

# femme mirror

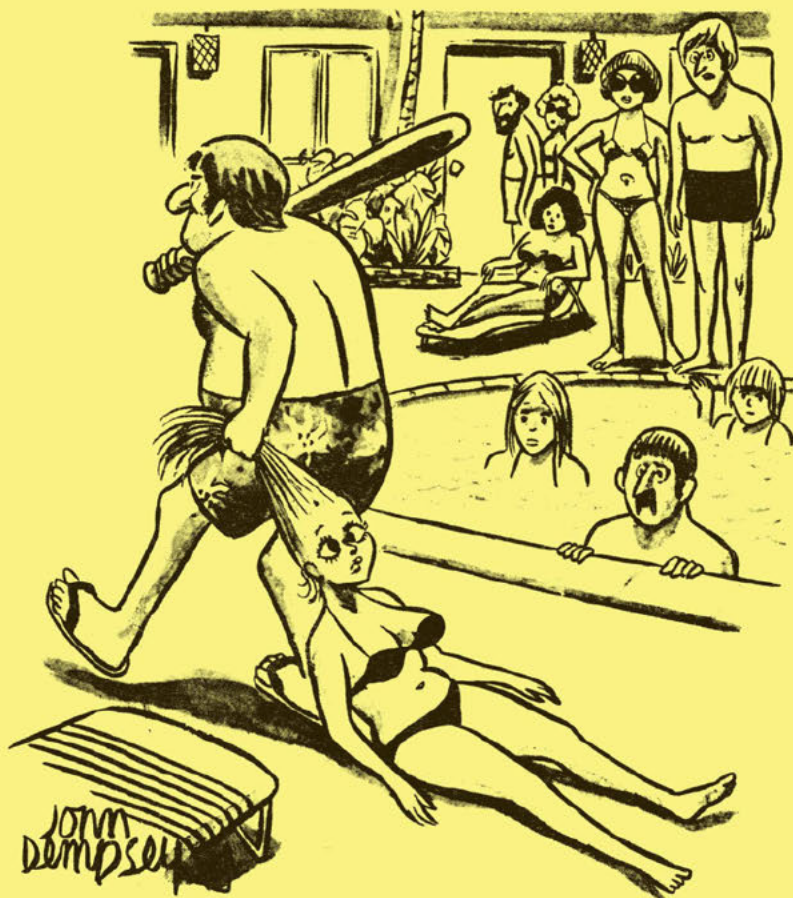
*Reflecting the Feminine*



VOL. 4, NO. 2

FEBRUARY 1979  
*April*

CAROL BEECROFT, Editor



*"That's what Harold gets for cross-dressing at the pool!"*

The FEMME MIRROR is published by the SOCIETY FOR THE SECOND SELF. Correspondence and articles should be sent to Carol Beecroft, 256 S. Robertson, Beverly Hills, CA 90211.



# EMOTIONAL FREEDOM



At a recent Alpha meeting I was talking to a new member about various aspects of Femmepersonation and she commented about something that interested me and fitted into this series of editorials on the satisfaction of dressing.

This was her first time at a group meeting. She looked lovely in a pretty pink blouse and skirt and with one of the modern simple straight line type of hairdos. Not only did she look lovely and very authentic, but it was also evident that she *felt* lovely. This is what led to the conversation. She was so obviously enjoying herself that she threw back her head, hunched her shoulders, crossed her arms over her own shoulders and sort of hugged herself with her eyes closed and a look of near ecstasy on her face. When she opened her eyes she saw the rather curious look on my face and tried to explain. But putting it into words wasn't easy and we talked about this feeling that evening and on a later occasion.

She was trying to express one of the

pleasures and satisfactions that she got out of active feminizing. Women are emotional not so much in reality as in the ability and permissiveness in expressing it. Men are fundamentally just as emotional — fundamentally meaning on a biological level. But culturally they are greatly inhibited. Growing up as males in our culture we all learn to deny and suppress emotions. One of the end results of this is that men are generally unable to simply enjoy "being" or shall we say to enjoy enjoying? The act of kind of hugging herself that this sister did involuntarily that night was a case in point. She was simply overcome with the delight of being her femmeseelf at last and of having the freedom to evidence it. I have noticed this myself in a couple of special ways. For instance, I enjoy dancing by myself when in a dress and heels. The freedom to be graceful, delicate and rhythmical which I could not have or express *alone* as Charles could be expressed as Virginia. On another occasion I was walking down the path outside of my house one day wearing only a girl's jump suit and flats, no wig, make-up or jewelry. Although I didn't look like Virginia, I *felt* like Virginia and suddenly I also felt like skipping down the road. A perfectly absurd thing for a 60+-year-old man, let alone woman to do, but to me, Virginia isn't 60 years old (Charles is 65 by this time, but Virginia is only about 39). I felt a desire to express just the happiness, uninhibitedness and girlishness that being Virginia brought out in me.

Men are so inhibited by social prohibitions and fear of social censure that it shows in all kinds of emotional ways. Of course the most obvious of these is that men don't cry — white, Christian Americans, that is. Colored people, Jews and Frenchmen can, and do, express emotions in various ways more freely — from men

holding hands to kissing and crying. As men brought up in this kind of culture, we are forced into a pattern of emotional repression much more than we realize. It only becomes obvious when the situation is changed, as it is when feminizing, which takes us out of the realm of masculine inhibitions and enables us to express our pure delight at being feminine. Many of the readers of these lines will not have experienced this particular satisfaction in feminizing, but it is there, and you would do well to take advantage of it and really let go of your masculine inhibitions in this regard and simply revel in the freedom that your feminine self has at her disposal. Let her go, let her enjoy the wind in her hair, the breeze tugging at a full skirt, the desire to just hug somebody out of pure joy in at last being yourself and not being so limited as your brother. If you *can* let go, you might find that the sun is warmer, the air fresher, the stars brighter, the wind more playful and the joy of being alive greater — try it!

Mind you, females don't necessarily experience this, because to them it is old hat. They have so much emotional freedom to simply enjoy living if they want to that it will provide no contrast. They not lived in the inhibited world of "acceptable" masculine behavior which is in such contrast to the emotionally more free world of the feminine. Men have more freedom in certain social senses and women may well and probably do envy these more material freedoms, but it is a case of the grass on the other side of the fence, because surely there is much for the man to envy in the greater personal freedoms that women have to express their own personal selves through clothing, appearance, emotions and personal activities.

## Femme Funnies

adapted by LAREN CA-30-G

Blondie

by Dean Young and Jim Raymond

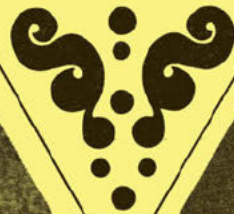




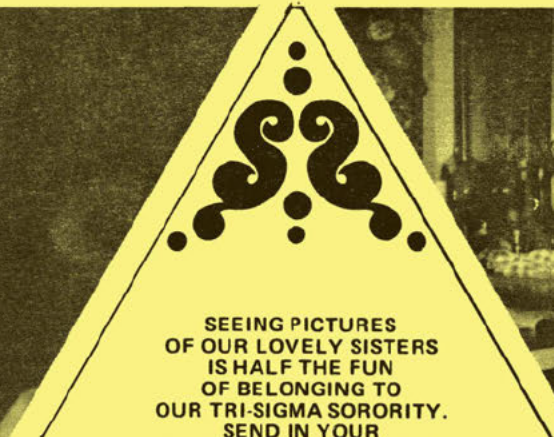
# THE TRI-SIGMA ALBUM

## A DOZEN LOVELY PHOTOS

1. MITZI IL-8-C
2. LINDA TX-8-D
3. RENEE CT-5-C
4. SUSAN VA-5-R
5. SUSAN VA-5-R
6. NANCY CA-39-A
7. MURIEL NY-26-W
8. NANCY CA-39-A
9. CHARLENE TN-1-G
10. ELANDA, BOSTON
11. MURIEL NY-26-W
12. LINDA TX-8-D



SEEING PICTURES  
OF OUR LOVELY SISTERS  
IS HALF THE FUN  
OF BELONGING TO  
OUR TRI-SIGMA SORORITY.  
SEND IN YOUR  
LOVELIEST PHOTORAPHS  
OF YOUR MOST FEMININE  
SELVES, (black and white  
print best)  
SO WE CAN ALL SEE  
THE REAL YOU!







## BILL DALTON: FIRST LADY OF IMPERSONATION

by Karen (CA30-G)

One morning in 1898 young Bill Dalton visited Mrs. Wyman's dance studio and sat watching the teacher work with eight chorus girls from a stage show. When they finally left the stage he could no longer contain his amusement at one of them, a large, awkward girl who had missed several of the simple steps. He rose from the chair and danced about the floor in parody of this girl. Mrs. Wyman was entranced! Oh, he was funny alright, but what fascinated the teacher was his hand and arm movements. They were as graceful as butterfly wings, darting and curving in a melody of arcs more feminine and beautiful than any of her girls.

She advised this 15-year-old to become a female impersonator. He, of course, expressed misgivings and a basic unwillingness surfaced, but after more persuasive discussion, he was attending private classes three hours a day to learn the arts of feminine movements and take instruction on how to dress as a woman . . . or so he claimed later in his career.

He told this story to explain to a fascinated public how it came to be that a "normal", virile male in the early 1900's had become the loveliest actress on the public stage: Julian Eltinge!

By 1907 Julian Eltinge had established himself as the prima donna of "male-girls." He followed in the path of the great vaudevillian impersonator Frances Leon. Some columnists attributed Elting's grace to the ability of the man to see women's actions objectively and stylize them . . . in other words, a man could be a better woman than any

woman.

Eltinge's act was in the form of a series of vignettes with him variously appearing as a stunning Gibson Girl in a luscious black velvet gown, then a party girl in a pink dress and finally a little girl. The audience was thrilled at the illusions.

By 1910 he was appearing as "The Lady of Mystery" in a black gown falling from the right shoulder so beautifully that the editor of *Variety* wrote, "No woman could have worn the dress to more perfect advantage." His next vignette was a single young woman in a light blue dress, then followed up with a rousing female as a luxuriously groomed colonial lady, singing and dancing to *That Spanish American Rag*. The audiences cheered.

These shows made him famous and rich. He began Broadway musicals such as *Fascinating Widow*, *The Crinoline Girl* and *Cousin Lucy* in which he played a man who, for various reasons, must disguise himself as a woman.

By 1919 he was worth \$250,000 and was a star until retirement in 1928. He was not always cheered, however. Prudish Bostonians criticized this false femininity as the sign of decadence and sin in American culture. Those who didn't drool over his grown cried "degenerate." Julian attempted to build a totally masculine image off-stage to counter this criticism. He circulated stories to publicists of his prowess at boxing and horseback riding. He eschewed "effeminate men" and claimed to have beaten up several rowdy men in bars who insulted his manhood.

He continued to practice and perfect his feminine illusions, however, and insisted upon flawlessness on the stage. He studied every nuance of women from the tilt of the head to the delicate position of

hands and feet. The clothes must be complete and perfect down to the most beautiful and sensual lingerie.

A magazine was printed featuring his makeup and beauty tips. Cosmetic and corset companies vied for his testimonials.

"If a NEMO CORSET will produce this perfection of figure for a fully proportioned man, such as MR. JULIAN ELTINGE . . . what will it do for your figure, madam? . . ."

A lovely picture of Eltinge as a blushing bride in full regalia was printed with the ad.

Writer Robert C. Toll has pointed out that female impersonation tends to establish or reinforce traditional sex roles: "By acting out, indeed epitomizing the perfect lady-like women in her traditional role, the serious female illusionist, whether consciously or not, addressed and capitalized on the public's concern about women's role in the society."

Eltinge actually became a model for women to emulate rather than the reverse. Toll also points out that impersonators like Julian Eltinge also provided "cheap lessons in etiquette, bearing, make-up, hair-styling and dress" for women who were newly enjoying middle-class respectability.

His observations about the male audience were also poignant: "For the male members of the audience, the illusionist, on one level, offered the titillation of being sexually attracted to a character so beguiling and alluring that they momentarily forget it was a male charade, while at the same time, they could feel superior to and much more manly than the performer. On a deeper, less conscious level, the illusionist offered men the comforting reassurance of soft, flutters, helpless girls delighted to be in their places as men's inferiors."

Bill Dalton attempted to become the most authentic female on the American stage, and may have succeeded. Off stage he attempted to show himself a normal, virile male. This would tend to support the assumption that he was one hell of a transvestite who found his place in the sun. There has not been a definitive work on this remarkable performer. If it is ever written, it should be undertaken by a true transvestite. I doubt if any other person could have understood him.

Whatever is the truth about the motives of his art, Bill Dalton/Julian Eltinge, seems to be one of us.

### READING LIST:

*Drag: A History of Female Impersonation On the Stage* by Roger Bake, 1968.

*Mother Camp: Female Impersonators in America* by Esther Newton (Englewood Cliffs, 1972).

*Backing Up* by Robert C. Toll.

*On With the Show* by Robert C. Toll (1976, Oxford University Press)



# HERE AND THERE

## THE HUMAN OUTREACH AND ACHIEVEMENT INSTITUTE Suite 433, 102 Charles Street Boston, MA. 02114

The Outreach Foundation is a non-profit, educational organization which offers programs and services to the helping professionals and the paraculture.

By *helping professional* we include doctors, sex educators, counselors, nurses, social workers, guidance people and law enforcement personnel.

By *paraculture* we refer to people who express behavioral modes which include crossdressing and/or gender, role and identification issues, i.e., transvestites, androgynes, transgenderists and transsexuals.

For the helping professional, we provide:

a. **Training workshops** which explore in detail the full spectrum of paraculture behaviors and offer suggested counseling strategies for enabling her/him to be more effective with clients.

b. **Counseling Referral Service** which suggest referrals to professional persons from people who have written to us for particular kinds of assistance. Currently, this service is available only in New England, but we hope to expand it to cover other major regions of the country.

c. **Lectures and Seminars** which offer an opportunity for larger groups of professionals to learn more about the full dimensions of this paraculture. For the paraculture, we provide:

a. **Professional Counseling Services** which give an opportunity to talk with knowledgeable professionals who can offer a variety of coping strategies, in resolving psychosocial difficulties a person may be having with her/his behavior mode. This service is currently available in New England, but we hope to include other interested and qualified professionals in our network.

b. **Exploration workshops** which offer a chance to learn more in depth about the varieties of gender role expression and the medical and legal aspects of making gender role transitions.

c. **Boutique Fantastique** which offers a practical avenue to achieving hands-on experience and instruction on how successfully to express a socially acceptable, preferred gender role.

d. **Fantasia Fair**, a nine-day living and learning experience 'en femme' for all interested crossdressers, androgynes and transsexuals in a socially tolerant community.

e. **Social Programs.** A series of galas, theatre and dinner parties which offer throughout the year and are open to all interested people. These events are published in our newsletter and are by invitation.

We publish a newsletter to inform and share with all who wish current information about our activities. It is printed quarterly, and subscription rates are \$4/annum.

We also have a publications and reprint service in which selected books and articles from periodicals and journals are available, at a modest charge. The selection covers a wide range of items, that relate to the paraculture and our list is free and available to all who request it.

The Foundation is supported mainly through contributions, donations and the sale of our publications.

We have tried to give you an indication of the scope of our educational activities and, hope that you will continue your interest and support to maintaining and expanding our efforts.

— Ariadne Kane, Director

## FINANCIAL STATEMENT OF TRI SIGMA 1978

Checking account bal.	
March 1, 1978	\$481.36
Savings Account bal.	
March 1, 1978	1,248.36
Interest earned 1978	119.39
Dues and donations received during 1978	5,954.19
<b>Total Available</b>	<b>\$8,703.32</b>

Expenses:	
Directory all inclusive	\$2,826.48
Mirror	1,057.25
Printing	752.48
Postage	624.00
Supplies	185.49
Advertising	424.80
Refunds	4.00
Exchange	49.21
Bank charges	4.25

<b>Sub Total</b>	<b>5,927.95</b>
Checking account bal.	
March 1, 1979	102.59
Savings account bal.	
March 1, 1979	1,772.77
<b>Total Accounted For</b>	<b>\$7,803.32</b>



"I SAY, WHO IN THE WORLD WOULD WE KNOW WITH A "JOINT TRI-SIGMA"  
BUMPER STICKER?"





While engaged in research in the art "morgue", I came upon this SATURDAY EVENING POST cover dated October 12, 1921. It is only a fragment and the artist's name has been cropped off, but it appears to be the work of Heyendecker, who did numerous covers in the 1920s. Norman Rockwell was at that time submitting covers but had not yet established himself as The Great American Illustrator.

This cover tells a lovely story for TVs. It is evident that the boy dressed as a clown at a Halloween party has spied a lovely young girl whose mysterious eyes flash beautifully through the small dark mask. He notes her cute mystic smile which he interprets as her desire to meet and talk to him. So... he asks her for the next dance, which she charmingly accepts. They spin around the floor, her smooth silk dress swirling in fantastic arcs on the turns. There are whispers of lace petticoats beneath and the rustle of feminine things as they move. He takes her back to her seat and is anxious to unveil this lovely thing.

"Let's unmask," he urges, to which she replies, "You first."

He takes her hand and with his other pulls up his mask. "I'm Joe," he says, to which she laughingly says, "I know!" and her smile widens and she coyly hesitates and they doffs mask and wig to reveal that she is actually his closest sandlot buddy, Jim! Jim laughs deeply at the incredulous look on Joe's face who is totally bowled-over by the disguise. "Jim," he gasps, "I always knew there was something different about you!"

—KAREN CA-30-G



## POET'S CORNER



### THE TAMING OF THE SHREW by William Shakespeare

Sirrah, go you to Barthol'mew my page, and see him dressed in all suits like a lady.

That done, conduct him to the drunkard's chamber;

And call him 'Madam'; do him obeisance.

Tell him from me, as he will win my love,

He bear himself with honourable action;

Such as he hath observed in noble ladies unto their lords, by them accomplished.

Such duty to the drunkard let him do with soft and lowly courtesy,

And say, 'What is't your honour will command,

Wherein your lady and your humble wife may show her duty and make known her love?'

And then with kind embracements, tempting kisses and with declining head into his bosom,

Bid him shed tears, as being overjoyed to see her noble lord restored to health,

Who for this seven years hath esteemed him no better than a poor and loathsome beggar.

And if the boy have not a woman's gift to rain a shower of commanded tears,

An onion will do well for such a shift,

Which in a napkin being close convey'd

Shall in despite enforce a watery eye.

I know the boy will well usurp the grace, voice, gait and action of a gentlewoman.

I long to hear him call the drunkard husband,

And how my men will stay themselves from laughter

When they do homage to this simple peasant.

*By your own soul learn to live,  
And if men thwart you, take no heed,  
If men hate you, have no care,  
Sing YOUR song, dream YOUR dream,  
Hope YOUR hope, pray YOUR prayer,  
And go YOUR way . . .*



# WIVES TALK BACK

WITH BERNADINE



For this issue of the *Femme Mirror*, I'm going to discuss the pleasure we women can derive from regular attendance at the meetings and dinners of Tri-Sig. In the Alpha Chapter of Los Angeles there are about seven of us who attend with our husbands or boy friends on a more or less regular basis. During the months and years some of us have become close friends, so we look forward to the meetings with as much anticipation as our partners. In fact, sometimes when our Tv is unable to attend because he has to work or is out of town, we attend just the same, and make his excuses for him.

A couple of you have written and told me that you are afraid you would feel uncomfortable in a room full of dressed Tvs. Let me help you overcome this reluctance to attend by assuring you that there is nothing said or done by anyone that would leave you feeling sorry that you attended. All of the Tri-Sig members I have met, about 150 altogether, have always treated me with great respect. No one has ever said an offensive thing, in fact all of them are as prim and proper as your high school principal would be at a PTA meeting.

The benefits derived in having another woman to talk to about the most troubling aspect of your personal life more than makes up for any shyness on your part. When the other woman is also coping with the same problems it helps you get a better perspective, and you can talk more freely than to your mother or sister or neighbor.

During the past month, Norman and I had the pleasure of visiting in Northern California at the new home of a married couple we had met at a meeting in Los Angeles. For three days and two nights both Norman and I were totally relaxed. The men dressed and prepared some of the meals while we women talked and talked. It was the most relaxed feeling all four of us could ever remember. I

can't assure you that some of your friends are going to move so far away that it will require a vacation trip for you to visit them, but I can assure you that you will find good friends that you can talk with at the meetings in your vicinity.

One of the major objectives of Tri-Sig is to strengthen marriages and to help wives adjust and try to understand this side of their husband's personality. Anything we can do to assist other women like us is truly appreciated by our faithful spouses. Many of us are raising children and we can get a lot of help by talking it over with others who are in the same boat. Most of the members that I have met are good providers for their families. They take marriage seriously and child-rearing even more seriously. Some of them have brought up as many as four grown children without revealing their transvestitism. Others have told their children about it when the children were young. Still others waited until the kids were in their teens. In most cases the children took the information in stride, depending on who did the informing and in what manner. The benefits you can derive by discussing freely with others who have been down the same road outweigh any little reluctance you may feel about getting together in a sort of rap session.

The meetings in Los Angeles are very informal. We just mingle with each other and talk together in little groups of two or three people. We have soft drinks and snacks, once in a while a cake. It is very tame and everyone is made to feel very welcome.

I am looking forward to some more letters from you so I can make this column as meaningful as possible.

Bernadine Bordeaux  
Box 114  
San Pedro CA 90733

## BOOK REVIEW

by Linda (TX-8-D)

**Splendor**, by Edward Swift, 251 pages  
Viking Press, 1978, hardcover.

Swift has written an old-fashioned story of 33-year-old Jessica Gatewood, a lady of genteel manners and dress of the turn of the century. Jessica has returned to her hometown of Splendor, Texas to assume the duties of librarian, having been hired by mail. This sound usual enough, except that at the age of 18, she had fled from Splendor as Timothy John Coldridge, raised by his grandmother in petticoats, dresses, long hair and feminine behavior. This was not entirely to his disliking. Tormented by his schoolmates, he sought acceptance in the big city of New Orleans, where, as a

young man his effeminate ways still led to stares. The logical choice was to dress in the gender with which he was most clearly identified, and soon he became Jessica full time. Throughout, there is a dialogue between Timothy John and Jessica, however, he never loses sight of who he really is. The chapters are full of references to his upbringing, the type to fuel any TV's fantasies. However, it does bog down with unrelated petty bickering and small town politics peripheral to the general theme. One small fly in the ointment is that he had gay experiences in New Orleans, though references are confined to several paragraphs, and not at all obtrusive.

Set in modern times, this strange, mysterious lady creates a sensation as she raises the town's consciousness and relives her past through her flashbacks. There is a Splendor, Texas, and I live but 10 miles from it. Unlike the book, it has one gas station/grocery store, a feed store and a handful of houses in flat timberland. I wish that Texas small-town acceptance of anyone different was half of that depicted. A fun book to read. At most libraries.

— Linda (TX-8-D)

Sisters desiring correspondence should send a request to the *Femme Mirror* to be printed in a column. Thus far, two sisters have written to invite letters. They are:

Lana 10-3-P  
Antoinette FMA-1-M



Julie — New Orleans, 1979



## A BOOK REVIEW

**Perversion** by Robert J. Stoller, M.D.  
1975. Dell Publishing, 240 pages, \$3.45.

If you can get past the title of this semi-textbook, you will find certain aspects of transvestism explored and theories advanced quite unlike those to which one is usually exposed. Dr. Stoller devotes an entire chapter defending the title, the selection still seemingly arbitrary.

Additional chapters cover such subjects as possible causes of transvestism in the male child (the chance wearing of female clothing is not considered a viable cause, while the interaction of the mother to the son, and *her* background is), the importance of literature to the transvestite and the researcher alike, be it fantasy-fiction, photographs, or even correspondence, the need of risk-taking by some, plus much more. The many scenarios on the relationship of the mother and son are bound to sound familiar to the reader. The treatment of the subject is somewhere between detachment and dispassion, and as pointed out early on, the observations of the author are theories, and as such, he realizes that just because they are published, they are not necessarily the final word. But then with his credentials in this field, he didn't just fall off the turnip truck either. For those still in search of the "roots" of their transvestism, this book might be interesting, though not one to be breezed through during lunch break.

It is a textbook size paperback that you will most likely have to order through a bookstore. — Linda (TX-8-D)

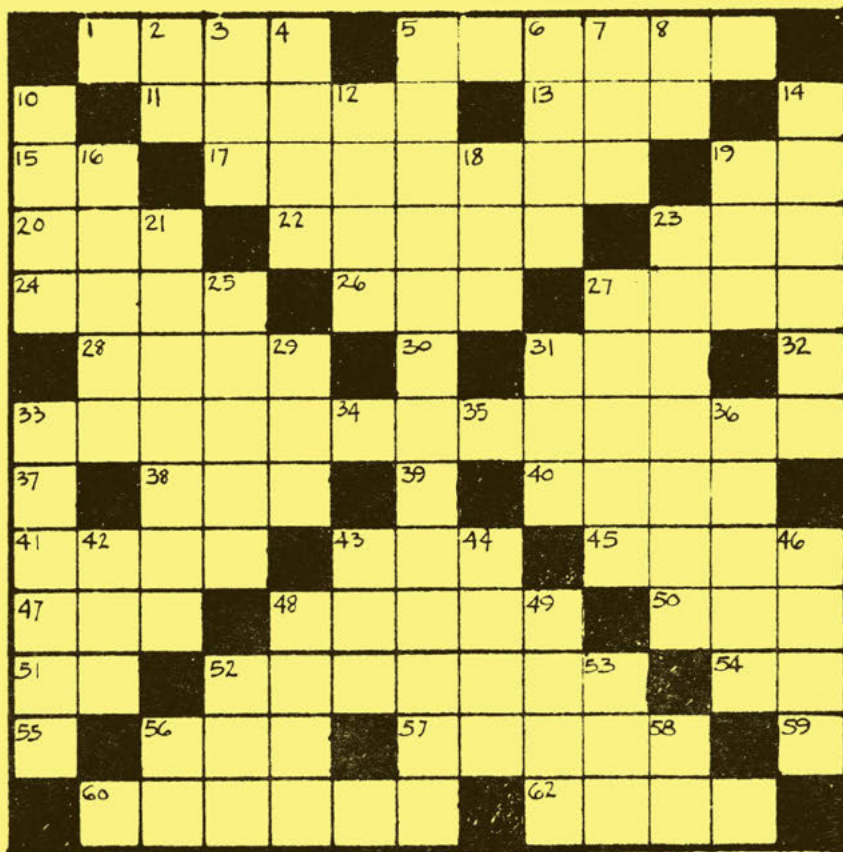
## MY PINK DREAM

Oh, dreams are the pretty ribbons and bows and delicate lace we cherish and in one surrounded by whirls of organdy and chiffon I saw that Congress passed a law in that since women have been at work and everywhere in this fair land in pants as such, and now because of the lace on one Senator's hidden panties the nation's feminine men will be urged to wear dresses to work and just, or dear, everywhere. Signed into law by a pink pen on pretty decolleted paper, it frees us girls to be so dainty and so sweet comparing nail polish and crossing our smooth legs under our skirts as we speak through lipstick decorated lips and view the world through fluttering lashes of mascara and eye shadow and feel the loveliness of our darling clothes and the joy of being perfumed, pretty girls. Electrolysis for all and evening classes in poise, makeup, and feminine speech and manner will be paid by Federal grants. Ere I turned over in soft nightgown sleep the dream broke my song of lacey ruffles and vanished as the alarm clock did ring.

Sally Ann (MD-7-K)

## A CLOSET CONUNDRUM

by Patricia, ME-3-W



### ACROSS

- 1 "I want ——— just . . ."
- 5 They follow brides
- 10 Blouse size
- 11 Germaine
- 13 Twosome
- 14 Shoe width
- 15 Summer cooler (in short)
- 17 Type of skirt
- 19 In proper order
- 20 Mid-summer queen
- 22 Sheepish girl?
- 23 What 33 Down was before X-dressing
- 24 Legal words
- 26 Airship for short
- 27 Tropical uplift?
- 28 A bitters measure
- 30 Churchill sign
- 31 What every Japanese TV has
- 32 Bandeau size
- 33 Had a sight mishap
- 37 ——— for effort
- 38 Mr. Brown of renown
- 39 H. ——— T.
- 40 Undergarment that could be a mistake
- 41 Agitate
- 43 Hr. your date/mate might come home
- 45 Fabled writer (var.)
- 47 Nurse a drink
- 48 For laquering or hammering
- 50 Where 5 inch heels get you for short
- 51 Id est, in breve
- 52 Fastens
- 54 Senorita's yes
- 55 Failing grade
- 56 Corral a curl
- 57 Stopping place in France
- 59 Peignoir size
- 60 Escapes detection
- 62 Some wigs do not have one

### DOWN

- 1 Wife initially
- 3 Artist Hans
- 4 Girl's name
- 5 Ten percent of the male population by some accounts
- 6 Summer coolers
- 7 Contraceptive (abbrev.)
- 8 Answer to a masher
- 10 Spanish mummy
- 12 Brain wave printouts for short
- 14 Right in style
- 16 Seabee or TeeVee motto
- 18 Offensive but famous
- 19 My gal's name
- 21 Item of lingerie
- 23 Like Miss Turner?
- 25 Poly's pal
- 27 Southern beauty
- 29 Possesses
- 31 Usual affirmative
- 33 What 23 Across will be "en femme"
- 34 Automatic shift posit.
- 35 Young Men's Christian Association colloquially
- 36 Some things to get out
- 42 Marital or four-in-hand
- 43 Consume
- 44 Thanks ——— !
- 46 Plaintive Greek letters?
- 48 Creatures of habit
- 49 Something easy or something difficult
- 52 "Encore!" in Paris
- 53 Watering place
- 56 Loudspeaker, briefly
- 58 Hesitational utterance

(Answers on back page)





## TRI-SIG DESERT CHAPTER MEETING IN DESERT HOT SPRINGS

While the majority of the people of the world (poor, unfortunate souls) took little note of the event which occurred on the afternoon and evening of March 31, 1979, those who were present in Desert Hot Springs that memorable occasion will long remember. It was the first, though unofficial, meeting of Tri-Sig's newest chapter.

We arrived, Karen (CA-30-G) and I (CA-25-N), at Joann's (CA-57-Z) home at about 3:00 p.m. where we were met and welcomed by June, Joann's wife, their daughter Connie and a huge, friendly black dog — who refused to give his name, but seemed properly impressed by Karen.

Karen was already dressed and looked perfectly lovely in a V-neck, empire waist ankle-length baby blue afternoon gown. The dress set off to perfection the sapphire and brilliant ear clips, but hid the stunning full length blue slip — just slathered with ecru lace.

Elizabeth (CA-6-H) and Raquel (CA-53-H) were already there and we engaged in small talk — a little strained at first (for this was the first meeting for some of us) — until our hostess appeared. Joann looked perfectly lovely in a blouse and pleated brown mini-skirt, set off to perfection by a long blond wig. She was completely self-possessed and remained the perfect hostess for the entire afternoon and evening.

Charlene (CA-27-D) arrived a little late, but was excused both because of the length of the trip — Pomona to Desert Hot Springs is a long ride — and the warmth and charm of her personality. Elizabeth remarked particularly about how cool and poised she looked in her delightful brown knit skirt and blouse. Her jewelry was in excellent taste.

As you all can well imagine, the conversation became general and animated, as initial self-consciousness melted away and the girls began to realize that they were truly sisters. Then, of course as always happens, someone thought that they had lost their keys — Elizabeth — and there was much scurrying as well as many comments until they were

found. Raquel, in a shirt and jeans, wearing that gorgeous black wig and flaunting those mandarin-length, glisteningly lacquered, real fingernails, commented that Elizabeth, with her smile and soft manner, arrayed in that eye-catching blue print ensemble, would have no trouble at all hitching a ride home.

After some pictures were taken, our hostess called us to dinner and a royal repast it was — chicken, several types of salad, cheese and garnishes and the yummiest Polish sausage I, for one, have ever eaten.

Dinner over, replete and sleek, we repaired to the living room again to talk, talk, talk. Talk ranging from the purely feminine subjects — hairdos, nails, shoes, clothes, electrolysis through politics, chess and the ever-increasing price of things. Our fun and laughter were marred only by our disappointment that Virginia, Nancy [REDACTED] and the girls from Riverside were not there. We all agreed on another meeting late in May — to be held at Carole's and expressed our desires that as many as possible of our sisters would attend. (You had better come because we will talk about you if you don't.)

Goodbyes over, we set out on our various ways, happy with our new friendships, secure in our knowledge of our identities, and resolved that this first meeting would certainly by us be noted and always remembered.



*Is this the same pretty girl I sent to the lower desert chapter meeting last night?*

## TRANVESTISM & TRANSEXUALISM IN THE CLASSICAL WORLD

Cont'd from previous issue

been made a prisoner. Leucippe, recognizing him, revealed herself to him, and appealed to Theonoe, who recognized her father and sister and sent them back home with gifts.

The Roman god Vertumnus, the god of the changing year, loved Pomona, goddess of fruit trees. Pomona, however, refused to have anything to do with him. In order to seduce her he assumed several disguises appearing before her as a laborer, a vinegrower, a harvester, and finally an old woman. It was as an old woman that he overcame her suspicions, and won her hand.

Turnabout is fair play. Women are also portrayed as disguising themselves as men in order to win the affection of a man. The most notable example of this was Procris, the wife of Cephalus. After being rejected by her husband because of her alleged infidelities (to her husband in disguise), Procris fled to Crete. Here she met Diana, goddess of the hunt who, touched by Procris' misfortunes, gave her a javelin which always found its target and a dog which no wild beast could escape. Then, disguised as a boy, she returned to the mainland where she challenged and surpassed her husband. Cephalus tried to purchase the dog and javelin but Procris refused, even after he had promised her a share of his kingdom. Then, according to the writer Hyginus, she said, if "you really continue to want this, grant me what boys are wont to grant." Cephalus took her to the bed chamber whereupon Procris took off her tunic and revealed herself as a woman and his wife. There are several variant versions of the story but usually Procris is later accidentally killed by her husband.

Sexual disguise was not only used to ingratiate oneself with a beloved it was also used to entrap enemies. Solon, for example, defeated the Megarians by disguising part of his troops as women. According to Plutarch Solon had noticed women sacrificing to Demeter outside of Athens without any escort. He then sent a pretended deserter to the Megarians to suggest that they might carry off a number of Athenian women by raiding the shrine to the goddess. In the meantime Solon had replaced the women with well armed boys attired in women's clothes who permitted the Megarians to disembark before slaughtering them.

This kind of strategem, still used by vice squads, is common throughout history. Boys, disguised as girls, demonstrate their superior strength at a critical time to



surprise an unsuspecting enemy. Euthymus of Locri fell in love with a girl of Temesa who was chosen for the annual sacrifice to a "phantom" who plagued the area. Euthymus took her place (in disguise), overcame the phantom, and married the girl.

### Initiation Rituals

Escape is a theme of transvestistic disguise as well. Probably the most famous case is that of the Minyae, the descendants of the children begotten by the fabloed Argonauts and the women of Lemnos with whom they visited. After being driven from their islands, the Minyae finally settled down near Sparta. The Spartans, angered over what they felt was the growing insolence of the Minyae, seized the men, imprisoning them in Sparta to await execution. The wives of the condemned prisoners were given permission to visit their husbands before the sun went down, the traditional time for executions in Sparta. While visiting with their menfolk, the women exchanged clothes with them, and their husbands walked away leaving their wives behind in prison. When the Spartans discovered the trickery, they allowed the women to go free. The incident then became an annual celebration in Sparta during which men dressed as women marched in a procession to Mount Taygetos, the place where the Minyae had supposedly taken refuge. It has been argued that this romantic story was a pseudo-historical explanation for a past initiation ceremony which had lost its meaning to the Spartans who had to invent the story.

The difficulty with such an explanation is the emphasis put on the clothing in the sources. If the Greek world did have initiation ceremonies marking the entry into manhood why would the male don female clothing? Why would the sources emphasize a transitional ceremony rather than the moment of incorporation? One investigator has claimed:

The symbolism of initiation corresponds to the sense of an essential opposition between the male essence personified in the community of young men, and the female element. So it is not uncommon for novices, at the beginning of the initiation rites, to put on clothing resembling that worn by women, and for the culmination of the ceremonies to be the donning of the masculine garb.

Or again

the practice of disguise and of exchange of clothing from one sex to the other expresses a symbolism inspired by the same preoccupation. The feminine principle in the candidate is affirmed in the initiation at the very moment when he is about to cast it aside.

It also has been speculated that in such ceremonies the exchange of clothing might have the subsidiary purpose of deceiving the malignant powers, the evil eye, whose hostility is to be particularly feared at such critical times.

We do know that initiation rites existed but it is very difficult to prove that cross-dressing was a part. Most incidents are as ambiguous as the case of the Minyae. In the Argive *Endymatia* or Donning of the Clothes there was a musical contest in which men might have disguised themselves as women but is this an initiation ceremony? If it is a ceremony can it be regarded as typical? A few scholars have argued that this and other festivals had originally been initiation ceremonies which had lost their original meaning. Even if such an explanation has validity why would a meaningless ceremony by continued unless it fulfilled some need, perhaps some erotic need? That transvestism fulfilled some kind of need is evidenced in the stories told about such heroes as Achilles, Heracles, and Theseus, each of whom is said to have donned female clothing.

### Heroes In Drag

Achilles' transvestistic episode, ignored by Homer, served as the subject matter of several other poets who though they disagreed about minor details told the same basic story. Achilles' mother, Thetis, in order to prevent her son from joining the expedition against Troy sent him to Lycomedes in Scyros where, disguised as a girl, he shared the life of his female playmates. The Greeks, however, wanted Achilles to fight for them and various individuals were sent to find him. Odysseus traced him to Scyros but was unable to find him. Finally he resorted to a stratagem to expose him. Entering the women's quarters in the disguise of a merchant, Odysseus left a pile of gifts including jewels, girdles, embroidered dresses, a shield and a sword for the girls to examine. When one of them took the shield and sword Odysseus knew he had found his man. Tradition gave several names to Achilles in his role as a girl, and legend stressed the feminine episodes of his adolescent life. Such romanticization of the incident tends to indicate there was a deep transvestistic streak in many a Greek and Roman male.

Heracles (Hercules in Latin) donned the girdle and gown of Queen Omphale. Though the girdle was much too small for his waist, his shoulders split the sleeves of the gown, and the ties of the sandals were too short for his instep, the god Pan nevertheless is supposed to have mistaken Heracles for Omphale. When he tried to seduce him, Heracles kicked him across the room. Thereafter Pan was so suspicious of clothes that he would have nothing to do with such things. There are various stories of Heracles dressed as a woman, surrounded by girls, spinning wool, and being scolded if his clumsy fingers crushed the spindle.

Theseus is also supposed to have been dressed in women's garments with his hair neatly plaited (in a feminine way) when he first arrived in Athens. When he passed the temple of Apollo a group of workers,

mistaking him for a girl, demanded to know why he was allowed to go about unescorted. Theseus made no reply but after unyoking the oxen from a nearby cart, he tossed one of them in the air. Then he nonchalantly proceeded on his way.

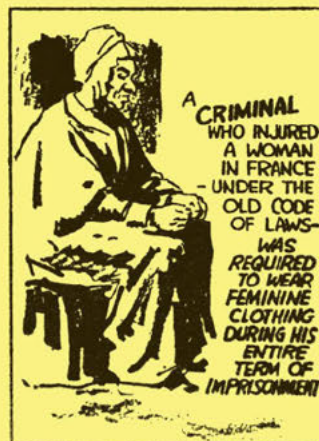
What is the significance of these episodes? It has been pointed out that Achilles, Heracles, and Theseus, all heroes temporarily mistaken for women, were the males most successful in dealing with the Amazons, those legendary women who acted like men. Perhaps, as one authority has claimed, only a man who is able to pass as a woman can deal with a woman who carries the weapons of a man. This seems to be rather farfetched but it is true that whenever the Amazons became involved with any of the transvestistic heroes it was the woman who suffered or died.

### Transvestism in Literature and Life

Aristophanes in his *Thesmophoriazusae* seems to imply that a man who can wear female garments can better understand women. The play centers around the annual feast to Demeter and Persephone known as the Thesmophoriazusa during which time the women met in caucus. Aristophanes, who is making fun at the playwright Euripides throughout the comedy, said that the women in this particular year were all set to censure Euripides because he exposed their secret ways for dealing with men. Mnesilochos determined to go in disguise to defend his friend and son-in-law. To do so he consulted with Agathon, a somewhat feminized male writer who is portrayed as dressing in women's clothes. When questioned as to why, Agathon stated:

I chose my dress to suit my poesy  
A poet, sir, must needs adapt his ways  
To the high thoughts which animate  
his soul.  
And when he sings of women, he  
assumes  
A woman's garb, and dons a woman's  
habit.

Cont'd in next issue.





## GEE, I'M REALLY LUCKY

By Barbara Frances [REDACTED]

After many recurring bouts of self pity over the fact that physically I, "could not pass for a girl in a coal cellar at midnight", I decided to indulge in a little introspection and surface my blessings — if any — count them and see if I was as "put upon" as I sometimes felt. This is the way it balanced out.

On the one side it would be pure heaven for me to be able to make up my face: lip stick (the shiny wet look), plucked eyebrows (like a swan's wing), eye shadow (mysterious blues and soft greens), and rouge (the blush of innocence) and to do my hair and nails. Then in a bra, panties, garter belt and hose set out to meet the world, dressed in my most fetchingly feminine skirt, blouse and heels — with maybe just a peek of lace trimmed nylon slip showing. This is certainly "a consummation devoutly to be wished."

But that is not to be, and I must be realistic (darn that masculine trait) and seek out and manifest all those wonderful feminine attributes which are present in me and which cry out to be recognized.

Diffidently at first, and then rapturously, I began to recount all those things which I felt stirring inside me, clamoring for the opportunity to be free to become overtly a part of me, in private, in public, or both, e.g., gentleness, intuition, responsiveness, and loyalty. I knew that I could glory in being graceful, intriguing, romantic and luscious, and also that I could be giddy, irrepressible, reckless, and laughing. I could cry out to myself and to the world that gait, impetuosity, radiance and loveliness are me. They are my birthright to be completely fulfilled if I only will desire it enough. In short, dressed or not, I can be a girl. And yes, I do adore it!

I must realize that although the actual comprehension of my femininity is difficult, the reward is stupendous — soul satisfying. To achieve it I must remember not to "buckle down" and labor at it, for that is the masculine way and not at all suitable for girls. Rather, I must desire it, live it and let it encompass my entire being. The more I allow it to enamor me the more enamored with it I will become, and the more enamored with it I become, the more I will allow it to enamor me.

This then is my girlishness, untrammelled, illusive, ethereal; yet the essence of love and beauty and as such fragile and dainty. I must accept this and understand that femininity can be something effortless if I will just recognize and enjoy this precious state of consciousness.

I must not be ashamed of my femininity, for that is the moral coward's way, and I must be strong to deserve that

which I have been given. It has been entrusted to me, these facets of femininity, apparently to be preserved until they can be reclaimed by those to whom they were originally bequeathed. Therefore, if I am to be the repository for all this beauty and spirituality I must utilize these gifts as proudly and openly as my conscious directs.

After surfacing my blessings and counting them, I found that I was not badly used at all; rather that I was blessed. I can truly say to all those who will listen:

Gee, I'm Really Lucky

Note: Barbara Frances [REDACTED] is the pen name of one of our sorority sisters.

## The Editor's Mailbag

### "C" LIKES TRANSVESTITE MEN

Dear Carol:

I saw your ad in *Human Behavior* and curiosity prompted me to write. I am not a transvestite but an a heterosexual female who likes the idea of male transvestism. It is very hard to find transvestites because of the secrecy they must keep in our society. The reason that I am writing is that I can find so little information on the subject and am wondering how you male TVs feel. How you may feel and how women feel about TVs has fascinated me for some time since I personally find it a "turn-on" and see nothing wrong with it. I would greatly appreciate any information that you can give me as regards Tvism. What is it that frightens many people and why are they afraid of it? Thanks for your help and if there are any transvestites who doubt that a woman will understand or appreciate their tastes, tell them that, yes, some women find transvestism esciting.

— "C" (Arizona)

### PHYLLIS'S VIEWS

Dear Carol:

I have just read Patricia's views on the Girl Within. I feel as she does. Once I discovered that I could dress fully and "pass" I entered a different world. Up to the date of my first "passing" I was a male who was masquerading. I enjoyed it but I was still no more than a masquerader. Now that I am accustomed to regular dressing and able to go out among the girls in the world I am now most comfortable in all feminine situations. I now become Phyllis for the period I am en femme. I experience a total feeling of femininity. I am Phyllis. It is a strange psychic affair. I know I'm not and yet I feel that I am. It no longer occurs to me that I might be "read" and I don't care if I am. I am satisfied that I am a sufficiently convincing lady to be "read" only by those few of the population who



know about crossdressing. Anyway, feeling like Phyllis to the core I don't give the matter a thought. I think that all TVs should come to terms with the degree of femininity involved in their makeup. For a few it may mean surgery; for others it means full time en femme! My time is one full day a week and lunch with my wife.

— Phyllis (CA-19-M)

### MIKE STARTED DRESSING FOR THE JOB

Dear Carol:

Thanks so much for the reading material that you sent to me — I would like to join the sorority. I've been a Tv since the age of 12. My mother started working which left all the housework and cleaning for me so it wasn't long before I started dressing for the job. When I was 19 I married and tried to control my urge to crossdress — but without success. The marriage ended in divorce. I remarried at age 24 and my present wife is very understanding to the point that she does let me put on some of her clothing but she still is a bit nervous about the idea of what she thinks is my competition with her. I've put on make-up and wigs and have felt really relaxed and comfortable but I would also like to talk to someone like myself. Before I read your literature I felt very guilty about my Tvism. Now I'm beginning to understand more about myself!

— Mike (Massachusetts)



# The Editor's Mailbag

## ISOBEL SPREADS "THROW-AWAYS"

Dear Carol:

Thanks for the "throwaways" which I hope that the right people won't throw away. I'll distribute them as soon as possible and I feel that I can get rid of at least half of them with a couple of hours at the university area bulletin boards. I just take a pocket full of thumb-tacks and it is easy to quickly put one of the "throwaways" on the many bulletin boards on campus.

— Isobel (AZ-2-W)

## HERE COMES THE BRIDE

Dear Carol:

I especially enjoyed the picture and article in the December *Femme Mirror*, with the title "Here Comes the Bride." It was so beautiful that I'm sure that it captured the heart of every TV who read it. Which of us has never had a vision of wearing a white wedding dress of satin and lace and a filmy veil, walking down the aisle, followed by TV bridesmaids in their lovely gowns, and being publicly accepted by an assembly. That must have been one of the happiest days of your whole life. The photos were absolutely divine! My life as a TV is broadening continually and I have had quite a few guests visit with me. We have enjoyed interesting conversations including photo sessions, dressing up, listening to music, etc. Whenever I receive my latest copy of the *Femme Mirror* I seem to become inspired to write after I read all the thoughts and ideas my TV sisters pour out. So many seem to be so sweet and dear in their liberation from hurts and worries they have endured for all their lives and I just want to embrace them and tell them to stop worrying and be free and happy TVs that they now can be. In an earlier letter to Virginia I indicated that we glory in wearing femme attire and usually want it to be as feminine as possible. Silky, satiny, nylon, dressy, pretty, delicious femme colors, pastels, bright, white, etc. And to wear skirts, blouses, dresses, lovely lingerie, high heels wigs, jewelry, perfume, gloves, makes us so happy. It's wonderful that you are able to sense how happy I am from just my letters — because when I do dress up I really do feel wonderfully feminine and released and at ease. Truly, my second self has escaped and is now free since I've been a member of Tri-Sigma. I realize that there are many caterpillars out there who want to become beautiful butterflies.

— Teddie (IL-29-S)



## A LETTER FROM A GIRLFRIEND

Dear Carol:

Thank you for the letter and materials that you sent us — we found the material from the sorority very interesting and informative. What impressed us about the *Femme Mirror* and the other literature was that they were done in good taste. We have both read *Understanding Crossdressing* and are ready to read *The TV and His Wife*. We certainly can say that we have learned a lot from the literature. I am a grad student at NYU in Community Psych and yet Tvism only merits a brief comment here and there and thus I am very supportive of your educational efforts. My boyfriend and I hope to join soon and participate in local area activities. He is still very shy.

— Eileen — New Jersey

## MISSISSIPPI MISS

Dear Carol:

Thanks very much for the materials you included in the package that I recently received. I have been searching anxiously for this information for a long time. Anything which will help me in my development is of great interest to me as I feel that my TV development is retarded, largely due to lack of help and contacts. My wife is not very cooperative and perhaps she can be helped to come around if approached correctly. From what little I know of Tri-Sigma I have gathered that it may be helpful in solving my problems. I enjoy being Kay — it just seems right somehow. It has taken me many years to get over my feeling of guilt and concern and it is a tremendous relief and concern to finally know for sure that I am not unique nor crazy.

(And in a later letter she writes.)

... The information contained in the books that I have ordered has been of tremendous help and I expect will continue to be. I am even beginning to have much hope for my wife. I would

now rate her has a "C" wife with some "B" characteristics. The books have helped her to accept Tvism as part of me. I feel that there is promise for more progress.

— Kay (Mississippi)

## SUZIE WRITES

Dear Carol:

We finally did it! We've got a chapter started in the Sacramento area and we are moving right along — everything is going great! My wife and I are trying to make progress with some advertising and we are also donating a copy of each of *The TV and His Wife* and *Understanding Crossdressing* to the local library. In the back of the books I have noted the following: For further information write to the Society for the Second Self, Dept. CA-41-B, Box 194, Tulare, CA 93274. I also wrote, "Donated by Suzie [redacted] [redacted] I hope that someone who needs them will find the books. Regarding the local advertising, we are planning to insert an ad similar to what several of the other sisters have used in the past.

— Suzie (CA-41-B)

## NEW MEMBER SUSAN-MARIE

Dear Carol:

As a new member I can say that my goals are simple as far as Tri-Sigma is concerned. I will help promote a chapter and the national organization. I will be glad to check out the local libraries and place the index cards as needed. If you want to send some "throwaways" do so, and I will distribute them where I feel they will do the most good. Also if you know of anyone who needs talking to or who wants to correspond, let me know. I will answer all letters. It surely is a great comfort to be able to finally to write to others like myself. I am looking forward to the start of a wonderful existence as a Tri-Sig sister.

— Susan-Marie (NY-21-Mc)

