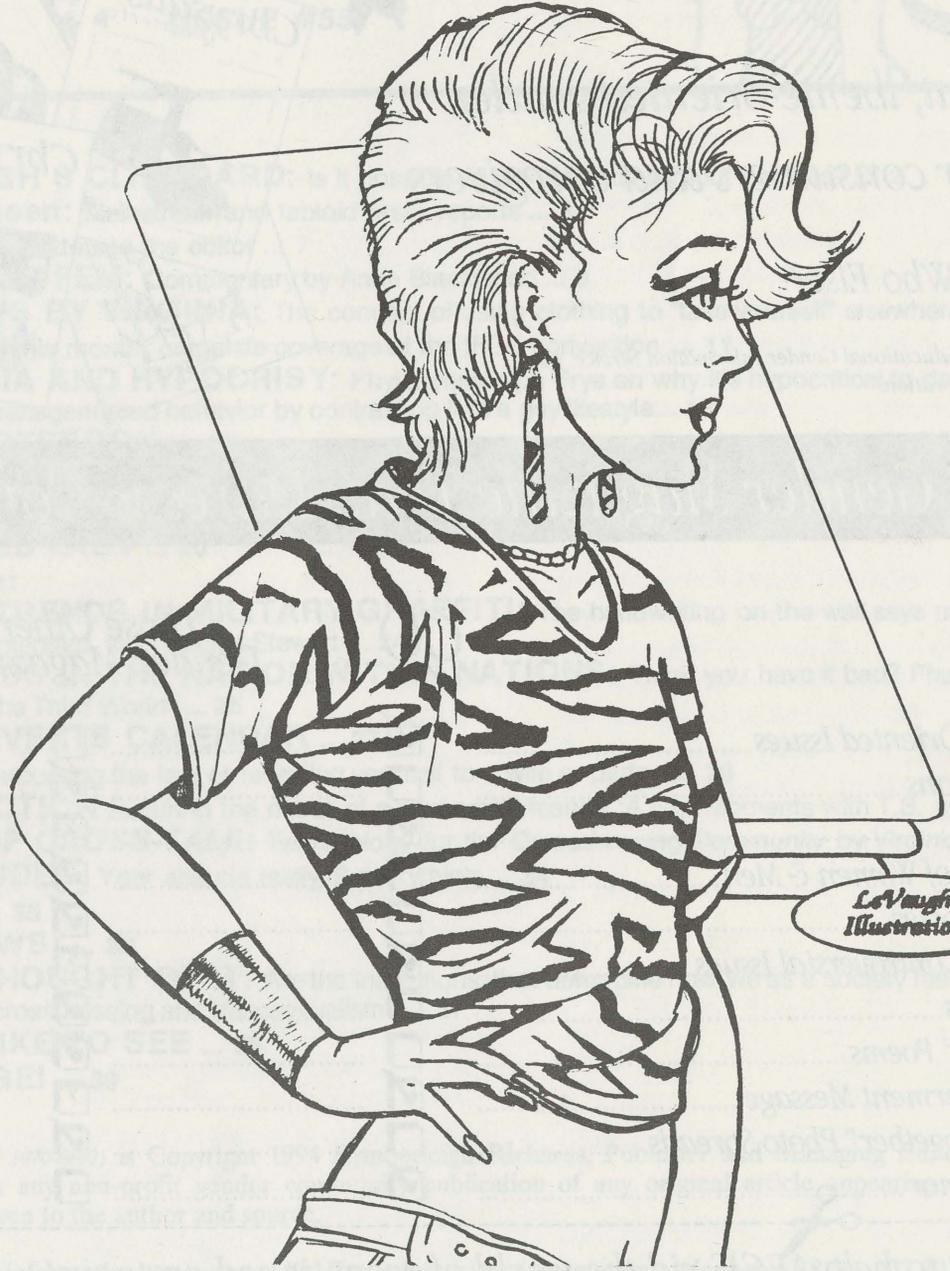


Winnie

# CROSS-TALK

The Gender Community's News & Information Monthly

#55  
\$7.00



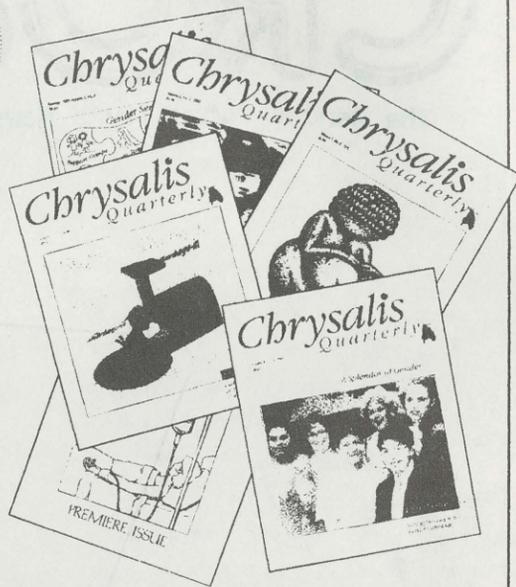
**DOING EFFECTIVE OUTREACH TO THOSE IN THE CLOSET**  
**CLOTHING AS A "PASSPORT" TO DIFFERENT WORLDS**  
**ARE YOU A HYPOCRITE ABOUT HOMOSEXUALITY?**  
**IFGE CONVENTION COVERAGE**  
**READING THE HANDWRITING ON THE WALL**  
**COMPROMISED THIRD WORLD TRANSGENDERISM**  
**OVERCOMING FEAR IN REVEALING YOURSELF**  
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# CROSS-TALK

The Gender Community's News & Information Monthly

MAY 1994  
(ISSUE #55)



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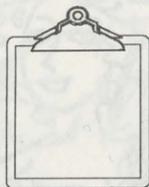
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## KYMBERLEIGH'S CLIPBOARD

### HOW TO BEST REACH OUT?

by Kimberleigh Richards

At the IFGE "Coming Together-Working Together" convention in Portland this past March, I was invited by my friend Holly Boswell -- who is the editor of the newsletter for Phoenix Transgender Support in North Carolina -- to sit in on the Publications Committee meeting, which she chairs. When the discussion of possible future changes to IFGE's *Tapestry* turned to the extensive resource listings that appear at the back of each issue, it was suggested (not by me) that *Tapestry* consider adopting our style of listing organizations by hotline number only, eliminating addresses and other cumbersome information. Someone immediately asked, "What do we do about those groups that don't have a hotline?"

What, indeed?

Over the years, I have talked to many of the giving individuals who staff hotlines at the many support organizations in our community about the joys and the difficulties of providing somewhere for a distressed person to call about their gender identity conflicts. And the one frustration that I have heard expressed countless times is that occasionally someone will call needing support, yet will not allow an organization to send them information. (The second most frequently heard frustration concerns the person who hangs up as soon as the hotline is answered.)

I've heard of paranoia, but this is ridiculous.

But that's not what I set out to say. It occurs to me that if we can't get someone to give us their address to send them information when they call us (and yes, I've been on the frustrated side of such conversations), whatever makes us think we can do effective outreach **without** a hotline number?

Those groups who honestly believe that they will lose potential new members by having their listing deleted from a resource list because they can't figure out either the logistics or the financial arrangements to put a phone line in someone's home to make it possible for the poor, paranoid neophyte to make contact are not, in my opinion, doing the job of serving our community. To prove the necessity of having a hotline number, one need only look at the most successful gender community organizations around the U.S.

Renaissance? (610) 630-1437.

Chi Chapter Tri-Ess? (708) 364-9514.  
Tiffany Club of New England? (617) 891-9325.  
ETVC? (510) 549-2665.  
Boulton & Park Society? (210) 980-7788.  
Northwest Gender Alliance? (503) 774-8463.

These are just a half dozen that caught my eye when I looked at our hotlines page. And yet I cannot think of **any** organization in our community with more than 40 or 50 members who do **not** have a hotline listed.

Unfortunately, having a hotline can cause frustration for the sponsoring organization. As I pointed out a few paragraphs back, there are many who, still paranoid as they take a hesitant step outside their individual closets, want our help but won't provide an address for us to send them information. (This is not to be confused with the persons who want our help but won't consider joining the organization providing the help; these are better classified as "wanting something for nothing", and are the ones who used to hang up on the information recording we used to provide on our second phone line when the computer wasn't using it. I say "used to" because I decided not to reconnect that recording when we moved two months ago, because it got tiring listening to the machine pick up, then reset right away because people didn't have the courtesy -- or patience -- to wait fifteen seconds for the **Cross-Talk** commercial to finish before the information listings began. I doubt that any of them were novices coming out of the closet, because I don't think paranoia would cause them to hang up on a recording. I more strongly suspect they were more experienced members of the community, who expected the information to be there when they wanted it, yet probably never supported the recording by buying a copy of the magazine that sponsored it.)

But I will promise you one thing. All that frustration is erased every time you meet a new member at your group meeting and they tell you how just talking with you on the phone made them feel like they weren't the only one, and how that gave them the courage to come to a meeting and join the group. That's when you get the feeling of satisfaction that makes it all worthwhile.

Give yourself some satisfaction. Help our community. Get a hotline number and publicize it. Then watch your group grow.



## The NewsQueen

-- Paula Jordan Sinclair

"And the winner is ..."

At those four words, the hearts of the Academy Award nominees stop until the celebrity presenter completes the sentence. But that level of suspense was lacking in Atlanta recently when the Christian Film and Television Commission gave out awards for best and worst family films for 1993. Not surprisingly, one of the worst films was *Mrs. Doubtfire* because Robin Williams flaunted the admonition in Deuteronomy 22:5 that men not wear women's clothes.

Blacklisting by the commission seemed to have no impact on the Academy of Motion Picture Arts and Sciences, which a few weeks later awarded the film an Oscar for best makeup.

For most of us, the Academy of Motion Picture Arts and Sciences and the Christian Commission for Film and Television exist in two different worlds, which is one reason why Hollywood holds so much attraction for so many people. But there are those who make some attempt to reconcile the two. One of them, a gay man living in Carbondale, Ill., was the subject of a recent Associated Press profile.

He is the son of a minister and a self-described "devote Christian" who feels "that homosexuality is not something that's very well accepted by Christians. And I myself don't truly accept it as a given lifestyle and given personality. Every day I can ask forgiveness for the things I do."

What does he do that needs forgiveness? Well, he can often be found in a tight miniskirt, dancing on the stage of Club Paradise, Carbondale's only gay bar, or at other gay bars in the region.

"Julie," as he is known when performing in drag, admits that "I just take the Bible literally."

So is he going to give up drag? "I can't see myself any other way," he said, batting his long eyelashes and playing with a large, circular earring sticking out from his wavy wig. Although, he said, he only dresses as a woman for drag shows, and certainly not when he performs in his other role -- as a member of a Christian gospel singing

group that performs across the U.S. and in Europe.

Apparently, Wesley Snipes isn't troubled by putting on "a woman's garment." He plays one of the three drag queens in the film *To Wong Foo, Thanks for Everything, Julie Newmar*. The trio is stranded in the Midwest with only women's clothes when their car breaks down.

At a press conference for the film *Sugar Hill*, Snipes answered several questions about *To Wong Foo ...*, including how he prepared for the role ("I just put on my pumps and went out there"), how he auditioned (in drag at the request of director Beeban Kidron), and whether this was his first time in drag (no, but he wouldn't tell about the previous experiences).

"I thought I would look uglier," he confessed. "I was no glamour queen, but I was cute. I had a body on me." And switching sexes was relatively easy. "I don't have hardly any hair on my legs, so I didn't need much of a wax job."

After roles in such films as *Sugar Hill* and *White Men Can't Jump*, Snipes' life has changed. "I like going out and just bein' an average guy. Now that's a big ordeal." Even disguises don't help him from being recognized on the street. "It seems like I always dress the way I do in the movies." Does that mean there will be more drag? "Girl, you will see me. I'm gonna be **out there!**"

Snipes is not the only manly star who wants to do drag. It seems that *Baywatch* beefcake David Hasselhoff has his heart set on swapping his swim trunks for fishnet stockings by playing Dr. Frank N. Furter in a London stage version of *The Rocky Horror Picture Show*.

"It would be a bold career move. It's campy and funny and I'm definitely going to do it."

Things might have been different for Luke Perry if he had been chosen for a drag role that he was up for a couple of years ago -- the drag queen in the film *Last Exit to Brooklyn*.

**If you bought this copy of Cross-Talk at a retail outlet, you can now save at least 40% off the cover price by subscribing! See page 40.**

Of course, we know what's happening to Michael Jackson. And when he appeared on the telecast of the Jackson Family Honors, some in the audience were shocked. "My God," said one woman. "He looks more like a girl than ever. Do you think he's getting ready to have sex change surgery? From a distance, it's already tough to tell if he's a gal or a guy."

It seems that Jackson had a different hairstyle for the show as well as a different makeup look, prompting some to say that he looked like Brooke Shields.



Sometimes, it's hard to tell up close if it's a gal or a guy. That was what happened to John F. Kennedy Jr. recently in New York.

He was just trying to be a gentleman when he helped a blonde into a taxi. But when the well-dressed woman thanks him for the helping hand, he realized that her voice was at least an octave lower than his own and that "she" was a "he."

Kennedy burst out laughing, and so did the transvestite, saying, "Gotcha!"



That may have been exactly what Aurelia Marcias said to her husband, Jaime, after she castrated him two years ago with a pair of scissors. She stood trial in Los Angeles recently.

She told the court that her husband frequently forced sex upon her, but after one such event -- while she was trying to breast feed their third child -- she resisted and he threatened to kill her. After he grabbed her, she took a nearby pair of scissors "and I harmed him."

Surprisingly, the couple have reconciled. He tried to have the felony mayhem charges against his wife dismissed, and he did not testify against her at the trial. His close brush with a change of gender evidently gave him a change of heart.



British prosecutors recently tried to convince a jury that Dianne Sladek was seeking revenge against her husband

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by pouring melted wax on his genitals while he was asleep. They say the attack came after a pair of his undershorts were mailed to their house along with a note from his alleged lover.

Husband Michael made a tearful plea that his wife not be sent to prison, saying he did not want revenge.

Ms. Sinclair agrees. After all, why punish the poor woman just because she made a slight error while trying to wax her husband's pubic hair.



Jamie and Michael may not have suffered as much if they had been wearing girdles. Besides, they will live longer.

That last claim comes from an Austrian medical researcher, Henry Metzger, who, the *Weekly World News* claims spend six months studying 4,450 men. Some wore girdles and some didn't. He found that those who wore the restrictive garments had better physiques, were healthier, and lived longer.

He said all men should begin wearing girdles in their late teens. Again, Ms. Sinclair agrees. But she would put the young men in garter belts and bras as well.



Ms. Sinclair bets that Ronnie Nicolino wishes more men wore bras. That would mean he would have more donors for his grand artistic endeavor -- stringing 10,000 bras across the Grand Canyon.

Nicolino spends his time on public art works that speak about "society's fascist body standards for women." In March, he and 200 volunteers cast 21,000 breasts from the sand on Stinson Beach north of San Francisco and watched as they were erased by the tide.

Naturally, National Park officials are not enthusiastic about Nicolino's plan for the natural landmark. But the artist is hopeful, so far collecting more than 2,000 of the 10,000 bras needed for the project.

The bras have been coming into his California studio from volunteer "bra collection agents" who have heard of the project. One agent, a San Francisco paralegal collected 20 bras from colleagues at work. At least one donor was a man. "He's a crossdresser," she said, adding "he's no longer with the firm."

Bra donations to Nicolino can be sent to his Lasagna Sculpture works, Post Office Box 274, Point Richards CA 94807.



Just as Nicolino hopes to make history some time this year, Susan Kimberly hopes to make history in November when she will be possibly one of two openly transsexual candidates elected in two local elections. Kimberly is running for the Ramsey County (Minn.) Board of Supervisors in hopes of representing an area of St. Paul. The other race involves a transgender individual campaigning for the San Francisco Board of Supervisors.

Kimberly doesn't think her status as a transsexual will mean much to voters. After all, she was a four-year member for the St. Paul City Council in the mid-70s, and even served as the president of the body. That was before her sex change surgery.

"I think a substantial number of people have been able to set aside that issue, at least to the point where they can consider voting for me," she said. The only reason it will be an issue, she said, is because "this hasn't been done before."

If elected, Kimberly will not be the first -- or even the second -- transsexual in public office. Those titles go to a city council member in a small Colorado town and a member of the Massachusetts state legislature. But neither of them were open about their transsexual status during their campaigns.

Last spring, Kimberly was going to campaign for the St. Paul City Council, but bowed out of the race when a long-time friend decided to seek reelection.



A transsexual in Houston, Tex. is campaigning in a different sort of election. Leslie Elaine Perez, 56, is involved in a run-off election to head the Harris County Democratic Party. While she received the largest number of votes in the March primary election, she failed to get the 50 percent needed. Hence, the need for the run-off election.

Perez concedes that her background may be a problem. She isn't as much concerned about her transsexuality as she is about the time she served on death row in a Texas prison after being convicted for the 1961 shooting of a Houston man. Her story is the subject of a new book -- *Dangerous Games* -- by Robert L. Bentley. The conviction was overturned and she was freed.



There's more political news from Houston. The International Conference of Transgender Law and Employment Policy (ICTLEP) has called on organizers of the 25th anniversary observance of the birth of the gay rights movement to include transgendered individuals in the title of the event.



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Phyllis Frye, executive director of ICTLEP, said that unless the title is changed to include all sexual minorities, her group will plan a counter-demonstration June 26. They are planning a "loud and visible protest of 'Shame, Shame, Shame' and stopping the march and being arrested."

At its 1993 gathering, ICTLEP defined transgendered to include "the homosexual drag community, the heterosexual transvestite or crossdressing community, the transsexual -- pre-operative, non-operative, and post-operative community, and any other person, male-to-female or female-to-male occasional or part-time or full time, who challenges by their attire the gender roles of society." With a broad definition like that, it's no wonder that the conference claims the worldwide population ranges between 10 and 100 million souls.

Ms. Sinclair, for one, is always pleased to find organizations such as ICTLEP which are willing to act in her best interest without consulting her. That gives her more time to worry about really important matters.



Meanwhile, in her own hometown of Philadelphia, Ms. Sinclair is proud to report, organizers of the local Pride Parade and Festival have announced that this year's annual event will pay homage to drag queens and transgendered activists who pioneered the modern gay rights movement.

"The gay community owes drag queen and the transgendered community and we are gearing this year's theme toward the transgendered community which has not been acknowledged and recognized," said Brandy Randolph, president of the Lesbian, Gay and Bisexual Pride of the Delaware Valley (LGBPDV).

Observers will note that while the group does not call itself LGBDQTVTSTGDV, their hearts are certainly in the right place.



Finally, Ms. Sinclair wishes to present some old business. You'll recall that in March she asked attentive readers for an update on the class on transsexualism being offered at Northern Arizona University despite the objections of Gov. Fife Symington. Gladly, Michelle P. provided that update.

Despite the tempest and campus police standing by at the ready, the first class was almost uneventful except for the announcement that the students would have to crossdress for at least one class session. The goal of that exercise, instructor Thurin Schminke, a female-to-male transsexual, said, was "just to see how people interact with you." One female student admitted that she was surprised by the exercise, but said "I don't have any problem with it. I was wondering how I'm going to do it." A male student from Mexico admitted that he was shocked by the crossdressing requirement because of his culture's emphasis on machismo. "But I think it might help me become open minded," he said.

The NAU class was held despite official protests and threatening phone calls to university officials. But protests in Mexico had a salutary effect when the government arrested Ignacio Flores Montiel, the former coordinator of

police forces for the southern state of Chiapas on various charges, including murder and kidnapping. Between June of 1991 and February of 1993, an estimated 25 gays and transvestites were assassinated by, as many believe, police. Montiel had been long suspected of directing the killing, but he was not charged until after two years of high profile protests led by gay activists in Mexico.

Ms. Sinclair invites readers to send her clippings regarding crossdressing in care of **Cross-Talk**. Please remember to note the name and date of publication.

**YOUR SUGGESTIONS FOR IMPROVEMENTS ARE ALWAYS WELCOME.** Write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send Internet e-mail to [kymmer@xconn.com](mailto:kymmer@xconn.com).

## JUST DISCOVERED US? WANT BACK ISSUES? READ ON!

If you've just discovered **Cross-Talk** and you like what you're reading in this issue, you might well be asking yourself: "How did I manage to miss this magazine until now?". Well, we don't know the answer to that question ... but we do know the answer to the second question you might be asking yourself: "How can I get back issues of **Cross-Talk**?" You can get them directly from us. (Well, you can get the ones we published in magazine format. The first 38 issues were in newsletter format and xeroxed at the local copy center, and we didn't make any extras. Sorry.)

The most recent issues we have available are:

### CROSS-TALK



**#49 (November '93):** Editorials on how quickly we accept people's self-identifying labels, transsexual parenthood legal battles; Dealing with a crossdressing fiancé; possible biological/social explanations for crossdressing; science fiction conventions; coming out to your family; the Benjamin Standards as a safeguard for caregivers and consumers.

**#50 (December '93):** Editorials on lawyer involvement in SRS standards, role playing and public perception; using self-validation to accept crossdressing in a relationship; preparation for going public; gender expressionism; a crossdressed Christmas story; humorous version of the night before Christmas.

### CROSS-TALK

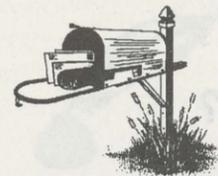


**#51 (January '94):** Philip Salem resurfaces; what if there were a pill to cure you of crossdressing?; the responsibility of leadership; biological vs. sociological causes for crossdressing; body language; movie review of *Mrs. Doubtfire*; debut of alternative press 'zine review column.

We also have a sufficient stock of issues #38 through #48 available. Send a stamped, self-addressed envelope for a flyer detailing the contents of these. Issues 39 and 44 are out of print and no longer available. Look elsewhere in this issue for a special offer of all twelve 1993 issues, including #39 and #44.

Issues #52 (Jan. '94), #53 (Feb. '94) and #54 (Mar. '94) are also available in extremely limited quantities (most of our back issues stock is made up of returns from retailers).

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## VOX POPULI

-- Reader letters, opinions and feedback

**Re: "Responsibility" (March '94):** Like a jump-start, this article got me back to thinking more deeply about gender matters, particularly about differences in motivation. Somewhere between the two poles of those who are determined to "pass," and those who just want to feel good -- wearing what they like, where they like, when they like -- there remain a sizable number of us who sincerely want to develop our womanly component. I have come to believe that, at some point, this requires accurate feedback for its realization. If one wants to become a woman, even part-time, one must associate with women, as a woman -- or at least as a not-man -- and have one's attitudes fired in the oven of peer review.

Unfortunately, the potential for suitable reinforcement within the confines of most gender community associations is somewhat limited, because of two factors: an understandable tendency of gender community folk to overlook each other's lapses, and -- in this context -- rare contact with "real" women. I firmly believe that we can never achieve our feminine best in the absence of social interaction with our ultimate role models.

This is one area where I suspect that Tri-Ess is developing a considerable advantage. With increasing numbers of interested females participating, one's opportunities are much improved for genuine woman-to-woman interaction. Nevertheless, if one limits herself to such experience as can be had in a "safe" environment, she limits her own development. This may be personally acceptable, but if it is not, we have come to the very point of why so much attention is given to going out in public -- developing our skills at relating to others from a womanly perspective.

I have come to believe that it is not absolutely necessary to perfectly pass as an apparent female, in order to successfully circulate in a public setting. All that is required is to be "passable." By that, I mean presenting one's self in such a manner, that, even if read, one is still treated respectfully, and regarded as a woman(ly person). This might be characterized by the, probably unspoken, message, "I know that you are a really a male, but I'm treating you as a woman anyway, because you carry it off so well."

When this happens, it can be supremely gratifying -- I think even more so than when actually passing. After all, if one passes perfectly, who else cares? Who else knows? On the other hand, negotiating a passable encounter is not only good reinforcement for the crossdresser, but also good

public relations for our community.

The point is well taken that such is not for everyone -- being passable is certainly not a risk-free activity. However, if, having considered the problems, one still decides that this growth path is appropriate, good risk management can minimize the likelihood that anything worse than bruises to one's ego will occur.

While it is certainly true that becoming passable in public does not make one crossdresser better than another, it can be regarded as a valuable part of becoming a better person than one was before. It's primarily a matter of what one wants from her crossdressing experience.

-- Eileen McCleary

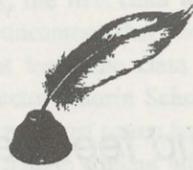
Rosamond, CA

[Editor's Note: Ms. McCleary is a former **Cross-Talk** columnist, having contributed 20 "Up On My Soapbox" commentaries between 1989 and 1991. The lowercase "i" is a trademark of her writing style in those commentaries, and we have reproduced it the same way in the above letter.]

**PHILIP SALEM UPDATE:** Our dear friend and long-time supporter Allison Marsh of The Emerald City in Seattle called us right before deadline and told us that one of Salem's early aliases is, in actuality, his true name. She also told us that he is writing under the pseudonym "Jay Starr" in the *Seattle Gay News*. This was verified when Jessie -- a lesbian with ties to the gender community -- forwarded a copy of that paper's masthead showing "Ira Marshall Gruber" as travel editor. In her accompanying letter, Jessie says Gruber has used the alias "Philip Salem" in the past. We will be following this lead very closely, and are trying to make contact with the publisher of the *Seattle Gay News* to verify as much information about Gruber/Starr as possible.

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

See page 10 for instructions on writing, faxing, or e-mailing us.



## AM I PART OF THE PROBLEM?

by Anne Blackwood

I was talking last September with Luanna Rodgers, a therapist in San Francisco and long time friend. Luanna has for many years been involved with our communities and has been working with San Francisco's Human Rights Commission on our behalf. She is in the odd position of having been asked by members of our communities to help in this regard, while at the same time being criticized for doing so while not being one of us. While I understand the criticism, I think voicing it is counterproductive.

She expressed surprise at the amount of "factioning" that occurs in the small communities of ours, and I read into this that there is a negative impact with the Commission because of it. My opinion is that if we can't show a united front, we would be better off not even being there. She also told me that while she has had a lot of private support from the communities she cannot recall seeing a single person she could identify as a crossdresser at the hearings.

I have said in the past that I do not believe in checkbook activism (but it's better than total apathy), and this is one time I can illustrate my point. If a non-transgendered person is the only one showing up to these commission meetings, the Commissioners will start to think that we don't have problems, or they'll think, if we don't care why should they? And they'd be right. Bodies matter. If Luanna is in front of the commission discussing our concerns and if the gallery behind her is full of people who are obviously her constituents, those commissioners will sit up and listen; but if the gallery is empty they'll be doing their shopping lists while she tries to convince them that our concerns are genuine and need to be addressed.

At least San Francisco has an active Human Rights Commission, and those living there should be thankful. I'm not even sure if there is one here in Los Angeles, but I know this, if I were aware of it and they were holding hearings on transgendered rights, I would be there.

Former President Nixon spoke of the will of the "silent majority". Perhaps he should have said the "publicly silent majority", because that's what he was probably talking about. Because of this column I get feedback which gives

me a sense of where the communities are, figuratively speaking. Most of us would and do think that what Luanna is doing is wonderful, but we don't support her. Thinking good thoughts is not enough, one must do good deeds. It is not enough for us to say to one another, "Isn't so-and-so wonderful because of what she is doing?" We must write letters to those commissioners, attend those hearing and be counted.

I stopped in the middle of writing this column because of what I said in the second to last paragraph "... if I were aware ..." I should be aware, and even mentioned to Luanna that I should check with the Center (gay and lesbian) to find out if there were and what was up. I haven't. I'm not. I should practice what I preach.

Since I started writing for **Cross-Talk** I have seen all kinds of progress in the transgendered communities' efforts to reach out and educate the general public. One need only read the other pages of this publication to find out about them. To those of you who are doing outreach: I applaud you. In fact, I recently expressed doubts about the need for me to continue writing this column because of the growing activism in the communities. That and the fact that I see ideas that I wrote about some time ago coming around again, and I suppose Virginia Prince knows that feeling well.

What is bothering me, I suppose, is not the lack of activism generally, but the lack of activism in my own back yard. And I'm part of the problem, if you buy into that sixties axiom, "If you're not part of the solution, you're part of the problem." I write this column. So what? And people tell me "So what?". People tell me I get them thinking, but if that's all they're doing, then they've missed the point. So maybe it's time for me to stop preaching and start practicing.

Off your fanny pads ye crossdressing masses, and don't shoot until you see the the whites of their French manicure.

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## CLOTHING AS A PASSPORT

by Virginia Prince

Taken literally, this column has a strange title, but I got to thinking about why we like to wear feminine attire ... Of course for some it is still principally an erotic experience, but for most CDs it is much more than that -- although that may remain as a small or occasional part of the pattern. But trying to really answer the question of "why do you do it" is not easy.

In tossing the question around in my head, I gradually came to see that feminine clothing is not an end in itself, although at first glance and a superficial consideration of the whole thing it might seem to be so. But it is not an end but a means to an end. There is something beyond the clothing but which require the clothing to reach. Then, as I frequently do when trying to explain something to myself as well as to others, I came up with the following. (Maybe because some CDs refer to being on a "high" when dressed).

Consider the birds. From where we, as land based creatures, stand, the graceful wheeling of a seagull or the slow almost effortless gliding of hawks, eagles and similar birds is very appealing. They seem to expend very little energy but high above the ground they get to see everything and to experience some event occurring on the ground quite differently from the ground-based observer. Wouldn't it be great to just sail on the wind and watch everything going on without having to compete with or contend in any way with others? To get away from the daily scurrying about that flightless creatures have to put up with? Yes, it would be great -- ask any pilot. But to get into a different medium, namely the sky -- birdland if you will -- requires some means of making the transition. In our analogy that transition requires a glider or a power plane. We get into it and then have the power to fly away up into birdland and see things as the birds do, from a very different perspective.

One can read all manner of explanations, both technical and poetic/artistic, about flying; what it means, what it does for you, how it feels to be "up there", etc. But none of them gets very close to the real experience. I know whereof I speak because I was an active glider pilot for some years and then, getting tired of paying somebody to tow me up in the air, I went into Ultralight planes and flew my own Eiper Quicksilver for about five years. So the analogy comes to me easily. But how does it relate to

crossdressing?

Pretty closely, as I think you will agree if you think about it for a moment. As boys and men we watch girls and ladies closely and with great interest. They are mysterious, fascinating and they have a lot of qualities and opportunities that we do not have but would like to experience. How can you know what birdland is like without getting into the air somehow? And how do you do that? You find a power plane or a sailplane and you go up into the "wild blue yonder". The plane is the means to the end and the end is to be up there with the birds looking down at the goings on below -- all the disagreements, squabbles, fights, competition, etc., that earthlings get into. Up in the air it is peaceful and in a sailplane. Quiet. You have time, space and freedom to simply enjoy being a bird. Of course you have to land sometime ... but then even the birds come down and roost at night.

So you get up to birdland by flying a plane, a machine capable of doing what birds do, climbing, diving, gliding or just going someplace without traffic problems. So how then do you get to *femmeland* to explore those aspects of it that you have envied from the ground (boy/man land)? Your transportation for this trip is something that enables you to do as women do. Just as the plane enabled you to join the birds, imitate them and experience what life is like for them, putting on feminine clothing is equivalent to getting in the plane, for it enables you to join the women, imitate them and experience what life is like for them. The analogy is perfect.

But it is limited to one media, the air. So I tried to generalize and came up with the idea of a passport. The holder of a passport is not limited to going to just one country (medium), he can go to nearly every country. This is where the analogy of a passport came in. A properly feminine dressed male has, in the clothes, makeup and general feminine appearance, the passport to go to all kind of places. And not just countries or places in countries: He can go to hotels, restaurants, museums; libraries, clothing and shoe stores ... everywhere that a female lady might go. All because he is dressed as a woman, and the clothing is the passport that lifts most all barriers to entrance just as a passport does. Thus the title. So much for the explanation, now for a little philosophy. I think the experienced CD who gets out into the world in

various ways and circumstances comes to look upon "her" costume as an entry passport into a different country -- "Femmland" -- where things are different, values changed, expectations modified, responsibilities altered, and rules and requirements are based on a different set of circumstances. As an apparent woman, "she" can explore all these new and varied aspects of femmelife. It's a case of when in "Femmland" do as the natives of "Femmland" do and you can experience and enjoy the view from "up there" to complement and balance the view and understanding of events down here in "Manland".

So look beyond the clothes themselves and see them as a means of gaining entry into a new, different and, I personally think, "better" land than the one you and I grew up in. I wrote this little essay to encourage the newcomers and beginners in crossdressing not only to realize that the shoes, nylons, lingerie, dress, jewelry, makeup, hairdo and mannerisms that he wears as "she" are only a means to an end, not an end in themselves, but to go on to consider, evaluate, and understand more of the nature, significance and importance of this woman's world to which he now has the key and which he may visit on every feasible occasion. Your appearance allows all others whether men or women to decide whether you are "one of us" or "one of them".

So in actuality, both analogies apply. The plane is transportation to birdland, the passport is your right of entry to "Femmland". In both cases the view is different and the experience is very enlightening. These are not just philosophical ideas but are the voice of experience. I have both the pilots license and experience and I actually hold a U.S. passport which says "female" and I have lived in "Femmland" for 25 years. It is a great place to live and I did it all by myself without having to depend on any surgical rationalizations or excuses. I "reassigned" my gender myself because surgery only reassigns your sex and you have to change your gender yourself. Thus I became a "transgenderist" and I coined the term to describe my situation. If you want to come over to "Femmland" just get your passport and "come on over, the water's fine". Just don't let some counsellor or some TS friend hook you into the surgical thing. I did it when I was ready and you can do it when you are ready.

Thanks for reading this and I hope it may have contributed something to your outlook.

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**We have a limited number of complete sets of all 1993 issues of "Cross-Talk" (#39-50) available for sale to recent subscribers who may wish to read all issues published in magazine format. (Prior to issue #39, "Cross-Talk" was published in newsletter format, and back issues from that period are, unfortunately, not available.)**

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## "Cross-Talk" Newswire

*News of the worldwide gender community*

*[Editor's Note: The 1994 IFGE "Coming Together-Working Together" convention took place March 15 through 20 at Portland, Oregon. As this is the major working convention of the gender community, this month's "Newswire" is completely dedicated to convention coverage this month. Our usual mix of gender community news will resume next month. -- KMR]*

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The IFGE board of directors met on Tuesday, receiving Vision 2000, the strategic plan for IFGE's future. This plan took a year in the making under the leadership of newly elected board member Laura Caldwell and was facilitated by the very capable Jheri Lee Summers. IFGE will be making several announcements about board initiatives related to Vision 2000 in the coming months.

The board also created the new position of Founding Director for IFGE founder-philosopher Merissa Sherrill Lynn. The new position is a lifetime appointment as an ex-officio member of the board and all committees. Lynn may also serve as a voting director if elected to the board and may also work as an employee of IFGE as well; she is currently a paid employee of IFGE serving in the capacity of acting Executive Director and holds a voting seat on the board.

The board voted to dedicate the convention to Dr. Roger Peo, noted psychotherapist and author of the popular and widely known advice column on gender issues, "Roger's Notebook". Peo is critically ill.

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A seminar for the general public Tuesday evening was attended by approximately fifty persons, and featured a panel consisting of well-known gender community members Dr. Sheila Kirk, Linda Buten, Jane Ellen Fairfax, James Green and Roni Lang.

Dr. Kirk spoke about her work with health care issues within the community. Linda Buten related some experiences with her children and how open their relationship is. Fairfax, chairman of the board of directors of Tri-Ess, reviewed that organization's work with crossdressers and family relationships, emphasizing the open relationship she enjoys with her family. Green, from San Francisco's FTM, addressed female-to-male issues. Lang, from host organization NWGA, provided information on the many crossdresser groups around the country.

IFGE executive director Merissa Sherrill Lynn also

addressed the seminar briefly before questions from the audience. Several questions touched on the issues of telling children and with teenage crossdressers.

The panel members met privately with seminar attendees in small groups afterwards.

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Linda Peacock addressed the convention as keynote speaker at the Wednesday luncheon, and spoke about S.P.I.C.E., the annual convention for spouses and partners of gender-gifted people.

The text of Peacock's speech appears in her column "Woman To Woman" in this month's issue, as well as in the Tri-Ess wives/partners newsletter *The Sweetheart Connection*.

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The Trinity Awards banquet on Wednesday evening was hosted by Jennifer Richards of St. Louis Gender Foundation along with award presenters MaryAnn Kirkland of Renaissance, Jason Cromwell of Ingersoll Gender Center, and noted community photographer Mariette Pathy Allen.

Recipients of this year's awards were JoAnn Roberts of Renaissance and Creative Design Services; Alison Laing, a founding member of Renaissance who has also been active in Fantasia Fair and the Congress of Transgender Organizations; Marilyn Irving, the founder of the 70s and 80s event DREAM; Marsha Boltzer, active in the founding of Seattle's Ingersoll Center; Wendy Parker, member and activist in several gender community organizations and former IFGE board member; and Ginny Knuth of ETVG, for whom that organizations' "Member of the Year" award is named.

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The Congress of Transgender Organizations held dual meetings on Thursday morning and Friday afternoon, giving its support to a transgender film project sponsored by Renaissance Education Association.

Renaissance has agreed to act as fiduciary for the project by award-winning film producer Terri Randall, who has made films for The Discovery Channel and PBS. They intend to apply for grants using the organization's 501(c)(3) tax-exempt status. Except for a small management fee for Renaissance, all monies received on behalf of the film will go directly to the project.

Randall and a Renaissance Film Project Committee are now working out a project schedule and a detailed budget. The initial estimate for the funding required is between \$250,000 and \$500,000 in grants and donations. The project will take several years to complete.

The CTO also voted to support and endorse the Stonewall 25 March and Rally, taking place June 26 in New York to commemorate the anniversary of that historical event, and to send a letter to President Clinton urging him and the First Lady to reconsider the question of exclusion of treatment for gender dysphoria in their proposed national health care plan.

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Thursday's luncheon was highlighted by the awarding of three grants from IFGE's Winslow Street Fund. The recipients were:

S.P.I.C.E. (\$1,000) for the work they do at conventions to help wives and partners to get a better understanding of their crossdressing spouses and give them the ability to learn to deal with their own feelings;

The International Conference on Transgender Law and Employment Policy (\$1,000) for their work in helping with laws that benefit the transgendered persons in all communities; and

The Conference on Cross Dressing Issues (\$500).

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Thursday night featured a reunion for former participants of Marilyn Irving's DREAM events of the 1970s and 80s, organized by former Miss DREAM Jennifer Richards.

The reunion featured the first appearance in over a decade by Irving, who reminisced with approximately 40 former participants. Despite her not having crossdressed for ten years, Irving was lovely in an elaborate, flattering blonde hair style and a gorgeous pink formal gown.

DREAM is thought by most to be the forerunner to the many similar national and regional conventions and weekend events that take place during the year.

A trip to a local supper club owned by female impersonator Darcelle XV was provided for those not attending the DREAM reunion.

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The highlight of the Friday schedule was a fund-raising event sponsored by the "Esprit" organizing committee.

The evening began with a taco bar, snack tray, and soft

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

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drinks at the Esprit hospitality suite, followed by a Las Vegas Night, including games of chance and an auction featuring gifts from local businesses. The evening concluded with a slumber party at the hospitality suite.

Proceeds from the fund-raiser benefitted Portland's Dorenbecker Children's Hospital. Esprit organizers estimate a total donation in excess of \$1,500.

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A second public seminar was held Friday evening, with participation from Roni Lang, Ginny Knuth, Nancy Ann Martins, Taylor Montgomery, Nancy Nangeroni, Linda Buten, Dr. Sandra Cole, and Evelyn and MaryAnn Kirkland. The second seminar discussed the entire spectrum of the gender community, reflecting the diversity of the panel participants.

Approximately 60 attended the seminar, with 25 coming from the general public. Many of the questions put to the panel were directed to specific panel members on how they handle the family situations. In addition, the question of transitioning on the job was also addressed.

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Attorney Phyllis Randolph Frye addressed the issues of homophobia, racism, shame, history, the non-operative option, political activism, and divorce as keynote speaker at Saturday's luncheon.

Frye's speech was based on her highly successful seminar at February's "Texas 'T' Party", and included numerous references to the International Conference on Transgender Law and Employment Policy, which Frye created two years ago.

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Saturday night saw the presentation of IFGE's Virginia Prince Award, given for lifetime achievements in the gender community.

The 1994 Prince Award was presented to NWGA's Ellen Summers, who likened the gender community to an extended family in her acceptance speech. (An edited version of her speech will be presented in a future issue of **Cross-Talk**.)

Awards emcee Wendy Parker also reminisced about past award recipients Virginia Prince, Merissa Sherrill Lynn, Ariadne Kane, Sister Mary Elizabeth, Betty Ann Lind, Naomi Owen and Carol Beecroft prior to presenting the 1994 award to Summers.

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Many thanks to Pat and Jamie Fisher of NWGA for providing the text files of the daily convention newsletters and the special convention edition of their group newsletter on disk. The majority of this month's "Newswire" is edited from their files. Additional reporting on the IFGE board meeting was provided by **Cross-Talk** associate editor JoAnn Roberts, and coverage of the CTO meeting was written by managing editor Kymberleigh Richards.

## HOMOPHOBIA AND HYPOCRISY

by Phyllis Randolph Frye

"All human beings carry within themselves an ever-unfolding idea of who they are and what they are capable of achieving."

Listen deep in your soul and absorb completely as I repeat that proclamation: "All human beings carry within themselves an ever-unfolding idea of who they are and what they are capable of achieving. The individual's sense of self is not determined by chromosomal sex, genitalia, assigned birth sex, or initial gender role."

Those were the beginning lines to the International Bill of Gender Rights as was adopted at the Second Annual Transgender Law and Policy Conference.

The entire list of rights include:

- \* the individual's right to define gender identity;
- \* to free expression of gender identity;
- \* to control and change one's own body;
- \* to competent medical and professional care;
- \* to freedom from psychiatric diagnosis or treatment;
- \* to sexual expression;
- \* to form committed, loving relationships and enter into marital contracts; and
- \* to conceive or adopt children, to nurture and have custody of children, and to exercise parental rights.

The International Bill of Gender Rights was first proclaimed at the Conference last August by ICTLEP Director, attorney Sharon Ann Stuart. The International Bill of Gender Rights and Sharon's report are in the Conference *Proceedings*.

I want all of you to know that even though the price of freedom can be high, it is worth the price.

My spouse of twenty years, Trish, is my best friend. She and I computed that in today's 1994 dollars, considering the conservative advancements and promotions that I would probably have gotten, we see about \$400,000 to \$600,000 less in our wealth and savings because in 1976 we decided together to free me. Understand this, we came out for me. We didn't come out for you. I fought and struggled for my freedom. For my freedom. I'm free, and I've been free for a number of years. Trish agrees that if all it took was \$400,000 to \$600,000, then it was worth it.

Back then the hypocrites tried everything. They took away my kid when he was five, but my kid came back when he was twenty-two. He chose to come back to me, and we are very good friends now. He says that he loves me right straight into my eyes. I say that I love him and he says that he knows it. When we walk in public, I put my arm around him or we hold hands. He doesn't shy away.

Back then the bigots took away my career; two careers

actually, military and engineering. Of course you know about that. Those stories are also published in detail in the *Proceedings*. Back then they egged our house, burned dirty baby diapers on our porch, frequently made obscene phone calls, and even slashed our tires. I was a very bitter person for a long, long time. But Trish and I survived it. We bonded together. We made it. That was our price. I'm free and we are free together. The price was well worth it.

I remember somebody telling me last year, that "she" wouldn't help the TG community by coming out of "her" closet because she enjoyed driving her BMW, and if she came out then she might have to drive a Ford. That was the

**The sheer arrogance of people who will justify their own actions by putting down others is revolting to me.**

last time I ever spoke with that person. I simply don't have time for people like that.

Listen to me! My story began in 1976. This is 1994, people! You shouldn't have to pay that kind of price today.

I want to lash out every time I hear someone say, "Yes, I crossdress, but at least I'm not gay!" Or I hear someone say, "I only want to be around heterosexual crossdressers." That angers me. The sheer arrogance of people who will justify their own actions by putting down others -- who will elevate themselves by stripping the self worth of others -- is revolting to me. They are saying, in effect, "Hey, what I do is okay. I may get off to panties and high heeled shoes, but at least I'm not a damned faggot."

You must get this point past the gray matter in your brain and put it deep into your gut. There is nothing, nothing wrong with being a gay man. There is nothing, nothing wrong with being a lesbian woman. You may not be one, but don't put them down in the process of defending yourself from a bigot.

Trish and I have known a multitude of gay and lesbian people that far exceed -- in the areas of honesty, integrity, compassion, generosity, spirituality, and helpfulness -- far exceed over most of the heterosexuals that self-define themselves as society's upper class.

Yes, and I consider myself to be lesbian. So, if you can't get over your own homophobia, don't ever try to be a friend of mine.

Let me add a point here that mixes being afraid, staying in the closet and homophobia together. Being afraid is natural. In 1976 when I came out I was terrified. The only thing I feared more was staying in the closet any longer.

We, each one of us, you and I, feel that our numbers are small and that we are mostly helpless against the tyranny of the majority out there. Let me give you this lump to swallow: If we don't get over our homophobia and force a bond of the transgender community to the lesbian and gay community, just imagine what repression we will face when the lesbians and gays achieve legal freedom and we are the next smaller target of the bigots. That should put a chill down your spine.

[This article was adapted from a portion of a luncheon speech given by Ms. Frye at the IFGE "Coming Together-Working Together" convention this past March. The aforementioned Proceedings from the 1993 ICTLEP conference are available for \$65 from Ms. Frye at 5707 Firenze St., Houston TX 77035-5515.]

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### WHAT'S ON THE TV TONIGHT?

Cartoons by Christine-Jane Wilson

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

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

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

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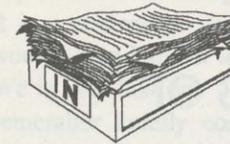
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and their admirers.



### ROGER'S NOTEBOOK

## SAYING FAREWELL TO A BELOVED COLLEAGUE

As we were preparing this issue of *Cross-Talk*, we received word that Roger Peo, Ph.D. passed away on April 7, less than two months after first being diagnosed with lung and bone cancer.

Dr. Peo died peacefully at his home in Poughkeepsie, NY at 7:00 in the morning.

"Roger's Notebook" #86 was still unfinished at the time of his death.

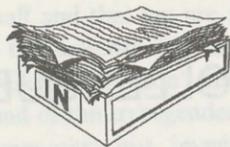
All of us at *Cross-Talk* mourn the loss of a distinguished colleague whose insights and viewpoints graced these pages for close to five years, beginning with "Roger's Notebook" #38, which appeared in *Cross-Talk* #5 in June, 1989.

During those years, I had the intellectual satisfaction of numerous telephone conversations with Roger, although we never had the pleasure of meeting each other in person. I always hung up after those conversations with the satisfaction that comes from a truly intelligent conversation. I will miss him tremendously.

At press time, we did not know if Roger had completed work on the two books he was working on at the time of his death. One was to have been an overview and guide to helping professionals; Roger had spoken often of it during the past year, and I know he was devoting as much time as possible to it during the past few months. The second, a collection of his columns, had been in the works for a few years, and it is my hope that it may still be completed at a future date.

By the time you read this, the memorial service will have taken place at the Unitarian Church in Poughkeepsie. Dr. Sheila Kirk, another dear friend, will deliver the eulogy. However, I believe it would still be appropriate -- even at this late date -- for anyone who has read any of Roger's columns and found advice that helped them to send a condolence card to his wife, Victoria, at P.O. Box 3445, Poughkeepsie NY 12603.

Kymerleigh Richards



## WOMAN TO WOMAN

# EXPANDING BEYOND THE NEEDS OF CROSSDRESSERS' WIVES

by Linda Peacock

I must admit my naivete. For those of you who may not know of me, my credentials include membership in Tri-Ess for six years, as well as being a Tri-Ess board member, in the capacity of Director of Wives/Partners Concerns; I am a board member of IFGE; chairperson of last year's "SPICE", and Director of the "SPICE" board of directors; past president of my local support group for three years; chairperson of the first "Southern Comfort" in 1991; on the

board of directors of "Southern Comfort" and AEGIS; a monthly contributor to this magazine, and member of two other Tri-Ess chapters.

With such credentials, you would think I'd have realized far more than I did that the term "partners" goes far beyond the wife/partner of a heterosexual crossdresser. My awakening happened when I was asked to coordinate the wives/partners programs for "Southern Comfort" 1993, and in doing so, I enlisted the help of Dr. Sandra Cole and Jan Sandretti, an educator or

motivator from Wisconsin. Sandra's all day program for women who are partners of gender-influenced people was a marvelous success, and one which she has repeated at the "Holiday En Femme" in L.A., the "Texas 'T' Party" in San Antonio, and the "Coming Together-Working Together" convention in Portland. The other program at "Southern Comfort" was led by Jan, and it was an open discussion forum for partners. Both Jan and I thought that there would only be wives of crossdressers there; instead, we got the shock of our lives to find the room filled to capacity with the most unusually varied group of people. There were the wives and young children of M2F transsexuals; wives and partners of heterosexual crossdressers; wives and partners of transgenderists, heterosexual crossdressers, and transsexuals; the male partner of a M2F; the male partner of a F2M; the 23-year-old lesbian partner of a hermaphrodite, who was a M2F transsexual (both were part of a tri-committed relationship with another Lesbian); and the genetic female partner of a F2M. With such a

gathering of so many different people, with individual and different needs, the program probably should have failed. But, instead of the disaster we were afraid of, the program turned into one of the most powerful experiences of my life. It was a complete marvel in that there was immediate bonding amongst all of the participants. There was opening of hearts and arms, real caring, and the love and the understanding of everyone was phenomenal. It was an

awe-inspiring two-and-a-half hours which should have gone on all day. The lives of everyone in that room were changed and made better for having been there.

To me personally, it served notice that the needs of partners far extends beyond the scope of my prior involvement with wives and partners of crossdressers.

I think that we all often become complacent with our own personal needs and involvements. As the wife of a crossdresser, I have worked very hard on both a local and

national level with women like me, and that is good.

However, I needed that jolt to tell me that there are others who are not like me, but are partners of gender-gifted men and women, and their needs are very real, too. I think that in a community that is as varied as the "gender community" is, we would do well to accept each other as we are, acknowledging our humanness, our frailties, our differences. Acceptance of the person doesn't necessarily mean acceptance of individual behaviors, but it says, "You're ok to be you, and I'm ok to be me."

With this knowledge that there are other types of partners, I needed to ask myself if I could help in anyway.

Should I immediately abandon Tri-Ess, which is a national organization for support of heterosexual crossdressers and their partners and families? Should I forsake "SPICE", which is designed to help the wives and partners of heterosexual crossdressers?

The answer to this is a resounding "NO". I am a loyal Tri-Ess member and supporter. I believe in its missions

In a community that is as varied as the gender community is, we would do well to accept each other as we are, acknowledging our humanness, our frailties, our differences.

and I personally fit well within its structures.

It provides needed support to its members. As for "SPICE", it is a conference designed specifically to help women -- women who happen to be in a gender-related relationship. We've only had one "SPICE", and it was a major success. I remember briefly corresponding with Billie Jean Jones last year, when I asked her to publish publicity on "SPICE". She did so, but made the comment that such a conference needs to be opened to all women and partners in the community. I responded by saying we had to start somewhere, and that somewhere is with wives and partners of heterosexual crossdressers. Although we have future plans to perhaps sponsor a conference for partners of transsexuals, or a couples conference, we need to continue what we have begun, for we only touched the lives of a few people. "SPICE" needs to grow, to provide more support, education, confirmation of our individual

personhood and womanhood. We have so many women in our current focus of wives/partners of heterosexual crossdressers, who have desperate need of what "SPICE" can give them. Those of us involved in "SPICE" are learning, too, what it is that is needed, and how best to provide it. It would do no one good to stop what we've started and what we are building, to blindly rush out and try to provide a similar endeavor for other partners. As "SPICE" grows, as it becomes a more powerful force in the community at large, as we incorporate more professionals on our permanent faculty list, as we reach more and more women, then we can begin to explore how we can help with the needs of other partners. We have begun in one small way, in that "SPICE" sponsored the partners program at the 1993 "Coming Together", and it included programs for partners of both crossdressers and transsexuals. I committed "SPICE" to sponsor the partners programs at the California Dreamin' 1995. These are tiny steps, for sure, but we want to get it all right before we expand.

"SPICE" 1994 will be held in Chicago this July, and its faculty includes Sandra Cole, Jan Sandretti, Robert Prior M.D. (a gender-influenced physician known as Dr. Sheila Kirk), Peggy Rudd, Atlanta counselor Deloris Roys, Niela

Miller, Mariette Pathy Allen, Jim and Evelyn Kirkland, Streeter Nelson, Frances Fairfax, The Rev. Gary Helms, Lynda McElwee and other wives/partners.

From 70 last year, we want to grow to 170 this year. The more, the better. By holding it in Chicago, we hope to be able to reach the very large population of women in the Midwest and Northeast who would benefit from "SPICE".

All this is the beginning. As partners coordinator for "Southern Comfort" 1994, I plan to coordinate programs aimed at each different need of each different type of partner. Both JoAnn Roberts and Sandra Cole will be part of these programs.

Programs for partners provided at other conventions and conferences need to be continued and strengthened. More partners need to be reached. More publicity in publications needs to be given to the needs of partners. One of the things I find to be admired is Tri-Ess' commitment to the needs of the wives and partners of their members. The publicity and the support to our needs is endless, and their commitment to "SPICE" is wonderful. We need the commitment of other gender support organizations. Transpitt, in sponsoring the upcoming "Be All", has a strong program for wives and partners, and the coordinator for that program is a "SPICE" wife.

IFGE always has programs for partners. In future years, the programs should be defined according to the individual needs of the different partners. The "Texas 'T' Party" always has programs for partners and for couples. "California Dreamin'", last month, had a wives/partners program under the coordinator of a "SPICE" wife. This is where the future begins, but there is so much work to be done.

Before I close, I think it important to tell you where I stand on the games of politics. I personally believe that there is no place whatsoever for politics or personal agendas in the mission to help partners throughout the community. Politics and personal agendas serve to increase the stature of one or a few people; they hurt those who are already hurting and who need the help that we who serve can provide. Those hurting are too often asked to pledge allegiance to one faction or person, and

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brainwashed to believe that other support groups and programs are no good or not helpful. To me, this is a sin. Far better for each of us to recognize the contributions of others, encourage the work that they do, offer to join and help in that work. We need to quit the harping, the badmouthing, the vindictiveness and get on with the job at hand -- to help stop the hurting within our partners. If I choose to work primarily with wives of heterosexual crossdressers, who are you to tell me I'm wrong because I don't include other partners in that particular work? I want to help all that I can, but I am limited in my abilities and the time I have to give to the community. There are others far better qualified to work with wives of transsexuals, such as Lynn Montgomery or Rebecca McGowan. I can feel compassion and a sisterhood to these women; but I feel a closer sisterhood to the other wives and partners of heterosexual crossdressers. And there's nothing wrong with this! Each of us is gifted and how we use these gifts to help others should be applauded, not condemned. If we all work together with a sense of mutual respect and compassion, then we can help these partners as they seek some sense of understanding and release from their pain. If we constantly rip each other's efforts apart, then our partners will go on hurting, relationships will founder, and we all will be the losers. The future for partners is in this room and in support groups of all kinds all of this country. If you will think of an ant, trying to move a large piece of food; he can't because it weighs so much more than he does. Yet, if we have eight ants, they work as a team and can move many hundreds of times their weight. We need to be like the ants -- join together and be willing to have a mutual

cooperation to help. I hope you'll join together to help us as we move into the future.

[Linda Peacock, in addition to the credentials above, publishes The Sweetheart Connection newsletter for wives and partners. She may be reached at P.O. Box 24031, Little Rock AR 72221. This month's column was adapted from a speech Linda gave at the IFGE convention in Portland, OR this past March.]

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## GREAT MOMENTS IN TV HISTORY

by Ralph Judd



1/8/68: Dick Shawn (left) masquerades as a woman in an attempt to prevent Lucy from winning \$1000 in a ladies' pool contest on *The Lucy Show*, CBS.



5/16/84: Kate (Jean Sagal, right) dons fake mustache and beard to help Allison (Liz Sagal) get over her identity crisis, brought on because of their being identical twins, on *Double Trouble*, NBC.



10/21/79: Mork (Robin Williams) takes an injection of serum containing Mindy's hair in an attempt to rid himself of his allergy to her, with unpredictable results on *Mork & Mindy*, ABC.

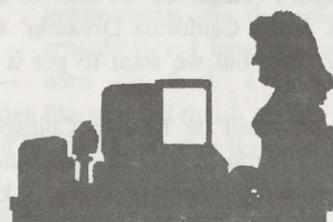


6/21/75: Gloria (Sally Struthers) plays Harpo to Mike (Rob Reiner)'s Groucho for a Marx Brothers film festival and look-alike party on *All in the Family*, CBS.

Ralph Judd's books *Drag Gags* and *Drag Gags Return*, each featuring old movie photos showing female impersonation, with fictional humorous captions added and identified by actor, title, studio, and year, are available for \$8.95 each plus \$2.05 shipping and handling (Calif. residents, add 74 cents sales tax) from Ralph Judd Communications, 1330 Bush St. #4H, San Francisco CA 94109. Credit card orders, call (800) 637-2256.

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- \*\* Subscriber GIF files



## THE BEARDED LADY

### SEW WHAT?

by Ricky Hunt

Illustration by Rita

There's something wrong here. It says on my resume, of which I have mailed out approximately 6.37 billion in the last year of semi-employment, that I am a highly skilled electromechanical technician. It says a lot of other glowing things, but in essence it means I can go into a factory somewhere and quickly understand and repair several millions of dollars worth of complex machinery that is doing something the normal maintenance staff cannot fix.



At the risk of hubris I'm good at it too. So why is it that the common household sewing machine strains my abilities to the breaking point and beyond?

I have gone from semi-employed to flat out unemployed for the last two months, so with lots of time on my hands I decided to stretch my meager resources and sew some gifts for people, like my wife and daughter and (ahem) my feminine self. After all, sewing is the quintessential feminine activity. Soft fabrics, lace, needles, delicate stitching, ribbons and loving craftsmanship. (Sorry, the politically correct haven't come up with a gender neutral version of the word and I refuse to use such an unlikely construction as craftpersonship.) The local fabric store cooperated by having as sale on some of that lovely, shiny silky fabric that real men never, never wear, not even while eating quiche. So with pattern in hand and bundles

of fabric and notions laid out carefully I approached the task.

The preliminaries went well. I put the company tabletop on the kitchen table, laid out the fabric and cut out a dress for my daughter and blouses for my wife and myself. As I cut I indulged in fantasies of medieval ladies gathered in a sunlit room of some castle, dressed in lovely long gowns, each with a potential new long gown on their lap placing precise stitches by hand. I longed to be one of those ladies, secure in their art and creativity. But daydreams must fade and I could put it off no longer, it was time to confront my old enemy -- the dreaded sewing machine.

I doubt if Mr. Morse knew what havoc he would bring to my life when he invented the thing. On the surface it is a rather simple device. A motor, a few gears and cams and a needle bobbing up and down hypnotically. My wife has used this machine for years and never had a problem with it, but every time I come within six feet of it it becomes a hypochondriac. Needles fall out, belts break, and gears grind. The thread tension becomes as erratic as the chart of a brain wave, leaving great gobs of thread on the underside of whatever is being sewn. This time I approached it as I would a faithful old dog. I patted it on the head, spoke kindly nonsense to it and stroked its well-worn spine. I softly explained what I was doing as I loaded the

thread, filled the bobbin and threaded the machine, hoping this would keep it from being confused and doing something awful to my sewing. It seemed to work, pieces of cloth began to assemble into something resembling a blouse. I was amazed. I uttered not one unfeminine word during the entire process. The blouse was finished and all that remained was to sew on the buttons.

I should have known better. It was just too easy. The machine worked perfectly; the operator didn't. I lined up the front of the blouse to place the buttons and the ruffle was off a good four inches on either side of the blouse. I swear I matched all the foolish notches, dots and markings, but there it was. Now I used those unfeminine words as I wielded the seam ripper on those all too perfect and tight stitches, rearranging the ruffle and cutting one side short. Success, only the buttons to go. (continued, next page)



## HotBuzz!

by JoAnn Roberts

"It must be considered that there is nothing more difficult to carry out, nor more doubtful of success, than to initiate a new order of things, for the reformer has enemies in all those who profit by the old order ..." -- Machiavelli



Everybody is getting into the 900 telephone line business. Not too long ago I reported that the Masters & Johnson Institute launched a sex information hotline. Well, the April issue of *Glamour* magazine reported a road-test of the service and they were not pleased. First, the charge per minute is high at \$3.99, and, second, you're limited to a maximum of thirty minutes. (Thank goddess, that's \$120 or \$240 an hour). Next, they report they had to sit through an "annoyingly long and repetitive computerized menu" which ended up costing about \$8 without even asking a question. On one Tuesday, when only one "expert" was handling calls, it cost them about \$4 to find out she was busy and they should call back. They called back on a Sunday when there were two "counselors" available; one handled a complex question well, but the other was ill-informed about contraceptives and gave out inaccurate information about birth control methods. They also report that more men than women call the hotline and their number one concern is impotence. There are also a lot of questions about AIDS. However, the national Center for Disease Control has a free AIDS hotline at 800-342-AIDS.



I wear contact lenses, but only when I'm "in face" and it is sometimes difficult to get used to wearing my contacts if I haven't had them in for a while. Now, Bausch & Lomb has a solution for those of us who only want to or need to wear contacts occasionally. They're called Occasions and they're single-use contacts you wear for a day and throw away. Believe me, these may be perfect for crossdressers. Nothing changes your face like uncovering your eyes from behind a pair of glasses.



The **HotBuzz** in the fashion world is the demise of the Size 8 standard. See, most designers start with their patterns scaled for a size 8 woman and then scale up or down as needed. The problem with that technique is obvious when there is a minor flaw in the size 8 pattern. A quarter-inch error at size 8 is almost unnoticeable, but at size 14 it may mean 2 inches. Many designers are now paying more attention to the ends of the scales when designing their

clothes. For example, designer Donna Karan is not a size 8 herself, so she pays more attention to the fit of larger sizes. So what does this mean for us "larger girls?" Good news, that's what. Designers now recognize that more than 40 percent of American women are a size 14 or larger and 49 percent are 5'4" or shorter. The average size of dresses at Sears, for example, is now a 12 or a 14, and they won't stock manufacturers that don't make size 18. Even better, Federated Department Stores (which includes Bloomingdales and Jordan Marsh) sent a letter to more than 400 of its suppliers that said, in essence: if you're not offering size 18s, we're not buying. So, slowly but surely, we're getting more fashionable clothes in larger sizes.



Also hot on the fashion scene this spring is the slip dress, an item that was definitely not designed for the average woman or transgendered person. The style is bare, very bare, and leaves almost nothing to the imagination. It also leaves almost nothing for supporting lingerie, so unless your breasts are up to failing the pencil test (ask any large busted women, they'll fill you in), forget the slip dress for Spring.



Hot on the heels of the slip dress is another style called the "untucked" look. Now, you should never, never say "untucked" to a serious crossdresser, but this style has nothing to do with exposing the family (continued, next page)

### THE BEARDED LADY ... continued from previous page

Remember my fantasy of lovely ladies hand sewing gorgeous garments? Forget it! If there is anything more boring than hand sewing I have yet to experience it. Next time I'll use a pattern with a zipper. Have you ever tried to keep a button in the exact right place while sewing it onto that slippery feminine fabric that looks so good? They tend to migrate to uncharted regions of cloth having no relationship to the front of the blouse despite the best efforts of humanity. With perseverance I completed the task and began to think about the two other garments cut out and waiting for me. So I did what any reasonable crossdresser would do. I came up here and wrote this article, and am fully prepared to discover several other urgent projects before I approach the sewing machine again. Wish me luck: There's only seven months left til Christmas.

HotBuzz! ... continued from previous page

jewels. It is a layered-look with all the layers exposed, like a short tunic over a skirt with a tank over the tunic followed by a jacket. Can you say "hot?" The look is unkempt not untucked. Try this with caution. You could end up looking like you shop at the Army/Navy store rather than Saks.



Yet another Spring style to avoid unless you're twenty-something, is the "little girl" look. No, I'm not talking about those crossdressers who want to emulate Shirley Temple in her Good Ship Lollipop days. This little, short, flippy dresses seem ridiculous on real women, and if you're not waifishly thin, they'll look even worse on you. These baby-doll dresses smack of cradle-robbing and the styles have been heatedly discussed in the fashion pages of the *New York Times* and *W*. Curiously, many of these styles were shown by female designers as well as the males.



Now, don't get me wrong. I like short dresses and skirts. (They make my legs look longer.) Fortunately, many of the styles shown for Spring include short skirts and they were shown in almost every collection. So, if you've got 'em (nice legs, that is), flaunt 'em.



Glamorous and sexy are two words that define the coming styles seen recently. Gone are the clunky shoes (she

groans with pleasure) with beaded gowns. Back are the sexy high heel of old. Clothing seems more body conscious once again and that means we have to work on that waistline girls! Start stepping or NordicTracking to whittle that waist.



Now this is really HOT. Todd Oldham showed a slip of a tank dress in flames. Oldham started with a photo of fire and enlarged it many, many time, then had a special fabric printed with a dye sublimation process. The result was an intensely colored fabric on fire. Cool!



Spring usually brings to mind pale, natural colors (boring!), but this season some designers are brightening the season with neon brights, skimpy shapes and slinky fabrics. A perfect examples is the shocking-pink nylon stretch-knit dress with rolled sleeves or the electric-yellow boucle suit from Chanel (a mere \$3230), or the silk hologram trousers from Helmut Lang.



Piercing is passe. Tattoos are tiresome. The HOT new trend is branding. Say what? Yes, branding, as in Double R-Bar burnt into your-hide, not cowhide. The practice started up in Canada and is finding its way down into the lower 48. What will they think of next?

Want to look like an up-to-date career woman? Try these easy looks. The new suit: a vest over a classic white shirt with skirt to match the vest ... Or a white blazer over a black tank dress ... Or easy knit dressing: a knit tunic over a short skirt topped with a matching cardigan.



Here's a twist on the skirts-for-men that crops up every few years -- makeup for men. Yes, Francois Nars is offering a line of men's makeup with macho-model Cameron as cover-boy. Included in the line are concealer and "eyelash enhancer" (a.k.a. mascara). Not!



But dahling, we already knew this. Androgynous has become the personality trait *de rigueur* for the nineties. Recent studies have found that the person who is at once competitive and nuturant, aggressive and accepting, dominant and warm, has better mental health than either the traditionally masculine or feminine types. And research conducted at Syracuse University seems to indicate that such androgynous people have better physical health too. Does this mean that socially well-integrated transvestites are more stable (mentally) than other transgendered people? Maybe, maybe not. Interestingly, androgynous people were more concerned about maintaining an appropriate weight than masculine types and those with the most feminine scores thought they were too fat.



Most everyone has heard of Christo, the artist who creates miles long art. Now we have a clone, Nicolino, who wants to stretch hundreds of bras across the Grand Canyon to protest a society that reduces women to the size of their breasts. The National Park Service has some doubts, though. A helicopter is planned to lift the mile long stretch of bras but "who knows the tensile strength of a bra strap," mused one official. Well, I'd be willing to bet that can be answered by whoever makes Dolly Parton's custom fitted lingerie.



Most of us have a budget to work within for our supplies and clothing, so anything we can get for free helps a lot. If you have the chutzpah to approach these department lines you can get lots of freebies, like ... Clinique: Natural Glossy Mascara ... Lancome: Carecils Mascara ... Elizabeth Arden: Ceramide Time Complex, Ceramide Eyes Time Complex, and Ceramide Time Complex Moisture cream ... Chanel: Prevention Serum Lift, Teint Naturel Liquid Makeup ... Clarins: all products including foundation ... Origins: Original Skin foundation.



What do men think about makeup on women? *Allure*

magazine asked and they answered ... Walter Thomas, writer: "I have great affection for those who do it well, regardless of gender." Fabien Baron, art director: "I don't like makeup. I like women when they've had a little sun. No makeup is far better than wrong makeup." Max Blagg, poet: "I love buying lipstick for my wife because I like it when the salesgirl wonders if it's for me or not. I like diva red." Jon Hassell, musician: "Generally my attitude is that makeup is body decoration and it has a long and honorable tradition throughout the world ... If flowers are the sexual organs of plants, what more needs to be said about lacy panties and putting color on your face?" James Rizzi, artist: "When there's a bunch of girls around and they want to make me up, I'm all for it. Certain girls like to make up men. Old guys in drag remind me of a sad clown. But when I see young guys, whether they're in drag or doing a thing, it's cool."



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## EMERGING TRENDS IN MILITARY GRAFFITI

by Rachel A. Stewart, Ph.D.

The following dialog was observed on the wall of a privy on a U.S. Army post.

**Declaration:** "All fags should be shot."

**Response:** "I'm more woman than you'll ever have, more man than you'll ever be." (Expletives deleted.)

Perhaps the most interesting aspect of this piece of graffiti is where it was found. The U.S. military continues to discriminate against gays and others with alternative

lifestyles, yet they continue to persist within the organization. I wish them well in their continued honorable service to the country. It's too bad they still need to carry on the fight for their rights as anonymous authors. Thomas More (1478-1535) said it best in *Come Send 'Round the Wine*: "Shall I ask the brave

soldier, who fights by my side in the cause of mankind, if our creeds agree?" It is a shame our President either forgot, or never read those words. But then what would he know of being a soldier?

Looking solely at the response from this point on (the declaration is certainly worthy of nothing other than contempt), I thought about this for a bit, and what it may mean to us folks in genderland. The response may not originate with this unknown author, but the sentiment had a certain appeal to me. Although the author was espousing a decidedly (militantly?) gay (and perhaps sexually-oriented) viewpoint, I related to the exchange in terms of my gender choices. I wish I had coined the phrase.

How do you feel about the statement? Read it over a few times and let it sink in a bit. "I'm more woman than you'll ever have, more man than you'll ever be." Let's look at the essence of the statement without the anger. The message I get is simply being more of a man by being more of a woman. This statement may prompt some thought along the lines of your own duality. Are you comfortable with these ideas and feelings? If not, why not? What are you doing or not doing to get right with these issues? Do you overcompensate for your femaleness with a highly developed male persona? Do you sublimate the female in your every-day routine?

As genderfolk of various flavors, there are those among us who may look at this statement and see a hopelessly conflicted individual. Some folks may embrace a single gender choice and integrate that completely into their lives. Transgenderists, people who cross-live, and certainly TSs accomplish this. For them duality of roles may be less important and perhaps in some, unfathomable. Others may see an individual who is totally at ease with the duality one frequently must have in order to remain comfortably

within one's career and family situation and still have the freedom of gender expression under carefully chosen and controlled circumstances, e.g. superman, and superwoman (Nietzsche would have a ball with this one). Still others may wish to integrate the male and female into a seamless singularity where stereotypical gender labels will not be easily applied. Perhaps our anonymous author has achieved this type of integration. Whatever his particular

**Do you overcompensate for your femaleness with a highly developed male person? Do you sublimate the female in your everyday routine?**

achievement may be, he certainly gives the impression of being pretty adjusted to it, and seemingly more than a bit proud of this duality.

It is this concept of being at ease and finding some pride in our personal circumstances that gives this respondent more than a bit of legitimacy. If only more of us here in genderland would feel that we have indeed accomplished something by merely being able to express both the male and female personae that are within each of us. In that context all of us have something to be proud of. For a great number of years I was convinced that I was a sick and perverse individual because of dressing. Now I find that this dressing behavior is not that uncommon, it has been with us in virtually all societies since the dawn of recorded history, it hurts essentially nobody, and it has made me grow and become a better person. I am now comfortable integrating parts of male and female into what I am. So like our author, I too am more of a woman, and more of a man. More of a woman because we all have to work hard at it and study carefully to become more proficient. More of a man because I know I (and you) have the heart to let go of the stereotypically male trappings of life and be strong enough to let the feminine side take over and not be alarmed by doing so. In relating to my spouse I can find an increasing number of similarities in our perspectives. By going out in public dressed as a woman I certainly relate more acutely to her life experience as a woman. Is it a gay lifestyle I am espousing here? No, it is a celebration of the ability to be both male and female and yet be one and the same. My position in life presently dictates a continued need to maintain a dual existence. Only a rare (and lucky) few sisters can cross-live successfully. But in as much as I am able, I try to bring the lessons learned from my spouse, my (continued, next page)

## RACIAL NEEDS IN OUR NATION WITHIN NATIONS

by Phaedra Kelly

I doubt that F2Ms can be a minority within our community; rather, they are equal in size and proportion to M2Fs, but are only beginning to associate with them. We have all sought them out -- albeit halfheartedly -- at the formation point of our groups, but left it at that. The reasons why they did not take to us at first can be many, but in the case of the TS community, they may have been seen as an "opposite interest".

Transsexuals are the most radically poled section of the community, moving directly from one gender to the other rather than sharing both within ... the reverse of true dualism graduating to true monism. Obviously, the F2M wants to masculinize and the M2F to feminize, and they don't see that much in common. Now, as they are beginning to get to know each other, they are learning that they are not opposites, but complementary genders, and at last equality is starting to appear.

Here in the U.K., F2Ms are coming out in more than token numbers, and IGTA's work in the Third World and Eastern Europe with "people of color" may have something to do with that (F2M is more common in these areas than M2F). The gays insist that authorities and governments have a vested interest in forcing gay men and women out of a "straight gay" life toward TV and then TS. A report from clinicians in Prague accounts for F2M behavior as being due to their being more assertive, having stood up for their right to SRS even during Communist oppression. (Certainly, it's a very male-dominated world there, but a 1989 report done by a lesbian writer, told a very contradictory story of lesbian women put under pressure to surgically change gender ... *femachismo* TS brothers pushing the way vs. "sugar and spice" lesbians being brow beaten.)

But move the study to the Orient and Asia and we see a clearer picture. Transgender has its origins (and the bulk of its culture) in the East, so authorities better understand it and its range of options, from the eunuch Hijara

**MILITARY GRAFFITI ... continued from previous page**

sisters and my feminine experience into my male dominated professional existence. I benefit from this feminine experience in ways both interesting and unexpected. There is a certain freedom in noticing these benefits when they occur. In a very real sense I look at the combination as synergistic rather than dualistic since the result seems often to be more than the sum of its parts, but that is another topic altogether.

So, how do you feel about the statement? "I'm more woman than you'll ever have, more man than you'll ever be." Can

paralleling the western TS in some ways to asexual dancers, similar to a performance oriented TV, and much-loved TG courtesans. From deities down to humans, the full range is there to be found.

The anomaly occurs from what invasion and colonialism brought: The western modern phenomenon of so-called "straight gay" which denies the historical trappings yet -- paradoxically and hypocritically -- insists that it represents a gay history and culture. Nowhere is this more apparent than in Bangkok, where authorities are trying to ban TG beauty contests.

There is now a "straight gay" local presence born out of

**Our ethnic and Third World sisters have been annexed.**

catering to a western tourism industry, which has suddenly used those beauty contests to lobby authorities, insisting that it has "an ancient and noble history". Convenient, when one considers that everywhere else in the world it seems more expedient for existing gay groups to ignore TV/TG/TS and the groups set up for it. (Some gay groups help, but not by much.)

So our ethnic and Third World sisters have been annexed. Supposed gay by the free world TV/TS community because of the prostitution they have been forced into, supposed TV/TS by the "straight-gay" world, and unfairly exploited by both. The gay exploitation is political, conscious and blatant; the TV/TS exploitation, more unaware (letters from Third World sisters published solely to prove how "international" a journal has become, but followed with a "count your blessings that you live here" comment from the editors, for example.)

It's little wonder that ethnic minorities have steered clear of our community's groups, then. The groups have been blind to it because each could point to its (continued, next page)

you find some measure of encouragement in those few hastily scrawled words? If you do, you are a good way down the road to self-acceptance and growth. If you find conflict and anger in those words (and these) then at least you have been challenged to think about where you stand on the continuum of responses to social acceptance (or lack thereof) of gender lifestyles. Indeed, according to the current recruiting ad copy for the Army, the author is "being all s/he could be." How about you?

**RACIAL NEEDS ... continued from previous page**

own black/F2M/whatever member, or to the token in their neighboring group. But tokens are not enough anymore.

Any oppressive authority wishing to keep all sexual minorities down could succeed easily simply by using the human magnetics which androgyny needs to live against us all. Likes repel, so if you make everyone systematically alike, they will fight each other and present no problem. But, since it is also true that opposites attract, working together not **despite** but **because** of our differences can outfox the oppressors and win our respective rights to free choice. It is thus important to get a politically ambitious gay world to cooperate with a naively vague TV/TS world long enough to alleviate and equalize the invisible enemy of vice within the Third World.

It is true what Roger Peo said in **Cross-Talk #43** that minorities need their own groups as much as inclusion within others', but there is a problem of understanding on all levels that social anthropology can help.

In Gambia, Northwest Africa, there is a TV community of sorts entertaining the tourists in hotel shows, ranging from comedic to glam. Gambia is a Muslim country and Senegalese drum festivals relate to old tribal customs of shapechanging, so crossdressing is common there as well. Yet a Gambian TS would have to leave there to express him or herself, then might not be able to return.

The southerly tribes have preserved their Shamanic culture

and see the TVs and TSs among themselves and the white race as special, privileged people, closer to the deity. Afrikaner oppression has preserved their cultural identity, language, and heritage ... far more so than white Yankee oppression kept Native American culture alive. Every tribe that migrated south when the Afrikaners arrived is still there, intact, even though nearly all the slaves taken for the Caribbean, Europe, U.S. and Latin America were taken from Northwest Africa.

Androgyny culture was common throughout the lighter-skinned tribes in Northwest Africa, but of these the only one left is the Boro Wodaabe, whose cousins the Fulani and the Jola still exist in Gambia. Their hierarchy of gods includes Yansa, who is also the deity for Transgender. It is said that any man or woman acting in an eccentric manner is possessed and may be overtaken by Yansa. (The old Brazilian word for crossdresser, *cuđjnas*, may have its roots in these Portuguese-speaking tribes as well.)

As stated before, Gambia is a Muslim country, bringing to mind that the Koran has specific dress codes which some less radical Moslems ignore, but these prohibit men from wearing silk, gold, or any adornment, and women from "striking their feet" (i.e., belly dancing) or dressing provocatively. Strangely, though, the black convert to Muslim in the West wear brightly colored caftans, djabellas, and frocklike garments of the Fulani and Jola, with masses of beads mixed in with the Muslim rosary -- or, like Mr. T, a Mandinka warrior's hairstyle and piles of gold. Yet they deny and decry Transgender, far more than homosexuality or "straight gay". The Muslim man often does not see sexual release with another man as homosexual, even though the "taker" is considered effeminate or "the woman".

Third World Islam has the prostitute Xingu of Oman, allowed to wear their hair mid-length and their caftan tightly belted, yet pray bare-headed with men and not completely transform (because to do so would make them women and thus would no longer be replacing women as whores).

It is, certainly, a complex tangle of associations, with the free world activist torn between civilizing their world and viewing Transgender as something unwanted and feared. This puts our black sisters and brothers (although there are few, if any, F2M blacks in Africa) in a difficult situation. They have their roots in the Fulani and the Jola, yet can expect little tolerance from their own kind for it.

To find a total to this equation we need to realize many bitter and painful truths about all races and about all sexualities. The entire debate must be allowed, not just that which editors allow (one journal last year censored entire sections of my writings for "inappropriate comment about a race"). We must be sure that we do not repeat mainstream society's horrible error of (continued, next page)

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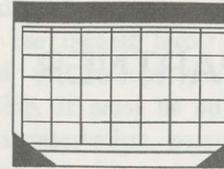
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# EVENTS CALENDAR

**May 19-22, 1994:** "Paradise in the Poconos", Canadensis PA, sponsored by Creative Design Services. Information from CDS, P.O. Box 61263, King of Prussia PA 19406, or by calling (610) 640-9449.

**May 20-22, 1994:** "A Taste of Esprit", Port Angeles WA, sponsored by Emerald City, NWGA, and Cornbury Society. Details from P.O. Box 873, Kirkland WA 98083-0873.

**June 8-12, 1994:** 12th Annual "Be All You Want To Be", Pittsburgh PA. This year's host organization is TransPitt. Details from P.O. Box 23442, Pittsburgh 15222.

**June 24, 1994:** "International Stonewall Ball", New York City, benefitting the 25th Anniversary Stonewall March two days later. Details from Empress Nicole, (619) 692-1967 or Coco at (212) 475-0838, or write P.O. Box 33915, San Diego CA 92163.

**July 6-10, 1994:** "Spouse/Partners International Conference for Education", Chicago IL. S.P.I.C.E. includes members of Tri-Ess, Renaissance, Virginia's Secret, and IFGE, and is open to all wives and partners of crossdressers. Details from Linda Peacock, P.O. Box 24031, Little Rock AR 72221, or by calling (501) 227-8798.

**August 5-8, 1994:** "Dignity Cruise V", Los Angeles to Baja California. Details from Peggy Rudd, 1811 Crutchfield, Katy TX 77449 or by calling (713) 347-6563.

**August 17-21, 1994:** Third Annual "International Conference on Transgender Law and Employment Policy", Houston TX. Information from Phyllis Randolph Frye, 5707 Firenza St., Houston 77035-5515, or by calling (713) 723-8368 (fax: 723-1800).

**September 3 & 4, 1994:** "GenDys '94", conference for professionals and others, University of Manchester, U.K. Details from BM GenTrust, London WC1N 3XX.

**September 15-18, 1994:** "Paradise in the Poconos", Canadensis PA. See May 19-22 listing.

**September 27-October 2, 1994:** "Southern Comfort Conference", Atlanta GA. Information from P.O. Box 33296, Decatur GA 30033, or by calling (404) 603-9426.

**October 16-23, 1994:** 20th Annual "Fantasia Fair", Provincetown MA, sponsored by Outreach Institute. Write Alison Laing, P.O. Box 941, Southeastern PA 19399-0941 for details.

**November 17-20, 1994:** "Fall Harvest '94", Cedar Rapids IA, sponsored by MAGGIE. Host organization: Iowa Artistry. Details from P.O. Box 75, Cedar Rapids 52406-0075.

**May 17-21, 1995:** "Esprit '95", Port Angeles WA. See May 20-22, 1994 listing for information.

(Please send information on national gender community events to **Cross-Talk**, P.O. Box 944, Woodland Hills CA 91365.)

**RACIAL NEEDS ... continued from previous page**

borrowing heavily on other cultures while denying the people of that culture themselves and enacting what amounts to genocide against them.

If you adopt terms like *berdache*, remember that it comes from a people who were kept in prisoner of war camps called "reservations" for a hundred years -- long after you decried the camps of one A. Hitler. The people which gave you that term had no means to enact ethnic cleansing, but were subjected to massacres which had the same effect. If you show interest in Yansa or *cuđjnas*, remember that these were the slaves of early America and that their descendants now must live a life of vice to live at all.

It may hurt to read or write of these things, but pain, followed by a liberal application of zestful action to do something about it, is the world's best beauty product.

[Phaedra Kelly is the director of International Gender Transient Affinity, 1 Bank Buildings, School Green Road, Freshwater Isle Of Wight PO40 9AJ, U.K.]

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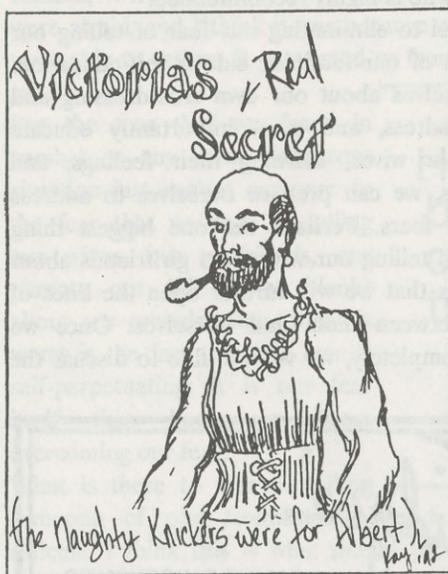
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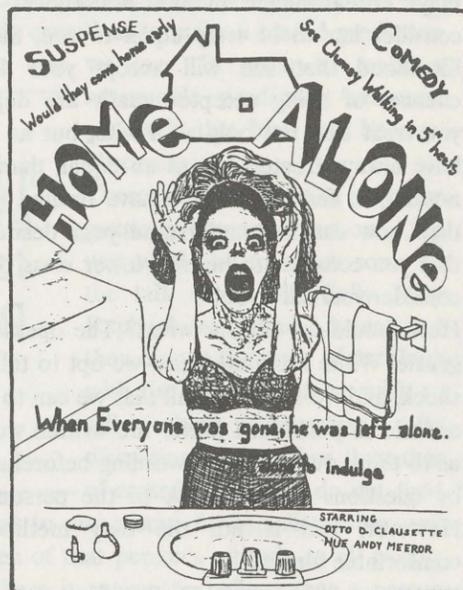
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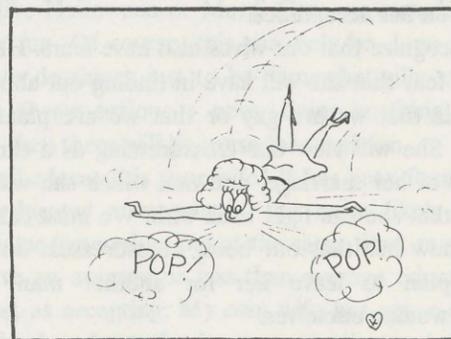


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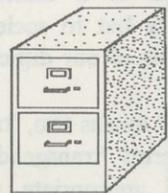
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WHAT'S ON THE TV TONIGHT? by Christine-Jane



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THE BEST OF CROSS-TALK

TERMINOLOGY FOR THE CROSSDRESSING COMMUNITY

by Virginia Prince

[Editor's Note: This article, which originally appeared in Cross-Talk #32 (January, 1992), sparked a heated debate on terminology. While Virginia has since backed away from the term proposed in this article, citing a lack of community consensus, we are reprinting it now because the discussion continues on other related levels.]

The matter of labels in our community has come up many times and seems to be divided between those who want some sort of definition and those who say, "we don't need labels, we are just people". I submit to the latter group that categorization is the way the human mind works and as such descriptive terms are necessary. It would be rather ridiculous not to distinguish between a banana and an orange just because they are both "fruit". Likewise it is necessary to distinguish between races, nations, kinds of people or occupations. But the battle has largely been over what designation should be applied to our group.

The term "transvestite" came into disfavor because it has a medical and thus "abnormal" and pejorative flavor to it. Thus "crossdresser" or "CD" (which is simply substituting English for Latin) has come into common use. However, this is a term that simply says what we do, not what we are.

Some years ago, in trying to find a term that described what we are, I came up with the term "femmiphile" for the individual and "femmiphilia" for the phenomenon (meaning literally a "lover of the feminine"). It never caught on because it sounds too technical even though it was an accurate term. Now I think it is time for -- and necessary to generate -- a new and acceptable term for us. I say "necessary" because there is an aspect of this terminology problem that has not been given much consideration but which is vitally important, and that is the public perception of whatever term is used. Whether we like it or not the public needs to have a descriptive term which they can easily understand and use and which is also acceptable to members of our community. We are not like alcoholics, drug abusers, criminals, voyeurs, pederasts, schizophrenics, epileptics or a million other types of

people. Therefore, we need a "handle" by which others can comfortably refer to us, distinguish us from all other types of people, and which is positive and not condemnatory. We all seek greater public understanding and acceptance but it doesn't seem to occur to us that we can't achieve either until 1) we have a convenient term by which others can refer to us; and 2) that it be a term with an easily understood meaning to lay people. That is, something that doesn't require education or doesn't sound too medical or technical. If we are to talk to people (as on talk shows and lectures, not to speak of one on one conversations) we have to have a term for ourselves that they can relate to practically the first time they hear it. Now there have been a lot of what I call "cutesy" names invented for us like "femmemen", "girl-guys", "he-shes", "femmemales" and "she-males". This latter term has been preempted by a special class of people having both breasts

**Unfortunately, many of the magazines published to show "she-males" ... people having both breasts and penises ... also use the terms "TV" and "transvestite" in their titles, making them unsuitable for us.**

and penises and who like to be photographed in all manner of sexual poses. Unfortunately many of the porno magazines published to show these people use the terms "TV" and "transvestite" in their title thus confusing them with our kind and further making these two terms untenable for us. But these "cutesy" names are no good for public use. They are again words for what is done and contribute nothing to an understanding of what we are. Thus there is a great need for a new, true, descriptive and convenient term that will properly describe us and which we can be proud to use. I therefore would like to propose such a term, namely, "bigenderist" or "bigenderal" for the noun and "bigendered" for the community at large. The term means that we can express two genders, the masculine and the feminine. It is, therefore, true, it does describe what we do,

it is short and convenient and best of all similar terms are already widely used and understood in society. "Bisexual" is a term known to most everyone to mean someone who can and does perform sexually with members of both the same and opposite sex. Since it is important to us to have the public understand us and it is important to both us and the general public to make a distinction between sex and gender, the term "bigenderal" is valuable because it aids that distinction. The public already knows that "bisexual" refers to people who can operate in both sex roles, so gender must be different from sex and the term bigenderal facilitates that distinction.

In addition to "bisexual" everybody is well acquainted with the use of the prefix "bi-" in the words *bilateral* (two or both sides of), *bicameral* (two houses of the legislature), *bipartite* (two parties, as in Republicans and Democrats), *bilingual* (two languages) *bicentennial* (the celebration of two centuries), *biennial* (two years, as in a biennial report), *bimetallic* (two metals, as in a thermostat), *bifurcate* (a division into two parts, as in pants), *bipedal* (walking on two feet, as opposed to quadruped), *bivalve* (two shells or valves, as in clams & mussels), *bipolar* (having two poles, as in magnets), and *bicycle* (a vehicle with two wheels).

I don't mean to give you a whole dictionary but to show that the prefix "bi-" is well known and used in the English language and therefore well understood. So to refer to us as bigenderal -- i.e., having or expressing two genders --

not only defines us but promotes the awareness of the separation of sex and gender. This is a matter of importance not just to our community but to society in general since that ignorance is the basis of our difficulties with society.

It should be pointed out that while "bi-" means two, "trans-" means across or beyond. Thus the terms "transgenderist" and "transsexual" remain valid and appropriate terms since the former indicates that the individual has crossed the gender border and taken up permanent residence on the other side in the other gender. The latter refers to people who have crossed the sexual border for permanent living as a member of the opposite sex. The fact that they have also crossed the gender border is secondary and incidental to their altering their sexual status. The commonly used term "transgendered" to describe the community is not correct to begin with, because most of the members of the community have not "trans-"ed anything except on a very temporary basis. The consistent and therefore proper word to describe the community as a whole should therefore be "bigendered" which it is.

I hope the word "bigenderal" will be adopted and promoted in books, newsletters, lectures, etc., until we have one generally accepted word within our community and one which we can gradually teach to society in general and the professional community in particular. Your help in achieving this goal will be appreciated by all.

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## NEW ATTITUDES

by Paul K.

"I need a new attitude!"

-- Patti LaBelle

When we meet someone, we may first notice their appearance. But the next thing we notice is their attitude. Attitude is far more important than appearance. In fact, appearance is only one expression of attitude.

We can watch people who are open, or vivacious, or coquettish, or bright, or reserved, or tough, or mellow, or a thousand other things. As people, we have learned to observe behavior, both verbal and nonverbal, to get a sense of what another person is like. We decide whether we want to approach them, and if so how we should do it. Our behavior towards other people is keyed toward how we judge their attitude.

While we all can read the signs of attitude, most of us can't easily fake the signs of attitude, and we show outside what we are feeling inside.

When putting on a new look, it's still tough for many of us to put on a new attitude. Others may expect us to be our same old

self, we may feel apprehensive about our outfit, or just plain scared. We may need to express our masculinity to balance our outfit, or we may want to be honest. We may not even think about our attitude, and how much it affects the way people see us.

Our attitude is the thing that governs how we approach life and the many situations we come across in life. It is a blend of many things, such as genetic patterns, and the lessons we have learned from watching and reacting to others. Most of us have not consciously formed an attitude, just allowing it to grow.

Imagine watching a good looking woman walk from her car. She is well dressed, confident, has good posture, is focused but not driven, smiling but not gregarious. We may notice these things before we notice that her dress is designed to take the focus off the fact that she is a few pounds overweight, and that her skin isn't perfect. When we think about spending time with someone, we want to spend time with that person's attitude, not simply their appearance.

In dressing, we should experiment with attitudes in the same way we experiment with heel heights and hair colors. We need to be able to try on different attitudes and behaviors and find the ones that we are comfortable with. We may even choose different attitudes at different times.

The only way to experiment with attitudes is to try them on, letting go of the solid attitudes that we wear as men everyday. We have learned to respond to the world with

our male attitude, developing standard responses that seem to work well. Those attitudes may not work well when you are dressed as a woman. Trying on new attitudes not only helps you to experience new sensations, but may give you new attitudes and behaviors you can integrate into your everyday life.

In "passing", a new attitude is the most important component. Whether you work inward, developing an attitude and dressing and acting to meet it, or from the outside, dressing the part, and then creating the attitude, it is the attitude that defines how others see us. We cannot control each of the thousand little clues we give to others

**Our attitude is the thing that governs how we approach life and the many situations we come across in life.**

that tell them who we are, so we must control the beliefs, and let the actions come as an extension of those beliefs.

Even in dealing with others about our dressing, people sense your comfort level with your actions and respond accordingly. A producer for *America's Funniest People* once said: "You can tell the sickos right away. When people are having fun, that comes through the camera, and they are fun to watch. But people who are a bit touched come through that way and make audiences uncomfortable." Shop clerks, beauticians and others respond the same way to requests. If the client is uncomfortable, it makes them uncomfortable.

No matter why you dress, the most important fashion accessory is your attitude. It completely governs how other people will see you, much more than your weight, height, makeup, or hair. Try on new attitudes and see how much they can do for you!

[Reprinted with permission from The Transgenderist, TGIC, Albany NY.]

The new **Cross-Talk** style book is now available for those wishing to submit articles for publications. To receive a copy, send a #10 SASE to P.O. Box 944, Woodland Hills, CA 91365.



## HOTLINES

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

### NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132  
Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @  
Cross Dressers International, NYC: (212) 243-0837  
East Coast F2M Group, Cambridge: (413) 584-7616 #  
Eulenspiegel Society, NYC: (212) 477-6588 %  
Expressing Our Nature, Syracuse: (315) 475-5611  
Gender Identity Program, NYC: (212) 969-0888 #  
Gender Talk North, New Hampshire: (603) 924-8824  
Girls' Night Out, NYC: (212) 794-1665 ext 202  
GLEBITS, Boston: (617) 323-6082  
Images, Hartford: (203) 779-2465  
Imperial Queens of New York: (212) 580-9862  
Int'l. Foundation for Gender Education: (617) 894-8340  
Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @  
Long Island Femme Expression: (516) 538-5304 @  
Metropolitan Gender Network, NYC: (718) 461-9050  
My Choice, Baltimore: (410) 732-4546  
Outreach Institute, N. Portland: (207) 775-0858  
Reflections, Boston: (617) 323-6082  
Renaissance Greater Philadelphia Chapter: (610) 630-1437  
Renaissance LSV Chapter, Harrisburg: (717) 780-1578  
Renaissance S. Jersey Chapter: (609) 435-5401  
Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @  
Silent Passage, Rhode Island: (401) 438-7417  
Tiffany Club, Boston: (617) 891-9325  
TransGender Educational Ass'n, Arlington: (301) 949-3822  
TransGenderists Independence Club, Albany: (518) 436-4513  
Transpitt, Pittsburgh: (412) 231-1181  
Washington-Baltimore Alliance: (301) 277-5475  
XX (Twenty) Club, Hartford: (203) 646-8651 #

### THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244  
Atlanta Gender Explorations: (404) 962-3118 #  
Black Rose, Arlington: (301) 369-7667 %  
Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838  
Eden Society, Pompano Beach: (305) 784-9316 #  
Fantasia, Orlando: (407) 425-4527 #  
GDA North Carolina: (704) 642-1914  
Gender Information Network, Gainesville: (904) 332-8178  
Grace & Lace, Mississippi: (601) 362-6335  
Louisville Gender Society: (812) 944-5570  
Montgomery Institute, Augusta: (404) 603-9426 #  
Montgomery Institute, Gainesville: (904) 462-4826 #  
M.O.R.E., Ft. Lauderdale: (305) 966-2138  
Mu Sigma Chapter Tri-Ess, Arkansas: (501) 972-1826 @  
Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @  
Phoenix, Asheville: (704) 259-9428  
Serenity, Hollywood: (305) 436-9477  
Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @  
Starburst, Tampa-St. Petersburg: (813) 527-1012  
Tennessee Vals, Nashville: (615) 664-6883  
Virginia's Secret, Richmond: (804) 320-8737

### MIDWEST & VICINITY:

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @  
Central Illinois Gender Assoc.: (309) 444-9918  
Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @  
Chicago Gender Society: (708) 749-1202  
City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613  
Cross-Port, Cincinnati: (513) 474-9557  
Crossdressers & Friends, Kansas City: (913) 791-3947  
Crossroads, Detroit: (313) 537-3267

Crystal Club, Columbus: (614) 777-0648  
Gender Dysphoria Support, Shawnee Mission: (913) 371-0658 #  
Indiana Crossdressers Society, Indianapolis: (812) 876-5635  
Minnesota Freedom of Gender Expression: (612) 220-9072  
N.G.D.O., Detroit: (313) 842-5258 #  
Paradise Club, Cleveland: (216) 586-9292  
Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641  
St. Louis Gender Foundation: (314) 997-9897  
Sunday Society, Chicago: (312) 252-7024  
Wichita Transgender Alliance: (316) 682-9131

### SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @  
Bluebonnet Coalition, San Antonio: (210) 656-4163  
Boulton & Park Society, San Antonio: (210) 980-7788  
CrossDressers International, Tulsa: (918) 582-6643  
Delta Omega Chapter Tri-Ess, Dallas: (817) 261-3253 @  
First Saturday, El Paso: (505) 434-5144  
Gender Crisis Help Line, Tucson: (602) 293-3456  
Gender Identity Center, Denver: (303) 458-5378  
Gulf Coast Transgender Community, Houston: (713) 780-4282  
Help Me ... Accept Me, Dallas: (214) 416-6632  
ReCast, Dallas: (214) 994-9314 #  
Second Image, Austin: (512) 515-5460  
TS Peer Support, Houston: (713) 333-2278 #  
Tau Chi Chapter Tri-Ess, Houston: (713) 988-8064 @  
Texas Ass'n. of Transsexuals, Houston: (713) 435-7293 #  
West Texas Gender Alliance, San Angelo: (915) 944-1381

### PACIFIC NORTHWEST:

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

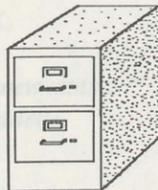
### THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @  
Amer. Transsexual Education Center: (213) 389-6938 #  
Androgyny, Santa Monica: (213) 856-4867  
CHIC, Los Angeles: (818) 248-9075 @  
Diablo Valley Girls, Concord: (510) 849-4112  
Educational TV Channel, San Francisco: (510) 549-2665  
FTM, Oakland: (510) 287-2646 #  
Hawaii Transgendered Outreach, Honolulu: (808) 923-4270  
Neutral Corner, San Diego: (619) 685-3696  
Powder Puffs Of California, Anaheim: (714) 779-9013  
Rainbow Gender Association, San Jose: (408) 984-4044  
Sacramento Gender Association: (916) 482-7742  
Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @  
Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @  
Swan's Inner Sorority, San Jose: (408) 297-1423

### CANADA:

Club Met, Montreal: (514) 528-8874  
Entre Femme, Quebec: (418) 529-1132 #  
F.A.T.E., Vancouver: (604) 254-9591  
Gender Mosaic, Ottawa: (613) 749-5203  
Illusions Social Club, Calgary: (403) 486-9661  
Monarch Social Club, Ontario: (416) 949-6602

**Cross-Talk** also has hotline listing available for organizations outside North America. Send a self-addressed envelope and International Reply Coupon to P.O. Box 944, Woodland Hills CA 91365 for a copy.



## 'ZINE REVIEWS!

by Kimberleigh Richards

Actually, no 'zine reviews this month ... but we **do** have a video and a set of postcards to bring to your attention this month!



The video comes from Lois Commondenominator (*Dragazine*)'s day job as sales manager at Video 10 Distributors in West Hollywood. Last month, they started distributing *You've Had Worse Things In Your Mouth*, a parody of cooking shows by an outrageously funny (and grossly overweight) drag queen named Billi Gordon. You may have seen some of Gordon's previous work as a greeting card model; she's a big, black woman who has appeared in some funny, risque cards over the past ten years.

Anyway, the cooking show that Billi presides over is beset with a variety of interruptions, including calls from her kvetching mother (also played by Gordon), a guest-starring *Playboy* cover model who is more interested in talking about her career experiences than in helping with the program; and being caught in the middle of a "love triangle" in which the other woman is wrestler Queen Kong.

The video includes a "station break" featuring two parodies of Japanese television commercials, in which you're not sure **what** is being sold, even at the end of the break, and a funny introduction piece in which Billi's makeup is being done by a funeral home cosmetologist trying to break into show business "even though I'm not used to working on clients who are breathing".

This half-hour VHS tape isn't exactly a laugh-a-minute, but it is packed with enough funny stuff to be entertaining. It's better than I expected when Lois sent me the review copy ... and I'm a tough audience when it comes to comedy.

[*You've Had Worse Things In Your Mouth*, \$24.95 including postage and handling from Video 10, 7065 Lexington Ave., West Hollywood CA 90038.]



The postcards come from *Cross-Talk* contributor Ralph Judd ("Great Moments in TV History"), and are a set of ten vintage movie lobby cards featuring crossdressing.

A bit of history here: Back in the early days of silent movies, promotion was done by way of small (about 5" x 7") cards with stills from whatever movie was being promoted. These cards served the same purpose as lobby or foyer

display posters today. Ralph has taken several of these and reproduced them, complete with the movie studio logos, on a set of postcards entitled "Gender Pending: Vintage Drag on Movie Lobby Cards."

Starting with the legendary Julian Eltinge's debut movie appearance in 1917's *The Countess Charming* (Paramount) and continuing through Stogie Shemp Howard with Nell O'Day in 1935's *Serves You Right* (Vitaphone; the only "talkie" represented in this collection), Judd has assembled a good cross-section of early gender-bending cinema, including shots of such well-known stars as Ben Turpin. He has included some F2M stills as well. (My personal favorite is Glenn Tryon is the 1925 Hal Roach/Pathe comedy *Madame Sans Jane*.)

Each card includes identification of the crossdressed star(s), title, year and studio, plus a one-line plot description. Those who are old film buffs will want this set for their personal collections, and I doubt anyone will want to part with them by using them for their intended purpose!

[*Gender Pending: Vintage Drag on Movie Lobby Cards*, \$4.95 for a set of ten from Ralph Judd Communications, 1330 Bush St. #4H, San Francisco CA 94109.]



Since last month's review of the mainstream comic book *Mantra*, it has been brought to my attention that a recent two-part adventure by DC's *Justice League Task Force* (#7 & #8) featured a storyline where only female super-heroes are allowed into a subterranean world run by green-skinned Amazon-like women to rescue a pilot and a deadly virus in his possession. In order that at least one of the League's male heroes be a member of the team, Jonn Jonzz, The Martian Manhunter (Is he still around? I remember him from the 1960s!) uses his shape-shifter abilities to transform into a female. Interestingly enough, the leader of the subterranean world is smitten with "Joan" and is revealed to be a she-male after her marriage.

You can probably find these as back issues at your local comic book shop.

**MOVING?** Please send your new address six to eight weeks in advance to P.O. Box 944, Woodland Hills CA 91365. Include your four-digit subscriber number.

## JUST THE THOUGHT OF IT

by Olivia Dyan

In the past several years, I have made a personal study into the age of the crossdresser. Today's media has flooded us with an overflow of material about this subject; some good, some not so good. This has led me to believe that many of these so-called "experts", who claim that they have our best interest at heart, have VD in the brain. Just the thought of it -- that these professionals with all their degrees say nothing! They skim the surface, they tantalize, incite, and even stimulate, but do they really **know** the crossdresser or transsexual? Have any of them lived as a crossdresser or transsexual?

We subject ourselves daily to these experts, who demand that we expose to them our very souls. However, they add to our confusion! In the guise of research, a new book, or some fact-finding expose, they better their lives from our difference to society. No matter the case, we, the CD or TS, are attempting to cope with life's neverending demands. We are frustrated, angered, and feel great pain. No wonder so

many of us have contemplated the option of suicide! Just because we come out of the closet to become our true selves does not mean our problems are over. In one way it is, but in another it is not! A whole new world of issues and problems begin. But yet we continue to struggle with society and then with our very souls. There are many hurdles that face the CD or TS ... not only the mental ones in accepting ourselves. But we are bombarded by these experts, who hide behind their prestigious professions and institutions. And what is meant by institutions? Focus on these three which have the most impact on the human race; the spiritual, the legal, and the medical. These three institutions have the responsibility of shaping our society. How we think, how we act, and how we perform in our daily lives ... what to accept and not accept in society. Just the thought of it: They can be separate, but can also entwine with each other when it pertains to the CD/TS or Gay/Lesbian, or Bi lifestyles ... whenever there is an opportunity to express oneself, seizing those precious moments whatever the cost or risk may be.

It is frightening to see and hear on television what may bring us to the front. We suffer shame, humiliation and

ridicule. The rhetoric is always the same. Is this all they want to see and hear? Was it for the ratings? They fail to explore the real issues in our lives, but never fail to consult the experts, who sit there and call us "freaks" or "misfits" or blame it on our dysfunctional families. If that won't do, then how about using a hormonal or chromosomal defect as an excuse? We are scrutinized and minimized by these experts from the three institutions, but what about our right to choose? Many of us work hard, pay taxes, and hold our beliefs to be true. In some states, a woman can have an abortion on demand; why can't **our** demands be met -- to go anywhere, say anything, do anything (within the law) to meet the needs of our lives -- to realize that we are human

**The three institutions which have the most impact on the human race -- spiritual, legal and medical -- have the responsibility of shaping our society.**

beings?

Historically, our religious institutions have a "map" of going to and from an issue on a whim. They can make a case from a Biblical verse or a personal instruction they claim to have received from "somewhere". These institutions have been flawed: Examples of this are the Crusades, slavery, and the divine "right" to impress upon others their viewpoint (referenced by a Biblical text). Thanks to their input, their standards are imprinted upon society. They have been cruel, disheartening and damaging to anyone who fails to meet their norm. Their use of the terms "sin" and "abomination" are an example of attention-getting in order to cast aside acceptance and pass judgment. Because we value ourselves differently from the norm, the guilt and shame factors rise, no matter what your place in society or your crosssection in life. In some cases, **no one** cares about your human rights. You can be labeled a heathen or a heretic, but never a human being. If they cannot convert us then they will attempt to banish us forever. The religious institutions are slowly beginning to accept, but at great risk and only at the back door.

**Your letters to the editor are encouraged, and may now be sent to us via Internet e-mail to [kymmer@xconn.com](mailto:kymmer@xconn.com).**

Internet is accessible via CompuServe, America OnLine, Prodigy, GEnie, Delphi, FidoNet-affiliated BBS systems, Internet-affiliated BBS systems, and various educational and governmental Internet-affiliated systems. See page 10 for instructions on sending Internet e-mail.

You can also fax us at (818) 347-4190, or write us at P.O. Box 944, Woodland Hills CA 91365.

The ACLU is doing the best it can in upholding human rights, but it is all after the fact. When legislators are persuaded to attack, to remove, or to segregate a portion of society in a moment's notice, yes, they will come to our aid. But only after a head-on confrontation, when jobs and lives are at risk (mostly their own) ... when there is a chance of notoriety to sponge for themselves. Our basic freedom of rights is an assurance that we can go through this nation, state to state, city to city, with safe passage under the protection of the Constitution. The right to go as a CD or TS and not be harmed or harassed is our basic freedom of choice. But would you care to ask Rodney King, Sweet Prince, or those who created Stonewall about their civil rights? Maybe our legal experts have forgotten why church and state were separated. Have we not learned from our past? Is history repeating itself? Whose rights are to be taken, and whose do we keep? Once upon a time, long long ago (just the thought of it) ... gays, lesbians, and the like were diseased people ... some sort of dysfunctional *homo sapien*, lost in a wilderness of

**ADS WE'D LIKE TO SEE** by Karen Rusnak

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She'll fight for truth  
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Justice  
(because we're not doing anything wrong),  
And the perfect size 16!

love -- or was it cruelty? Experts are having a field day. If you are TS, first you have therapy, more therapy, group therapy, combined therapy, live-in therapy, surgery, and ... more therapy. The process is a never-ending cycle of time and money. Hey! Do we feel abused? Cost of this gambit starts at \$10,000. It's a very lucrative business, an industry in itself. From hormones to breast implants to cosmetic surgery to who knows what ... take it off, put it back on; after all, who's paying for all this? If you're a CD, do you come from a dysfunctional family? Were you abused as a child? By all means, do tell why you aren't gay ... "Why not? It would be so much easier ..." The experts say "purge your wigs, your dresses, etc.", then later they say "you didn't have to purge ... maybe you're all right after all." Back to the main premise. The CD/TS is bombarded with such terms as sin, abomination, illegal and unethical. We have been branded as heretic, dysfunctional, etc. The terms go on and on. I remember in my supposedly confused state of mind a man from a Biblical text who spoke about acceptance. I remember another man who signed a proclamation during a civil war to free all the races of people. I remember a woman who led the way for other women who now have the right to vote. To love me is to accept me? No, fear runs this planet -- not the fear of AIDS or the fear of crime -- the fear of us! If this last statement is not true, why can't we acknowledge our sexual preference in the military? Uncle Sam certainly accepts our contributions through taxes, and the money exchange seems to be working well. Why, then, can we not all work well together? Let us hope that the three institutions will get their act together and accept us truly!

[Reprinted with minor editing from The Crystal Chronicle, Crystal Club, Columbus OH.]

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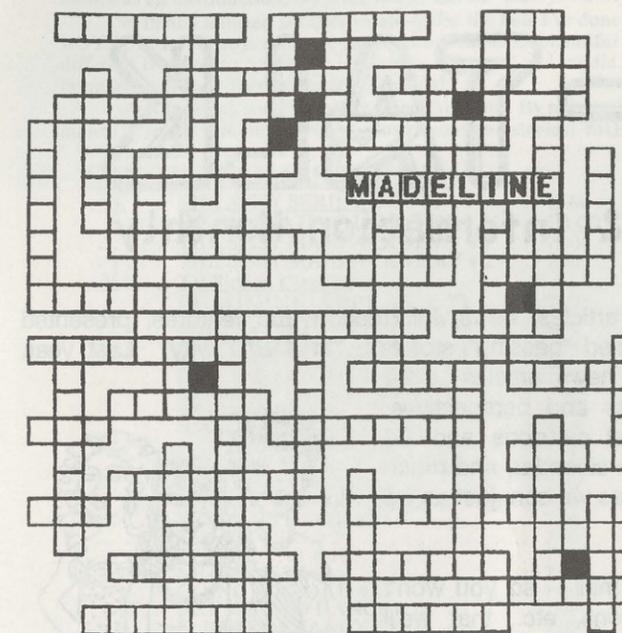
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**PUZZLE PAGE!**

**CROSSWORD PUZZLE**

by Sami Rae Shaw  
(Courtesy Renaissance News & Views)



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| Alberta  | Fredrica  | Marsha   | Rochelle |
| Angella  | Hortense  | Melissa  | Rosalie  |
| Ann      | Hyacinth  | Mercedes | Rosalind |
| Blanche  | Irene     | Michelle | Sabrina  |
| Daisy    | Isodora   | Mildred  | Samantha |
| Dawn     | Jennifer  | Mindy    | Sharon   |
| Diana    | Leah      | Monica   | Suzanne  |
| Erma     | Lillian   | Nan      | Theodora |
| Estelle  | Lois      | Natalie  | Vera     |
| Evelyn   | Lolita    | Noreen   | Verna    |
| Faith    | Modelline | Pam      | Veronica |
| Fay      | Marla     | Patricia | Virginia |
| Florence | Marjorie  | Peg      | Wilma    |

(Answers next month.)

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by Barbara Jean Jasen

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A Z T A E D K I N S S S  
P A O M X R G E N D E R  
T G H A E H D W U J V U  
R A P C H K X S I P S P  
I M T E S O L C S G N G  
E P E N P A L L J O A I  
S L A U X E S S N A R T  
S N O L Y N Q F P C T C

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| <b>DRESS</b>        | <b>PHOTOS</b>       |
| <b>GENDER</b>       | <b>PURSE</b>        |
| <b>GROUP</b>        | <b>SLIP</b>         |
| <b>HIGH HEELS</b>   | <b>TRANSSEXUAL</b>  |
| <b>IFGE</b>         | <b>TRANSVESTITE</b> |
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## FROM SANDY THOMAS

TV FICTION CLASSIC # 33 is "FEMININE APPEAL." We all know women can do any job a man can... how about men doing women's jobs--like becoming a stripper?? It takes a year of training but these boys have a lot to learn!

CONTEMPORARY TV FICTION # 15 is "HIS FIRST DRESS", a day he'll never forget. It's the story of a tomboy who dresses Elliot in all the clothes she never would wear. Maybe she even learns something about femininity from Elliot?

IT'S HERE!!! The issue # 1 of **SISSY MAID QUARTERLY**. Fully illustrated with articles on fashion, etiquette, and "how-to" such as gaffs, ironing, etc. A lot of work went into this big, magazine sized issue. The price is going to be \$12.00 but for the first month as an introduction, my price will be \$10.00. Hurry! Surely a collectors item!

I've finally finished another video--by far the best I've done. It's called, "SHE'S A BOY!!". Over 19 boys compete to see who is the most beautiful girl. What makes this different is the many backstage interviews, rehearsal and candid shots. I loved it and I hope you will too. Two full hours of beauty!

I want to thank you for buying direct from me. By purchasing direct, I have the money to reinvest in better books, illustrations and stories! **MORE SOON!!!**

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