showed up for work after his operation, he was told his services were no longer needed, and that he "didn't fit in anymore". A Sydney, Australia court agreed with Sanderson's allegations that he had been fired because he changed sex, and awarded him the punitive damages.

•••

Former child television star and radio disc jockey Danny Bonaduce has pleaded guilty to reduced charges stemming from his assault last March on a crossdressed prostitute. Bonaduce, who played Danny Partridge on TV's "Partridge Family" from 1970 to 1974, was arrested after an incident in which Darius Barney claims Bonaduce paid him \$20 for oral sex but began beating him when he refused Bonaduce's request for more. Publicity over the arrest cost Bonaduce his job as a disc jockey with local radio station KKFR-FM. He now faces a maximum jail term of 22 months and fines of \$150,000 when he is sentenced.

•••

A man who tried to fool officials in New York state into thinking he was a woman is facing felony charges for forgery and making a false official statement, and a misdemeanor charge of impersonation.

Using a stolen driver's license bearing the name Karen Bishop, Todd Miller, 21, went into the local office of the Social Security Administration and applied for food stamps. Two days later, he showed up at the office of Domestic Violence, a social services organization for battered women, using the name Ashley Cerruci, and claiming to be a battered woman running from her abusive husband and seeking shelter for the night. Miller, who described himself as a pre-operative transsexual, was arraigned on the charges but skipped bail.

•••

A man in women's clothing was found fatally stabbed after he apparently was dumped on an off ramp of Interstate 55-70 in the St. Louis area. The man, identified by the coroner as Patrick Calvert, 30, had been stabbed once in the chest. Illinois State Police discovered that Calvert had been walking in an area frequented by prostitutes, and was last seen getting into a gray or blue car with a dark-colored stripe along the sides. A motorist later told police that he had seen a body pushed from a car on the ramp where Calvert's body was found.

•••

"Dignity Cruise 2" has been set for May 31 through June 7 of next year, traveling to Alaska from Vancouver, British Columbia, including the Inside Passage and stops at Juneau and Ketchikan. Royal Caribbean, which handled arrangements for last summer's Dignity Cruise, will handle the Alaskan trip. For details, contact Dr. Peggy Rudd at P.O. Box 5304, Katy TX 77491.

•••

In a decision made in May of last year but not announced until this June, the First Civil Chamber of the French Supreme Court has passed four judgments rejecting pleas to allow sex changes to be acknowledged on birth certificates. The Court, which in its ruling said trans-

sexualism cannot be recognized as a veritable sex change, rejected arguments by the medical community that surgery corrected errors of nature. The Court maintained that "surgical or hormonal modifications are not enough to give the transsexual the characteristics belonging to the opposite sex" and said that it could only consider physical traits "regardless of (the transsexual's) psychological convictions".

❖ ❖ ❖

A benefit concert held to raise money for the International Foundation for Gender Education (IFGE) 1992 convention in Houston raised over \$2,000 after expenses. It was the first event co-sponsored by the Tau Chi Chapter of Tri-Ess and the Gulf Coast Transgender Community (G.C.T.C.) since the former removed itself from the 1990 "Fantastic Adventure" weekend.

❖ ❖ ❖

An in-depth program to foster community awareness and legislative involvement geared toward improving life for and service to New York state's gender dysphoric has been announced by the state's Gender Coalition. Long time gender community activist Jennifer Wells has been named coordinator for the Albany Gender Project, which will, in Wells' words, "undertake a multifaceted approach in resolving (the) dilemma (of gender dysphoria, involving) research and information gathering; increasing public awareness; understanding and support; and lobbying state and local legislatures to enact programs designed to service this population". Wells hopes to establish a full-service gender identity center providing professional, social and community services.

❖ ❖ ❖

A Hollywood starlet who traveled through Alabama in style, renting cars, hiring a valet and ordering flowers for her hotel room has been revealed as a man by police investigating unpaid bills for those services totaling more than \$1,700. Angela Renne Hendley, identified by police as Mark Hendley, was

arrested on theft of service charges. The 35-year-old, believed to be from Detroit, appeared in court for his arraignment with his hair in a ponytail and wearing makeup. He has been jailed since his June 6 arrest, unable to post \$4,500 bond. If convicted of all charges, he could face 10 or more years in prison.

❖ ❖ ❖

A former Postal Service dispatcher who is in the midst of a sex change has become the subject of abuse by neighbors in the Cincinnati suburb where she has lived for 21 years. Bonnie Tina Davis has been taking hormones for six months and began dressing in women's clothes regularly in February. Since then, Davis says, people have thrown eggs at her garage, pelted her with rocks, sworn at her over the telephone, pounded on her door at all hours of the night, kicked in the doors of her truck and, at least four times, have threatened her life. Davis, who lives with son Jeff and granddaughter Jenny, has filed several criminal complaints, including assault, aggravated menacing, and disorderly conduct. Cincinnati Bell has traced harassing phone calls made to Davis' home and is considering filing charges as well.

❖ ❖ ❖

A transsexual who charged she was cruelly forced to serve a robbery sentence in men's prisons rather than women's lockups, has won a \$25,000 settlement in a suit against the state of New York. Jackie Farrell, 34, also received up to \$80,000 in legal fees and the right to serve her remaining jail time in the Bedford Hills women's prison.

❖ ❖ ❖

Los Angeles city police officers and county sheriff's deputies have been accused in a federal lawsuit of beating and making sexual advances toward a pre-operative transsexual who claims to have been sexually assaulted after being placed in a cell with male inmates. Alfonso "Rosio" Melgoza, in a lawsuit filed in U.S. District Court, said the law officers — who are not named individually — hit her and repeatedly touched her breasts

and genitals with a nightstick and their hands. A sheriff's spokesman declined to comment because the suit had not yet been served on the department. An LAPD spokesman similarly declined to comment.

❖ ❖ ❖

Los Angeles City Fire Department officials have resorted to sensitivity sessions to help colleagues cope with the decision of a veteran fire captain's decision to undergo a sex change. Captain Michele Kaemmerer, who was hired by the department 22 years ago as Michael J. Kaemmerer, said the department has been supportive of her decision to be known henceforth as a woman and remain platoon commander at Station 62 in the Mar Vista area.

❖ ❖ ❖

Citing changes that have occurred in her life in recent years, Emerald City founder Janice Van Cleve has decided to concentrate on her transition to a lesbian lifestyle. In a farewell message in the August "Emerald City News", Van Cleve said she "could not think of a better time" to step aside and let the organization continue to grow and serve the Seattle area TV community. She commended the current officers and the membership for its moves to strengthen the eight-year old gender community organization after last year's near-crisis.

❖ ❖ ❖

An expert has indicated that when the new edition of the World Health Organization (WHO)'s "International Classification of Diseases" (ICD-10) is released, it will continue to include both transvestism and transsexualism under the category of "gender identity disorders", despite the removal of homosexuality as a mental disorder. The expert, a therapist and Ivy League university professor who asked to remain nameless, said that the most likely reason for the continued classification is that TVs and TSs continue to seek therapy, and the ICD — as well as its American cousin,

continued on page 42

Resources

o = open membership, TS = transsexuals only, f = family orientation

• National Organizations •

International Foundation for Gender Education (IFGE), Box 367, Wayland, MA 01778, Publishes *TV/TS Tapestry*. Reprints and books on TV/TS subjects, other info. 617-899-2212.

Outreach Institute, 405 Western Ave., Suite 345, So. Portland, ME 04106. General TV/TS information for personal and professional use. Hard to find books.

Renaissance Education Association, Inc., Box 552, King of Prussia, PA 19406, 215-630-1437, \$12 associates fee includes monthly newsletter. Background Papers on TV/TS issues for personal and professional use. Speakers Bureau. Inquire about new chapters.

Society for the Second Self (SSS), Box 194, Tulare, CA 93275. Organization for Hetero-TVs only. Publishes "Femme Mirror." See chapters listed below.

• Organizations by State •

City, Name, Address, Zipcode

Alabama

Huntsville, SERGA, 2021-9D Highridge Dr., 35802

Arizona

Tempe, Alpha-Zeta SSS(f), Box 24459, 85285

Tempe, A Rose(o), Box 24623, 85285-4623

California

Anaheim, PPOC(o), Box 9091, 92812

Concord, DVG, Box 272885, 94527

Duarte, CHIC(f), Box 562, 91010

L.A., Androgyny, PO Box 480740, 90048

L.A., Alpha SSS(f), Box 36091, 90036

Sacramento, Sacramento Gender Assoc(o), Box 215456, 95821

San Diego, Neutral Corner(o), Box 12581, 92112

San Francisco, ETVC(o), Box 6486, 94101

San Jose, Rainbow Gender Assoc.(o), Box 700730, 95170

Connecticut

Farmington, Connecticut Outreach Society(o), Box 163, 06034

Hartford, The XX Club, Inc. (TS), PO Box 387, 06141-0387

Colorado

Denver, Gender Identity Center, 3715 West 32nd Ave, 80211

Florida

Hollywood, Serenity(o), Box 307, 33022

Miami, Animas (o), Box 420309, 33242

Winter Park, Phi Epsilon Mu SSS (f), Box 3261, 32790

Georgia

Atlanta, Sigma Epsilon SSS(f), Box 250481, 30325

Decatur, AEGIS (TS), Box 33724, 30033-0724

Hawaii

Honolulu, Hawaii TG Outreach(o), 777 Kapiolani Blvd., Ste 3114, 96813

Illinois

Chicago, Chicago Gender Society(o), Box 578005, 60657

Washington, Central Illinois Gender Assoc.(o), Box 126, 61517

Wood Dale, Chi Chapter SSS(f), Box 40, 60191

Indiana

Indianapolis, IXΣ(o), Box 20710, 46220

Iowa

Cedar Rapids, Iowa Artistry, Box 75, 52406-0075

Kansas

Overland Park, Crossdressers & Friends, Box 4092, 66204

Shawnee Mission, Gender Dysphoria Support, Box 15561, 66215

Louisiana

New Orleans, Tri Delta Chi SSS(f), Box 870213, 70187

Resource listings are free. If you'd like your group or business listed. Please let us know. This list is accurate at the time of publication. Please send an SASE when writing to these folks.

Massachusetts

Woburn, Tiffany Club(o), Box 2283, 01888

Michigan

Grand Rapids, IME W. Michigan (o), Box 1153, 49501

Royal Oak, Crossroads(o), Box 1245, 48068

Warren, Up Town Girls(o), 21823

Van Dyke, 48089

Minnesota

Minneapolis, CLCC(o), Box 16265, 55416

St. Paul, MFGE(o), Box 17945, 55117

Mississippi

Jackson, Beta Chi SSS, Box 31253, 39206

Missouri

Belton, Kappa Gamma Mu SSS(f), Box 98, 64012

St. Louis, St. Louis Gender Found'n, Box 9433, 63117

Nebraska

Bellevue, River City(o), Box 1305, 68005

Omaha, RCR(f), Box 24060, 68124

New Mexico

Santa Fe, Fiesta SSS(f), DeVargas Center, Suite G-451, 87501

New Jersey

Mays Landing, Renaissance SJ(o), Box 189, 08330

Red Bank, MOTG(o), Renaissance Affiliate, Box 8243, 07701

Teaneck, The Gathering (TS), PO Box 284, 07666

Trenton, Sigma Nu Rho SSS(f), Box 9255, 08650

New York

Albany, TGIC(o), Box 13604, 12212

Brooklyn, GNO (o), Box 369, 11235

Mountainville, Chi Delta Mu SSS(f), Box 93, 10953

New York City, Lynn Walker, Box 45, 561 Hudson St., 10014

Ozone Park, LIFE (f), Box 121, 11416

Rochester, CD•Network, Box 92055, 14692

Resource listings are free. If you'd like your group or business listed. Please let us know. This list is accurate at the time of publication. Please send an SASE when writing to these folks.

Resources

Syracuse, EON(o), 523 W. Onondaga St., 13204

Tillson, Transgender Network(o), Box 177, 12486-0177

North Carolina

Charlotte, Kappa Beta SSS(f), PO Box 12101, 28220-2101

Ohio

Cincinnati, Cross-Port(o), Box 12701, 45212

Elyria, Alpha-Omega SSS(f), Box 954, 44036

Parma, Paradise Club(o), Box 29564, 44129

Reynoldsburg, Crystal Club, Box 287, 43068

Oregon

Portland, NW Gender Alliance(o), Box 4928, 97208.

Pennsylvania

Harrisburg/York, Renaissance LSV(o) Box 2122, 17105

Phila., Renaissance GP (o), Box AD, Bensalem, 19020

Pittsburgh, TransPitt(o), Box 3214, 15230

Texas

Alief, Tau Chi SSS(f), Box 1105, 77411

Arlington, Delta Omega SSS(f), Box 1021, 76004

Austin, Heart of Texas (o), Box 402, 78767

Houston, Gulf Coast TV Chapter(o), Box 90335, 77090

Riesel, TriPlex Gender Assoc., Box 381, 76682

San Angelo, Heart of Texas NW, Box 30413, 76903

San Antonio, B&P Society(o), Box 169652, 78280

Utah

Salt Lake City, Alpha Rho Provesta SSS(f), Box 26711, 84126

Virginia

Arlington, DCEA(o), Box 16036, 22215

Richmond, Virginia's Secret (o), Box 34631, 23234

West Virginia

Huntington, Trans-WV, Box 2322, WV 25724

Washington

Seattle, Emerald City(o), Box 31318, 98103

•Canadian•

Cornbury Society, Box 3745, Vancouver, B.C. V6B-3Z1

Monarch Social Club (o), Box 682, Owen Sound, Ontario, N4K 5P1

Toronto Crossdressers' Club Inc., 429C Dundas St. East, Toronto, Ontario, M5A-2A9

•Overseas•

U.K., *TransEssex* (o), Box 3, Basildon, Essex, England SS14-1PT

France, *Assoc. Beaumont Continentale*, 2 rue des Charpentiers, 68270 Wittenheim, France

Germany, *Transidentitas*, Postfach 10 10 46, 6050 Offenbach, Germany

Australia, *Seahorse Society Victoria*, GPO Box 2337V, Melbourne, Victoria
Australia, *Elaine Barrie Project*, Box 405, Altona, Victoria 3018

South Africa, *Phoenix Society*, Box 21163, 7502 De Tijger, South Africa

Sweden, *FPE-NE*, c/o Anette Hall, Box 529, 101 30 Stockholm, Sweden

New Zealand, *TransCare*, PO Box 2983, Wellington, New Zealand

•Boutiques & Businesses•

CA, *Glendale*, NS Products (Breast Forms, et al.), Box 6678-R, 91225

CA, *Laguna Niguel*, Fashion 2000 (fashion consultants), Box 6502, 92607

CA, *Mt. View*, B&R Creations (Corsetry), Box 4201-L, 94040

CA, *Sherman Oaks*, Lydia's TV Fashions, 13837 Ventura Blvd., Suite 2, 91423, 818-995-7195.

CA, *Tustin*, Versatile Fashions, Box 1051, 92681

CT, *Greenwich & New Haven areas*, Jane Doyle Electrology, 203-869-2323 or 203-734-5408

MA, *Waltham*, Vernon's Specialities, 386-EF Moody St., 02254, 617-894-1744

NY, *NYC*, Mardi Gras Boutique, 400 W. 14th St. at 8th Ave., 212-947-7773

PA, *Jenkintown*, Laine Alexander Image Consultant, 215-635-8858

PA, *Upper Darby*, Marilyn's Wigs, 215-446-0799

Canada, *Toronto*, Walk on the Wildside, TV Boutique, 416-864-0420

Canada, *Owen Sound*, FantasyLand, TV Boutique, 274 8th St. E., Box 682, Ontario, N4K-5R4

•Recurring Events•

Autumn Accord, put on by EON (Syracuse), in early October. Inquire with any club.

Be All You Can Be Weekend, put on by Paradise Club, Crossroads, Trans-Pitt and Chi Chapter in June.

Fantasia Fair, 10 days, once a year in October, in Provincetown, MA. Contact the Outreach Institute.

IFGE Convention, once a year in March/April, '92 in Houston, '93 in Philadelphia. Contact I.F.G.E.

On The Scene Nite, 2nd. Saturday each month at the Queen Mary, Studio City, Calif. (818) 506-5619.

Paradise in the Poconos, 4days/3nights, twice a year, May and September, in the Pa. Poconos. Contact CDS.

Tiffany Provincetown Outings, twice a year in Oct & June.

International NewsScript

the American Psychiatric Association's Diagnostic and Statistical Manual (DSM-III-R) — are used by insurance companies to authorize third-party payments for therapy. He said that if a condition isn't listed as a disease in the DSM, a therapist might not be paid for treating it.



An amendment to Pennsylvania's Hate Crimes Law is being proposed which would add penalties for hate crimes committed against sexual minorities in the state. The amendment, which would define hate crimes as those committed because of a victim's race, color, religion, national origin, sexual orientation, or perceived sexual orientation, is sponsored by State Representative Babette Josephs (D-Philadelphia), who introduced an amendment last year — defeated by a mere 20 votes — that added only sexual orientation. Jurists believe

that the addition of "perceived sexual orientation" will give transgendered people a measure of protection.



Gender community attorney Phyllis Frye has circulated a proposal around the gender community for a national conference on transgender law, tentatively scheduled for August of next year at the University of Houston Law Center campus. The conference, as Frye envisions it, would encompass both presentation by speakers, in order to present current status of the law and make the conference accessible by the media; and workshops to explore various areas of law and arrive at a consensus as to the present status of the law, current deficiencies, and strategy to overcome those deficiencies.



A 33-year-old crossdresser and social worker has taken on the task of reorganizing the defunct Travesti Au Montreal (TAM). Genevieve Latella admits TAM is having trouble organizing regular meetings because of difficulty finding a place that everyone feels comfortable with. They had met briefly at the gay community center, but moved to private homes after several members indicated discomfort with the gay atmosphere. TAM disappeared about four years ago, a victim of what Latella calls "poor leadership, (contributing) to a lack of stability in the group."



If you see an interesting news story with transgender interest, send it to Kym Richards, c/o Cross-Talk, PO Box 944, Woodland Hills, CA 91365.

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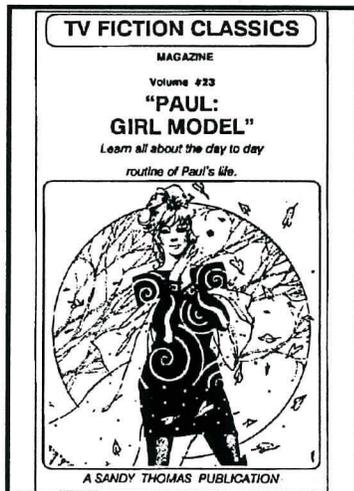
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Great White North . . .

McLaughlin Planetarium and the Royal Ontario Museum (ROM). In Toronto, all the streets are designated West if they are West of Yonge Street and East if they are situated East of Yonge Street.

Heading to the South, you'll find Chinatown West, much larger than the one to the East, and College Street where many computer stores hawk systems and laser printers. Looking for software? Well, go South, to Buffalo, that is.

That's right, pull back on the stick a little and you'll hop over this collection of tall buildings. A bit more to the West is Little Italy where a variety of restaurants representing various areas of Italy reside. Whether it's slowly sipping a frosty Brio, Italy's answer to American cola, or a pint of Grolsch from Holland at a sidewalk bistro, as those people are doing down there to your right, or dining in style in a plush atmosphere served by tuxedoed waiters, it's all here.

Want authentic Polish cuisine? You can get a complete dinner including a choice of four soup du jour, salad and an entree at the Star of Polska for only ten dollars. Want spicy Eastern Indian food with chapati, raita and all kinds of authentic exotic curry dishes? Visit one of the many Indian restaurants in the area.

Or, if you're in a hurry and want to eat on the run, stop at one of Toronto's two thousand hot dog vendor carts and enjoy your dog in the manner in which you are accustomed.

Now that you are probably full from all that ethnic cuisine, take a breather and an excursion over to the Toronto Metro Zoo where the outdoor exhibits are sprawled over valuable acres and acres of land. And keep in mind, that while you are parting with all those colorful Canadian dollars, you are in the most expensive city in North America.

Okay, move the stick forward, that's it. You are now in cottage country, that piece of countrified real estate where Torontonians, et.al. escape the congested streets, the wailing sirens of fire trucks, ambulances and police cars, the rumble of street cars, the hum of the subway thundering beneath the sidewalks, and

the sounds of Asian gangs exchanging gunfire echoing from the tiled buildings of Chinatown West.

Yes Virginia, while most Torontonians say their beloved city isn't as bad as U.S. cities, it ain't that far behind, either.

Stretching to the West out of your sight are the vast prairie provinces, rich in grain and oil and whose inhabitants knew no taxation until the nefarious Goods and Services Tax (GST) was forced on the meek rabble. There is Vancouver, British Columbia on the West coast and to the East is the troublesome province of Quebec with its separatist faction and those demanding a recognition from the Federal government as a distinct society and threatening to break Canada apart. Further to the East is Atlantic Canada, where while picturesque coastal towns attract tourists, their fisheries are floundering in shallow waters.

Toronto is a modern city with all the modern problems such as non-white ethnic discontent, crowded and congested streets, high taxes, too many workers for too few jobs and unhappy unions. There was a United Parcel strike in August, followed quickly by a postal strike, a public services strike that clogged the airports and customs kiosks along the borders and a TTC public transit strike that overflowed the metro parking lots and made it nearly impossible for hundreds of thousands of people to get home again. The TTC is known as the Toronto Transit Commission, otherwise known as "Take The Car".

In spite of these everyday problems, Toronto is a living, breathing city of diverse peoples. Returning to the core of the downtown area, there is a ten by ten square block of the city in which a special sub culture lives, works and plays.

It's bordered by Yonge Street on the West, Isabella Street on the North, Parliament Street on the East and Dundas Street East on the South. It is an area affectionately known as the Gay Ghetto.

Want to hire a hooker? Cruise along Church street after dark and you'll find all kinds. If it's transsexual hookers you fancy, you'll find them on the corner of Maitland and Jarvis streets.

Within the boundaries of this area are gay owned and operated bars, restaurants and night clubs, many of which host drag shows nearly every evening of the week. Here are Backstage, the Badlands, the Barn, Boots & Buds, Chaps, Club Colby's, Komrad's, the Rose, Trax, the Woman's Common and Woody's.

It is the home of the Hotel Selby, Catnaps Guesthouse and a dozen more gay owned bed and breakfast establishments. It is the home of Northbound Leather, where you can find anything from the exotic to the erotic and of the Lizard Lounge, host to Fetish Night and other underground after dark goings on.

The area is the home of XTRA and NOW magazine, the Pink Pages, the Transie Times and the Toronto CDC News. This area is also the home of Wildside and the Toronto CrossDressers Club and of the transsexual group Transition Support.

The gay ghetto is also the home of such famous female impersonators, Queen Mothers, and illusionists such as Chris Edwards, Chris Peterson, Danny Love, Empress Dawn, Jackie Loren, Lauren Michaels, Michelle DuBarry, Michelle Ross, Michelle Royale, Nicolette Jazzie, Pepsi, Queen Mum Fontaine, Roxanne, Rusty Ryan, Ryan Waters, Scarlett, Stephanie Stevens, Vanessa and the late Craig Russel.

This is also the home of a hundred or more nameless would be female impersonators, illusionists and drag artists who will some day take the places of the legends listed above.

So, where will this column go? It will be about crossdressing, drag, drag queens, female impersonators, fetishes, lesbian and gay pride day, and transsexuals. In other words, it will be about people. So as you can see by what you've just read, there is a lot going on in Toronto. And we've not even touched on what's going on in Montreal, Ottawa, Owen Sound, Calgary and Vancouver. Stay tuned to the International TransScript for more Tales From The Great White North. ❖

Land of Oz ...

most instrumental in making themselves approachable and useful to as many members as possible. Led by Saby McMahon, they've extended their hours for the benefit of members who must travel long distances to attend meetings. Their meeting venue is a public building with private parking and changing facilities.

It's not really fair to compare the two groups; they each serve the needs of their members. Quite a lot of us belong to both groups, getting the best of both worlds.

The high point for the Seahorse Victoria group is the annual Christmas B-B-Q, held in the eastern Dandenong Hills, on the grounds of the treasurer's home. Louise opens her place to all. The beautiful patio and gardens are secluded enough for even the most timid first-timer. Most people arrive around lunchtime and stay into the wee, small hours of the next morning. As most of the local community drop in at one time or another, it's one of the best ways to get to meet a lot of sisters.

The B-B-Q, as you might imagine, is a relaxed affair with everyone in their summer finery, sun-dresses, light weight casual skirts and tops. [Remember, Claire is on the other side of the equator and while the months are the same, the seasons are reversed. Seems odd to wear summer clothes for a Christmas Party - Ed.]

The crossdressing scene in Australia is still limited. In the time I've been here, there hasn't been such events as occur in the U.S. or the U.K. Mainly we have the "Arts Ball" and the Sydney (New South Wales) Mardi Gras run by the gay community.

Personally, I feel that our activities will be limited as long as we remain the reticent group of people we are. Mind you, there are plans afoot that might make me eat my words, so, here's hoping.

Greetings from Oz.

Claire. 🍷

Library Lady ...

That is more than can be said for Samuel Delany's "Triton." That's disappointing. Delany is one of the very few openly gay science-fiction writers.

And, yes, he has a real gender-bender novel here, with male police officers calling themselves "E-girls", matriarchies, a female to male TS who has changed race as well as sex, but still nurses babies, as well as a hero who becomes a woman about two-thirds of the way through the novel.

But I don't like it. Maybe it's just that Delany's future society is too alien, or gender issues don't matter outside of their own cultural context, but life on Delany's world simply doesn't make sense to me.

Also, the heroine is portrayed as a really complete wimp. Her love for the lesbian artist, Spike is both totally doomed and treated as a sick joke by everyone but the heroine. None of her other actions seem to make any difference to anyone, either.

Even her sex change is a thoughtless impulse, that changes nothing in her life.

In short, this is one dull, depressing book, at least to me. Feel free to form your own opinion.

Since I'm a comics-and-Roberta Gregory fan, I'll mention her Unicorn Tapestry story in Gay Comix #5. To be honest, this is one of the most confusing stories Bert has ever done. The action jumps dizzily among the present and future reincarnations of several characters, one of who is male to female in her 20th century life. Whatever the other faults of the story - and they are several - her portrayal of Harriet's first excursion in public and to a lesbian bar dressed is dead on.

Enjoy. 🍷

Art of Makeup

as a lot of people do. That tends to look artificial because they get kind of clumpy and it doesn't look natural.

You can also use the tip of the wand to go back and forth across just the tips of lashes if you want to extend them a little more. If you want a very soft natural look, where you don't look like your wearing a lot of mascara, use the tip of the mascara applicator. Hold the head back and try and get that as close to the base of the eyelash as possible. This gives the illusion of a much thicker eyelash without bringing it all the way to the tip and that way people don't really see that you are wearing mascara. If you want a more glamorous look for nighttime, then you would bring the mascara all the way to the tip and do this not more than two times, top and bottom. Otherwise you're just "gilding the lily."

I recommend waiting to apply the pencil liner to the lower lashes after you get your foundation on and your undereye sealer for shadows and circles. If you don't wait until you have done this, you will then just be putting foundation over the top of where you have applied your pencil, defeating your whole purpose, you'll have to go back and do it again. The same thing applies with mascara. I would wait until you have applied the undereye concealer, because a lot of times people put their head down, they blink, etc. and you end up getting foundation on your eyelashes so you have to go back and put on more mascara. You will get that clumpy look again if you repeat this too many times. So for the best results, wait to do the mascara and pencil eyeliner until after you have completed the undereye concealer and the foundation.

Now that you have created some spectacular eyes, we're ready for our next step. We will be doing that in our next column, so until then, this is Jim Bridges from Hollywood! 🍷

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