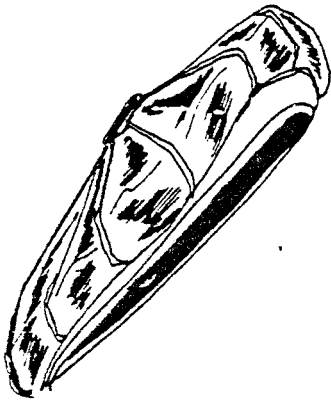


TRANSVESTITES A MONTREAL
P.O. BOX 153,
STATION VICTORIA,
WESTMOUNT, QUEBEC H3Z 2V5



TAMs & tissues

HI THERE....ITS BEEN AWHILE.

MAR 10 1982

WELL THAT IS BECAUSE WE HAVE BEEN VERY BUSY WHAT WITH OUR NEW PLACE AND DOING SOME HOUSE CLEANING BUSINESS ESPECIALLY CONCERNING OUR MEMBERSHIP. AS OF JANUARY FIRST MEMBERSHIP IN TAMs IS \$60.00 PER YEAR (50 IF PAID BY MAY 1) AND ASSOCIATE MEMBERSHIP IS \$12.00. IT WILL COST \$5.00 TO ATTEND A MEETING IF NOT A MEMBER.

TO BECOME A MEMBER , OUR SCREENING COMMITTEE , CALLED THE EYELASH , WILL RULE ON YOUR ELIGIBILITY AFTER YOU HAVE ATTENDED THREE MEETING. WE ARE GOING TO CHANGE THE NAME OF OUR NEWSLETTER TO THE GARTER PRESS - WHAT DO YOU THINK. WE ARE ALSO SETTING UP A SPECIAL COMMITTEE TO HANDLE THE NEWSLETTER FROM NOW ON AS THE CO-ORDINATOR HAS TOO MUCH TO DO. WE STILL NEED ARTICLES. SO YOU CAN SEE THAT WE HAVE NOT BEEN LAZY.

WE HAVE HAD SEVERAL NEW MEMBERS IN THE LAST WHILE- WELCOME. WE NOW HAVE REPRESENTATION AT THE INTERGROUP MEETING OF ALL GAY AND LESBIAN GROUPS IN MONTREAL. ONE OF OUR MEMBERS RECENTLY DID A TV SHOW EN FRANCAIS , TO APPEAR MAY 4TH CH 10 , 2'30PM. SEE YOU THE NEXT TIME AND REMEMBER TO SEND IN THOSE CLIPPINGS.....

Cross-dressers consider 'pervert' label is unfair

Los Angeles Times

SAN DIEGO — The opening moments of social gatherings are often somewhat awkward, and this one is no exception as the host begins introductions:

"I'm Pam and this is my wife, Judy," "This is Terri. He lives in Point Loma." "Terri, I'd like you to meet Michelle. He's interested, as I guess we all are, in forming a group."

After a bit of small talk about Ellen's new shell-pink outfit ("I bought it off the rack in Fed-Mart") and the lovely wood paneling and beamed ceilings of the sprawling suburban home, the group moves to a side patio and settles itself "away from the children's bedrooms, although I'm sure that we won't bother them. They sleep through anything," Pam's wife explains.

Compelling urge

If the genders and the names don't seem to match, it's because the host and most of the guests at this gathering are transvestites — men with a compelling urge to dress and pass as women.

Host Pam is dressed in navy blue, a long-sleeved, high-necked frock which, he explains to an outsider, is "the only way I can cover up the hair on my chest and arms." Judy, his wife, objects to his shaving the upper body but relents when it comes to his legs, too hairy to be concealed under pantyhose.

Michelle, the eldest and most experienced transvestite in the group, resembles an English dowager in his tastefully curled wig and floral print dress with a scoop neckline.

"It's the voice that usually gives us away," Michelle explained while keeping his gaze on his carefully manicured nails. "I've learned to modulate mine, speak in a lower tone and perhaps a bit higher pitched than normal."

Michelle has traveled extensively — as a woman — and can gossip from first-hand experience about many rich and famous men with penchants for dressing up occasionally in female clothing.

"And not just movie actors, ei-

ther. There are a lot of people high in government and industry," Michelle added.

"And at least two U.S. presidents," chimed in Vince Huntington, the only male guest wearing male clothing, a recognized expert in sex-identity problems, including transvestism.

Huntington and a fellow counselor, Sally Cutler-Smith, operate a clinic and specialize in the counselling of transvestites, transsexuals and homosexuals.

Transvestites are men who want to experience both the male and female sides of their personalities but who restrict their sexual activities to the heterosexual. Transsexuals are men who feel trapped in their male bodies and wish to escape to live as women who are sexually attracted to men.

As the wine warms the friendships of the group, the talk turns, for the benefit of the outsider, to the problems and rewards of cross-dressing.

"My wife doesn't approve of this," confessed Ellen, whose new outfit and long blonde page-boy wig created a pleasing picture of a pretty woman in her early 30s.

Cross-dressers need a sense of humor, most admit, perhaps because without humor their situation appears pathetic and puzzling, even to other cross-dressers.

Sense of security

The men who don feminine attire describe their rewards variously as sexually stimulating, as euphoric, as providing a sense of peace and security.

Most admit envy for women, who can dress in male clothing with impunity, without threat of being labeled perverted or "queer."

Huntington cites studies of sexual behavior and personal observances over years that show that only a small fraction — less than one per cent — of cross-dressers are homosexual.

Unfortunately for the great majority of heterosexual cross-dressers, the small fraction of homosexual transvestites get

most of the public attention with their aberrant behavior.

Headlines reading "Transvestite Prostitute Shot to Death by Spurned Customer" or "Pervert Dressed as Woman Arrested in Arson Death" foster the misconception that all cross-dressers are homosexual, that all dress "in drag" to attract male sex partners.

Not always gay

In truth, Huntington explained, even male prostitutes "in drag" are not always gay. "Some dress as prostitutes simply for the money," he said.

It is comforting to most transvestites, and especially to their wives, to learn that most cross-dressers are "straight" males who view their ventures into women's attire as a means of expressing the female side of their personalities or escaping from the "macho" and competitive pressures of their male worlds, Huntington said.

When he began his exploration of the transvestite lifestyle in 1976, he had many of the same misconceptions he encounters in his clients today, Huntington said.

Five years ago he placed an advertisement in a San Diego publication asking heterosexual cross-dressers wanting to meet in a "non-threatening" environment to contact him.

Since then he has met and talked with about 450 San Diego transvestites from all walks of life and has formed a composite picture of their personalities.

"They are above average in intelligence and usually in earning capacity. They are achievers, aggressive and competitive, attracted to high-pressure occupations. Most are married and have a great desire that their wives know about and understand their cross-dressing.

"They tend to be in 'macho' occupations — doctors, lawyers, cab drivers, heavy construction workers, airline pilots. They are truck drivers, not hairdressers. And they are interesting and intelligent people."

Some men dress cross to be happy

Alan
Stewart



IT'S your night, transvestites. What Valentine's Day is to romantics and New Year's Eve to drinkers, Halloween is to cross-dressers. It's the one night of the year when those men who enjoy putting on women's clothes can do so without the usual problems of guilt and social censure.

It's not all that easy to be devoted to drag. The compulsion to dress in the clothing of the opposite sex is one that most of us regard with humor at best, hostility at worst, and with confusion and lack of understanding in general. Even those who do it are better at describing it than explaining it:

□ "I feel more together like this. It's relaxing to be dressed ... very nice and comfortable."

□ "If I didn't have a chance to dress each week or so, I'd go out of my head. The tension just builds, and I get short and nasty and depressed. No good to anyone. This way I stay nice and friendly — much better."

□ "When my wife comes home, she kicks off her shoes, undoes her girdle and puts on a robe. She says she's comfortable. When I get home, I like to kick off my shoes, get out of my suit and tie, and put on a robe, too. I'm really comfortable in fleecy robes like she wears — so why not?"

Even the magazine, *Transvestia*,

published by a group called the Foundation for Personality Expression and not usually available at subway newsstands, is not much help. It describes itself as a publication "devoted exclusively to the interests of persons to whom the clothing of the opposite sex and the wearing of same provide expression, exhilaration and exultation."

The editor, Dr. Virginia (Charles) Prince, a biochemist from (of course) California, is the source of this elevated diction. He quotes Antoine de Saint-Exupery: "Love does not consist of gazing at each other but in looking outward together in the same direction," and then goes on in a direction in which the French poet-airman, almost certainly never flew. "This is what a transvestite attempts to do ... to go over to his wife's side and look at the world with her from the same vantage point."

It all seems to boil down to this, to wanting to feel like a woman for a while, and perhaps that is why the whole business is regarded by most of us, mired as we are in the bog of masculinity, as so strange. Strangely as well, it represents one of the few inequalities between the sexes by which men get the shorter end of the stick.

After all, these days, many women spend a great deal of their lives in drag, donning with impunity the clothing that was once only for

men. Few of us are confused by a woman in a man's shirt, but a man in a woman's blouse is an entirely different story. Men do not put on women's clothing casually and, no matter what their attitude, they are certainly not regarded casually by others.

Perhaps this is because we do not take masculinity casually. Being a man is a more serious business than being a woman, and so a woman in a man's clothing is, in a way, indicating a desire to improve, to be stronger and freer and all the other things that being a man is considered to be.

On the other hand, a man in woman's clothes is slumming. He can do it as a joke and most people will be amused. The drag undertaken by the Monty Python crew and the clowns at the circus is really a form of parody, with female physical characteristics and dress taken to ridiculous extremes. If there is a butt to the joke, it is women.

However, a man who takes cross-dressing seriously, and maybe does it well enough to be convincing as a woman, is a totally different story. He is abdicating his masculinity, even if it is only for an hour or two, and is in some way devaluing the importance of being a man.

Maybe it could be catching, and that's why it is actually against the law in some places, and is called "an abomination unto the Lord" in Deuteronomy. It is odd, and sad, that a travelling salesman, alone in his motel room watching the hockey game on television, is considered a threat to society because he is wearing panty hose and a blond wig. It's not easy being Catherine Deneuve, especially when you're George Smith.

THE GLOBE AND MAIL, MONDAY, NOVEMBER 2, 1981

GENDER EUPHORIA (post-op F-M TS)

Once imprisoned, now I'm free
for, a girl I used to be
till that glorious saving day
when my gender blues blew away
as I turned myself inside out
and let my masculine psyche shout:

"Of this human persona
(comprising animus and anima)
I am the ruling force here
yea, the dominant sphere
in short, I am the core identity
the male self in this human entity"

Thus, my transsexual trauma
(that agonizing dilemma
that cruelest conundrum)
is now resolved as I've become
the male I always was; indeed
the man I was destined to be!

c. 1980 by Rupert Raj, B.A.
Director, METAMORPHOSIS: Gender
Counselling-Educational Services
P.O. Box 5963, Station 'A'
Toronto, Ontario, Canada M5W 1P4

Cross-dressing couple

DEAR ANN: Having been readers of your articles for years, may we ask a question? Is it against the law for a man and wife to appear in public in opposite-sex clothing?

Here is how it started: I am much taller than my husband. We get along well together, and we are both normal sexually.

The problem: A few years ago I bought Bill a pair of platform wedgies and asked him to try them on. He objected at first, but after awhile he began to enjoy them. This was psy-

ANN
LANDERS



chologically important and pleasant for us both.

It makes us nearly the same height. From the wedgies it was just

one step for him to try on my dresses. With makeup and a wig, Bill looks prettier than I. He now enjoys cross-dressing, and I think it's a lot of fun.

A few weeks ago Bill suggested that I wear male clothing, so when we go to a restaurant or to the theater we can be "a couple."

Our main worry: Is what we are doing against the law?

— Want To Be Legal

Dear Legal: The only law I know

The GAZETTE, Montreal, Wednesday, May 20, 1981

asks if it is legal in public

of pertaining to clothing is that adults are not permitted to appear in public without any.

Film explores love triangle

MAKING LOVE

Place Ville Marie

Making Love, billed as "a love story for the '80s," was directed by Canadian-born Arthur Hiller — who also helmed *Love Story*, surely the stomach-turner of the '70s. In this latest film, however, the tears are not cheaply won.

It's a compassionate, intelligent look at the emotional geometry of a bisexual triangle. There would be nothing particularly controversial or noteworthy about that if this were a low-budget European offering. But it took a certain courage to risk big bucks on such a film in Hollywood — home of the inoffensive mainstream dream.

We begin with the premise that we're looking at an apparently "fun" marriage between physician Zack (Michael Ontkean) and TV executive Claire (Kate Jackson, a former "Charlie's Angel"). One of Zack's patients is successful novelist Bart (Harry Hamlin), a homosexual whose life is a series of one-night stands.

Zack gradually faces up to his

own homosexual tendencies for the first time and falls in love with Bart. The footloose and fancy-free novelist has a great deal of difficulty coping with Zack's need for commitment — and, of course, Zack's announcement of his affair dramatically disrupts his marriage.

What's most impressive about the film is that it treats homosexuality as neither sick, perverse nor doomed. It's a significant antidote to the sort of heterosexual myths that are perpetuated in the depiction of gays in such violent movies as *Cruising*.

But more importantly, the film is a rarity in that it makes a case for the idea that it's perfectly possible for someone to be happy and still *not* want a steady relationship. Bart is a man who's happy on these terms — and despite his occasionally over-slick moments — he's portrayed as a fundamentally decent and sensitive human being.

In fact, he comes across as rather refreshing in comparison to Zack, who may have "come

out of the closet" but still belongs in a middle class pantry.

Many of the confrontations in the film are too contrived, too diagrammatic. Claire in particular loses her human dimension when she's stuck with artificial-sounding dialogue designed to show how she'd rather change the subject than face facts.

But on the whole, these are carefully-drawn characters. We care about all of them — partly with the help of unusual scenes (reminiscent of those in the similar film *Sunday, Bloody Sunday*) in which Claire and Bart face the camera to confess their fears and dredge up their memories.

The biggest surprise in these touching sequences is the performance of Jackson, a woman whose talents have a believability that was hardly evident in her shots at "acting" on TV.

The film as a whole is far from perfect. But it's a good start in the right direction.

— Bruce Bailey

AUTOUR DE QUELQUES LIVRES

Les hommes seraient-ils des

■ «Tous les mêmes, surtout certains.» «On savait qu'ils ne pensaient qu'à ça, mais qu'ils en rêvaient en autant de couleurs flamboyantes et se fabri-

**JOCELYNE
LEPAGE**

quaient des scénarios aussi farfelus que complexes, vraiment...» Voilà le genre de réflexions que les femmes peuvent faire en lisant «Les fantasmes masculins» de Nancy Friday. Toutefois, il faut dire que ces fantasmes ressemblent de très près aux nouvelles, romans et films por-

nos dont les hommes sont d'ailleurs les auteurs.

Ce qui étonne donc le plus en définitive dans ce livre, c'est l'interprétation que Mme Friday fait de ces fantasmes, découvrant derrière tous ces rêves de donjuanisme, de fétichisme, de travestissement et même de sado-masochisme, l'immense amour des hommes pour les femmes. Par contre, si on parlait, dit-elle, des fantasmes sexuels des femmes pour évaluer leur degré d'amour pour le corps des hommes, il y aurait peut-être de quoi dé-

sespérer... les hommes.

Certains, mais surtout certaines, trouveront peut-être pénible de passer en revue quelque 300 fantasmes sexuels présentés les uns à la suite des autres et interrompus ça et là par quelques réflexions de Mme Friday. Faites comme moi, lisez en même temps «Un homme» de la journaliste Oriana Fallaci pour vous changer les idées et vous rassurer; oui, il y a des hommes qui rêvent d'autre chose et qui sont encore assez fous pour vouloir changer le monde. Vous pouvez aussi al-

ler voir du côté d'Anaïs Nin. Son «Venus Erotica» vendu en livre de poche vous présentera les mêmes fantasmes (écrits sur commande et empruntés aux hommes) mais enrobés d'un tissu féminin qui en adoucit les angles.

Certaines femmes qui ont lu ce livre m'ont avoué qu'il avait eu une influence sur leurs rêves (endormis).

Mais revenons aux fantasmes masculins présentés par Mme Friday. Les fantasmes sont regroupés par chapitre correspondant à des catégories emprun-



tées à la psychologie ou à la psychanalyse. Qu'ils appartiennent à une catégorie ou à une autre, dans la plupart des cas, ces fantasmes alimentent les activités sexuelles so-

obsédés?

itaires des hommes, lesquelles ont, semble-t-il, une importance considérable dans leur vie. Et des hommes qui se croyaient seuls dans leur «perversion» trouveront peut-être un certain soulagement en constatant qu'ils sont loin d'être uniques et en prenant connaissance des causes psychologiques de leur imagination débordante. Évidemment, ces causes remontent presque toujours à l'enfance, donc à la mère, première éducatrice (et frustratrice).

Selon Mme Friday, c'est en voulant s'i-

dentifier différents de leur mère et en luttant contre les principes de propreté et de chasteté qu'elle leur inculque que les garçons développent leur sexualité dans toute son abondance.

Les petites filles, s'identifiant spontanément à leur mère, font le contraire, d'où la différence entre les besoins sexuels des hommes et ceux des femmes. Mme Friday ne dit pas cependant que pour les filles, la vie sexuelle est pleine de risques dont le plus grand est celui de tomber enceintes et l'autre, de subir les conséquences de la

contraception artificielle. A mon avis, c'est là surtout que réside la cause de la différence, même si les facteurs d'éducation ne sont pas à négliger.

Nancy Friday est une extraordinaire vulgarisatrice et il n'est pas étonnant que ses essais deviennent des best-sellers. Un livre comme «Ma mère, mon miroir» paru en français il y a deux ans et traitant des relations mère-fille aurait pu, par exemple, être ennuyant à mourir. Pourtant, au contraire, il est fascinant d'un bout à l'autre de ses quelque 300 pages.

A l'intention de ceux et celles qui s'intéressent à la sexualité des hommes, je signale la parution en anglais du rapport Hite sur la sexualité masculine dont la traduction, en français, ne saurait tarder.

Nancy Friday, **LES FANTASMES MASCULINS**, Ed. Robert Laffont, 1981, 419 p.

Anaïs Nin, **VENUS EROTICA**, Ed. Stock, Le livre de poche, 1981, 377 p.

Oriana Fallaci, **UN HOMME**, Ed. Grasset et Fasquelle, 497 p., 1981.

Nancy Friday, **MA MÈRE, MON MIROIR**, Ed. Robert Laffont, 412 p., 1979.

Transsexual seeks \$1,000 from eatery

By RENE LAURENT
of The Gazette

A woman who underwent a sex-change operation testified yesterday that she was turned down when she tried to get a noon meal at a downtown snack bar.

The woman, whose name was ordered withheld to protect her privacy, told a court hearing that she was so marked by the rude treatment she stopped eating out and began packing a lunch rather than suffer further humiliation.

Supported by the Quebec Human Rights Commission, the woman is seeking \$1,000 damages from the restaurant owner.

The case, before Judge Pierre Durand of Provincial Court, may set a precedent.

It's the first time anyone has tested whether Quebec's human rights charter protects transsexuals against sex discrimination.

The plaintiff, a 34-year-old postal employee, said she was refused service and insulted at the Casse Croute Allemande on St. Catherine St. E.

She said the incident occurred in May, 1980, about a year after she underwent a sex-change operation.

Describing the events, the woman, who then held a managerial job with the post office, said she had just stepped up to the serving counter when she was ordered off the premises.

"She grabbed my tray and said we don't allow no prostitutes in here," the woman quoted the owner, Anita Anglsberger, as saying.

An earlier witness, Gaetan Gour, said he was eating in the nearly-full restaurant when the woman entered.

Gour, 52, who described himself as a longtime friend of the plaintiff, said he had arranged earlier to have lunch with the woman, who worked nearby.

It was the first time either had entered the restaurant, he added.

Claude Trudel, counsel for the rights commission, asked Gour how his companion was dressed.

"She wore a normal skirt and blouse," Gour replied, adding that his friend was not the type to draw attention to herself and he would not have approved such behavior.

"I don't go out with people who dress extravagantly," said Gour.

A psychiatrist, the third witness called at yesterday's hearing, said transsexuals should not be confused with sexual deviants.

Dr. Pierre Mailloux said the motivation to change one's sex seemingly results from biological factors, and usually appears at an early age.

Judge Durand adjourned the case until next Tuesday, when two defence witnesses, including a policeman, are expected to testify.

Transsexual thrown out of cafe as 'undesirable'

By RENE LAURENT
of The Gazette

A Montreal restaurant owner said yesterday she was simply trying to "maintain a good clientele" when she refused to serve a transsexual.

Anita Anglsberger told a court hearing that her policy stemmed from several bad experiences.

The owner of Casse Croute Allemande on St. Catherine St. E. testified that many of the strangely dressed habitués of "The Main" — lower St. Lawrence Blvd. — flocked to her place — but not only for the food.

Soliciting was a constant problem, said the woman. In trying to put a stop to such behavior, the owner said she had been hit on the head with a spiked heel shoe and narrowly escaped being hit broadside by full plates of smoked meat, the restaurant's specialty, thrown by some of the wilder customers.

Anglsberger's testimony wound up a Superior Court hearing that may set a precedent.

A woman who underwent a sex-

change operation is seeking \$1,000 damage for being turned down at the busy snack bar in May, 1980.

The plaintiff, a 34-year-old postal employee, is being supported by the Quebec Human Rights Commission in the case before Justice Pierre Durand. The judge has ordered that the woman's name be withheld to protect her privacy.

The case is the first test of whether Quebec's rights charter protects transsexuals against sex discrimination.

Another witness, Jean-Claude Rondou, the director of the area's police precinct, said morality officers warn owners that open soliciting in their establishments can get them into trouble with the law.

In earlier testimony, the plaintiff said she tried to convince the owner of her sincerity by producing an identity card showing that she was employed nearby. She said she was called a prostitute and thrown out.

Judge Durand did not give a date for his ruling as the case wound up yesterday.

Quebec police hunt pair in slaying of transsexual

QUEBEC (UPC) — Quebec City police were scouring the city yesterday in search of two men who killed one transsexual and badly wounded another in a brutal knife attack.

Police said Dianne Aubert, 23, was found dead in her apartment early Tuesday after being stabbed 121 times. Her roommate, Maryline Grenier, 41, remained in hospital yesterday after undergoing surgery for more than 30 knife wounds. Both victims were stabbed repeatedly in the back.

Police were unsure of the motive of the attackers, who were believed to have used five kitchen knives found near the victims, said police official Claude Lemire.

Police confirmed that some very

valuable items — jewelry and furs were missing.

Police were summoned at 1:21 a.m. Tuesday to an apartment building in the northeast part of the city by a tenant who said she had heard moaning. They found the apartment in disarray and Aubert lying naked in bed.

Grenier was found partially clad in night clothes, in bed as well.

Lemire said police did not realize the pair were transsexuals until their arrival at a hospital, where staff members discovered they had had sex-change operations.

Lemire said police are looking for two long-haired men about 25 years old, weighing about 150 pounds and about five feet, 10 inches tall.



Metamorphosis

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RUPERT RAJ has been counselling transsexuals (their mates & families) and educating professionals (para-professionals & students) across Canada and the U.S.A. since 1970. He has also been interviewed by the media (radio, TV)

Mr. Raj earned his Bachelor of Arts degree in psychology in 1975.

He is a member of: *The Harry Benjamin International Gender Dysphoria Association (1982)

*The American Civil Liberties Union of Southern California TRANSSEXUAL RIGHTS COMMITTEE (1982)

and contributes original articles of interest to several TS newsletters.

Because he has himself successfully undergone the transsexual experience (and sex reassignment in 1970), Rupert has developed a two-fold perspective: subjective and objective and is, thereby, all the more qualified to be of truly effective assistance to both the "gender dysphoric" client and the health care professional. Hence, the METAMORPHOSIS Motto: "Peer-experienced is the best counsellor". ("It takes one to know one").

Perhaps Mr. Raj's most outstanding characteristic is his primarily personal and humanistic approach, wherein he entertains a vital (Zenist) sense of humour as well as a profound empathy and deep respect for his fellow transsexuals in their desperate plight for sexual (and genderal) metamorphosis. Here is his message of hope and goodwill for the transsexual community:

Brothers and sisters--have faith, be of good cheer, and smile upon one another (for we are our brother's keeper). In human fellowship, I remain,
Your 'soul brother',

Rupert Raj



MYTHS OF CROSS- DRESSING

We who cross-dress live with the one undeniable and pervasive fact: most other people — especially those who are closest to us — are unable to share our emotional need to cross-dress and usually are unable to understand it, even on an intellectual level. We live a secret life, and frequently live with the fear of discovery of our preference. Often this fear of discovery becomes magnified in our own minds out of realistic proportions. Who among us has not experienced the “close call” when an unexpected visitor has actually caught us in the process of dressing. Who among us cannot recall the fumbling excuses we’ve made, seen the suspicious look in the other’s eye and sensed their own embarrassment at finding us in that condition.

Anyone who has been dressing for any length of time

has gone through the periods of self-doubt, recrimination and guilt, and like a lover of good food watching his expanding waistline determined to end the practice once and for all. Our most loved clothes were thrown out; for weeks or months we fought against the desire in ourselves to touch, feel and don feminine clothes and let that other part of our nature express itself. And of course, since we were fighting our very own nature, we eventually returned to our own secret moments, purchased new wardrobes and resumed dressing.

Prior to marriage, cross-dressing presents no major problems for us. We can always find private moments to enjoy our love of the feminine. We carry on our usual activities during the day, for example, and at night, alone in our apartment, we let our other side come to the fore. In this way we can be complete persons, happy, well-adjusted and valuable. We all know that when we are prevented from dressing, however, that we tend to become irritable, nervous and unhappy. If we cannot fulfill ourselves over a long period of time, we can even begin to discover symptoms of clinical hypertension, ulcers, headache and other ailments which can be largely psychosomatic or emotionally caused.

One TV once said, "I stopped dressing for one entire year when I was eighteen and at college, living with a roommate. There was so practical way for me to do it, and I was increasingly miserable. Finally, I developed an ulcer. Fortunately, I found a very understanding and compassionate doctor who asked me what had changed in my life over the past year that would make me suddenly develop an ulcer. I confided in him my desire to wear women's clothes. I loved it when he told me flatly that when I dressed I wasn't hurting anyone and when I didn't I was definitely hurting myself. He said that if I didn't want to face eventual surgery, I'd better begin dressing again. I made immediate arrangements, although I could barely afford it, so I could do that and in six months my physical agony and symptoms were gone."

Most people think that our need to express our femiphilia can be cured. They do not realize that we do not want to be cured. How can you "cure" an intrinsic part of anybody? If you remove an arm, the person is no longer whole. Our transvestism is the same. Therefore, because we need to continue cross-dressing, it is vital to our personal mental survival that those closest to us understand, as much as they are able, our need so

that we can practice transvestism without any restriction other than those we might choose to impose upon ourselves.

Some believe that their desire to cross-dress is transient, a substitution for lack of regular sex before marriage and that loving a good woman (which is very easy for us) will make the desire to dress fade magically away. These people are deluding themselves and threatening their relationship with their intended wife. On the contrary, being close to a wife, seeing her pretty clothes and sensuous undergarments, helping her to dress will become a torture. In every known situation, marriage only increases our desire to cross-dress. Eventually the new husband will do just that and eventually his wife will discover the penchant and the issue will have to be faced. We have always felt that it is better discussed before marriage; heart-rending as it might be, if the prospective bride simply cannot tolerate cross-dressing the TV is better off without her as a mate.

Whether the situation arises before marriage or after—even years after—every TV realizes that his wife must know about his desire sooner or later. Our purpose here is to urge those people to avoid the shock, confusion and embarrassment of sudden discovery and confront the situation directly before an emotional scene occurs. One very good reason for this is that our nature is different when we are dressed, and we are not in an advantageous position to deal with hostility at that time.

What we will do is give you the reasons you will need to help your mate understand your emotional need. But you must understand that your spouse will probably never reach a full emotional understanding of femiphilia. The most you dare to hope for is an intellectual understanding and some cooperation. A rare and loving wife may actually help her husband to dress, but in most cases this will only come with time after she realizes that your dressing is not a threat to the marriage and actually makes you a more sensitive, understanding and interestingly complex person to know and love.

Before presenting the positive points of being a transvestite, you will have to explode the many myths that surround our pleasure. We are all familiar with most of them. They are the same myths that compel us to maintain our secrecy. Now you will have to face them openly and if you are even reasonably successful you will feel personally as though you have achieved a victory that will make you much happier with yourself.

MYTH ONE ALL TRANSVESTITES ARE HOMOSEXUALS

Well, *you* know that is hogwash. It may be true that some men who cross-dress are homosexual, but they are not transvestites. You dress because a very important part of your personality demands this kind of expression. You do not dress to attract other men and ease their guilt so you can have sex with them. Furthermore, your desire to dress is a very personal desire. To perform a homosexual act you would have to have a male partner since there is no possible way of performing homosexual acts by oneself. (Masturbation, incidentally, is a universal sex act among heterosexuals, homosexuals, bisexuals groups, twosomes, men, women — anywhere sexual desire may be felt, and does not indicate homosexuality any more than it does heterosexuality.) Nearly every homosexual will admit that without a partner, however transient the relationship may be, his sexuality is not really fulfilled. You can and no doubt have practiced your transvestism in private since adulthood has forced you to conceal it from the unthinking ridicule of others, and yet are fulfilled by your own private sessions of dressing. You are happy with your dressing and a mirror in which to admire your other self. If you were really a homosexual you would be seeking a partner almost constantly.

Along with the view that you are homosexual is the concept that you will be anxious to find others who can share your transvestism and will do your best to encourage other men to do so. You must make your mate understand that you have no interest in this. Although your cross-dressing gives you pleasure, it also has given you hours of guilt. You would never encourage anyone else to become a transvestite. If you were to meet another TV with whom you could share confidences and suggestions, you would be happy to do so, primarily because talking with someone else who could really understand you emotionally would be a wonderful experience. But since you do not need a partner, you are not going to be hanging around the high school with the object of persuading young adolescents to wear their mother's panties. The very idea is preposterous.

Also, a man who is homosexual is always a homosexual, day and night. When you are not dressed you

are an entirely other person. In effect, you alternate your personalities. At no time do they really blend together. In fact, when you are in your role as a male no one would suspect that you have a feminine side to your personality and that when you are in that role you are in that role you largely forget your life as a man. It is also important to have your mate understand that when you are in your male role, you are thoroughly and completely male with no desire to behave or act as a woman.

The most obvious reason that you are not a homosexual is that you have no sexual desire for men. In fact in your male role you are thoroughly and eagerly heterosexual. Your transvestism enables you to appreciate and love women and everything about women even more than most heterosexual men who do not share your femiphilia. In this way, transvestism is a big plus, since she is getting a real man who can love her — and yet a man with the sensitivity many others do not possess.

MYTH TWO ALL TRANSVESTITES WISH THEY WERE WOMEN AND WANT SEX CHANGE SURGERY

In a survey of four hundred transvestites conducted by Dr. Virginia Prince, seventy-five per cent of the men (almost the same number of men in the survey that were married) said that they did not want a sex change operation and were satisfied to be men. Dr Ben Karpman also states that most transvestites who became patients of his were married men with children who did not want to be women but rather to emulate them and admire them.

There is a vast difference between transvestism and transexualism. A transexual does not have a male component. A transexual is a female in a male body who feels very uncomfortable as a male and would not be likely to marry other than through family pressure (not probable in these more enlightened times) or as an experiment with himself. Such a marriage is certainly doomed, for the wife in that case has married another woman. Transexuals usually hate their male body and their penis because they do not belong to the psychic self image. Transvestites do not hate their male body — they only love women and feminine things. Their transvestite acts are merely a way of being closer to and more intimate with the feminine being in all of its delightful

subtleties and nuances. In fact, one might say that transvestites need to have their male component in order to appreciate their transvestism. This is not true of a transexual.

MYTH THREE ALL TRANSVESTITES ARE MENTALLY SICK AND NEED HELP

Probably some transvestites are sick mentally and need help, but no larger a proportion than is true of any other group in society. In fact, most transvestites lead successful lives as husbands, fathers and workers in their chosen profession or occupation. Despite the many psychiatric theories about transvestism, no acceptable or lasting psychiatric cure for the desire to cross-dress has been found. Nearly every expert on every type of therapy admits that TV's are a problem — but a problem only to them, since TV's are entirely perplexing. Only one form of therapy has been reported that will change a TV's desire to cross-dress and that is aversion therapy. This so called "therapy" in vogue once more consists of creating pain, anguish, nausea or shock together with hypnotic or other suggestion during the process of cross-dressing so that in a Pavlovian way the subject associates pain with the process of acting out transvestite needs. This is an admittedly simplified explanation. We can state that the reported "cures" achieved by aversion therapy are recent, and since a transvestite often goes months or years between acting out cross-dressing, there is no way at present to be certain that these men will not want to dress again. There are some psychiatrists who feel that the agony of aversion therapy, combined with its unproven long term results, are not justified for transvestites who do no harm to anyone and generally contribute a good deal to their families and to the community.

Over two thirds of the transvestites in one survey who had attempted psychotherapy of more conventional types eventually gave up. Karpman states that this is usual for transvestites. In his experience most men who begin analysis with the hope of curing their transvestism never completed the program. Those among us who have attempted some kind of "cure" generally discover that we know more about the subject than the doctor. Most therapists will look for one of the so called traditional causes for transvestism such as rejection by the

father, a mother who always wanted a girl and dressed her boy as one, or parents who punished their boy by forcing him to wear women's clothes. Some will try to prove more complex theories. Whatever, the so called "cure", it must eventually come from the patient and be accepted by the patient, and this rarely happens among cross-dressers. Robert J Stoller, M.D., in an article on the treatment of transvestism begins his article by saying, "There is no adequate treatment for transvestism..." James Leslie McCary, Professor of Psychology at the University of Houston, writes that "the majority of transvestites.....establish normal heterosexual relationships....they merely wish to be left alone to indulge their cross-dressing habits."

MYTH FOUR HOW COULD WE BEAR THE SHAME IF THE NEIGHBORS FOUND OUT?

With even a modicum of care and common sense there is no reason for the neighbors to find out. There is even less reason if the wife cooperates with her husband's desire to cross-dress. When he is dressing she can easily run interference for him. Fortunately, we live in a more sexually enlightened society today, with many of our star performers cross-dressing publicly. This helps remove some of the stigma, even if it doesn't exactly provide a depth of understanding. Some transvestites have told certain friends and have been surprised to find the reaction was not shock but honest curiosity. This opened the way to a discussion of the subject which afterward made the transvestite and the friend feel better toward each other.

Dr. Prince points out that the way other people find out is more important than their finding out. While society as a whole is certainly not ready to accept transvestism with a mere shrug, it is safe to say that only in the most recluse communities would someone be forced to move away if it became known that he was a transvestite. Your prospective mate or wife should realize that you spend only a very small percentage of your total time awake dressing and that most of the time you are indistinguishable from any other husband. Also, she should understand that transvestism is essentially a solitary pastime. If she is concerned about others finding out, there are only two people who can tell them; you and her!

MYTH FIVE
NO TRANVESTITE CAN BE
A COMPLETE MAN

The truth of the matter is that transvestites are super-normal and more complete than other men. We do not want to be female as much as we want to be feminine. Those of us who long to become female, with female sex organs, are not really transvestites but transsexuals, and there is a world of difference between the two. Actually, as men we are so fascinated with all aspects of women that we want to share some of that experience ourselves, and we do that by emulating women. All of us realize, even when we are our other selves when we are dressed that we are not actually women. We are in a kind of fantasy or play world based on femininity. Your wife should realize that any man who is so fascinated by femininity will be much better equipped to understand it. And doesn't every wife complain that her husband "doesn't really understand me"? The wife of a transvestite who wisely chooses not to condemn her husband's desires to cross-dress will be rewarded with a truly appreciative and instinctively understanding husband.

After reading many letters from wives about transvestism in their husbands one point becomes remarkably clear. The main cause for the wife's concern is the transvestism. In all other areas of marital complaint they find no problem. Their husbands are spoken of as being warm, good fathers, well thought of in the community and among friends, good providers and sexually aggressive to the extent that the wives are pleased with their sex lives. And yet, some of these same wives contemplate divorce because they cannot come to grips with their husband's harmless desire to dress as women occasionally. If these women could only realize that their husbands think more highly of them and of women than many women do themselves they would realize that a transvestite husband who is understood can be quite a find.

Are we saying that all transvestites are perfect husbands? No, that would be foolish, since transvestites are normal men with the faults and imperfections that one can find in anybody. But their love of the feminine tends to make them more loving, more devoted and more simpatico if they are allowed to express themselves fully. Assuming that the woman loves her man and is generally pleased to be with him, transvestism should not bother her.

MYTH SIX
TRANVESTITES LOVE THEIR OWN FEMALE
SIDE MORE THAN ANY OTHER WOMAN

If a woman says that to you it usually means that she feels in competition with your female side and is jealous of your female personality. She feels that she must compete with another women for your affections. You must assure her that your transvestite desires were present long before the two of you met (if that is the case) and yet you still chose her to be your wife. You should make her understand, however, that if she represses your very real needs, thereby driving them underground into an unhealthy sublimation you will begin to feel resentment toward her. If your desire to cross-dress is satisfied in an open and aboveboard way, with her knowledge and willing consent the desire will not grow. If you cannot satisfy your desire, your existence will be miserable and the need will only grow stronger and stronger as you try to smother it. Every transvestite who has gone through periods of self-willed or enforced abstinence from cross-dressing knows how powerful the need to resume the practice can eventually become — almost a compulsion that must be satisfied to the exclusion of all else if need be. No one knows why this happens, as no one seems to know exactly it does. So, if the two of you are to be happy together you must dress as you feel the need, and your mutual happiness in this regard depends very much on your wife's attitude. She can create competition for herself if she wants to. On the other side of you that she too can enjoy, although on a different level.

These are the most common reasons why people scorn and humiliate transvestites. If you can make your wife understand why each of the six myths has no basis in fact, or at least can be easily handled without harm to you, her, your marriage or family your wife should be well on the way to understanding your need, at least on an intellectual basis. But still she will wonder: why do you need to do this (to her) ridiculous thing. What possible satisfaction can there be in it since it doesn't seem

to be predominantly sexual.

For some of us, of course, real sexual pleasure is derived from dressing. Our arousal grows and grows during the period we are wearing our clothes, and we often masturbate before undressing. Others among us find the period of cross-dressing to be emotionally satisfying more than sexually pleasurable. In most of us there is probably some of both involved. It is because of the sexual connotations that transvestism has been included by most psychologists in the list of sexual aberrations. We know many transvestites that resent this fact because their need to dress does not, outwardly, have a sexual connotation to them. Some psychologists agree that transvestism does not belong with other aberrations and we can only conclude that the argument will never really be resolved. But your wife may not see the sexual connection to your dressing and because of that she is rightfully puzzled.

You probably haven't the slightest idea yourself why this need comes over you from time to time. You won't find a lot of help in the psychology texts. Karpman will tell you that you are a latent homosexual, using transvestism as a mask for your true desires. You very likely sense that this is not true. Stoller will tell you that you are hiding the fact that you want to be a woman — but a woman with a penis. You know you don't want to be a woman all the time. The pure Freudian people will tell you that you are trying to find your mother within yourself, especially if your mother was a cold personality and withheld love from you. There are countless other theories — enough for another article this length or longer — and some of them may be close to the truth for some of us and totally invalid for others. The point is that you don't really know what makes you a transvestite. There are many times when you probably wish you weren't. But if you have accepted yourself — or should we perhaps say — yourselves — you know that dressing is something that you must do if you are to be a fully realized personality. So how do you answer your wife when she asks the natural question: Why?

Dr. Charles "Virginia" Prince has developed some reasons that non-transvestites can understand, and for the time being they will very likely have to suffice. One reason she proposes is a need for some men to escape from the incessant demands of being male. Society expects men to be forceful, assume leadership roles, be

dominant and strive for success. Some men feel the need to take a short vacation from all of the demands made on their masculinity. In their feminine role, for a short time, they can be passive, accepting and non-demanding. Dr. Prince suggests that there is no form of relaxation to compare with becoming another person, especially another person of the opposite gender. The transvestite cannot express his full personality in the male role. Wearing the clothes of his female counterpart helps this other side of him blossom forth and become real for him.

Dr. Prince also suggests that some men feel the need to be the brighter and prettier of the two genders. In most species this is the case. For certain periods in our western culture this was also true. For most of this century male dress has been like a uniform, and some men so much appreciate a variety of texture, color, shape and design that they turn to feminine clothes which are more varied and conscious of these factors. In the last several years men's clothing has become much brighter and varied, however. This hasn't stopped transvestites from wearing the most feminine clothing they can get their hands on, so this explanation is probably not as valid as it once was.

Since transvestites tend to idolize women it is possible that by wearing their clothes they are in essence pulling on the outward shell of those creatures that they so adore. Wearing the clothes of women is one way of becoming very close to them and symbolically identifying with their love object. Since all women love to be adored, perhaps your wife will easily understand this explanation.

She may say to you, however, that many men get tired of the demands of maleness, love flashy and brilliant clothes and adore women without having a deeply felt need to wear their clothes. She is right, of course, but fails to understand the fact that transvestites are more complex than most other men. Transvestites feel, sense and react more deeply than most other men. Feelings within them are felt more intensely. Where one man looks at a beautiful woman and admires her objectively and perhaps carnally, the transvestite wants to find a way to unite with her spiritually, to emulate her, adore her, temporarily at least be as one with her. Where another man goes bowling to relax or plays a round of golf with his business cronies, the transvestite man requires total escape into another personality.



What the wife must come to understand eventually is that no matter what the cause of your desire to cross-dress, you have no real voluntary control over it. It is as much a part of you as your beating heart. You did not one day decide to take up the habit of dressing women's clothing. Nor can you, the day after your marriage decide not to do it any longer. For some reason, as not yet adequately explained you feel a need to do this. If you try to stifle the need it grows stronger and becomes harder to control. The way to satisfy the need is to relent to it. Since this is the case she will surely realize that (a) it is pointless to blame you for it, and (b) there is nothing you or anyone else can do now to put an end to the need. It is much better to accept the need as an integral part of the man she loves and become accustomed to it.

After thinking about the facts pointed out in this article she must surely come to the conclusion that if you are indeed afflicted with some bizarre aberration, it is certainly the most harmless one available to any person. Excepting the fact that it costs some money to buy your extra wardrobe, your desire to cross-dress is a quiet, solitary activity that makes no real demands on her or anyone else. It is very likely that transvestites spend less on their "hobby" than do men who are ardent golfers, skiers or tennis buffs. And you practice your "hobby" at home. You never hear the wife of a TV complain that she never sees her husband after work or on weekends, unless she refuses to allow him to dress in her presence, in which case the time may come when she won't see him at all.

Some wives of TV's say that their husband's cross-dressing hurts them emotionally. These wives must realize that they are really hurting themselves. What are their insecurities if such a harmless act can upset them as much as they claim? Why do they feel such antagonism toward a man they claim they otherwise love? Or are they setting their sights on the immediate and transient desires of the present and forgetting the things they claim mean most to them: husband, family, home and life-long companionship. Their acceptance of their husband's transvestism, their understanding and cooperation with this need will make them dearer to their TV husband than any other gift they could give him.

All a TV really asks of his wife is understanding. It costs little to give and the rewards of giving it can be greater than she might ever imagine.

Shoulder bags for men OK, says reader

DEAR ANN: I take strong exception to your reply to "Mr. Purse." I am a married man, 53, and have carried a shoulder pocketbook for the past four years.

I bought it in Europe when I saw many men using them. Mine is leather and looks like a camera case. I can carry my glasses, wallet, credit cards, comb, pills and handkerchief without loading down my pockets. At no time has anyone ever looked at me funny or asked to borrow my lipstick.

Please rethink your answer. Pocketbooks make a lot of sense. I wouldn't give mine up for anything.

— Another Mr. Purse

Dear Another: Shoulder bags that look like camera cases — yes. Alligator and leopard-skin clutch-types — no. There's a big difference.

DEAR ANN: I married a man two months ago after a three-week courtship. The fact that he was five years younger (I am 29) didn't matter to him.

ANN LANDERS



He is a kind and generous person, intelligent and has a terrific personality.

Last week I walked in on him unexpectedly as he was putting on a girdle. I was shocked. He calmly explained that he had been having back trouble and the girdle was a big help. I have seen girdles advertised for men with back problems and accepted his explanation, even though his had quite a lot of lace on it. This morning when I was half awake I saw him dressing in the bathroom, through a crack in the door. He was putting on nylons under his wool socks. I immediately jumped out of bed and asked

him what it was all about. He said he needed the nylons because he had to hitch his girdle to something to keep it down.

The man is definitely not gay. He is a wonderful sex partner and his behavior is normal in every way. We love each other, and I am hanging on to this marriage — no matter what. But I'd like to know your opinion of all this.

— A Big Q

Dear Big Q: I can go along with the girdle (even with lace on it), although surgical corsets are available for men with back problems. But he lost me with the nylons.

Your husband is a transvestite. This does not mean he is a homosexual, nor does it mean you can't have a good marriage if you are willing to accept this kink. (Many wives do.) Get some books on the subject at the public library. You'll feel better when you have valid information.

DEAR ANN: I am a successful professional man, age 38 and single. From time to time I take woman to the track for an

Sex-Change Surgery Changes Income, Too

Men who underwent a sex-change operation to become women earned less money in their work than before the surgery, says Stanford University psychiatrist Dr. Norman Fisk.

However, women who became men earned more money than before, added Dr. Fisk, who interviewed 175 transsexuals.

National Enquirer 24 June 1980

24. 1980

CLASSIFIEDS.....

I would like to become a Transsexual and I wish to correspond with anyone who is inyterested in helpingwith grooming and getting established - possibly to share accomodation in future. Am also inter-ested in porno scene.

D. [REDACTED]
po box 8925 Stn A
HALIFAX NS B3K 5M6

Classifieds cost only three dollars payable to D. Cassidy.

Next Issue of Newsletter will be in early May so send in your articles and classifieds to PO Box 153 Stn. Victoria, Westmount H3Z 2V5

DEAR ABBY: I'm 39, divorced, have four kids, am on welfare and I think I'm pregnant again. That's bad enough, but what's really bothering me is my hair won't hold a perm. Can you please advise me?

— ELAINE
DEAR ELAINE: First, see a doctor. It could be due to your physical condition. If it's not that, inquire at a beauty parlor that specializes in hair care.