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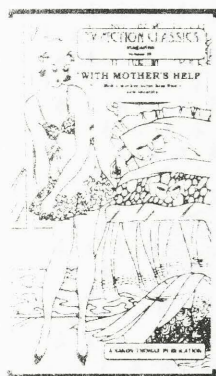
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CROSS-TALK

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DECEMBER 1995
 (ISSUE #74)



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KYMBERLEIGH'S CLIPBOARD

EQUAL RIGHTS = EQUAL RESPONSIBILITY

by Kimberleigh Richards
Publisher & Managing Editor

You may have noticed that our community has been "coming of age" rather rapidly of late. Over 100 transgendered people took on Capitol Hill in October as part of a massive lobbying effort ... representatives of virtually every major organization in the community met in September with the Human Rights Campaign Fund in an

attempt to restore equal rights for the transgendered in proposed legislation ... activists held a demonstration at this summer's trial of the murderers of FTM Brandon Teena ... the five most visible transgender organizations laid the groundwork for a community alliance to fill in the program and project gaps for interests not otherwise served. And this activism has been intensifying in recent months.

Yet not everyone in the community seems to be allowing themselves to be motivated for change. Many apparently cannot even see the wisdom of the recent surge in community activism.

As an example, let me take the attempt this past summer by several transsexuals to get local laws in Pittsburgh changed to include anti-discrimination language to give legal protection to pre- and post-op transsexuals. Those working for this change opted not to attempt the inclusion of crossdressers, drag queens, or other segments of our community because of a perception that non-TS people in the transgender community are very reluctant to get involved; and that perception was founded in the refusal of the local crossdressing organizations to help with the effort. This led many of the transsexuals to begin wondering aloud, "Why should we work for the rights of people who are not willing to help us in the struggle?"

I believe that most transsexuals do believe it is right to work for the rights of *all* transgendered people, but they are not going to forego partial victories simply because they cannot muster support from their non-transsexual sisters and brothers. Besides, whenever *any* group of

people improves the legal recognition of their rights, it makes it easier for the next group who comes down the road looking for similar protection and recognition. It should come as no surprise to you -- although this will certainly cause Phyllis Randolph Frye and Riki Anne Wilchins some dismay -- that many transsexuals I have communicated with are refusing to work for the defeat of the Employment Non-Discrimination Act. Using the same mindset as in the preceding paragraph, they feel it is better to see ENDA passed without extending coverage to the transgendered than see it defeated entirely.

Nevertheless, many non-TS members of our community seem to expect that all the segments of the community should unite to create more inclusive protection against discrimination ("inclusive" meaning "including them") yet refuse to unite in order to achieve this goal. It will come as absolutely no surprise, if you follow my argument, that the October lobbying effort in Washington was supported primarily by transsexuals and by well-known leaders of our community. Very few of the "rank-and-file" crossdressers made the trip.

Here are a few facts: There are more crossdressers than there are transsexuals and transgenderists. There is more disposable income in the crossdressing community than there is in the transsexual or transgenderist communities. There is also a more carefree attitude among crossdressers than there is among people who have a more permanent commitment to being transgendered.

I admit, that last statement was more of a personal observation than it was a "fact". But I think most would agree that being a CD involves more of a fantasy fulfillment aspect than does being a TS or a TG. One of the facts about being a CD is that you can change back into your three-piece suit and make the crossdressing aspect of your life go away for a while. A TS or TG doesn't have that option; their transgenderedness is with them 24 hours a day, seven days a week. Perhaps that is also why political activism levels are so disproportionately higher in those two "sub-communities". Yet I cannot help but remember what my friend JoAnn Roberts said, in light of

continued on page 13



The NewsQueen

by Paula Jordan Sinclair

Try as she might, Ms. Sinclair just can't seem to avoid the *Wong Foo* fallout; like Chicken Man, it's everywhere. It has even afforded Dolly Parton another opportunity to trot out that tired line on *The Tonight Show* about how if she had been born a man she would have been a drag queen.

Of course, the biggest spinoff is the Broadway version of the movie *Victor/Victoria* that opened less than a week before Halloween. Reviewers were falling all over themselves to say how wonderfully Julie Andrews sang and good she looked playing a woman posing as a man impersonating a woman.

The rest of the cast benefited from Julie's halo. But the critics were not so kind to producer Blake Edwards (who also produced the movie version 13 years ago and is married to Miss Andrews). Suggesting that Edwards may not know the difference between a movie set and the Broadway stage, one critic said that the musical "plays almost as if it were a movie photographed in one extended, unyielding long shot." In interviews while the show was trying out in Chicago, Miss Andrews said that several wonderful new songs had been added and the potential of a real gay relationship between Victor and King Marcham (the Chicago gangster) would be more fully explored in the stage version than it was in the movie. Sadly, critics panned the new numbers and said the altered story line was "a rather tepid gesture on behalf of gay liberation." The show will probably pack 'em in as long as Julie Andrews stars. But don't count on it engendering a road company that will play in your town.

Speaking of drag queens in small towns, that was just the image that inspired Douglas Carter Beane to write the *Wong Foo* script.

"I was watching the religious right's videotape called *The Gay Agenda*. There was a scene where they show drag queens going through a town, and the narrator is warning that these people will take over your town, and I thought *'Well, that would be fun!'*"

Seems that everyone wants to get in on the fun, even hunky soap opera stars.

Frank Beaty of *The Guiding Light* recently played a dual role on the daytime drama: rapist Brent Lawrence and

Brent's avenging alter ego, Marian Crane. Not one to miss a publicity bandwagon when he hears it rumble by, Jason Brooks of *Days of Our Lives* was quick to point out to entertainment reporters that before he got his big acting break, he and a friend sold their line of women's dresses at Venice Beach. "We figured it's so wacky there that to get noticed we should wear the dresses."

Not wanting people to get funny ideas, Brooks quickly segued into a story about his wedding to his *long-time girlfriend*. We expect that Drew Barrymore won't be so cautiously trite when she discusses her upcoming projects. She has been cast to play Brandon Teena, the pre-op male-to-female transsexual who was murdered in Nebraska two years ago this month. However, don't expect a true-to-life portrayal. Pulp novelist Aphrodite Jones wrote the screenplay entitled *All She Wanted*. Barrymore hopes to star in another crossdressing film, a comedy called *Like a Lady*. She will portray a tomboy who learns the ways of lipstick and eyeliner from fabulous drag queens. (Sounds like the times when Ms. Sinclair gave fashion advice to lesbians.)

Ms. Sinclair was tempted to get a make-over herself when Hollywood makeup artist George Masters made an appearance at the Salon at the Taj in Atlantic City's Trump Taj Mahal casino recently. After all, she thought, if Masters could make Dustin Hoffman look so good in *Tootsie*, what could he do for her? Make her a lot poorer, it turns out. Masters charged \$350 per session.

Atlantic City, as we all know, is also the site of the Miss America Pageant.

This year, the annual alternative Miss'd America Pageant got nationwide attention. But instead of college scholarships and a year of travel, contestants competed for a rhinestone crown and a \$300 gift certificate at a shoe store that carries large-size women's shoes.

"Drag queens can never get big enough shoes," said pageant organizer John J. Schultz, a gay Atlantic City councilman who owns the bar where the event is held.

"It's everything you expect from Miss America and maybe a little less," said David Spatz, one of the judges. "It approaches the line of good taste and boldly steps over it." More than 400 people -- three-quarters of them reportedly heterosexual -- crowded the bar to see the seven contestants compete in evening gown and talent. The winner was Kiki, a 6-foot 4-inch 24-year-old casino worker. As she strolled down the rickety wooden runway in her new crown, the show's host(ess) sang, "Boy, have we missed America ... We picked a true beauty, she took the crowd by storm. God knows what she's stuffed in her

Maidenform. So there she is; Miss'd America."



Perhaps the final word on the *Wong Foo* "phenomenon" came from John Waters, the Baltimore film director who turned Divine into a mainstream movie star.

"I'm all for drag queens -- God knows," he told a reporter in San Francisco recently. "How could I not be? But I feel the cutting edge of drag is over. I would never use drag anymore out of respect for Divine, certainly. When I used drag it was supposed to terrorize. Drag should make families run, not be happy. Family values drag queens I have trouble with." He added that the late Divine would have been happy about the drag queen trend "only if he'd been included."



In moving from entertainment to real news, perhaps no subject bridges that gap better than fashion. The Paris ready-to-wear shows were held this fall.

But the normally over-the-top affair was subdued by the recent terrorist bombings. Even the traditional all-night wild drag queen and go-go boy party imported from New York each season was canceled.



Paris may have lost some of its drag queens, but Philadelphia gained a crossdressed male field hockey player.

Central High School senior George Zameska wanted to play a sport to enhance his college application. But when

he didn't make the football team he tried out for -- and was accepted on -- the field hockey team. One could say the girls' field hockey team except there isn't a boys' team. And so, according to the international rules, you play the sport, you wear the uniform, including that cute little pleated skirt.

Zameska has been greeted with mixed emotions by other players -- including those on his own team. Their complaints tend to focus on his skills as a player and his male strength. Spectators, however, focus on one thing: that Zameska is wearing a skirt.

Therefore, we would expect that the jeers that greet him every time he takes the field have sensitized the 17-year-old to issues like gender roles and crossdressing, right? Naw, "I'd be the first one out there doing the same thing," he said of the catcalls.



Maybe Patrick Ovington of Port Alberni, British Columbia was going to try out for field hockey when he showed up at school in a skirt. Ovington's fellow students began yelling at him, and so school officials suspended the 18-year-old for causing a disruption. A handful of Ovington's male friends were also sent home when they showed up at school in skirts to protest their friend's suspension.

Ms. Sinclair doesn't have to point out the obvious fact that it wasn't Ovington who caused the disruption; it was the students who were yelling at him. They should have been disciplined for harassment.



The action by Alberni school officials was almost as stupid as what the Los Altos, Calif. school board did in October. Bowing to claims from conservative Christians that the holiday had satanic connections, the board voted unanimously to bar costume parades, Halloween parties, and pumpkins from school property.

Two weeks later, cooler and more logical heads prevailed and the holiday was reinstated. We hope that the last-minute decision gave the little drag princesses enough time to raid their mummies' closets.



The Los Altos Halloween opponents probably were trying to keep the little drag princesses from becoming big terrorist drag queens that John Waters warned us about. Recent news stories give their supposed purpose some credibility.

A Minneapolis man has pleaded guilty to four counts burglarizing the homes of elderly residents in his neighborhood while dressed as a woman.

Terrell Berry, 26, used different stories to gain access to the homes. Sometimes he would say that he had been bitten by a dog. Other times he would play the role of a distraught mother with an injured child. Each time he would create an excuse to be left alone, and then he would

rummage for money.

The amounts were not large, sometimes just \$4 or \$5. Police suspect that Berry, who said he worked as a prostitute at night and a burglar by day, may have been responsible for 50 burglaries over the past year.



A Philadelphia crossdresser has been convicted of a much more serious crime -- child molestation.

According to authorities, John Hudgins, 30, lived rent free with a woman and her eight children in exchange for "maid service"; Hudgins cleaned the house and took care of the kids. But one of the children, an 8-year-old boy, said that on at least six occasions Hudgins forced him to have sex.



The case of a man who posed as a woman during a three-and-a-half-year marriage has come to a close, but there still are unanswered questions. Felix Urioste has been sentenced to nine months in jail by a judge skeptical about whether the husband was really dead.

"It is difficult for the court to believe the victim (husband Bruce Jensen) did not notice what he (Urioste) really was," Judge Rodney Page said.


Urioste, 34, married Jensen in 1991, claiming to be a woman named Leasa who was pregnant with twins. Urioste later told Jensen the twins were stillborn. Prosecutors have described Jensen, a 39-year-old lab technician, as a naive and sincere Mormon, and said he married Urioste because he thought he might be the twins' father.

Urioste had had his testicles removed in preparation for a sex change operation, and authorities have said the marriage was essentially celibate.



Then there are the law abiding transgendered souls whose efforts at fulfilling their civic duty are thwarted by the clothes they wear.

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Steve Grandell showed up as ordered for jury duty in Minneapolis recently attired in tight riding pants, a crushed velvet jacket, and a black knit blouse. He also wore earrings, a necklace, makeup, and long red hair.

After only a few questions, Assistant District Attorney Gemma Graham used one of her peremptory challenges to dismiss Grandell without cause. But Public Defender Jim Krieger objected, citing a Supreme Court ruling that prohibits dismissing prospective jurors on account of race or gender. The DA argued that the law didn't recognize crossdressing as a gender-based issue. The judge agreed. However, Grandell was called to another courtroom where he was impaneled.

Grandell's visit to the courthouse triggered derision on Minneapolis talk radio, but a sympathetic newspaper columnist spent some time with him -- and his wife -- and produced a sympathetic profile.

"Nobody wants this kind of attention," he was quoted as saying, "but it comes to a point where it's that or it's suicide. I went to jury duty as who I am. I dressed as I always dress. If I wouldn't have, I would have been lying. I'd have been taking a step into the closet, and I think that's a dark and dangerous place."



Speaking of talk radio, faithful reader Suzanne Hensel has sent in this report of something she heard on a Houston station.

"On KRBE, the morning DJ has a contest where they have a person phone up someone with an unusual request. The contestant is a third person who hears the request and then is asked to predict the response.


"One day the situation was that a man named Zack, with a very deep voice, called a local maternity shop and stated that he was a transsexual who enjoyed dressing up as a pregnant woman because it made him really 'feel like a woman.' (Personally, I think this would be something a transvestite would say, not a transsexual, but I digress.) Zack then asked the clerk if he could come into the store

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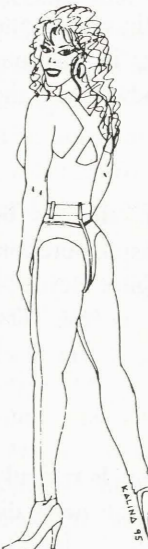
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and try on some maternity clothes. The question for the contestant (I think her name was Stephanie) was whether the store clerk would be helpful or hang up on Zack.

"Stephanie said she felt the clerk would be helpful and held to her opinion despite the hooting of the DJ and his producer, who clearly felt that this was ridiculous.

"Well, when the rest of the call was played, we heard the clerk say that she would be happy to help Zack. He could come in any time, try on anything that he liked, and that he should ask for her by name.

"So, in the end, Stephanie made the right call, won the day's prize, and reaffirmed my faith in the nature of store clerks (I have found most store clerks in Houston helpful). The DJ and his producer were obviously piglets for giving Stephanie a hard time, and they obviously thought that making fun of a TS was good for a laugh. But the real message was that not everyone shared their opinion.

"The world is changing, although slowly."



Now back to the courts. British decorum was seriously strained when *two* men showed up in court dressed as women.

Kenneth Hall, who told the Huddersfield Magistrates Court that he prefers to be addressed as Shirley, was on trial for violating the local building code while renovating his home. At the end of the three-hour trial, the court ruled that "Ms. Hall" was guilty and ordered to pay fines and court costs.

The other crossdressed man was local eccentric Jake Jonathan Zebedee Mangel-Worzel who said he was there to give Hall "immoral support." Joker Jake, as he is also known, was wearing a wedding dress complete with a train and veil.

British eccentrics are something of an institution, and they even have academics who study them. Dr. David Weeks, a neuro-psychologist at the Royal Edinburgh Hospital, has studied eccentrics for ten years, and believes they can teach the rest of us a thing or two.

"Perhaps we should all try to indulge our little whims and eccentricities a little," the good doctor advises, "indulge our fantasies, lie back and broaden our bandwidths, and conform less."



Perhaps it was a love for eccentrics, or perhaps she was the best woman for the job. But whatever the reason, voters in Carterton, New Zealand have elected Georgina Beyer as mayor. According to news reports, she is the first transsexual mayor to be elected anywhere ... at least anywhere that will admit it!



Police in Genoa, Italy had a "first" on their hands recently. Only after arresting a mysterious blonde in high heels did they realize that she was their own inspector -- in drag. "It

was all very embarrassing," police said.

There was no information on why police had arrested the inspector.



Speakers from Zimbabwe, the Philippines, Romania, El Salvador, India, Turkey, and Argentina had quite a different story to tell at a demonstration that coincided with the 50th anniversary of the United Nations in October.

At a meeting of human rights activists near U.N. headquarters in New York, men and women from those countries told of suffering rape, torture, incarceration in psychiatric institutions, arbitrary arrest, and blackmail by authorities because they are members of sexual minorities.

"There's no country where it's perfectly safe to be openly gay, lesbian, transgender or bisexual," said Julie Dorf, executive director of the International Gay and Lesbian Human Rights Commission, one of two San Francisco-based groups that sponsored the meeting.

The participants urged the United Nations to appoint a special investigator to document abuses of homosexuals, bisexuals, and transsexuals. They also called on governments to repeal all laws that discriminate against the groups and to protect them against violence.



Finally, here's another historic factoid.

According to the Fox television show *The Secret Of...*, the United States' Office of Strategic Services (the World War II forerunner to the CIA) tried to suppress Hitler's aggressive nature by having Der Fuhrer's gardener put a daily dose of female hormones in his vegetables for a period of two years.

The American intelligence organization carefully observed the German dictator, but saw none of the desired effects of their feminization program.



In addition to the report from Suzanne Hensel, this month Ms. Sinclair received clippings from MFGE President Bernice and Melanie Yarborough (who sent in one hit and one miss). Others can take their chances by sending clippings regarding crossdressing to Ms. Sinclair in care of **Cross-Talk**. Remember to note the name and date of publication.

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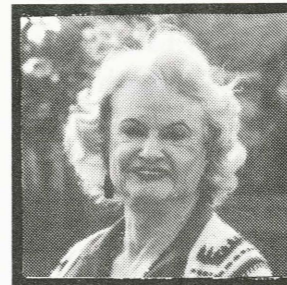
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VIRGIN VIEWS BY VIRGINIA

CROSSDRESSING AND SYMPATHETIC MAGIC

by Virginia Prince, Ph.D.

All kinds of questions are raised about the behavior of crossdressing, such as what causes it, can it be "cured", what benefits the practitioner receives, and why he does it. Many different answers have been proposed for causes, many attempts have been made by individuals and professionals to find a "cure" -- so far with no success --

"When we put on the visible exterior of women -- their appearance and behavior -- we feel that we have acquired their qualities."

and many explanations have been offered as to why people do it. This time I am not interested in any of these questions. I am, however, interested in what must underlie the behavior ... its basic motivation, you might say.

Recently I went to a nightclub here in L.A. which many of you know: The Queen Mary. I went there to take a visiting CD from Australia who had heard of it and wanted to meet other CDs. I found the noise and the smoke oppressive and retired to a small room between the bar and the impersonator stage. I sat there for a couple of hours just watching the various types of people go by. There was one young CD with a very lithe and pretty figure. She had long hair and was wearing a very short gold miniskirt. I watched her go back and forth and slowly realized what I was doing. I was seeing a very feminine image in a beautiful, short, gold skirt and I was reacting as most men do to the appearance of an attractive woman. Never mind that she was probably actually a male -- she didn't show any indication of it.

I began to think about what I was actually doing, which led to the thought that it was precisely what almost all other men would do in the same situation. The fact that I was dressed and living as a woman myself had no bearing on the matter, My eyes saw and my brain interpreted and my emotions reacted just as they always had. I began to realize that I had in front of me the answer to a question that I had asked myself hundreds of times: "What is so great about women that we all try to emulate and identify with them?"

I have realized for some time now that envy is the prime factor in our desire to emulate women, but I hadn't in that

time put my finger on why that was. Why weren't we satisfied with being boys and men and doing masculine things and leaving our relations with women/females to our sexual drives? Why should we be envious and what were we envious of specifically? In trying to explain my subsequent insights to others I have asked the question

"What is the first thing you do after you get in your car and close the door?" and I have gotten a lot of cutesy and irrelevant answers, but most people rather quickly come up with the statement that they put the key in the lock and turn on the ignition. That is the right answer, of course: although it is the burning

gasoline in the cylinders that provides the energy to turn the wheels and move the car, in effect it is the spark that ignites the gasoline, to provide the energy to turn the wheels, to make the car move. So, analogously, what is the basic motivating force behind our envy of women that drives us to emulate them?

For some reason, recalling this, I began to think about primitive peoples who admire, and in effect envy, the courage of some animal or the craftiness or skill of another. They kill the animal and skin it. Then they drape the animal's head over their own and throw the skin over their own and dance to imitate the animal. This shows that they have acquired the qualities that the animal possessed and which they envied. Or they eat the heart of the animal because that is where courage resides, or the brain because that is where skill, cleverness and intelligence reside. Then there is the fact that the black rhinoceros population is rapidly declining because they are killed for their horn. The horns are more or less shaped like a large penis and protrude from the body. The Chinese admire this quality and therefore grind up the horn and consume it as an aphrodisiac. This is based on the idea that if it looks like a big or erect penis then it must have the qualities of a big erect penis and when a man eats it he will, *ipso facto*, have a big penis capable of a full erection. This idea of acquiring an admired, respected, longed for or envied quality possessed by some other animal or person is called "Magic". Sympathy is a feeling for or about another creature human or animal and identifying with it, thereby acquiring its qualities and this is a kind of magic since it is not known how this occurs. Thus the term.

All of a sudden it came to me that this is what crossdressing is, in essence. The only thing still to be cleared up is the nature of the quality possessed by women and not by men which is therefore envied, admired and desired. You all recognize it but you may not be able to verbalize it. Neither could I for a long while, but finally I came up with a term for it. It is *attractivity*, defined as the ability or quality of being attractive to others. Now, I am not referring to being sexually attractive or even to having a pretty face, but rather to the more general concept which is the quality of attracting attention and interest from others. Perhaps a better definition would be "to cause others to 'gravitate toward' either physically or mentally", in much the same way that a bar magnet has a kind of attractivity for anything made of iron or nickel. Iron filings or small nails will actually move toward the magnet from a short distance away. Women have the inherent ability to be of interest and therefore are attractive to men. This has its roots in the biological sex attraction. But that is all it is in animals. In humans, who have developed the ability to think and to be self-aware (and thus have invented gender), the sexual attractivity of animals has blossomed into a kind of general attractivity and men are attracted to women even if sexuality is out of the question.

So when we put on the visible exterior appearance of women -- their "gender skin" you might say -- which includes their total appearance, hair to heels, and

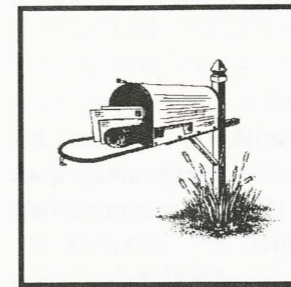
appropriate behavior -- we feel that we have acquired those same qualities that she has which we don't have as men and which we therefore envy and covet for ourselves. So just like the native in the bearskin acquires by sympathetic magic those qualities of the bear that he admires, so when we wear the females "gender skin" we acquire symbolically her qualities. Now that is not to imply that we actually have her total ability or skills in this field, or that since she is sexually attractive to males this acquisition of qualities means that we are using it for the purpose of attracting other males ourselves. Unfortunately this is what the uninformed in society think is our reason for dressing. But it is the nature of males to be attracted to pretty women. So it does happen that a well put together CD who really comes on as a physically attractive "girl" will get her share of wolf whistles and attempts at pick-ups just as a real female would.

So the above is my current insight about why we do what we do. When dressed we take on the appearance of a woman and we feel that now we too have that elusive quality of "attractivity" -- that quality that women have and men do not and which we envy. Now, dressed as women, we have acquired to some degree not only in actuality but in our sense of ourselves. We are now more worthy of other's interest in us as somebody it would be nice to know, to talk to, to be with, etc.

(There will be those that will say that the reverse is equally true, that men have attractivity for women. The answer is that women have an eye for a good looking guy, but this is *not* the other side of the same coin. Going clear back to the animal world -- and in reality we do -- the job of the female of any species is different from that of the male of her species. His basic job is to put his genes into as many females as possible and he makes billions of them. The female makes only a few -- several hundred in a lifetime in humans -- so her main concern is be selective about which males she will receive sperm from. To this end she has brain programs directing her behavior in all aspects of her reproductive activities. All these brain programs didn't just die out when we evolved from animals to primates to humans. They are still there for us but possibly modified somewhat during our transition from our primate ancestors to our current humanity. Thus the attraction and interaction of female with male and of male with female are basically different and are played out differently. So my term "attractivity" describes females but not males.)



Virginia Prince is a co-founder of The Society for the Second Self (Tri-Ess) and the former publisher of Transvestia magazine. She may be contacted at P.O. Box 36091, Los Angeles CA 90036.



Vox Populi

Letters to the Editor

Re "Giving A Leader Her Final Say" (Kymberleigh's Clipboard, #73): Does this community owe a debt of gratitude to Merissa Sherrill Lynn? You bet it does! She has to rank right up there with Virginia Prince as one of the great visionaries of the transgender community. Should she be recognized for her vision and her accomplishments? Absolutely! And she has been recognized and bestowed with plaques, trophies, and testimonials from all of the major transgender organizations and events throughout the country. She has been identified and honored by every means possible over the past ten years with such rewards as lifetime membership in Tri-Ess, and even been given IFGE's biggest plum -- the Virginia Prince Lifetime Contribution Award. No one in the community with an ounce of common sense and decency will deny Merissa her due. But should she have been allowed to publish her farewell address in *Tapestry*? I don't believe so. The circumstances that eventually led to her resignation certainly don't sanction it.

When IFGE was incorporated, formed a board of directors and hired Merissa as Executive Director, a line was crossed that put that her status into an entirely different state. From that point on the Foundation became the employer and she became the employee, and as such, subject to the direction and will of that board of directors. According to her own words she never acknowledged this state. She envisioned herself as "The Foundation", and the rest of IFGE, and the community at large, as her subjects. Her imperious attitude, corporate mismanagement, and strained relationships with several of the community organizations and prominent individuals went on far too long and almost caused the ruination of the Foundation. Her status as founder of IFGE and recognition as a community superstar also had absolutely nothing to do with the fact that as an employee of a corporation she and the corporation were obligated to immediately sever the relationship once she decided to resign.

Naturally her feelings are shattered, but she had her opportunity to make IFGE great, instead dissipating that opportunity with a management style that was centered more on a dictatorship than on community respect and involvement.

Hopefully IFGE and the rest of the community can learn from this experience: Great visionaries don't necessarily possess the leadership skills or personality needed to function as a chief executive officer.

After digesting the contents of her farewell address I'm more than satisfied that the *Tapestry* staff made the right decision in refusing to publish it. It would serve no worthwhile purpose because the content only rehashes the disagreements between Merissa and the IFGE board and doesn't address the fundamental problem of her unwillingness to accept counsel and advice from her own board of directors. The reader is led to believe that the whole sorry state of IFGE problems is due to personality conflict only.

Saying that IFGE did a disservice to the community and insulted Merissa by not printing her farewell address is way off of the mark. Nothing could be further from the truth. The worst disservice and insult to the community would have been for *Tapestry* to publish that diatribe. It was only the intense friendship of her fellow directors that let this charade of many years of mismanagement, distasteful behavior and condescending attitudes towards individuals and organizations, and the "I-don't-give-a-damn" attitude go on for far longer than it should have. Please don't fault the IFGE board. When things went too far (the letter to the Southern California groups dictating that we had no choice concerning the 1997 convention probably being the crowning blow) they finally made the right decision.

*Joan Goodnight
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.

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Cross-Talk Newswire

News of the worldwide
transgender community

This year's Southern Comfort Conference will include a comprehensive presentation on female-to-male transgendered individuals, including a panel discussion, first-hand accounts, and slide presentations.

According to Maxwell Anderson, Southern Comfort program coordinator, the goal of the FTM presentation is "to dispel the many myths and misconceptions that exist about us. Too often it has been stated that we either don't exist or because we have it so easy, we can just disappear." Anderson said he hopes to encourage male-to-female transsexuals and crossdressers to attend the seminar to gain a better understanding of who FTMs are.

Anderson is currently seeking photographs of FTM surgery, favorable or not, as well as pictures of those who have noticed changes in their bodies but as of yet, have not had any surgery. He says anonymity will be guaranteed as faces will not be shown and photographs can be submitted anonymously.

Those who wish to participate may contact Anderson at P.O. Box 1692, Pompano Beach, FL 33061-1692, by telephone at (954) 784-9316, or by Internet e-mail at badmadmax@aol.com.

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Dr. Peggy Rudd, who recently revived the popular "Dignity Cruises", has announced the seventh such outing, to take place next fall.

The first week of September has been set for a roundtrip cruise from New York to Bermuda, including private cocktail parties and seminars led by Dr. Rudd, author of *Crossdressers: And Those Who Share Their Lives*. As with previous cruises, only a small number of cabins have been pre-reserved, and additional space will be subject to availability.

Cruises Inc. of Fort Smith, Ark., who handled reservations on the most recent Dignity Cruise, is again being used for

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the September event. They may be reached toll-free at 1-800-247-7021.

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Transgendered anthropology student Karen Nakamura has issued a call for participants for her forthcoming book *Gender Trans/gressives: Coming Out Narratives in the Transsexual/Transgender Community*.

Nakamura seeks to interview people about their coming out stories as gender subversives, including transsexuals, transgender men and women, butch women, dykes, boychicks, drag queens and kings, and anyone else who challenges a binary sex/gender system. The book will be a continuation of her earlier published/presented work at the First International Congress on Crossdressing, Sex and Gender earlier this year in Northridge, Calif., in which Nakamura showed a wide diversity in transsexual women's coming-out narratives not formed in simple response to the medical community's ideological model.

The new book will expand on the original presentation by showing the wide amount of diversity by inviting people of color, different religious backgrounds, ideological stances, disability, deafness, and other "deviances" (in the positive, queer sense of the word) to participate.

Nakamura, who is based at Yale University, will be travelling in the winter and spring to interview participants; she is also making herself available via Internet Relay Chat for the same process. She has also arranged for use of TTY/TDD equipment and interpreters in order to conduct interviews with hearing impaired members of the community.

Those interested can reach Nakamura via e-mail at karen.nakamura@yale.edu, by fax at (203) 432-6639 and by TDD at (203) 624-2492. She is also maintaining a web site at <http://www.cis.yale.edu/~nakamura/karen.html> or may be reached by mail at the Yale University Department of Anthropology, P.O. Box 208277 Yale Station, New Haven CT 06520-8277.

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Newswire is compiled from transgender community newsletters, Internet news feeds, and press releases. News items may be mailed to P.O. Box 944, Woodland Hills CA 91365, sent by Internet to newsserv@xconn.com, or faxed to (818) 347-4190.

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DEAR SENATOR:

Late in 1993, Brandon Teena was raped by two men who didn't approve of his lifestyle. They told him if he went to the law, they'd come back and kill him. He went to the law. Richardson County (Nebraska) Sheriff Charles Laux did nothing -- nothing about the threat, nothing about the rape. On December 31, 1993, the men returned. They killed Brandon, and two of his friends. John Lotter and Marvin Nissen have since been convicted; Sheriff Laux is ex-Sheriff Laux. A civil suit charging dereliction of duty is in the courts.

In Washington on August 7, 1995, Tyra Hunter was severely injured. The car she was a passenger in was broadsided. Within ten minutes, D.C. fire personnel were there. Almost as soon as they began treatment, they broke off, and spent several precious minutes laughing and joking sarcastically as Tyra lay semi-conscious and dying.

What crimes had Brandon and Tyra committed, to be so willfully underserved by their protective services? Ignored, with malice and sarcasm, unto death?

They were transgendered. Brandon was trying to live a man's life in a female body. Tyra was trying to live a woman's life in a male body. It's not easy; it's not a choice. Researchers can manipulate pregnant rats hormonally to get male pups with female brains and female behavior, or vice-versa. Magnetic-resonance scans on the human transgendered suggest brains of one sex in bodies of the other. I was born with a male body; I've never felt at home in it. Some of my friends (who also felt this way) have changed their sex. Every last one says the weight of the world is off their shoulders at last.

Being born transgendered is not a capital offense, any more than being born an inner-city black man or a middle-class suburban white man. It's possible to be extremely offensive about being transgendered, or black, or white -- or to do it with serenity, style, and compassion. That is the individual's responsibility. None of us choose our birth. We live our lives, for well or ill, within the choices remaining to us.

Congress is now beginning work on the Employment Non-Discrimination Act. In a way, I don't care. Being protected from employment discrimination can make enough enemies to overbalance any benefits.

I want full value from my taxes. If I need police protection, I want protection, not a horse-laugh. If I need emergency care I want care, not EMTs paying ribald tribute to my genitalia instead of binding my wounds. If I have a lease, or an employment contract, I want them upheld according to their terms.

This is where my concern lies. There have been too many laws passed where some minority is made a protected class -- Hispanics, blacks and women, the handicapped, gays, and lesbians. Then some wretched lawmaker with a

burr under his saddle adds an amendment saying "... but of course, none of this is to be construed as protecting transvestites or transsexuals."

That is hanging a target on us. We'll always have to deal with young guys out looking to beat up faggots; no law will stop them. But when we are specifically singled out as the not-protected class, even people of good will can be seduced into thinking we aren't human. Sheriffs won't

One reader's "message to Capitol Hill" strikes closer to home than our elected officials might care to admit ...

defend us, or arrest our attackers. EMTs will let us die. Bosses will fire us, landlords will throw us on the street, and judges will solemnly declare we -- not being a Protected Class -- have no case.

When Brandon Teena's parents protested Sheriff Laux' inaction in a civil suit, the judge threw it out -- for transgendered are specifically not a protected class. The suit was re-filed, alleging the sheriff's failure to protect a woman; it's now moving normally through the courts. D.C. Fire Chief Latin says that no investigation or disciplinary action is necessary in Tyra's death. He has refused to release the name of the emergency medical services technician involved.

I am a constituent of yours -- quiet, law-abiding, homeowner, taxpayer, registered voter, AARP member. I'm still trying to give society the man it expects me to be, but the world grows increasingly heavy on my shoulders. I don't have all that much longer to work, and the idea of spending my retirement as a woman looks increasingly attractive. After all, isn't retirement the time to set down the burdens and take up the dreams? That's the ideal.

Please try to make it a little more possible for me, as you go about your legislative work. And make life a little easier, too, for my sisters and brothers in the transgender community. Most of them are good people; all of them are citizens. And none of them asked for the problems that go with being issued a soul that doesn't quite match the body they got.

Above all, we do not need to be specifically set outside the protection of the law. That's where the word "outlaw" came from.

Sincerely,

Rose Prescott



T NOTES

DANCES WITH THERAPISTS

by Anne Vitale, Ph.D.

My original intent was to write about what the client might expect from the all-important intake appointment; however, the prolog became extended to a point worthy of its own column. What I am presenting instead is a two-part column: This month, the prolog is about defining and *getting* to the intake appointment. Next month, part

or she forgot they had the appointment and requests a second appointment. And yes, you guessed it, she or he doesn't show for the second appointment either. A quick check with a couple of other gender specialists in the Bay Area shows that someone with the same initials as my caller has called them as well, made two appointments and did not show for either of them.

Another, far too common a dance occurs is when an individual comes to the first appointment, appears to have a positive intake experience, agrees to work with me and makes a follow up appointment. The problem and the dance starts when the client waits to

the last minute and takes advantage of my free 24 hour minimum cancel period before calling and canceling. This person tends to continue this pattern -- sometimes for months -- coming every second or third time he or she calls.

I believe that there are several reasons for these behaviors. Some are pathological and probably only peripherally related to gender issues. In other cases the individual may be very serious about working out their gender issues and are carefully shopping for a therapist. Shopping for a therapist is laudable and most therapist have no difficulty with the concept. What bothers the therapist, however, is when the client makes a return appointment that he or she has no intention of keeping.

The reason many clients choose to change their mind about seeing a therapist appears to be directly related to fear. It is not unusual for clients to come to my office -- after several false starts -- and admit that I am the first person they have ever told about their gender issue. Even when they do speak, it is in very general terms. It is as if the very words will alter their life forever ... or worse yet, that I will find them revolting. It is only after I have completely assured them that I am at ease with crossdressing and transgender behaviors and guaranteed their confidentiality that the self-imposed silence is broken.

Perhaps a little about what actually happens on that first visit might help to ease the anxiety of actually attending that first appointment with a therapist. For those of you who have never seen a therapist, the first appointment is called an intake appointment. It is an anxious experience

for every client no matter what issues are involved. In fact, it is difficult even for the psychotherapist. The therapist's issues revolve around his or her decision to accept the responsibility of providing professional psychological help to an individual in distress. Once a therapist agrees to work with the individual and the client has given his or her consent, the therapist has both a legal and ethical responsibility to see that commitment to its end. The client's issues are mainly a matter of trust in the good will and abilities of the therapist. Although the therapist must make the decision whether or not to work with the individual in that intake hour, the client is, of course, free to take his or her time in deciding. This latter fact may explain the false starts a client sometimes makes prior to settling down to a committed relationship with the therapist.

So what actually happens during the intake appointment? The therapist must work on two levels simultaneously. One level is the content of the presenting concern of the client; the other is with the client's presentation itself. There are no hard and fast rules about this interchange but a great deal of what happens depends on how much the client already knows about the therapist.

In most cases, the client has received the referral from someone that is either a past or current client of the therapist. In such a situation, the client usually knows far more about the therapist than the therapist knows about

the client. In that first hour, the client should be busy confirming or rejecting his or her expectations of the therapist. The therapist, on the other hand, starts from scratch, using his or her professional training to sort out any potential difficulties inherent in the client that he or she is either unwilling or unqualified to handle.

The therapist makes a decision by giving the client a cleverly concealed, brief mental status exam. Lest you become too concerned with being covertly examined, consider it to be very much like what any two strangers do when they meet for the first time. The therapist evaluates the client in terms of expression in appearance and language, also looking for simple comprehension and the client's orientation as to time and place. More subtle concerns to the therapist relate to compatibility with the client's race, ethnicity and social economic status. This is done as unobtrusively as possible during the gathering of biographical data and encouraging the client to speak freely. An hour is usually enough time for any therapist to decide if the client's concerns fall within his or her scope of professional competence and if she has enough information to offer a therapeutic commitment. If not, the therapist is required to make a referral and the relationship is ended.

Next month I'll get at the subject of what someone might expect from an intake appointment with a gender specialist.



Copyright 1995 by Anne Vitale, Ph.D. Dr. Vitale is a psychotherapist specializing in gender related issues. She is an associate of the D Street Counseling Group, 610 D Street, San Rafael CA 94901, telephone (415) 456-4452, Internet: avitale@nbn.com. 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.

KYMBERLEIGH'S CLIPBOARD ... continued from page 2

the GenderPAC raising \$10,000 in less than three months for the October lobbying effort: If every CD opted to skip one weekend event and instead sent as a contribution to GenderPAC the money they would have spent on airfare, hotels, meals, registration, and new clothes for that weekend, we would likely form one of the largest political action committees on Capitol Hill ... probably enough to hire a full-time lobbyist or two.

But that won't happen, and we all know it. Because very few are acknowledging that every time the protection of rights for transsexuals and transgenderists -- or, for that matter, gays, lesbians, and other *sexual* minorities -- is denied under the law, we move another step backward to the days when crossdressing itself was illegal. And then you won't have that weekend event to spend that money on, because its right to exist will disappear too.

Niemoller was right. If you don't stand up for the repressed minorities when they are under attack, they won't be there to stand up for you. It was true in Nazi Germany, and it would be a shame if it could also be true in modern-day society.

Whether or not my editorial comments become chilling facts will be decided by your actions or lack of same. Please, for the sake of all of us, make the correct decision.

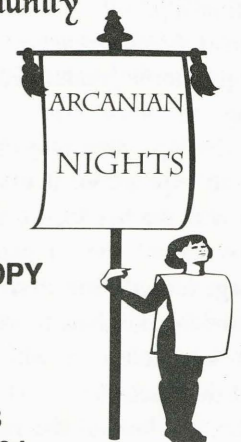


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WOMAN TO WOMAN

THE FINE LINE

by Linda Peacock

In the TG community, there are certain phrases which are used to describe feelings, emotions. Such phrases as "passing," "out of the closet," "tolerated," "accepted," "purged," "boundaries," and "negotiation" are all used extensively in discussion and writings.

For those of us who are partners of transgendered

obtain educational material, seek out other women who are also in such a relationship. She will hopefully allow her intelligence to absorb all she learns before she makes a logical decision, rather than simply allowing her emotions to rule.

The decision to tolerate is one which may be the only decision she can make. Toleration is simply allowing yourself to acknowledge his femme side, but choosing to then ignore it, or "allowing" him certain opportunities to express it, all within your own boundaries. However, I would like to suggest that in only tolerating, you are denying what is real, what

is the truth, and you build a wall around yourself, or him, in avoidance.

To accept is to also acknowledge, but it goes further, in that acceptance means that you allow your heart to encompass this femme side -- in other words, you allow the love you feel for his male persona to extend to his femme persona, too. You draw no lines between the two -- you simply love all of him. You offer approval, and you encourage this expression, rather than force it back into a dark corner.

The line can be very fine and some women who say they are accepting truly only tolerate. They allow the outside influences to prevent the extension of their love to his femme side. They judge him, blame him and often condemn him. They give lip service, yet their heart is heavy and there is a wall blocking their way to acceptance.

It is only when a woman can honestly look into herself and see the walls she has erected that there is hope that she can allow these walls of toleration to collapse and open up loving acceptance of her partner. It is not an easy task, and one filled with fear of her own self-value -- she must believe in her own worth and goodness -- and once believing this, open her heart to him, and allow all that he is to be loved.



Linda Peacock may be reached by mail at P.O. Box 24031, Little Rock AR 72221, by e-mail to tshe91a@prodigy.com or by phone at (501) 227-8798.

persons, one phrase or word may be the key to our feelings. Likewise, our partner may have another phrase or word which best describes his or her emotions.

In a partnership, there will always be give and take, no matter if there are issues of transgenderism. Building a relationship takes work -- simply being in love is not enough. Keeping the relationship alive and well is even more work, and unfortunately, we sometimes give up, and the relationship dies.

I was thinking this morning that there is a really fine line between tolerating and accepting your partner's gender side. Each of us is different; some of us are stronger than others, we each have been influenced by societal doctrine and the beliefs of others. If we are not strong enough in ourselves, this influence can take a path which is destructive to the well-being and growth of the relationship.

Once a woman reaches the stage of acknowledgement of her partner's gender side, she is faced with how she is going to allow this to influence her life and the relationship. She may be completely turned off by his femme expression. It may go against her religious beliefs. It may make her feel as though she is less a woman and in some way the reason her partner has become transgendered. She may be frightened by unknowns, such as how far he plans to take it. She most certainly will have little knowledge of why he is transgendered and exactly what that means.

If there is love in the relationship, as well as honesty and open communication, a woman may choose to learn more about this femme expression. She may ask questions,

SOFT MINDED MEN ... AND BISEXUAL GODS

by Roberta Perkins

Across southeast Asia there is an ancient tradition of crossing gender. In the folk tales of many societies we meet beings that change sex as a source of power. The famous witch of Balinese mythology, Rangda, is always impersonated by men in the ritual plays. In the traditional theatre of Java, Ludruk, a key figure is the transvestite, who teaches her audience the proper values of Javanese society. Before the arrival of Christianity and Islam, two religions which are particularly intolerant of gender-crossing, traditional priests and shamans from the Philippines to Indonesia permanently lived as women and were highly regarded by their societies. In this article we shall look at some of these social attitudes and compare them with modern day gender-crossing in Thailand, Java, Vietnam and elsewhere.

Perhaps a good place to start is with the tribal societies of Borneo because here perhaps we see the purest manifestation of the ancient practice of crossing gender. Among the Sea Dyaks gender-crossers were known from the first contact with European mariners, but our best reports are of a Land Dyak tribe known as Ngadju. Schwaner, a 19th century Dutch bigot, made this remark about the Ngadju trannies: "In spite of their loathsome calling they escape well-merited contempt". Harleland, another 19th century traveller to Borneo, cast a disapproving eye over the Ngadju with this comment about their shamans: "Dressed as women they are made use of at idolatrous feasts and for sodomic abominations, and many of them are formally married to other men." What these early travellers to the region failed to appreciate due to their ethnocentric prejudices was the essential role of the tranny priests (*basir* or "unfertile") in Ngadju society. The way anthropologist Hans Scharer interprets it, boys who received a holy calling through spirit visitations were considered sacred and as *basir* were expected to live as women in honor of the tribe's bisexual godhead. At the important new year ceremony of the Sacred Service the *basir* performed the ritual of the creation when male and female elements combined. In other words, the *basir* were essential for making sure that the cosmos remained unified. Without them the world would come asunder.

On the northern Indonesian island of Sulawesi (the Celebes) lived a warlike tribe, the Toradja, greatly feared for their head-hunting habits. Men strove to become great warchiefs and take many heads. Yet the society had a place for men who abhorred war. These became *bajasa* (deceivers), or transgender priests who lived as women and were fully-accepted into that role. In a warlike society such as the Toradja any man who chose not to be a warrior

had no other option but to become a woman. Incredibly though, any warrior who had lost his taste for war and severing heads could abandon the warpath and become a woman and learn the religious arts. No one in Toradja society would condemn or ridicule him for his change in roles.

Before Christianity, Islam, and Western views came to Asia, transgenderism was much more prevalent. Remnants still exist in some cultures, however.

Still on Sulawesi but south of the Toradja dwelt the once-powerful kingdom of the Bugis. Their priests were a group of trannies called *bissu* (asexual or bisexual), so highly regarded that they lived in the palace with the king, who wanted always to be close to their source of magical power. The *bissu* behaved as women in every regard, but due to their intimacy with the court they were restricted to certain behaviors. According to the 16th century Portuguese traveller Paiva, any impropriety with the princess, into whose bedchamber the *bissu* could enter, could end in their drowning, or if found having sex with any of the courtly women they were boiled in oil.

Bugis culture has been totally uprooted with the intrusion of Islam. Yet the *bissu* still have an important role to play in Sulawesi society today, as healers, as custodians of sacred cult objects and as prophets. Even among the Muslim community of Sulawesi *bissu* are respected. One *bissu* and successful businessman, Haji Gandaria, who also became a Muslim, has been to Mecca eight times, including once dressed as a woman. Contrast this to the outrage expressed by the Muslim community of Java who opposed the return of Ruben Vivianto to Indonesia after a sex-reassignment operation.

Gender crossing was also widespread across the Philippines. When the Spaniards arrived in the 16th century they found Tagalog shamans on Luzon dressed as women praying to a hermaphrodite god. Once again we see the divine influence of bisexual gods on the society's holy men. However, to the south on the island of Negros the transgendered (*bayot*) of the Cebuans do not seem to have been priests or shamans. Today the *bayot* are only found in rural communities where they dress ambivalently and dress fully as women only during fiestas. They are not condemned by other Cebuans, nor are they highly

regarded. A kind of joking relationship exists between them and their communities in which harmless teasing takes place. In Cebu City and Manila, though, we find the hardened attitude of Catholicism towards transgendered (or *binabae* as they are called in Tagalog). The *binabae* respond by adopting the western-like attributes of transsexualism, with drag shows, prostitution and a strong desire for a sex-change dominating their lives.

In Vietnam gender-crossing was not as well received as elsewhere in southeast Asia, possibly because of the strong influence of Chinese attitudes over the centuries. Village hermaphroditic witches were men who crossdressed only when female spirits entered their bodies and forced them to behave as women. They had to revert back to manly ways after an exorcism. As a consequence of this negative traditional attitude, modern transgendered are tolerated much less in Vietnam than in other southeast Asian countries. The treatment accorded one Vietnamese boy, as reported by Doctors Elliot Heiman and Cao Van Le, will give many of us in western society a jolt of familiarity. Up to the age of 12 he was persistently dressing as a girl without much interference from his parents. But as he approached puberty his father constantly tried to beat it out of him without success. Unable to bear the beatings any longer he finally fled to Saigon where he began living permanently as a woman and lived with a number of men, eventually approaching the city's Cong Hoa Hospital for

sex-reassignment surgery.

In Thailand modern transgendered are found in Bangkok and Chiangmai attending discos and bars and inhabiting the streets where they sell sex to a thriving tourist trade. The *kratooi* (lady-boys) are also well-known as drag artistes. In Thailand there is a greater acceptance for transsexualism than elsewhere in southeast Asia. This may be partly due to the more tolerant attitude towards sex and gender by Buddhism, the country's dominant religion. But, there also appears to exist a pre-Buddhist notion about gender-crossing and sacredness, which is not too far removed from that of the Ngadjus, Bugis and Tagalogs. The term *kratooi* also applies to spirit mediums who do not crossdress. According to anthropologist Gehan Wijeyewardene, this is a holdover from traditional cultures when priests also crossed gender. These were also known by the term for women, *cai* > n, or soft-minded, meaning that they are more easily penetrated by spirits. Thus, transgendered in traditional Thai culture were in fact soft-minded men, as opposed to most men, who were hard-minded. The Karen, a tribe of Burma, persists with this notion today and welcomes transgender shamans in their midst for this reason.

This brief look at the diverse and complex cultures of southeast Asia indicates that they had one thing in common: a tolerance of gender-crossing, since it was associated with the sacred life. With the demise of these traditional values and the intrusion of Christian, Islamic and Western ideas, the transgender has fallen from grace and in general is treated with the same disdain as western gender-crossers. But here and there one can still find in southeast Asia remnants of the once proud status of the traditional transgender serving as herb-doctors on Sulawesi, managing coffee shops on Borneo, or dressed in the most elaborate feminine finery in important fiestas on Cebu.



Roberta Perkins is affiliated with the School of Sociology at the University of New South Wales, Australia. This series of articles are adapted from Ms. Perkins' thesis in anthropology. The next installment, in Cross-Talk #76, will deal with the plight of the transgendered in the Middle Ages; future articles will deal with Africa and Madagascar, in Siberia and the Arctic, and in western society since 1500 A.D.

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HotBuzz

by JoAnn Roberts

"No one can whistle a symphony. It takes an orchestra to play it."

-- H. E. Luccock



The *HotBuzz* for this month (and months to follow) is the "symphony" orchestrated by the transgender community in Washington, D.C., on October 2 and 3. What could have been so easily a "jam" session turned out to be the most beautiful sound I've yet to hear in this community. That sound was over 100 voices raised in unity working for transgender rights and inclusion. Our audience was Capitol Hill.



I want to extend my personal thanks to Riki Anne Wilchins and Phyllis Randolph Frye. Without their proselytizing, organization and support, our community would never have dared approach Congress on equal terms. Thanks to them we did.



This column should be titled ShortBuzz this month. I am over-scheduled on activities and I'm rushing to get this completed before I leave for Fantasia Fair and Fall Harvest. I promise a full *HotBuzz* next month.



I am tempted to wax on about the Lobby Days activities, but my faithful readers will not be denied their fashion news, so here goes -- How much are you willing to pay for comfort? Wolford, an internationally known manufacturer of hosiery has just announced the world's first completely seamless pantyhose. Say goodbye to those funny looking stretch marks down your abdomen. What's the price tag for these marvels of manufacturing technology? Would you believe US\$50. I'll wait until one of the more economical lines picks up the technique.



Staying with hosiery, I picked up a pair of Hanes Smooth Illusions slimming pantyhose. You know, the ones where they say buy these instead of liposuction. I don't think they'll replace liposuction or a good diet and exercise regimen, but they do slim you down quite a bit. The secret is lots of Lycra, about 20% or more. Jockey For Her has a similar style called "Sculptures." The Hanes are about US\$8 a pair. Not exactly cheap.



Fakes are back in fashion news and this time, instead of fake fur, it's fake animal skins. Yes, you too can be a "green" fashion plate with mock croc, and faux reptile patterned shoes, handbags, belts, skirts, and jackets. Also hot are fake leopard, tiger and zebra prints.



If I had 10% of Victoria's Secret's printing budget, this rag would be in full color every month. In the space of one week, I received no less than four different catalogs from Ms. Vicky. The one I liked best, however, is the Victoria's Secret CITY catalog. It's loaded with beautiful and elegant clothes made for a city-girl.



The latest Hanes' catalog is nothing to sneeze at, though. Except for shoes and wigs, it now carries almost everything a faux girl would need or want, including some very nice and affordable career clothing. Check it out.



Maybe I'm old fashioned, but this next item was just too over the edge. October's *Cosmopolitan* had an article titled "Chic Pubic Hair." They actually used an old Belle Barth joke about mixing an extra batch of Miss Clairol to have a snatch to match. Puhleezzee! Is this anyway for a lady to talk? Besides, how will we tell the real blondes from the rest of the pack?



On the other hand, that same issue of *Cosmo* had another article titled "You're Not Fat ... You're Just Big." And that was nice to see a glamour magazine letting all the big, beautiful women in the world know that it is not necessary to be anorexic to be attractive.

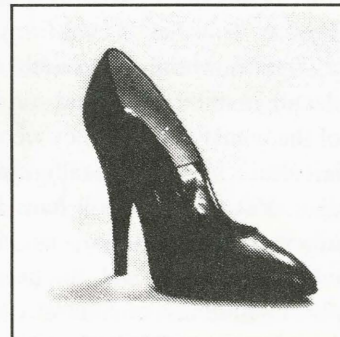


Look for a very clever set of ads pushing pure wool in fashions with the tag line "Appearances can be deceiving." One ad appears to be a woman holding her head in one hand and another appears to be a man in a business suit but with a woman's face. In both ads, a mirror provides the means for the double take. The most clever of the set I've seen was in an issue of *Esquire*. The scene is a bar and standing at the bar with his back to the viewer is what appears to be a man wearing a business suit jacket with a mini-skirt and high heels. Huh? Actually the "skirt, legs and heels" are the bar stool and the man is seated on the stool. You just can't see his legs. Cool ad.



I saw a piece in October's *Bazaar* about a do-it-yourself glittery mini-dress by Paco Rabanne. It looks like the dress consists of golden disks held together with split brass rings. The photos shows a clear plastic case with a special tool to close the rings. The kit is supposed to be available at Saks, but no price was given. If anyone has seen this kit

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dress or knows the cost, please contact me.



See that, I didn't even mention the Internet once... oops, well just this once.



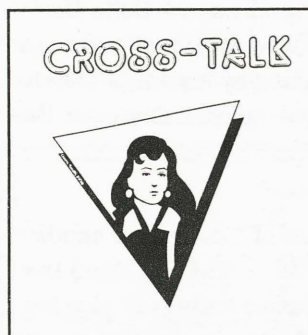
So, those are my opinions, but, hey, what do I know? I think a kit-based metal dress would be cool to wear through airport security. Comments? E-mail them to cyberqueen@cdspub.com. Copyright 1995 by Creative Design Services.



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BACK ISSUES AVAILABLE

For the convenience of those **Cross-Talk** readers, old and new, who may have missed an issue, we are pleased to offer back issues from earlier this year at **\$7.00** each. These include:



#68 (June '95): Commentary on IFGE difficulties; Inadvertently discouraging participation in the community; Family relationships in conflict with transgendered nature; Transgendered behavior among Native American cultures; Misuse of TG terminology; Part one of "passing" test; Keeping emotions from blinding you to the truth in a relationship.

#69 (July '95): Making sacrifices in order to benefit the community; Preparing for transition; Partners' fear that their spouse may "turn" transsexual; A criticism of masculinity; Adjusting to crossdressing in a relationship; Part two of "passing" test; Teachings of Jung applied to transgenderism.



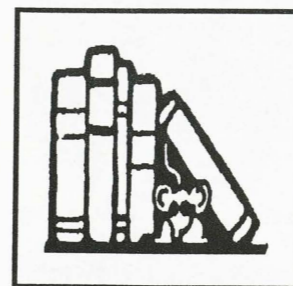
#70 (August '95): Focusing on negative impacts of problems in order to solve them; Cooperation with professionals; The psychology of sex changes; Transsexual therapy ebb and flow; Pre-Christian transgenderism; How women network; Review of *Wigstock: The Movie*.

#71 (September '95): Channeling energy toward overcoming ignorance; The history of female impersonation; Breaking society's "gender rules"; The meaning of bisexuality; Denying the inevitability of transgender issues; Bathrooms on the road; The meaning of the pink triangle.

All other 1995 issues (#63 through #67) are also available at **\$7.00** each. (Include \$1.00 per issue postage in the U.S., \$1.50 per issue elsewhere.)

Complete sets of all 1994 issues (#51 through 62) are **\$60.00** each, postage paid in the U.S. (\$5.00 postage elsewhere.) See our ad on page 8 for information on availability of 1993 and 1994 issues.

Send orders to **Cross-Talk Back Issues**
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Alternative Presses

by Kimberleigh Richards

I have several zines to clear out of my stack this month before they get *too* old, but first a message of concern.



IFGE is making changes in *Tapestry* with the next issue. In fact, don't call it *Tapestry* anymore ... it's being rechristened *Transgender* beginning with issue #74. I have seen a mockup of the cover and I have mixed emotions.

I am certain IFGE is making these changes in order to boost sales and improve revenue, but I have to wonder if they won't be taking a huge credibility hit in the process. The new *Transgender* has something of a "tabloid" look to it; the cover features Patrick Swayze in full Vida Boheme regalia with the headline "Hunks In Frocks: The NEW Drag Films". Other headlines include "The SRS Surgeon Crisis", "Transgender Comix, Sci-Fi and Tarot" and "Closeted Crossdresser? You MUST Read This Issue". Certainly doesn't sound like the IFGE we all know or the respectable foundation we've all been wooed to become members of!

I wonder how many people will be as proud to keep *Transgender* on display as they were *Tapestry*, and I also question the wisdom of tossing an established title away like an out of fashion dress. Obviously, I will have to reserve a full review until the first "new" issue appears later this month, but I have a feeling IFGE is trying to be more "commercial", which is rather at odds with their desired image of the community's information and education clearinghouse. And I'm afraid they're going to learn -- the hard way -- that you can't do both.



On to zines ...

Simon (Mona), whose *Trantastic Comics* I reviewed back in *Cross-Talk* #51, has a pair of new CD-oriented titles. *Sky High Heels* is a twelve-page combination of comics and advice on every crossdresser's favorite footwear; *Girly* is a one-page oversized foldout primarily consisting of newspaper clippings and the like. 50p (about 75 cents) gets you both; I suggest sending \$3.00 and get all three. [Simon Murphy, 33 Romford Road, Stratford, London E15 4LY, U.K.]

Dan Savage, who also writes a gay advice column carried in many alternative newspapers, including *The Village Voice*, has not only come out with the story of his coming out in drag in *Savage Love* #2, but also adorns the cover of Ellen Forney's *Tomato* #2. Oh, did I mention that Ellen

Forney is a very talented cartoonist, that both of these titles are gay, transgender-friendly, comic books, and that she is responsible for providing the illustrated Dan in drag? [\$2.95 for *Savage Love* #2 from Bear Bones Press, P.O. Box 45432, Seattle WA 98105-0432; \$2.75 for *Tomato* #2 from Starhead Comix, P.O. Box 30044, Seattle WA 98103. Postage paid in the U.S.; add \$1.00 elsewhere.]

A long, long time ago (like when *Cross-Talk* was still a newsletter) we ran some ads for the *Guide to Hot! Women's Fashion Catalogs*, but the publisher has been absent from view since then. Now, over five years later, they have begun publishing *Hot Mail*, a quarterly directory of mail-order sources for lingerie, swimwear, sexy fashions, shoes, and the like. While only six pages long, it's fairly comprehensive, including a section for crossdresser-specific businesses and a listing of companies who offer catalogs that list other catalogs for sale. Very useful if you still can't bear to shop in public. [\$3.95 per issue from Blue Swan Communications, P.O. Box 9925, San Diego CA 92169-0925.]

You've seen advertisements in our pages the past few months for a new newsletter called *Arcanian Nights*. The publisher sent us a copy of the introductory issue, and I found parts of it extremely fascinating. Publisher Belinda Twomey calls it "the new concept in fantastic and imaginative literature with TV/TS themes", and her fiction is certainly that (the serialized story "Midnight" is especially engrossing). If I have any complaint, it's that Belinda also attempts to offer commentary on *To Wong Foo* and *Halloween*, and quite honestly she is a much better author of fiction than she is a writer of more serious matter. (But on the other hand, I have written only one piece of CD fiction in my entire life, and much more in the way of editorials!) *Arcanian Nights* is \$20 for 12 issues, and Belinda's writing style is worth the investment. [DW Publications, c/o B. Twomey, 375 Palm Springs Dr. #428, Altamonte Springs FL 32701.]

I thought -- I honestly did -- that I had reviewed the June issue of *Outpunk*, published by Matt Wobensmith, but it seems I didn't. Thankfully, Matt sent me a fresh copy of same, which is noteworthy for its inclusion of an interview with Sherry/Rick Seger, the transgendered publisher of *P.U.N.K.* magazine, who eloquently discusses the unlikely overlap between these two communities. It's actually quite good, straightforward information for anyone who might not be familiar with the subject. No wonder Generation X is so comfortable with transgenderism. [\$2.00 from P.O. Box 170501, San Francisco 94117. Ask Matt about the *Outpunk* record label, too ...]



WHAT DO YOU WANT ON YOUR TOMBSTONE?

(with apologies to the pizza people)

by Charlene Day

Perhaps "I was a crossdresser" would be the appropriate inscription for two men that lived in Tombstone, Arizona in the 1880s.

On a recent trip to that remnant of the Old West I toured the museum in the old courthouse. On display were pictures of two men dressed up in women's clothes. David Waters wore a very frilly white dress, and was holding a fan as if he were a dancer, but he had padded his legs and arms in a silly way that were possibly an exaggeration of the muscular legs of a dancer. Perhaps he did that as a way to divert attention from the fact that he enjoyed dressing up and that he wasn't really into that sort of thing.

Will Curlew had on a dark wig and wore clothes that I figure were conventional for that period. He presented a very real/passable appearance: The one incongruent thing is that he is wearing roller skates.

The two men in the photographs apparently had donned women's clothes to attend some masquerade ball. Arthur Austin, the assistant manager at Tombstone Courthouse State Historic Park, surmises that Waters and Curlew (their names of the men were under the photographs but did not mean anything in particular to me; apparently they

were well known residents) were "satirizing the few young or older women of their community."

The fact that the photographs were on exhibit is in itself interesting. It is in sharp contrast to the reputation of Tombstone as the "roughest mining camp of all".

Tombstone was a rowdy and rough place, but not without dignity. In its formative years (1879-1881), Tombstone's population swelled to about 5,000 people, most of them men. It is known that minstrel shows and balls of every description were going on in the camp there on a regular basis. On the other hand, it is also there where guns blazed at the O.K. Corral and whose citizens included Wyatt Earp, Doc Holliday, Bat Masterson and the Clanton Gang.

If we think we have problems with crossdressing, think about those guys in the days of the Wild West!



Photos courtesy Arizona State Parks. For more information about Tombstone, Mr. Austin recommends the book The Personal Diary of George W. Parsons which is available at your local library.



Left: David Walters. Right: Will Curlew. The two Tombstone residents were dressed for a masquerade ball in the 1880s.



The Diva Of Dish

by Angela Gardner

MARKETING THE MAYOR: One political member of the transgender community is **Miss Kitty Cole**.

She's the drag queen running for mayor of Palm Springs. Her business card bills her as an "Ultraglamorous Drag Celebrity" and should probably also say "Relentless Self Promoter," since who ever heard of her before she ran for mayor? Miss Cole is running on a one plank platform, she wants to return Palm Springs to the glitz and glamour of the **Clark Gable** and **Carole Lombard** era. A trip to Palm Springs will be like a trip into a 1930s musical if Kitty has her way.

Slipper satin gowns for everyone. Come on girls, it's time for the big production number.

Now, thanks to a page of the Rochester Network's *CD News* sent in by Jessica Brandon, we find that Kitty has an innovative campaign finance scheme.

She's selling campaign T-shirts and posters. Ts are \$6.00 plus \$1.75 for shipping, and posters are \$2 each with \$1 for shipping. What kind of shirt can you retail for \$6? I never heard of one that cheap. Rock bands sell their shirts for fifteen or twenty bucks and even a plain shirt at a craft store is around five or six bucks. Nancy Anne Howe of the *CD News* provided the info in her commentary, but she didn't say what's on the shirts. I assume it's a picture of Kitty. For more info, or to order one without seeing it first write to: Kitty Cole for Mayor of Palm Springs, 850 East Vista Chino, Palm Springs CA 92262.

I'll stay on top of her campaign with up to the minute reporting of the latest polls. Hey, maybe I'll conduct an exit poll, if somebody sends me plane fare.



DRAG QUEENS ON-LINE: That's the headline that caught my eye in a little brochure-sized publication called



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When Mitch admits he has found out about his new flame's secret and says he has fallen in love with her Joe protests that she's a guy. The younger brother says, "Only for four months."

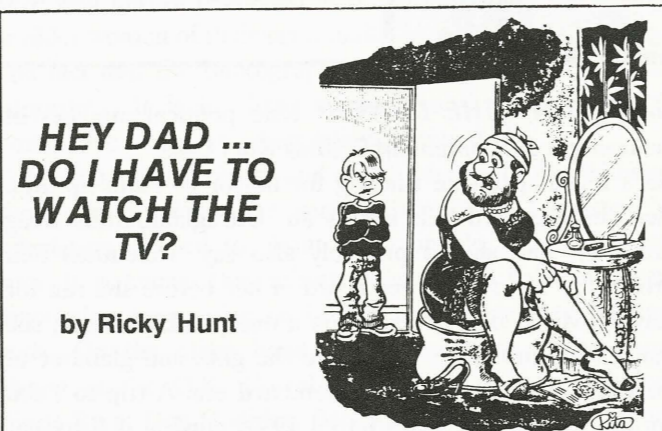
Of course, she's not really a TS. It's a little plot Mitch has cooked up to see if his older sibling can really not interfere in his life. Before he is let in on the plot Joe actually agrees that if Mitch is happy with a TS, he won't interfere with his brother's happiness. That's at least a positive presentation, even if the TS turns out to not be a TS. It's unfortunate that having a brother fall in love with a TS has to be anything special to accept, but at least the character accepts what he thinks is the situation.



BITS & PIECES: Back in June a lady named Susannah sent me a clipping from the *Washington Post*. It was a little speculative humor based on all the new stamps the Postal Service has been issuing. The writer wondered what celebrities of today might end up on stamps in the next millennium. Among the celebrities the Post put on mockup stamps were **Madonna**, **Kato Kaelin** and (hey, I didn't mention her till now) **RuPaul**. RuPaul's stamp is a \$3 stamp for "First Class (she) Mail." No doubt it will be the only stamp left in the future that you have to lick. RuPaul always makes you work.

I mentioned a while back that I worked as a hooker in a movie about the Stonewall riots (I wore leopard in that. It

made me fierce.) called *Stonewall*. I have heard that it has been playing in film festivals (Toronto and New York) and that means we might see it soon in a general release. I'll let you know if it's heading to a theater near you. And now, I head away from the keyboard to primp for a bit and then retire for my beauty sleep. *Au revoir*, kittens.



**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.

\$4.00 postage paid to:

**Cross-Talk / Hey Dad
P.O. Box 944
Woodland Hills CA 91365**

The Bearded Lady

by Ricky Hunt
Illustration by Rita

If you've ever left your own house in a dress you've probably encountered the classic dilemma: to go through the door with the stick figure with a triangle that is supposed to be a skirt or the door with the stick figure without that silly triangle. Have you ever stopped to consider that there is absolutely no way to tell if the stick figure without the skirt is wearing anything or simply the outline of a naked man, reduced to it's simplest skeleton? If you're unlucky, the decision can have repercussions just as bad as those you have constructed in your head; if your luck holds up, you can cease holding and quickly relieve yourself with no one the wiser. In either case it is rather hard to relax and let nature take its course.

The problem with either of these courses of action is that you will be denied one of the quintessential feminine experiences, something forever denied to mankind: standing in the endless line before the women's room. You've all seen it wherever humanity gathers *en masse*; the results of shoddy architectural training that makes the facilities for men and women the same physical size in a building. Perhaps it's the vaunted egalitarianism of American Society that requires this unequal equality, perhaps its the male chauvinist pigs who don't care that urinals take up less room than toilets and thus you can put more of them in the same physical space. Perhaps all architects are unmarried and have yet to realize that once a woman has had children she needs to use the bathroom more frequently. Whatever the reason, there is a complete subculture that has developed to cope with this phenomenon.

I was recently fortunate enough to participate in this female bonding ritual, not because I was able to pass well enough to insinuate myself in the line, but because I am a member of the only other group in society that will casually bend gender rules, The Folkies. One of the strange rituals of Folkies is to gather once a year at some out of the way site and spend the weekend slogging through mud (it invariably rains) in the out of doors listening to folksingers do their thing, eschewing sleep and other mortal needs in order to hear one more song or one more hot guitar lick. This is caused by the same urge to gather that makes crossdressers attend conventions, but is very informal and much cheaper. At the latest gathering there were two buildings with bathrooms at either end of



the site. The first year we designated one male and the other female as per standard practice, but it soon became clear that the proper toilet was always on the other end of the park. Within hours a sign appeared reading "Folks Room" and the gender barrier was smashed for the weekend.

So it was I found myself about #8 in the line, the only male in the group, and thus for a short time I became one of the girls. Conversation was already lively when I joined the group, so I offered my opinion on how to keep kids away from the poison ivy that had been spotted, agreed that Trout Fishing in America was one of the finest groups in the world, offered a tip on getting laundry clean, and wisely kept my mouth shut when the subject of breastfeeding was brought up. I was having a great time, not even worrying about missing the music to much when my foray into femininity came to an end. I was rushed to the head of the line to occupy the stall with the door that doesn't close all the way, on the theory that those of us who stand would be less embarrassed to use it than those of us who sit. Which says something about women in general: they are a very practical bunch.

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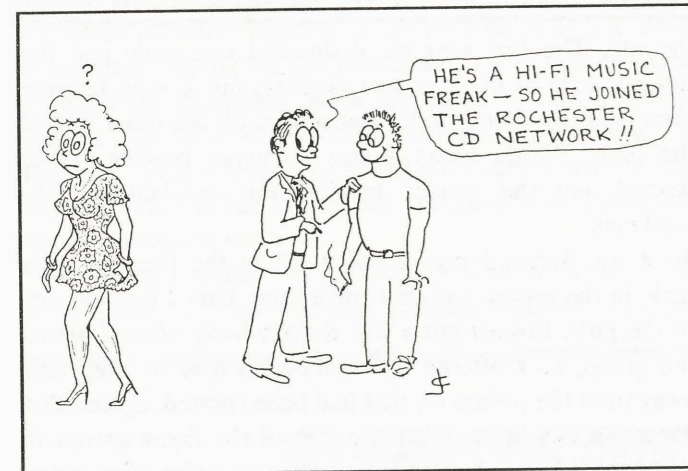
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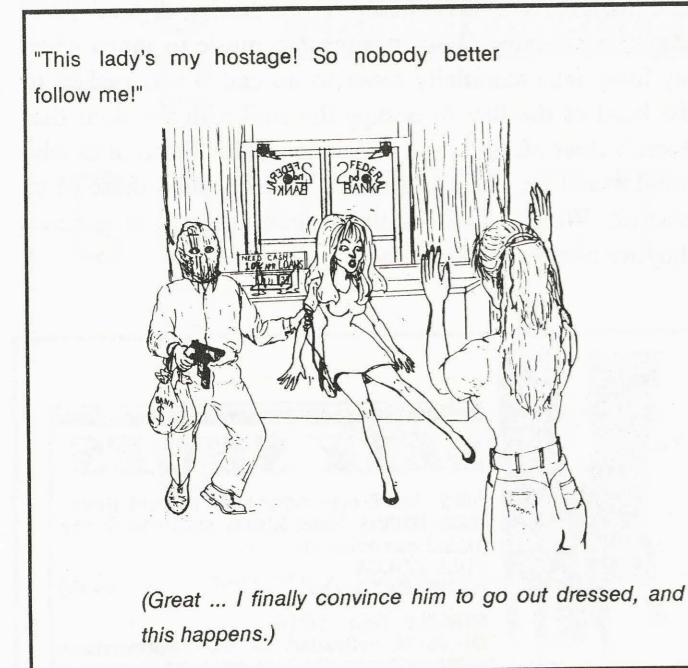
THE ADVENTURES OF KAREN



WHAT'S ON THE TV TONIGHT? by Christine-Jane Wilson



Tasha's World by Tasha Barnard

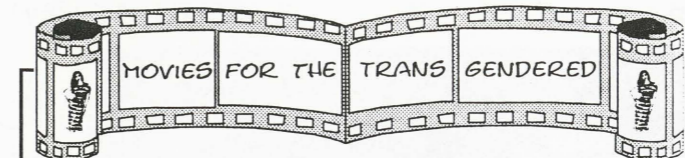
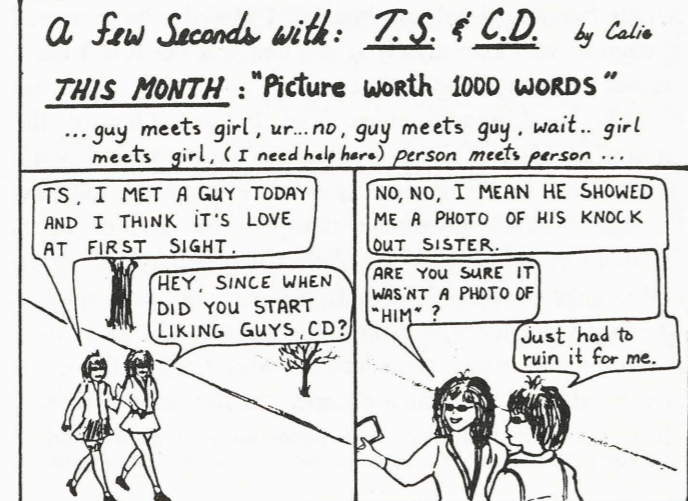


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by KAREN ANN MICHAELS



THE PASSING SCENE by Kay Lightner



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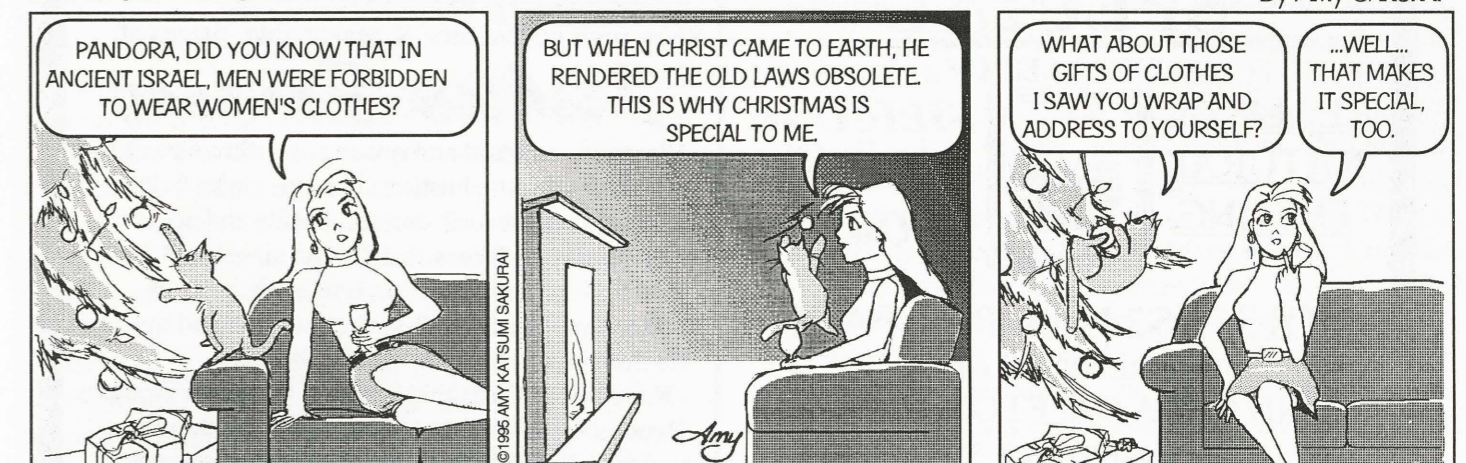
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here in the (un)real world by Nancy Wilson



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(We're also looking for tasteful artwork for the front cover!)

GREAT MOMENTS IN TV HISTORY

from the archives of Ralph Judd



12/22/75: Maude (Bea Arthur) does her Kris Kringle bit at Walter's annual employee Christmas party, on *Maude*, CBS.

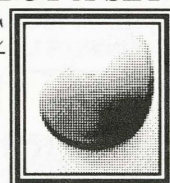


12/4/61: Gladys (Cara Williams) camouflages herself as Santa Claus to avoid detection by Pete during her Christmas shopping, on *Pete & Gladys*, CBS.

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CONTRAGENDER HORMONAL USE

by Sheila Kirk, M.D.

It's fortunate that most individuals, both male and female, can use contragender hormones with no ill effect or at most, minor complicating factors that are easily reversed. Major problems are not common and while they must be ever in the physician's mind as potentials, individuals can use their feminizing and masculinizing regimes with little danger. Some researchers feel that the more youthful the individual, the less the potential for real harm. They believe that individuals 40 and older need more observation and monitoring (since various disease processes may already be in place) even to a subtle degree.

Take for example, a 20-year-old genetic male or female beginning a contragender hormone regimen. They may not need very much cardiac evaluation except for an initial baseline EKG unless examination, family history, and health habits warrant it. Yet a 55-year-old person may need a very thorough evaluation even in the face of no significant past medical history, conflicting habits, or family diseases.

I would agree with this view. Keep in mind that contragender hormone use is truly meddling with physiologic systems that have been in place for some time, and changes and patterns of function in these systems can often times be very difficult to alter.

I would like to give you some insight into some major concerns when using contragender hormonal medications -- not to give you fear or apprehension, but to inform you. If you are contemplating a contragender regimen, or are currently taking hormones, your knowledge of these possibilities is important for discussion with your physician. To begin with, it's very important that overall, an inclusive evaluation of each individual be completed before any contragender regimen is started. Inquiry into family and person health history is essential. A thorough physical examination, along with routine laboratory evaluations, is all important as well. By routine, I mean the standard laboratory and x-ray or sonar studies that are part of a yearly or interval study. Additional and more sophisticated studies are to be carried out as indicated by the personal history, the physical examination, and preliminary laboratory testing.

When a clear profile has been established -- complimented by records of past illness and surgery, if any -- then a regimen for contragender hormone therapy can be entertained. That regimen may be designed to give the transgendered individual only a moderate change in physical appearance and mood, and thereby it satisfies the need in them "to take hormones." Usually, however, the

regimen will be designed to achieve maximal effect in transformation as desired by the patient as they move toward living full-time and/or genital reassignment. No matter what the goal that is decided and agreed upon by the physician and the transgendered person, the evaluation for hormone use is the same -- it should be thorough and

If you're considering hormone therapy, you need to protect your health as well. Dr. Sheila Kirk discusses what to watch for.

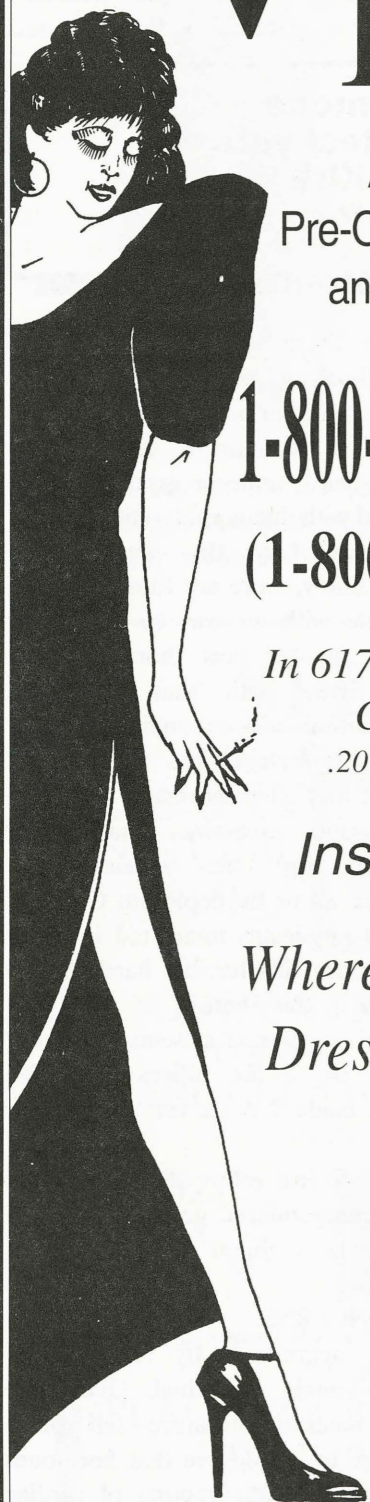
complete. In my estimate there are no shortcuts or allowances for less than optimal and thoughtful evaluation. The process involved in contrahormonal medication is truly a disruption and, as mentioned, alters many physiologic systems in the genetic male or genetic female. It is to be taken seriously and with due consideration.

While most individuals can take the approach to contragender hormone use safely, there are those few who can get into serious trouble with no way to predict or forecast who they are no matter how thorough their pre-hormonal evaluation. Even with that statement, however, good initial evaluation and continuing periodic monitoring is vital to uncover certain signs or problems that can be treated in most and allow hormone use. Why risk it? Black market usage, excessive dosages and combinations that "speed up" the process, and self-medication practices are all to be deplored. Granted, it's terribly difficult to find physicians interested in being of service and then even more, it's terribly hard to find those who are experienced in this therapy as well. Still, when one makes an appeal to referral systems in gender centers over the country, or to the offices of IFGE, appropriate contacts can be made that are very helpful and very positive.

I want to give you insight into just a few of the problems that can develop for the transgendered genetic male and genetic female on a hormone regimen -- again, not to alarm but rather to educate.

CARDIOVASCULAR CONCERNS. Cardiac problems already in place can be aggravated by contragender hormones in the male-to-female individual. Occasional reports in the current medical literature tell of a worsening of cardiac disease to the degree that hormones must be stopped. There are sporadic reports of cardiac death in an occasional individual, and the reports in the British medical literature of 20 years ago indicated

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strongly that estrogen should not be used in elderly males as treatment for primary and metastatic prostate cancer because of aggravation of cardiac disease, and because of an increase in incidents of cardiac death.

It should be pointed out that:

A. These male subjects were 70 and older.

B. They were not studied for type and degree of heart disease before their use of estrogens. Their candidacy for treatment with estrogens was that they had prostate cancer.

C. The estrogens used were different preparations than now used for the male-to-female transsexual and dosages were considerably different.

D. Male candidates now using estrogens for feminization are younger, with considerably less cardiac disease, if any, in place and they are usually studied to be certain of their health status.

Well worked out studies are needed, however, to know better just what guidelines are needed in estrogen therapy in male transsexuals, especially those with family history of cardiac disease, stroke, and hypertension, and when the recipient for those hormones has diabetes, is overweight, or has a smoking habit.

In the female-to-male individual, testosterone could be a problem in the development of cardiac disease due to coronary arteriosclerosis. In theory, the masculinizing medications can alter blood lipids, i.e., cholesterol, triglycerides, and others, to accelerate the development of coronary occlusion and "heart attack." There are no studies as yet reported in the medical literature, but the thought is in researchers' minds that this is a very possible concern. Once again, family history, overweight, smoking, and high cholesterol intake, or altered cholesterol metabolism have additional influence.

HYPERTENSION. Studies show that male-to-female individuals with elevated blood pressure can have an aggravation of their pressures when using feminization regimens, and some with potential for blood pressure elevation will become overtly hypertensive once on a regimen. Generally, researchers feel that with proper monitoring and appropriate hypertensive medication, estrogenic hormones are permissible. Hypertension leads to cardiac death in time and just what happens to individuals over prolonged time with estrogen is really not yet known. Well planned studies are not yet available to us. They must be done. I believe each individual demonstrating increased blood pressure must be managed very carefully and with full attention to overall cardiovascular health when on a feminizing regimen. Their care may be very individual and like no one else's. Yet, very likely they can continue a regimen wherein both blood pressure elevation and feminization can be managed safely and effectively. Without doubt, they must have frequent monitoring and appropriate testing.

The female-to-male person needs the identical monitoring

and watchfulness. In the same way, no clear-cut or well planned studies are being presented to professionals by way of the medical literature. If hypertension exists prior to testosterone therapy, the physician must evaluate and then treat with a great deal more caution and planning. Not all individuals with hypertension may even be candidates for hormonalization. Hypertension not only leads to heart disease but also to stroke and other forms of arterial disease.

PHLEBITIS. Vein inflammation is known as phlebitis and clot formation in the veins is known as thrombosis. When clots fragment and break off and then flow in the venous passages to the lungs, this is known as embolism. This is a very grave concern. The potential is there for both the male-to-female and female-to-male individual. It seems to be more a problem with estrogen use in the genetic male. The condition is related very directly to intermittent, or interrupted usage as some are apt to do. It's also very related to age, and finally to overdosage, which is very common with many individuals. Trauma, such as leg fractures or severe soft tissue injury, can be involved as well and phlebitis can constitute such a problem in the professional's mind as to take estrogen away from the patient for all time. There are approaches to estrogen use after such serious vein complications, but many doctors are very adamant in their willingness to continue use of the hormone in such an individual.

These are only a few of the major problems to contragender use. Overweight due to hormone therapy and its consequences and liver disease are other considerations, and discussion of these particular problems could be quite lengthy.

Let me conclude with some encouraging information. In the world's medical literature of the last 25 years, there are only three reports of breast cancer in male-to-female transsexuals using estrogen. One can conclude, even though a good study has not yet been reported, that estrogen use in the genetic male does not increase the likelihood of development of this disease. In that same time-frame, there are only three reported cases of prostate cancer in male-to-female transsexuals using a feminizing hormone regimen. This hints at the possible protection afforded to the male individual using estrogen, though once again a study of this subject is very much needed. It does help to confirm, however, the theory that some prostatic cancers are not always testosterone dependent. That very fact indicates strongly that all biologic males using estrogen, even postoperative transsexuals, need a prostate exam and a blood PSA at least once each year for all of their lifetime.



Dr. Kirk is a member of the Harry Benjamin International Gender Dysphoria Association and the author of two books on hormone therapy.

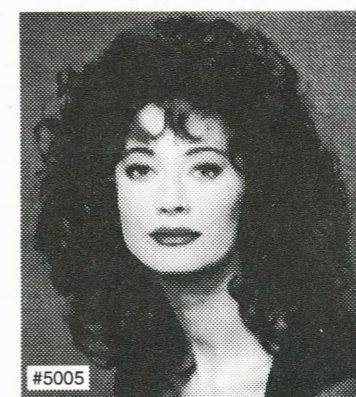
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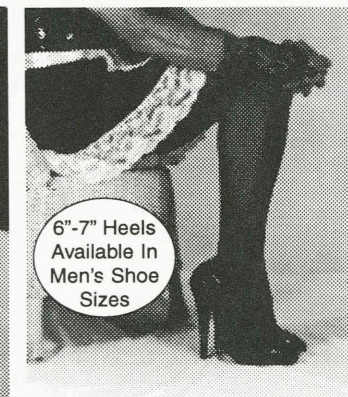
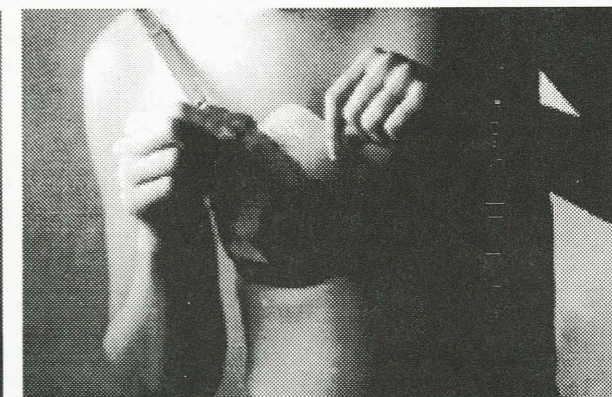
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 Chi Delta Mu Chapter Tri-Ess, NYC: (201) 439-9618 @
 Connecticut Outreach Society, Hartford: (203) 657-4344
 Cross Dressers International, NYC: (212) 570-7389
 Cross Expressions, Binghamton: (607) 862-3203
 Enterprise, Boston: (617) 983-3264 #
 Eulenspiegel Society, NYC: (212) 388-7022 %
 Expressing Our Nature, Syracuse: (315) 475-5611
 F2M Fraternity, NYC: (908) 298-8797 #
 Gender Identity Support Services, MA: (617) 720-3413 #
 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 @
 LGSC Gender Identity Project, NYC: (212) 620-7310
 Long Island Femme Expression: (516) 283-1333 @
 Metropolitan Gender Network, NYC: (718) 461-9050
 Monmouth Ocean Trans Gender, Central NJ: (908) 219-9094
 Northern New Jersey Group: (201) 663-0772
 Philadelphia TS Support Group: (215) 567-7879 #
 Renaissance Delaware Chapter: (302) 995-1396
 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: 1-800-480-3152 @
 Silent Passage, Rhode Island: (401) 438-7417
 Tiffany Club, Boston: (617) 891-9325
 TransGender Educational Ass'n, Arlington: (301) 949-3822
 Transgender Support Group of Baltimore: (410) 837-5445
 TransGenderists Independence Club, Albany: (518) 436-4513
 Transpitt, Pittsburgh: (412) 231-1181
 Tri-State Transgendered Club, Cumberland: (301) 453-3538
 Washington-Baltimore Alliance: (301) 277-5475
 XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

American Educational Gender Info. Service: (770) 939-0244
 Atlanta Gender Exploration: (404) 875-9846 #
 Black Rose, Arlington: (301) 369-7667 %
 Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838
 Eclipse, Tampa: (813) 546-3089 #
 Eden Society, Pompano Beach: (954) 784-9316 #
 Enchante, St. Petersburg: (813) 972-2617 #
 Fantasia, Orlando: (407) 425-4527 #
 GDA North Carolina: (704) 642-1914
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 Grace & Lace, Mississippi: (601) 362-6335
 Gulf Gender Alliance, New Orleans: (504) 523-4203
 Kappa Beta Chapter Tri-Ess, Charlotte: (704) 358-3838 @
 Louisville Gender Society: (812) 944-5570
 Metro Area Gender Alliance, Arlington: (301) 949-3822 #
 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:

Alpha Omega Chapter Tri-Ess, Cleveland: (216) 556-0067 @

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!

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @
 Central Illinois Gender Assoc.: (309) 444-9918
 Chi Chapter Tri-Ess, Chicago: (708) 262-8707 @
 Chicago Gender Society: (708) 863-7714
 City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613
 Cross-Port, Cincinnati: (606) 581-3711
 Crossdressers & Friends, Kansas City: (913) 791-3847
 Crossroads, Detroit: (313) 537-3267
 Crystal Club, Columbus: (614) 265-7488
 Gemini Gender Group, Milwaukee: (414) 297-9328
 Gender Dysphoria Support, Kansas City: (816) 241-1411 #
 Indiana Crossdressers Society, Indianapolis: (317) 781-0834
 Iowa Artistry, Cedar Rapids: (309) 755-2310
 Minnesota Freedom of Gender Expression: (612) 220-9072
 N.G.D.O., Detroit: (313) 842-5258
 Paradise Club, Cleveland: (216) 656-9292
 Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641
 St. Louis Gender Foundation: (314) 367-4128
 Sunday Society, Chicago: (312) 252-7024

SOUTHWEST/MOUNTAIN REGION:

Agape, Dallas: (214) 424-1234 #
 Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @
 Boulton & Park Society, San Antonio: (210) 980-7788
 Central Wyoming TG Support Group: (307) 473-2429
 CrossDressers International, Tulsa: (918) 582-6643
 Delta Chapter Tri-Ess, Denver: (303) 595-5874 @
 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
 Sorority, AZ: (602) 293-3456
 TS Peer Support, Houston: (713) 333-2278 #
 TS Support Group, Las Vegas: (702) 594-7884 #
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #

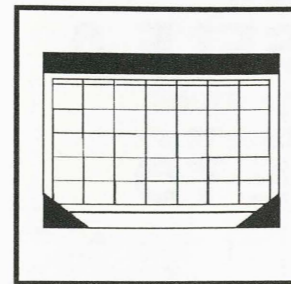
PACIFIC NORTHWEST:

Emerald City, Seattle: (206) 827-9494
 Ingersoll Gender Center, Seattle: (206) 329-6651
 Northwest Gender Alliance, Portland: (503) 646-2802
 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 #
 Gender Expressions, Los Angeles: (310) 869-4241
 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 @
 Society for the Second Self Spouses/Partners: (909) 820-6734
 Swan's Inner Sorority, San Jose: 1-800-610-7926

[International hotline listings will return next month.]



EVENTS CALENDAR

January 24-28, 1996: "First Event", Woburn MA, sponsored by the Tiffany Club of New England. Information from TCNE, P.O. Box 2283, Woburn MA 01888-0483, or by phoning (617) 891-9325.

February 10, 1996: 7th Annual "Gala Ball", Cedar Rapids IA, hosted by Iowa Artistry. Write P.O. Box 75, Cedar Rapids 52406-0075 for details or telephone (309) 755-2310.

February 23-25, 1996: "Weekend Break", Bollington, Cheshire, U.K., sponsored by The Northern Concord. Information from P.O. Box 258, Manchester M60 1LN.

February 27-March 3, 1996: 8th Annual "Texas 'T' Party", Dallas TX. Information from P.O. Box 17, Bulverde TX 78163 or by calling (210) 980-7788.

March 24-31, 1996: IFGE "Minnesota Pride Celebration '96", Minneapolis MN. Information from IFGE, P.O. Box 229, Waltham, MA 02154, telephone (617) 899-2212.

April 25-29, 1996: "California Dreamin '96", San Francisco CA, sponsored by Powder Puffs Of California and co-hosted by EIVC, Diablo Valley Girls, Rainbow Gender Association and Sacramento Gender Alliance. Details from PPOC, P.O. Box 108, Yorba Linda CA 92686, by Internet at dreamin96@aol.com or by telephone at (714) 779-9013.

May 16-19, 1996: "Paradise in the Poconos", Canadensis PA, produced by Creative Design Services, P.O. Box 19206, King of Prussia PA 19406. Information via Internet: poco@cdspub.com or by phone: (610) 640-9449.

July 3-7, 1996: "Transgen '96: Transgender Independence Weekend", Houston TX, sponsored by the International Conference on Transgender Law and Employment Policy. Details from ICTLEP, 5707 Firenza, Houston 77035-5515, by calling (713) 723-8368, by Internet to prfrye@aol.com or by fax at (713) 723-1800.

July 24-28, 1996: 4th Annual "Spouses'/Partners' International Conference for Education", Wilmington DE (Philadelphia PA). Details from Dr. Peggy Rudd, P.O. Box 5304, Katy TX 77491, fax (713) 347-8747; or from Betsy at (909) 820-6734.

September 1-8, 1996: "Dignity Cruise #7" to Bermuda from New York, sponsored by Dr. Peggy Rudd. Details from Cruises Inc., 1-800-247-7021.

September 19-26, 1996: "Paradise in the Poconos", Canadensis PA. See May listing for details.

November 6-9, 1996: 7th Annual "Fall Harvest", St. Louis MO, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by Iowa Artistry. Information from P.O. Box 75, Cedar Rapids IA 52406-0075, telephone (309) 755-2310.

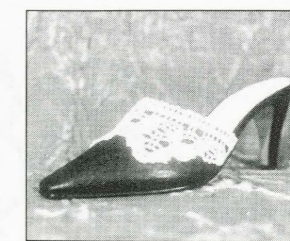
(Please send information on national transgender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365. Listings must be accompanied by a written authorization by an officer of the sponsoring organization or be listed in their group newsletter. Information will not be accepted via e-mail.)



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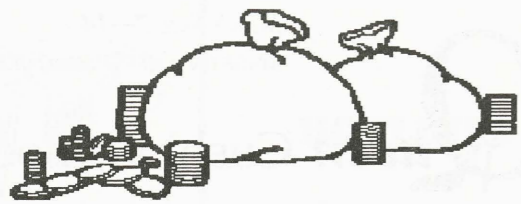
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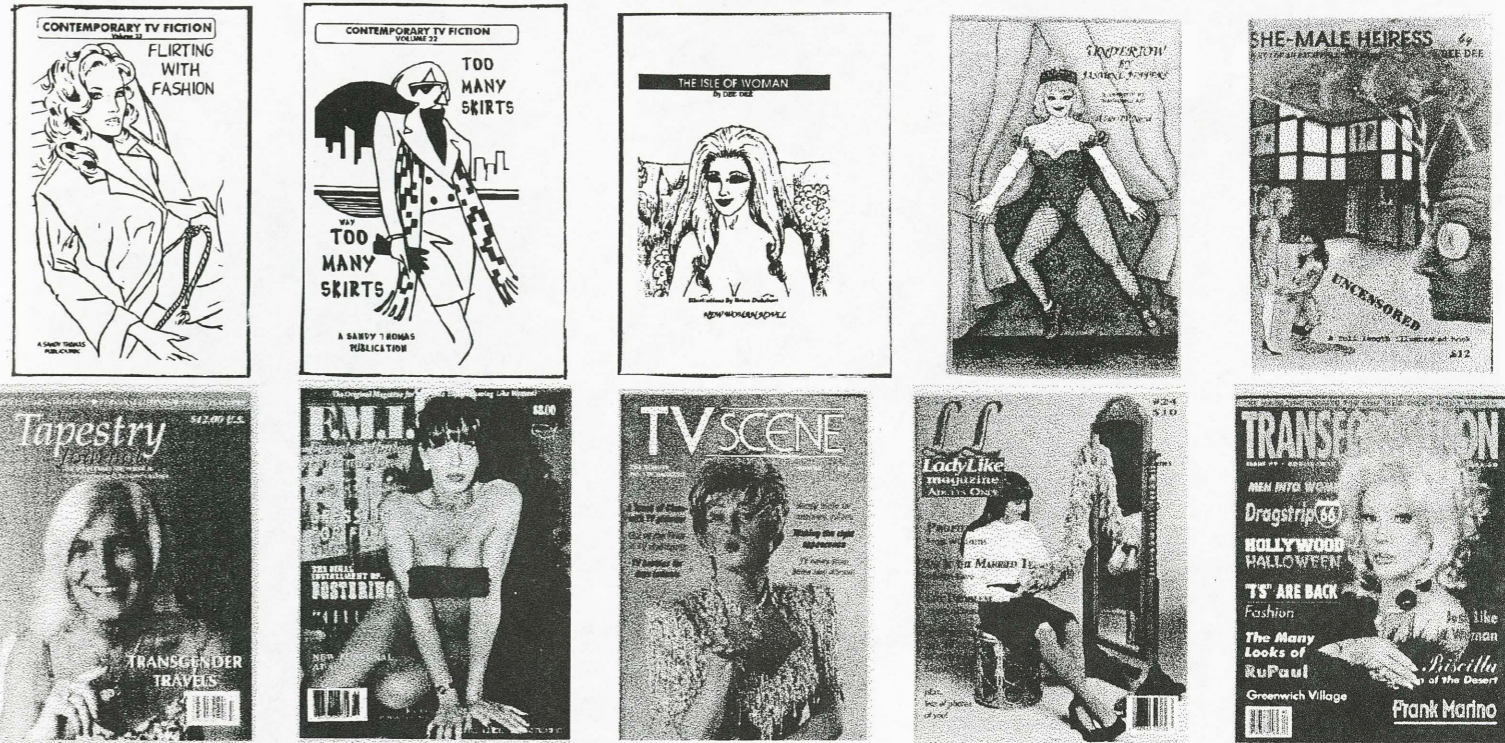
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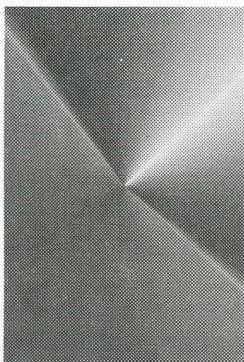
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