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Transgender

Tapestry

Issue #75 Spring 1996

LESLIE FEINBERG: TGs SACRED PAST

Exclusive
Book Excerpt

THE PREMARIN CONTROVERSY

Bad News or
Just a Bad Rap?

CROSSDRESSER OR TRANSSEXUAL?

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Julie Andrews as Victor/Victoria



F2M

New Column
Fiction And News

TG? FACING JOB DISCRIMINATION?

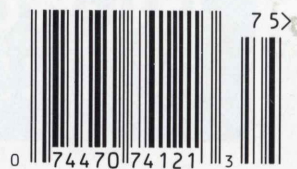
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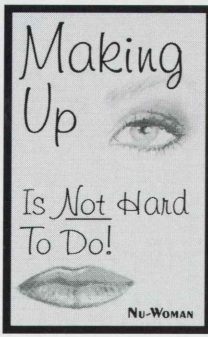
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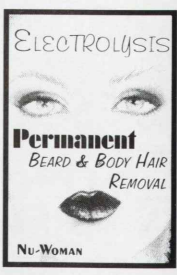
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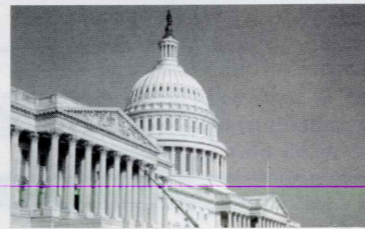
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NO SUBSTITUTE FOR LIFE!

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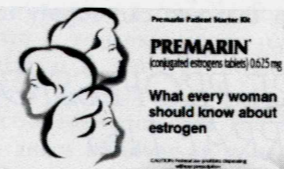


TRANSGENDER'S SACRED PAST



HOW A CROSSDRESSER WON THE CIVIL WAR!

24-25 BONUS POSTER
National Gender Lobby Days - Trans Pride 1995-96
Photomontage: Mariette Pathy Allen



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Contributors' Guidelines: Please query first before submitting articles. *Transgender Tapestry* does not accept sexually-oriented or malicious material. Submissions should be either letter quality type, double spaced, printed with a fresh black ribbon, or on a 3.5" double-density disc, accompanied by hardcopy. (Microsoft Word for Windows and WordPerfect for Windows are preferred.) Photos should be clear and with simple backgrounds. All rights revert to the individual authors on publication. *Transgender Tapestry* is not responsible for any unsolicited material. Nothing will be returned without a self-addressed, stamped envelope (SASE).

DR. SHEILA KIRK NEEDS YOUR HELP!

You should keep in mind the vital projects in the works that she does at IFGE:

TEENAGE CROSSDRESSING STUDY

Dr. Kirk has a important crossdressing study. It is on-going and will always need more participants. Your contact with a young man, age 12-19 years of age, who is transgendered will be very infrequent. But if and when it happens, you should remember to refer that young person to Dr. Kirk through a parent or counselor who may contact you for information or assistance. While so many teenaged youths are closeted, many do reach out, and both they and their family require help. Dr. Kirk can give them information, referral, and support in addition to what she is trying to learn from them in this very difficult time in their lives. Please keep this critical study in mind.

MALE-TO-FEMALE POST-OP SURVEY

Dr. Sheila Kirk is conducting a survey asking for information from M-F post-operative individuals. The study has potential for very far reaching influence upon professionals in their care of our community and upon members of the community who will be, or are currently, on an operated transsexual pathway. If you are a post-operative M-F individual, please contact Dr. Kirk for participation in this study.

This study is being funded by the Christine Jorgenson Fund which IFGE manages. Each transgendered person should take part in contributing to this important fund, not only for what it offers in supporting this project, but what it can do in offering assistance to the transsexual community in other ways. Please support this effort by being a participant in the survey if is appropriate for you to do so, and also in remembering a very valiant and supportive person, Christine Jorgenson, through your contribution to her fund.

TRANSGENDER REFERRAL LIST

Dr. Kirk is also anxious to learn of transgendered and gender-friendly attorneys in any and all cities and townships throughout the United States. If you know of one or several in your place of residence, please send the name and address of this legal professional to her at IFGE. The political and workplace climate is such that we must identify lawyers and paralegals who can advise and assist us in the areas we are the most vulnerable—the divorce court and the workplace.

Please sit down and do this right away. A referral list is in the making and information that you can supply to it is most important.

HEALTH CARE PROFESSIONAL REFERRAL LIST

First, if you are transgendered, send Dr. Kirk the name, address, and the area of specialty of your health care provider, whether they be a medical physician, a surgeon, a psychologist or a social worker. Her health-care professional referral list always needs competent and empathetic individuals. There is no doubt that many in this community are in the care of professionals she needs to know about. Please get word to her.

You can reach Sheila Kirk, M.D. c/o Division of Medical Liaison and Research, IFGE, P.O. Box 229, Waltham MA 02254.

Or call (617) 899-2212, (FAX) 899-5703,
e-Mail IFGE@WORLD.STD.COM

LEGAL BRIEFS**What to Do When Being TG Targets You for Workplace Dismissal
by Dana Priesing**

Suppose you work for a medium-sized firm. You're capable, comfortable, neither in nor out of the closet you keep your personal life, well, personal. Your relations with your superiors, colleagues and subordinates are no better or worse than average. Then a new supervisor laterals in and, cueing on some aspect of your appearance or behavior, he or she takes a visceral dislike to you. Soon you get the feeling that you're being ostracized: you sense that you're being talked about, and you can hear that tone of malicious glee in the gossip that quiets when you pass. Your mouth goes dry as you realize that management has targeted you for dismissal because you are transgendered—a crossdresser, transsexual, or other—or perhaps live with someone whose chromosomal sex is the same as yours.

If you're in one of these categories, there may be little that can be done (job discrimination against the transgendered is lawful in most jurisdictions, and we'll need the queer community's help to change this.) But if the discrimination is motivated by the mistaken belief that you are gay, lesbian, or bisexual, there may be laws that are intended to protect you from job discrimination based on your sexual orientation.

My purpose here is not to promote litigation: a discriminatory event is a nightmare, not a cheap ticket to a punitive damages award. Rather, I'd like to share with you my sense of what you can do to best direct your energies and preserve your rights, so as to maximize your chances of obtaining a remedy for job discrimination if you experience it. (Of course, legal chat is not legal advice. If you experience harassment, please seek competent counsel to discuss the facts and circumstances involved in your particular case.)

Don't Ignore the Problem.

Perhaps it's a natural response to job discrimination to act like it isn't happening and bury yourself in your work, hoping to remind everyone of your merit. Maintaining the quality of your work is critical, for reasons I'll get to shortly. But unfortunately, if perceived sexual Orientation motivates the discrimination, your exemplary behavior is unlikely to resolve

the problem. It's who you are that they fear; the good work you do is irrelevant to what causes discrimination. For these reasons, denial is unlikely to resolve the situation. It merely allows those who've already made up their minds about you to set the pace of events.

Moreover, please don't wait months or years to seek help inaction can be interpreted as acquiescence (remember Anita Hill). Most laws forbidding sexual orientation discrimination require you to take action within a relatively brief period of time. Anti-discrimination laws require you to act promptly because memories fade; documents get misfiled; and potential witnesses move on. You may remember every detail of a discriminatory event, but that's because it happened to you. Events likely are less clear in others' minds. They'll remember that same event about as well as you remember what socks you wore last Tuesday. The longer you wait, the less likely it will be that evidence to corroborate your claims readily can be obtained. The evidentiary question isn't what happened, but what you can prove. Your testimony, and your advocate's argument, rarely will be enough by themselves.

Don't Provide a Pretext for Your Termination.

Another natural response to discrimination is to get angry and fight back by yourself. You begin interrogating your colleagues; you confront your bigoted supervisor in the hall; etc. If your objective is to eliminate the discrimination while preserving your job, this response likely will be unproductive, because it forces you to play two contradictory roles: investigator/advocate and cooperative employee. Being your own investigator/advocate often is incompatible with getting your work done and maintaining cordial workplace relations. It also provides an excuse for management to downgrade your performance ratings. Your behavior will end up in your personnel file, portrayed from management's perspective, along with notations of concern that you are not a "team player." You may find that you've helped create a pretext for your own dismissal.

Is being a team player, being able to work well with people, a qualification

for your position? If so, exercise extreme care in how you yourself respond to workplace discrimination. This is not to say you should passively endure it. Rather, as discussed below, get help from others, so that you can continue doing your job.

Get Help. Do Your Job. Build Your Case.

Ideally, and assuming you want to keep your job and eliminate the discrimination, you need to:

1. Educate yourself so you understand what is and is not unlawful discrimination. Not all discrimination is illegal. Your employer has considerable discretion to make decisions about employees and the workplace. Don't get the idea that anything that doesn't fall your way constitutes discrimination just because you happen to be transgendered.

Get some instruction immediately about what conduct is proscribed and what isn't; about what your employers legally can ask you to do and what they cannot; about how you should react to events; and about what procedures and remedies are available. The time to obtain such information is when the problem first arises, not three weeks after you were talked into signing a waiver or thirteen months after you were dismissed.

2. Let someone else fight the battle while you concentrate on doing your job. Because often you can't be your own investigator/advocate without damaging your work performance, if at all possible, have someone else fight the legal battle while you concentrate on doing your job. Although having an investigator or lawyer contact your employers may create a risk of retaliation, it's likely a mistake to believe that acting as your own investigator/advocate will prevent retaliation. Remember: it was your feeling that they're out to get you that caused your concern in the first place. Don't think they'll go easier on you if you don't get outside help.

Continued on page 46.

Dear Gianna

IS CROSSDRESSING NORMAL

by Gianna E. Isreal

Dear Gianna:

I am a lifelong male-to-female crossdresser. I have been fighting this impulse since childhood. One therapist told me I am sick; another said it was nothing to worry about. I keep trying to stop, and throwing away all my women's clothing, only to have the impulse reassert itself, and repurchase a wardrobe all over again. What should I do?"

F. C., Detroit MI

Dear F. C.:

Having a transgender identity or needs does not in and of itself mean you are pathological, mentally disordered or medically diseased. Far from it — you, like all TG persons, have the right to self-determine your gender identity and form of presentation.

TG people are continually portrayed as mentally ill by social stereotypes. There is also an abundance of out-dated professional literature that is denigrating. Subsequently, strong identity-affirming messages need to be brought to the attention of all transgender persons, their loved ones, helping professionals and the general public.

This information is particularly relevant to those like you, who view part or all of their transgender identity as disordered. They do so because early on these are the messages they heard from others who were misinformed, and now they pass these same negative messages on to others. Denigrating statements and negative portrayals can leave you repressed and stigmatized. Stigmatization

leaves you susceptible to low self-esteem, depression, harsh self-judgments and hinders positive advancement.

Learn to view your crossdressing and other transgender experiences for what they are: a natural part of your gender-identification and internal needs. Of course, many times that suggestion is easier to read than to follow. But, this should not undermine its importance. Far too frequently I counsel persons so wrapped up in guilt and shame they have become immobilized and are incapable of experiencing joy or happiness. Some TGs feel guilty that they are not living up to their spouse or family's expectations, and need to learn how to redefine their own self-perpective and relationship role. Others mistakenly feel guilty because their TG needs may inconvenience others.

There are also persons who get so caught up in guilt and shame that they become uncomfortable each time others act ashamed to be seen with a TG person or talk about "that transgender thing." Although it is no easy task or habit to break,

building up self-acceptance requires learning not to adopt projections of others. Having crossdressing or TG needs is not wrong. Nor is it wrong to want to protect one's family and employment situations.

Most of the time being a crossdresser or TG person requires ignoring ignorance and stereotypes. If you encounter rudeness from a person you will likely meet again, then provide them some brief gender issue education if it feels correct. If you encounter rudeness from someone you are unlikely to ever see again, it sometimes is best just to ignore their behavior. Choose your battles and educational efforts wisely. If you are in the process of coming out or are undecided about your gender identity, slow down and appreciate the uniqueness of your own situation. If you spend most of your time caught up in guilt and shame, this does not leave much energy for enjoying your experiences and learning your likes and what works for you.

For someone like you, with a history of purging or stopping and restarting TG behavior, put your previous identity or "en femme" clothing into storage. Or, ask a good friend to hold on to your belongings.

This suggestion is in no way original, however it continues to be valuable. While going shopping has been often called "great therapy," it seems senseless to repetitively have to buy clothes and work through the same issue again.

Having a transgender identity or needs does not in and of itself mean you are pathological, mentally disordered or medically diseased.

Subscribe Today

F2M

On Passing (Part 1)

by Andy Gavin

Hair: This is the most important place to start. Go for a very conservative, short-back-n'-sides cut. Avoid getting a shaved-head or a way-out "punk" style as these are often sported by the butch lesbians who you are trying to distinguish yourself from. Go to a barber if you already feel comfortable trying one. If not, find a gay or gay-friendly hair stylist who's willing to help you look as masculine as possible. Part your hair neatly on one side and then comb the top back or to the side. As any M2F can tell you, bangs are feminizing—women and kids tend to have them, but men don't. Use gel or mousse if your hair won't stay in place.

Sideburns: You know those Liza Minelliesque "points" which grow just in front of the ears of women with short hair? Men don't have them, so cut them off straight across with a good pair of scissors. Then use a razor to shape your sideburns—start from the upper point where your ear meets your head and then go straight down.

Shaving: Many women have light-colored "peach fuzz," but men don't, so shave it off. Again, use a good razor and shaving cream, followed by a no-alcohol lotion aftershave. Shave your sideburns every day and your whole face as often as needed.

Fake Facial Hair: Although really convincing, fake facial hair from a theater or costume supplier can help you pass, I don't recommend it. It's very difficult to explain where that full mustache suddenly sprouted from, and even more difficult to remember who's seen you wearing it and who hasn't. Fake stubble (achievable with tea leaves or an eyeliner pencil) is also out—it will help you pass, but do you really want to look grubby and slo-

only?

Chest: There are a number of different binding options available, and what will work best for you depends on your size and build.

That old standby, the Ace bandage, binds really well, but I don't recommend it if you're into breathing and being able to move freely—it's also a real pain to put on. Tape is also not recommended—I've heard of one guy who managed to pull off a layer of skin at the end of the day. Some better F2M-tried-and-tested options include:

A tight sports bra, available at any athletic wear store. These are very comfortable and work well if you're a "B" or smaller.

The Devrey Collection's spandex undershirt for out-of-shape men costs around \$13 and can be obtained from:

The Devrey Collection
38 St. John's Place
Box 0800
Freeport, NY 11520-0800
(516) 623-6214.

The Sears *Home Health Care* Catalogue's Men's Abdo Trim abdominal support undershirt costs \$16.99. Call (800) 326-1750 for a catalogue.

Morris Designs makes a \$33 surgical compression vest which I've heard is extremely comfortable and effective. They can be reached at:

Morris Designs
1637 Godfrey Lane
Virginia Beach, VA 23454
(804) 481-9313.

The company Transitions sells an \$85

made-to-order undershirt-style cotton-and-lycra binder. For more information write to:

Transitions
P.O. Box 3547
Conroe, TX 77035-3547.

Some guys have reported success using commercial weight loss and gut control belts made out of diving suit-type material, which they trim to the appropriate size.

Medical supply stores sell male gynecomastia vests (designed for genetic men with unwanted breast growth), though I don't know anyone who's used one for binding. They also sell rib belts which can be used for binding. These work well but are not very comfortable as they tend to compress your ribcage along with your chest.

Finally, a plain white crew neck undershirt over your binder will also help hide your chest, and that triangle of white showing beneath an open collar looks very masculine.

Bathrooms: F2M's are actually fairly fortunate in this area because men are far less observant and social than women. Men usually just go in, do their business, and leave. Just march calmly in, use the stall, and march calmly out. If you rush around nervously you'll be far more likely to attract attention. Remember, even genetic men have to sit down sometimes.

Voice: Women tend to use an upward inflection at the end of their sentences, while men tend to speak in a monotone.

Body Language: Women tend to be less obtrusive, while men tend to take up more space. If you watch the commuters on a trolley, the women tend to sit with their legs crossed and their arms drawn in, and the men tend to sit with their legs apart and their arms out.

(Part 2 will cover clothing, recommended reading, and other resources for F2Ms.)

Andrew Gavin lives in New England and is a member of the Captain's Table, a Boston area support group for F2M-identifying individuals. He can be reached c/o of **Transgender Tapestry** or via e-mail at gavin@world.std.com.

It's Time for Your Medicine

THE BRAIN AND TRANSGENDER BEHAVIOR

Researchers are looking to find valid and reliable evidence to explain alternate lifestyle and diversity. While final answers most probably will be found in the chromosomes and, in particular, in alterations in the genes that chromosomes are composed of, still, some investigation continues looking for change in the gross structure of the human brain itself. These changes may be visible to the naked eye, but more often to the eye searching brain tissue with the microscope.

Literature reporting to date is somewhat ambiguous, or controversial, or unconfirmed by other researchers attempting to duplicate one report or another. Yet the attempt to show differences in brain structures are ongoing.

Does this scientific work justify us? I think it does! Diabetes and many other disorders are known to be genetic in origin. Those who have these disorders need not make apology to society, nor are these individuals subject to the bias and discrimination that society is capable of giving. We, the transgendered, have talents, knowledge, and vast ability in every pursuit and profession. Why should we, the transgendered, experience those negative reactions from society because we are genetically gifted?

When studies attempting to define gross differences between genetic males and genetic females (sexual dimorphism) are evaluated, not much can be learned. Brain size is somewhat larger in males than it is in females, but when body height is taken into consideration, the differences are not reliable. Some functional and structural asymmetry in different parts of the brain are noted, more so in males, but this is not always reliable as well. Gross examination of the corpus callosum, the structure connecting both hemispheres (sides) of the brain, seems to point to a difference between genetic men and women. But the findings have been disputed when researchers look at different portions of this structure.

In the anterior commissure, in the forepart of the corpus, when appropriately stained and under microscopic examination some researchers find more neurons, or nerve pathways, in this interconnecting structure in genetic women. These studies are based on autopsy material. There is one reported study, however, that was conducted on live patients with MRI-scanning of the

brain. It compared 20 transsexuals, 10 M2F and 10 F2M, with 40 controls, 20 genetic males and 20 genetic females. The report finds no statistically significant differences in any of the transgendered individuals when compared with genetic men and women, nor were there any dimorphic changes of significance in the controls—both genetic men and women were the same.

Another very pertinent study was reported just recently by the gender research group of the Free University Hospital of Amsterdam—once again a report based on autopsy brain studies, but still very relevant, I believe. Six M-F postoperative transsexuals were examined for changes in the hypothalamus that might explain their transgenderism. All six demonstrated in an area of the hypothalamus, an area known as the central subdivision of the bed nucleus of the Stria Terminalis, (abbreviated BSTc) a volume of cells that was comparable to and, in several instances, smaller than genetic females. It is known that genetic men have cellular volumes in this area of the hypothalamus that are significantly larger than genetic women. Here at last is proof of a brain dimorphism between genetic males who are not transgendered and genetic males who are. The series is small—it needs to be expanded—and confirmed by other researchers, but it is an exciting finding and very important.

It points to the development of gender identity as a result of an interaction between developing brain and sex hormones, and implies strongly that this has to do with an intrauterine, prebirth experience. When else could it take place? One could argue that at puberty the very hormonal influence that takes place in the young male body influencing body build and genitalia could influence the brain and affect these special cells in the hypothalamus. If this would be so, however, how do we explain transgendered individuals who declare themselves as transsexuals at the early age of 3 and 4 years? They have not yet had that hormonal surge, and where does all of this come from? Our genes, of course, the genetic material that influences hormonal production and then influences our brains when we are embryos. Hence, not only are our genitalia under this influence but so also are those areas in our brains (hypothalamus) that can influence our gen-

der identity.

What variables could influence BSTc cell volume in these 6 transsexual individuals?

1. Their feminizing hormone regimen taken before and after genital reassignment Surgery? Scattered studies of genetic males taking large doses of estrogen for treatment of prostatic disease and, in specific, one case of a genetic male with a feminizing estrogen-producing adrenal tumor, showed large BSTc cell volumes as are found in genetic males not under the influence of estrogen.
2. The affect of castration in genetic males (orchiectomy)—does it influence BSTc cell volume? Genetic men who were castrated for prostate cancer show BSTc cell volumes the size of genetic males not castrated and definitely larger than transsexuals who are castrated in their genital reassignment operations.
3. The use of antiandrogens in the feminizing regimen, could this class of drugs have an affect on the BSTc cell volume? Two of the 6 individuals studied by the Amsterdam group had not used cyproterone acetate or Androcur, a very strong antiandrogen, for two and ten years, and still they had very small BSTc cell volumes—even smaller than genetic female measurements.
4. Do genetic women who are postmenopausal and not using estrogen replacement have BSTc cell volumes that are significantly different than genetic women who do use replacement, or even those who still actively make their own estrogen? Some researchers are looking at this question and feel that estrogen in genetic women has no influence on the BSTc cell volume (unpublished data). Their BSTc cell volumes are still significantly smaller than men whether they are in childbearing years or in late postmenopausal years.

One could ask what studies should be done in order to confirm this BSTc cell volume observation and to prove its significance in the transgendered population?

Continued on page 45.

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TRANSCRIPTIONS

Letters & Comments from Our Readers

OUR NEW FORMAT

Dear Ms Stine:

I was pleased to read that you intend to change the format of your magazine. I agree with Kate Goldman that the old format was too clinical. It was written as if there is nothing sexual or pleasurable pertaining to gender transformation. I shall look forward to the first issue.

D. William
Alexandria, VA

Dear Editor:

I am looking forward to seeing the new format. The old format is rather dull. I would appreciate an article on relating male sizes to female sizes. How to determine bra size and dress size

I would also like to find a listing of safe, public meeting places throughout the country where TV/TS girls meet. How about an article on the Elizabeth Clubs in Japan?

Best wishes,
D. W.
Alexandria, VA 22314

To Transgender Tapestry:

Congratulations on the biggest turnaround since Patrick Swayze donned drag. For many years, I have picked up *Tapestry* at one of the bookstores in Washington, DC, which displays and sells it. All too often I have paged through it and then returned it to the shelf. That has now changed since you happily put Jean Marie Stine to work as editress-in-chief. She has married a bright new countenance with a catholic compendium of feature articles that would appeal to all in the gender community, all brightly, sprightly written and edited.

You will be getting my subscription request and check as soon as my new photo gets back to me. I also should say that I write as a professional with more than 20 years in journalism—almost as long as I have been in fem attire.

Write on. Right on. I eagerly await your next issue,

Your admiring sister,
Elizabeth Petrovna
Washington DC

Dear Editor:

Congratulations! The new issue (#74) is fabulous. It is relevant, vital, interesting and enlightening. The new format, make-up and editorial content are wonderful. For the first time since I've been a subscriber (and long before that) I read the issue from cover to cover. You are no longer a somewhat self-serving collection of convention photos and VIP awards. The new magazine is a vital must read for every transgendered person or those individuals genuinely interested in who we are. I look forward avidly to your next issue.

Lynne B.

Palantine IL

Dear Sisters and Brothers:

I have just received my *Transgender Tapestry* (#74) and am quite pleased. It seems to be a positive improvement over the old *Tapestry*. Thanks very much.

Petra Dawn
Tallahassee FL

To the whole staff:

Transgender #74 "the first and the best!" You all should be very proud of this issue! Congratulations! Keep up the great work!

Liana
Via e-mail

Dear Editor:

First, let me briefly introduce myself. I'm one of the two section leaders of the GenderLine section of the Human Sexuality forum on CompuServe. I've been subscribing for somewhere on the order of four years now, beginning not too long after I left the closet and came out to my wife. I consider *Tapestry* to be an irreplaceable source of information and referral. As a moderator of an "electronic support group," and as a member of a "3D" support group, I often turn to *Tapestry* to answer questions and provide referrals. I may not be interested in every article in every issue, and I certainly don't agree with every opinion that I see in the pages of your magazine, but I always look forward to receiving it to make sure that I've got the latest addresses for support organizations, to see what the various advertisers are offering and to find out what the "movers and shakers" have done over the past few months.

Well, I just received my first issue of the new *Transgender Tapestry*. It is certainly different from the old *Tapestry* in many ways. As to whether I like the changes or not, I frankly need to reserve judgment while I watch it develop. It's like dealing with a radically new hairstyle—I guess I need to live with it for a while.

April Peterson
Via e-mail

Dear Transgender:

Received the Winter Issue. Change is good, but I prefer the old title *Tapestry*. I like the symbolism. Keep making changes and the magazine will continue to be top drawer. I do like the idea of the Personals being in the middle so you can tear it out, if you prefer. Thanks again for all the efforts.

Janet Duffy
Austin, TX

Dear Editor:

A subscriber to *Tapestry*, continuously for the past ten years, I have eagerly anticipated each issue. Unfortunately, I have found the last several issues to be rather disappointing. Verbatim reprints of keynote speeches and reports with pictures at local conventions,

that have come to dominate the magazine, are frankly rather boring and uninteresting to me.

Reluctantly, I had just about decided to terminate my subscription, the only hesitation being the Personals section. Over the years I have made many wonderful and dear friends who have been extremely supportive and helpful during the most difficult years of my transition.

Having received issue #74, I can't tell you how pleased I was to see the marvelous changes that have taken place. You are to be congratulated, I know how much hard work must have gone into this major change. Once again, I impatiently look forward to receiving each issue.

It sometimes seems, that for every compliment, there is a "but" or disclaimer, so I must pass on to you my frustrations and disappointment. In the midst of an interesting article, I was directed to "continue on Page 27," but try as I might couldn't find Page 27. In fact, pages 21 through 28 are totally absent from my copy of the magazine. Congratulations and accolades for your accomplishments are still very much in order.

Lorraine Ellen Hall
Via e-mail

(Subscribers should return defective copies for replacement to P.O. Box 229,
Waltham MA 02254-0229.)

Dear IFGE:

I received my long-awaited copy of *Transgender* (formerly *Tapestry*) and was very excited! I was however extremely disappointed to find that my photo and ad were not included in your Directory. What could have happened?

Leslie Bledsoe
Little Rock AR

(We have to close out the ads some months before publication to scan the photographs and set the type. Yours should be in this or the following issue.)

Dear Jean & Yvonne:

I have now received my copy of the latest *Transgender* magazine and I am disgusted and appalled. The new magazine is already deviating widely from the objectives of the *Tapestry* it replaces. It now only panders to some of the original ideals.

Transgender dresses itself up to be titillating and somewhat erotic (see the ads). Even the name *Transgender* is pushing sex and controversy in the minds of many people, and is not benign and innocuous as the name *Tapestry*. Then there is the cover picture, in the style of the exotic rather than the refined, which WAS the style of *Tapestry*. Although you have a few excellent articles by traditional authors, you destroy the whole aura of nurturing and decency which pervaded *Tapestry*, with the pseudo-intellectual and irrelevant political Guest Editorial and the inserts in the mailing such as *In Your Face*. Who are these people writing this junk? They seem to be bent on the destruction of the real purpose of such wonderful and useful institutions as *Tapestry* and perhaps even IFGE itself?

The magazine is now no longer fit to use in the outreach work I continue to conduct heavily. It may sell in dirty book stands, but is no longer a tasteful tool of gender education for the many troubled persons who

need help out there. The demise of the real *Tapestry* is a terrible loss to the community. I am very distressed at these trends and wish to distance myself by withdrawing further support and interest in *Transgender* magazine and IFGE. I shall no longer be able to recommend that the IFGE is a useful resource for gender-troubled persons.

Dr. Denise Jefferys
San Diego CA 92109

(Although this is one of the few negative comments we have received, we feel its heartfelt nature deserves reply. Sorry you feel the way you do. Mail is running ten-to-one in favor of our new format. Curiously, the ads in #74 were from the same companies as those in previous issues. The term transgender is now in common use throughout the mainstream media, as well as our own community. So far as we know, it has no sexual or titillating connotations—any more than does crossdresser or transsexual. "Innocuous," as far as we know, has not previously been considered a positive quality. The free copy of In Your Face is included as a service to subscribers; and was sent with the previous issue, where it apparently failed to excite notice. Most community members like to know what is happening politically on the TG scene. How National Gender Lobby day or demonstrations protesting violence against TGs or for TG rights is destructive to our nurturing qualities is a bit puzzling. One reason for our change in format was to move the magazine out of the adult bookstore market and into the mainstream. We regret that the new direction of the magazine means you will not be referring TGs to the IFGE for the valuable outreach and educational services we provide. The staff here is transgender and would never consciously do anything they felt was detrimental to the community or to its image.)

CD REJECTED BY WIFE

I would like to add a few lines of wisdom to your reader's comments on the downside of rejection (#74). I have found, through the many efforts to make my own cross-dressing and marriage blend, you must be willing to accept the fact that it may never be. You will hear of and occasionally meet a few exceptions to the rule. It makes your heart pound when another success story hits the print. Dr. Peggy Rudd, Ohh ... if we could only have a million more of you. Unfortunately, that I have found is definitely not the norm.

I have also seen many family counselors, a sexologist and psychiatrist with my wife to no avail. All of this is not to mention that my dresser drawer is flowing over with information from various organizations such as Bolton & Park Society and Tri-Ess. What I have found is that it takes a very exceptional person, wife or SO (and open-minded communication) to make things work. In a marriage, the wife must be able, at a minimum, to understand and accept that there is a feminine persona that is very much a part of her husband's life, and thus must be a part of her life as well. To what extent this is acceptable to the wife very quickly becomes the crux of the marriage. The wife must be made to understand that she is in no way in competition with the new lady in her life. Simply put, it is

only a part of the husband's total personality.

The husband must, above all, remember that the girl he married needs the man she married. He must remember and be able to give her the time she needs with the man she married. Much like your letter writer, I have thirty-one years of marriage and four grown children. A wife that I love very much, that, by the way, loathes and despises everything about my being a crossdresser. I have had to make several hard decisions over the many years of marriage but none tougher than learning to enjoy the most precious part of my personality in private.

Anonymous
Via S-mail

CD ACCEPTED BY WIFE

Dear Transgender:

I am a fifty-two year old bi-sexual who has been crossdressing with great pleasure since early childhood. My earliest memories are of wearing my sister's clothes at age three and a half.

They are also some of my strongest memories, which leads me to believe that I was profoundly impressed by my activities. I have continued to crossdress until the present, with only a few "dry" periods, and don't have any plans to stop now.

I am married to a wonderful woman (second marriage) who knows and understands my need to express the feminine side of my personality. I decided that I would have no secrets from her before we got married and am very glad of that decision. I explained that I was a CD and that I had put a lot of time into studying my condition and was completely happy with myself I also explained that there was no chance of my changing things. She did ask me to educate her as to what it was all about, and I did. She is now very supportive and is continually picking out things for me to wear.

Donna Maria
Argentina

CD WANTS TO QUIT

Dear Transgender:

In desperation, I am asking for help and guidance. To varying degrees throughout my life I have had feelings of identifying with the female gender. One manifestation of this has been crossdressing in secrecy from a very young age.

For the majority of my life I have lived in denial that I suffered from this abnormality. In my mind, as long as no one else knew, then it never really existed. This method of coping allowed me to function normally in my male role in everyday life. I'm by all accounts a typical thirty eight year-old, married middle-class male with children and a house in the suburbs.

Now after a great deal of personal struggle I have been forced to acknowledge my condition. I had sunk so low in depression and shame over my feelings, I knew that if I were to survive, I must face up to my transgender impulses and stoop to an integral part of my being. Over the past two years, I have spend much time and energy trying to learn and understand transgender behavior.

It was disturbing to me how much I could identify with the feelings and behaviors of the CDs I read about in your pages. I have sympathy for the difficulties this has brought into their lives and I admire their courage to live their lives the way they feel. I accept and respect their decisions and lifestyle.

Despite the fact that I can appreciate the many positive aspects the condition brings to my personality, I am searching for any answers on how to stop or control my crossdressing. Under different circumstances, my decision might be different. But my life now involves much more than just myself. The most important thing in the world is my family. Since society is not as enlightened as we might hope, I have chosen not to subject my family to the ridicule, scorn, embarrassment, and shame which is associated with this behavior. I have come out to my wife over the past two years, and now regret it because of the pain this has caused her. I find myself at a critical point in my life, facing dilemmas I never could have imagined. I pray there is some way of coping, and, ideally, eliminating these urges and feelings. I realize one of your goals is to promote the acceptance of this lifestyle by the individual and society. But given my circumstances, I wonder if there may not be another alternative. Thank you in advance for any help or guidance you can provide.

A Friend
Via S-mail

[Sadly, we can only quote Candy Scott of the Hyannis TG support group, InVestments. "It is almost universally agreed upon that crossdressing is not curable. It is not a disease that you can take a pill or prescription and have it go away in a week to ten days. It is something that stays with a person all of their lives."]

TS JOBS TRANSITION

Dear Transgender:

I am a M2F transsexual who works a in a chemical plant. If my transition is well planned, I believe they will work with me in my transition. I have spoken with my Employee Relations person about this issue. I have a very good work history here and I am still liked my many, even if I do put on a dress. If a job comes open in another area and I'm qualified, I believe that I can leave my present position as a guy and enter my new position as a woman. Of course this is the perfect plan and ... well who knows?

Those I work directly with (about one hundred people) became aware of my inner-self over a year ago. Thing were a little uncomfortable for a while, but we have come this far with very little being said. I believe this to be because of my openness and willingness to answer any questions that anyone might ask. I am not shy about my life. I do not do any crossdressing at work of any kind. That is what my bosses ask and I respect their wishes in the hopes that I can continue my employment. But when I start my pills and I begin to change, I know things will not be as rosy. I plan to stay a guy until I can transfer or leave the company.

Tiffany
No Address

Continued on page 46.

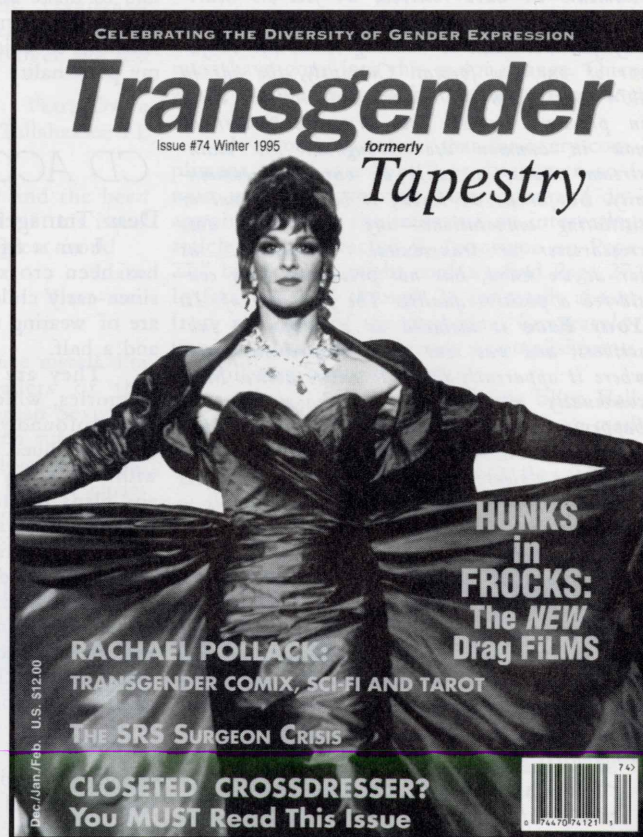
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TRANSGENDER'S SACRED PAST

by Leslie Feinberg

An exclusive preview from
Transgender Warriors:
making history from Joan of Arc to RuPaul

I remember riding a bus in the middle of the night during a bitter snowstorm in the early months of 1976. I was traveling, along with many other activists, to a political conference in Chicago. Unable to sleep, I read a xeroxed copy of a Workers World pamphlet so new the typeset copies weren't yet back from the printers. That landmark pamphlet—a Marxist examination of the roots of lesbian and gay oppression—was authored by Bob McCubbin, a gay man I worked with in our New York City branch. I had known Bob was working on that history, but I'd had no concept of how his research and analysis would impact on my life.

I found myself in those pages. For the first time since I'd acknowledged my own sexual desire to myself, I felt released from a layer of unexamined shame. Bob presented an overview of human history so I could see that same-sex love had always been part of the spectrum of human sexuality. He provided examples of early communal societies that honored all forms of human love and affection. Bob analyzed how and why the division of society into classes led to increasingly hostile attitudes by rulers towards same-sex love. And to my surprise, he included examples of acceptance of transgender in cooperative societies.

As I shivered next to a bus window thick with ice, I cried with relief. I realized how important it was for me to know I had a place in history, that I was part of the human race.

As I read and reread that pamphlet in the years that followed, I saw that I could also approach trans history from a materialist point of view. So I went back and took another look at the charge by Joan's Inquisitors that she followed "the custom of the Gentiles and the Heathen." In my family, gentiles meant non-Jews. But I remembered Engels's use of the term gens, and it occurred to me that the

French clerics were referring to free farming communities still organized into gens, the family unit of cooperative matrilineal societies.

I wanted to go back further, to dig around for prehistoric evidence of transgender in communal societies in Europe. But how could I? Although these early communities were cooperative up until about 4000 B.C.E.—estimated to be the end of the Stone Age, or the Neolithic period—these ancient farmers and hunters left no written records.

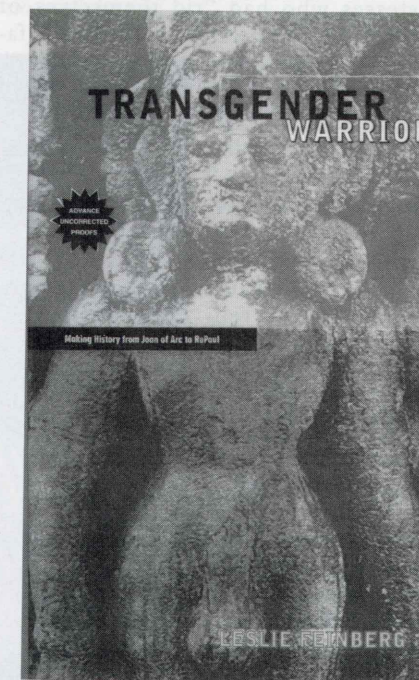
So I combed through books, periodicals, and news clippings devoted to the history of Europe, Africa, Latin America, the Middle East, and Asia. I searched for the earliest written records of any forms of trans-expression. Much to my surprise, I found a lot of information.

For example, I discovered abundant evidence of male-to-female transsexual women priestesses who played an important role in the worship of the Great Mother. Extensive research by scholars has revealed that this goddess, not male gods, was venerated throughout the Middle East, Northern Africa, Europe and western Asia.

The Great Mother was emblematic of pre-class communalism. Today, many scholars describe her as a female goddess. But perhaps those who revered her saw this divinity as more complex. While it's impossible today to interpret precisely how people who lived millennia ago viewed this goddess, Roman historian Plutarch described the Great Mother as an intersexual (hermaphroditic) deity in whom the sexes had not yet been split.

The Great Mother's transsexual priestesses followed an ancient and sacred path of rituals that included castration. These transsexual priestesses continued to serve the Great Mother in soci-

eties in which class divisions were just developing. They are documented in Mesopotamian temple records from the middle of the third millennium BCE, and are also found in Assyrian, Akkadian, and Babylonian records. Many Mediterranean, Middle Eastern, and Near Eastern goddesses were served by transsexual priestesses, including the Syrian Astarte and Dea Syria at Hierapolis, Artemis, Atargatis, Ashtoreth or Ishtar, Hecate at Laguire, and Artemis (Diana) at Ephesus. Statues of Diana were often represented draped with a necklace made of the testicles of her priestesses.



Transsexual women priestesses known as *gallae* were found in such large numbers in Anatolia, an area which today is part of Turkey, that some classical texts report as many as five thousand in some cities. The *gallae* served the Great

Mother, known to the Phrygians as Cybele, whose worship is believed to date back to the Stone Age.

Was the sacred service of transsexual priestesses a practice rooted in communal matrilineal societies? Or was it an example of men, living under patriarchy, castrating themselves in order to wrest this position from women? Not all researchers and historians agree.

For example, historian David F. Greenberg's findings seem to support the first position. He concludes that evidence of trans-shamans "among peoples whose later ways of life have been very diverse, suggest that the role does date back to the late Paleolithic (if not earlier)."

Feminist researcher Merlin Stone is a prominent spokesperson for the latter argument. She wrote about the transition in Mediterranean and Middle Eastern cultures from communal to early class-divided societies. Stone argues: "It seems quite possible that as men began to gain power, even within the religion of the Goddess, they replaced priestesses."

They may have initially gained this right by identifying with and imitating the castrated state of the son/lover; or in an attempt to imitate the female clergy, which originally held the power, they may have tried to rid themselves of their maleness by adopting the ritual of castration and the wearing of women's clothing.

Stone's argument rests on a biological determinist definition of these transsexual priestesses as men. But how could priestesses who had "rid themselves of their maleness" expect to curry much favor with the new

wealthy men who so valued males over females? Besides being bereft of "maleness," these priestesses continued the practice of matrilineal goddess worship that rivaled the patriarchal religions of new male-dominated ruling classes.

And what about the statement that the female clergy "originally held the power?" From where did women's power derive in cooperative societies? Was it based on holding the spiritual reins?

Anthropologists have reconstructed patterns of life in Stone Age Europe in much the same way as paleontologists have rebuilt models of dinosaurs. The Stone Age was a span of human devel-

opment before the use of metals, when tools and hunting implements were fashioned from stone. Humans lived by hunting and food gathering; group labor was cooperative.

In these early societies, most men hunted while most women developed a division of labor in large centers of production and shared the responsibility of childcare. Women didn't rule over men, the way men dominate women in a patriarchal society. There were no signs of pharaohs and emperors, queens or presidents, who lived in luxury while others toiled in squalor. Leadership could not be coerced or bought, so it had to be earned through group respect.

The family structure of these societies was matrilineal and matrilocal—meaning women headed the family groupings and the collective homes. Blood descent and inheritance were traced through women. In these Stone Age societies, women were so respected that anthropologist Jacquetta Hawkes concluded, "Indeed, it is tempting to be convinced that the Earliest Neolithic societies throughout their range in time and space have women at the highest status she has ever known."

But did these cooperative societies only have room for two sexes, fixed at birth? It has become common for social scientists to conclude that the earliest human division of labor between women and men in communal societies formed the basis for modern sex and gender boundaries. But the more I studied, the more I believed that the assumption that

every society, in every corner of the world, in every period of human history, recognized only men and women as two immutable social categories is a modern Western conclusion. It's time to take another look at what we've long believed was an ancient division of labor between only two sexes.

Our earliest ancestors do not appear to have been biological determinists. There are societies all over the world that allowed for more than two sexes, as well as respecting the right of individuals to reassign their sex. And

transsexuality, transgender, intersexuality, and bigender appear as themes in creation stories, legends, parables, and oral history.



As I've already documented, many Native nations on the North American Continent made room for more than two sexes, and there appeared to have been a fluidity between them. Reports by military expeditions, missionaries, ethnographers, anthropologists, explorers, and other harbingers of colonialism cited numerous forms of sex-change, transgender, and intersexuality in matrilineal societies—societies where men were not in a dominant position. In these accounts—no matter how racist or angrily distorted by the colonial narrative voice—it is clear that transsexual priestesses and other trans-spiritual leaders, or medicine people, have existed in many ancient cultures.

It's not possible in many of the following examples to make a distinction between transsexual, transgender, bi-gender, or mixed gender expression. However, trans spiritual leaders played a role in far-flung cultures all over the world.

For example, African spiritual beliefs

in intersexual deities and sex/gender transformation among their followers have been documented among the Akan, Ambo-Kwanyaxna, Bobo, Chok-we, Dahomeans (of Benin), Dogon, Bambara, Etik, Handa, Humbe, Hunde, Lbo, Jukun, Kiinbundu, Konso, Kun-ama, Lainba, I-ango, Luba, Lulua, Musho, Nuba, Ovimbundu, Rundi, Shona-Karonga, Venda, Vili-Kongo, and Yoruba.

Transgender in religious ceremony is still reported in the twentieth century in west Africa. And crossdressing is a feature of modern Brazilian and Haitian ceremonies derived from west African religions.

In addition, male-to-female shamans have been recorded among the Araucanians in southern Chile and parts of Argentina. They are also reported among the Guajire, a cattle-herding people of northwest Venezuela and northern Colombia, and the Tehuelche, who were hunter-gatherers in Argentina.

Transgender historian Pauline Park, who is Korean-American, wrote to me about trans-spiritual expression in Asia:

Transgendered identities and practices have been documented in every traditional Asian society. In some Asian traditions, transgendered figures perform religious or quasi-religious functions. One such example is the *basaja* of the Indonesian island of Sulawesi (the Celebes). The *bijra* of India also can be understood in a religious context, in relation to the mother-goddess *Babuchara Mata*, though some *bijras* also worship the Hindu god Shiva in his manifestation as the half-man, half-woman *Adhanarisvara*. Finally, the *mudang* must be mentioned.

The Korean *mudang* was a shaman or sorceress who frequently was a transgendered male, and like many other shamanic traditions, the idea that combining the characteristics of both sexes and both genders could connect one to a transcendent spiritual realm seemed to underlie the practice.

In ancient China, the *shih-niang* wore a combination of female, male, and religious garb. In Okinawa, some shamans took part in an ancient male-to-female ceremony known as *zoinagu nat* which means, 'becoming female.' And trans-shamans were still reported practicing in the Vietnamese countryside in the mid-1970s.

Female-to-male priests also exist—and most importantly, even co-exist—with male-to-female shamans. Among the Lugbara in Africa, for example, male-to-females are called *okuk* and female-to-males are named *aguk*. The Zulu initiated both male-to-female and female-to-male *isangoma*. While male-to-female shamans have been part of the traditional life of the Chukchee, Kamchadal, Koryak, and Inuit—all Native peoples of the Arctic Basin—Inuit female-to-males serve White Whale Woman, who was believed to have been transformed into a man or a woman-man. And female-to-male expression is part of rituals and popular festivals with deep matrilineal roots in every corner of the world, including societies on the European continent.

Women and trans spiritual leaders continue to coexist in this century. Although South African Zulu diviners are usually women, some are male-to-female diviners. Among the Ambo people of

southern Angola, even in this century, women including trans-women, serve the deity *Kalunga*.

And in several areas of the world, the replacement of trans shamans with nontrans women spiritual leaders was a result of patriarchal pressure. For example, Walter Williams wrote that in South America, "Among the precontact Araucanians, the Mapuche, and probably other people, shaman religious leaders were all berdaches. When the Spanish suppressed this religious institution because of its association with male-male sex, the Indians switched to a totally new pattern. Women became the shamans."

Although these brief examples of trans expression are limited to spiritual contexts, thousands of books, essays, and field research cite transgender, bigender, transsexuality, and intersexuality in societies on every continent, in every stage of development. I'm not arguing that all of these examples from diverse cultures are identical to modern Western trans-identities. Nor am I trying to unravel the matrix of attitudes and beliefs around trans-expression in these societies. The importance for me is the depth and breadth of evidence underscoring that gender and sex diversity are global in character, and that trans-people were once revered, not reviled. How else could a trans person be a sacred shaman? In communal societies, where respect could not be bought or sold or stolen, being a shaman, or medicine person, was a position of honor.

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CrossDresser? or TransSexual?

Somewhere in Between?

A Cross-Gender Questionnaire

Richard E Docter, Ph.D.
&
James S. Fleming Ph.D.

Please respond to each item by Agreeing (Yes) or Disagreeing (No) Please respond to all 55 items.

1. When I wear women's clothing I do not consider it "crossdressing" because my true gender is feminine (or mostly feminine.)
2. I have an alternative "fantasy" crossdressing wardrobe which is too sexy to wear in public.
3. I have adopted a feminine name which is now my legal name.
4. If I am wearing a sexy dress, I sometimes feel more attracted to men.
5. I believe I am a "woman in a man's body."
6. Sometimes I have acquired more sets of fancy underwear or other sexy clothing than I need.
7. I have a driver's license or other valid identification showing my "female" picture and name.
8. I eat in restaurants in my feminine role several times a year.
9. In my feminine role, I usually feel like I am a woman.
10. Sometimes I get a sexual thrill when I see my feminine image in a mirror.
11. While in the feminine role, men I did not know have bought me refreshments or drinks.
12. I have lived entirely (or almost entirely) as a woman for more than six consecutive months.
13. I prefer to think of my feminine name as my real name.
14. While, in the feminine role, I have been escorted to a restaurant by a man as his date.
15. When I feel tense, wearing something feminine, will usually make me feel a little more calm.
16. I have lived entirely (or almost entirely) as a woman for one year or longer.
17. I can experience feelings of being female at any time no matter how I am dressed
18. Buying and using beautiful makeup will often make me feel sexually excited.
19. I have received ten or more hours of electrolysis.
20. I have received fifty or more hours of electrolysis.
21. While in the feminine role, I have, been escorted to some kind of entertainment event by a man on a date.
22. Even when not in the feminine role I reveal some feminine mannerisms (or I used to).
23. Putting on lipstick or perfume often makes me feel erotic or sexy.
24. I can enjoy being a woman, but at other times I enjoy functioning like a man.
25. I often prefer hosiery and high heels to the more ordinary style many women wear.
26. Being in the feminine role is almost always a sexually arousing experience for me.
27. While in the feminine role, I feel I am expressing my "true self," not putting on an act.
28. Wearing beautiful lingerie usually gives me some sexual excitement.
29. When in my feminine role I feel I am expressing my "true self," not putting on an act.
30. I have talked to a physician about obtaining female hormones (whether obtained them or not).
31. While in the feminine role, I have been passionately kissed on the lips by a man.

32. If it were possible, I'd choose to live my life as a woman (or I now do so.)
33. Some specific articles of clothing usually have an especially powerful effect on my sexual arousal.
34. I have taken female hormones regularly for three months or longer.
35. While in the feminine role, I have had a physical encounter with a man that went beyond kissing.
36. When I must put aside my feminine role for even a short time, it is very hard for me to do so.
37. Wearing beautiful clothes and makeup often brings me greater sexual pleasure than other sexual activities.
38. Often I become sexually excited just thinking about being a woman.
39. I have taken female hormones regularly for six months or longer.
40. As a man, I am exclusively attracted to women.
41. I almost always wear one or more items of feminine apparel under my male clothes.
42. I often become sexually excited when I shop for women's clothing, shoes, or makeup.
43. I have taken female hormones regularly for a year or longer.
44. As a man, I am attracted to both women and men (not necessarily equally).
45. I daydream or think about being a woman at least once a day.
46. I often become sexually excited when I read about men who become women.
47. I have discussed with a physician possible (or actual) cosmetic surgery to improve my feminine appearance.
48. In the feminine role, I am exclusively attracted to women.
49. I daydream or think about being a woman at least ten times each day.
50. Being in the feminine role is a super-pleasure for me.
51. I have received a small amount (or more) of cosmetic surgery to improve my feminine appearance.
52. When in the feminine role, I am attracted to both men and women (not necessarily equally).
53. After several hours (or days) in the feminine role I'm usually ready to change back into men's clothes.
54. Being in the feminine role often produces strong feelings of exhilaration.
55. On one (or more) occasions, while in the feminine role I have, had a sexual encounter with a man.

Richard F Docter, Ph.D. and James S. Fleming Ph.D. teach psychology at California State University, Northridge.

SCORING

1. Here are the "yes" and the "no" items for the Cross-Gender Identity scale. Count the total number of the following items (1,5,9,13,17,22,29,32,36,41,45,49) you marked as "yes." Then total the items: 24 or 53 which you marked no.
Add your total "yes" items and "no" items for this scale: IDENTITYTOTAL =
2. Here are the "yes" and the "no" items for the Feminization scale. Count the total number of the following items (3,7,8,12,16,19,20,30,34,39,43,47,51) you marked as "yes." This scale does not use any "no" items.
Add your total "yes" items and "no" items for this scale: FEMINIZATIONTOTAL =
3. Here are the "yes" and the "no" items for the Sexual Arousal scale. Count the total number of the following items (2,6,10,15,18,23,25,26,28,33,37,38,42,46,50,54) you marked as "yes." This scale does not use any "no" items.
Add your total "yes" items and "no" items for this scale: AROUSALTOTAL =
4. Here are "yes" and the "no" items for the Cross-Gender Role scale. Count the total number of the following items (4,11,14,21,27,31,35,44,52,55) you marked as "yes." Then total the items: 40 or 48 which you marked no.
Add your total "yes" items and "no" items for this scale: GENDERROLETOTAL =

RESULTS

Comparison Results for TG category:		
	TV	TS
IDENTITY	7	12
FEMINIZATION	2	10
AROUSAL	9	4
GENDER ROLE	4	8

Compare your totals to these average totals to get an indication of where you fall on the continuum.

The Captian was a Drag!

HOW NATHANIEL LYON DONNED A DRESS AND WON THE CIVIL WAR

by S. Whyte

The first of a series of true tales from transgender history

On the morning of May 9, 1861, a rustic buggy bore a female figure through the Missouri State Militia camp on the edge of St. Louis. The militia members, all Southern patriots determined to take Missouri out of the Union, saw nothing more than a typically dressed farm woman of the time: black bombazine dress, sunbonnet, and heavy veils. Dozens of sympathetic farmers had been ferrying supplies to the boys all day, and the basket of eggs in the back of the buggy seemed to place its driver among their number.

But had the rebel soldiers been able to see beneath the feminine apparel, or the heaped pile of speckled eggs, they would have been in for a big surprise. For the buggy's occupant was no less than Nathaniel Lyon, an officer in the United States Army who a few days earlier had received what Civil War historian Bruce Catton described "as extraordinary a set of instructions from the War Department as any mere infantry captain had ever received." Lyon's orders were so extraordinary that Winfield Scott, the commanding general of the U.S. Army, felt compelled to add a personal note. "It is revolutionary times," Scott wrote in a now historic postscript, "and therefore I do not object to the irregularity."

Historians have observed that many, perhaps most, of the military leaders the North turned to during the early stages of the Civil War rank among history's most notorious incompetents. However, in

Nathaniel Lyon, a mere infantry captain, it had found a man whose responses would prove as extraordinary as the instructions he received. Personally dressing in drag and infiltrating the enemy lines would be only one of the unprecedented moves Lyon would make over the next three days in the service of his country's flag.

In truth, the political and military situation along the so-called border states like Missouri (those that lay between Northern states committed to the Union and the Southern states equally committed to secession) during the first months of the Civil War, was itself extraordinary. And these conditions had generated Lyon's orders.

Missouri's governor, Claiborne Jackson, was strongly pro-South and tried to get the legislature to vote for secession along with the rest of the Confederate states. But, when the legislature voted to retain Missouri's ties with the Union, Jackson began to think about seizing the state for the South by force.

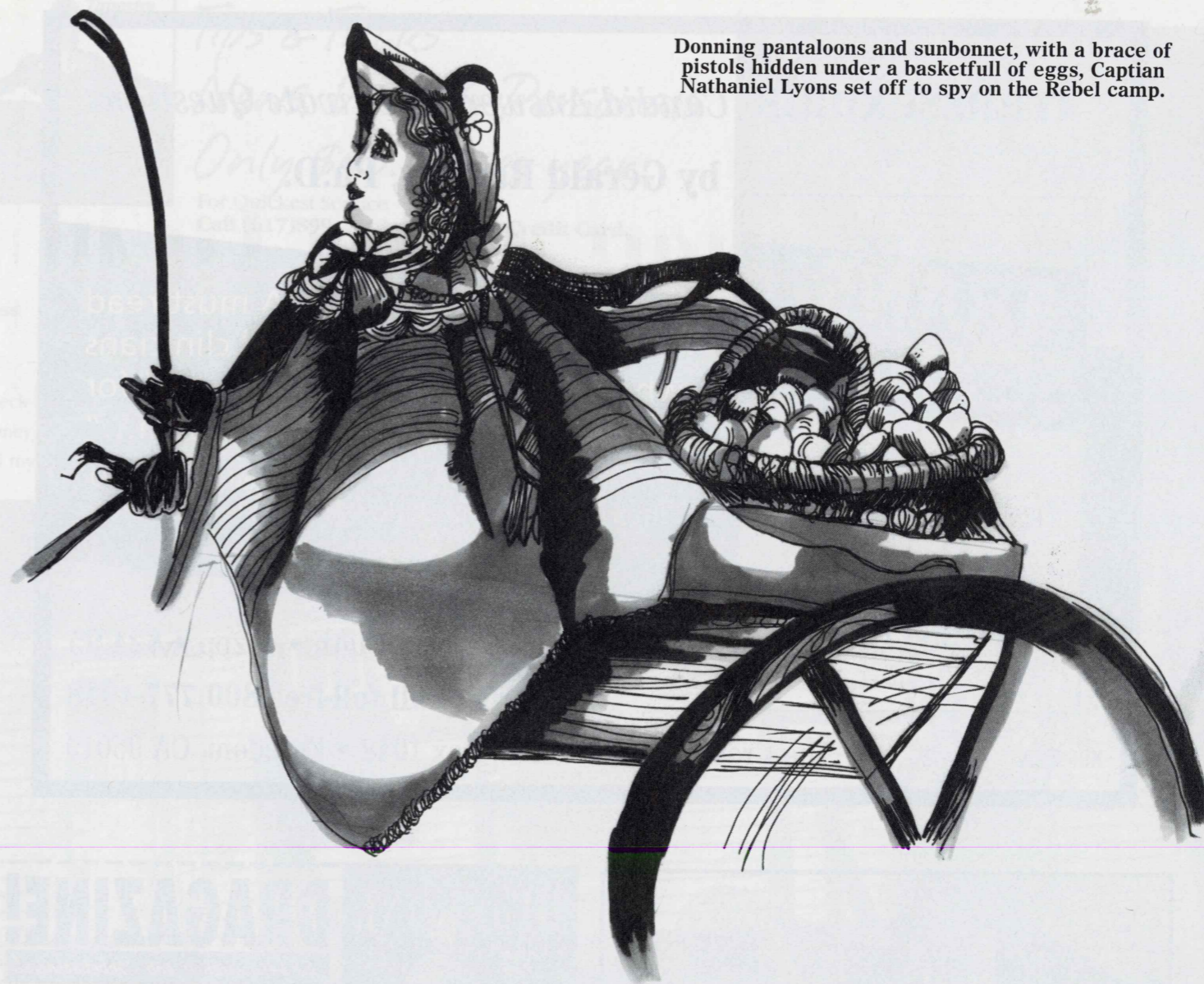
Sitting in St. Louis, the state's largest city, was a major U.S. Army arsenal containing sixty thousand guns, a million and a half rounds of ammunition, and about a dozen cannon. With those in their hands, Jackson knew, Southern sympathizers could rule Missouri and overpower the small garrison of U.S. troops stationed there.

The man in charge of that garrison was Brigadier General Harney. Warned

of the danger, Harney did nothing. Although Harney was utterly loyal to the North, his own life was so completely bound by military regulation that he simply could not conceive of Jackson and his followers actually breaking the law and attacking the arsenal.

Meanwhile Francis Blair, a politically influential Northern Patriot from St. Louis, was not so sanguine. Blair had already explored Nathaniel Lyon's views, and found the young Captain far more alert to the possibilities of an attack on the arsenal than his credulous commander. So, when every ranking officer between General Harney and Captain Lyon was out of town, Blair pulled strings in the War Department and had Harney summoned to Washington for a series of briefings.

It was Francis Blair whose urgent telegrams to supporters at the War Department had resulted in the set of "extraordinary" instructions Lyon would receive. These orders empowered the young captain to enroll up to ten thousand area citizens in the U.S. army—and even declare martial law—if he felt it necessary to maintain order and defend national property. Fortunately for Lyon, Blair, and the Union, far more than that number of German immigrants, totally opposed to slavery (due to their own experiences under the tyranny of their homeland), had recently moved into the area and were eager to fight for the Northern cause.



Donning pantaloons and sunbonnet, with a brace of pistols hidden under a basketfull of eggs, Captian Nathaniel Lyons set off to spy on the Rebel camp.

Lyon wasted no time and began enlisting his ten thousand volunteers the next day. Even so, he barely acted soon enough. Realizing Harney's absence meant a more vigilant and stronger hand watching over the arsenal, Jackson summoned the Missouri state militia (almost all Southern patriots) to St. Louis—ostensibly for routine training.

Lyon was no fool and realized Jackson had picked a strange time and location to summon the state militia if his intentions were peaceful. But Lyon required better reason than that before he could justifiably act against a United States citizen who had not, as yet, broken a single law.

To determine the militia's true intentions and military strength, Captain Nathaniel Lyon needed accurate, first-hand information about the situation inside their camp. Someone would have to infiltrate, discover the truth, and then re-

turn with the critical information. Typically, Lyon assigned the task to the one man whose determination and resource in protecting U.S. property he knew he could rely on: himself.

The next problem was how to sneak into the militia's camp. As the commander (for the moment) of the U.S. troops in St. Louis, Lyon knew his face was familiar to almost everyone in those parts. If he was to survey the enemy encampment, it would have to be in disguise—and it would have to be a damn good disguise.

What Captain Nathaniel Lyon did next is a matter of history. Why he did it will always remain a matter for conjecture among crossdressers and the psychiatric community. Did Lyon drag out because of a secret yen to dress up like a girl (perhaps he had been a closet CD all his life)? Or was the decision a matter of simple expediency? In all probability, this is a conundrum that will never be solved.

Donning pantaloons and a black dress, tucking his hair up artfully under a bonnet, and hiding his face behind heavy veils (as became a devout "back country" farmwife), Lyon set off in drag to spy on the Southern patriots. Along the way he endured the catcalls women usually experience from soldiers on both sides. But it was a dangerous mission no doubt about it, and Lyon knew just how dangerous. For what was concealed between his legs wasn't the only surprise he would have for the enemy if he were captured. Lyon had also concealed a brace of pistols under that basketfull of eggs.

Passing unsuspected through the guards surrounding the state militia, Lyon quickly found his worst fears realized. The temporary "streets" through the camp all bore names like Jefferson Davis, Beauregard and other secessionist heroes.

Continued on page 43.

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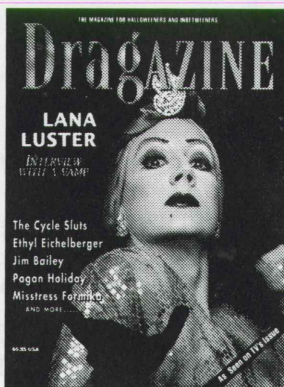


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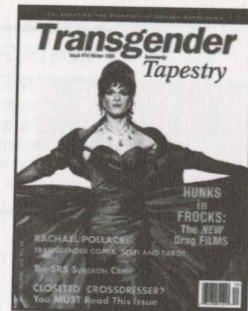
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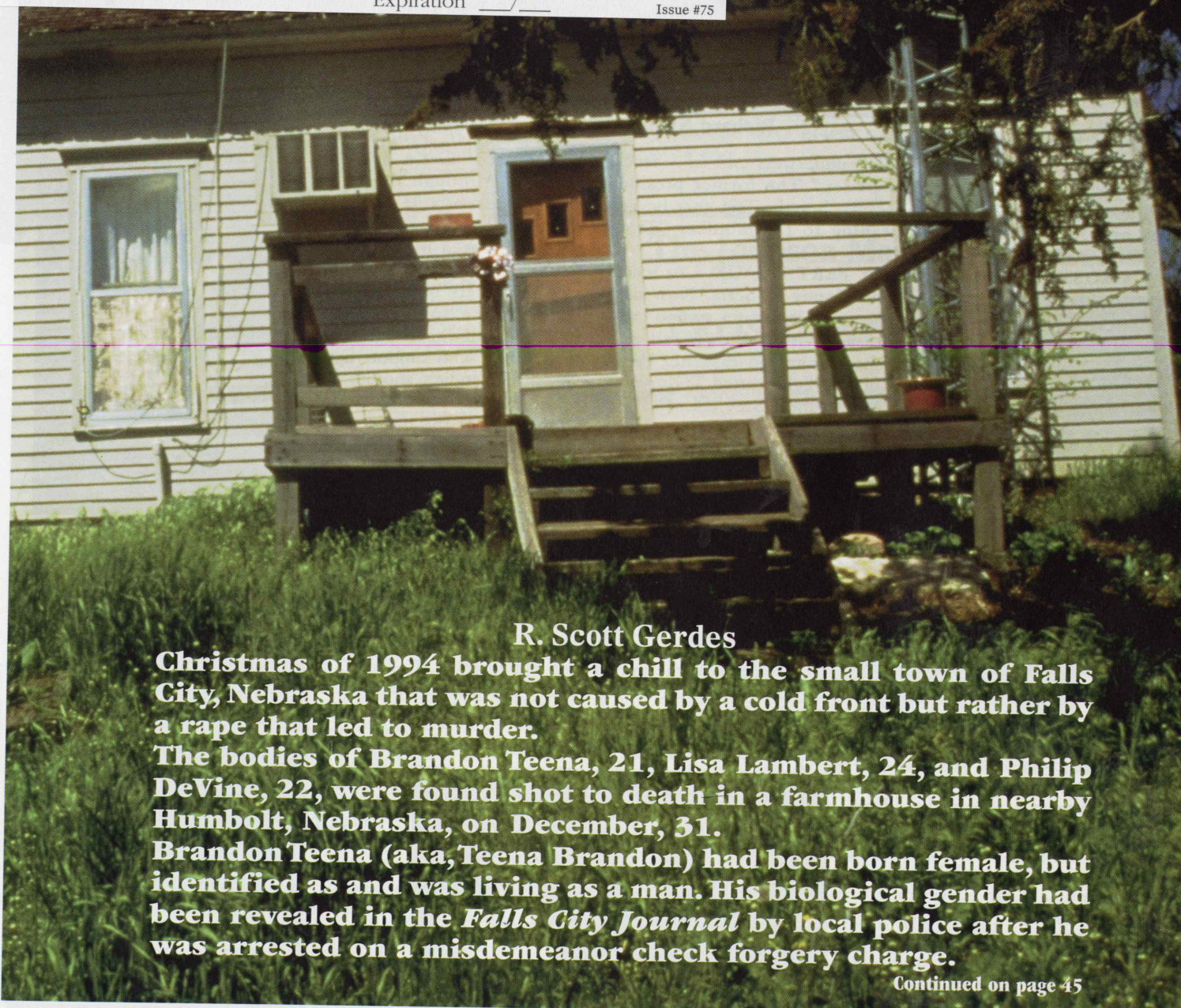
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Issue #75



R. Scott Gerdes

Christmas of 1994 brought a chill to the small town of Falls City, Nebraska that was not caused by a cold front but rather by a rape that led to murder.

The bodies of Brandon Teena, 21, Lisa Lambert, 24, and Philip DeVine, 22, were found shot to death in a farmhouse in nearby Humbolt, Nebraska, on December, 31.

Brandon Teena (aka, Teena Brandon) had been born female, but identified as and was living as a man. His biological gender had been revealed in the *Falls City Journal* by local police after he was arrested on a misdemeanor check forgery charge.

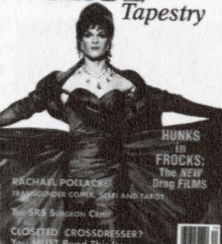
Continued on page 45

Mariette Pathy Allen

Transgender

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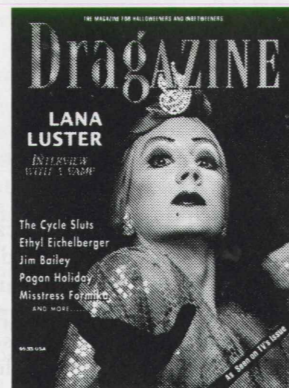
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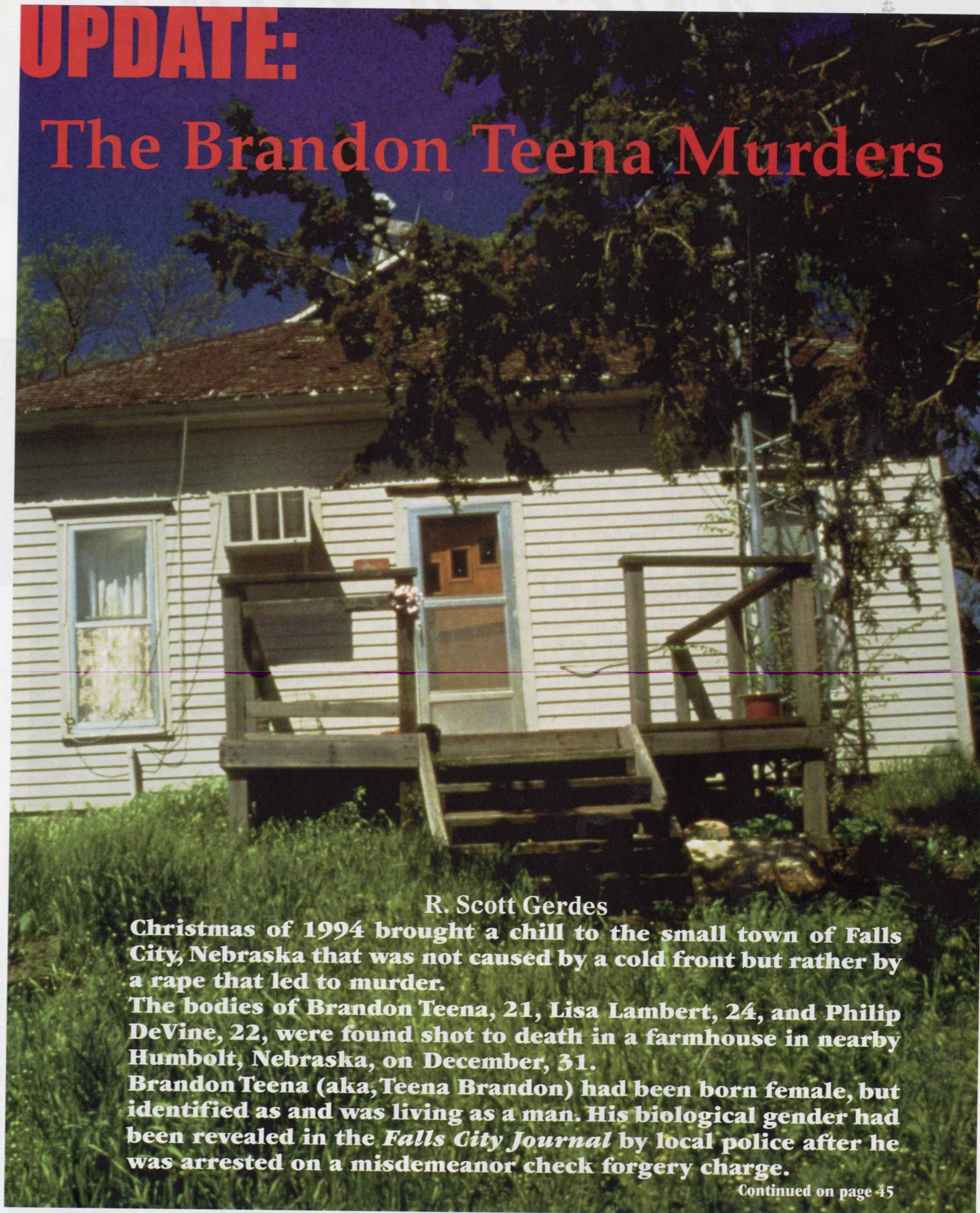
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UPDATE: The Brandon Teena Murders



R. Scott Gerdes

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Continued on page 45

Mariette Pathy Allen

TRANS-PEOPLE

personalities and performers on the gender frontier

REALLY TRICKY DICKY.

Was our 37th president a cross-dresser? Richard Nixon in a frock? That's what author Malcolm Tenniper claims in his forthcoming book, *Revealing Richard Nixon*. Tenniper claims to have stumbled on a picture of the late Commander in Chief dressed en femme while winnowing correspondence between Nixon and a friend. Follow up interviews with Nixon intimates painted a portrait of a powerful politician who liked to crossdress to "unwind" when he "felt tense over matters of state." Purportedly, wife Pat knew about this "hobby" and put up with it. "Nixon was heterosexual," states Tenniper, "but he loved to crossdress in a garter-belt and hose, high heels, ladies' underwear and frilly frocks, and hang out with other transvestites." The former president had a reputation for keeping secrets, but the fact that he kept this one so long gives new meaning to the moniker "Tricky Dicky."



Richard Nixon

About Sex Changes But Were Afraid to Ask. All author royalties and part of the profits will be donated to the Transexual Menace, to underwrite Riki Anne Wilchins' travel expenses so she can participate in various demonstrations around the country. The booklet, published under the nom de plume of "A. Sister" is reputedly the youthful work of a Transgender Tapestry staffer, who was embarrassed by certain crudities of language, and allowed it to be published only because a portion of the proceeds would go to support TG activism. Those in the know are mum about the author's identity, but rumor has it that there's more than a little brown showing in the roots of her red hair.

MISS AMERICA.

THE CANDY(WO)MAN CAN. The hits just keep

on coming ... from drag queen Candie Cramer. Hot on the heels of the single, "She Male," her own Cramer Productions



Candie Cramer

has released "Get a Boo" on cassette. Although the lyrics sound deceptively simple, mostly consisting of the title phrase followed by a location (often an automobile), their true incendiary nature is indicated by the song's dedication: "To all the rough-neck 'trade boys' who support Drag Queens!" Candie's another sister, indeed, since she is donating part of the proceeds to AIDS research. (P.S. After last issue's mentions, we hear both Candy and Mandy Roberts were contacted by a cross-dressing German radio host eager to feature their music on his show.)

NO KIDDING, KATE! TG activist Kate Bornstein (*Gender Outlaws*) has been handing out an apparently tongue-in-cheek questionnaire with serious overtones at recent speaking appearances. Called "The Amazing Very Academic Gender Quiz," Kate's offering starts as a delicious send-up of the kind of Q&A survey academics are always fobbing off on

the community. But, it but soon takes a more serious turn. Here are samples of each. Playful: "Have you ever worn the clothes of 'the opposite sex' [check one]? A) Hey, man, give me a break. No way! B) Yes, but when I wear them they're for the right sex. C) What sex in the world would be the opposite of me? D) Several of the above." Serious: "If your lover decided to go through with a gender change, what would that make you if you stayed together? How would it make you feel?" "Does your aggressive behavior, or lack of the same, cause others to malign or

Deborah Berube (L) J. M. Stine (R)



was Mandy Roberts. Now news has come to us of a second cross-dresser with her own self-published album on cassette. Unlike Robert's lighthearted TG-oriented "pop" tunes, Stevie Lynn's *Run with the Shadows* is a serious, deeply felt exploration of the human condition in general. But her background as a TG lends a unique perspective that comes through in lines like "I'm looking for a new situation/gotta make a change but need more information," "Heads turn when you walk down the street/what you wear is news next week" and, "Is the picture in the mirror



Stevie Lynn

the person that you are/Cinderella baby, what are you going to do?" From her sound to her subject, Lynn reeks more of Patti Smith than Rosemary Clooney. Informed sources tell us that Lynn's current job is a CD's dream. She works alone at a remote broadcasting studio on weekends and comes to work each day en femme, where she writes songs to while away the empty hours. (CDs everywhere are dying of envy.)

A SISTER, INDEED. Boston area publisher, Deborah Berube (DB Associates), will soon be offering for sale a small pamphlet with a big title, *Everything You Wanted to Know*

applaud your gender presentation?" Just to keep her hand in, La Bornstein is also soliciting first person contributions to a project titles *101 Ways to Live Without Gender*.

HOOP SKIRT. For years it was famous gays coming out to proclaim solidarity with their sisters and brothers. Now it's famous TGs. Newest celeb to make their penchant for crossdressing public is Chicago Bulls basketball star, Dennis Rodman. In his new tell-all autobiography, enticingly titled *As Bad As I Want To Be*, the basketball forward not only confesses a secret ambition to host his own-talk show en femme but shares photos of his fem self, yclept Denise. Like many of his fellow CDs Rodman enjoys dressing up and hanging out at local TG-friendly gay bars. So far, no one seems to have called for him to be fired from the Bulls or barred from basketball due to what some political commentators have recently dubbed a "degenerate lifestyle" (i.e. crossdressing). Looks like this is one TG who will get his day in court.

CYBER EMPRESS.



JoAnn Roberts

JoAnn Roberts bills herself as the "Cyber Queen." But if the scope of her current activities is any yardstick, her title deserves to be considerably larger than that. Business at her World Wide Web site is booming so fast, Roberts' highly-successful CDS publishing arm has had to take second place. Ever since opening CDS' WWW storefront in April, 1995, Roberts has been experiencing a 10-15% jump in business every month. Orders are pouring in from all over the world. "People are hungry for everything," Roberts says. Bestsellers include both volumes of *Art and Illusion* and *Coping with Crossdressing*. Problem is, Ms. Roberts discovered, just posting a listing of ads wasn't enough. To ensure repeat traffic she began adding stories and articles and updating on a monthly basis, creating virtually an electronic magazine of her own. Now, along with two other cyber wizardesses, JoAnn is creating the first electronic TG shopping mall — an ambitious site gathering many vendors together for "one stop" shopping convenience. All this, along with work on her own *Lady Like*, plus, columns for *Cross-Talk* and *Renaissance News and Views*, has kept her hopping. Oh well, JoAnn, you should have known the old adage applies to M2F's too: Woman's work is never done.

TG OR NOT TG.



D.R.B. Hughes (L) & D. Seranno (R)

There's a new all-color TG publication that seems aimed at both TGs and admirers. But, unlike some, this one does not pander with "crotch shots." Although flamboyant and sensual, the photographs are never explicit or salacious. The brain-child of Diane R.B. Hughes and Dorothy Seranno (one, we are told, is an EG, Elective Girl, the other a GG, Genetic Girl), the new mag was first announced as *Transgender Lifestyles*. But by the time of publication, the title had changed to *TG Lifestyles*. Maybe the Misses Hughes and Seranno wanted to avoid confusion with DB

Associates' *Transgendered Magazine* and our own *Transgender Tapestry*. Or maybe it just fit better on the cover. But what the hey, a woman's entitled to change her mind, isn't she?

SHUTTER BUG. The TG community's unofficial official photographer, Mariette Pathy Allen, has been receiving artistic recognition far outside the world of the gender-gifted. Increasingly, her photos of us, and of more mundane subjects, have been appearing in galleries and showings across the nation. Recently, Mariette's work, along with that of eight other distinguished photographers, was part of a prestigious University of Indiana at Bloomington showing produced in cooperation with the Kinsey Institute for Research in Sex, Gender, and Reproduction. Readers of this magazine don't have to wing their way to Bloomington to see Ms. Allen's work, however, an exciting sampling of her coverage of National Gender Lobby Days graces our color center spread this issue (pages 24 and 25.)



Mariette Pathy Allen

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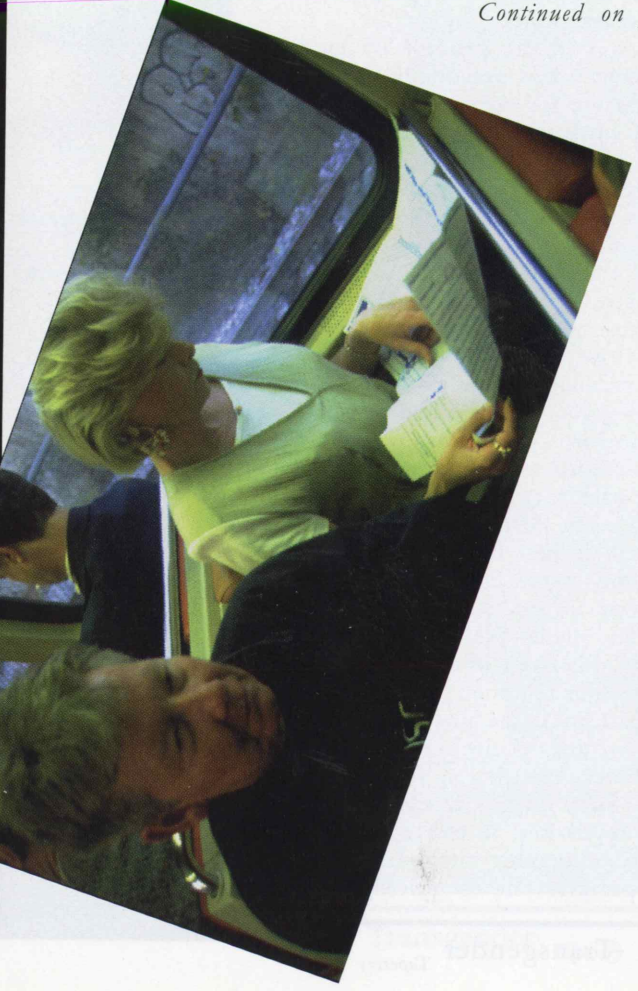
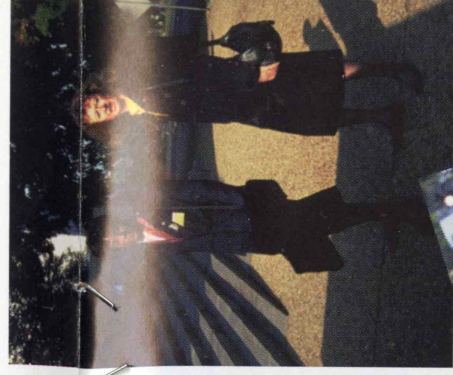
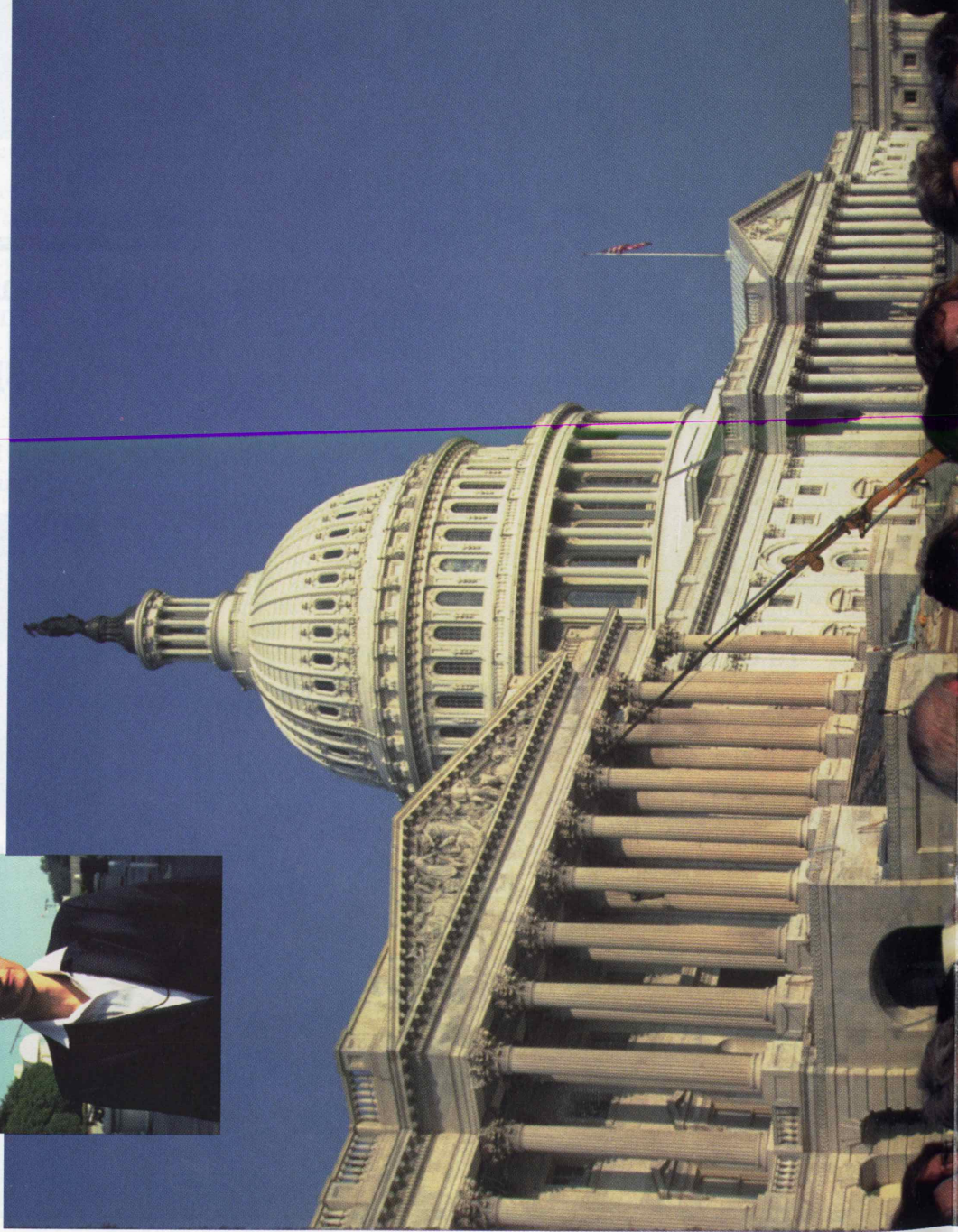
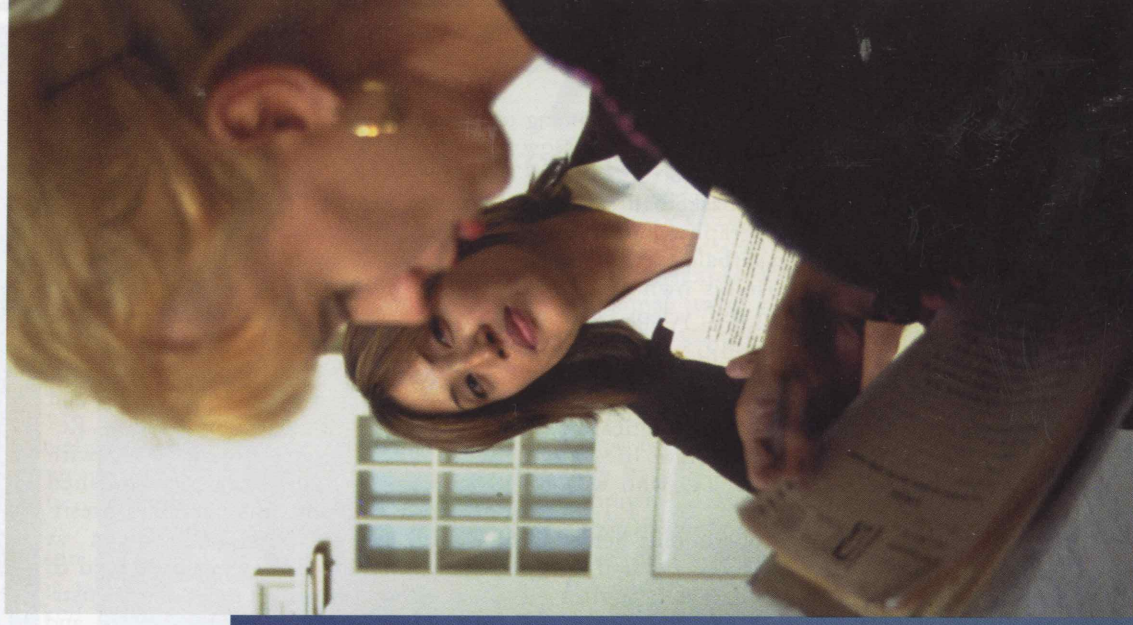
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NATIONAL GENDER LOBBY DAYS

TRANSPRIDE 1995 - 1996

Photo Montage:
Mariette Pathy Allen



NATIONAL GENDER LOBBY DAYS

TransPride 1995-1996

The most momentous event in the history of all transgendered people took place October 2-3, 1995, in Washington DC.

One hundred transgendered individuals—CD, TS, TG, F2M, M2F—gathered in the nation's capital for the First Annual National Gender Lobby Days.

During the two day event, various members of the TG community called on representatives and senators. Their mission: inform these elected officials that transpeople exist, that we are (except for our transgender status) normal people just like them, that we are tired of violence aimed at TG people, and that our goals is the same freedom from discrimination all citizens should enjoy.

Continued on pg. 46

No Substitute for **LIFE**

MY TRANSSEXUAL SELF-PORTRAITS

by Anne Lawrence

Post-modern art critics might view the digitalized photographs/paintings you see on these pages as commenting on such fashionable topics as strategies of appropriation, gender roles, and the truthfulness of photography as a medium. But ultimately, they are the record of my failed attempt to sublimate transsexuality through art. "Ars longa, vita brevis", perhaps; but in the end, art is no substitute for life. However, they continue to interest me for their androgyny, and for their indebtedness to the great portrait traditions of the past.

These four reproductions here are part of a series of self-portraits as women from art history I created during 1993 and 1994, while considering what to do about my own transsexualism. For a while, I believed that feminizing my digital image in the creation of art might serve as an alternative to feminizing my actual body, as a way of finding some kind of inner peace. This ultimately proved not to be the case; and I am now living full-time as a woman, and preparing for sexual reassignment surgery.

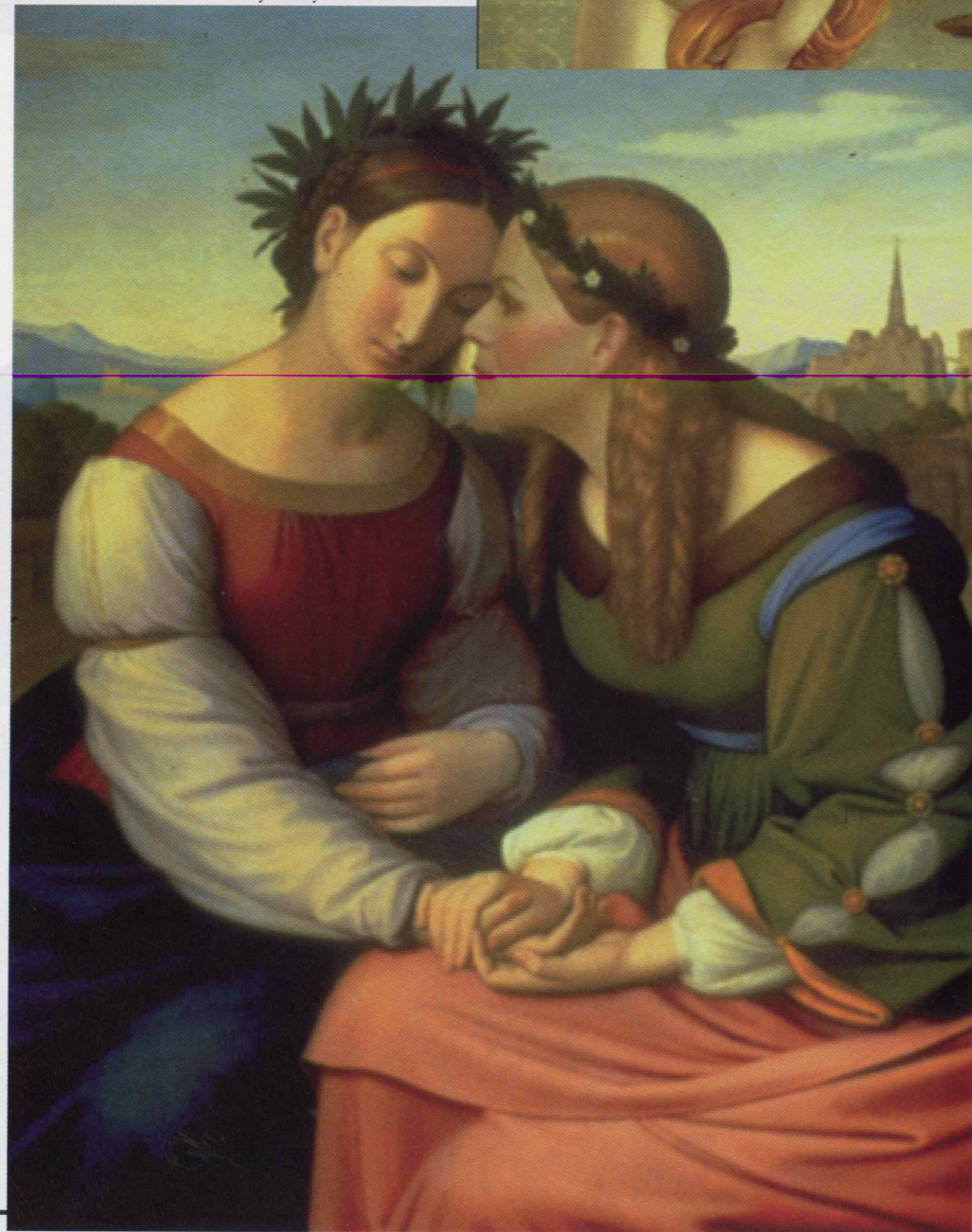
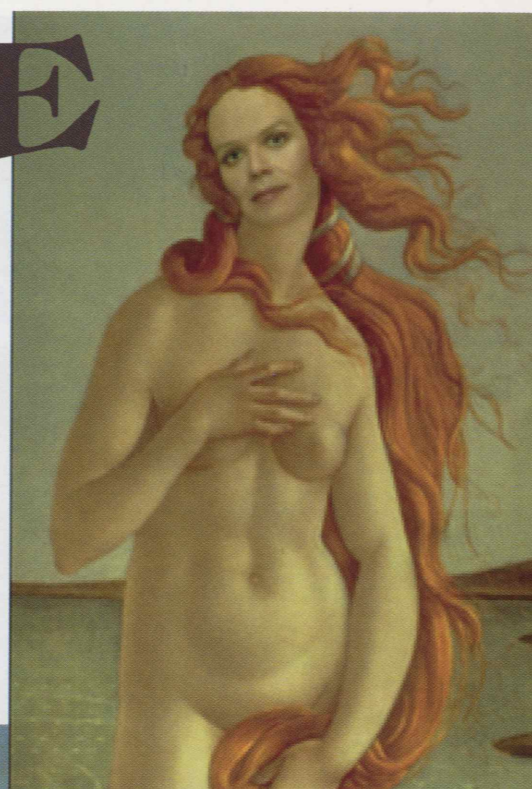
However, the process of creating these images was personally and artistically valuable for me, and it resulted in a body of work that I still find satisfying. I might add that it was quite an education to search for a diverse group of original portraits, and to discover the relative paucity of women's images in classic art, beyond the obvious ones of madonna and mistress.

These photographs were created on a Macintosh Centris 650 computer, in a program called Adobe Photoshop. I selected a group of slides and prints of famous and not-so-famous female paintings, and also took self-portrait photographs with matching, or at least compatible, facial positions and expressions. I scanned all these images to Kodak Photo CDs, and combined the elements in Photoshop to produce the resulting montages. The digital files were printed on a Canon Color Laser printer, and also on a Solitaire film recorder.

Photomontage images of this sort can be created relatively easily using digital technics, even by an amateur such as myself. Such images would be difficult, if not impossible, to create with conventional photographic methods. Digital imaging permits one to quickly assemble

properly sized, properly aligned, color-corrected montage elements with matching saturations and contrasts. It also facilitates other essential, but less obvious, manipulations: subtle modification of the portrait image to achieve a "painterly" style; creation or alteration of shadows to match lighting angles; the ability to "paint out" unwanted elements using "cloned" textures; and correction of defects in the source images, such as scratches and dust.

It is also relatively easy to remove



THE PREMARIN CONTROVERSY

Bad for People and Horses? or Just a Bad Rap?

Is premarin (a natural form of estrogen extracted from the urine of pregnant mares) bad for transsexuals and bad for horses?

It is, according to a series of articles widely reprinted in the transgender press. These articles charge that inhumane conditions have led to the premature deaths of tens of thousands of the mares who produce the urine, and that premarin is also harmful for people who take it.

Premarin's critics raised a number of troubling points:

1. Pregnant mares are confined to very small spaces day and night in nightmarish conditions.

6. Physicians fail to warn their patients in sufficient detail about premarin's side-effects and possible long-term health consequences.

Charges of animal abuse in the production of premarin had first surfaced in the August/September 1994 issue of the *PETA Times*, published by animal rights lobbyists, People for the Ethical Treatment of Animals. These accusations later became the subject of a pamphlet issued by the Animal Protection Institute (API). In addition, the Physicians' Committee for Responsible Medicine (PCRM) and other groups issued warnings that premarin represents a serious threat to health and life.

Not so, claim premarin's champions. The mares involved, they explain, are given the best of care; indeed, it is in their owner's best interests to do so. Moreover, few medicines are as safe and as thoroughly studied as premarin. Studies in the *Journal of the American Veterinary Medical Association* and the *Journal of Equine Medicine and Surgery* found that PMU (pregnant mare urine) horse farms used humane methods in the production of premarin. The Canadian Farm Animal Care Trust (CFACT) also declared these mare breeders innocent of all charges of animal mistreatment. Meanwhile, a knowledgeable array of physicians has declared premarin a safe, effective source of estrogen when used under proper guidelines.

Premarin (Conjugated Equine Estrogens) is the most commonly prescribed estrogen for menopausal women and for male-to-female members of the transgender community. This form of estrogen has long been used as a treatment for various gynecological conditions in genetic women, including replacement of the estrogen a perimenopausal woman's own body no longer makes. Premarin is also the estrogen supplement endocrinologists routinely recommend for M2F transsexuals.

Eight million women, as well as thousands of M2Fs, take it. In fact, premarin is the single most prescribed drug in the United States. It has been marketed here since 1942 and has, until recently, been one of the cheapest estrogen drugs.

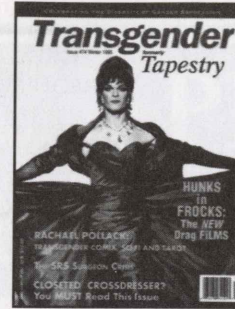
Premarin has also captured eighty percent of the estrogen supplement market worldwide. Premarin, manufactured by Canada's Wyeth-Ayerst, is that nation's most lucrative pharmaceutical export. Premarin earns Wyeth-Ayerst \$642 million a year, a whopping fourteen percent of Wyeth-Ayerst's four billion plus earnings.

That makes premarin big business. In 1995, almost six hundred farms in states close to the Canadian border, and in the provinces of Saskatchewan, Alberta, and Manitoba, were working as PMU producers for Wyeth-Ayerst, with another twelve hundred applications waiting to be processed.

Each September, all the mares involved are inseminated, either naturally or artificially. Each March and April, these mares will give birth to foals. In 1995, over one hundred thousand mares were impregnated for premarin production. They gave birth to some ninety-five thousand foals. Projected figures for the next several years are even higher.

Clearly, the manufacture of premarin is a highly profitable enterprise, and subject to the potential for abuse in all big business. But is it being abused? Are the accusations leveled at those responsible for its manufacture true? Does urine collection subject mares to nightmarish conditions? Does premarin represent a major threat to trans-health?

Continued on page 42



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 (and decreased revenues). Increased water could damage the health of the mare's gastro-urinary tract.

STALL SIZE

CON: Allowing mares out to pasture would mean losing precious urine, so they are forced to stand on concrete floors in stalls as small as eight feet long and three and a half feet wide. Pregnant mares are unable to take more than a step or two in any direction, and are prevented by the narrowness of their stalls from turning around or lying down. As a result, mares develop "stiff leg" from standing, heavy with pregnancy, on a cold, concrete floor for months on end.

PRO: Their stalls are properly maintained and are large enough to move about and to lie down in comfortably. They also receive adequate exercise because it's necessary to keep mares in good health. In addition, appropriate bedding is provided.

MENTAL HEALTH

CON: Many of the mares have never been confined before. They whinny in terror and tug frantically at their ropes. Others develop repetitive movements seen in confinement-crazed animals in zoos and on fur farms, weaving their heads from side to side and pawing rhythmically at the concrete floor. Many become panic-stricken and begin to kick and gnaw their stalls in frustration and fear.

PRO: The best conditions possible are provided for pregnant mares on these farms. Well constructed, temperature controlled shelters are afforded the animals. A recent USDA inspection of horse ranches where urine is collected found the allegations of abuse and inhumane treatment unfounded.

PREMATURE WEANING

CON: Foals are a "by-product." They are separated from their mothers as soon as

and bone health in biologic women who take it in replacement therapy at a time in their lives when they make very little or no estrogen. Very good studies show, with little doubt, the risks of heart and bone disease are far greater and more serious than risks of any form of cancer.

CONSISTENCY AND PURITY

CON: The estrogen found in premarin is not the same as that in humans. Like all animal-derived products, it shares the problem of dosage inconsistency and the impurities contained in animal waste.

PRO: Premarin is consistent in potency and composition from batch to batch. No horse urine byproducts, nor any other animal waste, are in the finished medicine sold by prescription. The specifications for purity are rigid and rigorous. The United States Pharmacopoeia insures this and the Food and Drug Administration enforces it through frequent inspection and surveillance.

URINE COLLECTION

CON: The mares are kept on a "pee-line" ranchers' slang for the rows of stalls where the horses have their urine extracted. They are fitted with a rubber urinary collection device attached to a hose. The collection harness often chafes the mare's legs, causing sores which go untreated throughout the animals' lives.

PRO: The animals wear loose-fitting, flexible, lightweight harnesses that do not irritate and allow full freedom of movement while collecting urine.

CONFINEMENT

CON: Mares are confined to their stalls for seven months of their eleven-month pregnancies

PRO: In the last stages of pregnancy, urine collection is stopped because the natural levels of estrogen hormone in the urine fall off notably. Pregnant mares are turned out to pasture where they are

possible and given minimal care.
PRO: Newborn foals are watched carefully and checked every several hours day and night for a considerable period of time after their birthing. Their management differs not one bit from what horse breeders do with young horses all the time. It's appropriate and natural in time to wean them and separate them from their mothers, but this is not done for several months

FATE OF MARES AND FOALS

CON: At the end of their usefulness, the mares are generally auctioned off for slaughter or rewarded for their long years of service with a one-way trip to the rendering plant. Excess foals are fattened for a few months and then follow the mares to slaughterhouse. Over the past fifty-three years this "harvest" has killed millions of foals.

PRO: Horses are raised for a wide variety of purposes worldwide. These young horses are managed in the very same way. Estrogenic hormone is a small portion of the much broader livestock industry. Some foals are intended for horse racing, some for the show ring, some will be work and draft horses, some will reproduce when they are old enough. Some will be bought for feed lots to supply horse meat to markets in Europe and Asia. Never is this latter assignment a primary or intended market.

ARE FARMS MONITORED?

CON: There is virtually no surveillance of the practices of horse owners. Their care of the mares and the conditions they live in are consequently unsupervised and deplorable

PRO: This is not true. A very distinguished and credible doctor of Veterinary medicine, Dr. Shauna Spurlock, D.V.M., M.S., has examined these farms in light of the allegations of cruelty and has exonerated them of all charges. The company that makes premarin, Wyeth-Ayerst also conducts periodic investigations to ensure ranchers comply with their very high standards of care. The United States government also conducts independent surveys of these ranches, as well. No violations or infractions of proper animal care or urine collection in the extraction of estrogenic hormones has ever been found.

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Continued on page 42

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PREMARIN the PRO's & CON's

THERAPY OR THREAT?

CON: The use of premarin as an estrogen supplement is dangerous since menopause is still such an unknown, unresearched area. Doctors with "limited knowledge" put women in jeopardy by prescribing premarin and by failing to inform them adequately about the risks premarin poses to health and even to life.

PRO: Medical research strongly supports the need for estrogen to maintain cardiac and bone health in biologic women who take it in replacement therapy at a time in their lives when they make very little or no estrogen. Very good studies show, with little doubt, the risks of heart and bone disease are far greater and more serious than risks of any form of cancer.

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given additional feeding to supplement the natural grass growth. They deliver there where the environment is the most natural and healthy.

WATERING

CON: To concentrate the urine (for bigger profits), the mares are poorly fed and receive less water than is normal.

PRO: Pregnant mares receive normal amounts of water. Decreased amounts would mean decreased urine production (and decreased revenues). Increased water could damage the health of the mare's gastro-urinary tract.

STALL SIZE

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AN OPEN LETTER FROM DR. SHEILA KIRK On the Premarin Controversy

To the Transgender Community:

It is my conviction that the charges made against premarin by activists and continued in print by some transgender newsletter editors are groundless, false, and unwarranted. Likely I will not successfully stop this ridiculous nonsense, but to write to my transgendered sisters with the truth is most necessary. My own community deserves factual information.

The literature I have in my possession, which I believe very adequately refutes and rejects these activists' claims, comes from:

- Dr. Shauna Spurlock, D.V.M., M.S., a recognized doctor of veterinary medicine recognized as an authority in animal care by her peers and by various governmental agencies.
- Independent horse farmers and breeders involved in the process of urine collection.
- The Wyeth-Ayerst Pharmaceutical Company, which has prepared a very detailed statement in answer to these charges.
- Correspondence from Marc W. Dietch, M.D., Vice President of Medical Affairs and the Medical Director at Wyeth-Ayerst Laboratories.

Some would say it is all biased and in their interest. I say that when it is read and evaluated as it should be, it is quite compelling. In addition, it happens to be the truth.

Dr. Shauna Spurlock is a veterinarian specializing in the care of horses for more than 13 years. Her notable career has included academia, and governmental assignments. As a prolific researcher and speaker, she has published in leading equine medical publications and has lectured across the country on topics, such as new antibiotics for the equine practitioner, and advances in equine diagnosis. Dr. Spurlock completed a residency in veterinary medicine at Tufts University, one of the country's leading equine veterinary institutions. Subsequently, she accepted an assistant professorship of equine medicine at Marion DuPont Scott Equine Medical Center at Virginia Maryland Regional College of Veterinary Medicine. During her time there, she received several significant research grants. The results of her research were published in the Journal of the American Veterinary Medical Association and the *Journal of Equine Medicine and Surgery*, among others.

In 1990, Dr. Spurlock joined the Food and Drug Administration as a veterinary medical officer with the Center for Veterinary Medicine. She is a past president and ongoing member of the International Society of Veterinary Biology. She is a member of the American Veterinary Medical Association, the American Association of Equine Practitioners, and a number of other societies associated with veterinary medical care. Currently, she resides in Virginia where she is in private practice. She is an owner and partner of Spurlock Equine Associates, located in Virginia.

Dr. Shauna Spurlock has visited on a number of occasions a large number of farms breeding horses and collecting urine for estrogen throughout Canada and North Dakota. She writes with authority and with conviction. Her findings and conclusions have been reported to the veterinary medical literature and to governmental agencies as well. Her visits were timed to view these horse ranches and conditions at appropriate times in the year to be certain of proper mare and foal care. Wyeth-Ayerst Laboratories also sends inspectors twice each month during urine collection time to ensure adherence to the code of practice they helped develop for the care and handling of horses on farms contracted to supply pregnant mare urine. I think it's quite logical and reasonable to believe her very informed and very accurate evaluations over the statements of casual writers who evidently have little idea of the harm that they engender when they write without substantiality.

[Editorial Note: Dr. Spurlock later issued a report on her inspection tour entitled the "Care and Management of Horses At PMU Facilities." She concluded that the entire PMU (pregnant mare urine) industry from the establishment of the Code of Practice for the Care and Handling of horses at PMU facilities to the way ranchers tailor the code to best serve the needs of the individual horses in their care, is a model for others in the equine industry to emulate.]

If biologic women and transgendered individuals want to use other estrogen preparations made synthetically by various pharmaceutical houses, or seek to use plant derived natural estrogen rather than premarin, I find no problem with their choices.

To report false information about a reliable medication, such as premarin, to mislead this community by printing falsehoods about the care of the horses that provide urine for its production and, in addition, not only imply but frankly deny the value of estrogen to individuals who need it—and ignore the vast research and reporting by creditable medical investigators and knowledgeable physicians—is in my view highly irresponsible. Those who have taken part in this have not done their homework and have soiled not a few reputations, not to mention misinformed quite a few people.

Sincerely,
Sheila Kirk, M.D.

For the full text of Dr. Kirk's position paper on premarin, see our new monthly electronic magazine, *Tapestry*, or send a self-addressed stamped envelope to Dr. Sheila Kirk, IFGE, P.O. Box 229, Waltham 02254-0229.

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Tri-Ess Cross

THE SORORITY FOR HETEROSEXUAL CROSSDRESSERS FACES THE FUTURE AND ITS CRITICS IN A PROBING INTERVIEW WITH TWO OF ITS MOST INFLUENTIAL OFFICERS.

Tri-Ess (The Society for the Second Self) is the national support group for heterosexual crossdressers, their spouses/significant others, and family. From small beginnings in the early '60's Tri-Ess has grown to encompass 30 chapters in North America, with additional members in Europe and around the world. Part of the organization's success is due to its unsurpassed history of services to its target membership. This is a record of which its current officers and founders are justifiably proud.

Tri-Ess was one of the first organizations to host an annual national conference (the Holiday En Femme). It was the first to fully integrate spouses and significant others into the community, and to host a conference focused specifically on their needs (SPICE). It pioneered non-crossdressed events as a means of bringing CDs and spouses out of secrecy. It was one of the first to publish a membership directory and confidential mail forwarding service, placing crossdressers world-wide in touch with one another. It has a Big Sister support program for newcomers, and a library donation program

It also publishes support literature for CDs and is beginning to translate this into foreign languages. With Renaissance, IFGE and AEGIS, Tri-Ess pioneered in sponsoring an outreach booth at the annual conventions of helping professionals like the National Association of Social Workers, the National Association of Family Based Services, and others (which, they point out, no one organization could afford to do alone). And, of course, they are establishing a presence on the Internet and World Wide Web. Most importantly, it has helped literally thousands of CDs emerge from the closet.

Proof that Tri-Ess is a family affair is provided by the fact that Jane Ellen Fairfax (as she is known, en femme), and her spouse, Frances, are respectively, the Chair and Secretary of the Board of Directors (Frances is even Editor-in-Chief of their quarterly journal, The Femme Mirror). Their two sons, thirteen and eleven, have been aware of their dad's feminine side from birth. And Jane and Frances tirelessly devote many hours each year to media interviews, spreading the word about Tri-Ess and hetero-

sexual crossdressers in specific and the transgender community in general. In eloquent testimony to Tri-Ess family-build-My Husband Wears My Clothes to local ing, the Fairfaxes will celebrate their Sil-

ver Anniversary later this year.

As with any successful organization, Tri-Ess is not without its critics. Some have decried its exclusive focus on heterosexual CDs as "exclusionary" and "discriminatory." Others have seen this policy as being anti-transsexual and even homophobic. (Though, according to Tri-Ess officials, these attacks have been a wonderful recruiting tool, spawning a flood of inquiries and memberships.)

Recently, Transgender Tapestry Editress-in-Chief, Jean Marie Stine spoke with the Fairfaxes about Tri-Ess, its past, present, and future work, as well as the charges that have been leveled against it.

Transgender: How did Tri-Ess start? And were there any other support organizations for TVs/CDs around in those days?
Jane Ellen: There were few, if any, organizations around before Tri-Ess. The ancestor of Tri-Ess started in Southern California in 1960. After over ten years of hard work, Virginia Prince finally got about a dozen CDs to meet together in one room. She had met them through personal ads in the few publications that existed at the time aimed at CDs (many of them published on an amateur basis by CDs themselves). Virginia told everyone who attended to bring a sack containing hose and high-heeled shoes. When she gave the signal, everybody changed into their hose and heels at the same time. That relaxed everybody and cut down on their fear. Thus was formed the Hose and Heels Club.

After a few years, Virginia's understanding of CD developed and she gave the organization what she felt was a more fitting name "Full Personality Expression" (FPE). As she met CDs from other parts of the country, she set up other chapters of FPE. In 1967, she went across to Europe where she spoke at universities, on

"I was living under the illusion that I was the only person with a Y-chromosome that ever put on a dress."



Jane Ellen and Frances Fairfax
The Sweethearts of Tri-Ess

"We emphasize the crossdresser's ethical responsibility to the significant other to whom they have a life commitment."

radio, television and to TG groups. Soon FPE chapters were dotting Scandinavia and Northern Europe, where a lot of them remain to this day. In 1976 Virginia's FPE, and another group that had sprung up, Mamselle, headed by Carol Beecroft, merged and became Tri-Ess.

Transgender: And how did the Fairfaxes become involved?

Jane Ellen: In 1984 I was living under the illusion that I was the only person with a Y-chromosome that ever put on a dress. Then I read an advice column by Meg Whitcomb that said there was an organization of people like me called Tri-Ess. I wrote, duly got a reply from Carol Beecroft, and joined up.

In 1987, Carol asked me to be on her advisory board. She and I were instrumental in establishing a board of directors in late 1988. In April of 1990, I was elected by the board as its chair.

Transgender: You are a doctor, and a well-read person. Weren't you exposed to cross-dressing literature prior to learning about Tri-Ess?

Jane Ellen: There wasn't much in 1984. I always call that era "B.D."—Before Donahue. His 1987 show really opened things up. It was then that CDs and other transgendered people began to come before society. Before that time, if you mentioned males in dresses, what people generally thought of, was drag queens and female impersonators.

Transgender: What do you see as the essential mission of Tri-Ess?

Jane Ellen: In one sentence: Public education and education of CDs toward self-acceptance in order to win societal acceptance of CDs as ordinary people. Tri-Ess advocates full development of both masculine and feminine potential; the integration of both masculine and feminine into one whole personality (the balance point being different for each individual) so that neither dominates; and relationship building (particularly with family and spouses) within the context of crossdressing.

Transgender: Speaking of spouses, Frances, how do most women react when they find that their partners are CDs?

Frances: Many women feel that there must be something wrong with them, that they are not feminine enough or pretty enough. The idea is threatening to their own sense of femininity. But, his crossdressing does not have anything to say about her innate sexiness or identity as a woman. It really has nothing to do with her. It is a basic personality element he had long before she was ever part of the picture.

A lot of women also feel threatened by his being on her turf, especially as regards the external trappings of femininity, his wearing more elaborate clothing and make-up than, perhaps, she likes to wear herself. It is invasive to the cultural concept of femininity.

Transgender: Several articles in the *Femme Mirror* seem to suggest that one of the biggest issues for women is a concern that if they

participate in lovemaking when their partner is dressed en femme, that somehow makes them "lesbian."

Frances: Women do feel threatened in their own sexual identity. They worry that if they permit their husband to come to bed en femme, this threatens them or impugns their own sexual orientation. But, there is a certain lack of understanding there. She is not becoming a lesbian. The person with whom she is relating in a sexual way is her husband, a man performing as one.

However, it's unrealistic for him to expect—especially overnight—her sexual orientation (in terms of what turns her on and off) to change or to condition her to accept practices that are completely foreign to her. But, none of these problems are insurmountable. By listening to each other's concerns and reaching agreeable compromises, they can be happy together with a certain amount of transgender expression in the bedroom. It does take a tremendous amount of personal effort, compromise, sensitivity and understanding on the part of both partners to arrive at a bedroom solution that is workable. One is alternating crossdressing and non-crossdressing approaches. But permitting this and participating in this does not change the woman's basic sexual orientation.

Transgender: Jane Ellen, what about married CDs who haven't come out to their wives? How would you advise them?

Jane Ellen: Each of these decisions is a very individual one. But I tell husbands the feeling of betrayal is a lot worse when their wives find out by accident. On balance, I think a CD is far, far ahead of the game if he shares with his wife, especially if he is feeling good about who he is. After all, in most marriages, the wife loves her husband. She may be puzzled by all the frustration and anger you might be expressing. But, I can't tell you how many wives, after their husbands have told them about crossdressing, have said, "Gosh, I wondered what was going on. You've been so tense. Now I know, and it's not so terrible."

I seldom see a good marriage, a sound marriage break apart because the husband disclosed his crossdressing. As long as he projects an objective "I feel good about myself" attitude, the spouse is going to take her cue from that. What most CDs find is that their life is much less confined, their frustra-

tion level goes down, and their wife will be the ally she is on everything else.

Transgender: Frances, what would you say to a woman who had just come home and discovered her husband crossdressing, was filled with anger and hurt and considering divorce?

Frances: First, I would try to get the facts, what her husband had actually done. I would let her talk out her feeling about it. Then I would explain that her husband's crossgender expression does not reflect badly on her own femininity. I would try to explain the nature

of crossgender expression, help her understand that it is possible to come to an accommodation; that it is not the end of their relationship; and that he is still the same man she married. This is just another facet of him, one she wasn't previously aware of. I would say there are reasons he was afraid to tell her before.

Most of all, I would emphasize that they still have a life together, a position in their community, children, and other family members; that life will go on—with the addition of the crossgender expression—if they can communicate about it and reach an

understanding about parameters; that there are reasonable things that can be done in regard to her security needs. Both partners need to learn to build relationship and negotiating skills. Let's face it, a lot of their relationship problems are just that—relationship problems. It's unfair to use crossdressing as a lightning rod for all their other relationship static.

Mainly I would try to reassure her that this is not the end of the world. Her husband is not some unknown monster who has suddenly appeared in her life. I would try to leave her with the knowledge that it is possible to accommodate this and move on with their life.

Jane Ellen: We emphasize the CD's ethical responsibility to the significant persons in their lives to whom they have a life commitment—especially children they have brought into the world. I would recommend seeking a gender friendly counselor. Check out their credentials. Not every psychotherapist understands these matters. Some are even hostile to crossgender expression. I would recommend a licensed sexologist. Most of them are aware of the issues, especially members of AASECT.

Transgender: What about the children?

Frances: Every family situation is different.

"Many wives, after their husbands have told them about crossdressing, have said, 'I wondered what was going on. Now I know, and it's not so terrible.'"

"It's possible to quit, but at what price? Locking away your clothes is also locking away a good part of your personality."

There's a lot of pros and cons about telling the children, when to tell them, and what to tell them at different points in their lives. The most common approach is that of the person who operates on the "need to know" basis and does not want to tell the kids or involve them at all. They typically tell their children only when they have become independent adults and their relationship has shifted from that of parent-child to more of a fellow adult relationship. Sometimes, these people don't disclose their secret until later in life when they begin thinking, "What if something happened to me and my kids came in and discovered this about me after I'm dead?"

When you have small children, the controversy is what effect this may have on children and to what extent they should be involved in the father's expression of crossgender behavior.

Jane Ellen: There is no solid evidence either way. We are in uncharted territory. Another concern is that if children know about crossdressing, they may become CDs themselves. But since crossdressing is a gender gift anyway, I wouldn't particularly care if they did. If what we are doing is wrong, we ought to stop doing it. If what we are doing is right, why worry that somebody else might take up the activity?

We believe in honest communication in our family. Our children knew about Jane's existence from day one.

Transgender: Another question CDs and their wives often seem to have is: Can they quit?

Jane Ellen: That depends. It is possible to quit, but at what price? Whether they should quit or not, I think is the real question. Usually crossdressing is just the expression of another side of the personality. I think locking your clothes away is also locking away a good part of your personality. Many CDs who quit have gone back into the macho, angry mode. I don't think that does them or their relationship any good at all. I tend to encourage CDs to develop their full potential, both masculine and feminine, to feel good about what they are doing.

Transgender: Do you have any thoughts about the reasons people crossdress?

Jane Ellen: One camp says it's genetic or hormones in the womb. Another says it's developmental. The bottom

line is that nobody knows what causes crossdressing.

But, I think CDs have a unique gift, a glimpse into a softer, feminine side of their personalities. That's why, a few years ago, I coined the term "gender-gifted." If they explore that gift calmly and include their spouses in that exploration, most CDs will find themselves much broader and much happier people than they ever were before.

What I have done as my various feminine traits have come out is to integrate them and let them soften my masculine side. My marriage is better and my family life. I have a whole new approach to life. It's wonderful.

Frances: I try to tell people that crossdressing, far from being a problem is actually therapeutic. It serves to unlock a whole side of a man's essential nature that our society has labeled as "feminine" or "effeminate." You have men who are going through life in an emotional straitjacket, cut off from so much. The act of crossdressing and temporarily becoming a woman enables a man to give himself permission to feel and express a side of himself that as a man he is not permitted to feel and express. As that side develops they come to the insight that he can integrate some of "her" stuff into "his" every day life—merging the two sides of himself into a much happier, well rounded, integrated, total personality—instead of that macho emotional straitjacket men have to live in due to society's dictates. It's neither masculine nor feminine—it's just good basic human potential.

Jane Ellen: In 1987 Michelle Kingsbury described the "clothing lens effect," which I think sums all this up very nicely: clothing is the lens by which we focus on our femininity, facilitating our ability to express that side of ourselves.

Transgender: As you know, some individuals have perceived Tri-Ess' focus on heterosexual CDs and their partners as exclusionary. How would you reply?

Jane Ellen: Heterosexual CDs have special needs. Many of them have families, for one thing. They and their families represent one clearly defined, large segment of the transgender community. When CDs first come out, they are looking for self-understanding and self-acceptance. They and their wives want to know

where all this is going. By focusing on CDs and providing an atmosphere where we meet with others like ourselves, we help each other work through our identities, sort out relationships and feel good about ourselves. One reason Tri-Ess has been so successful, with more than thirty chapters across the country and around the world, is its focused approach. This has enabled us to provide really in-depth service that is unsurpassed as far as helping the people we help.

Frances: There is concern among many wives, of course, about how far their partner's crossgender behavior is going. Wives are interested in preserving their relationships and their families. We are involved because we love our husbands and want to keep them around. We are obviously concerned about anything that threatens that. We want our husband's happiness, but we also want to continue in the relationship. Wives are very wary of their husband's pursuit of an unrealistic fantasy to the point of doing things to their bodies that are going to destroy them as husbands.

To attend a support group meeting and see transsexuals, the very person they are afraid their husbands might turn into, can be very frightening to women. This is especially true for the new wives, who are trying to figure out which end is up with their husband's gender expression.

Jane Ellen: As far as exclusion, we are exclusionary in about the same way that a society of surgeons excludes practitioners of internal medicine. All we ask is that people judge us by our actions and what we do for people and the contributions that we give to the gender community. We have one chapter that works with the local Gay Men's Chorus. We have several that support local AIDS efforts. Others work with the Imperial Court [one of the few groups focused on drag queens (and kings)].

Unfortunately, it's true that a number of Christians seem to be very judgmental about gays. Frances and I are active in a very conservative Christian church and we have done a lot to dispel that sort of thinking. The bottom line with us is that we don't feel we have been called to judge our brother and sister for their lifestyles. The Lord is telling me my story, not my brother's. He made it very clear what I am supposed to do with everybody and that's "love 'em and not judge 'em."

Transgender: At least one critic has expressed concern that the two of you might be promoting your own religious views in Tri-Ess and its publications.

Jane Ellen: I am absolutely a Christian. I make no bones about that. However, Tri-Ess does not promote any set of religious beliefs. The articles we publish on religion in the *Femme Mirror* are the articles we receive. We probably get so many articles espousing Christian religious concerns because the United States is predominately Judeo-Christian. But we will publish articles on any spiritual issue or tradition that has something to say about cross-

dressings. We published one recently on Yin and Yang.

Our first focus in Tri-Ess is helping people. No private agenda, be it political, religious or anything else, has any weight in Tri-Ess.

Transgender: As avowed Christians, how do you reconcile crossdressing and Deuteronomy?

Jane Ellen: Very simple. Deuteronomy 22:5 is one of the Mosaic prohibitions. Jesus said he came to fulfill and supersede the Law of Moses. If they apply literally today, we need to be out stoning unruly sons, following very unusual dietary restrictions, and so on. The Bible is a remarkable document. God really protected his people. They didn't know much about trichinosis back then. That's why one of the dietary restrictions is against pork.

If you study the history of that time,

going to keep going along on the same successful line we have before: spreading the word about crossdressing. We still have a tremendous work of education to do. There are many many closeted people living in secrecy. We will continue our outreach bringing crossdressing before universities, police departments, and the public. In fact, we are going to be doing more of that.

Tri-Ess is an educational rather than a confrontational organization. However, the struggle for TG rights is still paramount. We are dreaming if we think we are going to go out and educate people and they are going to say "Oh, yes, CDs, transsexuals, and gays are just great"—and nothing else needs to be done. We are still going to have to deal with issues like discrimination in the workplace and basic civil rights.

But, I look forward to the day when I can really be myself every day of the week, 365 days a year; when I can go to work in a dress and make-up one day and my male clothing the next; to just be myself—that's my ultimate goal. However, before I can do that, laws are going to have to be passed. Lawsuits will have to be filed and won. Tri-Ess is going to be involved in all that. We are already very much behind the International Conference on Transgender Law and Employment, the National Gender Lobby Day, and other efforts to win our rights.

Just look at the progress that's been made A.D. (After Donahue). When I went to my first Holiday En Femme in 1985, Frances stayed home while I drove across Louisiana worried about which parish jail I would be reporting in from. Virginia Prince had a book that told which cities allowed crossdressing and which would put you in jail if they caught you. Now there are very few places where crossdressing is illegal.

I think we will see a day when discrimination against any minority—not just the transgendered will be labeled by society as just plain wrong. We will be free of discrimination, more or less, legally, if in no other way. I think the day is going to come when CDs will be allowed legal aliases for their feminine personas, instead of D.B.A. which spoils the whole deal. I think the day is going to come when we are going to achieve a true position in society.

As a community, if we are going to achieve any kind of acceptance, we are going to have to decide which is more important: our private agendas or really building a community. At the moment, we have too many hair-triggers and too many selfish people. Every time we fight with each other or run down an organization or individual, our community loses a little bit. None of this backbiting is converting anybody. But, it is driving people out of the community. That really concerns me.

Yes, there are problems. But if we work together, we are going to accomplish a heck of a lot more than we are accomplishing right

now. We have to reach the point where anytime anybody gets critical, we say, "I want to build up the community. I'm really not interested in hearing that."

If you read Tri-Ess publications and look on the Internet, you will never see us becoming involved in that sort of thing. We promote a no bashing policy in the *Mirror* and all Tri-Ess publications. We'll publish no ad hominem arguments. I'm proud of our record on that.

Frances: If people, however upset they are about some person, issue, or cause, want to speak or write some kind of response to it, they should first sit down and think: "What am I trying to accomplish. Is what I have written, or this speech I plan to make, going to accomplish that?" If people would just consider the outcome before sounding off, it would go far toward peace and harmony in our community and the edification of the general public.

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"I look forward to the time when I can go to work in a dress and make-up one day and my male clothing the next."

Judea and Israel were a tiny area surrounded by about eight or nine tribal countries, most of whom worshipped Astarte. These tribes had temple prostitutes, and you were supposed to get close to the goddess by getting close to these prostitutes. Some temple prostitutes were crossdressed men who lived as women. (Both male and female worshippers crossdressed in temple rituals.) The prohibition was aimed directly at that. In that day it was logical. You don't see anything in the New Testament against crossdressing—which is where Christians are living today.

Transgender: We are on the brink of the 21st Century. What role do you see for Tri-Ess in the future?

Jane Ellen: To a great extent I think we are

DRESS CODE

CD Fiction by Hal Fuller

With Ru Paul blaring on the boom box, John sat in the pastel yellow kitchen applying the nail polish to his toes, letting the warm honey afternoon sun sparkle off the pretty red nails. He felt so lovely, so relaxed. His wife Helen was off to New York for a weekend business trip. He'd called up a few of the "girls" and had a hot evening planned. They would hit a couple of the clubs, have a few drinks, do some outrageous flirting with the admirers there and dance their asses off. Of course, John never left the club with any of the men gawking at him, he wasn't GAY, after all.

He started to dance across the kitchen floor, caught up in the pounding beat, the swirl and swish of the black lingerie against his shaved and powdered thighs. The music and movement transported him. He was floating, glorious.

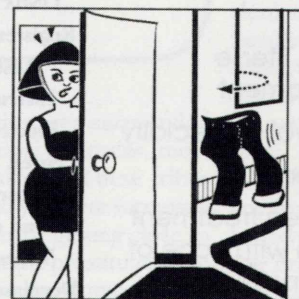
"John! What the Hell are you doing?! You promised!" a shout struck the air, shaking the windows. John turned and there stood his wife, Helen and three women friends from the neighborhood. The neighbors were smiling, giggling, smirking. Helen simply scowled. In a move worthy of a Southern Belle, he succumbed to the vapors and slumped to the floor in a dead faint.

When he came to he was lying on the couch in the living room in his intimate frillies, with a cold cloth across his face. Lifting the cloth, he saw Helen, still in her severe brown business suit, sitting in a chair across the room, a drink in her hand, her eyes red rimmed and glaring at him.

"Helen, I'm..." he stammered.

"Shut up!" she interrupted. "And listen to me!" She took a long pull on the bourbon in her glass. "You're sick! But Sonja says you can't help it and she watches Jerry Springer and Rikki Lake, and they have shows on people like you all the time, so she should know." She got up, began pacing the room, hands sawing the air like angry birds, sloshing her drink on the dark blue shag carpeting. "But the lying is the worst part. You promised me the last time I caught you that you'd give it up. You promised!" She threw her drink across the room, the glass shattering on the brick hearth of the fireplace.

"Helen! I tried! I really did! But I just couldn't..." He began to sob.



Helen's face softened. She walked to the couch, sat down and held him, stroking his hair. "Shh! It's OK!" she cooed. "For lying to me, I should divorce you. I may yet. I need to think about it. We're going to find out just how deep all of this is. You want to dress up as a woman. Maybe even be a woman."

She rose, began again to pace, the anger returning. "Well, we're gonna find out. OK!" She sat back down in the chair, an angry lioness ready to pounce. In cold words she outlined her plan.

John would now be Joannie Ann. He could continue writing his children's stories, but he would quit his part time job at the DayCare Center and take over as maid and cook at home. He would dress, act, live as a woman full time. And Joannie Ann better look good! Helen would have her friends watching, maybe dropping by occasionally. If she failed in her household duties, was ever less than gorgeous, or gave Helen any trouble, she would be kicked out, divorced, and John's nasty little secret told to everyone.

"You got that? Joannie Ann?" Helen stood over him, gloating, staring into his downcast, teary eyes. John nodded, unable to speak. "I've got to fly back to New York. Monday morning we begin your new life as a woman!"

Monday morning came and Helen had already left, leaving her weekend outfits strewn all over the bedroom along with a long note listing Joannie Ann's duties for the day, first of which was to get Helen's clothes to the dry cleaners. Joannie Ann dressed carefully, a pink frilly skirt and blouse with dainty pearl buttons. She fussed with her long brown hair and primped with her makeup for an hour. At last she was ready. Leaving the house, she saw Sonja across the street, gardening in her front yard. Sonja waved and gave her a smile that said all, that she was in on Helen's little mission. Joannie Ann gulped, pasted an answering smile on her face, waved back, and got into the car.

At the dry cleaners, Antonio gave Joannie Ann a wink, asked "How's it hangin', Beautiful?" As she cringed and blushed, the fifty-something counter clerk with mounded beer belly stretching his faded maroon sweats, told her how he'd dated a she-male during his wild teens, even worn a dress or two himself. "So, gorgeous, hows-about you an me go out for a drink or sumptin, huh?" "No, thanks!" Joannie Ann said, fleeing the store. Back in the car, she collapsed in giggles over the wheel at the thought of Antonio's bulk poured into something tight and clingy.

Over the weeks, Joannie Ann got better at passing. She was dressing up all the time, not hiding any more. Even Helen's friends got to like her and asked for recipes and advice on where to shop for clothing bargains. She was in heaven! Of course, being on a tight budget from Helen, nights out with the "girls"

were a thing of the past and there was always shopping to do and errands to run and cleaning and cooking. And always looking her best was getting to be, shall we say, a real drag. She began to doubt that even Zsa Zsa vacuumed the rug or did the laundry in gold lame, diamonds and four inch heels. How did real women pull it off?

After several months, Joannie Ann had enough of the glamour, enough of the happy homemaker, enough of the endless chatter of the neighbors dropping by for some of her "Fabulous!" tarts and cookies. In fact she was sick to death of fabulous.

So one afternoon, Joannie Ann locked all the doors and drew shut the curtains. In the quiet of the darkened kitchen she stripped off her makeup, all the pretty things she had scrimped and saved to buy. She dressed in a frumpy, shapeless sweatshirt, faded jeans, and scuffed sneakers. Letting out a huge sigh of relief, she basked in the joy of cross-dressing.

Hal (Ashley) Fuller is a M2F CD, humorist, and co-host of Gender Talk radio.

The Last Run

F2M Fiction by R. Scott Gerdes

When the blistering heat of what had become summer in Minnesota slapped me in the face that morning, I was overtaken with a sense of urgency—sink or swim, do or die. Breathing a heavy sigh, I gently shut off the alarm which was the only sign in my dark room that told me it was another day.

I knew there was going to be a break in my normal routine that day—when, what and how was up for grabs. But before any decisions were to be made, I had some responsibilities to attend to. Everything had to appear normal until I decided when my life was to change. Quietly, I slipped into a pair of old jeans and a T-shirt that I had folded and set on the dresser the night before. My right hand went through the shirt sleeve and hit the low-tile ceiling. The many knuckle impressions found up there were a testament to this daily occurrence. I remained standing to pull on my socks, wobbling and teetering like a seasoned drunk. At the front door I laced up my muck boots, caked with dried mud and strands of broken hay. I then sleepwalked into the balmy air

As I strained to open my eyes, I remembered how I had once heard that brown-eyed people were more sensitive to sunlight and thought how that must be wrong, for my cool, almost icy blue eyes most certainly squinted more than anyone else's I had ever seen. After some struggling, the pre-fabricated barn became clear. I had horses to feed. But they weren't my horses. Most of them were Saddlebreds, the kind seen high-stepping in front of buggies and most closely linked to Tennessee Walkers.

Even if this stable had been mine, I would not have filled it with Saddlebreds. Thoroughbreds were my affinity. To me, there was, nothing more beautifully defined than the sleek design and natural grace of a race horse—especially one that loved to run.

On that morning, I wasn't like the two-year-old Thoroughbred who couldn't wait to get his dancing hooves on the dirt track. That morning, like many other mornings, I was the sway-backed underdog who kept trying, but whose best effort never garnered the wreath of roses. I had tired, my emotions, drained, my body broken. On that humid morning it was desperation, for the chance at one more race, that was choking my soul and laughing at my prayers,

After the horses had finished breakfast I got them out through the barn and into the sawdust-filled arena where they were let loose to run into the pasture—one-by-one. I watched the herd run and buck up and down the hill until they'd stretched out to their liking. It had been many days since that sight had invigorated me. I certainly was tired, tired of being different, tired of being. I didn't want to be a transsexual anymore.

Thoughts about death seemed comforting. I refused to believe that in heaven you'd have to live with a birth defect or that you would be judged unfavorably based on which gender you identify. And there were many horses there that needed to be tended to—I just knew it. My 32-year-old knees were screaming arthritis as I pulled myself into my ancient pickup truck with rusty wheel wells and cracks all across the windshield. The poor thing had a three speed gear shifter on the steering column. It rarely failed to fall out in my hand while in traffic. I hated that. The engine turned over on the fourth try. It bumped and backfired all the way down the gravel driveway onto the washboard-riddled country road. Some days that made me laugh and shake my head, but not on that day. A numbing had encased me like a body cast.



And even without the benefits of pain killers, I still didn't manage to feel anything.

My old Chevy and I rambled a quarter-mile or so. I drove her off the road, down a weedy embankment and came to rest atop a small hill, where the horses I had just fed were in view. Some were lazily swatting flies with their tails while others were rolling in patches of dirt, I sat there watching them—the engine still running. To be like the horses, to be so comfortably adapted to their lifestyle, I thought, must be heaven.

It wasn't transsexualism that gnawed at me. It was that I was "one of those people." I was one of those people who was forced to fear the possibility of being the victim of a hate crime. I was one of those people who had to fight just to have basic human rights. But even though everyone I came in contact with identified me as male, by the definitions of what being male is, as legislated by society, I was still a few characteristics short. And to get those remaining traits I needed money, lots of it. I could've been one of those people who were alienated by friends and disowned by family, but I wasn't. My friends and family accepted me, supported me and loved me. That should've been enough to keep me going. But, it wasn't.

I shook off my stare and focused in on the horses again. Horses didn't need money. They were happy with the basics—food, sun, air, and a little attention. That single thought was the spark for the decision I had been waiting, longing for, the decision that was to change this day and to separate it from all the rest. This was to be the run to end all running.

I laid my hands on my thighs, closed my eyes and gunned the accelerator. My mind was clear, my soul was flying, I was free ... I was the horse in the pasture.

R. Scott Gerdes, a post-op F2M, who is a Journalist

Normal People: 2020 AD

TS Fiction by Jean Marie Stine

The day came when Glen became tired of being a boy again. Sometimes when he was a girl, it seemed he missed being a boy. But after being a boy again, he always realized he

was destined to be a woman.

Glenda dropped in at the clinic that morning. With the aid of nanotechnology, it took only three hours from start to finish. He lay in deepest sleep during all that time, where even dreams could not touch him. But, he dreamed anyway of being a girl and swirling in red pumps in a red party dress.

When Glenda came home that afternoon, she had the usual argument with her condomate, Josephine. Josephine was being Joseph again, which complicated matters.

"I don't see why you have to change sexes," Joseph said, switching off the wallscreen where he'd been scanning the newsweb pages. "I'm perfectly happy going to work dressed as Joseph one day and Josephine the next. I can live as which ever gender I want, however long I want."

"It's just not the same," Glenda said, looking down as she wiggled so she could see her new curves in motion. She knew Joseph would never understand.

Joseph rolled his eyes. "And do you have to be so retro fem? You are a thirty-eight year old optical fiber engineer."

"Oh, can't we just agree to be different in our own ways?" Glenda pleaded.

Joseph laughed. "That's why we fought for the Full-Spectrum Non-Discrimination Act all those years ago."

He stood up. "Let's go out for old times sake. I'll be the man and charge it to my card."

Glenda knew this Rubikow gown at the back of her closet that gradually changed color every minute or two. It would be perfect for dinner.

The muted chime of their doorbell sounded. The wall screen flickered briefly, showing them Mia Fymiko, their neighbor from the condo across the hall.

Glenda let her in. Mia was a genetic female, comfortable in her gender, who had never switched sexes.

"Hi, you two. It's nice to be among normal people." Mia settled on their futon. "I was just talking to the Knowskis who moved in down the hall. He's the giant wolf; she's the ursine."

Glenda gasped. "You mean they are transspecies?"

Mia searched the pocket of her rumpled jumpsuit for a lozenge. "I could never understand people who change species," she said.

Jean Marie Stine, a pre-op M2F TS, is the author of numerous books and short stories.



TRANSMISSIONS

Views and Reviews from the World of Media

FIRST F2M HERO

Sacred Country by Rose Tremain
(Washington Sq. Press)

Reviewed by Andy Gavin

Rose Tremain's *Sacred Country* is, as far as I know, the first and only novel with an F2M hero. The book begins in rural England in 1952, as the Ward family observes the two minute silence honoring the late king. It is during this moment that Mary Ward, age six, comes to a realization: "I am not Mary. That is a mistake. I am not a girl, I am a boy."

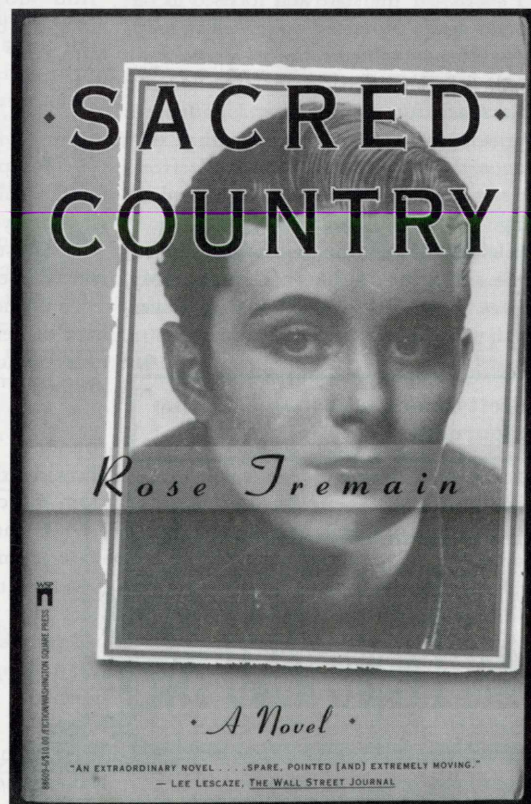
From that point on the book chronicles Mary/Martin's life from his stifling postwar childhood and adolescence with an abusive father and an ineffectual mother to his escape to swinging London and transition there to his new life in the southern United States in the 70s. The book is not just about Martin, however. Using many narrators, it also follows the other people he encounters—the cricket bat manufacturer who believes he was a nun in a past life, the butcher's son who loves American country music, the closeted gay dentist, the eccentric grandfather and elderly schoolteacher who give the isolated child support and encouragement, and the London political magazine editors who befriend and employ him.

Sacred Country is a well-written, involving novel by someone who is sympathetic to transsexuals and has obviously done their research on F2Ms. The bad news is that, although many of Martin's thoughts and experiences ring true, there are still a few moments where they come across as a little contrived, as F2M by the numbers, so to speak. This is hardly a serious criticism, however. It is difficult enough to write from the perspective of people quite unlike oneself, and the fact that Ms. Tremain, a non-F2M, is able to write so well from the perspective of one of us at all is, in itself, remarkable.

One final criticism is that, by having Martin, at one point,

describe his dysphoria by saying "I have never been sexually attracted to a man," Tremain promotes the false impression that Martin's sexual identity is what makes him an F2M, when in fact sexual identity and gender identity are two completely separate things. As any lesbian M2F or gay F2M can tell you, being attracted to women is not what makes someone a man inside.

Finally, the ending, while not an unhappy one, is still not entirely satisfying because it leaves some questions about Martin unanswered. Such points aside, Tremain's gift for storytelling and compassion for her subjects make *Sacred Country* recommended reading for anyone interested in a good novel.



ALL CROSSED-UP ABOUT CROSSDRESSING

The Bliss of Becoming One! Integrating "Feminine" Feelings into the Male Psyche by Rachel Miller (Rainbow Books)

Reviewed by Vivian D. Allen

This book is refreshing. Rachel Miller takes the reader on a ride that does more than provoke thoughts. She keeps asking Why? Why do people react to crossdressers the way they do? Are all people the same? Are all crossdressers the same? Can people's reaction to crossdressers be changed? Why not?

She starts off gently considering why anyone should read this book, and then slowly brings out her own issues around sex and gender and what she did to work her way through them. She recalls her feeling of, "My God, I'm not the only one in the world," after she found her first issue of *Tapestry* and books by Virginia Prince. Then she takes the risk of getting a post office box and adding her pseudonym on the form so she could contact others through the Personal Listings, finally entering into long correspondences with people who became her trusted friends.

Her odyssey of self-discovery kept pushing her to take other risks so that a vital part of her life could become an integral part of her life. She learned what questions she had to ask, what actions she had to take in order to find out who and what she was. Am I transsexual? Am I bi-

sexual? Homosexual? Heterosexual? Am I sure? How do I know? What do I have to do in order to find out?

The book is full of exercises and arguments that push each of us a little farther away from today's comfortable self-satisfying denial of major parts of our personal reality. She mentions other oppressed groups and reminds us that they are working to change society's treatment of them. They are doing it, why can't we? She cites a basketball team that everyone "knew" couldn't beat their opponents, wouldn't get in the play-offs, but look out, they won the NCAA finals going away. What everyone "knows" is often wrong.

By the same token, what we think we know about ourselves and each other is often wrong as well. Much of her copy and several of her exercises are designed to get us to our own personal truths, to get us to break through the easier answers that we too often accept to the hard questions about our identities and predilections. A casual, "Well, I'm just a whatever and that's it," is not good enough. Before we come out to someone about our gender issues, we should know exactly what we are coming out about, or as. Misinformation is worse than no information, but good factual information can be the basis for mutual growth. That is what can change attitudes about us as individuals and as a group.

How can we change society's attitude, our understanding, and relationships with ourselves and each other? One idea, one step, one person at a time, starting with ourselves.

M2F FACT - NO FICTION

Mirrors: Portrait Of A Lesbian Transsexual by Geri Nettick and Beth Elliott (Spectrum Press)

Reviewed by Anne A. Lawrence, M.D.

After transitioning at age 44, with so many years of upper-middle-class respectability behind me, I sometimes try to imagine what it might have been like if I'd had the courage to do it earlier—say, twenty years earlier, in some place really tolerant and "cool," like the San Francisco Bay area.

Transsexual Geri Nettick, in collaboration with journalist Beth Elliott, has written the book that both confirms and explodes my fantasies, as well as providing one of the most thoughtful meditations about transsexualism in print. The book is *MIRRORS: Portrait of a Lesbian Transsexual*, pub-

lished by Spectrum Press.

MIRRORS is unique in several ways. First of all, it is "in print" only if you choose to print it out yourself on your computer's laser printer: it comes from the publisher on a floppy disk. Second, it is the autobiography of a lesbian transsexual—a genre unique in my experience, despite the fact that perhaps a third of all M2F transsexuals identify as lesbian. Most importantly, it is a politically incorrect work: not only is it unlikely to make the general public think warm, fuzzy thoughts about us transies, it is apt to offend many lesbians, feminists, transsexual activists, and opponents of recreational drug use, too. If you haven't already guessed, I loved it.

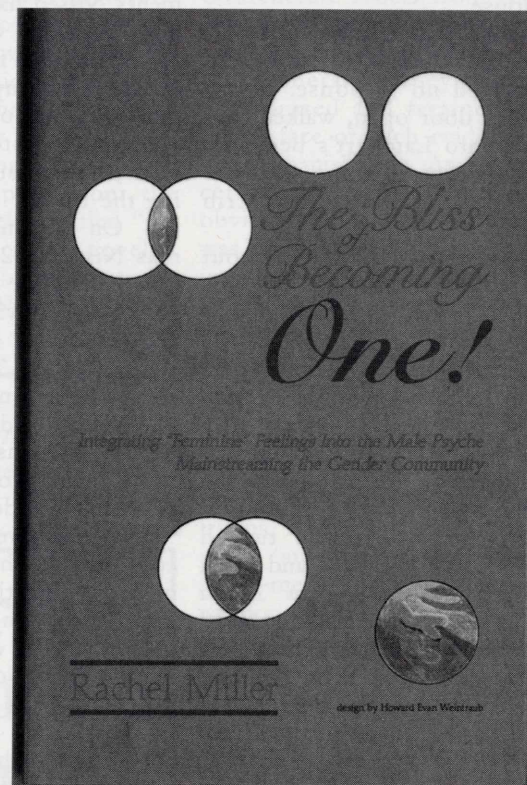
Much of Nettick's history will seem familiar to anyone who confronted their transsexuality in the late 60s or early 70s, including her account of the bittersweet rewards of concealing one's feminization within the fashionable androgyny of the counter-culture. The author's descriptions of her battles with her father over this issue were so reminiscent of my own experience as to be almost too painful to read.

Her recounting of the delays and deceptions attendant upon her eventual approval for surgery makes us aware how far we have come since those bad old days. Still, many of the routines will seem familiar enough to anyone going through the process today, reminding us how far we have to go until we ourselves, rather than paternalistic "therapists" and surgeons, control the decisions concerning our bodies. Nettick's depiction of her post-surgical recovery, including her near-death from hemorrhage, is harrowing, and a potent confirmation that SRS can truly be a blood ritual.

The central threads of Nettick's story are, of course, her developing womanhood and her relationships with other lesbians. Some of her accounts will evoke smiles of recognition from anyone who has ventured into lesbian circles: from the joys of acceptance and sisterhood, whether within a knowing or unknowing group, to the dilemma of the pre-op who gets hit on by someone really attractive. What may seem less familiar, especially to those of us who have come out recently, is her recounting of the bitter and pervasive transphobia that once gripped the lesbian community — a phenomenon that is in decline, but is surely not yet extinct.

In addition to her personal narrative, Nettick includes a chapter devoted to the biology of gender identity and sexual preference, and another examining resources available to transsexuals. In the latter, she discusses in some detail the "word on the street" concerning surgeons who perform SRS. This chapter alone is worth the price of the book; and while I would quibble with her on a few points (notably her omission of Ted Huang of Galveston, Texas, and her overestimation of the talents of Eugene Schrang of Neenah, Wisconsin), her assessments seem generally reliable (or at any rate, consistent with what I've heard and seen).

Medically astute readers may wince, as I did, every time Nettick calls her vaginal stent a "stint"; and they will be surprised to see her refer to the Bartholin glands as a significant source of vaginal lubrication (they are not). Nearly everyone will find Nettick's and Elliott's account of their collaboration self-indulgent; the few who don't are likely to find it hilarious (put me in the latter camp). But these are minor distractions within an otherwise richly satisfying narrative.



Approximately one week later Teena reported to police that he had been raped at a party on Christmas Eve by two men whom he identified as Marvin Nissen and John Lotter. At the time, police did not file a report about the incident claiming "insufficient evidence."

According to the Des Moines Register, prosecutors said Nissen and Lotter wanted to silence Teena about the rape, which happened shortly after they learned of Teena's transsexuality from the report in the Journal. Nissen reported that the day after they had assaulted and raped Teena, Lotter said, "a dead witness couldn't testify."

During the trial Nissen testified that he and Lotter drove to Teena's hometown, Lincoln, Nebraska, the day after Christmas in hopes of locating Teena. With the aid of Teena's address book that he had left at Nissen's home, they unsuccessfully searched for Teena at three other locations in the Lincoln area. Nissen explained that he and Lotter had agreed that they would convince Teena to go with them, then take him to a remote site and "chop off his head and hands" to make identification difficult. Nissen and Lotter had taken an axe, a rope and a change of clothing to Lincoln.

Nissen said that after failing to find Teena, he and Lotter went on a five-day drinking binge and discussed a new plan.

During this time, Humbolt police questioned the two assailants regarding Teena's accusation that they had raped him at the Christmas party^{3/4} which they denied. It is speculated by authorities that this created a sense of urgency.

On December, 30, Lotter and Nissen traveled to Nissen's mother's home in Rulo, Nebraska, to tell her that he wanted her to take power of attorney over his youngest child, but didn't explain the reason for the request. They then drove back to Falls City, obtained a pair of work gloves and a knife from Lotter's mother's house. Nissen further testified that after leaving Lotter's mother's, they went to the house of acquaintance Eddie Bennett to acquire a gun.

(Asked by Special Prosecutor James Elworth, "Was there any question in your mind that you were going to kill Teena Brandon at that point?" Nissen answered, "No question.")

After receiving a handgun from Bennett, they looked for Teena at the home of the woman he had been dating, Lana Tisdale. Testimony from Nissen indicated that the two decided that if they could not persuade Teena to leave Tisdale's home, that they planned to "kill

everyone else" in the house as well.

Through Tisdale's unsuspecting mother, Linda Gutierrez, Nissen and Lotter obtained Teena's whereabouts. Gutierrez told the two men that Teena was staying with Lisa Lambert. As they drove to the Lambert home, Nissen and Lotter reiterated that they would have to kill everyone in the house.

Upon arriving at Lambert's farmhouse, Nissen and Lotter knocked on the door and received no response. Lotter kicked the front door open, walked into the house and into Lambert's bedroom where she was sleeping, along with her 8 month-old son who was in a crib nearby.

Nissen questioned Lambert about Teena's whereabouts, but she did not answer him. Nissen said that he then saw a blanket on the floor at the foot of the bed that appeared to be covering a person. He pulled the blanket off and found Teena hiding underneath. Nissen drug Teena to his feet. An argument ensued between everyone in the room, as the child lay crying.

According to Nissen, he turned around to try to quiet the child and when he turned back around he saw Teena slumped on the bed, but he had not heard a gunshot. Nissen stated that Lotter gave him the knife, upon which he grabbed Teena by the shoulders, pulled him off the bed and stabbed Teena in the abdomen.

While Nissen was attacking Teena, he said that Lambert was asking him why he was hurting Teena. Nissen said he didn't answer her and then picked up her son to again try to calm the child down. Lambert took her son from Nissen and sat back down on the bed with the child. According to Nissen, that is when Lotter shot Lambert in the stomach. As she was screaming, Nissen put the child back in his crib and asked her if anyone else was in the house. She said DeVine was in another room.

Nissen stayed in the room with Lambert, while Lotter went looking for DeVine. Lotter appeared in Lambert's bedroom doorway with a hysterical DeVine and his grasp. Nissen testified that Lotter then shot Lambert a second time.

Nissen and Lotter then took DeVine into the living room. DeVine tried to convince them that he hadn't seen anything and wouldn't tell anyone. Lotter ordered him to sit on the couch and then he shot DeVine twice. Nissen said Lotter then went back to Lambert's bedroom where he heard more gunshots.

The two men then fled the scene. They traveled along back roads to Falls City. Later police would discover a sheathed knife and a .380 caliber handgun tucked inside a pair of gloves that

had been thrown onto the frozen Nemaha River, located just South of Falls City and along Nissen's and Lotter's route. Forensic tests linked both weapons to the crime.

Lotter's defense attorney, Mike Fabian, has stated that Nissen's testimony shows inconsistencies. Fabian cited statements Nissen had made to police, a Playboy magazine writer and to fellow inmates that didn't collaborate with his most recent testimony. Apparently, Nissen admitted to authorities that he had indeed changed his story on numerous occasions, but insisted that he was now telling the truth.

On November 27, 1996, Marvin Thomas Nissen, 22, of Falls City, was sentenced to three consecutive life sentences after being convicted of one count of first-degree murder in the stabbing and gunshot death of Teena and two counts of second-degree murder in the gun slayings of Lambert and DeVine. In exchange for testifying against Lotter, Nissen received life with no provisions for parole instead of facing the death penalty.

Accomplice John Lotter has been convicted on three counts of first degree murder, plus three counts of use of a deadly weapon and one count of burglary. Lotter is awaiting sentencing scheduled for mid-November. Prosecutors have not yet decided if they will seek the death penalty.

The Omaha World-Herald reported that on the first day of Lotter's trial last May, approximately 40 trans people, who had traveled from around the country, held a peaceful demonstration and vigil outside the Richardson County Courthouse. Their purpose was to respond to violence against TGs and to commemorate the life of Brandon Teena.

One community activist commented about the crime: "Brandon Teena's tragic death is hardly surprising considering the climate of hate being stirred up against all those living sexually variant lifestyles—whether gay, lesbian, transgendered or otherwise—by various demagogic figures in our society."

In an ironic postscript, Hollywood has discovered the existence of F2M individuals as a result of the Brandon Teena slayings. Heavyweights Diane Keaton and Drew Barrymore are reported to be involved in the making of a film that will recount the life of a transgender man who was slain along with two of his friends in rural Nebraska. A film company headed by Keaton has cast Barrymore in the role of Teena.

Hollywood has done amazing things in the area of make up and costumes, but it remains to be seen just how convincing the skinny, modelesque Barrymore will be as a transgendered

male. Credit is due Miss Drew for taking on such a challenging role. And kudos to Keaton for bringing Teena's murder into the spotlight. Whether the motive is money or not, this film will hopefully paint an accurate picture of just how evil and demented hate crimes against TG people can be and that such a crime can happen and does. The movie's production has begun and may incorporate a documentary style of story telling. The screenplay is being adapted from the unfinished book tentatively entitled "All She Wanted" by true-crime novelist Aphrodite Jones. The book is due to be published next summer. No word yet on the expected release date of the movie.

R. Scott Gerdes is a post-op F2M, and staff writer for **Focus Point**, a Minneapolis area GBLT newspaper.

Subscribe Transgender Tapestry Today

Transcriptions

Continued from page 11.

ABOUT BERDACHE

I noticed there has been some discussion of the Plains Indian "berdache" tradition in the past. The fact that berdache, a European word, was used rather than the native term "winkte" or "nedle" makes me speculate that a major source used as a background for this discussion was the book *The Spirit and the Flesh* by Walter L. Williams. I believe Williams failed to grasp the significance of this tradition. He is gay, and was trying to help to legitimize gayness. He repeatedly expressed surprise that Indians would refer to a (male-born) winkte as "she," and he himself persisted in referring to them as "he." By doing so he fundamentally rejected the far more liberatory gender paradigm of these societies and thereby failed to communicate to his readers the tremendous psychological benefit which I feel this paradigm has for persons who are not content with living within the gender role into which they were born and raised.

Michelle W.
Chicago IL

But he saw something infinitely more telling, as far as his orders to defend federal property (e.g. the U.S. arsenal) were concerned: militia members were armed with rifles recently seized by Confederate rebels from the U.S. Army arsenal in Baton Rouge (one of the first such acts of the rebellion).

General Harney might have still equivocated and retained doubts, even in the face of such evidence as this, but not Nathaniel Lyon. As far as he was concerned, the Missouri state militia had obviously joined the Southern ranks and was only awaiting an opportune moment to use their looted U.S. guns to seize yet another army arsenal. Delay, Lyon saw, might prove fatal to the interests of the nation he had sworn to protect.

Returning through the enemy lines, his disguise still undetected, the Union captain made straight for U.S. army headquarters, where he immediately began to issue orders. Leading several thousand troops, he set out for the militia encampment, surrounded it, and took every single member prisoner, confiscating their weapons and ammunition. The St. Louis arsenal remained in U.S. hands, and Missouri remained in the Union.

But, through creative crossdressing, Captain Nathaniel Lyon had done a great deal more: He had brought off the key trick that ultimately led to the North winning the Civil War. First, he had kept the South from winning control of a state that cut far into Northern territory, plus control of all important railroad lines connecting the Western farm states, like Nebraska, with the rest of the Union. But Lyon's timely deed also made possible Grant's capture of Fort Donelson, saving Kentucky from Rebel domination.

This, in turn, gave the North control of the Mississippi and Tennessee valleys, cutting the lines of communication and supply between the eastern half of the Confederacy and the west, and weakened the South by forcing them to siphon off millions of troops from other battlefronts in a vain attempt to close the breach.

The North heaped Lyon with honors. But the South had a different view of Lyon's deed. They didn't see the man who had, in a single daring stroke, saved the North as a hero. As far as they were concerned Captain Nathaniel Lyon was a drag.

S. White is a M2F crossdresser and the author of numerous books, including *The Bisexual Male* and *The Bisexual Female*. She currently shares a home in the Hollywood Hills with numerous cats.

In addition, if you've been targeted for dismissal, management likely will be looking for any excuse to lawfully dismiss you. Therefore it's critical that you understand what your job requirements are and that you fulfill them. All the better if you fulfill them and then ask for more work. The exemplary employee provides no pretext for a lawful dismissal.

3. Finally, make a record that can be used to guide an investigation. Once you've learned what's prohibited and what isn't, maintain a discrete, contemporaneous, and objective log of discriminatory statements and actions, noting who, what, when, where and how, and referencing all witnesses, as well as any documents involved, by date, author, recipient, cc's, and subject. If you think it's the better course, keep the log at home and update it faithfully when you return each day. If you believe you can do so without causing a confrontation that leads to your dismissal, keep the log at work, but keep it secure. Don't store it on the office computer (your employer owns it and you have no reasonable expectation of privacy for files stored in it.) Share the log's contents with your investigator or attorney, and no one else.

Nobody said it was easy, but these guidelines may help you focus your response to workplace discrimination, if you have the misfortune to experience it.

1996 D. Priesing

Dana Priesing is a transgender attorney practicing in the nation's capital. She can be reached at: 733 15th Street, N.W., Washington, D.C. 20005, or via e-mail at : DPriesing@aol.com.

Life

Continued from page 26.

It is also relatively easy to remove beard shadow, eliminate wrinkles and blemishes, and retouch of one's makeup by digital means. Most important of all, perhaps, is the ability to quickly examine different alternatives, and to painlessly "undo" the less successful ones. This is arguably the computer's greatest contribution to artistic creation.

Anne Lawrence is a member of Seattle's Emerald City Girls.

WASHINGTON LETTER

TGs and Reauthorizing the Hate Crimes Statistics Act

The number of hate crimes committed against queers and gender-queers apparently is increasing, and those who appear unusual—same-sex couples, persons in transition between or living outside sanctioned genders, marginally passing transvestites, etc.—are especially vulnerable. Genderqueers can be at risk whenever they have sexual encounters, but the risk doesn't end there. We are targeted in the workplace and on the street.

Until recently, no systematic effort has been made to monitor the annual number of hate crimes that are committed against genderqueers. Beginning in 1990 the Hate Crimes Statistics Act (HCSA) required the U.S. Department of Justice to collect data on hate crimes based on sexual orientation. The resulting data likely include reports of hate crimes against genderqueers, since many hate criminals don't distinguish between sexual orientation and transgendered appearance.

Ideally, the best data-gathering effort would include a separate category for trans-bias motivated hate crimes. Until that's done, transvictims will remain invisible in the data, as they are now. The FBI's 1994 Uniform Crime Report on Hate Crimes, when it tabulates data on anti-male homo, anti-female homo, anti-homo, and anti-bi incidents, gives the erroneous impression that there is no hate crime problem involving genderqueers.

In any event, HCSA's Congressional authorization expired recently (the program, initially, was authorized only through 1994), and a coalition of civil rights groups is lobbying Congress to enact a permanent mandate for a data gathering program that will cover hate crimes motivated by bias against race, religion, sexual orientation or ethnicity. The coalition includes the Human Rights Campaign (HRC), the National Gay and Lesbian Task Force (NGLTF), the Anti-Defamation League (ADL), People for the American Way (PFAW), the National Organization for Women (NOW), and other groups. I and other transpeople are involved as part of an effort to follow up on the September 17, 1995 agreement in which transactivists ceased picketing HRC in return for HRC's commitment to work with representatives of the transgender community with a specific focus on hate crimes.

During reauthorization coalition meetings, it was suggested that a separate category for transphobia-based hate crimes was needed. Trans representatives explained that while, to some, all queers may be viewed as manifesting transgendered characteristics, behavior, or expression, the courts currently define transfolk differently than gays, lesbians, or bisexuals. It is therefore questionable whether a statute requiring collection of data on sexual orientation-based hate crimes even would require collection of data on transphobia-based hate crimes. A fact sheet on hate crimes against transfolk was distributed to coalition members in an effort to underscore the need for protection.

ADL's Associate Director/Counsel Michael Lieberman requested that coalition members take the position that the HCSA's sexual orientation category would include transgendered persons. Although no one opposed Lieberman's suggestion, HRC's steadfast refusal to include transgendered persons in the proposed Employment Non-Discrimination Act, and the recent refusal of Maryland state legislators to sponsor a proposed non-discrimination bill, which would have covered transgendered persons, raises concern that most HCSA reauthorization advocates might avoid, or soft-pedal, the issue of violence against genderqueers. Some still share the perception that we are an obstacle to the enactment of queer-friendly legislation.

As of press time, the HCSA reauthorization provision lacked a bill number, and questions remained concerning how best to phrase the eventual bill and steer it through a Republican Congress in an election year. But the provision has bipartisan co-sponsorship, and seems to have momentum: Senators Orrin Hatch (R-UT) and Paul Simon (D-IL) were circulating a "Dear Colleague" letter seeking additional original co-sponsors, and the following senators had signed on: Daniel Akaka (D-HI); Ben Nighthorse Campbell (R-CO); Alfonse D'Amato (R-NY); Edward Kennedy (D-MA); Joseph Lieberman (D-CT); Alan Simpson (R-WY); and Arlan Specter (R-PA). New Jersey senators Bill Bradley and Frank Lautenberg (both Democrats) were mentioned as probable co-sponsors.

Contact your Congressional representatives and let them know that reauthorization and a permanent mandate for the Hate Crimes Statistics Act is important to you. A reauthorized HCSA would count some hate crimes committed against transfolk, even if we are not included as a separately-identified category, and half a loaf is better than none.

Another benefit accrues to transfolk from helping with the HCSA reauthorization effort. Cooperating with ADL, NOW, HRC, NGLTF, and PFAW gives them reason to see us as people essentially like themselves "virtually normal," to use Andrew Sullivan's phrase. The January meeting was likely the first time PFAW's and ADL's representatives ever sat at a table with an acknowledged transsexual. Doubtless, it was an uncomfortable experience for some of the coalition members. Through continued participation and cooperation, tolerance and acceptance will grow, bringing closer the day when we no longer will be seen as legislative untouchables.

(1996 Dana Priesing)

Dana Priesing is a Washington DC based transgendered attorney who represents TG issues on the above named coalition.

Medicine

Continued from page 8

a. BSTc volume studies in genetic males and genetic females, nontransgendered, while still prepubertal (before puberty and its hormone influences) would be important additional study.

b. BSTc volume studies in more M2F transsexuals and certainly in F2M transsexual individuals should be reported to the literature.

c. BSTc volume studies in other individuals in the transgender spectrum need to be initiated and evaluated. It would be very helpful to conduct such a study comparing primary and secondary transsexuals. It would be equally important to examine brain tissue taken from fetishistic cross-dressers whose gender identity is certainly different from the transsexual individual.

While much more research is necessary, these reports fortify the belief that diversity has its origin in the maternal womb. Environment can add to this embryonic experience, but gender identity and sexual orientation are gifts we are born with.

Dr. Sheila Kirk is Board Certified in Obstetrics and Gynecology and is a member of the Harry Benjamin International Gender Dysphoria Association. She has written two books on hormone therapy, one for male to female and one for female to male. She currently works on a volunteer basis with the IFGE as medical consultant to the TG community and as a liaison between that community and the medical community.

You can reach Dr. Kirk

**c/o the I.F.G.E.,
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Waltham MA 02254-0229**

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Bad Rap

Continued from page 28

In short, is its production bad for horses, and its use bad for humans? Or is the whole premarin controversy just a bad rap?

"It's a bad rap," says Ob/gyn Sheila Kirk, M.D., one of the TG community's leading authorities on hormones. "These horses are managed as horse farmers always manage horses, employing the basic tenets of horse breeding. The farmers own their horses. Their care and commitment is evident. They choose the profession of horse breeding and care because they love animals. Why in all logic would a farmer neglect or mistreat the very animals which he depends on so much for his livelihood, and why would it be a widespread practice?"

However, Lauren René Hotchkiss, one of premarin's principle critics in the TG community, believes even if the mares are well treated, extracting estrogen from the urine of pregnant mares as a cheap, available source of estrogen is an indefensible practice. "Though I'm sure humane PMU farms do exist, and may, in fact, be in the majority," Hotchkiss writes, "it is an industry that is clearly on the wane, particularly in light of the healthier synthetic and herbal alternatives now available. As these can now be manufactured inexpensively, collecting PMU, with even the possibility of cruelty to animals, seems an antiquated and unnecessary method of producing estrogen."

Since most male-to-female transsexuals, and even some M2F crossdressers, take premarin, this series of charges and counter charges have understandably become a source of distress for the entire TG community. During the months since they were initially aired, many M2Fs have expressed concern to their doctors. Some patients have stopped taking premarin and shifted to synthetics, or more expensive substitutes; others have written letters to Wyeth-Ayerst inquiring if these allega-

tions are true or expressing outrage over them. Sadly, by far the largest number of pre- and post-operative TS women have simply been living silently in fear, uncertain what to believe or what course to take. None of them wants to continue premarin if animals suffer because of it. None want to continue premarin if a serious health threat is posed.

When the case for each side is presented so persuasively by such eminent institutions and individuals, what and who are we to believe? Ultimately, this is an issue each M2F trans-person must decide for herself. (Although, in an open letter to the TG community, Dr. Sheila Kirk, our medical editor, offers an eloquent argument on behalf of those defending premarin that everyone ought to read.) The Pro's and Con's Listed on page 29 focus on the key allegations and summarizes the arguments of premarin's friends and foes. Those wishing more detailed information can contact the organizations listed below—**the Editors.**

Wyeth-Ayerst Pharmaceuticals, Robert Essner, President, P.O. Box 8299, Philadelphia, PA 19101-8299 (toll-free: 800-999-9384 or 800-666-7248).

PETA, P.O. Box 42516, Washington, DC, 20015 (301-770-PETA).

The Animal Protection Institute, P.O. Box 22505, Sacramento, CA 95822 (916-731-5521).

The Physicians' Committee for Responsible Medicine, P.O. Box 6322, Washington, DC 20015 (202-686-2210).



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EDITOR'S CHOICE AWARDS

HONORING POSITIVE PORTRAYALS
OF THE TRANSGENDER COMMUNITY

IN MEDIA

Victor/Victoria: The Musical

Blake Edwards, Tony Edwards, Kevin McCollum Producers

Julie Andrews (for her portrayal of Victor/Victoria on screen and stage)

Star Trek Deep Space 9

(for Lt. Commander Jadzia Dax, the alien symbiot who transitions

back and forth across the gender line with each new body)

Rick Bermam, Ira Steven Behr, Producers

To Wong Foo, Thanks for Everything, Julie Newmar

G. Mac Brown, Bruce Cohen, Producers

See issue #76 for further details

Lobby Days

Continued from page 25

According to Riki Anne Wilchins, one of the principal architects of Gender Lobby Days, preparations for 1996 have already begun. Here's a preview of the behind-the-scenes effort:

- ◆ Tabulating 1995 Lobby Day reports.
- ◆ Issue-by-issue analysis of 1995 results—who are our allies, who are our adversaries, and who are the swing votes?
- ◆ Monitoring of current bills relating to transgender rights.
- ◆ Forming alliances with activists representing other constituencies: gays, lesbians and other minorities.
- ◆ Educating those activists about transgender people.
- ◆ Meeting new members of Congress and their staffs

- ◆ Building goodwill for us by helping them achieve their goals, plus follow-up calls and visits to Congress during 1996 Gender Lobby Days.
- ◆ Talking to Congressional staffs about what you wrote in your 1995 Lobby Day reports
- ◆ Making ourselves known as a serious, committed interest group.
- ◆ Engaging in additional advocacy about:
 1. The Hate Crimes Statistics Act (HCSA)
 2. The Employment Non-Discrimination Act (ENDA)
 3. Health care and insurance discrimination
 4. Criminal justice issues: transgender behavior, discrimination and targeting by police, and prison conditions

Riki Ann says you can help this work continue. The Second Annual Gender Lobby Days will take place in October 1996—dates to be announced. Last year 100 people participated; join us in 1996 and make it two hundred. If you can't attend, Riki Anne pleads, help support those who are gathering to protect and secure your rights. Contribute to GenderPAC.

Those wishing to attend the 1996 lobbying effort should contact **Dana Presling**: e-mail (DPresling@aol.com); phone (202)347-3024 days, (703)578-0903 after 10:00 p.m. weeknights and anytime during weekends; or **Riki Anne Wilchins**: e-mail (riki@pipeline.com); phone (212)645-1753 evenings and weekends.

Send contributions to GenderPAC, c/o International Foundation for Gender Education, POB 229, Waltham MA 02254-0229.

What's Wrong with This Picture?

by Merissa Sherrill Lynn

I have been asked to share my feelings about "what's wrong" with the TG March on Washington [National Gender Lobby Day, a centerspread photo of the proud participants appeared in issue #74] and the transgender community. Frankly, I don't believe anyone can say with any semblance of authority what's wrong with the TG March or the community, whether they're given a thousand words or a million.

There are three basic reasons why no one can say what's wrong with the TG community.

- 1: No one has come up with an agreed upon definition about what constitutes the TG community. It's hard to say what's wrong with something if you don't know what it is.
- 2: There is no common objective, no purpose, no 'why.' It's hard to say what's wrong with something if you don't know what it's for.
- 3: No one has defined 'wrong.' You can't solve a problem if you don't understand the nature of the problem.

The definition for TG community I have heard most often lumps together everyone who has crossdressing and/or transsexual issues in their lives. That complies with the dictionary's shallowest definition, an identifiable group of people with common characteristics.

My response to that is, "So what?" That's like calling all the goldfish in a pond a community, when all they have in common is they happen to be goldfish. Mostly, they're just swimming around randomly doing their own thing. It's likely a plurality of the goldfish themselves don't even identify as goldfish. Maybe they have different definitions for themselves such as 'People of the Perpetual Wetness' or just fish who happen to be gold. They probably don't even think about it at all, and just do what comes naturally, leaving the categorizing up to others. Some of the more self-centered might identify only with those ornamental aquatic vertebrates as pretty as themselves, while the philosopher cyprinoids are united by their eclectic universalism. Some goldfish might think of themselves as carnivores, others as fishfood, and still others might not want anything to do with anybody.

Lumping together all the fish in the pond might be useful for creating a data base, but it's certainly not a community. The vast majority of goldfish don't care about other goldfish, or about the eco-

system in which they live, and they definitely do not identify as a community.

Give them a reason for identifying with each other; give them common interests, common objectives, and purpose, and you'll have a community. I used to think I had the answer. I defined our purpose, our objective, was using crossdressing and transsexual issues as a platform from which to work toward building a better world for all. Success was defined by how well we did that. My focus was based on love, respect for other people's differences, and making the compromises that would enable us all to live together. Drawing from the generic TG community and from our friends and supporters, I tried to create a community of people who shared my vision and focus, and would work together to achieve it. Then, with the creation of IFGE, *TV/TS Tapestry* (now *Transgender Tapestry*), the IFGE Coming-Together convention, and so on, I tried to create the means by which that community could fulfill its purpose, and achieve the objective.

All of that was fine, except it's now ancient history. Politics, self-interests, corporate tactics, and money prevailed, and my definition of community and purpose went down the toilet. However, I still think I was right, and I plan to stick to my guns.

Therefore, all projects and activities, including the March on Washington, are judged based on my philosophy. Rumors that I did not support the March were correct. For starters, as I said, I am coming from a place of love and respect, and not from in-your-face political activism. Also, I believe in cleaning up our own house before cleaning up the houses of others. As far as I was concerned, the March was the antithesis of what I was about.

I did not believe, and do not believe now, that the March's organizers knew who or what they were really representing, or what they really wanted to achieve, or why they wanted to achieve it, or what the consequences of their actions would be. In my mind's eye, the March was akin to a tiny group of pink minnows walking into shark-infested waters, then talking to a remora in the hopes of getting the sharks to stop eating only the pink minnows. The pink minnows, without clear purpose, offered up themselves, and all other minnows of all col-

ors, as chum. The minnows might have been better served if they were given teeth first. The pink minnows might have been better served if they had first recognized that more minnows are devoured by other minnows than by sharks.

I'm not saying the March was entirely a bad thing. I know many marchers who thoroughly enjoyed themselves, a few of whom actually think they accomplished something. Additionally, I'm sure after a sufficient number of minnows of all colors have been devoured, and the sharks have suffered enough indigestion and tooth decay, some good could possibly come of it. After all, it did bring a tiny, itty-bitty, almost imperceptible amount of attention to the fact that transgendered people exist, and that some of them were actually being discriminated against.

Unfortunately, they failed to mention that one of the greatest sources of bigotry and discrimination against transgendered people is the TG community itself. I'm a firm believer that changing laws doesn't mean a thing if you can't change people's minds and hearts. You can't change other people's minds and hearts if you can't change your own.

Drawing attention to our issues isn't a bad thing, but I question the wisdom of taking our problems to the hallowed halls of Congress. I believe the people most capable of fixing TG problems are TG people. I can't think of a body less capable of fixing a problem and more capable of making it worse than Congress.

Political activism is a good thing, and I'm thrilled we have a growing number of activists. After all, laws don't change unless someone goes out there and changes them. However, I believe the marchers, with good intentions, irresponsibly marched without understanding, without respect, and most soulless of all, without love. The biggest problem with the March is it was inflicted on the wrong people for the wrong reasons. The biggest problem with the TG community is it is a community without common identity or purpose.

Merissa Sherrill Lynn is the Founding Director (ret.) of the IFGE.

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