

CROSS-TALK

The Transgender Community News & Information Monthly

#68

\$7.00



IFGE: A NEW BEGINNING, OR A LOST CAUSE?

WHY WE INADVERTENTLY PUSH PEOPLE AWAY

FAMILY RELATIONSHIPS vs. TRANSGENDERED NATURES

NATIVE AMERICAN GENDER CROSSINGS

SIMPLE WORDS, COMPLEX MEANINGS

A TEST FOR "PASSING"

CONTROLLING EMOTIONS IN A PARTNERSHIP

NEWS ... INFORMATION ... COMMENTARY ... HUMOR



FROM SANDY THOMAS

I'm still recovering from the birth of my baby in December. Hope to get back on schedule now with new books every month.

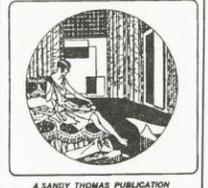
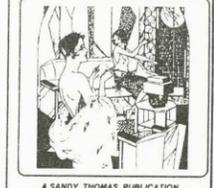
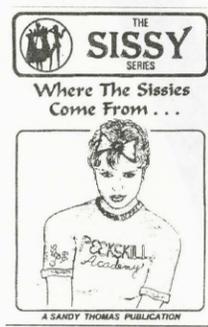
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SANDY

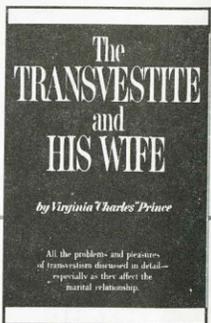
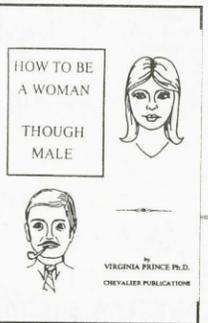


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CROSS-TALK

The Transgender Community News & Information Monthly

JUNE 1995
(ISSUE #68)



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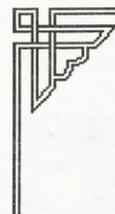
KYMBERLEIGH'S CLIPBOARD

IS IT TOO LATE TO SAVE IFGE?

by Kimberleigh Richards
Publisher & Managing Editor

Change has been in the air at the International Foundation for Gender Education -- best known by its acronym IFGE -- the past few months.

Founder and longtime executive director Merissa Sherrill Lynn resigned in March to pursue some personal projects and writing. The announcement of her departure came



"IFGE has made a number of missteps over the years that have cost them the support of a large part of the transgender community."

amid a much-ballyhooed restructuring of IFGE into a membership organization detached from *Tapestry* subscriptions ... a restructuring that is supposed to somehow offset the "lack of revenue" identified by then-budget chairperson Laura Caldwell in her report published in *Tapestry* #69 last year.

That report contained an interesting paradox: According to Caldwell's tracking, income for second quarter 1994 improved 6% over the previous year, yet the first half total was 3% lower than 1993. Meanwhile, the total of IFGE's general fund and its three specialized project funds (Jorgenson, education/research, and convention) was less than half of the Winslow Street Fund, which IFGE administers to provide grants to worthwhile transgender community projects, but which it cannot use for its own operation. I don't know what the "wizards of Waltham" are concluding from this, but it looks to me as if the community has grown disenchanted with IFGE itself, while remaining supportive of funding outreach projects not connected with that organization.

Given that presumption, why does IFGE management think converting to a membership organization is going to solve their financial problems? Small wonder that, six weeks after the board of directors decision to convert, less than one hundred people had signed up!

For a large part of its history, IFGE has been best known as the publisher of *Tapestry*, which has often been referred to as the "premiere" publication on crossdressing and transsexualism. Indeed, most expect nothing more from IFGE than four issues a year of the magazine. Does IFGE

expect a large percentage of the magazine's readers to become members (especially since there is no discount on subscriptions for members)?

Caldwell, in the aforementioned report, said "our problem is to convince people of the necessity of financially supporting our organization". She might as well have said "our problem is to discover a way to push a rope uphill". IFGE has made a number of missteps over the years that have cost them the support of a large part of the transgender community, and I can -- based on five years of publishing *Cross-Talk* -- vouch for the fact that once you lose someone's support, it's very

difficult to convince them to come back. Less than 5% of those who let their subscriptions lapse ever renew them later. The other 95% are never heard from again. I wonder what strategy IFGE has to bring those 95% back as contributors, and I hope that if it works they will share that strategy with the rest of us.

Tapestry isn't in great shape, either. In the first edition of the new IFGE newsletter, Abby Saypen reported on the retail sales of a typical issue. According to her figures, IFGE sells slightly less than 4800 copies of each issue at retail, which means they should be taking in somewhere in the neighborhood of \$31,000 per issue at the standard wholesale price, and Saypen's total was slightly over \$27,000 for the issue she tallied figures for. Given the fluctuating nature of discounts in the magazine business, those figures are reasonably close enough to each other, but factoring in the cost of producing *Tapestry* in a quantity that takes into account the number of that have to be distributed (close to 10,000) in order to get those 4800 sales and the approximately 1300 copies mailed to subscribers, and somewhere around half of that income is tied up in production costs. Worse, the mechanics of payment in the magazine business is such that IFGE is only now being paid for sales of *Tapestry* #69, even as #72 is going into distribution. So the magazine is constantly operating at a cash flow deficit.

So: *Tapestry* revenue cannot save IFGE, the Winslow Street Fund cannot save IFGE, and early returns would indicate that membership dues cannot save IFGE. Thus

(continued on page 9)



The NewsQueen

by Paula Jordan Sinclair

Transsexuals in the Philadelphia area suffered some bad press in April when one of their sisters shot and killed two law officers and critically wounded a third. After the shootings, Leslie Nelson, 37, barricaded herself in the suburban New Jersey she shared with her parents. The stand-off lasted for more than 14 hours, during which time police from 27 neighboring communities as well as a F.B.I. hostage negotiation team surrounded the house and pumped round after round of tear gas canisters into the dwelling.

When Nelson gave herself up she was wearing a gas mask. Sources were quoted as saying Nelson finally surrendered when she was promised that she would be placed in a jail for women.

Police had originally visited Nelson earlier in the day to question her in connection with a child molestation investigation. While they were in the house Nelson told them that she kept a loaded gun in the house. Police returned to headquarters to check Nelson's record and found that before her sex change operation two years ago, Glenn Nelson had been convicted of a felony firearms offense. The officers obtained a warrant for Nelson's arrest on new firearms charges, and returned to the house to arrest her. That was when they were shot with an AK-47.

After he eventual arrest, Nelson said that she shot the officers because she "got scared" when they came to arrest her.

So much for the facts in the case. Of course, the media had a field day with the story. The fact that Nelson is transsexual was included in every report, the same way an African-American suspect's was reported in less-enlightened days.

The fact that Nelson was once a man triggered reporters' questions about odd behavior before the shootings and even during the stand-off. Police and neighbors were eager to provide sound bites. Police said that at one point while they surrounded her house they saw Nelson walking around inside wearing a G-string, a halter top, and a gas mask. That was about par for the course, neighbors said. One said of Nelson, "He's always flaunting himself. You could tell his face is masculine, but he wore makeup, dark glasses, feminine clothing, and high-heeled boots." Children, it was reported, taunted Nelson with cries of

"shim" and "he-she" on the rare occasions when she left her house. It was also reported that Nelson's car had been seen at an adult bookstore that featured female performers. But, as the reporter noted, "it could not be determined if she was a patron or a performer."

No one can say whether the treatment Nelson received contributed to her isolation and hence to her fears that blasted out of the muzzle of that AK-47. But another tragedy in Philadelphia has been linked to a form of intolerance.

In February, the body of Timothy "Tianna" Langley was found in a city park with a bullet in her head. The transvestite had moved to Philadelphia from New Jersey only three weeks before and has supported herself by turning tricks posing as a woman.

"These kids don't expect to see 30," Tyrone Smith, executive director of Unity a support group for black gay men, said of the teenagers like Langley who are attracted to the fantasy and glamour of the drag life. "They go to a school system that can't understand them, a place where you are called 'faggot' and 'freak,' place where you have no peers." Like many other young people, Langley thought it would be easier living as a woman than as a gay man, and so he fell in with a group of queens who survive as best they can. But Langley didn't survive.

Police have few leads to pursue and little hope of finding Langley's murderer. But at least they are looking, and that is more than one can say of Mexican police when a transvestite is murdered.

According to information presented at a Mexican gay and lesbian conference, transvestites suffer the most discrimination of any group Mexican society; they even are discriminated against by gays and lesbians. Transvestites are unable to hold steady jobs, and so often turn to prostitution. When a transvestite is murdered, the police don't care. The concept of hate crimes doesn't exist in Mexico. But if it did, it is unlikely that it would be applied to transvestites.

Solidarity among sexual minorities is alive and well in Australia. In April, LOIS (Lesbians Organizing In Solidarity) staged a brief demonstration in the Victoria Legislative Assembly in support of "lesbian, transgender, bi and gay" rights. Their target is a proposal to change the state Equal Opportunity Act that will perpetuate some discrimination, principally against transgendered persons.

For example, the new law allows discrimination on the basis of appearance which would be used against a person dressing as a member of the other sex.

But primarily LOIS is objecting to the face that the proposed legislation does not provide specific protection

for the transgendered.

By the way, LOIS describes itself as a "direct action group of lesbian, bisexual and transgendered women." (The emphasis is mine in hopes of showing some American lesbians that in some places on this planet lesbians and transsexuals do get along.)

●●●

That kind of concerted action has paid off in the neighboring Australian state of New South Wales where all of the candidates for a seat in the state parliament have publicly announced their support for transgendered persons.

In fact, two of the candidates for the seat, which represents a section of Sydney, are competing over who can deliver the most for the transgendered community.

"I never thought I'd see it during my lifetime," said Transgender Liberation Coalition spokesperson Jill Hooley. "It's historic. This is the first time we've heard of competition for the tranny vote anywhere in the world."

●●●

There is good news from neighboring New Zealand as well. Georgina Beyer, the transsexual member of the local council, has announced plans to run for mayor of the small town of Carterton.

In the highest traditions of the best political spin doctors, Beyer stated that her unique background -- including her stint as a prostitute -- gave her special qualities for the office: a high profile that will attract more people to the area to stimulate the economy.

Despite what readers may think, Beyer is a serious candidate. She defeated five candidates in her 1993 campaign for the Carterton district council.

Prior to entering politics, Beyer was a female impersonator and then a film and television actor playing both male and female roles.

●●●

But sadly, Great Britain still lags behind her former colonies. A British woman officially identified as "P" has filed a complaint with the European Court of Justice charging that she was fired from her job with the Cornwall County Council in the southwest of England after she told her supervisors she was undergoing sex change procedures.

A British labor panel has ruled that the woman was not protected under the nation's sex discrimination laws. "P" is asking the European Court if she has protection under European Union statutes even if national laws don't extend such protection.

●●●

The labor board may have said no, but the Labour Party said yes.

Party officials in Great Britain have ruled that anyone who has been living as a woman for the past two years is a woman, "regardless of what chromosomes they had at birth." There was no attempt to differentiate between post-op and pre-op transsexuals or full-time transgenderists.

The policy is the party's attempt to head off legal challenges against parliamentary candidates, all of whom are women -- or at least appear to be.

●●●

American politics can be just as strange. When the presidential campaign train carrying conservative Congressman Bob Dornan (R-Calif.) pulled into the station in Wilmington, Del., the vehement critic of abortion and gay rights was greeted by a man dressed as a pregnant woman, holding a sign that read: "Dornan is the one." But this was not a protester hoping to embarrass the White House hopeful, it was a friend, Delaware Gov. Thomas R. Carper, a Democrat who had served with Dornan in Congress. The state GOP organization was in on the joke.

Dornan made the most of the situation, noting that the people of Delaware had elected Carper governor, but now he was "a screaming transvestite."

●●●

People in Tempe, Ariz. aren't sure what message a man in drag was trying to convey. The man, wearing a sheer pink nightie, garter belt, and nylons, would jump in front of the city garbage truck being driven by Eddie Contreras and do a little dance in the middle of the street. Contreras and the police eventually captured the man, putting an end to his trashy performance.

●●●

Thanks to the persistent efforts of a female impersonator, folks who ride public transit in an around Portland, Ore. will get the message.

Snickers LaBarr hosts a public access cable television show. To boost viewers, she wanted to advertise on city buses. But because of the high cost, she could only afford one poster for a single month. She prepared the ad and received approval from the Tri-County Metropolitan Transportation District (Tri-Met). The ad campaign was halted when the agency which handles advertising on the buses rejected the poster because it violated those dread "family values" even though the ad contained no nudity,

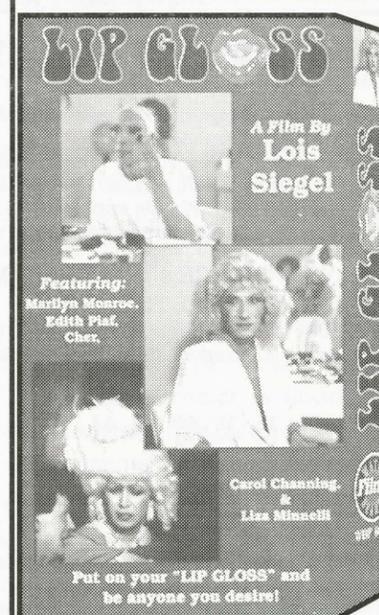
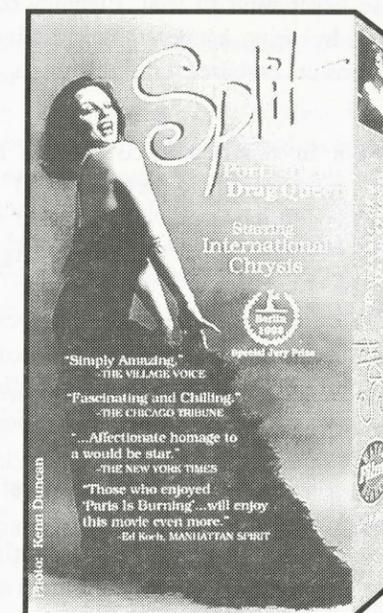
TRANSSEXUALS, CROSS-DRESSERS & TRANSVESTITES NOW ON VIDEO CASSETTE

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nothing obscene or tasteless. (It was so tame it could have run in *Cross-Talk* ...) LaBarr promptly filed suit against the agency and Tri-Met claiming discrimination on the basis of sex and perceived sexual orientation. Of course it didn't hurt that LaBarr was represented by an attorney who is openly gay and a member of the state legislature, Rep. George Eighmey.

The case never went to trial. Eighmey convinced Tri-Met and the advertising agency to pay LaBarr \$2,500 and to place 10 posters on buses for a full month.



Lawmakers in San Francisco took a similar hands-on approach in April when they voted 10 to 1 to override Mayor Frank Jordan's veto of an earlier measure allowing a popular transgender bar to move to larger quarters a few door up the street.

Jordan said that the Motherlode bar created public safety concerns in the neighborhood and noted that more than 300 prostitution arrests had been made "in and around the bar." Jordan also claimed that police officials supported the veto.

But opposition from the city's Board of Supervisors was immediate and widespread. Supervisor Terence Hallinan charged Jordan with tying the prostitution arrests to the bar when most of them took place blocks away.

Hallinan and another supervisor visited the bar. "It is the only refuge this community has in the Bay Area," Hallinan said. His colleague called the visit "an edifying experience." "I had a particularly good time," he said.

The local district police captain also supported the move.

A spokesman for Jordan denied that the mayor was opposed to transgendered people, and said the veto was based solely on public safety concerns. "Mayor Jordan signed a resolution asking for equality for transgenders (*sic*) a few months ago, that they be treated like everyone else," Noah Griffin said. "They were treated like everyone else. The mayor feels this is a public safety issue."



Public safety is on the minds of Tennessee authorities as they track down a man who posed as a woman and worked as a nurse.

Police say that Carnell Bowmar posed as a woman named Adrian L. Williams and worked at the Green Valley Health Care Center in Dickson. While there, he gave patients shots and dispensed other medications without a license.

Authorities are investigating if he worked in nursing homes in four other communities.

Bowmar has a long criminal record for offenses including forgery, and investigators think he forged the documents he used to get the job at the Green Valley nursing home.



A nursing home near Philadelphia was the scene recently

of the passing of a historic figure who is important to all crossdressers -- Eleanor Hammond Hoff.

Never heard of her? Well how about G. Preston Hoff? No, that isn't the name of Eleanor's "other self"; Preston was Eleanor's husband. He also headed nylon research at the DuPont Experimental Station in Delaware.

In the 1930s, he brought home a pair of nylons for her to test, and so she was the first person to wear nylons.

Her reaction at the time? She wasn't impressed. "I hope DuPont knows what it's doing," she said.

Mrs. Hoff was 95.



Another dead drag figure was resurrected in San Francisco recently. A new play *Dishin' With Divine* had a two-week run before opening in New York.

The one-person show attempts to cover the life of the irrepressible and mysterious star who was made famous by director John Waters. The problem is that playwright Donald Horn believes that Divine's greatest frustration was that no one knew Harris Glenn Milstead, the person behind Divine's larger-than-life persona.

Through most of the play actor Kevin Scott portrays Milstead. Only once does Scott get up in Divine drag, but then he is too respectful to be truly exciting.



Perhaps the folks in San Francisco have too much time on

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First, thanks to the 500+ customers who have bought my forms. You've kept me pretty busy for a part-time venture!

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This is not a business I had planned for. I had an idea and made a couple. Girls at the local club (TGIC) wanted some. I made more. Now, most of the girls I know have them, and most major national outlets are selling them!

You can get them through Vernon's Specialties, Jim Bridges, Lee's Mardi Gras Boutique, Best Value Products, Fashion Fantasy, Especially For Me, Laine Alexander ... or you can order them directly from me!

I certainly wouldn't say that mine are "better" than the expensive forms; they don't "glue on" and the nipple isn't a darker color for "see through", but they sure do have a natural feel and weight -- for a lot less money!

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their hands. How else can you explain another play (billed as a "dance rock lip-sync musical comedy") called *Rocky Horror Superstar*? Yes, you heard right. The play combined the cult favorite *The Rocky Horror Picture Show* with *Jesus Christ Superstar*. Playwright and director Ruby Toosday thought it would be a neat way to mark the 20th anniversary of the Rocky classic and the Easter season.

The plot is too complicated to go into, but it contains a certain rationality considering the source material. For example, the three magi who arrive at the castle where "Jesus of Frankenfurter" is born are a trio of foot-sore drag queens.

Fans of the movie will be happy to know that all their favorite characters are in the new musical: Virgin Mary Janet, Bradley Joseph Carpenter, Columbia as Mary Magdalene, and Riff-Raff as Judas.



Toosday shouldn't be faulted for packaging old wine in new bottles; Hollywood has been at it for years. One of the newest of these efforts is a film version of the musical *La Cage aux Folles*. Mike Nichols will direct Robin Williams and Nathan Lane in a screenplay by Elaine May.

Of course, this is really a third-generation re-make. First there was the 1978 film (that spun two sequels) and then the Broadway musical. Now the story returns to film.

Filming began in April.



Like *Rocky Horror Superstar* shows us, some re-makes are best left in the concept stage, like Dustin Hoffman's notion to do another *Graduate*. "Only this time around I would like to be Mrs. Robinson," Hoffman said. "You know, it's not too outrageous." Somehow, we just can't picture Hoffman in drag vamping a younger version of himself.



A musical version of the movie *Victor/Victoria* set to debut in Chicago this summer is decidedly more gay friendly than the original film according to Blake Edwards who directed the movie and who will direct the musical.

Edwards admitted that he "copped-out" in the movie by not having King, the Chicago gangster played by James Garner, deal more directly with the gay issues around his attraction to a supposed female impersonator played by Julie Andrews in both the movie and the new musical. "I have regretted it every since, Edwards said. "I don't want to spoil the ending, but the is a whole new number called "King's Dilemma." Andrews explained that the new production "is really a musical, while the original was a film with music." She added that "some things that weren't touched have now been fleshed out a bit, while in other places the script has been condensed to make room for character development within the songs." The musical will have a four-week run at Chicago's Shubert Theatre

beginning July 12 before moving on to Broadway.



When she was asked why she was returning to Broadway after such a successful movie career, Julie Andrews replied, "Because it's there." Big TV star Delta Burke has taken on a challenge of a different sort; she is entering the world of fashion.

Delta Burke Design, a fashion line in sizes 14 to 26, will be introduced next year.

The idea sprang from her own difficulties in finding fashionable clothes after her well-publicized weight gain. "I would see fashions that I loved but couldn't get," she said, sounding like many transvestites. "So I will have bigger versions made." Her line will contain clothing for every aspect of a woman's (or a transvestite's) life, from prom dresses to wedding gowns, from sleep wear to underwear.



The large-size transvestite will have to look no further than De'An Drew Design of Huntington Beach, Calif. for stockings and pantyhose made especially to fit men.

"I'd turn on the TV during the day and see and endless run of shows featuring crossdressers, transvestites, and husbands who secretly wore their wives clothes," Debra Andrews said of her new career. "I knew I was on to something from the beginning." She developed her "Athletic Fit" line of stocking and pantyhose to accommodate some men's bonier ankles, knobbier knees, and other differences just below the waist.

Speaking of the problems men had with trying to fit into hosiery made for women, she said, "up until now, anything was better than nothing. But no more. My male clients are willing to pay for nylons that look great and don't pinch." Her stockings and pantyhose, specially made for her in Europe, start at \$4.95 and go as high as \$24.95 a pair. Even at those prices, business is good. But there is one problem. "I can't find any males to model my nylons," she said.

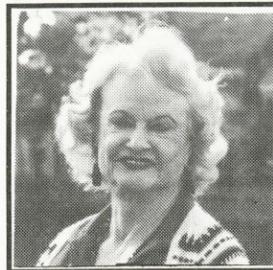
Let's see if Ms. Sinclair understands this. Andrews lives in Southern California and she can't find a man willing to model nylons? She must not have been looking very hard.



Ms. Sinclair is glad to report that readers have been looking very hard -- for clippings regarding crossdressing, that it. Telzey from Berkeley, Dena from Mesa, and Mark from Chicago all sent clips in care of *Cross-Talk*. They even remembered to note the name and date of the publication.

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VIRGIN VIEWS BY VIRGINIA

MORE TERMINOLOGICAL CONFUSION AND LACK OF CLARITY

by Virginia Prince Ph.D.

I have a reputation for inventing terms and for trying to get people to say what they mean as well as to mean what they say. Less intellectual types become annoyed and -- having themselves only a half baked idea of what semantics are -- love to hit me (and anyone else who seeks some degree of accuracy and precision in terms) with the

"You, the speaker, have made sounds with your mouth, but have you communicated the idea you had in mind to the hearer?"

accusation, "You are just playing semantic games." I'm not sure what a "semantic" game is but I take the accusation to be some kind of a put down. But actually the speaker puts him or herself down by indicating through that remark that they really don't understand the meaning of the word.

General semantics was first brought to public attention by a man named Korzybski. It is, in effect, the science of the meanings of words. Not just the dictionary definition, but the **concepts** a specific term may bring to consciousness in the mind of a listener. Supposing someone hears you use a term, and you use it correctly, but the hearer for some reason in his past has come to consider that particular term means (to him) something entirely different. You, the speaker, have made sounds with your mouth, but have you communicated the idea you had in mind to the hearer? I think not. He may have interpreted your remark entirely differently than you intended because of his different definition of a particular term (or terms). Thus ignorance and confusion get spread.

I didn't start out to write another polemic about the confusion between sex and gender, even though that confusion is indirectly responsible for a lot of TSs going through surgery because they think that is the only way to become a woman. (After all, Mother was a woman and the only reason she was, was that she didn't have a penis ... ergo, if the surgeon cuts mine off then I too will be a woman! That isn't true but you don't do too well trying to persuade them of that. "My mind is made up, don't confuse me with facts".) What started me off was reading a piece in one of the advice to women columns in one of the other transgender publications in which the word "control" was

featured. The advisor was replying to a wife's complaint about her CD husband. The word "control" came into the discussion as in "he can't control his urge to crossdress".

Without further explanation, what wife would buy this? The statement makes it appear that **any** behavior a person does can be controlled. All he has to do is make up his mind to

stop. This has overtones of Nancy Reagan's "Just Say No" to dope addicts. And the use of the word "control" is doubly unfortunate in the CD field because it tends to put crossdressing in the same class as an addiction ... which it isn't. Chemical addiction (heroin, cocaine and other drugs) has a biochemical basis. That is,

after having taken a drug for some time the body gets acclimated to its presence in the blood and makes some special adjustments to accommodate its presence. Then when it is suddenly withdrawn it upsets the adjusted balance of the biochemical environment, which brings about the craving for a "fix" and very unpleasant bodily reactions if it is not provided. These reactions are what are called "withdrawal".

But crossdressing is **not** an addiction ... it is simply a very pleasurable, relaxing and satisfying experience that the individual wants to repeat and does not want to give up. It is not the act of dressing that the CD can't control, it is the **desire**. The situation is more akin to a desire for a glass of wine than for a shot or snort of heroin or cocaine. But the man who takes a glass of wine when he comes home from work, slips off his shoes, picks up the paper and sits down, does so because he enjoys not only the taste but the relaxing, unwinding escape from the world he has had to contend with all day. So it is with crossdressing.

Another analogy: Suppose you really loved chocolate ice cream (don't most of us?) but you are overweight and the doctor tells you to lay off the extra calories, meaning the ice cream. Since it is a matter of your health you follow his advice and you discontinue your frequent indulgence in ice cream. Have you been cured of your **love** of ice cream? No! You don't consume it like you used to but can you ever forget how good it tastes and can you be cured of the **desire** to have some right now? No! You can "control" your indulgence in it but you can't "control" your desire, your memory of how good it felt to have a big dish of chocolate ice cream (or a nice glass of wine).

So, instead of telling a wife that her husband could not "control" his crossdressing, (which is like saying he is addicted to it, which he isn't) someone should go the next step and explain that controlling the indulgence is one thing but ridding oneself of the memory of the pleasure -- and thus the recurring desire -- is indeed something else again. She will have a hard time trying to understand why doing something that she does everyday should be so compelling to her husband that he can't get over it.

The real problem to be addressed by the husband, the wife and, unfortunately, the advisor too, is that none of them have a very good handle on what makes crossdressing so satisfying that the individual does not want to give it up. The level of explanation has to be moved beyond clothing *per se* into what it represents and why what it represents is so significant to him. This will lead into an explanation of what "masculinity" and "femininity" entail, the ideas of stereotypes, and the idea of wholeness of the personality. But that is a big subject and too much for this little column. (Maybe one day I will get around to it.)

But she can be assured that being forced by someone else to give up something that you very much enjoy will surely bring on resentment, disagreeable attitudes or even temper outbursts. So in explaining the behavior to wives, one needs to go into the matter a little deeper than just saying he "can't control his dressing". That is not going to sell to most wives because it would appear to them to be a patently false and self serving rationalization and excuse. "Certainly he can control it -- he can just stop doing it like he can stop doing anything else that causes family problems," she would likely reply.

Then there is that other word so frequently misunderstood -- the idea that there is no "cure" for crossdressing. How ridiculous! Certainly there are cures ... I can think of three ways right now. One is to have SRS -- you never hear of a crossdressing post-operative transsexual do you? She wears dresses, heels and the rest of the feminine regalia but no longer having a penis she considers herself no longer a male and therefore the dress and heels are appropriate to her new status and therefore she is not crossdressing. The cure is a little extreme, I'll admit, and it raises all kinds of new problems, but if crossdressing was the original problem sex reassignment surgery is surely a cure. The second, of course, is death. Very few corpses crossdress! (Mostly, I suspect because there are no mirrors in coffins.)

The third is a sort of partial cure, that is, one which limits the behavior to certain special occasions ... like every Sunday. Become a priest, bishop or Cardinal in the Catholic Church. Then every Sunday you would get to wear a long black dress with a white surplice, a stole and with rings broaches and such. Of course, you would have to wear "sensible shoes" -- heels would make you too tall and might catch on the altar steps. But who knows what pretty lingerie you could wear under that black dress? Moreover your wife wouldn't ever know about it or give you a hard

time about it because you wouldn't have a wife! So now that you know how it is with the words "control" and "cure" next time you try to explain crossdressing to a wife -- yours or someone else's -- be sure to get down to basics and don't leave the matter **unfinished**, which will leave her **unconvinced** and **unsatisfied**.

Very sincerely yours, the Prince(ss) of Semantics.

KYMBERLEIGH'S CLIPBOARD ... continued from page 2

IFGE is going to have to learn -- painfully -- how to live within its means.

Before I offer advice on how IFGE might be able to survive (and I would be one of the **last** people in this community to suggest that we would be better off letting it die) I would like to make an observation as to who is to "blame" for this financial crisis.

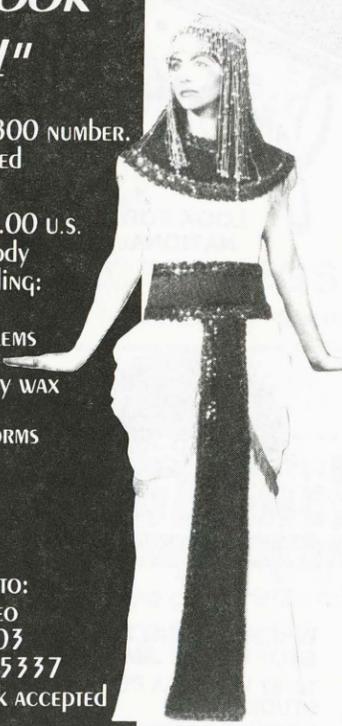
There are many who would say that Merissa Sherrill Lynn, who founded IFGE and acted as its executive director from its creation until her resignation this past March, made the decisions that caused the obligations that the organization now struggles to fulfill. But I should like to remind everyone that Merissa, like the rest of us, is human and made mistakes just as we all inevitably do. Merissa is a visionary and was in a position to take steps to realize many of her visions. I will not condemn her for having a dream for our community or for trying to achieve that dream. But IFGE also has a board of directors, with the

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responsibility for the spending of the organization's finances, and they failed to take actions in a way that might have prevented this situation.

So if Merissa is "guilty" of reckless spending of funds that weren't there, hoping for revenues to make up a shortfall, then the board is also "guilty" of not blocking those reckless expenditures. I don't know that we'll ever know exactly who is to blame, but there are likely many, many people who have some share of blame here and -- quite honestly -- it is far more important for the management of IFGE to take steps to restore financial health than it is to point a finger at any person or project.

The IFGE board has made an excellent choice in Alison Laing as the new executive director, but I wonder if she isn't arriving too late to turn things around. I wouldn't blame her for feeling like she has taken control of the bridge of the Titanic just as it made contact with the iceberg.

But, giving Alison the benefit of the doubt and with the intent of restoring financial solvency in mind, I have five specific suggestions for cost-cutting:

1. Lose the headquarters building. I will agree that putting our best face on our image as a community is important ... but not if maintaining that face makes it difficult (if not impossible) to accomplish the outreach and education that enhances our image. The "Taj Mahal" that IFGE occupies in Wayland, Massachusetts is undoubtedly the single biggest drain on their finances, and office space has got to be less expensive. (How much less did it cost to operate IFGE when its headquarters was above Vernon's

Specialties?)

2. Bring *Tapestry* costs under control. One of the reasons the magazine you are now reading is printed on recycled paper stock instead of glossy, with artwork on the front cover instead of a full color photograph, and remains at 40 pages even as we publish our thirtieth issue as a magazine, is the cost of publishing. (By the way, the cost of paper went up 6% recently.) While I'm not suggesting that *Tapestry* adopt our version of austerity, the "Directory of Organizations & Services" in #71 took twenty-one pages, while our list of hotlines covering those transgender organizations with phone numbers takes one page every month. (For a dissertation on why we don't list groups with no hotlines -- only mailing addresses -- read my editorial in *Cross-Talk* #55.) Reading the listings in *Tapestry*, one wonders how many different ways there are to describe the typical transgender support organization. For that matter, the helping professional listings all read very much the same, as do the listings for the commercial publications and online services. I can't see any reason why this entire section could not be redesigned to take up less space -- perhaps four or five pages -- and on a press run of 10,000, the savings from sixteen fewer pages is pretty substantial. While we're at it, I know a way to save another 48 pages:

3. Make the personal listings a separate publication from *Tapestry*. This isn't exactly an earth-shaking idea (Tri-Ess has published its membership directory separately from *The Femme Mirror* for years) but it could both reduce the cost of publishing *Tapestry* and jump start IFGE's membership drive.

At this year's California Dreamin', IFGE board chairman Linda Buten publicly defended the inclusion of personal listings in the face of frequent criticism that those listings were costing them mainstream retail circulation (incidentally, almost half of *Tapestry* retail sales are through adult bookstores, according to the Saypen report) by reporting that a readership survey showed the highest approval rating for that section. What Buten does not take into account in using that survey as justification is that the reality of being in the publishing business does not always make blind reliance on such surveys possible. It is every publisher's responsibility to provide what their core readership indicates it wants, in a manner that is cost-effective and which does not hurt long-term circulation.

The first question I would have to ask as a publisher, in determining whether or not the core readership is being serviced, is how many of the survey respondents are part of the almost 2,100 readers who buy the magazine at adult bookstores. Without reopening the argument on the erotic and sexual side of what we do, I don't believe most of that readership is transgendered people trying to make contact with other transgendered people, and if they're only buying *Tapestry* for the pictures of the crossdressers and transsexuals, then I wouldn't be in the least surprised that

they would rate the personal listings highest on a readership survey.

The second important question is how much IFGE would save by eliminating the personal listings from *Tapestry* and publishing them separately, on a less-frequent basis, for members only. It would **have** to cost much less to produce a 48 page directory once a year for a few thousand members than to produce those same 48 pages for three times as many issues of *Tapestry* four times a year. And if, instead of personal listings being tied to a magazine subscription, they were tied to IFGE membership, I believe there would be a substantial increase in the number of \$25.00 checks arriving at the Woburn P.O. Box.

The third publisher responsibility concern is the impact on long-term circulation. I once had a conversation with IFGE's Yvonne Cook-Riley about mainstream circulation in which she told me of a plan to start creating "transgender sections" in the larger bookstore chains. That is an admirable goal, but its implementation requires much more leverage than IFGE -- or anyone involved in our community -- has. The reality of the publishing business is that, even for those retailers like Barnes & Noble who will include "alternate lifestyle" publications in their product mix, there is still the concern over adverse reaction if they choose magazines that **appear** more suited to a more "adult" retailer. Even though the personals in *Tapestry* are not sexually suggestive, a periodicals manager may still be hesitant to put it on the shelf if he feels a customer casually perusing it may (fairly or unfairly) object to its "adult" content. And without that circulation, **you have no leverage.** The bottom line is that frequently one must play it safe in order to build circulation, especially when your subject matter is flying in the face of long-established social stigma.

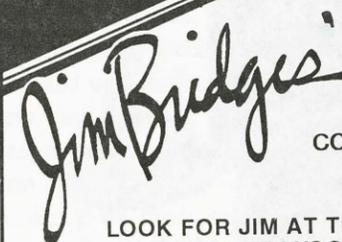
So by publishing the personals separately, IFGE could both reduce production costs **and** build circulation for *Tapestry* while still serving the interests of those who would like the intracommunity contact **and** build IFGE membership. Sounds like a win-win situation to me, although given the reaction of IFGE staff when I made similar suggestions to their publications committee last year, I fully expect a rebuttal to each suggestion. (Sigh.)

4. Shift outreach and educational programs to outside committees. While IFGE is legally prevented from using the Winslow Street Fund to directly finance their operations, many of its outreach and educational programs could be handled by multi-organization-based committees (which would **include** IFGE) and thus be eligible for Winslow grants. A prime example of this is last year's successful appearance at the National Association of Social Workers convention, which was jointly financed by IFGE, Tri-Ess, AEGIS, and Renaissance. The Winslow Street Fund is a success story and this type of work is exactly the kind of thing it can help finance to lessen dependence on IFGE's limited funding.

5. Downscale the annual convention. Now that the annual Coming Together-Working Together has shifted to being a leadership conference, it does not require the kind of venue that it did in years past. IFGE came dangerously close to losing money on the recent convention in Atlanta because of attendance (it's no surprise that a leadership conference is going to draw fewer people than something like the Texas "T" Party), and that needs to be taken into account when choosing future sites.

We **do** need a leadership conference, and IFGE is the right sponsor for such a conference, but it must be done cost-effectively if it is to be done at all.

There has been a lot of IFGE bashing going on in the transgender community, and while much of it has been deserved, I believe now is the time to stop the destructive commentary and offer potential solutions to the financial problems they face. If we can save IFGE, we should.



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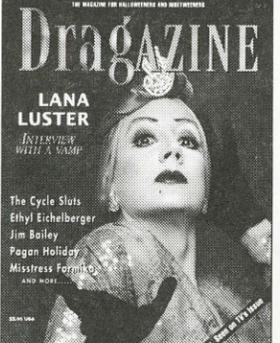
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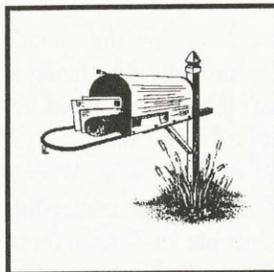
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Vox Populi

Letters to the Editor

An open letter to the Gay, Lesbian, Bisexual & Transgender Communities: In the Mid-Seventies, a gay male broadcaster was tossed off the stage of a gay pride rally for making the statement that, in the eyes of society (referring to transgendered people), "they are us and we are them". It is becoming more evident day by day that in the eyes of the conservative, religious right and Rush Limbaugh followers that we are all queer and therefore all to be denied our rights. As comedian Flip Wilson once said in drag as his character Geraldine, "Honey, we may have come over on different ships but we are in the same boat now."

I am asking that each of us take the time to understand each others' place in the queer spectrum. Understand that just because you are a heterosexual male crossdresser you are no more protected from harm than the transsexual lesbian. I put out this call for unity at this time as we are getting close to that time of the year when across the world gay pride celebrations are held.

Ask questions if you do not understand something and try

to remember that we all felt as if "we were the only one" at some point in our lives. Via the Internet, we are blessed with the gift of communications and of community. What is a political issue for a lesbian seeking custody of her child is a political issue for the female to male transsexual. When a gender change on the birth certificate is denied a transsexual in Ohio, it is an issue for the gay male in San Francisco or the dyke daddy in Brooklyn. I welcome comments on this letter and wish everyone a wonderful summer of gay, lesbian and transgender events, for in the words of my old colleague, "They are us and we are them".

Rachel Ehrenberg
Los Angeles, Calif.
via Internet

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

You may write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send e-mail to *Kymmer* via Cross Connection, or to *kymmer@xconn.com* via Internet. We also accept DOS ASCII files on disk at our P.O. Box.

WE NEED YOUR HELP. *Cross-Talk* is presently working on a series of articles on the history of the Gateway Gender Alliance, including its predecessor groups TVIC, Golden Gate Girls, and International Men's Liberation Association. Readers with any information on any of these organizations or their past leadership can assist in our research by sharing personal knowledge, photos, or publications. Please contact the author directly: *Glenda Rene Jones, P.O. Box 891412, Houston TX 77289.* Photocopies of newsletters or articles are acceptable.

Lifelines

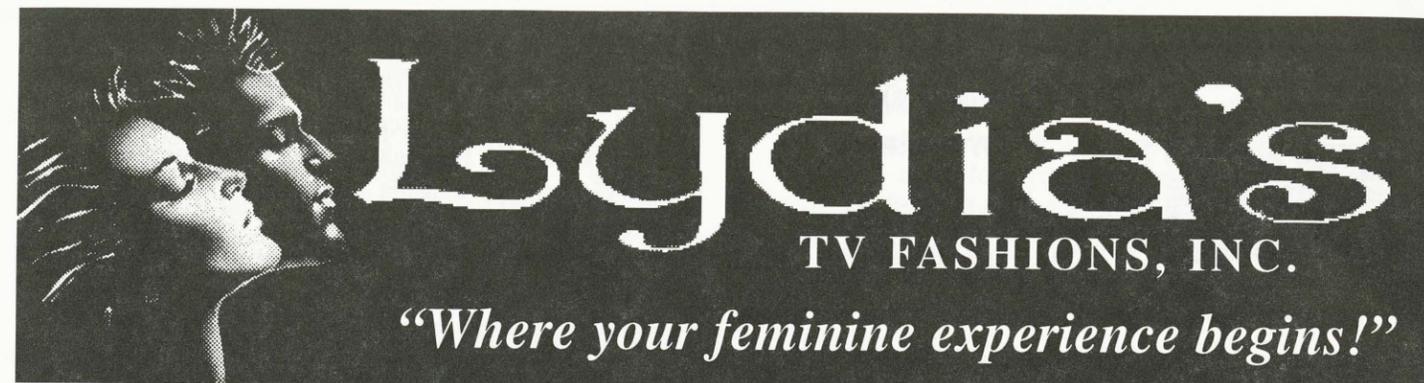
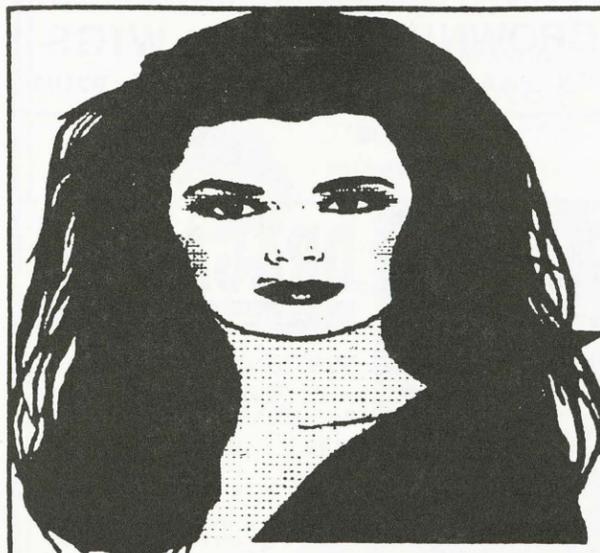
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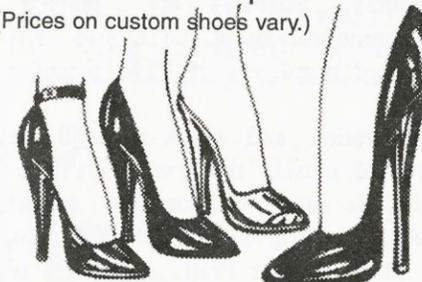


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Cross-Talk Newswire

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transgender community

Plans for a second International Congress On Crossdressing, Sex and Gender Issues have taken a step closer to reality now that the Human Sexuality Education Program in the Graduate School of Education at the University of Pennsylvania agreed to be the academic sponsor for the event.

Overwhelming response for the first Congress, held in February, was so positive that several members of the transgender community approached Vern Bullough, Ph.D., R.N., the organizer and co-chair of the first event, with the idea of holding the congress on a regular basis. Dr. Bullough, while supportive of the idea, did not want to be responsible for a second or subsequent conference but pledged support if a suitable academic sponsor could be found.

William R. Stayton, Th.D., proposed the Congress sponsorship to the faculty of the Human Sexuality Program on March 17 at the request of JoAnn Roberts, Ph.D. and they agreed to sponsor the event in the late spring of 1997. James Elias, Ph.D., Executive Director of the Center for Sex Research at California State University at Northridge, said in a fax to Roberts that the Center "will co-sponsor ... and endorse [the second Congress] as our legitimate successor."

Stayton and Roberts will co-chair the steering committee for the 1997 Congress, with transgender organizations providing seed money and behind-the-scenes work and professional organizations concerning themselves with the programming and review of submissions.

A Call for Papers will be announced later this year, along with other details of the event.

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Student activists at Bradford College in Haverhill, Mass. have compelled the institution's president to reconsider his veto of transgender author and activist Leslie Feinberg as speaker at commencement exercises.

President Joseph Short formally invited Feinberg on April 18 after students' objections to his initial decision gained momentum and mushroomed into a nationwide rally with the combined support of several groups and individuals including the Gay and Lesbian Alliance Against Defamation (GLAAD) and the National Gay and Lesbian Task Force. The college's faculty had also voted to support the students' right to choose whatever speaker they wished and vowed that no professor would speak at

commencement if Feinberg were silenced.

The senior class had voted to invite Feinberg as their 1995 graduation speaker after reading her novel *Stone Butch Blues* in the Senior Humanities class, but Short had said her "foreign concepts" might offend wealthy alumni and the Board of Trustees at graduation. He reversed his decision after more than one-fifth of Bradford's student body occupied the main academic building and angry students wrote angry rebuttals to editorials supporting Short by two local newspapers. The local press had said that Feinberg had "no more right to speak on campus than the Nazis and Klan" and taunted the students' choice of "their favorite freak."

Feinberg said that when Short called her home to ask if she would speak, she told him, "I have already accepted the students' invitation and have confirmed travel plans." In a public statement, she also said she was proud of the action, calling it "the first time in modern history that a group of non-transgendered people has carried out civil disobedience and sustained protest in defense of a transgendered person's right to speak."

The students also invited her to accept a plaque honoring the creation of the "Feinberg Fund for Diversity" at a student-run ceremony.

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Transgender community activists are planning consciousness-raising demonstrations at the Kansas City, Mo., trial of the accused murderers of FTM Brandon Teena.

A community demonstration and speak-out will be followed by a quiet vigil outside the trial courthouse. Scheduled speakers include author and long-time activist Leslie Feinberg, performer and writer Kate Bornstein, and feminist author Minnie Bruce Pratt. Members of several chapters of the Lesbian Avengers and Transexual Menace will also be in attendance. Organizers of the events believe it will mark the first time that lesbians, bisexuals, gays and transgendered activists will unify to protest a tragedy which cuts cleanly across identity categories, around a person simultaneously claimed by several communities.

Teena was brutally assaulted and shot in the head last year in Lincoln, Neb., along with two friends who had been visiting him at the time. Local authorities have been criticized by the LBGT communities for their insensitivity both in the aftermath of the incident and Teena's complaint against his attackers when they raped and beat him several days earlier.

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TransEqual, Canada's only full-time transgender rights advocacy project, has launched an electronic outreach program to both inform transgender-identified Canadians about their rights and changes in social policy and provide a resource for those outside Canada who may

wish to know more about transgender issues there.

TransEqual's document collection and other information can now be accessed via the FTP site *vaxine.com* in the /TransEqual directory; on FidoNet by means of a netmail file request under the magic name TransEqual from 1:247/210; via an anonymous guest account on The Electric Blue BBS at (905) 358-5908, using the keyword "TransEqual" at the name prompt and selecting file area 3; and using Internet e-mail, via the archive server at the transgender online service Cross Connection (send mail to *archive@xconn.com* with the subject REQUEST XCINFO.TXT for instructions), which is also adding the files to its existing gender resource file library.

TransEqual also plans to make the documents available on diskette and in printed form, as well as maintaining a gopher driven Internet site at *//vaxine.com:73* and starting a Canadian version of the Internet mailing list TRANSGEN.

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The National Gay and Lesbian Task Force (NGLTF) board of directors, at its April meeting, passed several policy resolutions re-affirming the organization's commitments to progressive coalition-building.

The board unanimously adopted three resolutions on critical national political issues: welfare, affirmative action and immigration. The preamble to each resolution reads, "Recognizing that the civil rights of gay, lesbian, bisexual

and transgender people are inextricably linked to the civil rights of all people ..." The wording of the preamble marks the inclusion of the transgender community in the NGLTF's move forward on the national, state and local level in alliance with other organizations and movements. Board Co-Chair Deborah Johnson-Rolon said "We believe it's important to take a stand, for our coalition efforts and for our educational work within the community."

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"Newswire" is compiled from items in transgender community newsletters, wire service reports, press releases, and the Internet. Press releases may be mailed to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365, e-mailed to *kymmer@xconn.com*, or faxed to (818) 347-4190.

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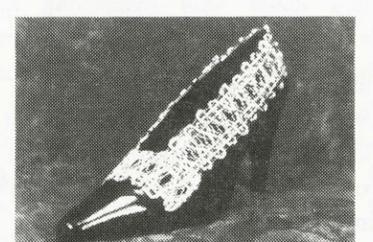
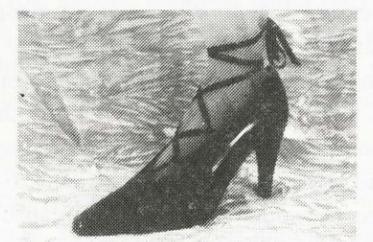
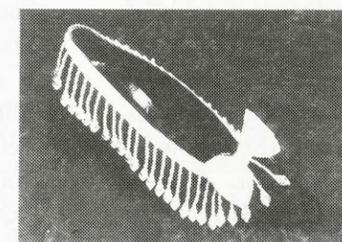
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OUR OWN WORST ENEMIES?

by Jo Anne Roberts

As a commonly used phrase goes, sometimes "we can be our own worst enemies". Sometimes we, as individuals, can be the reason for losing members or never getting prospective members to join. Sometimes, by just being our unbridled natural selves, we plain get on each other's nerves. And that, by itself, can be enough reason for someone to quit coming to our meetings. All it takes for this situation to come about is one person, if that person is the right person to alienate someone. This is especially likely to happen in a small group we -- and most transgender organizations -- usually meet in. It may not happen right away. It might take two meetings, two months, or two years. You can never tell for sure ... it may happen without warning. All of a sudden, something happens, you just get sick of a person and want no more of them.

In a group of 200, you can get lost in the crowd. If there is someone you don't particularly like, you can avoid seeing them. In a smaller crowd, there is nowhere to go. You are stuck. You will not only have to see the person all night, you will probably have to listen to them all night, also.

What can we do to prevent this situation from developing? Unfortunately, due to human nature, probably not much. Most people seem to be too sensitive to allow themselves to be told -- no matter how nicely or diplomatically -- that they are irritating. Also, many people are not capable of using tact or diplomacy to convey this. In any case, the typical result, if you try, will be to make the individual mad as hell, especially since he or she will think there is something wrong with **you** for being so sensitive or stupid, and nothing wrong with their own behavior. That is because some people do not realize it is possible for them to get on other people's nerves. For those who **do** realize it, it requires self-restraint on their part in order to learn to control those aspects of their personalities that can grate on other people.

Several things come to mind that can have an adverse effect on others: Always giving an opinion without being prompted; being a general "blowhard"; monopolizing a conversation so no one else can join in; never paying attention to what someone else is saying in a conversation (the "they can't tell me anything I don't already know anyway" attitude); and always having to be the center of attention are things we have all observed in people. Likewise, so is being a continual, chronic, and compulsive complainer: No one likes a sourpuss.

Sometimes when interacting it is best to be quiet and just listen in, let others talk, and make people feel you are interested in their opinions and what they have to say. You might just learn something to boot. Don't force your

opinion on someone else if they have not really asked for it. They probably do not care and do not want to hear it either.

Sometimes people just say something to express their opinion. It doesn't matter if you agree or disagree; they just want you to know how they feel. The last thing they

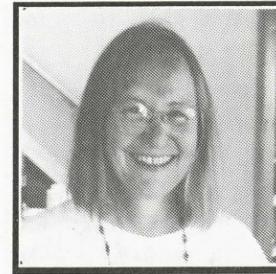
We bemoan the fact that we can't get newcomers to remain in our community. Are we the ones at fault?

want to hear is someone trying to correct them about it. A lot of what I've said is a variation of what children used to hear when growing up: "It is better to be seen and not heard". That is very applicable when dealing with a small and varied group of people in a confined area.

In a group of people you cannot always totally be yourself. You must temper the expression of your personality with a little thought and common sense before speaking or acting out. Try to think how the other person will react to what you say before opening your mouth. Don't be too pushy or dominating. Give the person a little breathing room. Take it easy.

Often it will not be **what** you say, but **how** you say it that gets you into trouble. Don't brag about yourself or what you have done too much. Often this may cause the other person to try to compare himself or herself to you, resulting in a feeling of inferiority. Don't criticize someone about how they look. Don't try to tell someone how to act, especially since you may act just as badly yourself, but in a slightly different way. They will see through this easily and, possibly, really hate you for it. Watch what you say about someone behind their back. No matter how innocent the comment, you will probably look bad for saying it. (Also, the comment will probably get back to them.) Pay attention when your friends speak. Remember things about them, so when they talk to you they don't have to explain everything like the first time you met. (And here I go again.)

The point is: To get along with people is not that easy, especially if you have a strong ego or outgoing personality. You have to really work at it and keep your guard up to avoid causing friction. Please think about what I have said. It applies literally to every human being at one time or another. Our future and growth may just very well depend



T NOTES

THE FAMILY FROM HELL

by Anne Vitale, Ph.D.

What follows may be construed as excessively negative. That is truly unfortunate and I wish I had better news to report. It is my belief that the more we anticipate and understand the obstacles before us, the easier it is to overcome them. I present this month's column in that light. The family and virtually everything about gender

"I believe that family relationships represent the darkest side of the crossdressing or sex/gender dysphoric condition."

idiosyncrasy are in conflict. At the very best, when a family "comes to terms" with the individual in the family who expresses their crossdressing or transgender proclivities, it is with extreme reluctance and only after every possible deterrent has been tried. What's more, it is done with the utmost secrecy. There are no celebrations, or announcements in the newspaper. Only the pall of shame prevails. To make matters worse, the situation rarely gets any better than that.

I believe that family relationships represent the darkest side of the crossdressing or sex/gender dysphoric condition. I say this because it is routine in my practice. I have seen one mother show more empathy for her killer/rapist son than her new socially responsible and professionally employed FTM son. There are transsexuals who have been completely forbidden to visit their parents in their childhood home because they are now cross-living or are post-op. Even one MTF who is allowed to visit has to deal with instructions to leave whenever other visitors come and to never answer the phone lest she have to identify herself. There are many transsexuals who have been forbidden by law to see or contact their own children. To make matters worse the TS or CD often contributes to the problem by feeling that somehow they deserve to be punished for their "infraction" or worse yet "perversion". There are people who come to me who are deeply alarmed: "What about my family?" "How can I do this to them?" "My selfishness is going to hurt so many people." "This will kill my grandparents." "This will ruin my father's career." The irony here is that we start to protect those around us from our search for ourselves. It is not

uncommon for people to say that they were waiting for their parents to die or they were waiting for their children to grow up before considering transition. It's not uncommon to see people in their fifties and sixties who did just that but even now their adult children are totally against their actions and unwilling to meet with them.

The difficulties come in very predictable stages. There is, of course, the "breaking the news" stage. This is when the loudest uproar comes, so be prepared to look elsewhere for support at this crucial time. Those that are the closest to you ... those who have the most invested in you remaining your birth-assigned sex or

"normal" will fight you the hardest. If your family has been extremely close, your actions will likely disrupt the entire family dynamic. One particularly popular reaction is for one parent to accuse the other for causing this tragic turn of events. After they have accused themselves for causing this by how they raised you, another common family ploy is to diffuse the blame by accusing the therapist of "brainwashing" their adult child. Or because of the city of San Francisco. Everything but acceptance of the truth seems to take place.

The second stage of dissent occurs when the individual announces that they have started to take hormones. Now things are getting serious. Fortunately most parents and siblings have no real knowledge how much effect hormones have on an individual. The process is a slow one and the changes are subtle and can be hidden for months -- or even years -- with loose clothing and delayed electrolysis. Surprisingly, as long as the individual shows a constant determination, most family members begin to weaken over time and make at least some effort to incorporate these changes into their lives.

The third state of dissent occurs when the individual announces that he or she is going to live full time in the new sex. This is the news the family dreads the most. Now everyone will see and know the "terrible" facts of who their son or daughter has become. Home visitation rights are routinely terminated and may even result in complete denunciations of the individual as a family member. It may be some time before these restrictions are removed. In some cases it is a matter of months. In some cases it can take years to even allow contact. Some families are

more open and resume contact when the individual appears to be gaining acceptance in the community by either not losing his or her job (as they have been direly predicting) or gets a new job in the new sex. In time, some families even start to refer to their new daughter in the feminine and their new son in the masculine and even be willing to meet in public away from friends at home. These reverses in rejection serve as important indicators to the individual. The real life test settles in to run its course for the individual and the family. The family sees that their objections and threats are ineffective as a deterrent and things seem to be working out better than they expected. Besides, this hormone thing is reversible, isn't it?

But just when you think things are getting better and the individual starts to talk about Sex Reassignment Surgery, the threats really get serious. I have a close friend who was driven to the hospital the day of her surgery by her mother. As my friend was getting out of the car, her mother told her that she was instructed by her child's mother to warn her that if she went through with the surgery, she would never see her son again. The boy was eight years old at the time, and now -- sixteen years later -- she has only begun to have telephone contact with him.

When it is clear that there is no going back and the sex change is complete, most families eventually accept the

individual privately. By privately, I mean that very few people if any outside the immediate family are told of the transition. Elaborate coverups are not unusual. The biggest post-op shock I had was when I attended my mother's funeral a year after my surgery. With the exception of my father, my sister, an aunt, an uncle and my brother-in-law, nobody even knew who I was and what I was doing there. Needless to say, nobody took the time to comfort me in my obvious grief. In fact as word got around as to who I was, I was actively avoided. I can only assume that it was all too much for them to handle.

As I said earlier, my intent here is to educate and forewarn. Much of how your family takes your transgender proclivities is up to them and out of your control. However, if you can get your parents or siblings take the time to visit your therapist much of the blaming and shame can be dissipated. It helps families to know how other families have handled this naturally occurring phenomenon and that the dire consequences they fear are in fact unfounded.

Copyright 1995 by Anne Vitale Ph.D. Dr. Vitale is a psychotherapist specializing in gender related issues and an associate of the D Street Counseling Group, 610 D Street, San Rafael CA 94901, e-mail annev@eworld.com, telephone (415) 456-4452. This column may be reprinted in any non-profit organization's newsletter if Dr. Vitale's name and address appears with it. Other publications must obtain written permission from Dr. Vitale. A copy of any reprints must be sent to Dr. Vitale.]



WOMAN TO WOMAN

WHERE DO WE GO FROM HERE?

by Linda Peacock

Collin Raye has a new song out entitled *You Want To Know Where We Go From Here?* and some of the words really spoke to me, as I thought about the relationships we share with transgendered men:

Time moves too fast and chances are too few.

If I were you, I'd promise to live life for all it's worth;

"We need to recognize that first and foremost, we are human, and as such have emotions, some of which can get out of control."

Take all that you've been given and make your mark upon the earth.

Trust your heart to show you everything that you'll ever need; Time seems to speed up as we grow older, and our chances at happiness become fewer and fewer. We tend to become so engrossed in our daily life, in our jobs, in others, such as children and partners, that we fail to see our needs, and often, fail to see our worth. We are too busy to make our mark upon the earth ... or if we do make this mark, we don't see it.

When our lives are in crisis, especially in our relationship with our partner, other parts of our lives seem to recede, and our days and nights are dominated by the problems. Of course, this is often the case in non-transgendered partnerships, but for those of us in such a relationship, the issues of transgenderism seem to often be at the forefront.

We need to recognize that first and foremost, we are human, and as such have emotions, some of which can get out of control. If we allow our emotions to run rampant, it may blind us to the truth, and we become the losers.

Recently, I received e-mail from a crossdresser from the West Coast. He had read my articles in Cross-Talk, and he felt safe in writing me with some questions about his transgenderism. I'm not an expert or a professional, but as a woman, I can relate to the feelings of other women, and I immediately picked up on his statement: "My wife is absolutely, totally refusing to have anything to do with my needs as a crossdresser." He went on to ask about passing and other topics, but I really only saw that one statement, and I sent him a message back about it.

When I arrived home from a trip yesterday, I had two

messages from him and they were frightening. In the first, he said that his wife was furious at him for being transgendered and had begun telling their five year old daughter that her father was a "pervert". It was a new word for the child, and "meanly" (according to him) explained to the child by the mother that daddy was "dirty" because he wanted to wear women's clothes. Can you imagine the kind of message this mother is giving this child? Never

mind her own personal anger and bitterness ... I see this as a cruel lashing out at a husband she despises, and in doing so hurting an innocent child in an attempt to hurt the man.

The second message said that his wife had forced him to tell the daughter that she could no longer keep her beloved dog because

mommy and daddy were splitting up. The mother told the child it was because daddy was that "pervert".

If this story is true (and yes, I know there is always another side to such stories), it is a tragedy. Three lives are being deeply wounded and I can't help but feel that what is to come will be the worse. The man mentioned that his wife told him that she believed that his dressing was a predecessor of his molesting his daughter.

This statement alone made me send him a message back in alarm, and I urged him to contact one of two professional therapists in his city who have experience in gender issue counseling because I felt it imperative that he contact someone immediately for counseling and not wait even a few days.

If you envision this couple when they first entered a partnership, you probably can recall the words of the song:

If I were you, I'd promise to live life for all its worth;

Take all that you've been given and leave your mark upon the earth.

Trust your heart to show you everything that you'll ever need; (and the words I didn't previously mention) ... *and if I were you, I'd fall in love with me.*

How bright our futures together seem at first. There is no inkling of future troubles; there is blind love and trust. So many couples succeed in building that trust and deepening that love, but far too often, and especially in our transgender community, we see couples go a different path ... one of destruction. In ignoring each other's needs, in refusing to see all of the other person, in purposely hurting the other, these relationships self-destruct.

I have no idea of all that has gone on in this couple's life. I

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know nothing about either of them except one thing: There is deep, scarring emotional pain on both sides, and if what he says is true, the wife is unable to control her pain and wants him to hurt as much, by turning his child against him.

There are various levels of such hurting relationships in our community. You see it when you meet the transsexual father who is denied even visitation rights to her children. You see it in a wives support group meeting, when a wife tells you that she's lived with a man for 20 years and never knew he had this *femme* side -- how could he hide it for so long, and what else is he hiding? You see it when parents refuse to haven anything to do with their transgendered son or daughter. And you see it in the eyes of transgendered people who have struggled with being different all their lives, afraid to admit, even to themselves, that they are different. The fear, the anger, the guilt form their lives and focus it into escapism and denial.

How much longer are we going to tolerate this kind of hurting in our community? How much longer are we going to allow "society" to dictate who we should be and who convicts us if we dare to be different?

How can we "take all that we've been given and make our marks upon the earth" if we are not whole inside and sure of who we are -- and not ashamed of who we are?

How can we stop inflicting our personal pain on others?

Perhaps if we were able to wipe out discrimination on this earth ... if we were able to freely love one another totally, accepting each other as a whole being, with different gifts, including gender gifts ... perhaps if we had less pride and more charity, then all of these "hows" could be answered. However, as history shows, it is doubtful that this world will ever reach such a euphoric state.

If we can reach a place in our lives where we are in control of who we are, if we can recognize that purposely inflicting pain as a balm to our own pain is wrong, and if we can begin to explore who are partners are, without malice or despair, we might begin to make our mark upon the earth and perhaps time will give us one more chance to not only find happiness but to give happiness.

[Linda Peacock is the Tri-Ess director of wives' and partners' concerns, an IFGE board member, and chair of the SPICE board of directors. She also publishes the quarterly newsletter for spouses and partners The Sweetheart Connection, and may be reached by mail at P.O. Box 24031, Little Rock AR 72221, by e-mail to khmj27a@prodigy.com or by phone at (501) 227-8798.]

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#66 (April): Contrasting diplomacy and radicalism as means for change; Sexism in the TG community; Avoiding the "man in a dress" mentality; Successfully transitioning on the job; A 12-step program for pride; The side effects of transgender rights; Staying true to yourself.

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AMERICAN INDIAN GENDER CROSSERS

by Roberta Perkins

Long before the Europeans came to North America, Indian gender crossing occurred across the continent. It was widely reported by white men in their first encounters with Indian tribes. As early as 1564 a French traveller, Jacobus Le Moyne, in Florida remarked: "When (the Indians) go to war the 'hermaphrodites' carry the food" and "those who are stricken with any infectious disease are borne by the 'hermaphrodites' to certain places and nursed until they may be restored to full health." These "hermaphrodites" were not biologically ambiguous individuals, but simply Indian males who chose to live as women. Le Moyne and other Europeans of his time could only understand gender crossing by describing it as hermaphroditism. His description, however, alerts us to certain phenomenon associated with gender-crossers among Indian tribes: they joined the warriors on the war-path; they behaved like women in attending to the food; and, they had magical powers of healing. A century after Le Moyne, a Jesuit, Jacques Marquette, in 1671 made this observation on Sioux Indians: "There is some mystery in this; the berdache never marry and glory in demeaning themselves to do everything that women do. They go to war but can only use clubs and not bows and arrows, which are the proper weapons of men. They are present at the solemn dances ... at these they sing. They are summoned to the councils and nothing can be decided without their advice. Through their profession of leading an extraordinary life, they pass for *manitous*, that is to say, spirits, or persons of consequence." *Berdache* was a term the French explorers used to describe Indian gender-crossers; it derived from an Arab word for "male prostitute" or "catamite" (kept boy), but Marquette was clearly referring to gender-crossers and not prostitutes. Once again we see that the Indian gender-crossers accompanied the warriors on the war-path and were treated with great respect for their wisdom and magical skills. In the 1830s the American travelling artist, George Catlin, visited the Sauk tribe and witnessed a ceremony in which warriors openly announce having had sexual relations with *berdaches*, or as the Sauk called them, *i-coo-coo-a*. Catlin's Victorian upbringing caused him to express his disgust: "He (Catlin preferred to refer to the *i-coo-coo-a* in the masculine pronoun regardless of her demeanor and dress being obviously feminine) is driven to the most servile and degrading duties, from which he is not allowed to escape ... being the only one in the tribe submitting to this disgraceful degradation". This remark implies that the *i-coo-coo-a* was nothing more than a sex-slave. But further on Catlin is forced to admit that the

i-coo-coo-a is "a man dressed in women's clothes, as he is known to be all his life, and for extraordinary privileges which he is known to possess ... (he) is looked upon as medicine and sacred and a feast is given to him annually."

In many other tribes the gender-crossers had high status in their community. Anthropologist Royal Hassrick, in

Demystifying the legendary tales of transgenderism in native American cultures.

reporting on the Sioux *winkte* (man-woman), found them to be "good shamans (medicine-men) who go about calling one another 'sister'. Each one has his own tipi (skin-tent), for after men have sexual relations with them their parents put up a tipi for them." The Sioux regarded the *winkte* as "wakan" (holy) and no attempt was made to prevent them crossing gender from men to women. Hassrick claims that the *winkte* were "held in awesome respect on the one hand and in disdainful fear on the other." He felt this reflected the ambivalent attitude which the Sioux had for the *winkte*, but it sounds more like the typical response Indians had towards all shamans, whether they were gender-crossers or not. In the 1860s the Cheyenne Indians had six gender-crossers, or *he-man-eh* (halfmen-halfwomen), as they called them, who all came from the same kin group, the Bare Legs band. These were highly regarded personages who were granted the full status of women by the tribe. Yet, they were more than ordinary women. They were the most powerful beings in the tribe, with supernatural powers beyond even the shamans. Only the *he-man-eh* had the necessary power to handle fresh scalps brought back by the warriors after a successful battle, for the negative power of the enemy whose scalps had been lifted could only be nullified by the halfmen-halfwomen. And, what's more, after performing this extraordinary feat, the *he-man-eh* passed on their amazing powers to courting couples to ensure they had long and happy lives together.

The most positive response to gender-crossers by any people anywhere in the world came from the Navajos, who referred to those who permanently crossed gender or did so only from time to time as *nadles* ("being transformed"). These were god-like beings whom a Navajo informant told anthropologist W.W. Hill "are leaders like President Roosevelt (and) around the hogan (earth-dwelling)

they will bring good luck and riches ... It does a great deal for the country if you have a *nadle* around ... you must respect (them) for they are somehow sacred and holy." The *nadles* were the source of knowledge, well-being and protective power for the tribe, for as the informant said: "They know everything. They can do both the work of a man and a woman. I think when all the *nadles* are gone it will be the end of the Navajos." The mythology of the Navajos is full of wondrous deeds performed by the *nadles*, from intervening in a quarrel between First Man and First Woman to their preference for women's roles over men's. The *nadles* were the outstanding artisans and sheep breeders, and usually prominent shamans, choosing one or another of the holy professions, such as a chanter, a curing doctor, a curer of incest, a midwife, or a sorcerer. Like the Cheyennes, the Navajos treated their gender-crossers as a third sex with special powers not available to the conventional sexes. But, unlike any other Indians, the *nadles* were gods on earth who held the fate and destiny of their people in their hands. Many attempts have been made by white men to explain the phenomenon of gender crossing in North American Indian societies, from Le Moyne's hermaphroditism and Catlin's "disgraceful" homosexuality to modern psychoanalytical theories. One anthropologist, Donald Forgey, suggests that Indian boys unable to survive in the competitive world of warriors sought alternative lifestyles as women before they reached manhood. But this was achieved "with a supernatural explanation and justification for their condition." The Omaha Indian gender-crosser, or *min-qu-ga*, claimed to have dreamt their destiny when the moon spirit came to them in a vision and offered them a woman's pack-strap in

one hand and a warrior's bow in the other. When the boy reached out for the bow the spirit switched hands so that he grasped the pack-strap instead. But, as the old Sioux shaman, Lame Deer, once remarked: "If nature puts a burden on a man by making him different, it also gives him a power." Thus, did the Indians themselves explain why crossing gender and shamanism went hand in hand. Not all tribes treated their gender-crossers with the deference of Navajos, Cheyennes, Sioux, Sauk, Omaha and most other plains and eastern woodlands peoples. The Pimas cast their gender-crossers out of the tribe, and the Apaches went so far as to kill them. Among the Mohaves the *alyhas* (like a woman) were treated as a joke. But their partners were ridiculed to the effect that they are unable to get a "real" woman. The poor *alyhas* went to extraordinary lengths to demonstrate their feminine nature, even to the point of deliberately causing constipation, so that they could claim their swollen bellies were due to pregnancy. When they eventually defecated they said that the resultant dung was a stillborn baby, and went through an elaborate burial rite and period of mourning. The people often taunted them by pointing to dog droppings in the village and loudly proclaiming it as one of their children. Others would try to lift up the *alyhas'* grass-skirts in an attempt to expose their penises, and when an unfortunate *alyha's* penis became involuntarily erect and poked through the grassy covering this was an occasion for great communal mirth. The *la'mana* (man-woman) of the Pueblo Indians were better treated. Though crossing gender was generally discouraged by the Pueblos, if a boy was determined to live as a woman no further obstacles were put in his way. The 19th century anthropologist Mathilda Stevenson reported extensively on a famous *la'mana*, We-wha, of Zuni Pueblo, who became a leader in the community, and found her to be mentally and physically the strongest person in the tribe. It is likely that this acceptance of the *la'mana* is due to Zuni gods being asexual. Similarly, the Cocopas and Yumas also accepted their gender-crossers because they reflected the hermaphroditism of their gods.

There is very little evidence of females crossing over to masculine roles in North American Indian societies. This might seem surprising given the generally higher status of Indian men, but then the lifestyle of the warrior was much more demanding than that of the woman and fraught with enough danger to dissuade females from taking the route. It has been suggested by some white observers that Indian mothers sometimes deliberately feminized their sons to avoid them dying on the battlefield, but neither parents would contemplate masculinizing daughters for the strong possibility of being killed in war. On the other hand, in some warlike tribes like the Iroquois, where women had political power and the usual warrior's death was by prolonged torture (causing a high rate of suicide amongst men) there is no evidence of either women nor men crossing gender, while gender crossing occurred amongst

the peaceful Pueblos where the sex roles were similar. The fact is though that women's roles in many Indian societies were not as confining as men's. For instance, Blackfeet

women were known to have acquired great wealth in horse herds usually achieved only by chiefs and prominent warriors, and, during the Indian wars of the 18th and 19th century white soldiers frequently commented on Indian women fighting side by side with their menfolk. The anthropologist George Devereux reported on one female gender-crosser, Sahaykwisa, a Mohave *hwame* (like a man), who insisted on being treated as a warrior. But the people called Sahaykwisa "split vagina" on account of the way he and his "wife" laid with their vaginas touching. Sahaykwisa bragged about his imaginary penis and strutted around the village in a manly fashion. Everyone humored him with this behavior, but when he tried to enter the war councils of warriors he was refused outright and he was not allowed to touch the men's weapons just as women weren't. Obviously, Sahaykwisa did not threaten the social order by "pretending" to be a man, but when he wanted to enter the warriors' inner sanctum he posed a direct threat to a masculine prerogative. This rebuttal was too much for Sahaykwisa, who ended his torments by drowning himself in the raging Colorado River.

[Roberta Perkins is affiliated with the School of Sociology at the University of New South Wales, Australia. This article is part of a series on historical and cross-cultural transgenderism -- which is also appearing in the magazine Polare -- edited from Ms. Perkins' thesis in anthropology.]

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HotBuzz

by JoAnn Roberts

"Men, left to themselves, will engage in endless ceremonial acts."

-- Jack Wutherford

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One ceremonial act we all recognize is the "changing of the guard" within our institutions. Last month "Newswire" announced that Merissa Sherrill Lynn, founder of the International Foundation for Gender Education, resigned as IFGE's Executive Director, leaving the organization completely, and that Renaissance's Alison Laing will be taking that position in the near future. Lots of people have been saying that now that Merissa is gone IFGE's problems are over. Not necessarily so. While Merissa did cause some havoc with IFGE's image, she was not responsible for the financial difficulties IFGE has found itself in over the past few years. The folks responsible for that are still entrenched at IFGE and those money problems are not likely to go away soon. But, if anyone can turn IFGE around, it's Alison, providing the board listens to her recommendations.

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I gave out a WWW URL last month for the CDS storefront on the Internet. It might not have been "open" when you tried to visit. It should be up and running by the time you read this, so go visit www.cdspub.com and leave me a message at CyberQueen@cdspub.com.

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We've all heard the expression "TVs on TV", but this is really a TV on TV ... Levi Strauss is running an ad on late-night television in England that has the social "watchdogs" in an uproar. The ad shows an attractive black woman getting into a taxi in New York. The taxi driver gives the lady a leering look until she pulls out an electric razor and begins shaving. The tag line is "Cut for men since 1850." Levi has no plans to run the ad in the U.S. since we're considered even more uptight about sex than the Brits.

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Here in North America, we have our own Drag Icon, RuPaul, who has been signed as spokesmodel for M.A.C cosmetics. Frank Toskan, M.A.C owner and creative director of the Toronto-based company said, "We have found a beautiful person who happens to be 7 foot tall, a black man, a gorgeous woman and certainly ageless. Why not RuPaul? We couldn't find anyone who wore more

makeup and had so much fun doing it." Hey Frank, come to one of our events.

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"Hot Pants" conjures up some sexual images and some designers are trying to bring those skimpy shorts back. It seems every fashion atelier in Paris is stocked with Hot Pants. Leave it to the French to try to revive a fashion best left dead.

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There are always the jokes about "large" European women, but it seems that some of them are, in fact, getting larger, especially in the waist and hips. A recent survey of 10,000 German women and girls compared sizes to 10 years ago and showed that the average waist size is 29.92 inches (up an inch) and the average hips are 39.37 inches (up an inch), while the bust average was 36.22 inches. Sorta shoots the Hell outta the Brunhilde icon, doesn't it?

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My fave magazine, *Allure*, is on my "hit" list this month for an article they published in their April issue, "Dude Looks Like A Lady," by Vanessa Friedman. Ms. Friedman interviewed several drag queens for their makeup tricks and tips. In the article Friedman distinguishes female impersonators from transvestites by defining transvestites as "... men who dress as women and who look like men dressing as women with large, masculine builds, heavy features, and five o'clock shadows ..." while female impersonators and drag queens "... tend to have small bones, fine features and look more like genetic females than genetic females themselves." Well, this slight could not go without a response, so I fired off an e-mail missive to the editors. If you'd like to add your two cents, please send a message to alluremag@aol.com.

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Curves are in for the next few seasons, thank goddess. Designers are hanging onto the feminine shape for Fall and Winter fashions. The waist is still the focus of most clothing, although breasts still get their share of attention. If you're thinking of buying a new suit or dress, better get out the Nordic Track first. Unless you don't need a Nordic Track, in which case I hate you already.

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Renaissance gave a MONA last month to It's Time America for not seeming to do very much. Perhaps they're just a little overwhelmed. I received a copy in late March of an It's Time America newsletter dated January 31, 1995. According to the newsletter, ITA is incorporated and has an Employer Identification Number, but, they say, the IRS does not know how to classify them, so they're still waiting for some kind of federal exemption. What is not obvious to me is what, if anything, has been accomplished by ITA. Without any kind of federal recognition, ITA "directors"

are simply acting as private citizens. ITA should be directing at least some of its efforts "inward" toward the community. They should be at every event teaching workshops on how to set up regional and local lobbying groups, how to start an effective letter writing campaign, how to go about setting up appointments to meet legislators, and more. They're not and that's no way to build support from within. There is at least one bright spot in the ITA universe and it seems to be It's Time Texas, headed by Sarah De Palma. Sara is hosting a talk-radio show in Houston and is working the Texas legislature to get a documentation law passed that will make it easier for transgenderists and transsexuals to get legal documents changed.

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To all those people in the TG community who wish that drag queens and transvestites who dress provocatively would become invisible, I offer this quote by Michael Musto from the October 1994 issue of *Spin* magazine: "... a gay man's job is not to represent all gays. It is to be himself, do his best work, and be the finest person he can think of. Only then can he make his mark and further the gay cause. I didn't come out of the closet to conform, to become a well-oiled goodwill machine. Why the fuck doesn't anyone ask the suits 'Aren't you afraid you might be hurting the gay movement because you're so damn boring?'"

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The April issue of *Esquire* magazine carried an article titled "The Third Sex" which was really about the growing transgender rights movement. Writer John Taylor interviewed Phyllis Frye, Merissa Lynn, Yvonne Cook-Riley, Riki Ann Wilchins, Martine Rothblatt, and Dallas Denny, among others not so recognizable in the community. Phyllis Frye comes off extremely well in the piece. Overall, I thought the article was very positive and well-balanced. However, others did not feel Mr. Taylor was fair in noting his perceptions of transgender people. Wilchins, co-founder of Transsexual Menace, held a protest in front of the *Esquire* offices in New York. The Rikster, as she calls herself, felt that Taylor dissed Lynn and some of the other transsexuals mentioned in the article. I think

there is sensitive and hyper-sensitive, and Riki is hyper on this one.

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This just in from Paris ... the "official" length for skirts is to the knee. While that may be fine for real women, we've got to consider leg proportion differences between males and females. A female's legs are longer than a male of the same height. So, in order to make your legs look longer, your hem should fall above the knee, but not too far above. Show a little class, not a little ass.

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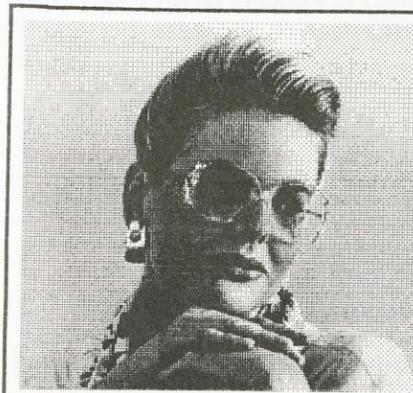
Well, you know you're a celebrity when you have a WWW site dedicated to your work and someone else puts it up on the Web. One of the most creative and active people in the TG community, Kate Bornstein, has a WWW site. Visit and read about Kate and her work. You'll find it at http://english.hss.cmu.edu/ctheory/a-kate_bornstein.html. Now that's a mouthful! Kate was one of the seven original directors of Renaissance just after it was founded in 1987 and we're very proud of her.

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Nancy Ganz, the Maven of Lycra, is at it again. Her line of Bodyslimmers lingerie has expanded by three. These new items are part of the "Beautiful Bottoms" collection: Butt Booster ... gently lifts and gives firm support; Belly Band ... firms tummy, trims hips, and gives smooth lines; Waist Cincher ... adds curves and smooths out wrinkles. Hmm. I'll take all three, please, and pass the ice cream.

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Here's more hype ... but this time it is good hype. It would seem that IFGE and the Powder Puffs of California (PPOC) have come to an agreement on a combined event for 1997. Yvonne Cook-Riley (IFGE) and Joan Goodnight (PPOC) sat down in February to discuss how IFGE and PPOC could work together to bring a unified community event to SoCal. The result of those talks will be California Unity '97, a joint convention combining Cal Dreamin and Coming Together-Working Together. Cook-Riley and Goodnight worked out the details which will be forthcoming in a joint announcement, but we know the event will be held in March 1997. Congratulations to Ms.



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Goodnight and Ms. Cook-Riley for putting community first and politics second.



We've been over this ground before, but it bears repeating. Here's the scenario: Ms. X writes an article in newsletter Z. Ms. Y, reading Z, feels compelled to write to newsletter Z about Ms. X's article. What ensues would be called a "flame war" on the Internet. Usually Ms. X's argument goes something like this: "You have no business commenting on [insert issue]. You don't have all the facts and, besides, it's internal and none of your business!" Well, wrong. Anything printed and distributed to the community at large is fair game for commentary by anyone. It's called the First Amendment Right to Free Speech. If the author doesn't want outside comment, then it shouldn't be published and distributed in the first place. Matters of internal politics and policies should be kept internal. But, some issues are everybody's business, like discrimination.



Reports of my impending surgery are greatly exaggerated ... It was reported as rumor in the April issue of *The Transgenderist* (TGIC, Albany, N.Y.) that I have my tickets to Trinidad, Colo. for SRS. The date of the issue should have been a hint. But if that was too subtle a hint, then the "note" preceding the rumor should have been the giveaway: *GUMP Happens ... The Gender Unified Marketing Program should be an incredible step forward in gender support. An umbrella organization with roots in King of Prussia, PA, it combines established conferences, magazines, support groups, bookstores, and gender research & education groups under one roof, to allow true one-stop shopping, and achieve economies of scale otherwise unavailable. This "food court" approach, with distinctly different groups available through one focal point, should quickly make GUMP the dominant organization in Gender.* The byline is Miss Take, but I know this writing is the product of the fertile, bizarre, and twisted mind of Callan Williams. I had a good laugh at the piece and those who believed I'm ready to trade in my factory OEM equipment and my wife.



So, those are my opinions. But, hey, What do I know? I could be taking a trip to Trinidad. Copyright 1995 by Creative Design Services. All rights reserved. Comments? E-mail them to cyberqueen@cdspub.com.

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PASSING THE TEST

Part One
by Donna Baker

This article is addressed to those who consider themselves TVs, and who want to pass in public as women. In typical male fashion, it breaks the problem down into itty bitty pieces and examines each one in turn. (That's what you get when a TV tackles a question!) This has nothing to do with how you dress for yourself or your sexual partners. When I'm alone, I dress to tickle my fancy, not to pass. If wearing a little girl's party dress and diapers melts your Velveeta, go for it! This article only concerns itself with how to dress in public places such as restaurants, theaters, and malls, in order to be treated like any other woman. In our society, most of us find it very difficult to deal with someone if we cannot classify that person as being a man or a woman. We even note the occasions when we see someone of uncertain gender walking down the street. We can debate whether or not this is as it should be, but it is a fact at this time.

When we are deciding in which gender group to place someone, we use numerous tests. I've listed a number of these tests, below. There is no one test that is decisive by itself. It is the sum of all these tests that decides the issue. If all tests register "female" or all tests register "male", there is no problem. If the tests register 80% male or 80% female, there is no problem. When the tests register 60/40, people start to get uncomfortable.

Not many people register 100% male or 100% female. For every single test in this list, we all know at least one genetic woman who registers "male" on that particular test, and a man who registers "female". Most men and women register on the "wrong" side of at least one of these tests. If you want people to automatically classify you as a woman, you must pass as many tests as possible, and obscure as many of the tests as possible that you cannot pass.

It is also a fact that different people use different sets of tests. Women are more likely to notice your hands or your eyes. Men are more likely to notice your walk. When admiring myself in the mirror, the tests that I (a TV) prize the most are probably whore-ish makeup, flashy clothes, and big breasts. If I dress according to those tests, and then try to shop at the mall, I will discover that those are not the tests most used by the average shopper or salesclerk.

Below, each test's title may be read, "A woman has _____" or, "A woman has _____ than a man." For example, item II-D may be read, "A woman has higher cheekbones than a man." The tests vary in importance. It is silly to assign point values, but I've tried to place the most important

items first in each category. For each test, I've made recommendations for registering "female" on the test, or at least to obscure the fact that you register "male".

I. CLOTHES: Clothes are a very large topic, but get short shrift here, even though they are obviously the first and biggest test. "Tasteful dressing" is mostly a different subject

A series of "tests" designed to tell whether or not you truly have what it takes to "pass" in public.

than "dressing to pass."

A. Different clothing articles: When walking down the street, people simply don't pay much attention to each other. If a person is wearing a dress, she is assumed to be a woman. Women's clothing in and of itself is the biggest reason many of us TVs bend our genders. Those of us to make a conscious effort to warp onlookers' minds purposely dress in clothing of ambiguous gender. I assume most of us reading this note will be wearing decidedly feminine attire.

B. Clothes suitable to her frame: As mentioned below on specific body issues, your clothes must emphasize and play down the right things. A dress may look incredibly sexy in a catalog and awful on you. You must look very carefully to determine whether the reason it looks so good in the picture is that it emphasizes the model's wide hips, her slender arms and wrists, or her bubble butt. If you're trying to pass, you absolutely must try the garment on, look at it critically and check it against all the tests, and not be afraid to return it if it doesn't work.

C. Clothes that fit the occasion: Your best chance to pass is to not be noticed. Now, this directly contradicts the reason many of us TVs start dressing -- sexual gratification. When dressing for myself at home (or for the Halloween party), I wear the slinkiest, sexiest things I own. But as any lady knows, sexy looking women get scrutinized most assiduously by both men and women. The harder they look, the more likely they are to notice our flaws, and the more likely they are to realize we're not what we seem.

This means, first and foremost, that we must wear clothes that are suitable to where and when we appear. A woman between 21 and 60 years old doesn't wear heavy makeup and a business suit to the mall except between 4:30 and

5:30 PM, and then only to rush in and out on an errand. She doesn't wear frilly froufrou frocks to the supermarket unless it's a summer Sunday right after church, and then she has the whole family with her. She doesn't wear Lycra spandex miniskirts anywhere any time, unless she has the body of a goddess (and a biker on her arm).

If you really want to shop in the mall *en femme*, wear a simple blouse and a skirt, jeans or stirrup pants, flat shoes, and as little makeup as your face permits. Don't wear a nice dress and full makeup unless you're going out to a nice restaurant. In other words, try to look like your (ex-?) wife. When given the choice, 94.6% of all women will choose "comfortable" over "sexy". (By the way, did you realize that 88.91% of all statistics are made up on the spot?)

[Note to those under 21: You can wear anything you want, dear. There are no rules for teenagers; you look good in anything. And I hate your guts for that.]

II. FACE: There are so many aspects to the face! Fortunately, most of them are lots of fun to work on. Some things we can hide, some we can change, and some we must live with. Depending on our personal situation, we may or may not be able to adjust some things. We do what we can.

A. No beard: Some of us are lucky and have very light beards, and some of us get a five o'clock shadow before lunch. We can get rid of the beard permanently, we can

get rid of it temporarily, and we can hide what's left.

For some of us, electrolysis is a viable option. You can figure on 200-400 hours with an electrologist to clear your face to the point that you can easily pluck the occasional stray. At \$20-\$40 an hour, that can add up to a lot of time and money. It also hurts, at least at first. But the results are absolutely wonderful.

Hormones are **not** an option, unless you have a doctor's advice and are planning on becoming a woman full-time. There are no magic pills, ladies.

The next best is to shave. Use a cartridge razor with a double blade that has been used once before. An electric razor just doesn't do the job. Run over everything several times in different directions, with, against, and across the grain. And for God's sake, be careful not to cut yourself. Even though it spoils the fun of dressing a little, I put off shaving until as late in the transition as possible, in order to maximize the time before my beard turns my coach into a pumpkin.

After shaving, you must cover your beard to prevent a blue shadow under your makeup. The best tools are a cover stick (such as Cover Girl) or a "red base" from a professional makeup line. A cover stick feels and smells like bacon grease; it covers your beard and the great big pores like spackle. The red toner tends to cancel out the blue of the beard. Both work pretty well.

B. Makeup: Whole books have been written on applying makeup, both for women and for TVs. We cannot duplicate them, here, so we'll stick to the basics.

Makeup is a very important test when determining one's gender; men just don't wear it. And, like your clothing, it must be appropriate to the time and place you're wearing it. Unfortunately, most of us must wear makeup that is much too heavy for the average woman, simply to cover our beards. Therefore, we must be careful to apply makeup in a manner that looks as much as possible as if we're not wearing any. That means matching the foundation colors accurately to our skin tones, using just a little natural cheek color, and applying just a little eyeshadow (never blue) and mascara. When reading makeup books and women's magazine articles (both important sources of information), pay special attention to "natural" styles. And use articles aimed at women, not teenagers.

Another thing to try: See if you can get away with no foundation, and just a little powder. If you're only going to be out for an hour or two, that is often a much better look for passing. After all, few women have perfect complexions.

The more facial tests that register "male" for you, the more of the tricks in this section you must use, and hence the more makeup you must wear. The more makeup you must wear, the dressier your clothes must be, the more attention you'll gather, and the more likely you are to be "read". Strike the best balance you can, and remember always to err on the side of "more casual".

C. An appropriate hairstyle: This was a tough one to learn, for me. Many of us have a particular hairstyle that sends us into raptures. For me, it was a pageboy cut. However, the style that you most love to look at is very likely not the style that looks best on you. I was disappointed to find that a pageboy wig absolutely screams, "guy in a dress!" But I was pleased to learn that a big fluffy halo of curls, a style I had never considered for a moment, makes me look very feminine, indeed.

There are several wig shops in the area that are happy to let you drop by in your boy clothes and try on wigs in the back room. By all means, do so! You won't believe the difference that the right wig will make, and you probably will be surprised at which style is right for you.

While you're at it, a word to the wise: Most men are not used to spending one-tenth the time and money on their hair that most women spend. In addition, TVs are usually pressed for time when dressing. Our hair often looks like it was left in the bottom of a duffel bag for three months and then thrown on our heads, because that's often exactly what happened.

If you want to pass, you must learn how to take care of your wig. Ask the salesperson when you buy it to show you how to wash it, comb it, and fluff it up before wearing it. Invest in a head to keep the wig on, and try to find space to store and transport it without flattening it. The right wig, properly styled, does wonders for your passability. **D. Higher cheekbones:** On the average, a woman's cheekbones are higher up on her face than a man's, and somewhat more prominent. Use a darker foundation color in the hollows of your cheeks, a lighter shade under the eyes, and apply your cheek color a little higher up. This will tend to push up your cheekbones.

E. Smaller chin: On the average, a woman's chin is smaller and further back under her jaw than a man's. A darker foundation shade on the tip of the chin and under the jowls will help lessen the impact of strong jaw. Be sure to use a warm color (more reddish than bluish); we don't want to bring out the beard.

F. Fuller lips: On the average, a woman's lips are fuller than a man's. When applying lipstick, you should use the broadest interpretation you can of where the border of your lips are. This means that a pencil lipliner is essential. Otherwise, lipstick applied past the smoothest part of the lip tends to bleed into the tiny little cracks and creases around your lips, and looks awful after an hour or so.

And while we're on the subject, be sure that your lipstick is a color compatible with your other makeup shades, and preferably, one that matches or is compatible with some color in your outfit. Cold red lipstick looks awful with an orange top. Get some help if you're unsure of color compatibility. Color mismatches are sirens and flashing lights to the women watching you, and they are half your audience.

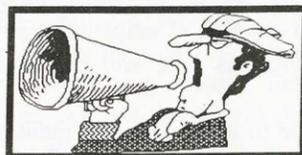
G. Higher eyebrows: On the average, the distance from a

woman's pupils to her eyebrows is larger than a man's. Her eyebrows tend to stand a little higher than the brow ridges, and the ridges are a little higher. The easiest way to counteract this is to do most of your eyebrow plucking along the bottom of your eyebrow, instead of along the top. You want to take away the lower half, not the upper half, when thinning your brows.

If eyebrow plucking is not possible due to your personal situation, or even if it is possible, there is another trick. Before making up, make a cap out of an old pantyhose panty and put it over your hair. This will keep stray strands from peeking from beneath your wig. Then, take some surgical tape (clear adhesive tape from the drug store) and run it from the balding area above one eye, around your head, to the balding area above your other eye. Arrange everything so that the tape is pulling your forehead up and out. *Voila!* Instant face lift. Your brows are higher and your forehead less wrinkled, and your and makeup will cover the ends of the tape. Experiment on yourself. This trick really works wonders!

H. More delicate features: On the average, women's facial bones are lighter than men's. You can try a few tricks like putting a darker shade of foundation on the sides of your nose to slenderize it. The right style wig helps a lot, too.

I. Softer creases: Men tend to get furrows like a plowed field. The trick with the tape and the pantyhose panty mentioned under "G. Higher eyebrows" can help with the forehead lines. The same trick can be applied to the



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temples, to help smooth the cheeks and jowls. You can also apply a shade lighter foundation, or a highlighter, to the depths of the crevasses to soften them.

J. Plucked eyebrows: If your personal situation permits, then gradually over the course of a few months, pluck your eyebrows back. Ice helps reduce the pain before and after plucking. Remember to shape mostly from the bottom, as that will tend to raise your brows. And remember also that it is much easier to pull a hair out than to put it back in.

If you can't handle plucking them when you want to crop them back quickly, you can shave them back. I've not had good luck with this, because the skin is more tender around your eyes than around your chin, and it's hard to get a close shave.

K. Smoother skin: On the average, a woman's skin is smoother than a man's. Moisturizer applied every single day is a great way to improve your skin. It really makes a difference, and frankly, it makes your boy-face better looking, too.

L. Different hairline: I would give my left big toe to be able to pull my hair straight back off my face. A bun looks really good on me, except that my hairline is a man's, not a woman's. Unless you're 21 and have an exceptionally feminine natural hairline, you're stuck with a full wig, not

a fall. *C'est la vie.*

M. No sideburns: It's really easy for your sideburns to peek from beneath your wig, because women's wigs don't cover that area. You must either cut them way, way back, or cut them back and get a wig the same color as your hair. Sideburns are a real giveaway.

N. Less nose hair: Don't laugh! (I still hear you giggling.) The fact is, men have larger nostrils with more visible nose hairs. Cut or pluck them, or register one more test, "male." At least, don't coat them with makeup.

[Donna Baker is a member of Educational TV Channel and Rainbow Gender Association in the San Francisco, CA area. This article originally appeared in the RGA newsletter Rainbow. The conclusion will appear next month.]

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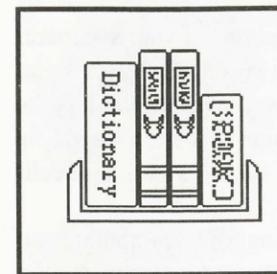
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Alternative Presses

by Kimberleigh Richards

Denizens of the Internet who hang out in *alt.transgendered*, *soc.support.transgendered* and TRANSGEN sooner or later run across the escapades of "Kalina, the Sexy Vampire" as she explores the nightlife of Philadelphia and New York City *en femme*. Kalina has both expanded on her outings and compiled everything she's learned about crossdressing (and transgenderism in general) in a self-published book entitled, appropriately enough, *Tales of a Sexy Vampire*.

Kalina describes herself as a "first-class babe-and-a-half" (and the photos of her that adorn the last several pages prove it) who is also blessed with a girlfriend who enjoys being out with her to share in the fun. And this book is a lot of fun, too.

The first third of this 70+ page book is full of Kalina's philosophies of life, which are very upbeat and positive, and include some basics on exercise, foundation garments, facial hair, and the like. She then moves on to makeup, nails, clothes, wigs, and breast forms. (Reading it, I feel like I took a crash course in Modeling 101.) This part of the book concludes with a paragraph entitled "Yikes! I Need Money For All of This!" No kidding.

This is followed by several pages which, continuing my analogy, would be considered the graduate course in modeling. Kalina feels that femininity and sexiness can be learned, but she also believes that the best reason to crossdress is to "fool people". Make no mistake, Kalina is no transsexual. She has too much fun playing dress up!

The next several pages include various magazines and books that Kalina recommends (yes, she includes *Cross-Talk*, *LadyLike*, *Dragazine*, and *Tapestry*, among others) followed by short overviews of nightclubs and drag contests in Philadelphia. She doesn't talk about the club scene in New York City in this section, I suspect, because of the ever-changing nature of the Big Apple's nightlife and also because she wanted to leave room for the next 29 pages ...

Tales of a Sexy Vampire



Kalina Isato

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Which consist of numerous journal entries of Kalina's experiences as a "sexy vampire", starting with her "birth" on September 19, 1992 and continuing through her trip last September to a S&M bar/club in Philly. (I think my favorite story is her July 16, 1994 trip to New York City, which I remember reading on the Net.)

I will warn you to avoid everything after page 67 if you get jealous easily. Kalina has a very slender body, is Chinese, and has a variety of looks ranging from innocently cute to sexily dangerous. (Of course, most of you will now skip straight to the back when you get it ...)

Ah, yes. The "getting it". The book is a bargain at \$20.00 postage paid in the U.S. and \$24.00 elsewhere; I'm sure Kalina's not doing this for a profit, because there can't be much with this many pages and spiral binding. (I know such things.) However, it's so packed full of useful stuff and fun that I'm sure the lack of profit is offset from the fun she had putting it together. The ordering address is TransVamp Productions, Ltd. c/o Mary Lerario (Kalina's aforementioned girlfriend), 2300 Walnut St. #405, Philadelphia PA 19103. If you ask real nice, I bet she'll include her Net address so you can send her e-fan mail after you read it.



Just when I thought she had given up (which happens a lot in the alternative press world), Xanthra Phillippa has come out with a third issue of *gendertrash*, which we originally reviewed in *Cross-Talk* #52. (No wonder I thought Xanthra had disappeared ... that was 17 months ago!)

The explanation for the delay was apparently to retool the format: This third issue is somewhat tamer than the first two, with a greater emphasis on issues and articles than previously. Gone are the creative but confusing collages and disjointed ranting, replaced by such material as an investigative report on transsexuals' acceptance in women's shelters, a feature on last summer's Michigan Womyn's Music Festival (actually, an edited version of the same article that appeared in *Cross-Talk* #61), a reprint of a *Village Voice* article on Transsexual Menace, and a commentary on "genderphobia".

If I have any complaint, it is that the magazine has a deliberate transsexual bias while (according to the masthead) it "gives a voice to gender described people, who have been discouraged from speaking out & communicating with each other". I'm not even sure what that means, come to think of it, but in coverage of transsexual feminism -- which seems to be the predominant focus -- Davina Anne Gabriel's *TransSisters* is better. But perhaps I am being overly critical, given the gap between issues and the new format ... or perhaps this is the Canadian way of covering the subject.

Presuming there will be a fourth issue at some point, *gendertrash* can be ordered for \$6.00 from Box 500-62, 552

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HEY DAD ... DO I HAVE TO WATCH THE TV?

by Ricky Hunt



Cross-Talk's "Bearded Lady" offers a humorous, yet factual, discussion of crossdressing from the perspective of a teenager's father. Presented in a question and answer format for easy understanding of the issues involved.

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Many months ago, Debra Berube, one of the system operators of the Tiffany Club BBS, sent me the first issue of her new magazine-on-disk, *Transgendered* for my comments. My private critique to Debra contained so many negatives that I decided not to review it here until she could make changes. Well, issue #2 has now been produced, and I'm still not convinced of the validity of this new concept.

The new edition has a starburst on its packaging saying "Full Graphics". Before you get excited that this means the inclusion of photographs, a warning: The graphics are just line drawings with color, and when they aren't completely out of sync with the articles they appear to have been added simply for the sake of having graphics.

The articles aren't much to read, either ... literally. With the exception of one decently informative piece on AIDS, most of the reading matter is so skimpy that you're not only wanting more, you're not sure you got any at all.

The packaging also touts a "large resource guide of clubs, stores, health care, [and] electronic bulletin boards", but those listings are incomplete and in many cases outdated. The organization listings, for example, are at least five years old ... apparently Debra never reads *Tapestry* to see if information has changed or groups have ceased operation.

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The magazine also **requires** installation on your computer hard drive, and takes a whopping two megabytes of space in the process. I don't know about you, but I'm not going to devote that much space for something that is so caught up in trying to be technologically hip that it serves no really useful purpose.

If you want to get information using your computer, surf the Internet. Otherwise, stick to printed magazines for more in-depth articles and more updated resources. But don't waste \$12.95 on the "all garnish and no meat" of *Transgendered*. It's far from worth it.

And Debra, stick to running your BBS if you feel the need to impart information electronically.

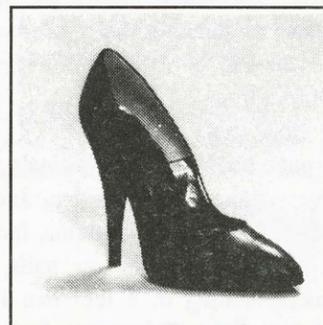
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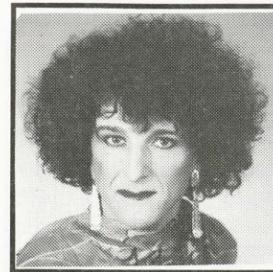


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The Diva Of Dish

by Angela Gardner

Did you notice it was a triumph for the transgendered at the Oscars? Oh yeah, the award for best costumes went to our very most fab favorite, The Adventures of Priscilla, Queen of the Desert, and the designer accepted the award in a dress made entirely of credit cards, and Martin Landau collected an Oscar for his work in *Ed Wood*, which was about a transvestite, but the *piece de resistance* was when Arnold (Schwarzenegger, not Ziffle) introduced Clint Eastwood as the recipient of the prestigious Irving Thalberg Award. Why's that you ask? If you have been reading this column religiously you will recall that Thalberg was a crossdresser. Now ain't that a hoot? They gave our biggest macho guy an award named after a sissy. And, he liked it.

MRS. DOUBT-ZAZA? A report has appeared in several publications stating that Robin Williams, last seen in a dress as *Mrs. Doubtfire*, will return to the feminine side of the spectrum as the Zaza character in a remake of *La Cage Aux Folles* called *Birds of a Feather*. I guess Robin (that's a girl's name, ain't it?) felt that his return to women's attire should be a trifle more glamorous than the *Doubtfire* drudgery. I can't wait to see him in some fabulous gowns. And you know the boy will make her wild. He just can't help himself. Look for high camp and I'm not talking about a tent on a mountain top. His co-star will be noted Broadway actor Nathan Lane. (Who?) No word on when this production will hit the silver screen but I'm sure it will fit in well with other

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transgender friendly films like *To Wong Foo* sure to be released in the coming months. Put a few guys into drag ... now that's entertainment!

RHPS GETS CAST & VIRTUAL: If you've got a few spare bob, and you don't mind ordering merchandise from Merry Olde England, this might be right up your alley ... if you like Frank N. Furter. (Funny thing is, my ex-wife loved the *Rocky Horror Picture Show* and I was so far in the closet I couldn't tell her I would have loved to dress up like Frank for her private pleasure. Ah, life.) Phaedra Kelly tells us that Frank is immortalized in cast porcelain. Actually she says it's a 15" tall cold cast porcelain kit. It will cost you 74.95 plus 2.75 postage within the U.K. (that's in pounds sterling, luv). Lord knows what postage is to the States. Contact: This Island Earth, 10 Elm Grove, Urmston, Manchester, M31 1LN, U.K. If you fancy the international call ring them up at 011-44-61-7480491. I imagine they'll be able to tell you how much shipping will be and if they can take your credit card, your card company will do the dollars to pounds conversion. Thanks for the *Rocky Horror* info to Phaedra ... and thank you gentle readers for once again giving me a reason to type till I get keyboard wrist. Ouch! Where's that Ace bandage when I need it?

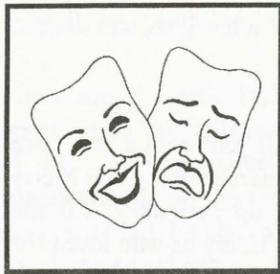
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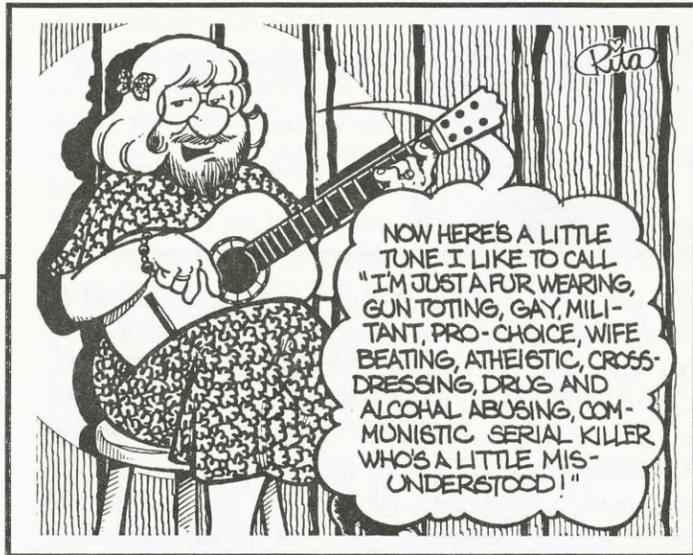
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The Bearded Lady

by Ricky Hunt
Illustration by Rita



I'm going to cheat a bit on this column. Masochist that I am, I also write a monthly column on musical matters, and recently I threw my two cents in on a hotly debated topic. What I have to say applies equally well to our crossdressing subculture, so pardon the musical metaphors and read on. Besides, I wonder if anyone who read the original column (in my own name) will have the nerve to tell me they read it here.

★★★★

Do you cringe when you hear the phrase "Politically Correct"? My knee-jerk reaction, as a knee-jerk liberal, is to stand up and scream something obscene just to annoy the bejesus out of the nincompoop who wants everyone to think like him. (Or, to be politically correct, him or her. Or, even worse, s/he.) Oddly enough, in a civilized society there are times when only offensive behavior will do, because some things have no defense.

The major problem is one of definition. There needs to be a clear line drawn between the merely offensive and the destructive. As a child of the 60s I saw many people marching with signs protesting one thing or another, hurting no one and simply letting their opinions be known. Sometimes those protesters got carried away and started shouting and demanding to be heard. This is offensive in the sense I use it, enough to wake up a disinterested person. I draw the line at rioting, looting stores, and burning the city down because you're upset.

With that out of the way, the problem is, of course, what is offensive to whom? Ever heard Utah Philips? If you are not a folkie don't be embarrassed to say no. He is an irascible gentleman making his living by dispensing music and radical philosophy to anyone who will listen. The Union music he sings once so offended the rich and greedy they bought politicians by the score and hired thugs to stop the workers from singing. The civil rights movement spawned a body of music that deeply offended those who knew skin color was a mark of your place in this world, and many protesters went singing to the grave. And of course there was VietNam, our last great musical war: There are those who were deeply offended by Phil Ochs and Tom Paxton.

Offensive music has a long and proud history. Greek playwrights had the chorus singing some rather outrageous lyrics. Early Christian hymns really ticked off the Roman and Jewish elite. Slavery spawned the spiritual, with its

subliminal messages of freedom laid over a religious base. Waltzing, the first Western dance which allowed a man to put his arms around a woman in public, was considered "the rhythmic incantation of the Devil". Did you know that contemporary preachers railed against the young Bing Crosby? They knew that his sex-charged "crooning" would betray their daughter's virtue and destroy society. The very word "jazz" was once considered obscene. One local folkie's satiric praise of Charlie Manson is (to his chagrin) his most popular song, but it sets some people off who can't see through the satire and its devastating indictment of those who would make heroes of the violent and insane. And we all know rappers will wipe out what's left of civilization if we give them the chance. (Or will people in another 20 or 30 years yearn for that good old rap music, the stuff these young punks just can't seem to appreciate?)

By now you should have the idea ... if you believe in something you are inevitably going to offend someone who has a different set of beliefs. I happen to support gay rights and family values, and think a gay family is just as acceptable as a traditional one. I also support plural marriages, seeing no reason love and commitment can't extend beyond two people. See, I just irritated a whole bunch of people, and no, I haven't put any of these philosophies into effect in my own life. Now open up your *Rise Up Singing* to page 239 and sing *Gay Spirit* with all those who agree with me. The rest of you start paging through and find another song to sing and we'll let you sing your song too. Then how about some coffee and donuts and we can talk about it? Some people have to be really, really annoyed before they can take out their opinions and examine them. Others need a kick in the teeth to jump start the brain, and singing them a song is a lot more civilized than whacking them upside the head. That's one of the purposes of writing these columns, to present an outrageous opinion or two and incite a reaction.

(continued on page 36)

CROSS-TALK COMICS

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by KAREN ANN MICHAELS



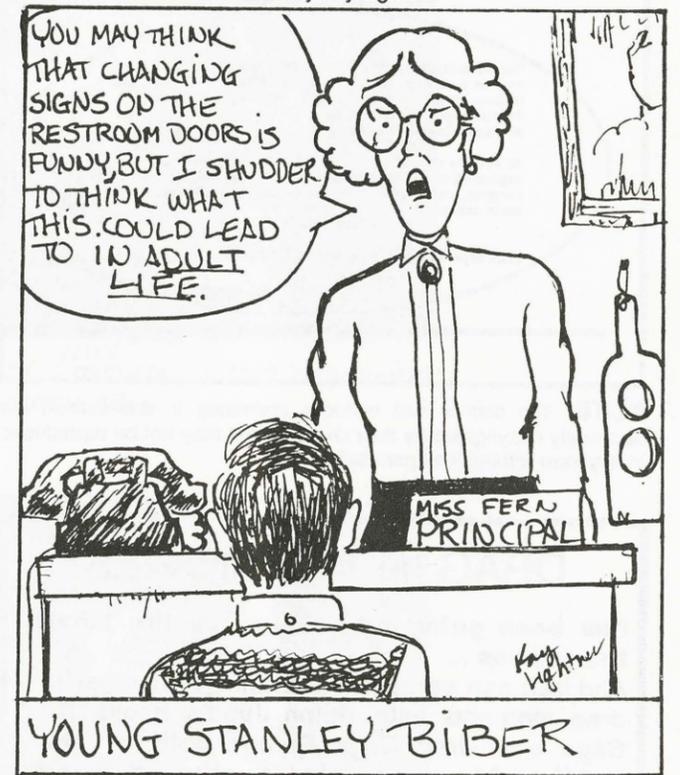
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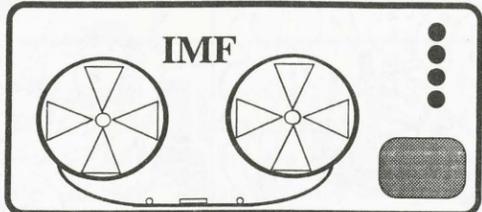
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Good luck Jane!

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THE BEARDED LADY ... continued from page 34

So the next time you read or hear or see something that offends you, take the time to expose what's inside your skull to the fresh air before you start jumping up and down while gibbering and ranting about the moral decay of society or the dilapidated condition of the universe. If you still don't like it you have my permission and encouragement to civilly offend the offender with your own song or story. Life is a lot more interesting that way.

GREAT MOMENTS IN TV HISTORY

from the archives of Ralph Judd



10/3/74: Lt. Stone (Karl Malden) confronts a murdering female impersonator (John Davidson), on *The Streets Of San Francisco*, ABC.



10/3/81: Jonathan (Robert Wagner) grabs a dance with his disguised chauffeur Max (Lionel Stander) in order to foil a nearsighted Lothario (Charlie Callas) on *Hart To Hart*, ABC.



HOTLINES

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

NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132
 Chi Delta Mu Chapter Tri-Ess, NYC: (201) 439-9618 @
 Connecticut Outreach Society, Hartford: (203) 657-4344
 Cross Dressers International, NYC: (212) 570-7389
 East Coast F2M Group, Cambridge: (413) 584-7616 #
 Eulenspiegel Society, NYC: (212) 388-7022 %
 Expressing Our Nature, Syracuse: (315) 475-5611
 Gender Identity Program, NYC: (212) 969-0888 #
 Gender Talk North, New Hampshire: (603) 924-8828
 Girls' Night Out, NYC: (212) 794-1665 ext 202
 Images, Hartford: (203) 779-9708
 Imperial Queens of New York: (212) 580-9858
 Int'l. Foundation for Gender Education: (617) 894-8340
 Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @
 Long Island Femme Expression: (516) 283-1333 @
 Metropolitan Gender Network, NYC: (718) 461-9050
 Outreach Institute, N. Portland: (207) 775-0858
 Reflections, Boston: (617) 323-6082
 Renaissance Greater Philadelphia Chapter: (610) 630-1437
 Renaissance LSV Chapter, Harrisburg: (717) 780-1578
 Renaissance S. Jersey Chapter: (609) 435-5401
 Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @
 Silent Passage, Rhode Island: (401) 438-7417
 Tiffany Club, Boston: (617) 891-9325
 TransGender Educational Ass'n, Arlington: (301) 949-3822
 TransGenderists Independence Club, Albany: (518) 436-4513
 Transpitt, Pittsburgh: (412) 231-1181
 Washington-Baltimore Alliance: (301) 277-5475
 XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

Alternative Gender Oriented, Charlotte: (704) 334-5845
 American Educational Gender Info. Service: (404) 939-0244
 Atlanta Gender Exploration: (404) 875-9846 #
 Black Rose, Arlington: (301) 369-7667 %
 Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838
 Eden Society, Pompano Beach: (305) 784-9316 #
 Fantasia, Orlando: (407) 425-4527 #
 GDA North Carolina: (704) 642-1914
 Gender Information Network, Gainesville: (904) 332-8178
 Grace & Lace, Mississippi: (601) 362-6335
 Louisville Gender Society: (812) 944-5570
 Montgomery Institute, Augusta: (404) 603-9426 #
 Montgomery Institute, Gainesville: (904) 332-6638 #
 M.O.R.E., Ft. Lauderdale: (305) 966-2138
 Mu Sigma Chapter Tri-Ess, Arkansas: (501) 523-2466 @
 Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @
 Phoenix, Asheville: (704) 253-9882
 Serenity, Hollywood: (305) 436-9477
 Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @
 Starburst, Tampa-St. Petersburg: (813) 633-9653
 Tennessee Vals, Nashville: (615) 664-6883
 Virginia's Secret, Richmond: (804) 222-6796

MIDWEST & VICINITY:

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @
 Central Illinois Gender Assoc.: (309) 444-9918
 Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @
 Chicago Gender Society: (708) 863-7714
 City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613
 Cross-Port, Cincinnati: (513) 474-9557
 Crossdressers & Friends, Kansas City: (913) 791-3947
 Crossroads, Detroit: (313) 537-3267
 Crystal Club, Columbus: (614) 265-7488
 Gender Dysphoria Support, Kansas City: (816) 753-7816 #
 Indiana Crossdressers Society, Indianapolis: (812) 876-5635
 Minnesota Freedom of Gender Expression: (612) 220-9072
 N.G.D.O., Detroit: (313) 842-5258 #

Paradise Club, Cleveland: (216) 586-9292
 Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641
 St. Louis Gender Foundation: (314) 997-9897
 Sunday Society, Chicago: (312) 252-7024
 Wichita Transgender Alliance: (316) 682-9131

SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @
 Bluebonnet Coalition, San Antonio: (210) 656-4163
 Boulton & Park Society, San Antonio: (210) 980-7788
 CrossDressers International, Tulsa: (918) 582-6643
 First Saturday, El Paso: (505) 434-5144
 Gender Crisis Help Line, Tucson: (602) 293-3456
 Gender Identity Center, Denver: (303) 202-6466
 Gulf Coast Transgender Community, Houston: (713) 780-4282
 Help Me ... Accept Me, Dallas: (214) 416-6632
 Metroplex CD Club, Dallas: (214) 264-7103 @
 Second Image, Austin: (512) 515-5460
 TS Peer Support, Houston: (713) 333-2278 #
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #
 West Texas Gender Alliance, San Angelo: (915) 944-1381

PACIFIC NORTHWEST:

Emerald City, Seattle: (206) 284-1071
 Ingersoll Gender Center, Seattle: (206) 329-6651
 Northwest Gender Alliance, Portland: (503) 646-2802
 Rose City Gender Center, Portland: (503) 230-1036
 Salmacis Feminist Social Society, Eugene: (503) 688-4282
 Trans-Port, Portland: (503) 774-8463
 Transsexual Lesbians & Friends, Seattle: (206) 292-1037 #

THE WEST COAST (CA & HI):

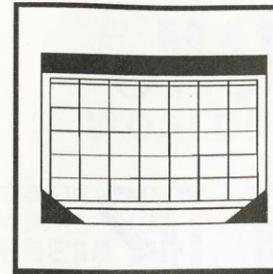
Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @
 Amer. Transsexual Education Center: (213) 389-6938 #
 Androgyny, Santa Monica: (213) 467-8317
 Androgyny-East, Riverside: (909) 360-5584
 Born Free, Riverside: (909) 278-0958
 CHIC, Los Angeles: (310) 420-2580 @
 Diablo Valley Girls, Concord: (510) 937-8432
 Educational TV Channel, San Francisco: (510) 549-2665
 FTM, Oakland: (510) 287-2646 #
 Hawaii Transgendered Outreach, Honolulu: (808) 923-4270
 Neutral Corner, San Diego: (619) 685-3696
 Powder Puffs Of California, Anaheim: (714) 779-9013
 Rainbow Gender Association, San Jose: (408) 984-4044
 Sacramento Gender Association: (916) 482-7742
 Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @
 Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @
 Swan's Inner Sorority, San Jose: (408) 297-1423

CANADA:

Club Met, Montreal: (514) 528-8874
 Entre Femme, Quebec: (418) 529-1132 #
 F.A.T.E., Vancouver: (604) 254-9591
 Gender Mosaic, Ottawa: (819) 770-1945
 Illusions Social Club, Calgary: (403) 486-9661

U.K./REP. OF IRELAND:

Beaumont Society, London: 081-756-1782
 Belfast Butterfly, Rep. of Ireland: 849-469715
 Crosslynx, Glasgow: 041-221-8372
 FTM Network: 0161-432-1915 #
 Gender Dysphoria Trust, London: 032-364-1100 #
 GenTrust, London: 071-730-7453
 Grampian Gender Group, Scotland: 033-988-3695
 Liverbirds, Liverpool: 051-709-4745
 New TransEssex: 026-858-3761
 Scottish TV/TS Group, Edinburgh: 031-556-4049



EVENTS CALENDAR

June 7-11, 1995: "Be-All '95", Cincinnati OH. This year's host organization is Cross-Port; other sponsoring organizations are Chi Chapter Tri-Ess, Crossroads, Paradise Club, and Transpitt. Details from P.O. Box 54657, Cincinnati 45254 or by calling (513) 474-9557.

June 14-18, 1995: "Transgen 95: Your Jobs, Your Insurance and Health, Your Rights, and Your Documents", Houston TX, sponsored by the International Conference on Transgender Law and Employment Policy". Details from ICILEP, 5707 Firenza, Houston 77035, or by telephone: (713) 723-8368.

July 26-30, 1995: "Spouse/Partner International Conference for Education (SPICE)", Memphis TN. Information from Linda Peacock, P.O. Box 24031, Little Rock AR 24031, or by telephone: (501) 227-8798.

September 14-17, 1995: "Paradise in the Poconos", produced by Creative Design Services, P.O. Box 61263, King of Prussia PA 19406. Information by phone: (610) 640-9449; via Internet: cdspub@omni.voicenet.com.

September 28-October 1, 1995: "Mardi Gras '95", Port Sydney ON, Canada, presented by the Monarch Social Club. Details from P.O. Box 386 Mississauga A, Mississauga ON L5A 3A1, or by phone or fax to (905) 279-7723.

October 15-22, 1995: 21st Annual "Fantasia Fair", Provincetown MA, sponsored by the Outreach Institute of Gender Studies. Registration information from Fan Fair, P.O. Box 941, Southeastern PA 19399-0941.

October 26-29, 1995: 6th Annual "Fall Harvest", St. Louis MO, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by St. Louis Gender Foundation. Information from StLGF, P.O. Box 9433, St. Louis MO 63117.

(Please send information on national transgender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365. Listings must be accompanied by a written authorization by an officer of the sponsoring organization or be listed in their group newsletter. Information will not be accepted via e-mail.)



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Those who bought this copy of *Cross-Talk* at retail may request a copy by sending a #10 self-addressed, stamped envelope to:

IYF, c/o Riki Anne Wilchins, 274 W 11 St., New York NY 10014.

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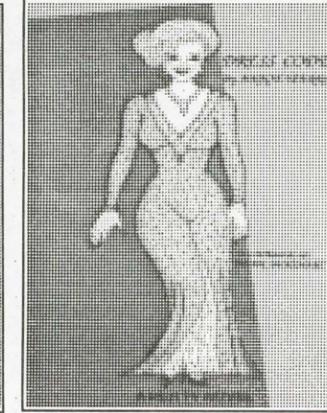
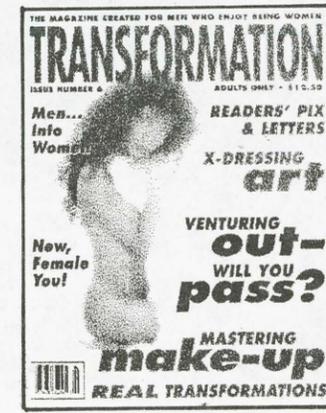
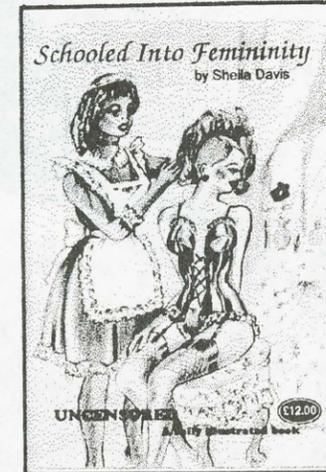
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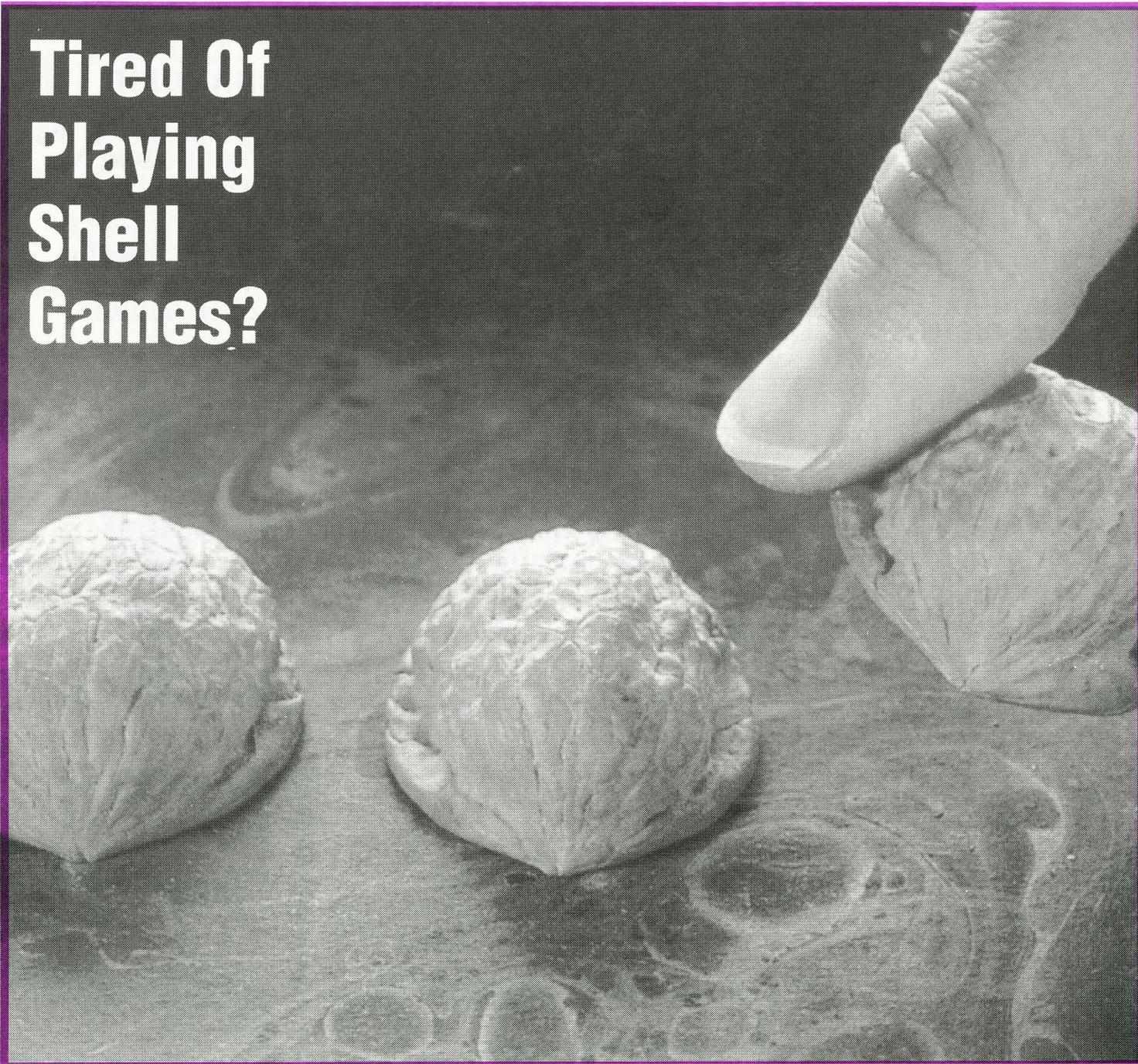
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