

# Cross-Port InnerView

P.O. Box 12701, Cincinnati, OH 45212

The next meeting is July 19 at 8:00

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## A New View

by Cathy

Sometimes I think I'm prophetic. I wrote in last month's InnerView that in the months of June-August we have 22-32 people attend the meetings. People must take me seriously because in June we had 22 people attend making it the smallest meeting in a long time. For July I'm predicting 29.

Two new faces appeared at this meeting, Michelle from the Columbus area, and G-- from Cincinnati.

We brought copies of *My Husband Wears My Clothes* by Peggy Rudd, Ed.D, *Transformations: Crossdressers and Those Who Love Them* by Mariette Pathy Allen and *Legal Aspects of Transsexualism - 1990 Edition* by Sr. Mary Elizabeth, SSE for people to review as well as order forms so that they may be ordered from IFGE. We will do that again in July.

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Congratulations go out to Jennifer and Suzanne who got married during a small, very traditional, family only ceremony this past Saturday. Those of you who have met Suzanne at the meetings know she's an attractive, intelligent young lady who is very accepting of her new husband's hobby of cross-dressing. The new couple will be honeymooning in London, so will probably miss the July meeting. Best wishes to them both!

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Sad news to the gender community as a long time force in the culture has announced that he is finally retiring. Rupert Raj-Gauthier has closed down Gender Worker and is moving on so that he

can spend more time on both his recent marriage and his new career.

Rupert founded the Foundation for the Advancement of Canadian Transsexuals, the Metamorphosis Medical Research Foundation and Gender Worker. He has spent the last nineteen years coordinating, critiquing and analyzing the flow of information, fact and fiction about gender dysphoria and related subjects to those people who need it most -- us. In fact we are running another of his excellent book reviews in this issue.

He still has one project on his gender burner, however. He plans on publishing an anthology of rhyming poetry and free verse related to TSism, TGism, Androgyny and TVism. If you would like to submit anything to this work, please send it to: Rupert Raj-Gauthier, Box 5963, Stn. A, Toronto, Ontario, Canada M5W 1P4.

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## Crossport Wasn't Fun

by Tommy-Sue [REDACTED]

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I didn't enjoy last month's meeting as much as usual. I noticed a couple other people who didn't seem to be enjoying it a great deal either. I don't know about me, but they looked like they were trying to look like they were having a good time.

Seriously, people were walking around, joking and laughing, and seemed to be genuinely enjoying the expression of their transvestism and transsexualism and whatever else it was they were laughing about. Other people were walking around, joking and laughing, and fighting to keep their true feelings inside. I was walking around looking for people whom I could have deep,

philosophical conversations with. I found some, but I also found frustration.

Crossport is a social group, where cross-dressers and significant others go to party. Some people go there looking for a support group where they can express their emotional problems, and maybe even get some help with them. Transvestism and transsexualism can be depressing, but the Crossport atmosphere isn't conducive to opening up and crying.

People at Crossport seem to cling to the idea that cross-dressing is good, and fun, and fulfilling. I agree with that idea, and I feel fortunate to have this place and time to party with my cross-dressing sisters. You can't deny though, that cross-dressing causes a lot of problems. It's just as important to deal with these problems as it is to celebrate the joys of cross-dressing.

I know it's hard to talk about feelings, especially negative feelings in a party atmosphere. You know it's healthy though. It angers me that, in all of the time that I've been going to Crossport (well over a year), nobody has gotten upset at me and told me so. I'm sure that I've angered some of you. I have plenty of controversial traits, and I've been fairly open about them. I used to be a prostitute and I'm proud of that. I'm somewhat exhibitionistic. I'm on hormones but have no plans to get surgery. I haven't donated a dime to Crossport in all the time that I've been reaping its benefits.

I haven't been trying to enrage you; I have reasons for these eccentricities. But you don't know my reasons because you haven't asked. If, in all this time, nobody has been bothered by anything about me, then I must be insignificant.

I confess that I haven't expressed any anger either. It's not that I don't care about you; it's just hard to talk about feelings. I often discuss the pragmatics of a problem instead. That doesn't make sense, because feelings are more important to me than pragmatics. I'd rather talk about feelings first, and then alternative solutions.

I admit that some of you have expressed positive feelings to me, and I hope they outnumber the negative ones. My point is that it's helpful to be open about both, even in a party atmosphere. Otherwise the party becomes more of a facade and less of a joyous celebration.

I don't know how serious most of us want to be at the Crossport meetings. If most of us want to be light-hearted, then these parties aren't the place to be dwelling on our troubles. It would be better to be honest about our feelings as they occur, but focus our attention on the positive dynamics of the party. If most of us are looking primarily for a support group, then we needn't be spending our time dancing and laughing. Just because it's a party atmosphere doesn't mean we all have to party. Maybe the party animals can enjoy dancing while the bleeding hearts get together and cry. Maybe there is a need for a separate support group, to meet at another place and time.

Regardless of the solution to the conflicting interests I've outlined, I find Crossport a fun and fulfilling place to go. I just wanted to say that we don't always have to have fun.

## Cross-Port Finances

Here is the current status of the Cross-Port Treasury:

Beginning Balance as of the June Newsletter was: \$1485.69

### June Expenses:

Phone:	\$32.00
Envelopes & Stamps:	\$36.91
Printing June Newsletter:	\$30.34
Miscellaneous Supplies:	\$ 7.00
Bank Charges:	<u>\$ 1.90</u>
Total Expenses:	<u>\$107.65</u>

### June Incomes:

Meeting Collection:	\$82.75
Sale of Tapestries:	\$10.00
Subscriptions, Donations, Etc.:	<u>\$38.00</u>
Total Income:	<u>\$130.75</u>

Ending Balance as of July 12: \$1513.79

Note: For those of you who keep track of such things, we mailed out 120 newsletters in the month of June, a Cross-Port record.

We also sent out four into packets this month.

## Book Review

by Rupert Raj-Gauthier

My Husband Wears My Clothes: Crossdressing from the Perspective of a Wife, by Peggy Rudd, Ed.D., PM Publishers, Katy, Texas, May 1989 (148 pps.)

This easy-to-read "primer" is the first book ever to be written by the wife of a male transvestite. It serves as a major contribution towards the understanding of cross-dressing -- particularly, for the wives, girlfriends, parents and children of heterosexual men who feel compelled to dress as women part of the time in order to express the full gender continuum (comprising masculine and feminine characteristics) of their persona.

Dr. Peggy Rudd, the happily-married wife of a crossdresser named "Melanie", and also a helping professional in Houston, Texas, examines many of the issues raised by the spouses, family members and friends of transvestites. She also suggests strategies for the significant others and the crossdresser himself on how to cope -- especially within the context of marriage and family life. Dr. Rudd even goes so far as to illustrate that total acceptance of crossdressing is a legitimate goal, and furthermore, that it can be rewarding for the loved ones of the "femmophile" (a synonym for "transvestite" which means: "a heterosexual man who has a strong love of the feminine").

Dedicated to Virginia Prince -- the "prima donna" of "femmophilia" -- the book presents crossdressing as a positive sociological gender phenomenon that may be partially determined by biological factors, but one which is not regarded as a mental disorder, a sexual perversion, a sin or an immoral act, or otherwise undesirable or negative behavior.

In fact, Rudd states that although this male predilection for personifying the "anima" or "yin (female) element of the psyche is in the minority, there are perhaps as many as 15 million men in this country who are heterosexual male crossdressers." (p. 115). She also says, "It is highly probable that many men have a desire within themselves to express femininity but fail to come to grips with this need because of fears and insecurity related to their own masculinity."

And, in response to the question, "What is the cure?", Rudd counters, "Could it be that society needs to be cured and not the crossdresser?" and goes on to quote Drs. Walker and Fletcher in Sex and Society as saying that, transvestites are not sick, therefore no "cure" for them is needed. And that, "it would be better to treat the society which makes it so difficult for these unfortunate people." (pps 46-47). Of course, Rudd contests that "unfortunate" is inappropriate given that these people, on the contrary, are the luckiest because they have "permitted the total personality full and unrestricted expression."

Too bad Dr. Rudd doesn't have some clout with the pseudoscientific psychiatric community and the compilers of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III-Revised), or the self-righteous theologians of Church dogma, or even the sensationalist "tabloid tycoons" and the trivialist talk show hosts. For, as the author points out, "when people understand they tend to be less judgmental."

The twelve chapters deal with a variety of aspects of crossdressing: a wife's introduction to crossdressing, liberation of the total person, a new male image, what is femininity?, the crossdresser and his parents/wife/children, improving the marriage, the effects of suppressed femininity, getting professional help, learning to love your husband "en femme", and help from organizations (including a list of some 93 peer-support groups and professional services in the U.S. and Canada). A layperson's glossary of some of the more popular terms and definitions is also provided.

Peggy Rudd believes she is a better person for being married to a crossdresser because she finds in their relationship many satisfying experiences, such as the great enjoyment of shopping for beautiful clothes with her husband. Yet, even more importantly, "Mel/Melanie" is "a much broader and more understanding human being, precisely because of his integration of masculine and feminine personality traits." (p.22).

He has a greater emotional range than the average gender-constrained "macho" male because he is one of a growing number of liberated men (known as "becoming" or "changing" men) who is secure enough in his male identity to break down the "gender walls" and blend the best of all traits on the human continuum of behavior including those traditionally proscribed as "feminine".

Such "feminine characteristics" that "Mel/Melanie" is not afraid to act out include the capacity to be: sensitive, caring, nurturing, loving, compassionate, gentle, understanding, tender, empathetic, kind, warm, soft, humane, emotional, passive, submissive and domestic.

Yet, Rudd tells us that, just as the "macho" male fears to express any so-called feminine traits, similarly, "the feminists have frequently assumed negative masculine traits since they also abhor the status assigned to them within society." (p.37). She goes on to say, "There has been a disturbing trend among liberated women to adopt a double standard. They want their feminine prerogatives intact even as they butt heads in the boardroom. And many of these same women consider it an invasion of their space if their husband dons a dress." (p. 22). Janice Raymond, author of The Transsexual Empire, is a classic example of this kind of paranoid prejudice, one we can aptly term a "female chauvinist".

Although happily married herself, Dr. Rudd reminds the reader one of the key ingredients to a happy marriage, wherein the husband likes to dress up, is that all-important issue of meeting mutual needs. "Too many crossdressers want to have their own needs met while their wives needs are ignored. Then they wonder why wives reject their crossdressing." (p.8). Dr. Roger Peo, a sex therapist who treats crossdressers, has reminded transvestic husbands of this most crucial issue time and time again.

If the wife's sexual, romantic and emotional needs are met, however, then the rewards for her transvestic husband can be like a dream come true. At least this is so for Peggy's husband: "Today I feel satisfaction when I see my husband's femininity vibrantly expressed... Ours is a home where Melanie can be herself without fear of rejection, embarrassment or condemnation... In our home my husband will never be treated as abnormal because of his crossdressing." (p.8).

One of the most significant points the writer brings out in her work is her observation that, "Most crossdressers feel that touching all aspects of femininity is synonymous with touching all aspects of humanness." (p. 26). This vital concept of "the Age of Humanness" and Rudd's prediction that the dichotomy separating genders will be replaced in the 1990's with a continuum of human characteristics echoes this reviewer's belief that, like gender expression, partner preference should also be evolving towards "humansexuality" as the

preferred ideal (wherein the sexual and emotional attraction is directed towards the individual human being regardless of gender), thus transcending the soon-to-become outmoded heterosexual and homosexual orientations, which are really no more than antiquated examples of sexual elitism that are indicative of a not truly advanced and humane society of homo sapiens.

Crossdressers, Rudd believes, "are a generation ahead of society in the evolution of the true gender identity... [They] have found inner security and self-awareness... [They have] been successful in expressing [their] total personality." (p. 25). She cites a study conducted by an ad firm in Houston which focuses on the area of men's and women's changing roles, seeing the change as sharing, not role reversal, and documenting this sharing of roles. Rudd concludes that perhaps gender is not set in concrete after all, and that the stagnation of gender role expectations is giving way to an exciting and complex evolution.

This reviewer thinks many a loved one and friend of a "femmophile", and many a psychotherapist and counselor of transvestites will be a better person or better helping professional, as the case may be, for having read this well-written, long-overdue book on crossdressing.

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## Role-Playing

by Cathy

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Many of you in the 25-35 age bracket will be familiar with a game called "Dungeons and Dragons". I have met a lot of crossdressers in my age bracket who have been D&D players. Those of you who are familiar with it know that this game has been saddled with the same kind of prejudices that saddle crossdressing. Many people who have never experienced the game, or who subscribe to the rag-mag tabloids may believe this game causes people to kill each other and to consort with demons and worship satan (sound familiar?).

Dungeons & Dragons is of the "Fantasy Role-Playing" genre of games. It is played by a group around a table. The components of this game include charts, dice, reference material and figurines, but most of the game is pure imagination. You literally invent another persona then be that person for a period of time. Your

friends are doing this same exact thing with you. For a few hours you address each other by different names, and do things you would never be able to do in your regular life. The most important aspect of the game is the role-playing; you strive hard to act as you think your created persona would act in the situations which confront him. At its heyday from 1980 to 1984, most American males between the ages of twelve and twenty-two played this game at least once, myself being one of them.

I first found D&D right after I graduated from college. I was fascinated with the concepts behind it and the creativity which fueled a game. During that time I met a group of friends with whom I still socialize to this day. We would play D&D at least once a week and we did this for a period of eight years. When I started playing D&D I hadn't crossdressed for the four years I'd spent living with other guys in a college dormitory. I really didn't consider crossdressing a part of my life. In looking back, it was still there, hiding beneath the surface but I was too close to see it at the time.

What I was doing when I role-played was to provide an outlet for my crossdressing. Out of a group of eight males, I was the first to invent and role-play a female character. I was able to sit at a table with my friends and they would refer to me as "she". They would treat me as female and this included the standard forms of preferential treatment as well as the standard forms of sexual harassment. There was danger as well -- if my character wasn't careful, she could be killed. In time, I invented about ten different characters, most of whom were female. Three got married to male characters, one gave birth. I learned a lot about the interactions between men and women during this time. When the game was over, we all went back to being buddies again, no one thought I was "gay" or "strange".

I stopped playing D&D on a weekly basis shortly after discovering Cross-Port. The game no longer held the thrill for me after I came out of my closet. Why? I thought about it many times and the conclusion I kept coming to was that role-playing Cathy was much more exciting than role-playing an imaginary person. I am still able to sit at a table of friends or go out in public and be referred to as "she". I have had men open doors for me, and men harass the hell out of me because I refused to allow them to buy me a drink. Simply being in public poses the risk of being "unmasked".

It is still role-playing, but on a much more concrete and fulfilling level.

What D&D did was to provide me a training ground. I was able to practice feminine characteristics, habits and attitudes in a social setting without fear of judgement. It really eased coming out for me. The most interesting thing is that of the male friends with whom I have shared the knowledge of Cathy's existence, all have been from that original D&D group, and all have been very accepting. I guess D&D provided them with a training ground as well.

## From Our Readers

Dear Crossport,

I want to give you my most sincere thanks, I now feel so complete! Your prompt reply to my letter enabled me to contact the Crystal Club in time to go to their meeting. I was originally planning to attend yours, but could not get off work in time to get there, as it would be more than a two hour drive.

Being able to go out and meet others who are unique like myself was so wonderful. I was able to, for the first time in my life, show myself who I really am, as a whole person and to let other people see me as I want to be seen.

I know now that I really am not alone, and I thank you (and Abby) for that. I hope to make it to one of your meetings in July or August.

-- Adrienne

Welcome out. Your experience is why we send out the names of all the other crossdressing organizations in this region as part of our introductory packets. Referrals are very important to all the groups because no one likes seeing support for a sister fall through because of distance. Fortunately, there are organizations in Indianapolis, Cincinnati, Columbus, Cleveland, Detroit, Pittsburgh and Huntington for people to attend.

If you can't make it to a Cross-Port meeting (and Thursday nights are rough sometimes), maybe I'll see you in Columbus.

-- Cathy

Dear Heather,

I just read with great interest your editorial in the June 1990 Cross-Port InnerView. You have great writing ability!

I am displeased that you have experienced so much discrimination. It's just not fair or right.

I am not sure what you mean be being a lesbian transsexual; I believe that you must have started life as a biological male and have recognized that you are a transsexual, then realized that you have a sexual preference for women, in a woman to woman, lesbian experience. I have not met someone in this state, however I do believe it is possible and that you should be treated just as well as anyone else.

I am not gay, transsexual or bi. I am a biologic male that is straight. I do wear women's clothing at times. I do this because: it's fun!, the clothing is so nice, I like me appearing feminine, it turns me on, but I have shared myself with no one; I do not go out, etc.

Hill's Department Stores has a nice selection of clothing a fair prices. Perhaps you should go as I do, shop as a male and buy "gifts" without trying items on. They have given me no hassles with returns.

Every once in a while I think it might be nice to live a day as a woman, as I can look quite convincingly female. Those thoughts scare me as I am sure that I like being a macho man. I have absolutely NO gay or bi tendencies. I might get a kick thought of being in a cafe or lounge and appearing to be a woman, but I think if some guy tried to pick me up and was told the truth, that my safety would be at jeopardy, so I stay away. I have no strong desires to get out of the closet. I do go to a costume party (with one of my girlfriends) each year and spend about four hours getting to look as good as possible. Those are fun times, but everybody there knows that I am a man dressed up only for the party. No one suspects that I also do this alone! Sometimes I go away for a weekend and dress, but I do not go out of my room.

Well enough about me. Hope that you have more acceptance in the future. Maybe I'll write to you again.

-- B.

Dear B.,

Thank you for the letter and the compliment. You are correct in your evaluation of my situation. Since Gender Identity and Sexual Preference are distinctly different items of personality it is possible to be a lesbian transsexual. After all a woman to woman relationship is very different from a man to woman relationship, and there is quit a bit more to being a lesbian than sex. At this time however, I call myself a Gay Woman not a lesbian. I am not sure that they are completely the same thing.

As for Hill's Department stores, I was not discriminated against while buying clothes. I am a woman and I buy what I want where I want and I would never appear anywhere as a man. I was working for Hill's at the time of the discrimination.

As for your own position, Cross-Port was founded on the belief that everyone has a right to be what ever they wish, where ever they wish. We are not here to invite or encourage people to come out of the closet. We are here to offer support if they wish to do so but we do not try to pressure them into it.

If you find crossdressing to be fun at the level of frequency that you do it and do not wish to go further with it, then I say HURRAY for you. Stay where you are. Coming out may take the fun away. Also, don't be afraid to enjoy your fantasies. After all, even if you were GAY or BI it would not be wrong just different.

Cross-Port is still there for you!

-- Heather

**Publication Notice**  
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InnerView is a monthly publication of Cross-Port for its members and friends. Subscription dues are \$18.00 per year payable in January of each year. It is our goal to support the TV, TS and Gay communities and in return we need your support.

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A few days ago, I received the latest edition of the *Transvestian*, Vol. 7, #7. After reading the review on Mariette Pathy Allen's book *Transformations*, I just had to write a letter to let her know what I thought of the review. So this month, you will get to see a little something different, from me.

## Transformations

By Mariette Pathy Allen  
E.P. Dutton Press, \$24.95

*Transformations* is just another book on the subject of crossdressing and it seems to have no direction. Mrs. Allen has selected a collection of her works and accompanied them with rather copious biographies of some of the people she has photographed. It seems that she cannot decide if she wants to be a photographer or a writer.

Some of the crossdressers in the book are shown with their family or lover and this leads to a rather scrapbookish looking collection of works. The emphasis on the person is shared by the other people in the shot and the backgrounds in many are just as strong, if not stronger, than the sitter. Unfortunately, most of the people are very middle-class and rather bland in what they have to say. A small number of the men are homosexual, only three Afro-American males are shown, and one Asian male is allotted space and his biography is non-existent. Mrs. Allen has played it too safe in her selection of photographs and models!

Jane is shown lounging on a sand dune and is dressed more for an evening out than for the beach. The model is too conscious of the fact that he is going to be photographed and wears attire that is out of place. This is the problem with most crossdressers as they are never sure how to attire themselves for a photo and also the fault of the photographer, as she must take control of the shot rather than let the model make mistakes.

Elaine H. is the only Asian model in this book and appears in only two photos, one in color and the other in black and white. Rather than explore what Elaine's ethnic background has to do with his crossdressing we are left knowing nothing about the model. The cultural, work and religious background should have been shown to its fullest rather than as a footnote with the photo.

Allison, dressed as a rather toy-like Southern Belle, stands outside a decaying steel mill. This is a fun photo that uses the idea of the proper woman as a man-made object. The only problem with Allison is that he reinforces the idea that crossdressers are totally involved with two personalities: the male and the female. He claims he was not mentally conscious of himself when he was dressed and that he has two

personalities. It is rather unfortunate that this person had read the 1940s work on transvestites that reinforced the idea that the person was indeed two personalities. Allison is a product of his own design by mentally digesting the misconceptions of unknowing psychologists who have been long-proven to be inaccurate in their theories.

Paul is one of the few homosexualmen in the book. Paul has a strong resemblance to Lady Diana when he is dressed. He has managed to mingle his crossdressing and homosexuality into a rather unique mold. The photos show him in the midst of becoming Paula as his daughter watches in a rather bored manner. It is obvious that she has seen this process many times before and it has lost amusement for her.

Felicity is the oldest crossdresser in the book as he was 79 at the time the photo was taken. In the background of the photograph is another photo of Felicity and his mother, taken when he was five years old. The black and white photo of Felicity is also reproduced in the color section, but it is the exact same photo. Elizabeth Ann is a creative person who has taken his crossdressing and made it also a work of art. Culture and the finer things of life are what Elizabeth Ann strives for in his own special way. Elizabeth Ann is visually and hearing impaired, but that has not made him bitter or filled with self-pity. He joined a women's gardening club, and much to the chagrin of some of the ladies, was a talented flower arranger. Later he joined three different churches so that he could take part in the women's circle activities.

*Transformations* is destined to become one of the many books that find their way to the remnant table in bookstores. It is not really a photo book or a biographical work on the subject of crossdressing, but the voyeuristic escapade of a woman who has found she could be accepted by the crossdressing community. Also to blame for the lack of direction in this book is Meg Blackstone, the editor, who should have looked at its marketability in a more careful manner. *Transformations* is worth glancing at if you find it in your local bookstore or library, but as a literary or artistic work it is not worth purchasing.

For those who wish to purchase *Transformations*, it is available from Mags, Inc., 5th & Main Bookstore, 464½ S. Main Street, Los Angeles, CA. 90013, for \$24.95 plus shipping.

End

Dear Tania,

I read your review of the book called *Transformations* by Mariette Pathy Allen. I found it to be an honest way of saying that the critic knows nothing on the subject.

Like my 5 year old daughter, the writer sees the pictures, and perception is based on existing knowledge. The review however, is not surprising from a non-crossdresser. What is surprising, is that I read it in a tabloid for Crossdressers.

This confirms my belief that people outside our sub-culture will not and cannot understand us. Only a true crossdresser knows that strange but wonderfull feeling of the first time they dressed, or understands the contentment felt, the peace of mind, and the essence of being whole.

*Transformations* can be considered bland if the reader is looking for flashy Drag Queens coverd in sequins, or She-males with large exposed silicone injected breasts. It does not show glamorus model sex-changes, mis-matched gential configurations, or gender blending Hollywood celebrities. It doesn't even have individuals with mutiple personalities that go off stalking the night in a dress.

What it does show, is what 95% of all Crossdressers are. Just plain everyday people, from all walks of life. What makes it unique, is that shows what all Crossdressers desire most; Exceptance of those who love them.

It's not a fantasy, an adventure, or a sex story to jerk off over. It's a love story, told in pictures, about people who have shunned society's standards, and excepted others for what they are.

The critic sees only men in drag. A crossdresser or someone who truly understands them sees a portrait of glowing self-satisfaction. For this I say, "Until you have walked in the shoes of another man, only then can you feel what they feel, and know what they

know."

I myself, found the book to be very moving. I personally am in a position where my family, for the most part, excepts my idiosyncrasies. I can look in the eyes of the subject and see a happiness I can relate to. Something that touches the heart and soul. A message that says, Look world, I am what I am and you can't make me feel bad about myself.

The critic seems to be concerned about the marketability of the book. I can only say, that if every artist and writer only produced that which he thought would be big sellers, then art will have lost it's meaning.

I personally have attended about two major crossdressing events each year for the past five years. Myself and others have gotten to know Mariette Pathy Allen quite well. She seem to always be around observing us as we explore our feminine selves. She seems to have gained an understanding of us, which she can reproduce in pictures. An understanding that I thought, was not possible by a non-crossdresser. I think this came about when she went from "the photograpger who followed us around" to "just another girl in our group." She was no longer outside looking in. I believe this is the mark of a true artist.

In conclusion, if you are a Crossdresser, or someone who is involved with one. This book is for you. If you are just the everyday man on the street, then you will probally not get much more out of it then the unknown critic. If you are the kind of person who just loves to learn about life and people, then this is sure to stir your thought process.

Sincerely,

*Linda Buten*  
Linda Buten