



THE GATEWAY



Friendship is born at that moment when one person says to another,
"What! You, too? I thought I was the only one." --C.S. Lewis

VOLUME 2, NUMBER 9

MARCH 1980

SAN FRANCISCO CHAPTER

Monday, March 10, 8 p.m.

MCC, [REDACTED] San Francisco
(on first floor, all the way
to end of the hall, door to left
of restrooms)

Wednesday, March 26, 8 p.m.

MCC, [REDACTED], Oakland

SAN JOSE CHAPTER

Friday, March 7, 8 p.m.

Friday, March 21, 8 p.m.

MCC, 160 N. 3rd St, San Jose
(around side, upstairs,
ring bell)

NEW EAST BAY LOCATION FOR GGG/G

We have been meeting at The Get-a-Way for over a year now and the noise level has finally gotten to even the hardest of us. Starting in March, you old die-hards will be able to put away your earplugs and attend meetings in the quiet surroundings of the Oakland Metropolitan Community Church at 4986 Fairfax Street, Oakland.

Reverend Claudia Vierra (sounds like Sierra) heard of our plight and her congregation graciously offered a meeting room for our use on the fourth Wednesday of each month (so what's one day's difference?). Teri, Kathy and Georgia met with the Board of the Oakland MCC, explained the purposes of GGG/G and toured their facility. The room in which we will meet is well-suited for our purposes--like the large room we have in the San Jose MCC.

How to get there? Take I-17 to the High Street off-ramp, and go east on High Street until you get to Fairfax. Turn right on Fairfax and go about three blocks. The building will be on your left on the corner.

Also, to accommodate the growing numbers attending the meetings in San Francisco, we have arranged to meet in a larger room in San Francisco's MCC. However, this necessitated changing our meeting night--so, beginning in April, we will be meeting the 2nd Wednesday of each month in San Francisco.

And don't forget: you are welcome to change your clothes and make up in the restroom of MCC if you are hesitant to come already dressed!

GGG/G has been more than pleasantly surprised at the graciousness and openness expressed by the Boards and congregations of the many Metropolitan Community Churches in the area who have offered the use of their facilities. Too often we as a minority tend to get locked into the opinion that "nobody loves us"--but we find someone does!

MCC asks us to remind you that all GGG/G members are encouraged to attend MCC functions and services in whatever clothing they wish to wear.

HEARTY PARTY!

Golden Gate Girls/Guys' Valentines Dinner February 16 at The Cruiser Lounge in Redwood City was a smash and thoroughly enjoyed by all.

Most arrived in either long skirts or evening pants; Laura in a lovely mini-pleated red dress; Gayle in a beautiful light orange floor-length dress; Teri, naturally, in her fur jacket. The three GG's were also tastefully attired: Marilyn in a long black skirt with a white lace blouse purchased on one of her trips to Mexico; Chindy in a black skirt with a lovely white top; and Noreen and Virginia in all black. This reporter was so dazzled by the others that I failed to note what they wore!

We were seated at a long table covered by a lovely cloth. The service was excellent, the food prepared in such large portions that few could clean their plates, as good little girls should. Even the vegetarian dishes served Georgia and Marilyn were excellent.

We highly recommend The Cruiser to anyone looking for a good place to eat in a relaxing atmosphere. John, the maitre'd, kept glasses filled and courses coming. The serving staff is well-disciplined (not like we see on Grand Hotel).

We are planning another outing in May in the East Bay, so watch next month's Gateway for details. Also, see next month's issue for a selection of the many pictures taken at our Valentines Dinner at The Cruiser!

The Gateway

Published by
The Golden Gate Girls/Guys
495 Ellis St, Suite 2507
San Francisco CA 94102

A Social/Educational
Organization
for Male-to-Female
and Female-to-Male
Crossdressers and
Crossgenderists

In reprinting any portion
of this publication, please
note The Gateway and the
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Back Issue

Offer:

In the past some members have expressed interest in obtaining back issues of The Gateway, and so we are offering them on a "first come, first serve" basis while they last.

Since back issues are not the normal monthly distribution, we will ask a 75¢ per issue cost to cover postage and packaging.

Simply fill out the coupon below (or write the information on another piece of paper) and send it to us with the correct amount of money. Make your check or money order payable to The Golden Gate Girls/Guys. Send to GGG/G, P O Box 4643, Mountain View CA 94040. Money will be refunded for copies no longer available when order is received.

Please send me the following back issues of The Gateway. I have enclosed 75¢ for each copy or issue ordered.

☐ Aug 1979 ☐ Sept 1979

☐ Oct 1979 ☐ Nov 1979

☐ Dec 1979 ☐ Jan 1980

☐ Feb 1980

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Transsexuality and H-Y Antigen

Wolf Eicher, Marijan Spoljar, Hartwig Cleve,
Kurt Richter, Jan-Dieter Murken,
Sabine Stengel-Ruthowski

H-Y antigen is a cell surface component present in all male tissues. We found it also in the human male serum. The H-Y antigen is the expression of a group of male determining genes which is suggested to be located on the Y-chromosome. The H-Y antigen was demonstrated by a cytotoxicity test with the use of epididymal mouse sperms as target cells according to the method of Goldberg et al. (1971) in the modification by Wachtel et al. (1974). Normal men are H-Y antigen positive, normal women are H-Y antigen negative.

Eleven 46 XY man-to-female transsexuals and 11 46 XX female-to-male transsexuals were examined: 8 of the man-to-female transsexuals were H-Y antigen negative, one intermediate (weak positive) and 2 H-Y antigen positive. 9 of the female-to-male were H-Y antigen positive, one intermediate (weak positive) and one H-Y negative. One of the 2 H-Y antigen positive man-to-female had a transvestite past, the other has changed his identity by the psychosocial circumstances. There are at least two groups of transsexuals: genuine transsexuals with H-Y antigen reaction discordant to the primary phenotype and secondary (symptomatic) transsexuals with H-Y antigen according to the primary phenotype.

We think that H-Y antigen is an important element of gender identity. H-Y antigen could be the suggested "biological force" (Stoller 1964)."

An interpretation for the lack of H-Y antigen in 46 XY negative male-to-female transsexuals and the presence of H-Y antigen in 46 XX female-to-male transsexuals would be a translocation or interchange of the gene from Y to X chromosome during spermatogenesis in the father.

References:

Goldberg, E.H., Boyse, E.A., Bennet, D., Scheid, M., Carswell, E.A.: Serological demonstration of H-Y (male) antigen on mouse sperm, Nature 232, 1971, 478-480.

Wachtel, S.S., Koo, G.C., Zuckermann, E.E., Hammerling, K., Scheid, M.P., Boyse, E.A.: Serological crossreactivity between H-Y (male) antigens of mouse and man, Proc. Nat.Acad.Sci. U.S.A. 71, 1974, 1215.

Stoller, R.J.: Contribution to the Study of Gender Identity, Intern.J.Psychoanalysis 45, 1964, 220.

From the:
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Klinikum Grosshadern
Marchionistr. 15, 8000 München 70

Institut für Anthropologie
und Humangenetik der Universität
Richard-Wagner-Str. 10, 8000 München 2

Genetische Beratungsstelle der
Kinderpoliklinik der Universität
Schillerstrasse 42, 8000 München 2

F E E D B A C K

Dear GGG/G:

I want to tell you that I respect and enjoy The Gateway very much... it is more than well done.

I am enclosing a copy of an article, Transsexuality and H-Y Antigen. I find this article a possible break-through in technology and application to understanding, or the possible understanding of TS. This may be the objective test which could be used to determine if one is TS or not...and at least indicate to society that the discomforts the transsexual expresses and the ambiguities that are present are not solely in our heads! When I find out more about this research project and its validity, I will certainly contact GGG/G.

Sincerely, Steve Dain



OPINION

This regular column is available for all readers to send us their 'Opinion' on matters of concern or interest to crossdressers. Let's hear from you!

Every time I see a cartoon of an ostrich hiding by burying its head in the sand I think of the Harry Benjamin International Gender Dysphoria Association.

For those of you unfamiliar with this prestigiously-named Association, it was formed as an off-shoot of the Sixth International Gender Dysphoria Symposium held in Coronado in February 1979, so was just one year old last month. During this time a set of bylaws and a constitution was written and distributed to the membership. The "Standards of Care," which the Association hopes to impose on the member providers, was promulgated PRIOR to the Association's membership drive. Many of the Standards are unrealistic and seem to us consumers unnecessarily harsh. Recently there was a vote by the membership to modify some of the Standards, but it is doubtful that even the modified Standards will gain full and complete acceptance by the membership, be they providers or consumers. One of the purposes of the Association is, according to Article II of the Bylaws, to "encourage the dissemination of knowledge regarding gender dysphoria to the professions and to the public."

Since there is no "house organ" for the Association, the membership not on first-name terms with the Officers apparently are to be kept in the dark concerning the "goings-on" in the upper reaches of the Association. One would think that, in an organization of this size and with its inherent responsibilities, information would be provided the membership on some cyclic basis.

We wonder if the organization was not established solely as a propaganda effort on the part of the founders--to defend the provider

community from the slings and arrows of the consumer community. Certainly the Association has done nothing to comment on the recent rash of adverse publicity concerning "The Operation."

First we saw the publication of the Meyer Study and its trumpeting in the big-city press. What was the response from the Association? None that we saw or heard.

In May 1979 we had the Raymond book The Transsexual Empire, which not only left a bloody carcass of the transsexual consumer community, but treated the provider community less even-handedly. If anyone came off as "the devil" in this book, it was the provider community. While there were a few terse comments heard at the Symposium, certainly nothing has appeared from the Association.

In December "The Sex-Change Conspiracy" by Richard Restak appeared in Psychology Today. PT has a very large public circulation and is available in supermarkets, drug stores, etc. This article classified transsexualism as a billion dollar growth industry. To say the article is a lump of negative propaganda is a gross understatement. One can agree the growth industry comparison is valid since the dollars laid out by the transsexual are relatively the same as the cost of a moderate house.

In February 1980 we saw another article entitled "The Sex-Change Conspiracy" by Emily Prager in Penthouse. While some feminists may have split their sides laughing at this article, many of the pre-ops I saw were filled with anger, frustration, fear, or a combination of the three.

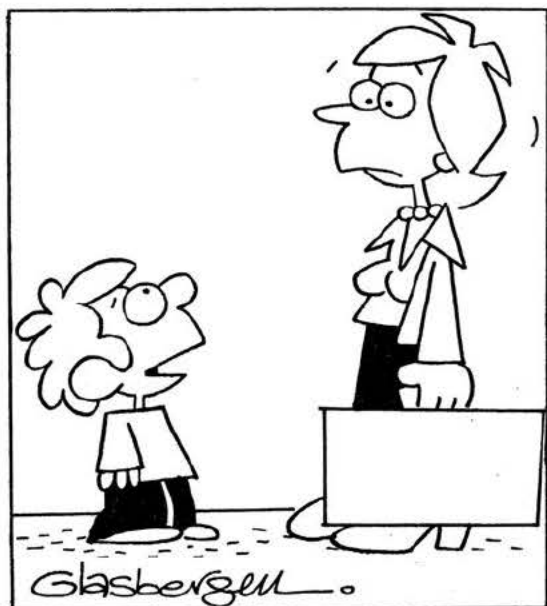
What the pre-op sees in all these publications is a further inching of the doors of the operating suites toward fully closed. Is "The Surgery" going into the closet--where so many of the consumers are? Is The Surgery going to go into the seedy back rooms where abortions were so few years ago?

Without the speaking out of the provider community in both public and the print media, the answer to

the above questions is obviously a resounding "YES." Every day we can see the enormous progress made by the gay community being set back a few steps at a time. If a movement which has gained momentum and at least tolerance in some quarters can be set back, certainly transsexualism and its attendant medical needs can not only be set back, but stopped dead in its tracks.

The degree of intelligence and thrust of logic in articles or letters appearing in such publications as Transition, The Outreach Newsletter and The Gateway will do little to sway the fair-minded members of the public to see the logic of our arguments and the need of the consumers because they are, after all, read for the most part by the consumer community and in part by the provider community. We do not have the mass public circulation of a Penthouse or Psychology Today. Even banding together to shoot at a specific target does not increase our strength. What is needed is for the HBGDA to get its head out of the sand and for its president to start devoting time to the organization and get "pro" statements and facts--above all FACTS--out into the hands of the general public.

HBGDA, get your head out of the sand; the jackels will not disappear simply because you can't see them from your head down, ass up position!



"Mom, would you think me effeminate if I told you I want to grow up to be an executive like you?"

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F E E D B A C K

Dear GGG/G:

I am a post-operative male-to-female and agree 100% with your stand on the Meyer Study. Very few of us are willing to be identified post-operatively and want nothing more than to blend in with the rest of the world. Most do not want to be branded as "freaks" or weird for having changed our bodies to match our psyches. When one feels trapped inside the wrong body, one is in constant turmoil.

I, and many of my post-op friends, realize that some follow-up study would be very helpful to the medical people, but we don't wish to participate simply because our identities would become known to them and we feel we would be risking exposure unnecessarily. None of us want the spotlight shining on us.

I have been engaged to a wonderful man for six months and we plan to marry soon, and I certainly wouldn't want anything to upset our plans. He knows about me, but obviously that has not as yet made one iota of difference to him. I wouldn't want to lose a fine man like that because of someone's "quest for information."

I am sure you understand why I have not used a return address on this. I will continue to read 'The Gateway' and one of these days I'll send an anonymous donation to cover some of your costs. Please keep up the quality of 'The Gateway' and don't let it become like some of the other publications, oriented "toward the social connecting of TVs or TSs."

An Admirer

THE BOOKWORM



The Transsexual Empire: The Making of the She-Male, by Janice G. Raymond. Boston: Beacon Press, 1979. \$12.95.

Reviewed by Lou Sullivan

I had heard that this book was a real bad dog. It is.

Yes, folks, it's the old "radical feminist versus the drag queen" beef--hardly new to anyone on either side. (It was rumored during Gay Pride Week in New York 1973 that "if any drag queens appear on the rally stage, the lesbian feminists will trash the place, as they feel drag's insulting to women.") Because the issues are confusing and directly affect only a few, the battle has been largely a vocal one. It's amazing that anyone could get jazzed up enough to write a whole damn book on the subject--leading me to believe that Janice Raymond had motives other than a burning commitment to the issue, like a quickie way to get on the Merv Griffin Show.

In a nutshell (literally), Raymond's basic premise is that "a patriarchal society is the First Cause of transsexualism." (It's the men's fault, again.) The next premise is that "transsexualism constitutes 'a sociopolitical program' that is undercutting the movement to eradicate sex-role stereotyping and oppression in this culture." The entire 220 pages hash and rehash these two premises.

According to Raymond, men have collaborated in the medical, psychiatric and legal fields to see to it that humanity tows the sex-role mark; i.e., if you're fem, you better be female; if you're butch, you better be male. That's it. And no questions asked. Men don't want femmy men or butch women to rock the boat, so they invented transsexualism to put everyone in their place. Not only have straight men forced roles on us, but the femmy men are also in on it, plotting

after their sex-changes to infiltrate the women's movement, become "keepers of the bed" (like the eunuchs of old), "feed off woman's true energy source, i.e., her woman-identified self," and "turn his whole body and behavior into a phallus that can rape in many ways, all the time." If you were born with a penis, you are the bad guy, and there isn't a thing you can do to escape the blame: "The so-called androgynous man assumes for himself the role of femininity ...luring women into believing that they are truly one of us, this time not only in behavior but one in spirit and conviction."

That is, if a man is not all-masculine, it's because he's pretending he's not! Why have men done this? Raymond explains, "Roles have been male-created,"--yeah, you guys, you remember when you did that--"and evidence points to the fact that men are relatively comfortable in their self-created masculine roles." This statement (and, for that matter, this whole book) is absolutely ridiculous and sexist. How can Raymond totally ignore the enormous sexism against men, pressure so great that men themselves cannot even define it? "Evidence points to the fact" that men are not allowed near the role flexibility women enjoy --sexist pressure to be "a real man" takes its toll as men die earlier than women and are more prone to stress-related illness (heart attack, ulcers, etc.).

Janice Raymond's book boils down to a blatant anti-male freak-out. Nothing more. And she has decided to direct her fire at transsexuals, a powerless group and therefore a safe target.

Says Raymond, "Transsexual surgery is professedly done to promote the individual transsexual's right of synchronizing body and mind. Yet what society 'gains' is a role conformist person who reinforces sex roles." Raymond asks transsexuals to abandon the idea of sex-changes and instead join the cause of abolishing sex-roles, to be "'history-bearing individuals' who, instead of conforming to sex roles, are in a unique position to turn their gender agony into an effective protest against the very social structure and roles that spawned the dilemma to begin with." In place of sex-reassignment surgery, transsexuals should be helped

to interpret pain and deviance, thus bringing about more genuine changes. For example, counseling based on an ethic of integrity would supply the language needed to understand transsexualism within the social context of sex-role stereotyping and conforming ... Isn't it possible for persons who desire sex-conversion surgery and who

have also experienced sex-role oppression and dissatisfaction with their bodies to band together around their own unique form of gender agony--especially those who claim to have a deep commitment to feminism? Many will say that this is too much to ask of transsexuals. Yet it is no more than women have asked of ourselves--those who have taken feminism seriously and have tried to live unfettered by gender in a gender-defined society.

Raymond is living in fantasy-land. To begin with, it is a fact that therapy has never alleviated cross-gender feelings in the transsexual, nor have unisex trends eased their predicament. No matter how successful society is in eliminating sex-role stereotypes and limitations, women and men cannot relate to men the way they relate to women. Women in the feminist movement are beginning to realize that women are different than men, having something unique to offer, and should not adopt masculine behavior patterns, particularly in the business world. Feminists should work toward equal opportunity and respect in the professional world and in the home. Yet equality does not mean that we are all the same in body and mind!

Unpopular as it may sound, roles perform a necessary function in life. We need leaders, we need followers, we need business executives, we need homemakers, we need bulwarks, we need nurturers. The problem came when these roles were ascribed exclusively to either sex. These roles need to be open to all persons. But changing society will not change our individual basic sexuality (heterosexuality, homosexuality, bisexuality, asexuality) which defines who and what we are, and pervades our daily existence. The entire feminist vs. crossgenderist conflict revolves around a misconception: stereotypical sex-role behavior is confused with the way our sexuality governs our relationships with each other. Despite the breakdown of rigid sex-roles, women will never relate to men the way men relate to men--and men will never relate to men the way women relate to women. There are reasons other than predefined sex roles for our behavior--reasons no one can deny. Transsexuals do not have sex-changes so they can be secretaries or vice presidents...they have sex-changes so they can relate to men and women from the groundwork of their basic sexuality. The transsexual will always be there, as long as a man's body and a woman's body is different, as long as women are attracted to women and/or men, and men are attracted to men and/or women.

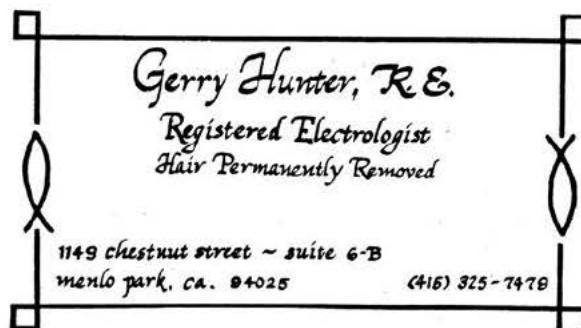
Transsexuals have struggled their entire lives to relate to others from a non-existent

level: as a male woman or as a female man. Male-to-females wish to relate to women the way women relate to women, and female-to-males wish to relate to men the way men relate to men. Transsexuals have no desire to engage in role-playing: this is precisely WHY they feel the need to change sex.

The transsexual understands the subtleties of role-playing...they have experienced an uncomfortable role throughout their lives. Transsexuals also understand the subtleties of the similarities between men and women, and are living examples that men and women are not so different. And the transsexual understands the biological differences between men and women: how male and female hormones affect one's behavior, and how a man's body or a woman's body affects the person within that body. It is simply not true that penis-or-vagina is the only difference!

Transsexuals do not choose to live their lives as martyrs to a cause, and should not be doomed as such. These "feminine" men and "masculine" women are tired of the ridicule, tired of the ostracism from society, tired of trying to get by every single day of their lives. But this is not what totally motivates the transsexual to seek a sex-change, and here is where Raymond misses the boat in understanding the transsexual phenomenon.

The transsexual's inability to adjust to sex-role expectations is not the entire sphere of the transsexual's predicament. It is absurd to think one would so happily lop off body parts for such a superficial reason. Most people experience some discomfort with role expectations, but have no questions concerning the men and women they are. More intensely, the transsexual experiences a distorted body image and a condition known as "depersonalization." Dealing with one's thought and feelings is one thing; dealing with one's physical sexuality is quite another. To identify strongly with the stereotypical thoughts/feelings of the opposite sex can be a dichotomy; but to identify strongly with



the physical being of the opposite sex can be totally disorienting.

The male-to-female experiences his female body every single day of his life. Through strong engulfing fantasy, he "feels" his breasts and vagina, he "feels" his smooth beardless face. The female-to-male visualizes her male body every single day of her life--"feels" her broad shoulders, her low voice, her flat chest. With this picture of themselves, they are met in the mirror every single day of their lives by someone they don't recognize. Women react to a naked man in a different way than they react to a naked woman--this fact will never change--and to say that living in a body which is not yours is extremely embarrassing and limiting is an understatement. To illustrate, imagine that you, a female, wake up one morning to find your body is a man's. Inside you feel you are a female, but your outside ways you are male! How are you going to get a job? How are you going to make friends? How are you GOING TO FIND A LOVER? Your body does not say who you are! This is how transsexuals feel EVERY SINGLE DAY OF THEIR LIVES! (This situation, admittedly, is nearly impossible for the non-transsexual to identify with--it is no wonder the transsexual finds so little empathy.) Even Raymond, with her professedly free attitude, cannot accept a person in a man's body who relates to women as women relate to women.

People who wish to change their sex are not recent developments. Since the beginning of time there are records of men who have disguised their bodies in order to live as women, and women who have disguised themselves so they could live their lives as men.



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Throughout their lives, no one knew their true sex. Think of the isolation, the loneliness, the fear these individuals experienced every single day of their lives. Think of the pleasures of everyday living that others take for granted that were completely out of reach for these people: the total lack of physical intimacy; the bindings and self-made undergarments worn in desperation to alter their bodies; the loss of family and friends who knew them before and whose love/friendship had to be sacrificed to minimize risk of discovery; the inaccessibility of medical attention (many died of diseases because they could not risk revealing their secret to a physician). To learn of these people, and how their true sex was discovered only after their deaths, is to feel a deep sense of sadness for them--because it just wasn't fair! Transsexual hormone therapy and surgery is now righting those wrongs.

If Raymond's book had simply stopped at faulty reasoning, one might be able to forgive her. Unfortunately she gets too carried away, totally losing any professional attitude. It seems that homosexually-oriented male-to-female transsexuals (who become lesbians after surgery) are the ones who have really offended Raymond. In "Sappho by Surgery" (a chapter even Raymond admits she was reluctant to publish), she unleashes torrents of criteria and definitions. While asking the male-to-female to "transcend cultural definitions of both masculinity and femininity, without changing their bodies," Raymond has clearly relied on these "definitions" in her attacks on persons attempting to live outside sex-roles:

*...women who have been confused/seduced
by...transsexually constructed lesbian-
feminist boundary violation would have
us believe that all boundaries are
oppressive. Yet if feminists cannot
agree on the boundaries of what con-
stitutes femaleness, then what can
we hope to agree on?*

*[There are] subtle but perceptible
differences between, for example, the
way lesbians interact with other women*

and the way transsexuals interact with women. One specific example of this is the way a transsexual walked into a women's restaurant with his [sic] arms around two women, one on each side, with the possessive encompassing that is characteristically masculine.

Here we are told that men will be men and that women are different--this from someone who asks us to "live unfettered by gender"! Is it any wonder, faced by such deep prejudices, that "prior to the operation, gender identity clinics and professionals require that transsexuals...conform to the prescribed gender role the person desiring transsexual surgery wants"? Again, Raymond cannot comprehend the transsexual's sense of body distortion, nor the concept of a human being whose mind says lesbian, yet whose body says male.

The issue, once more, is that our basic sexuality governs our relationships with others. The male-to-female transsexual who is attracted to men does not feel the way gay men feel. Gay male sexuality revolves around the contact of two male bodies. The male-to-female transsexual's sexuality (in this case) revolves around the contact of a man's body and a woman's body--with the transsexual participating in the woman's body. (Again, it is difficult for one who has not experienced this disorientation to empathize with it.) Raymond has no concept of this feeling either:

The abhorrence of homosexuality, expressed by many transsexuals, and their unwillingness to be identified as such, indicate their desire to 'normalize' their sexual relationships as heterosexual by acquiring the appropriate genitalia.

It is not unusual for someone whose mind says "heterosexual" to be unwilling to identify as "homosexual," as it is not unusual for a lesbian to "abhor" and be unwilling to identify as a heterosexual.

Wearily, Raymond latches onto the told chromosome theory:

Women take on the self-definition of feminist and/or lesbian because that definition truly proceeds from not only the chromosomal fact of being born XX but also from a whole history of what being born with those chromosomes means in this society.

Do YOU know YOUR chromosome levels? Does ANYONE know their chromosome count? By no means do chromosomes determine who we are--there are

amazing numbers of people with chromosomes contradictory to their sex. Yet anti-transsexual expounders LOVE to cite chromosomes, as they are the only human ingredient that cannot be altered in sex-reassignment surgery. Hormones, not chromosomes, are what make us male or female. Male HORMONES grow facial hair, build muscle mass, lower the voice, roughen the skin, increase the sex drive. Female HORMONES grow breasts, increase body fat, soften the skin, widen the hips, decrease the sex drive. It is a fact that hormones define our "femaleness" or "maleness"--not chromosomes!

Raymond continues her anti-male rampage and paranoia:

...one hypothesis that is being tested in the transsexual 'laboratories' is whether or not it is possible for men to diminish the number of women and/or to create a new 'breed' of females. Again I would emphasize that this is not a mere feminist flight of fantasy. Scientists have already stated their 'scientific' interest in diminishing the numbers of women.

She attempt to tie the male-to-female into this logic, really gets lost and ends up making a complete circle:

Another perspective...on the phenomenon of transsexualism is its built-in misogyny. However in transsexualism we might say that the misogyny theme is apparently inverted into a kind of philogyny (love of woman), this time by the male making himself female. But what really happens is that the biological female is no longer even necessary. Thus misogyny is escalated.

I think this reasoning might be challenged by heterosexual male-to-females who are having a hell of a time finding biological men who will accept them over a biological female.

Raymond's misogyny glares in her total invalidation of the female-to-male transsexual. She actually dismisses the dynamics of such a woman, casting her aside as

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Therapist, Consultant, Sexologist

EXPRESSION OF SEXUALITY
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have also experienced sex-role oppression and dissatisfaction with their bodies to band together around their own unique form of gender agony--especially those who claim to have a deep commitment to feminism? Many will say that this is too much to ask of transsexuals. Yet it is no more than women have asked of ourselves--those who have taken feminism seriously and have tried to live unfettered by gender in a gender-defined society.

Raymond is living in fantasy-land. To begin with, it is a fact that therapy has never alleviated cross-gender feelings in the transsexual, nor have unisex trends eased their predicament. No matter how successful society is in eliminating sex-role stereotypes and limitations, women and men cannot relate to men the way they relate to women. Women in the feminist movement are beginning to realize that women are different than men, having something unique to offer, and should not adopt masculine behavior patterns, particularly in the business world. Feminists *should* work toward equal opportunity and respect in the professional world and in the home. Yet equality does not mean that we are all the same in body and mind!

Unpopular as it may sound, roles perform a necessary function in life. We need leaders, we need followers, we need business executives, we need homemakers, we need bulwarks, we need nurturers. The problem came when these roles were ascribed exclusively to either sex. These roles need to be open to *all* persons. But changing society will not change our individual basic sexuality (heterosexuality, homosexuality, bisexuality, asexuality) which defines who and what we are, and pervades our daily existence. The entire feminist vs. crossgenderist conflict revolves around a misconception: stereotypical sex-role behavior is confused with the way our sexuality governs our relationships with each other. Despite the breakdown of rigid sex-roles, women will never relate to men the way men relate to men--and men will never relate to men the way women relate to women. There are reasons other than predefined sex roles for our behavior--reasons no one can deny. Transsexuals do not have sex-changes so they can be secretaries or vice presidents...they have sex-changes so they can relate to men and women from the groundwork of their basic sexuality. The transsexual will always be there, as long as a man's body and a woman's body is different, as long as women are attracted to women and/or men, and men are attracted to men and/or women.

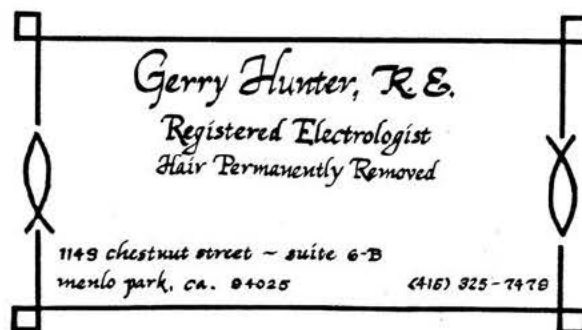
Transsexuals have struggled their entire lives to relate to others from a non-existent

level: as a male woman or as a female man. Male-to-females wish to relate to women the way women relate to women, and female-to-males wish to relate to men the way men relate to men. Transsexuals have no desire to engage in role-playing: this is precisely WHY they feel the need to change sex.

The transsexual understands the subtleties of role-playing...they have experienced an uncomfortable role throughout their lives. Transsexuals also understand the subtleties of the similarities between men and women, and are living examples that men and women are not so different. And the transsexual understands the biological differences between men and women: how male and female hormones affect one's behavior, and how a man's body or a woman's body affects the person within that body. It is simply not true that penis-or-vagina is the only difference!

Transsexuals do not choose to live their lives as martyrs to a cause, and should not be doomed as such. These "feminine" men and "masculine" women are tired of the ridicule, tired of the ostracism from society, tired of trying to get by every single day of their lives. But this it not what totally motivates the transsexual to seek a sex-change, and here is where Raymond misses the boat in understanding the transsexual phenomenon.

The transsexual's inability to adjust to sex-role expectations is not the entire sphere of the transsexual's predicament. It is absurd to think one would so happily lop off body parts for such a superficial reason. Most people experience some discomfort with role expectations, but have no questions concerning the men and women they are. More intensely, the transsexual experiences a distorted body image and a condition known as "depersonalization." Dealing with one's thought and feelings is one thing; dealing with one's physical sexuality is quite another. To identify strongly with the stereotypical thoughts/feelings of the opposite sex can be a dichotomy; but to identify strongly with



WHAT'S GOIN' ON!?

Dr. Leo Wollman of Coney Island said that in 1973 Pitocin, a drug used to induce labor in women, enabled a father to lactate and suckle his newborn daughter. The father, reported to be a 41-year-old transvestite, "wanted equality with his wife.... He was a very forceful individual and his wife, very tranquil and sensible, went along with the idea." Both parents alternately nursed the baby for 6-8 months, Wollman said.

In an unprecedented action, Pennsylvania's Unemployment Compensation Board of Review upheld an earlier award of \$143 a week in benefits to Rhonda [REDACTED] who underwent a sex-change operation last year. As Richard, he had informed his employer, H & A Sales Co. of Sewickley, Pa., that he could no longer sell industrial equipment such as trucks and forklifts in the company's Erie district because, as Rhonda, he would be unable to keep Richard's contacts. Rhonda said she received no harassment from her employer or from customers while taking hormones and beginning life as a woman, but "I was getting to feel quite uncomfortable. My sales were pretty much dependent on whether the customers like the salesperson or not." Rhonda is now employed in a hair removal salon in Erie.

The Metropolitan Community Church's weekly radio broadcast, "Just As I Am," is aired Saturday afternoons at 12:10 on KFAQ, 1100 on your AM dial.

An investigation is in progress within the San Diego Police Dept into alleged harassment of transsexuals and transvestites in the city's downtown sector. As a result of cooperation between the Gay Alliance for Equal Rights and the Police Dept, officials are checking arrest records of those frequently arrested to determine which police officers are involved.

The Way Station in Sacramento is now offering a transvestite/transsexual rap group Thursdays at 7:30. For more information, call the Way Station at (916) 447-1171.

The award-winning Ridiculous Theatrical Company is performing the play "Camille" in which Charles Ludlam stars as Marguerite Gautier, the famous Lady of the Camellias, in a loose adaptation from the Dumas classic. The New York Times described the role as "no facile female impersonation, but a real performance." Says Mr. Ludlam: "I couldn't play Camille unless I could convince myself that I was beautiful; then convincing others would be easier. I remember being so surprised the first time when people found me funny. I thought the audience was cruel. But both audiences and I have refined our acts, and the mix of laughter and tears is the normal fare nowadays. Often people laugh when they first see me appear onstage, but the greatest feeling is when I see people actually weeping as my character struggles to live." Other cross-dressed roles are played by Adam McAdam as Marguerite's loyal maid and Everett Quinton as her zany friend.

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♀ ♂ ♀ ♂ ♀

Scientists studying what determines maleness and femaleness have recently discovered a molecule they call the "Ultimate Determiner of Maleness," which is added to an embryo several weeks after conception to result in a male baby. Without this molecule, all babies would be born female. This has been called the "Eve Principle" and makes the biblical story of creation backwards--chances are the female was created first, and maleness can be thought of as a kind of birth defect.

♂ ♀ ♂ ♀ ♂

There are plans for a sequel to LA CAGE AUX FOLLES in which the couple are snared in an adventure of espionage. If the sequel is a hit, there will probably be a third version. Michel Serrault, who plays a drag queen pretending at times to be a heterosexual man and then a heterosexual woman in LA CAGE, feels his success came not so much from his mimicry, but from his effort to portray the tenderness, human warmth and drama within the farce.

♀ ♂ ♀ ♂ ♀

A Houston women's bar, Club L'Amour les Femmes, was the scene for a male impersonation show. The show's star, Jade Stone, is traveling around the country with her entourage trying to build a drag circuit like those established for female impersonators in men's clubs. Why play women's clubs?



"I want to get the crowds beyond the personal feelings they might have about men," said Stone, "and be appreciated solely for the entertainment value."



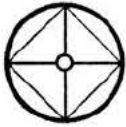
Michelle Strom

Michelle Strom, 27, who underwent a sex-change in 1978, has announced her candidacy for the Republican nomination to Congress in Michigan's 6th Congressional District. Ms. Strom said she does not plan to make a special point of her transsexuality during the campaign, but is prepared to deal

with it. "I'm sure there's a small group of people who, if they don't consider you perfect, will set you up for ridicule and harassment. But to most people who are aware, this won't matter." Ms. Strom plans to stress government's lack of responsiveness, its inability to solve problems and weaknesses in U.S. fiscal policy. /GGG/G thanks Crossroads, PO Box 3013, Flint MI 48502 for this story.7

♂ ♀ ♂ ♀ ♂

Paul [REDACTED] 41, was convicted of vehicular manslaughter and given a one-year term in state prison. However, during a routine search at the prison, doctors discovered that [REDACTED] had undergone a mastectomy as half the female-to-male sex reassignment surgery in 1968, but ran out of money before completing the change and therefore had a "functional vagina." This fact made him unacceptable for admission to the men's prison, leaving the Santa Clara County sheriff's department with a dilemma. [REDACTED] was detained in the main jail's mental health unit, said Chief Wesley Johnson, "because that is the facility where we have the professional expertise to give us, the jail staff, the best evaluation as to the most appropriate housing for him--how he would handle whichever facility we put him in."



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o o o o o

On March 15 psychotherapist Lin Fraser and a pre-operative transsexual and a crossdresser will be on KPFA radio (94.1 FM on your dial) for an hour to talk about and answer call-in questions concerning transsexualism and transvestism. Lin, Wendy and Lesley were on the Sue Donaty Show on KPFA February 15 and, while the show was only 30 minutes, a surprising amount of information was given. Those of you interested in bringing up some specific point which may not come up during the show should call in. Make it a point to listen even if you don't have a call to make! Unfortunately the radio station has not made up their hourly schedule at this time--so call the station at (415) 848-6767 for show time. This is the kind of thing we need: some personally involved individuals talking to the public!

o o o o o

Plea for Parole

by Dané [REDACTED]

I ask you, society, let us out of this mental cage that imprisons the truthful existence of our mortal beings. Unleash the chains from our troubled minds and let us live as we wish to survive. Let us roam free as the breasts of God roam the land given him. Let the freedom be within us so we may stop feeling exiled from our own race. Do not label us with your bitter minds but call us human with a loving heart.

For we are different than you appear to us. We don't pick our path to follow, but walk in the same direction you have taken yourself. We don't wish to divide and take your place but live among those that consider us friends. You see, society, if you were to put down your attitude that a rose is a rose, so it shall be a rose, and simply remember that a rose is a rose unless



it is altered to be a carnation, but it is still a flower. And just accept it for what it is, a flower, and let it live to help beautify the sadness the world is in.

So I ask, please let us be free for, like the rose, we too started as such, but wish to become a different person, only so we can live a better life. But we are all still human.



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Dilemmas for Dianna

I'd like to launch this regular column, the title of which is not merely alliterative, with the purpose of focusing on every kind of problem unique to the TV/TS.

The main body of each column will highlight the more complex or subtle aspects of the previous meeting's subject (which will serve as a handy reference) while the remainder of the column will be in a question/answer format.

I will also include matters relevant to your non-crossdressed lives. Needless to say, this column will be of interest to the butch as well as the femme.

With time, a fluid attendance and facilities imposing their limitations, as well as the lag between each meeting, the choice of subject matter must be given to you to decide upon at the March meeting. Occasionally when possible, guest speakers will be engaged.

Bear in mind that each session must be an open-shut discussion and that the possibilities of do-it workshops are extremely limited. You and I will be our own best show-and-tells by our mutual, active participation.

You are welcome to take notes, but taping of the sessions is NOT encouraged. The following subjects can be covered in our meetings and will be put to you for decision in March:

Skin Care	Hands & Nails
Make-up	Speech & Diction
Body Language	Wardrobe
Hair and Wigs	Shopping
Body Care	Color & Textures
Accessories	Health & Nutrition
Physical Comportment	
Line, Balance & Proportion	

?? ??

I have problems selecting clothes for men small enough to fit me. Sales people tell me to look for Continental cut things. What does this mean and where will I find Continental things?

--GGG/G Member

?????

Will you see me privately for consultations?

--WS, Berkeley

Dear WS:

I am unable to take private clients at this time; this may be an indefinite situation. It is for this reason that I feel the meetings at GGG/G are very valuable, as well as this column. Thank you for your interest, and I hope to see you at our meetings.

Dear Member:

Aside from the obvious, often unsatisfactory solution of going to the Boy's Department, in San Francisco Walter Fong, Orpheus and St. Germaine specialize in smaller sizes, as well as the European cut (also called Continental). The European cut in men's clothing follows the line of the body more closely, with higher armholes and crotch and greater accentuation in the shoulder padding. Even within the same sizing, the fit and shape are more defined in the European cut than in the British (or American) cut--such as you will find at Brooks Brothers, Cable-Car Clothiers, Hastings, etc.

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WHAT HAPPENS SEXUALLY WHEN ONE CHANGES

FROM MALE TO FEMALE?

our experiences

We have been living together for 1½ years, during which time Anne has been continuing hormone therapy as she transits from male to female. Lucy is a genetic female with some cross-gender traits, a very assertive personality and nontraditional attitudes about openness and sex roles in a loving relationship.

When we first met, Anne was reluctant to have anything below her waist touched and was in a sexual holding pattern until she could have her surgery. As we got to know each other better, Lucy's exploration and discovery of her bisexuality served as an inspiration for Anne to discover her sexuality presurgically.

We took a course in human sexuality at the Institute for the Advanced Study of Human Sexuality in San Francisco. It made us feel a lot better to know that other people liked what we liked. Anne felt that she was the only person who had interests in the good feelings she got from anal stimulation, cross dressing and being the more passive partner in sex. Lucy felt guilty about being too assertive for a genetic female. Well, we decided to just try exactly what feels natural and see if we were struck by lightning for our sins. So far we are intact and going strong.

Anne experienced a shift from the male-like genital focused orgasm to a total body non-erectal non-ejaculatory form of orgasm by stimulation of many parts of her body not considered before, which will be utilized in the surgery to form the appropriate organs. Use of a vibrator has been fantastic for changing stimulus patterns from the 'up and down' feeling to one of direct stimulation of the glans, which will be reconstructed to form the clitoris. We found relaxation to be the key to getting out of the mind tapes which keep us from enjoying our bodies. For us a hot tub and sauna followed by massage has preceded some of our best sexual experiences.

We are very interested in bringing men and women into our lovemaking because we like both sexes. Anne especially wants to experience men sexually before her surgery. A threesome has proven great especially when we can both have the feeling of a man and a woman making love to us. It seems to be the ultimate satisfaction for our bi-ness.

There are a lot of 'experts' who say that a male-to-female gender switch should be accompanied by a heterosexual orientation. We feel that the Kinsey and Benjamin scales are two different things and that if anything, a person with cross gender feelings might be more likely to like both sexes, especially if their previous experience was with a heterosexual relation. This is our personal feelings only, although we do know people who are in a similar situation and feel as we do.

We continue to evolve and explore possibilities that we haven't attempted before. We have not attempted here to discuss the etiological, societal and the emotional aspects of our love for each other. We do get a lot of flak, especially from people who feel that we are not 'normal' and should stay hidden and feel guilty. We feel great about ourselves and would like to help others feel as good as we do.

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California originals

Charlie Parkhurst: The stagecoach driver with a secret



DRIVING prowess of Charlie Parkhurst made a fan of author-illustrator J. Ross Browne, right, who drew this sketch.

"THROW down the box."

This was the standard command of the highwayman in Gold Rush days.

The first time driver Charlie Parkhurst heard those words at a turn in the road he grudgingly complied.

The next time—well, the next time when a gang of highway robbers jumped from behind some bushes, Parkhurst reacted so fast there wasn't time for a command. Parkhurst fired his shotgun first, hitting the leader, then veered his team of six horses toward the others, making a deep impression that crime does not pay—not with this driver.

Passengers aboard the Concord coach swiftly spread the word after they reached town. It may have been that news or just plain luck, but never again did a bandit try to get the drop on the taciturn, tobacco-chewing driver.

His career spanned thirty years, two-thirds of it in California during the frenzied time when gold fever demanded rapid transit. And the 5-foot, 7-inch tall Parkhurst delivered.

Station agents would say, "That's Old Charlie coming in. He's right on time."

Being "right on time" became Parkhurst's trademark after he joined Jim Burch's fledgling California Stage Lines. Parkhurst's knack for handling horses led stable hands to say, "He uses some kind of hoodoo."

The slender driver, dubbed "Old Charlie" because he was nearly 40 when he came West in 1851, also knew how to handle the Concord coach, a graceful, 2,500-pound vehicle.

Parkhurst's skills were needed. Narrow, winding Mother Lode roads, pocked with mire or hub-deep in dust, proved a bigger hazard than highwaymen. Layers of poles and brush were corduroyed on the mushy spots of roads between the towns and cities where he delivered passengers, mail and payrolls.

HE COULD TURN a six-horse hitch and coach in a street at full gallop with every line loose. He became something of a legend in the days when "The average stage driver was above all, lord in his way, the captain of his craft, the fear of timid passengers, the admiration of the stable boys, and the trusted agent of his employer," said historian Hubert H. Bancroft.

Once in the middle of a bridge spanning the rushing Tuolumne River, Parkhurst and his passengers felt the old structure wobbling. Instantly, the driver's whip sounded

the alarm, punctuated by language salty enough to sting. The coach reached the bank just as the bridge collapsed behind it.

Some stagecoach drivers earned their reputations for their swagger or the risks they ran, often insulated from danger by whiskey.

When Old Charlie was captain of the Concord, the passengers relaxed.

Oh, he drank some after a run, but he never tipped a bottle before or during one. Which helps explain why no one ever got hurt riding with him.

He once rolled an empty coach and "busted in" his sides. But characteristically, he never saw a doctor about it.

LIKE MANY MEN of Gold Rush days, not much was known about Old Charlie's background. A few people heard him talk a bit about running away from a New Hampshire poorhouse at an early age, then working in stables until he began driving stages on the Boston Post Road. His New England twang supported this as his origin.

One dark evening on the Hangtown run, author J. Ross Browne, delighted that he could ride on the box with the famous whip, asked, "How in the world can you see your way?"

"Smell it," Charlie said. "Fact is, I've traveled over these mountains so often I can tell where the road is by the sound of the wheels. When they rattle, I'm on hard ground. When they don't rattle, I genr'ly look over the side to see where she's going."

For a man who knew the animals so well, it was ironic that a kick from a mean horse cost Old Charlie the sight of one eye and caused his retirement from stagecoach driving. He next operated a combination stage station and saloon on the road between Santa Cruz and Watsonville. Then he went into the cattle business but his sciatic rheumatism—the bane of coach drivers—forced his retirement. He moved to a small place near Watsonville where his neighbors and their children helped make his final years happy. He died on December 29, 1879.

His friends brought his best outfit out of mothballs and prepared to outfit him in the style in which they were sure he would have liked to depart.

It was then they discovered Mr. Charles D. Parkhurst, the wiry Concord driver who never flinched at danger, had a secret. Old Charlie was a woman.

Second in a series of profiles of people who made an original imprint on California.