

OUTREACH



NEWSLETTER

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SPRING/SUMMER 1986

BUT WHAT IF I'M STOPPED?

by C. Mayfield

ED. NOTE: The following article is an illustration of steps taken by a CD to determine the ground rules are regarding dressing in public in his own community and surrounding areas.

While the conclusions drawn from his experiences apply to his own state, readers are encouraged to determine what statutes apply to the CD issue within their community and state.

I entered the police station of a nearby town with great apprehension. Various questions had been gnawing at me for some time: "How will a police officer act after he stops me, and discovers that I'm not what I seem to be -- a lone female going about her business?" "What if I'm stopped on a traffic offense, and show my male driver's license?" "What happens if someone 'reads' me, and calls an officer?"

I had read about cases in metropolitan New York where the officer laughed it off. But I'd also read the horror stories where CD's have spent the night in the "tank" while their beards grew and belied their borrowed illusion of femininity ... and that awful following morning, with makeup gone, but no male clothes to retreat to. What would happen in my town? I had to know.

It was dusk when I entered the police station, and a shift change was in progress. Officers going on and off duty cluttered the area. Several of them asked to help me, but I didn't want to tell the story repeatedly, so I asked to see the "Chief". "He's busy, what do you want? One of us can take care of anything you want." This was getting off on the wrong foot. I knew I couldn't trust the answers from lower levels as being official.

At my insistence, I was led into the Chief's office, I was up tight and a little shakey. Fortunately my story justified my being shakey: I'd just been shocked by the discovery of my close friend on a shopping spree in a nearby

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FROM THE CLOSET TO ACADEMIA

by J. Nance

(ED. NOTE: The following article, a cogent picture of the experience and the events surrounding it, has been edited and condensed.)

On February 14, of this year, my wife and I participated in a workshop for professional counselors at the University of Iowa in Iowa City. On Saturday morning, I made a 45 minute presentation about my development and struggles as a cross-dresser. The program was co-sponsored by the University's Continuing Education Department and by the Outreach Institute in Boston, Massachusetts. Ariadne Kane, the Director of the Outreach Institute, had invited me to participate in the jointly-sponsored program.

My mind was churning with all kinds of thoughts, ideas and feelings prior to this conference/workshop. "How would it feel to spend the several days in a University setting as a woman? To make the presentation as a woman?" Would my voice be effective and hold up over a weekend? Who might be there? What should I wear?

We left Kansas early on the morning of the 14th, and arrived in Iowa City mid-afternoon. After checking into the motel, we freshened up and drove over to the University of Iowa's Student Union where the conference was being held.

Marianne Ault-Richie, from the Menninger Foundation in Topeka, Kansas, was speaking to the conference when we arrived. We met with Ari and he introduced us to Mariette Pathy-Allen, who also was to give a presentation.

We talked with Ari about the workshop she was to present that evening, and also about the next day's program.

The Friday evening workshop began at 7 PM. There were about 16 professionals attending the workshop, plus Ann, Mariette, and myself. The program started with some explanatory remarks by Ariadne

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 The Human Outreach and Achievement Institute is a not-for-profit, educational corporation of the Commonwealth of Massachusetts. It serves as a resource for helping professionals, cross-dressers, androgynes and transsexuals.

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A LETTER FROM A GIRLFRIEND ON CROSSDRESSING

ED. NOTE: The following letter and response appeared in the May, 1986 issue of Glamour Magazine.

Girlfriend: "Recently, my boyfriend asked me if I'd mind if he wore women's clothing when we were alone together. He said that if he could wear something feminine when we had sex, our lovemaking would be even better than it is. I know he's heterosexual. What's going on? Do many men want to dress in women's clothes?"

Glamour: "It sounds like your boyfriend is a transvestite, which literally means a person who cross-dresses. It is not reliably known how many transvestites there are, but researchers estimate that roughly one million men have tried cross-dressing at least once. Transvestism is essentially a heterosexual male behavior; very few transvestites are gay; even fewer women are transvestites.

"The causes are not known. There is speculation that some kind of experiences during childhood may lead to a man's need in later life to use a woman's clothing to achieve emotional and sexual gratification.

"It's important for you to understand that your boyfriend's behavior is not something he does just for fun. A person may need to crossdress to achieve full emotional and erotic release. A transvestite is different from a female impersonator or a "drag queen." The latter two usually are involved in some form of public or social entertainment; they're not trying to gain sexual satisfaction through their behavior. Also, your boyfriend's cross-dressing doesn't mean that he wants to be a woman or that

he doesn't consider you an attractive, desirable sexual partner. He feels the need to wear female clothing to fully enjoy having sex.

"Like you, many women are confused and upset when they discover their lover's behavior. Some women learn to accept it even if they don't understand it. Other women are unwilling to support or participate in this behavior and try to change their lover by convincing him that he doesn't need have to crossdress in order to be sexually satisfied. This approach has not been too successful, nor has therapy generally been useful in reversing the man's behavior.

"Couples therapy with an experienced and sensitive counselor can sometimes help improve communication about this issue. Such therapy may help you to understand your lover's crossdressing behavior while at the same time support your concerns and desires.

"It can be helpful for some women to participate in a support group with other women whose partners are crossdressers. Therapists specializing in sex and gender roles will be able to refer you to such a group."

(ED. NOTE: Readers interested in such friends'/spouses' support group can contact the Institute for details about such groups.)

"JANUS INFORMATION FACILITY" BECOMES "J2CP INFORMATION SERVICE"

Dr. Paul Walker announced that the JANUS Information Facility's information/referral service for transvestites and transsexuals has been recently discontinued. The information/referral service, formerly operated by the Erickson Educational Foundation, has been provided by JANUS for the past nine years.

An agreement has been reached with board members of the John Augustus Foundation and Gender Dysphoria Program of Orange County, Inc. to establish a separate entity to be known as J2CP Information Services. J2CP will provide essentially the same type of information/referral service as its predecessors.

J2CP Information Services address is PO Box 184, San Juan Capistrano, CA 92693-0184. Its telephone number is (714) 496-5227.

GENDER BENDERS ...

this coming fall, the company plans to introduce an English-language edition of Queen for the American market. "Crossdressers have been hiding from the public for too long," Karaoke explains. "We're making it easier for them."

But easy it is not for one 22-year old making his first trip to the Elizabeth Club. He sits nervously on a couch while members barrage him with suggested aliases for his new personality.

GENDER BENDERS: THE DISCREET CHARM OF CROSSDRESSING

(Reprinted from the April, 1985 issue of the Tokyo Journal. Written by P. Waldman.)

"Candice" tugs the hem of his frilled white dress to hide a pair of hefty knees. Tonight, he is a schoolgirl at the Elizabeth Club, and he doesn't want his muscular legs to detract from his "femininity".

"This morning I told my wife that I was going to a funeral," he says, giggling at the ploy. "Now I can relax."

In a society ruled by an iron code of peer pressure and conventional behavior, Japanese gender benders flock to this unusual establishment in central Tokyo seeking relief from the burdens of conformity. Crossing the threshold from man to woman, they leave behind the grey mood and blue suits of a drab, male corporate culture. "The Elizabeth Club is a great escape from the pressures of work and the family," Candice explains. "It's the only place like it in Tokyo."

Founded five years ago by a Japanese businessman, the club offers everything that a would-be woman needs for an evening's metamorphosis. As one member describes it, it's a "full-blown palace" for Japanese "queens."

Each evening, members congregate in three small salons to exercise their alter-egos over soft drinks and hors d'oeuvres (the club does not serve alcohol). A basement retail store carries a wide selection of extra-size woman's clothing as well as the club's magazine, "Queen," Japan's only gay journal.

For the ill-equipped, the club maintains a rental wardrobe of two hundred dresses and silk kimonos. A staff of six beauticians help members select wigs and apply makeup, launching them on their flights of "intersexual fantasy."

Though club regulars identify themselves as gay, many say they are not homosexual. More than half of Elizabeth's 600 members are "happily married," says club manager Yumi Kataoka. "In Japan," she explains, "the difference between homosexual and gay is that gays enjoy crossdressing as a hobby. Homosexuals go to their own bars in other parts of town."

Crossdressing is nothing new in Japan. Ever since a prudish shogun outlawed women from the stage 400 years ago, the leading okama -- male actors who specialize in playing female roles in Kabuki theater -- have held celebrity status throughout the country. The best of these female impersonators are said to be more feminine than women themselves.

And for the last 70 years, women of all ages have packed the Tokyo and Osaka theaters of the Takarazuka Review, an

all-female troupe which indulges its screaming audiences with androgynous fantasies replete with cowboys, pirates, and samurai.

To the dismay of Elizabeth Club patrons, however, this Japanese predilection for transvestism on stage does not carry over to life outside the theater. Most club members hide their hobby from family and friends, preferring to lead two lives -- of separate genders -- rather than alienate themselves from society. "We all have two personalities here," he says. Outside he dates women and plans to marry one soon.

Most club regulars have been crossdressing for years. Saeko, who won't divulge his age but admits he fought in World War II, shocked his wife eight years ago when he told her that he uses his private room in their home for comporting in women's clothing. "I've been doing it all my life," he says, "it helps me stay young."

Eriko, a 48 year-old businessman with a wife and three kids, first crossdressed when he was 12. A few years ago, he "leaked" some of his activities to his wife, but when she responded with disgust, he backed off. "I love my wife and I don't want to hurt her," he says. Now he goes to the Elizabeth Club twice a week and offers no alibis. "What I do with my life is my own business."

Role-playing is as important at the Elizabeth Club as padded bras and spiked heels. In fact, most club regulars speak in the high, nasal tones of women's Japanese. To Eriko, a traditionalist, acting the woman's part means catering to other people to make them feel comfortable. Others, of course, interpret their female roles differently. Keiko, a professional songwriter, becomes more sensitive, he says, when impersonating a woman. In his female state, he can write songs about emotional subjects which elude him at other times.

Most members say they have no trouble readjusting to their male worlds outside the club. Occasionally, Eriko lapses into a woman's gait on the street, "But I always catch myself," he says. "I'm content to be a man -- really I am . . . But I hope I'm a woman in my next life." Such a reincarnation would certainly save Eriko great expense. For the privilege of crossdressing at the Elizabeth Club, customers pay a membership fee of 2,000 yen a night. In addition, rental costumes range from 1,500 yen an evening for a simple miniskirt and blouse arrangement to 25,000 yen for a wedding gown. Eriko says his monthly bill usually comes to nearly 50,000 yen.

Predictably, someone, somewhere is making money. Last year the club grossed 260 million yen. Club manager Karaoka says the owner expects an even better year in 1985, due to an expanding clientele from an expensive advertising campaign. And

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BUT WHAT IF ...

shopping mall, dressed ... well how could I say it? ... as a woman! I needed to know if he was in trouble with the law? He's a fine man, with loving family and kids, active in the community, and certainly not a homosexual. Is he in legal trouble? His lawyer tells him there are no state laws against this, but what about local statutes in this town?

I asked the following questions of police officials in five locales that differed in size, composition and/or social makeup. The questions were:

1. An officer "reads" a CD in a public place -- what is he apt to do?
2. A woman comes to an officer complaining that "That woman appears to be a man, dressed as a woman ..." -- how will the officer react?
3. A CD is stopped for a routine traffic offense, and when required to produce identification, shows a man's drivers license. What charges will be placed.
4. Needing to use a restroom, the CD can't wait to return home, and can't use a men's room, so in desperation uses the ladies' room. A woman "reads" him and reports the matter to an officer. How will the officer react?

The replies varied widely, but they all had a common legal basis, namely, that merely dressing in public violates no state law, nor does it transgress local ordinances in any of the five towns sampled. These five localities lie on the fringe of metropolitan Boston, some with their own commerce and industry, and others are simply "bedroom" communities, dominated by highly respectable professional people, well-informed and with typically regimented moral and behavior standards. I add this detail because police attitudes commonly reflect the viewpoints of the supporting citizenry.

COMMUNITY A

An industrial town of about 100,000 population. I called the chief of the vice squad who was very busy and tried to find out over the phone what the subject was to be. I insisted that it was too complex to discuss by phone, and we met in his office. After describing the situation as described above, I asked what, if any, law was being broken.

His forceful and straightforward reply was that no law was being broken. He checked his law books for several minutes, and this confirmed his belief.

He noted that he knew all the CDs and TSs in town -- there are no longer any CDs because they became TSs ("he-shes" as he called them). On the specific questions, he replied:

1. If an officer spotted a CD on the street, he would take no action.

2. If a citizen reported "that woman is a man", the officer would explain that no law is being violated.

3. If a CD is stopped on a routine violation, he would be written up only for the minor violation. He would not be brought to the station unless the other violation called for it.

Of course, if a CD accosts anyone (either physically or by loud or lewd language) that would be a chargeable offense. (Even touching someone lightly might be considered as physically accosting!)

Aside from legal reactions, I asked what he thought a police officer's personal reaction might be. He observed that policemen are people with a wide range of reactions, but in a typical case he thought the officer would find it humorous and laugh it off.

On the fourth question, entering a Ladies Room could be a chargeable offense if a lady lodged a complaint, but very few people seem willing to lodge such a complaint.

COMMUNITY B

A town of 20,000 people with many small shops and businesses. I entered unannounced, asking for the chief of the vice squad. He was working but wasn't alone. The second officer in the room unnerved me, but he soon joined in the conversation, and seem quite familiar with the phenomenon. The vice squad chief seemed stern and moralistic when I started, and I thought he would give me a hard time. But when I finished, the other officer offered that "Your friend is a transvestite", after which he explained the nature of the behavior in a very constructive way.

The vice squad chief then addressed the legal aspects, opening with "no law is being broken" by my CD friend. The basic consideration is state law, and it would be unconstitutional for a community to pass an anti-dressing law, and would violate the individual's rights. He then answered my four questions.

1. If a CD is spotted by an officer, no action would be taken.

2. The officer would advise that no law is being broken if a citizen reported that "that woman is a man."

3. If a CD is stopped for a traffic or other routine violation, "the CD will get in trouble on his own, like getting beat up or inadvertently breaking some law or other," but no direct answer was given. If the CD approached someone, that might be a chargeable offense.

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4. If the CD used a ladies room, the charge might be "lewd and lascivious behavior" but that would be "unlikely because it would be unusual for anyone to want to file a charge. People just don't like to become involved."

He closed by telling me not to worry about my friend; "just let him do his thing."

COMMUNITY C

A residential town of 30,000 population with just a few stores.

I asked for the Chief, who was out, as was the chief of detectives who was out on patrol, but they offered to call him in, if I needed him. The desk sergeant wanted to know my problem, and I thought the answers were getting sufficiently routine to settle for his views. He was a young, clean-cut All-American boy type, with moral standard to match. I told him my story in bold outline, and asked if this were a legal or a police matter. His reply:

"In these days of very liberal interpretations from the upper courts, and I don't particularly agree with the way things are coming out, there isn't much we can do about this sort of thing. What's one man's folly is another man's ..." but the metaphor was garbled. His meaning was clear, however, dressing is not a prosecutable offense in this town.

If a CD is snared in a minor or traffic offense, only the primary offense would be prosecuted, the same as with anyone else.

But then he pressed me for the name and address of this person, because the police would like to "keep track of him". I told him I wasn't about to "finger" my friend, to which he assured me that my identity wouldn't be recorded, only the CD's identity. I continued to decline, and we parted on the less amicable note that had been the case in other interviews.

COMMUNITY D

I was admitted to the chief's office and told my story, asking if this was in any way a police matter? He was business-like, not unfriendly, and has a reputation for being fair, efficient, and very capable.

But on this subject he promptly showed his bias with "Your friend is breaking no law in this town, but I recognize the desire to crossdress as simply symptomatic of something more serious that's wrong, "and in my experience, the guy is apt to get into trouble in 'other' morals areas." The fact that the chief's wrong won't help!

At the outset he wanted to know "Do I know this man?" Naturally, I believed he did not.

In reply to my standard questions, he commented

1. He'd take a dim view of tolerating a CD in his town because he didn't want the word getting around that (his town) was a haven for that kind of activity. I asked him why one person appearing dressed in public constituted a "haven", to which he replied that he didn't want to seem permissive in such matters because it gives (his town) a bad name. And then the real tip-off: "Of course, the idea of dressing up is repugnant to me personally." He hopes to secure new local ordinances against previously unnamed vices, and may include cross-dressing among them. (Either he can't legally do that, or the police in Community B are in error.)

2. With such a bad start, I didn't bother to ask questions 2 and 3! He then pressed me fairly hard to identify my CD friend, saying that if any morals problems came up in his town, he'd like to have a starting point for his investigation! Now we can see what sort of attitudes triggered the witch hunts in the 1600s! It's surprising that a capable, well-informed official can be so far off the beam.

He added that police chiefs in the area keep in touch to work out common problems,

He explained, "In these days of higher court decisions that are more and more permissive, the message is clear that trying to prosecute such matters are a waste of time, even if I wanted to (which I don't)." This was no passive, namby-pamby, trying to avoid a confrontation -- he's a two-fisted fighter who deals aggressively with tough situations. But his views on CDism were summarized in closing, with a friendly smile and a shrug: "I don't understand such things as CDism, but who am I to tell your friend he can't do his thing."

STATE POLICE BARRACKS

I talked with the "officer in charge" who was very brusque, and punctuated his replies with much profanity. He didn't really want to discuss the subject, and made each answer sound as though the conversation were over!

When he heard the situation, concluding with "my friend believes he is breaking NO law", he interrupted with "There's no law against that, unfortunately."

I asked him why it was "unfortunate" -- did he wish he could prosecute? His reply, with profanity removed, was "No, I don't give a, I wouldn't touch it with a 10-foot pole. With this liberation movement these days, nothing can be prosecuted." I asked "what might

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he be charged with, impersonation?" The reply was, "Who's he impersonating? No one!"

I asked him how he felt about it personally: "I couldn't care less. I don't feel about it one way or the

... him about the case of a CD, snared in a minor offense or a traffic violation, but producing a male driver's license -- what would the officer do about the discrepancy? "Not a damn thing -- the officer's only interested in the traffic violation." I asked "there'd be no charge on anything else?" He replied, "Of course not."

I ventured "I presume he'd be in trouble if he went into a ladies' room?" He replied, "Not necessarily. Don't know what the charge would be, unless it were for exposing himself." He concluded by repeating, "there's no law against it."

The Author's Caveat ---

Whatever you do, dear reader, DON'T conclude from this report that the millenium has arrived, and that it's OK to mix freely in public. These discussions relate to the above-average CD who passes well enough not to attract attention from the average observer.

Even in this small sampling, there was a wide range of police reactions. Admittedly the majority were unconcerned with CDism, but in a random sampling, you are just as likely to encounter the official who will seek every opportunity to pin an unrelated charge, it it will serve his immediate purpose, such as solving a baffling case.

This sampling was conducted in a state which broadly tolerates anything liberal, including the CD. But that may not necessarily be true of your state or community. The point is, YOU must seek for yourself what official reactions YOU are likely to encounter. This article suggests a way of going about it, without putting your reputation on the line.



ED. NOTE: Please write to us if you have done a similar survey in your community and/or surrounding area. It would be interesting to compare your results with those of the author.



FROM THE CLOSET ...

that covered the common definitions associated with crossdressing and crossgender behaviors. We were then split-up into groups of two's (one male and one female). Each person was to choose an opposite gender name and assume that gender role. Since I was attending "as a lady", even though I had introduced myself as a cross-dresser, I took the male role. Five minutes was spent on the "males" interviewing the "females" about life experiences, etc. Then the procedure was reversed. We interviewed each other as though we were "all" males. Afterwards, each group shared the experience with everyone in the room and told what they learned about the role-reversed person they interviewed.

After a short break, everyone reassembled into groups of fours and each group was given a large piece of easel paper and a crayon with instructions to draw the sex opposite of how we envisioned ourselves. After sufficient time had elapsed, each group was asked to choose one picture from its collection; the "artist" was asked to display and explain his/her drawing. It was interesting that the females, in drawing males, tended to portray them as fairly macho-like with large shoulders, small hips, etc.

The third and final exercise presented at the workshop was a role-playing situation. One of the female counselors and myself paired as a dating couple driving home from an evening out. She had the masculine role and I the feminine. The task was for 'him' (her) to talk me into allowing him to come up to my apartment while I was to demurely resist the advances by whatever socially conventional strategies a woman may commonly use! Well, I "won out", but possibly at the expense of the loss of a 'boyfriend' in the process! The evening's activities and role-playing was a valuable experience. The counselor received new insights and a better appreciation of crossgender and cross-dressing roles and behaviors.

The Saturday morning program began at 9:30. I was anxious to look as good as possible, so I wanted plenty of time to be careful with my toilette, makeup, and wig. I wanted to make a good impression since this was to be my debut as a "femme" speaker.

Our seminar group was comprised of 20 people -- 14 crossdressers and six helping professionals.

Ari outlined the sequence of events for the seminar/workshop. This was followed by my presentation which ... After a brief intermission, we would view a slide show about various types of CDs and hear a commentary on some aspects of their lifestyles. This was given by Mariette Allen.

FROM THE CLOSET ...

The principal parts made in Ari's opening remarks were:

- A The need to define and use terminology, when referring to various segments of the paraculture, from an operational..., that is, does the term describe the behavior adequately without involving the motivation for such behavior?
- B- Introduced Dr. Carl Jung's concept of the Animus/Anima to describe the variety of crossgender behaviors and expressions.
- C - Clearly distinguished between sex and gender, identity and roles.
- D - The concept of an androgynous lifestyle and how it can function completely in a "gender polarized" culture.

I started by mentioning that I would attempt to share a "thumbnail sketch" of my 56 years of life, of which approximately the last 5 years has involved a very strong desire and need to express my female feelings. In the process I would describe my family background and my development. The feeling and growth I have experienced as a crossdresser and where I am presently. Then last, what I hope that we all might eventually accomplish by working together. Much of this story is written in my Profile and Autobiography.

I shared many of my life experiences, and how these eventually led up to my emergence "from the closet" in my early fifties, and the "coming-out" process that has taken place since that time. I also shared with the group some of the scary, funny and learning experiences that my wife and I have undergone during some of our one- or multiple-day trips as "two ladies." When I finished, I was satisfied with the reception I received and flattered by some compliments given to me afterwards! It was a very rewarding and freeing experience for me!

Mariette P. Allen, finished out the morning program with her fabulous pictures and intriguing stories of her experiences with crossdressers. Mariette is a professional photographer who accidentally discovered crossdressing at the Mardi Gras in New Orleans (seems as though she said it was over 10 years ago). She became fascinated with these men who put on women's clothing (and women who put on men's clothes) and took an interest in photographing them. Being a very "outgoing people's type of person", Mariette developed more than just a photographer's concern in her subjects. Over the years she has become personally quite close to many of these people and their spouses. For a number of years now, she has been the official photographer of the annual FantasiaFair sponsored by the Outreach Institute.

Her presentation was entitled "The Woman Within". Her pictures included transvestites, transgenderists, transsexuals, female impersonators, and "gender-benders". Her composition and mastery of the photographic art is "beautiful"! What was just as meaningful to Ann and I, was her great sense of warmth, interest and concern about these people! Her human interest stories were flashed onto the screen were very warm and reflected her sensitivity. The photos touch the true essence of crossdressing and give it a "legitimacy" like no other media I have seen. Everyone there was totally enthralled by the magic of her pictures and stories.

Ari began the afternoon session by asking everyone to move their chairs into a big circle to facilitate the open discussion. All took part in a questions-and-answer session. It was a stimulating and informative period. Ari did a very professional job at bringing everyone out and making them feel at ease.

Prior to the afternoon session, my wife had shared the fact that she was married to me with only a couple of people. At lunch we discussed it and decided to let our relationship be known to all of the participants. As a result, a number of questions were then directed to her. The lively talk brought out the fact that many wives/girlfriends have difficulty in accepting crossdressing husbands or boyfriends. She described the struggles she went through before she eventually accepted my dressing as a woman; and that it came after many years of turmoil regarding my feminine feelings.

The kinds of issues tackled were varied and realistic. One person asked how do you "take the chance of telling a girlfriend?" Having been divorced once, he did not want to repeat the experience by admitting (after marriage) that he was a crossdresser.

Another person wanted to "tell his workmates about his crossdressing." The group tended to highly discourage this practice.

We continued our discussion of difficult issues and important situations until 4:30, when it was time to end our workshop. Ari organized a dinner party for the participants at a well-known Chinese restaurant in Iowa City.

We gathered around one huge table with a very large "lazy susan" in the center. In between the lighthearted fun and conversation, we enjoyed spinning the platform around to the different bowls and trying out the various dishes. A bystander would surely have thought that we all had known each other and been friends for many years!

Dinner was such fun and everyone was in such good spirits that one of the counselors in the group invited us to a "sockhop" dance that was taking place that night at her church's social hall. Most of us went to the Church to dance and to continue our conversations. Then it seemed that the time had come to say our fond farewells, and we grudgingly parted.





THE OUTREACH INSTITUTE

PRESENTS

THE 12th ANNUAL FANTASIA FAIR

WHEN: OCTOBER 17-26, 1986
WHERE: PROVINCETOWN, MASS.

FANTASIA FAIR IS FOR:

- LEARNING
- CONFIDENCE
- FUN
- CROSSDRESSERS (TVs)
- TSs
- TGs
- SPOUSES & FRIENDS

A UNIQUE OPPORUTNITY TO LIVE, LEARN AND EXPLORE
 DIVERSE ASPECTS OF ALTERNATIVE GENDER LIFE STYLES

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FASHION SHOW
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 THE TOWN & GOWN SUPPER
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<p>ALSO AVAILABLE: Photo albums that highlight the events & activities of past Fantasia Fairs. Albums I thru VI (1979-1984) \$30 each. Send remittance with order to OUTREACH INSTITUTE Kenmore Station, Box 368, Boston, Mass. 02215.</p>	<p><i>For FAIR information contact:</i> EVE GOODWIN BOX 368, KENMORE STATION BOSTON, MASS. 02215</p>
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FANTASIA FAIR'S SPECIAL WEEKEND PROGRAM
"RELEASING THE WOMAN WITHIN"
October 17 - 19

- FRIDAY:**
 - WELCOME REGISTRATION
 - OPEN HOUSE COCKTAIL PARTY
- SATURDAY:**
 - ORIENTATION
 - "GOING PUBLIC" LUNCHEON SEMINAR
 - THE FASHION BEAUTY FAIR

Wherein our staff using the "County-Fair Approach" will help you develop an individualized personal guide to your best make-up, foundation selection, wardrobe style, and much much more!

 - COCKTAIL PARTY
 - SUPPER
 - SOCIAL EVENING
- SUNDAY:**
 - CHURCH PROGRAM
 - FAREWELL BREAKFAST

COME TO THE FAIR
AN EXPERIENCE TO REMEMBER