

# CROSS-TALK

The Gender Community's News & Information Monthly

#60

\$7.00



**CROSSING OVER THE LEGAL LINE AS A PUBLISHER**

**THE HISTORY OF BUGS BUNNY IN DRAG**

**THE BIGGEST INSULTS TO CROSSDRESSING**

**DSM-IV: AN IMPROVEMENT OR A FURTHER HINDRANCE?**

**GENDER COMMUNITY BBS OVERVIEW**

**MOVIE REVIEW: PRISCILLA, QUEEN OF THE DESERT**

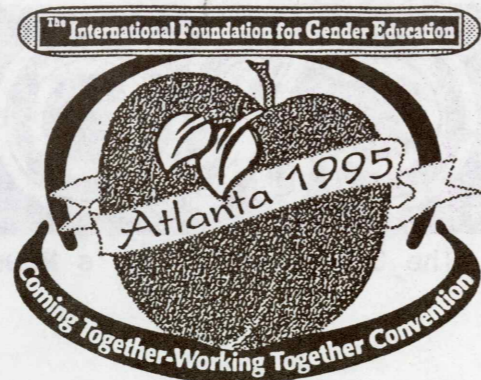
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For information: 'Atlanta Action '95', P.O. Box 367, Wayland, MA 01778 (617) 899-2212

Atlanta Action '95 is hosted by members and supporters of: AEGIS, AGE, Eden, the Magnolia Gender Alliance, the Montgomery Foundation, the Phoenix Society, Sigma Epsilon, and the Southern Comfort Conference

# CROSS-TALK

The Gender Community's News & Information Monthly

OCTOBER 1994  
(ISSUE #60)



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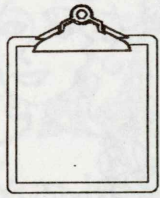
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**ASSOCIATE EDITORS:** Linda Peacock, Virginia Prince, JoAnn Roberts.

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## KYMBERLEIGH'S CLIPBOARD

### STEPPING OVER THE LINE

by Kimberleigh Richards

Those who have been reading my monthly diatribes for any length of time know that there are two people who never fail to "push my button" ... Philip Salem (the con man from Seattle) and Jeri Lee (the "anything to sell magazines" publisher).

It is the latter of the two that has me incensed (again) this month.

I have long criticized Jeri Lee for taking the oxymoronic approach with his (her) magazine *Transformation* of printing a self-aggrandizing "message from the publisher" in each issue with the statement that "our circulation is increasing in the mainstream" (liquor stores and airline terminals? ... yes, those have been quoted as examples) and "we are doing this to improve the image of crossdressing", yet littering the pages with photographs and artwork showing exposed male genitalia (sometimes in restraint devices).

I still don't believe *Transformation* is available in airline terminals. I've never seen it in any airport gift shop, at least. Nor do I believe having circulation in liquor stores does a lot for our image. Chances are it's right next to the soft porn rags (that's where I'd put it, given the graphics, if I were a liquor store owner), which isn't "helping our image" one little bit.

To be honest, a non-erotic approach still appears to be the best way to get mainstream distribution (despite Jeri's claim, every time I bring up the subject, that "the sexy pictures are what sells the magazine"). I don't see *Transformation* in Barnes & Noble. I do see *Cross-Talk* there.

With all the times I have chastised Jeri Lee in print, I've only once gotten any mail supporting him, and that was from Phaedra Kelly, whose argument appeared to be based on his financial support of her IGTA rescue missions. Phaedra has made the point -- as have I, grudgingly -- that Jeri Lee has the right to print whatever he wants so long as he doesn't violate the law.

Ah, there's the rub.

You may be aware of a chain of stores in the U.K. which is also called *Transformation*. They also publish a variety of

transvestite and transsexual magazines -- many sexual, but without pretense -- and a line of fantasy TV fiction. Many of their magazines have been carried in the U.S. by Jeri Lee's mail order division, Spartacus.

*Transformation's* sales director, Raiko Rystic, was in the U.S. during most of the month of August, and we had a chance to talk for a couple of hours while he was in Los Angeles. (For the record, *Transformation* sells *Cross-Talk* in their stores.)

Eventually, the subject of *Transformation* (the magazine) being confused with *Transformation* (the U.K. stores) came up. Apparently, many people think the magazine is officially connected with the store; I wouldn't be surprised if Jeri Lee chose the magazine name deliberately to foster that kind of misinterpretation. But what got my attention was Raiko's comment that "Jeri Lee keeps reprinting material from

our magazines without our permission."

Excuse me? **Without permission?**

Now, it's one thing if Jeri Lee wants to publish a soft porn magazine to sell crossdressing as erotica to the masses. Since there is an erotic component to crossdressing -- yes, even for those who publicly proclaim otherwise -- it's near-impossible for me to construct a reasonable argument against his doing so (other than my continued resentment over his "improving our image" statements).

But violating international copyright law? That's another matter. In this issue of *Cross-Talk* there appears a reprint from the Chicago gay newspaper *Windy City Times* entitled "Bugs Bunny: Queer As A Three-Dollar Bill". And it appears with the full permission of both the author and the newspaper's managing editor. It wasn't that difficult, really; a few long distance phone calls to Chicago and not only did I get permission, I got a copy of the photo that accompanied the article so that we could include it as well. On the other hand, I have an article in my files from the magazine *Mother Jones* that I have never been able to negotiate a mutually agreeable reprint agreement with the magazine for. So you'll probably never see that article in print here. We also maintain reciprocal reprint rights with

**Publishing a soft porn magazine is one thing. Violating international copyright law is another.**

most of our community's fine support groups, which is how you get to see articles from their newsletters. There are two ways to reprint material. One way is by asking the copyright owners for permission (which works about 75% of the time when I ask), the other is to go ahead and reprint without asking, figuring you'll never get caught.

In the case of the aforementioned support group newsletters, the latter approach -- while technically illegal -- works fine. (I even used to do things that way myself when we were still a low-circulation newsletter.) In these cases, even if the copyright owner finds out you reprinted without permission, it's generally not worth his while to go to the expense to sue a small press publisher over the matter.

But once you cross the line to being a widely distributed, retail sales oriented magazine, you **have** to play by the rules. And apparently Jeri Lee thinks the rules are still meant to be broken where he is concerned.

I have suggested to Raiko that *Transformation* (U.K.) may need to take legal action, because I don't see Jeri Lee discontinuing his illegal reprints just by their asking. For the moment, they seem to be content to simply reorganize the U.S. distribution of their magazine, which would both lower Jeri Lee's profits and deny him easy access to the material he has been reprinting. (I know that Raiko has arranged retail mail order sales with one of the most reliable companies in our community, and I hope that the arrangement serves to undercut Jeri's sales and undermine his magazine publishing operation.)

In the meantime, if the idea of one publisher blatantly ripping off another's material without permission (or even credit) irritates you as much as it does me, I suggest that if you subscribe to *Transformation*, cancel your subscription and tell them why; if you buy the magazine at an adult book store or a gender community boutique, tell the manager you're not going to buy it anymore, and tell him why; if you've ever bought the magazine, don't ever buy it again, and write Jeri Lee a letter and tell him why.

This no longer has anything to do with sexual content or misleading statements. This has to do with international law. Jeri Lee is sending the public the message that we do not honor copyright law, and that only compounds our problem of the public perceiving us as immoral or ("they should be") illegal.

I am proud to publish this magazine within the law, and I demand that Jeri Lee do likewise.

**YOUR SUGGESTIONS FOR IMPROVEMENTS ARE ALWAYS WELCOME.** Write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send Internet e-mail to [kymmer@xconn.com](mailto:kymmer@xconn.com).

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**Jim Bridges' COSMETIC WORKSHOP ON THE ROAD**

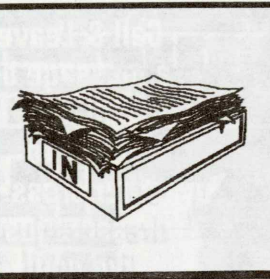
**LOOK FOR JIM AT THESE UPCOMING NATIONAL GENDER COMMUNITY EVENTS:**

- October 16-23 FANTASIA FAIR Provincetown, MA**
- November 10-13 TRI-ESS HOLIDAY EN FEMME New York, NY**
- November 17-20 FALL HARVEST Cedar Rapids, IA**

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# "Cross-Talk" Newswire

News of the worldwide gender community

The two South Florida support groups identified in an August "Newswire" report as the sponsors of an event this November have issued a rebuttal requesting a retraction. Maxwell Anderson of the Eden Society contacted Cross-Talk on August 17, shortly after the publication of the item identifying them and Serenity as the planners of the "Fort Lauderdale Freedom" event and identifying a local transsexual as the sponsor. Anderson followed up his phone contact with a letter -- which appears in this month's "Vox Populi" -- which Cross-Talk posted to the various gender support forums on the Internet and America OnLine. The original notice of the event was posted by an AOL subscriber to the Internet mailing list TRANSGEN. The transsexual identified by Anderson as the promoter of "Freedom" -- Tanya Loser -- sent Anderson a copy of a letter dated August 19 addressed to "Cross-Talk Editor", but did not send a copy directly to the magazine. In the letter, Loser identified herself as sole sponsor, indicating that she intended to donate a portion of the event's receipts to the two organizations. She also enclosed a flyer for the event containing the ambiguous phrase "to support the local support groups Serenity and the Eden Society". Anderson suggested, in a phone conversation with Cross-Talk, that the event was not properly presented in the Internet posting, but Loser did not address this in her letter, saying only that "inadvertent [publication of] wrong information" had taken place.

OOO

Six openly transsexual women were allowed to enter the 19th annual Michigan Womyn's Music Festival near Hart, Michigan, on Saturday, August 13, following a week-long protest of that event's "womyn born womyn" only policy.

The protest of the festival's policy of excluding transsexual women from attendance was the third consecutive and largest action staged against the policy since Nancy Jean Burkholder was expelled from the 16th annual festival in 1991. A group of transsexual women and their friends and supporters -- including a dozen non-TS women, one F2M TS, a non-TS male -- camped out during the week of the festival at "Camp Trans" on national forest land across the road from the main gate of the festival and took part in a variety of activities designed to inform festival participants about gender issues and to protest the festival's exclusionary policy.

The protesters held a schedule of 29 activities consisting of workshops, speeches, meetings, readings, concerts, religious services, games, and meals at Camp Trans during the festival. They also distributed a joint statement addressing the need for respectful and constructive dialogue on the issue of transsexuals in the women's and lesbian communities, which was issued by one of the transsexual protesters, Riki Anne Wilchins, and lesbian musician Alix Dobkin, a supporter of the festival's exclusionary policy, who has been actively involved in the festival since its inception. Protest organizers say they received an overwhelmingly positive response, and only very slight negative reaction, to their presence and their flyers. However, festival workers at the gate reportedly engaged in tactics throughout the week to harass protesters and prevent them from distributing their literature to arriving participants.

The six transsexual women -- Zythra Anne Austen, April Fredericks, Rica Ashby Fredrickson, Davina Anne Gabriel, Jessica Meredith Xavier, and Wilchins -- were

accompanied by several nontranssexual supporters, including author/activist Leslie Feinberg, and one intersexed individual. Seven other transsexual women at Camp Trans did not enter the festival. However, two days previously, 68-year-old nontranssexual lesbian Charlotte Manheimer was allowed to enter after a two-hour delay, despite her refusal to disclose whether or not she was a transsexual and refusal to agree to the festival staff's condition that she "respect" the exclusionary policy. Because she is over 65 years of age, Ms. Manheimer was eligible to attend the festival free of charge.

A full report authored by Gabriel and Janis Walworth will appear in next month's Cross-Talk.

OOO

A location has been chosen for next February's International Congress on Crossdressing, Sex and Gender ("Newswire", April).

Congress organizer Dr. Vern Bullough indicated that the Airtel Plaza, approximately five miles from the Cal State University Northridge campus, will be the site of the conference for researchers involved in transgender issues. Bullough has arranged for a number of programs, including panels moderated by Cross-Talk managing editor Kymberleigh Richards and Creative Design Services' JoAnn Roberts.

Formal announcements of the Congress' date are being sent this month. Bullough may be reached at (818) 885-0869 or by fax at (818) 885-5561 for information.

OOO

IFGE has subtitled next March's "Coming Together-Working Together" convention "Atlanta Action 1995", according to founding director Merissa Sherrill Lynn.

In making the announcement, Lynn described the upcoming event as "our dream coming true", a reference to IFGE's hope eight years ago when it founded the convention that it would come to focus on crossdressing and transsexual issues while creating a community of leaders, workers, writers, educators, activists and visionaries. She says the program schedule for "Atlanta Action 1995" has been completely revamped to focus entirely on leadership development, calling it "unlike any other transgender community convention you have ever attended".

Lynn says she hopes the 1995 convention will help build and strengthen networks within the community.

OOO

Independent filmmakers Steve Greenberg and Doug

Mobley have completed preliminary work on a documentary on non-operative transsexuals in San Francisco's Tenderloin district.

"Queens portrays these non-operative transsexuals as representing an increasing population within the transgender community," Greenberg says. "They are those who live as women twenty-four hours a day, seven days a week, going so far as to take hormones, get breast implants and undergo other cosmetic surgeries, yet stop short of sexual reassignments."

Greenberg says that by rejecting surgery, thus keeping their original genitalia, these transgendered women are in essence forging a "third" gender. As one of the participants puts it, "I want to be just passable enough to look female and just clockable enough so they say 'Hey, she's not really a woman' ... they don't even realize they've already crossed over the line [by saying "she" instead of "he"]."

The film uses on-camera interviews interspersed with footage of the participants' daily lives. Greenberg says many of the subjects identify as lesbian, which he says "is certain to provoke heated discussion".

Greenberg and Mobley have been working on the film since April of last year, and hope to raise \$6000 to finish the film in time for next year's San Francisco Lesbian and Gay Film Festival, as well as other festivals worldwide. They are also soliciting suggestions and comments from the gender community and have a preview VHS video tape of the footage completed thus far available.

Greenberg's address is 825 Geary St. #1002, San Francisco 94109.

## BOOKS FOR CROSSDRESSERS AND THEIR PARTNERS

By Peggy Rudd:

**MY HUSBAND WEARS MY CLOTHES**, a sympathetic discussion of the issues facing the wife of a crossdresser. (\$12.95 + \$2 P & H)

**CROSSDRESSING WITH DIGNITY**, advice on bringing crossdressing out of the closet an into a relationship with pride. (\$12.95 + \$2 P & H)

**NEW! LOVE CALENDAR: THE SECRETS OF LOVE**, a day-by-day set of proverbs and quotes to help reinforce the love in a relationship. (\$10.00 + \$2 P & H)

**ALSO AVAILABLE:** The classic book by Mariette Pathy-Allen, **TRANSFORMATIONS**, a series of photo essays with biographies of the crossdressers portrayed. (\$19.95 + \$3 P & H)

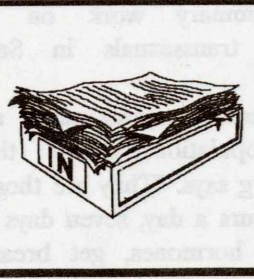
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**Cross-Talk?**



# The Diva Of Dish

-- Angela Gardner

So girls, it's nearing the end of the long hot summer. We've seen floods, the horror of war in Bosnia and Rwanda, the triumph of Nelson Mandela in South Africa, a cosmic collision on Jupiter, and Wesley Snipes & Patrick Swayze dressed as drag queens. (Go girl!) Oh, yeah, how could we forget that O. J. thing? I think irate aliens from Jupiter did it because they thought since O.J. used to fly in those Hertz spots, he had something to do with the comet. In any event, we've certainly seen a lot so far this year. As the Chinese curse goes, "May you live in interesting times."



**AUNT MILTIE:** Milton Berle appeared in a show at New York's Town Hall Theater back in June and Uncle Miltie did it in drag. What with pressing time commitments and no money, I couldn't make it. If anyone out there did, please send us a review.

I believe Miltie was performing with a bevy of female impersonators (Charles Busch for one) and his gowns where said to be fabulous. He was described in the magazine blurb I saw as a blonde bombshell with cigar and designer gown. The gown was designed by the woman who did the costumes for Miss Saigon, Suzy Benzinger and the main piece of couture was a full length (Berle always loved full length gowns), beaded number with a plunging neckline and front slit.

Ms. Benzinger said, "... kind of a cross between Mae West and Carmen Miranda and boy does he have shapely legs." I'm sorry I missed it. It's Uncle Miltie's fault though. If he would just send press releases to the transgendered community we could have all been there in the front row.



**CAT'S OUT OF THE BAG:** In the July 22 issue of *Back Stage*, a publication for thespians such as myself, they devoted an article to New York actors' favorite things. Among the actors talking about their favorite theaters, coffee shops and places to go for a pleasant walk was Everett Quinton, an actor who does most of his performing in drag with the Ridiculous Theater Company of Greenwich Village. Everett told everyone about his favorite dress shop. Out of all the retail establishments selling frocks in New York City, what is Everett's favorite? Lee's Mardi Gras on 14th Street and Tenth Avenue. Lee has been an advertiser in *Renaissance News & Views* since its beginning, and, I might add, is a personal friend of JoAnn Roberts.

In the article Quinton said, " You can buy fabulous things there. I used to go there back in the days of shame when you had to whisper you wanted dresses for drag. But at Lee's it's total freedom and you are totally respected. I've turned several people on to it. I've sent costume designers there and they always tell me they love it."

Well, thanks a lot, Everett. Now every actor in New York will be down at Lee's Mardi Gras buying up all the good stuff and making the wait for the elevator far too long. Great, just great. You should be ashamed.



**RUPAUL PURGES?** According to a clipping from the Associated Press sent in by Elizabeth Jarrell, RuPaul Charles, the gorgeous six foot seven inch, drag super model and singer is putting away his frocks and falsies. It seems Mr. Charles has decided to get in touch with his masculinity at this point in his career. Interesting. Talk about cross-over acts. It's kind of like Lawrence Welk getting into Rock & Roll. RuPaul has made his name and reputation as a woman. Will it work as a man?

RuPaul said he wanted to do this at this time because now he feels sexy as a male. Says Mr. Charles, "In the past I've never felt sexy or appealing as a male, but I do now. And I want to make myself known in the public eye out of drag."

I know how he feels. I often feel like I'm sexier when crossdressed and presenting myself as a woman. I may be sexy as a man too, but I don't feel that way and it's harder to gauge people's reactions. Most women will check out a man in subtle ways, so if you're not paying close attention or are just socially inept you may not notice if someone thinks you're sexy.

When I'm dressed I feel sexy and if I'm in a social situation it's much easier to see how people are reacting. (Oh my God! It's a guy!) How about you? Do you feel sexy as a man or do you only feel sexy when dressed? Drop me a line and I'll print the results. Meanwhile, good luck to RuPaul and remember, "You better work!"



**DRAG DOLLS:** The *Weekly World News* used that headline for this bit and I figure what the hey! If it's good enough for them, who am I to burn out brain cells trying to come up with something better. The *News* tells us that a Chicago-based, "international group of transvestite and transsexual investors" known as SWISH (sounds a lot like SMERSH or SPECTRE to me ... Calling Mr. Bond ...) are

producing an anatomically correct male doll that comes dressed in women's clothes. SWISH has contracts with doll manufacturers in Taiwan and they are planning to have the foot tall Dragdoll on the market in time for the Christmas season. Let me take a minute to add that to my list. I want a blonde, a brunette and a redhead. They even wear tiny little wigs!

Of course the *News* plays up the fact that consumer (read "religious right") groups are up in arms. As a representative of Concerned Parents For Normal Toys (CPFNT?) said, "What these disgusting dolls teach innocent children is that there all kinds of perverts and weirdos in the world ... we want to protect them from sick things." Well, I guess the folks in CPFNT could let their children be adopted by members of the transgender community. That would help keep them away from real weirdos, like their parents.

Why don't these people have a clue? Being different is not catching. How many little transvestites have you recruited this week? I haven't met my quota and Supreme Transvestite Command will give me demerits. Oh horrors.

But, in my righteous indignation, I digress. Ricardo Penesso of Rome is one of SWISH's major investors. He said the dolls have short hair just like regular guys but they come with long wigs, flouncy frocks, padded bras and, a few have false eyelashes and makeup. Any little gaffs under the frilly finery? Ricardo goes on to say, "We plan to target little boys especially because we want them to understand that they're okay however they are -- even if they like to dress in girl's clothes. But we also hope little girls will buy Dragdolls. We want all youngsters to learn to be more open-minded."

Good luck with the dolls, Ricardo. If they sell like hotcakes, how'd you like to invest the profits in another enterprise that should help people be more open-minded about crossdressers? Remember, we're trying to make a movie here. The Community Film Project is dedicated to producing a feature-length documentary film, directed by Emmy award-winner Terri Randall, about our community. The project is endorsed by The Congress of Transgender Organizations.

Send that check or money order to Community Film Project, P.O. Box 60552, King of Prussia, PA 19406-0552. Hordes of little transvestites will bring their Dragdolls to the theater to see a film that would have changed my life had I been given the opportunity to see something like it at an early age.



**WHAT'S DAT?** I'm sure, since confusion abounds around transgendered matters, even among members of the community, that some people who read the article in the *Weekly World News* were thrown by the photo which took up most of the Dragdoll article page. It was a shot of a beautiful woman in a bathing suit with the shoulder strap

lowered seductively on one arm. I'm sure many folks wondered if this was a man. Sorry girls, it's not. She's the "Page Five" cheesecake photo the *News* prints to keep up their circulation and stimulate the circulation of their sexually-oriented-toward-women readers. (Oh, how PC can she get?) It's just a coincidence that her name is Angela, and, I did happen to pose last month for some pics I plan to use for the *Renaissance News & Views* Swimsuit Issue. I haven't been in the *Weekly World News* though. Yet.



**CELLULOID HEROINES AROUND:** Since I mentioned movies a minute ago, let me pause to update my readers on the current state of transgendered people on film. While the Community Film Project won't be premiering for a year or two (I have time to shop for my Academy Awards gown) there are two films that are now out and playing in a theater near you. Or, soon they'll be in a video store near you. Not cause they're bad. They're art house pics.

First, *Just Like a Woman*, a British film about an actual crossdresser, not a guy who dresses up to do something like *Tootsie* or *He's My Girl*. Gerald dresses 'cause he likes it. He's played by Adrian Pasdar, an actor with Philadelphia roots. Pasdar said he'd never dressed up before and was all the way into page 21 of the script, on a flight to L.A. for the audition before he realized just what would be required. Undaunted, Pasdar said, "I can do that!" and the producers gave him the job. I think he got it 'cause he's got no Adams' Apple. (I hate him.)

Gerald is a closet crossdresser from the U.S. who has gotten married, fathered two children and taken a power job as an investment banker in London. While his wife is on vacation, Gerald has been having an orgy of crossdressing. The wife gets back early, finds his drag-rags hanging all over the bathroom and throws them out the window assuming they are some bimbo's who's been living

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with Gerald while she was away. He makes feeble attempts to correct her assumption, but she throws him out too. He sets about finding lodgings. Enter the love interest, Julie Walters, as Gerald's new landlady, Monica. She is recently divorced and after a short while romantic sparks occur between her and Gerald. Things proceed from there and I don't want to give away too much of the fun. Let me just say this is the best film about crossdressing that I have seen. I have been through some of Gerald's experiences and I think you will find the ground familiar too.

Some aspects of the film, such as Gerald's inability to perform sexually unless dressed, are not completely accurate, and, as with all films, parts of the plot require suspension of disbelief. These things don't detract from the enjoyment or the general atmosphere of tolerance toward crossdressing the film promotes.

This is a good film to take a friend or lover to see if you are planning on coming out to them.

Second on the parade of pumps is *The Adventures of Priscilla, Queen of The Desert*. This one had Steven Spielberg a little shaken since, on the surface, the plot sounds a lot like his now-in-production *To Wong Foo, Thanks For Everything, Julie Newmar* and both pictures have titles long enough to choke a crossdresser. The bespectacled master of special effects called Stephen Elliott, the writer/director of *Priscilla*, and requested an advance screening. Big sighs of relief were heard after the flick ran and Spielberg's people saw that even though this film has three transgendered folks driving across a continent, just like *Wong Foo*, it's completely different. Spielberg's queens are driving across North America; Elliott's are driving across Australia. It's easy to spot the difference if you just concentrate.

A full review of *Just Like A Woman* appeared in last month's *Cross-Talk*, and *Priscilla: Queen of the Desert* is reviewed elsewhere in this issue.

*Priscilla* stars Terence Stamp as a transsexual named Bernadette. Stamp, like Adrian Pasdar, had never done drag before. He is best known in the U.S. for his role as

General Zod in one of the *Superman* films. He called Bernadette one of his most challenging roles to date. "Normally when I'm playing a role I respond in an intellectual way, but playing Bernadette my responses were almost all completely emotional." He added, on the subject of feminine attire, "Women's apparel has to do with being uncomfortable, and playing Bernadette gave me insight into what women put up with everyday. I wouldn't recommend the bras, the high heels, the makeup, the heavy earrings, or trying to put on stockings with false nails." I guess it all depends on how motivated you are. Right girls?

Adrian Pasdar complained about heavy earrings too. Haven't these boys heard about aluminum?

The distributors of *Just Like a Woman* and *Priscilla* contacted Renaissance offering free tickets. One also sent copies of the film's poster to make up for the small amount of tickets (four); the other gave us seats at a special screening. The important point is, both of them thought of us. Even though they are looking for a way to make the screenings as exciting as possible it's great that they called us to bring out the girls. That's recognition.

Let's hope when the Tim Burton-directed/Johnny Depp-starring, *Ed Wood* hits the theaters we'll be thought of again. "Go back for popcorn later, girls. Ya gotta get a seat quick at these screenings!"



**CROSSDRESSING SCHOOLBREAK:** Now here's a CBS Schoolbreak Special currently in production that is definitely a teenage crossdresser fantasy. The show is called "My Summer as a Girl." Doesn't that just send shivers up your spine? I had that fantasy as a child. I even remember a comic strip that used that plot. (I don't think it's a phantom memory but you know how dim an older woman's memories can be.)

This production will probably air some afternoon in the fall. It's a comedy (of course) about a boy who disguises himself as a girl to get a summer job as a chambermaid. *Back Stage* called it "Tootsie for teens." I expect we'll see all the standard stuff, boy dressed as girl attracts attention of guy. Guy asks "girl" out. Big yucks as "she" tries to fend off the guy's advances. There will most likely be a love interest of the opposite sex with all those awkward scenes where the "girl" has to hide her attraction to the girl, etc. Oh well, it could be fun if they do it right. Check your papers after the fall season starts and set those VCRs girls. (Mine just keeps blinking 12:00!)



**MEDIA WATCH:** I try to keep my eye on how magazines are treating the transgendered and people send me clippings of the things I miss. Here are a few things that have come in from you, the readers.

Dee Smith sent me a page from the June issue of *Mademoiselle*. It was the "Sex Q&A" (I thought that was

T&A?) and the first question was from a woman whose man was a "Cross-Dressing Lover." Blanche Vernon, the Q&A columnist, gave a good answer to the question of whether the questioner should be worried about her boyfriend's desire to get dressed up and then make love. She gave a brief background on crossdressing and then told the writer to figure out if she can accept it, "because repeated studies show a transvestite isn't going to change. All your disapproval will do is drive him into the closet -- probably with his own extensive wardrobe of dresses, lacy underwear and wigs."

Not bad, Blanche. It's just what I would have told her. Kudos and a Rennie award to *Mademoiselle*.

Did you know there is a magazine devoted to catalog buying? Talk about market focus. It's *Catalog Age* and Melissa Franks sent in a column called "Update". I can't tell you what issue it was since Melissa didn't tell me. (Please, if you send something make sure you write the issue month and name of the source on the clipping along with your name.)

"Update" was all about how the large-size market has always been a hot segment for a few catalog merchandisers but it was often hard for large women to get good large size accessories. Now a new mail order company has stepped forward to serve those who need a bigger designer belt or longer necklace. It's called Right Touch and although no contact address is included I bet if you have bought anything from some of the larger size catalogs you will probably be getting a copy of the Right Touch catalog in the fall. Otherwise look for ads in *Big Beautiful Woman* magazine.

I can hear Kym (anguished managing editor) crying "wait a minute Angela, what's this got to do with how magazines treat transgendered folks?" Well, the last paragraph of the column contains this: "Although she [Judith Tsanos, the woman who launched the new catalog] is confident the plus-size audience will be both a loyal and a lucrative market, Tsanos wouldn't mind targeting a secondary market of cross-dressers, because the Right Touch's offerings would be ideal for men looking for women's accessories in large sizes. It may be a challenge to find them, she notes, but nearly 5% of the male population are cross-dressers."

There ya go! More public acceptance for guys in dresses. I

mean, to this woman we're a market niche. Have your Visa or MasterCard ready and start ordering from this lady before midnight tonight.

After two positives, here's a negative. I had previously reported the controversy in Arizona over a course in transsexuality. The Arizona governor thought it was "an obscene gesture" and "an insult to the taxpayers..."

Jessica Brandon sent further details she found in the June 14th *National Enquirer*. I found out the person who taught the class was himself a transsexual. Everything okay so far ... but what kind of slant did the *Enquirer* take on the story? They called the teacher, a grad student named Thurin Schminke, "a bizarre transsexual" and the large red headline blared that students were required to dress as the opposite sex for the class. The fact that Schminke was a TS teaching a class on the subject was termed incredible and the *Enquirer* called the crossdressing requirement, "a slap in the face to normal standards of decency."

To be fair to the *Enquirer*, they did include comments by the teacher and one of the students that were more positive. The student, a Mexican-born young man said it was a shock to crossdress because of his upbringing in a macho culture but added, "I think it might help me become open-minded."

The president of the university was quoted as saying, "... selecting topics to teach based on popularity will not advance knowledge of the social sciences." And, reading the *National Enquirer* could lead to brain damage. Their accentuation of the "bizarre" and "outrageous" aspects of the story outweighs any feeble attempts at journalistic integrity. Boo, *National Enquirer*. Their final slam comes in the last paragraph quote from Sid Taylor, research director of the National Taxpayer's Foundation. Good old Sid won't be mistaken for an open-minded human being any time soon. "This not only wastes students time, but warps their minds with crazy information about wacko sexual perversions. It's an outrage!"

In another media note. Stella Bamvil alerted me that CBS' *48 Hours* was having a show on gender and they would be featuring a gender-swapping couple. I set my VCR and found the couple were the same New York actors who dressed as the opposite sex for the *Ladies Home Journal* and *The Maury Povich Show*. I guess they're making a career of it. They are hired by these programs to do this

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and they have to at least be getting scale for each appearance. Probably over scale if they have a good agent. This time we saw them shopping for their outfits and then getting made up and going about their business. The one interesting point that came up in this piece was the fact that the reporter questioned people about what they thought. At the close of the piece, after the "woman" had walked by two construction workers the reporter asked them what they thought. One of them said, "Beautiful." When pressed for further comment he added, "Oh, it's a guy." Remember girls, they've seen it all in New York City. Don't even think about passing.

Finally, word on the street is that *Dateline NBC* is working on a show about transgenderists ... the Virginia Prince-defined transgenderists. The show is in production now and will air sometime in November, just in time for sweeps. Isn't that special!



Well kittens, its time for this finger weary queen to get her beauty rest and close with a quote. This month's quote was contributed by Danielle Lynn: "I was always looking outside myself for strength and confidence, but it comes from within. It is there all the time" -- Anna Freud.

## "WE'LL BE BACK, WITH MORE STUFF ..."

With apologies to Chuck Barris, we really do have a lot of stuff in the old **Cross-Talk** warehouse, and we'd love to sell it to you ... starting with three more back issues that we have just finished counting retailer returns on:

### CROSS-TALK



**#56 (June '94):** Working with, not against, the gay community; the difference between "being" and "becoming"; parallels between racial prejudice and gender prejudice; Stonewall retrospective; first installment in "information superhighway" series; review of the movie *Grief*; Ellen Summers' speech on the gender community family.

**#57 (July '94):** Accidentally "outing" someone; is it your boyself or your girlself looking in the mirror?; Kym Richards' changing perspectives after living full-time for four years; how (and when) to tell children about crossdressing; passing should be easy if you don't over-glamourize; review of *Even Cowgirls Get The Blues*; recognizing the non-operative option.

### CROSS-TALK



**#58 (August '94):** Miscommunication regarding IFGE 1997 convention in Los Angeles; the difference between sex and gender is the same as the difference between biology and sociology; separating the CD and TS communities; political activism in and out of the gender community; travelling *en femme*; Internet and the gender community; humorous commentary on labels.

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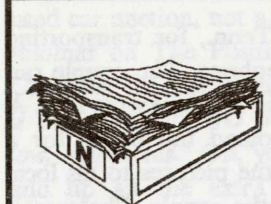
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## HotBuzz!

-- JoAnn Roberts

"Democracy substitutes election by the incompetent many for appointment by the corrupt few." -- George Bernard Shaw



The main event this month is Fantasia Fair up in Cape Cod. I'll be there, so if you see me, come over and say "Hi!"



For those of you who like to keep their libraries well-stocked and up to date, here are two need-to-have volumes. *Gender Dysphoria: A Guide to Research* by Dallas Denny (yes, that Dallas Denny), Garland Publishing, NY, 1994 (ISBN: 0-8153-0840-X) \$99. I know that sounds like a lot of money, but this 652 page book contains about every reference to transgender behavior from my writings to those of John Money and Richard Green ... Also new for Fall '94 is *Gender Dysphoria: Interdisciplinary Approaches to Clinical Management*, edited by Drs. Walter O. Bockting and Eli Coleman, both of the Medical School, Univ. of Minnesota in Minneapolis, Haworth Press (ISBN: 1-56024-473-9) \$19.95. International experts in the clinical management of gender identity issues contribute valuable information on contemporary approaches in assessment, treatment, and adjustment of individuals with gender identity disorders.



Here's a bit of info that is very frightening. With all the problems surfacing lately about clergy and inappropriate sexual activity, at least one church's insurance company has insisted that all clergy sign a form stating they do not have a paraphilia as defined in the *DSM*. Those who do declare a paraphilia cannot be insured. Now here's a case where the *DSM* is being used inappropriately. It seems that someone did a small study and found that some sex offenders often exhibit more than one paraphilia. Thus, the insurance company reasons, any paraphilia may be a predictor of future criminal antisocial and/or violent sexual actions. Guess what is considered a paraphilia? One crossdressing clergyman I've spoken with resigned rather than lie and sign the form. At first he was devastated. Now he's angry. Something good may come of this yet.



There is much **Buzz** from the feminist camps about the "victimization" of feminism. Social activists like Katherine MacKinnon and Andrea Dworkin believe that all women

are victims of men in one way or another. Their views are *tres* extreme. Dworkin says all sexual intercourse between men and women is rape. MacKinnon and Dworkin want women protected from male violence, be it virtual (pictures and text) or real, by strict laws governing erotica. Then there are the neo-feminists, like Naomi Wolf and Katie Roiphi who say that such protection portrays women as defenseless and keeps them victims. However, radical neo-feminists aren't the only ones using the victim strategy. There are many transgendered people -- mostly transsexuals, but not all -- who chant the same mantra. They're victims of a male dominated society. They can't keep a job, or get SRS, or hormones, or whatever. They want somebody to give them everything they want because, they say, they've been victimized. But you have to ask yourself what do you really want; protection or equality? Do you want to be treated with respect and equality no matter how you present yourself? Do you want to be judged for your skills and ability? Or do you want to be protected and kept a victim? The choice is yours.



While the MacKinnon's and Dworkin's are working on the erotica angle, Dr. Judith Resiman, a former songwriter for "Captain Kangaroo", has decided that *Playboy* is a homosexual magazine and it has been so since its inception. Duh?



I noticed a trend among the many new ads in the glam-mags. A lot of the models have very dark eye makeup, almost 1920s vamp-style. Could this be the next trend: raccoon eyes on purpose? One of those ads for Charles David shoes appended this quote which I just may engrave on my computer: "If you really must step on someone to get ahead, use a very sharp heel."



Another great look that's coming back is the smoke-sheathed leg and stiletto pump. Sure, the stilettos are bad for your feet, but they make your legs look hot.



Transgender is the **HotBuzz** everywhere and most everyone is aware of the plethora of ways that it can come into play. For example, here's ad copy for Gloria Vanderbilt jeans: "The first jeans to understand you're not a man, never were, and probably never will be." [Emphasis

mine.] Not so long ago, that last line would have just read ... "and never will be."



*Renaissance News & Views* recently published an article by Terry M. of Monmouth Ocean TransGender, who had the opportunity to discourse with Gov. Christie Whitman of New Jersey. Think that was a fluke? Not likely. Whitman was quoted in *Vogue* thus: "I'm uncomfortable with any kind of label. I say, just do it and let people decide what you are." Right, Guv!



Good news on the skirt scene if you have nice looking legs. Short skirts are still *en vogue* for Fall. We'll have a lot to look forward to at the malls. But the really hot items are a to-the-knee A-line with a fitted jacket for that oh-so-suited look. And, of course, high heels to finish it.



Not everything is bleak and black for Fall. The hot trend in shoes is patent leather in neon colors. And, for a look that is conservative yet now try gray instead of black as a wardrobe staple. Smoky gray and charcoal are the faves.



I noticed another interesting trend. Fishnets are back. Not the tiny nets pushed by DKNY a few years back, but the big, sexy, Fredericks of Hollywood nets.



Speaking of nets, I found a home on the Internet in *alt.fashion*. The *alt.* newsgroups are places where you're likely to find just about anything you think you might be interested in and some things you never thought about before. I'm dying to see what shows up in *alt.fetish.robots*. I'm what's called a "newbie" on the *infobahn*, and one must observe netiquette or get flamed. Flaming is what happens when someone doesn't like what you post to the net and they send you nasty messages by e-mail. I'm so used to flaming for what I write in this column that I'm immune to it. Hey, it's just words. Get a real life.



So, this guy writes to the *Playboy* "Advisor" that he got into a hot cybersex session with this chick only to find out afterward that "she" was a "he." Now he's pissed. (See what I mean about getting a real life.) According to the advisor's reply, only about one in ten people on the nets are genetic females. They also suggested that a dinner date works better because it's (a) interactive, (b) you get to see with whom you are playing, and (c) you might get to go to her place. What their advice boils down to is: Get A Real Life.



Meanwhile, what may be hot cybersex for one is pornography to another. A San Jose, Calif. couple were

indicted by the feds in Memphis, Tenn., for transporting pornography over state lines by telephone. The couple ran a subscription BBS with lots of erotic and kinky pix files. A postal inspector from Tennessee joined the board for a \$99 fee and downloaded several of the pictures to his local machine. He then filed suit against the couple. The case is sure to be appealed and may set legal precedents for the coming super-info-highway. How can you apply local community standards about obscenity to the net when there are no boundaries? Hmm!



We've all seen the bad press about the transvestite criminal. Well, one guy in Phoenix, Ariz., tried to convince a judge that he had multiple personalities, one of which was a transvestite and one of which was a serial rapist. The judge wasn't swayed by the guy's skirt, hose and heels -- he got 83 years in jail. Afterward, the accused admitted he made up the whole scam in a bid to get off.



If you've got a hankerin' for a taste of the Old West, you might just want to check out the Old Frontier Clothing Company at P.O. Box 691836, Los Angeles CA 90069. They describe themselves as purveyors of authentic Western dry goods. The clothes look like they popped off the sets of *Tombstone* and *Bad Girls*. The catalog is \$3.



What I want to know is this -- exactly who are they competing against? If you've seen the flyers for the 1995 Texas "T" Party, you know what I'm talking about. Here's some samples of the copy: "Bigger (and of course) better than ever!!" "... seminars with subjects no else in the gender world attempts to address." You get the feeling this is a

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used car auction, not a gender event. Who wants to sit in a seminar on The Positive Aspects of Crossdressing While Changing the Sparkplug on Your Lawnmower? "Our food is the greatest!" "NO political speeches!" "... world famous low, low prices." Oh, yes ... those "low, low" prices? If you add up all the extra charges for stuff like dinner for Tuesday, Wednesday, and Thursday evenings, plus a couple of trips and workshops, the total cost for five nights is \$700 if you register before 30 November. Compare that to seven nights at Fantasia Fair for \$775. Those prices don't look all that low to me at \$140 a night and that does not include all your meals. For three nights, that's \$420. You can attend the next Paradise In The Poconos for \$335 (nine meals included) and save a bundle. Now this isn't a plug for FanFair or Paradise. You'll forget these numbers by next month. It's more of a warning. Read everything twice. Read between the lines. And, for goddess sake, don't get sucked-in by unsubstantiated trash-hype. Remember, the Texas "T" is brought to you by those same folk who promised us the greatest, biggest, most revealing and significant gender survey in the world.



Someone once called it an invention looking for an application. It's hard to imagine what our lives would be like without them though. I'm talking about lasers. They're in everything from Compact Disc players to surgical suites. Lately lasers have been revolutionizing dermatology.

They're used to fill out acne scars and to "bleach" tattoos. It is for the latter application that I mention it. I know several transsexuals who have tattoos they'd like to remove. If you are interested in laser procedures for skin problems, contact the American Society for Dermatologic Surgery at 800-441-2737 for a referral list.



Well, I got to view *The Adventures of Priscilla, Queen of the Desert* and it rates very highly on the gender-awareness scale. The film is about a troupe of three "female impersonators" consisting of a transsexual and two drag queens on their way to Alice Springs (aka middle-of-nowhere). The photography is magnificent, the dialogue witty. One of the queens wants to climb a particular mountain in drag and Bernadette, the transsexual, remarks, "Just what we need; a Cock in Frock on a Rock!" Tic, Hugo Weaver, is the main character of the film, but Terence Stamp delivers a magnificent performance as Bernadette that rivals John Lithgow in *The World According to Garp*. It is Bernadette who keeps the troupe intact during some of their travails. See this movie and stay for the credits.



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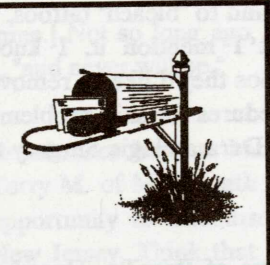
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# VOX POPULI

Letters to the editor and reader feedback

**Re: "Fort Lauderdale Freedom" report ("Newswire", August):** "Fort Lauderdale Freedom" has been planned for the fall by The Eden Society and Serenity support groups here in South Florida?

Nothing could be further from the truth. This so-called "conference" is the doing of one woman, by the name of Tanya Loser. We have fought her at every turn as she attempted to tie our good names to her event (which appears to be more of a scam than a legitimate conference). She tried something like this last year and failed miserably, so this year she is defrauding the community by using our names in conjunction with hers.

Neither Serenity nor The Eden Society have provided input nor interest of any kind in Tanya Loser's "event". We are in no way promoting or endorsing it, or her, and the directors of both organizations demand an immediate retraction. We have worked long and hard to establish ourselves within the gender community, and do not want "Tanyas" undermining the work we have done in the community. There is no association whatsoever between our groups and people whose only interest is the exploitation of the community and personal monetary gain.

Neither organization, The Eden Society or Serenity, uses an on-line computer system to inform the community about upcoming events. All notification by our groups is done by mail to the appropriate contact person. The Eden Society is the organizer of the South Florida Gender Symposium (FLaGS) for Medical and Mental Health Professionals on October 8, and a notice regarding this event was released with the signatures of Maxwell Anderson and Jake Taylor. No one else has the authority to involve Eden.

Maxwell Anderson, The Eden Society  
Brenda Johnson, Serenity  
Fort Lauderdale, FL

**Re: "Could We Please Talk To Each Other?" ("Kymberleigh's Clipboard", August):** On the question of IFGE not asking your local clubs for assistance or even about the date of the 1997 convention: That did not happen here. IFGE asked the two local CD groups, the TS support group and the University of Minnesota Gender Clinic for help to run their 1996 convention here in the Twin Cities. In fact they had their first organizational meeting of volunteers in September. I do not understand why they did it this way in the Midwest and used a different approach there in Southern California. It's hard enough getting us to

support the outreach organizations, especially since most of us dress at home and at meetings and that is about it.

I told my wife that I am going to attend this convention, dressed (hopefully I will have practiced enough to pass by then). I care and I think that perhaps this is one of the few ways I can lend support.

Debbie Schouten  
Minneapolis, MN

**Re: Emily Clarke's letter ("Vox Populi", August):** What you say about your appearance in the mirror is how I always thought a transsexual would feel; and if you did feel that way, what took you so long to do something about it?

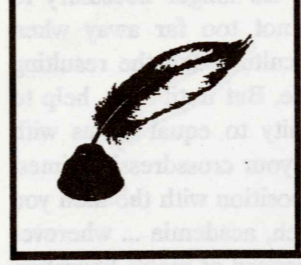
In my case, I do not regard myself as transsexual, but these days -- after some years of female hormone medication -- I am often surprised on seeing my present self reflected. She's too fat, her hair's a mess, but she looks a lot better than the guy who used to live here, to my semi-detached view.

Marion Kelley  
(address withheld by request)

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# VIRGIN VIEWS BY VIRGINIA

## GUILT AND SHAME ARE INSULTS TO CROSSDRESSING!

by Virginia Prince

I'll bet you never thought of guilt and shame as insults, and you will probably disagree with me as you read this. But think about it a bit.

I got this thought in the course of reading some of the currently available CD stories which involve some sort of a situation where a male is forced, induced, persuaded or dared to get into some sort of feminine attire. Inevitably the authors (who doubtless have experienced guilt and shame in their own lives) feel it necessary to have the hero/heroine protest loudly and vigorously about the person or circumstances that

bring about the dressing up situation. "I won't do it!" ... "You can't make me!" ... "Those clothes are for girls and I am a boy!" are all over the pages. The fact that in many stories the clothes eventually win and he comes to accept and enjoy his *femmeself* does not cover the fact that he

protests violently in the beginning. Authors evidently feel that protest and struggle is mandatory and that the story wouldn't ring true without it.

The author is probably reliving his own sense of guilt and shame when he first began to "dress up". That was often in his mother's or sister's clothes, and maybe the guilt of invading their wardrobe without their knowledge would have some justification. But when other characters in the story initiate the idea and help carry it out there is no justification for interpersonal guilt. This is especially true when it is a loved or respected person -- usually a female -- that suggests, requests or requires the crossdressing for a variety of plot reasons. Still, the "victim" has to protest vigorously.

Personally, I would like to read a good story in which our hero comes to the conclusion that girls have some advantages in life that he doesn't have and that it would be fun to climb over the symbolic fence to see whether the grass on the other side was indeed greener and more fulfilling than that on his own side. The process of thinking about it, planning how to acquire the clothes, hair, etc., and how to bring about a situation that will enable the plan to be carried out might be written in such a way that the reader could really identify with the hero/heroine and

"be there" in spirit. In other words, a positive story that is engaging and thrilling from early on, rather than after a number of chapters of slowly lessening protest so that he/she finally begins to appreciate the experience.

In my 26 years of living full time as a woman I have had a few frightening experiences, a few dangerous ones and a few exciting ones. But for the most part life has just been sort of ordinary, as it might be for any other woman. I've been getting into my dresses and heels (or other type of feminine clothing) for a long time now. It certainly isn't a

The implication in CDing is that for a man to lower himself to the status of a woman is degrading.

novelty or an exciting experience anymore. It would be kind of a change, therefore, to read a really well written story that could bring back some of the excitement, shortness of breath, and anxiety of the early days. I would like to be able to identify with the hero/heroine and enjoy the beauty and positive sides of the experiences of early dressing and what it meant to him/her. Instead I have to endure all the protests, resistance and finally resignation he goes through until finally the experience is beautiful and enjoyable.

This is a challenge to you authors! **Do it!**

But back to the title of this piece. Shame is a feeling that results from doing something, bad, criminal, degrading or destructive ... something less than would be expected of you by others or even by your own better self. On that definition, the act of wearing feminine clothing and looking as feminine as you can is "bad", "wrong", and thus degrading. Degrading of what? The word "degrade" means essentially to go downhill; i.e., from some higher to some lower place. The implication in CD is obviously that manhood and masculinity are "higher" states than womanhood and femininity and that for a boy or man to "descend" from his lofty masculine perch to the "lower" status of looking and acting like a woman is definitely "degrading". Boys are brought up to feel this way by older brothers, fathers, teachers, coaches and other older men. So whether they put on some article of girls or women's clothing voluntarily or under some sort of suggestion, persuasion or duress from others, they still feel that the act is somehow shameful. After it is over they begin to feel

guilty for having done it. That is what I mean about shame and guilt being insulting to women. Women are not less than men, they are only different anatomically, psychologically and sociologically. And it is ironic that in other ways men honor women as being in some ways better than they are. The expression of "the better half" for wives is a case in point. "Sugar and spice" vs. "snails and puppy dog tails" is another. In disasters at sea it is "women and children first" into the lifeboats. But when a male person doing, wearing, supporting something generally more characteristic of women is made to feel ashamed of the action or suffer guilt for having done it, that is insulting to women. Personally -- and I am not into male bashing -- I think women in general are far superior to men and thus I have wished to be part of their lifestyle (though I have no desire to attempt to imitate their sex thru SRS). Those who haven't read it already might find the book *The Natural Superiority of Women* by Ashley Montague (a world famous anthropologist) to be very enlightening.

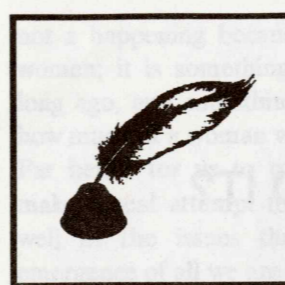
So the "message" of this little essay is that those of us who have been brave enough to evaluate the feminine on the basis of at least equality (not identity) with masculinity should take pride in our perception of that fact. We should discourage the presentation of males as violently protesting their introduction to femininity. It is hypocritical -- for crossdressing authors in particular -- to promote the guilt and shame of crossdressing as though it was a required and expected response. Surely that would be the response of the rednecks, skin heads, and macho types in general. But you and I decided to try and make a degree of peace with our "girl within" when we first took up crossdressing. I personally decided not to be part of that "superiority mindset" when I decided to cross the gender tracks and climb the gender fence twenty-six years ago. Clearly most of you are not in a position to do what I did, and I am not suggesting that you should. But I am suggesting that you let more of your *femmeself's* internal feelings, though not necessarily her exterior appearance, play a bigger role in your daily actions and interactions with others. You can be proud to have decided to join the winning team even if only secretly.

Females are biologically the winning team because they will always be necessary to the continuation of the species.

But in due course, males will be no longer necessary to the human race; I see the day not too far away when testicular tissue can be grown in culture and the resulting sperm harvested to initiate new life. But until then, help to elevate women and their femininity to equal status with men ... and don't limit that to just your crossdressing times. Have the courage to defend that position with the men you deal with in business, sports, church, academia ... wherever you can. We are, after all, the vanguard of men's liberation because we have had the guts to acknowledge our own femininity in spite of the ever present machoism of modern society. And men need liberation every bit as much as women. Women have needed liberations to -- to be able to do all the things that were forbidden to earlier generations of women. But men are not only the oppressors of women, they are the oppressors of themselves by setting up codes of acceptable attitude and behavior for men. Men need liberation from -- from the limitations on experience and behavior that the "code of masculinity" requires. The "code" does it by maintaining the superiority of masculinity and to degrade, belittle, disparage, accuse and try to embarrass any man who shows any interest in or behaves in any way that is deemed more appropriate to female and women.

This is, after all, the source of the condemnation of homosexuality over, above and before religion got into the act. For two males to have an orgasmic experience with each other, one of them (or both alternately) must be an orifice provider (anally or orally). But providing an orifice for penile penetration is, after all, what women provide with their vaginal orifices. And thus for a male to take this ultimate female role is simply not acceptable under the masculine code. Thus gay males must be debased, degraded, persecuted and prosecuted for their non-male and pseudo-female behavior. An interesting proof of this contention lies in the fact that in many Latino cultures, if two males indulge in anal intercourse, the insertee (the orifice provider) is considered to be performing a homosexual act. The insertor is just getting his relief in a different place. This "lowering yourself" to a lesser position is also the basis of the disapproval of our crossdressing. We are becoming "like women" in doing so and that is a loss of status and a violation of the sacred "code".

Another verification of my contention is (continued, page 19)



INSIGHT

WHAT GOES AROUND COMES AROUND

by Barbara Jean Jasen

There is an old saying, "what goes around comes around". This past summer I found out the truism of this saying. Linda, a sister in East Tennessee who I have been writing to for the past six years was out of a job and her unemployment had run out. Since she had a wife who was totally against her crossdressing all of Linda's mail was done thru a post office box. Linda's box rent was due and she did not have the money to renew her P.O. box. Rather than lose contact with Linda I sent her a money order for the \$17.50 that she needed for her P.O. box.

The same day that I sent the money to Linda I mailed a letter to Lee Frances, who puts out the *Grace and Lace* newsletter for Christian crossdressers. I was sending Lee the names of a couple of sisters who I knew would like to be on the *G&L* mailing list. Now for any of you girls who do not know Lee, she is a crossdresser who is retired after over 40 years as a minister. Lee puts out *Grace and Lace* without charging any kind of subscription, nor does she solicit any kind of donation for the newsletter. In fact, Lee works four days a week just to support *Grace and Lace*. With my letter to Lee I sent her \$5 to help her with the cost.

Now the money that I sent to Lee Frances and to Linda was some money that I really did need to pay on some bills of mine. As a result of sending that money to them, I did not have enough for my phone bill and was due for a cutoff in a couple of days. I was lucky in that I was able to obtain an advance on my paycheck to pay that bill and prevent the phone from being cut off.

About two weeks after I sent that money to Linda and Lee I stepped on a very weak board on my front porch and fell through. I was not injured, but it was evident that my front porch was in need of repair. That night I was talking on the phone to Kayleen, a sister that I am very close to here in Memphis, and when I told her about falling thru the porch she immediately came over and took me over to the lumber yard, and out of her pocket she bought the \$51 worth of lumber that was needed to repair that porch. Two weeks later my boss informed me that he was restoring my pay to what it was prior to the pay cut that we all took

when the company filed bankruptcy a year and a half ago. In effect it was a \$200 a month raise. They say that God helps those who help others. I can well believe it. The benefits that I had received as a result of giving of myself to my sister is not the end of things though.

Remember Kayleen, who bought the lumber for me? Well, the bridge construction company she worked for a couple of years ago, in an effort to eliminate the break-ins to the tool trailer at the site of a project, offered her \$1000 per month to park her little travel trailer on the site ... no rent, no utilities to pay. Well, now the bridge was near completion and soon Kayleen would have to move into a trailer park where it would have cost her

almost \$200 per month for rent and utilities. About a week after she bought me that lumber her current company came to her and offered her a similar deal to what she had. While she would not get paid extra for living on the construction lot, she would not have to pay for lot rent or utilities, in effect a savings of \$200 per month for her.

Yes, what goes around comes around. When I sent the money to Linda and to Lee Frances I was not expecting any of the above to happen. I did not seek any kind of reward for my helping others. Even though that money I sent was money that I could have well used for myself and my family, I sent it to my sisters because I had a love for them and a desire to help. My real reward came when I slipped the money in the envelope. I had a general all-around good feeling to myself in knowing that I was being a help to a sister who needed that help. That reward was all the reward that I really needed and wanted.

As crossdressers we strive to be feminine. As I have often said, femininity to me means being loving and kind, compassionate and concerned, caring about others. It is the feminine side of us that acts when we help others.

So often we put our concern on the feminine appearance. We worry about our clothes, we worry about our makeup, we worry "can we pass?". But we can be feminine even while in our male persona, and looking feminine does not make us feminine.

(continued, page 19)

The love you pay to others will surely come back to you.

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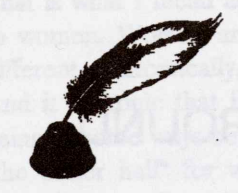
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HAPPINESS -- CAN YOU FIND IT?



by Linda Peacock

I recently read an article in which the author stated, "Happiness is what you take from your own heart -- you cannot make another person happy. It comes from within you."

How really true this is. I can recall the woman I used to be, especially during my first marriage. ... I was rather withdrawn, shy, and very unsure of myself. I refused to allow emotions and thoughts I was having come to the surface, because I was afraid that if I showed them, my husband wouldn't love me anymore. I was one of these women who felt that if he was happy, then I was happy, too. In other words, I based my entire world on his being happy, with no regard to what would really make me happy.

In essence, I was living a lie. I was denying who I was, as a person, as a woman. I had no concept of my personal needs, or if I did, I pushed them back.

My husband went to three years of college and three years of seminary, with me being the total support for the family. I took care of my child, I worked full time, I typed his papers and direct mail long into each night, for years and years, so that he could reach his goals. What about my goals? Well, other than his achieving his, I had none. We couldn't afford for me to go back to college, I was far too insecure and weak for management training in my company, and I was religiously indoctrinated that women walked behind their men, never together or in front -- we were subservient to our men.

Not a pretty picture of anyone, is it? A really sad picture, in fact, and one I am ashamed of now.

However, we all have times in our lives which we wish had never happened, or we wish we could live over differently. If we look honestly at those times, we may well see how they contributed to the persons we are now, that those times were growing pains as we moved through our life plan.

Having escaped the woman I was, and having become who I am today was a painful process, which included my husband's infidelity and our subsequent divorce, and even more painfully, the emergence of who really lived inside of

me.

Every human being faces the emergence of the person within and in many cases, such as mine, it is a painful process. We don't necessarily like who and what we see in ourselves. We are shamed, and fearful of what others will think. We compare what we see inside with others, and we come up feeling not as worthy. What we don't see is that we are like the caterpillar, and that the butterfly that

emerges from the cocoon is really a thing of beauty. How hard it is to see beauty in ourselves!

In our "gender" community, there are so many women who cannot see how beautiful they are. The burdens of life, and often, the burdens of being involved in a gender relationship, pull them down, cloud their thinking,

prevent the emergence of the beautiful creature who lives inside.

We become overwhelmed by life's burdens, and the burden of being married or involved in a gender relationship is often more than many women can handle. Some women take their husband's dressing as a personal conviction of all that is wrong with **them**, the woman! They assume the blame for his gender dysphoria, declaring that it is their failure as a woman that has caused it.

They are blinded by their own insecurities, their inability or refusal to allow themselves out of the cocoon. And, at times, it is a comfort to them that "they are to blame." They have so little self-esteem, that their husband's dressing is confirmation of uselessness as a woman and person.

How unbelievably sad this is. And how much precious time is lost in the misery?

I cannot begin to emphasize enough my belief in the importance of being your total self -- to acknowledge all that you are as a woman, to allow yourself to live your life to the fullest.

We are so unique -- in ourselves as women, as persons, and unique in our place as a partner of a man with gender dysphoria. It is time that we acknowledge that this is **not** our fault, accept that our husbands/partners came to us with this phenomena, and that it didn't just appear because we aren't woman enough for him. His desire to dress is

The burden of being married in a gender relationship is more than many women can handle.

not a happening because we are weak or substandard as women; it is something he cannot help, which was there long ago, and something that will not go away, no matter how much of a woman we are or might be.

Far better for us to quit feeling sorry for ourselves and make a real attempt to deal with this particular issue, as well as the issues that prevent us from allowing the emergence of all we are inside.

We must first accept ourselves, before we can accept him as he is. Even the acceptance of ourselves does not mean that we will be able to accept this part of him; however, unless we know who we are personally, and like and accept the person we are, we are not prepared emotionally to deal with any of the issues in our lives, let alone our husband's dressing.

It is not fair to ourselves to ignore who we are, and to try to base our personal happiness on someone else's happiness. If we can find personal happiness and self-acceptance, we are stronger as women and persons to deal with pressures and issues. We need to like ourselves, believe in ourselves, our intelligence, our strengths, and accept our personal weaknesses -- acknowledging them as part of who we are. In acknowledging our weaknesses, we actually become stronger, for we are being honest. If we can deal with the issues in our personal growth, it strengthens us, leaving us better prepared to deal with the outside issues.

It is not easy to face up to who lives inside, but I feel that my life has added value to me for having done so.

I feel the strength inside, and I am proud of that strength, as well as what I accomplish in my life. I can deal with issues, such as dressing, or job stress or family problems in a better frame of mind, and more rationally. If nothing else, I have found that strength and self-acceptance have taken away my irrationality, and I can logically work through problems, facing them head on and honestly.

The happiness I feel does come from within, as does self-acceptance and liking, and my life is so much easier to live because I am happy with me. I am better able to give to others, and by giving to others, my happiness in life increases. I believe I am living my life as it was intended to be lived, and each moment is precious in my journey. I wish this for each of you, too.

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

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**VIRGIN VIEWS ... continued from page 16**

that society, which idea that a female might prefer a dildo, the movements of which she can control, to penetration by a penis which she can't control? After all, the male penis is the greatest invention God ever made ... isn't it? who can blame the poor females for suffering "penis envy" and wishing to possess one and be able to do to others what a penis can do to them? Perish the thought! Heaven forbid! So instead of being ashamed that you crossdress, how about being ashamed that you are stuck with being a man with all their conceits, insecurities, and self aggrandizing attitudes and behaviors?

Well, this little diatribe should stimulate some letters for "Vox Populi", and I can hardly wait. I wonder how many will more or less agree with me and how many will be up in arms (masculine arms, of course)?

**INSIGHT ... continued from page 17**

I recently received a letter from another sister in California. Melissa wrote that she actually enjoyed being read. Strange in that so many of us are actually fearful of being read. The question is, how will others ever come to learn just what crossdressing is really all about if they mistake us for members of the opposite sex? I personally do not pass no matter how good I try to look, and yet I really take pride when someone comes up to me and ask if I am a crossdresser. It gives me a chance to do -- as the Christians say -- "witness" to them just what it really is all about. It gives me the chance to tell them just how crossdressing is a tool, used by God and my girl within to bring out and to develop the feminine components of my personality, and of how I am a far better person simply because I am a crossdresser.

God has a purpose for each and every one of us in this life, and we remain on this earth as long as that purpose is to be served. So long as we are here we will never know what God's plan is for us or why he made us a crossdresser, but of one thing I am certain and that is that my being a crossdresser is a part of God's plan, and a part of His purpose for my being on this earth.

There is a song called "Put A Little Love in Your Heart". It really is a most feminine quality. What goes around comes around. The love you pay to others will surely come back to you.

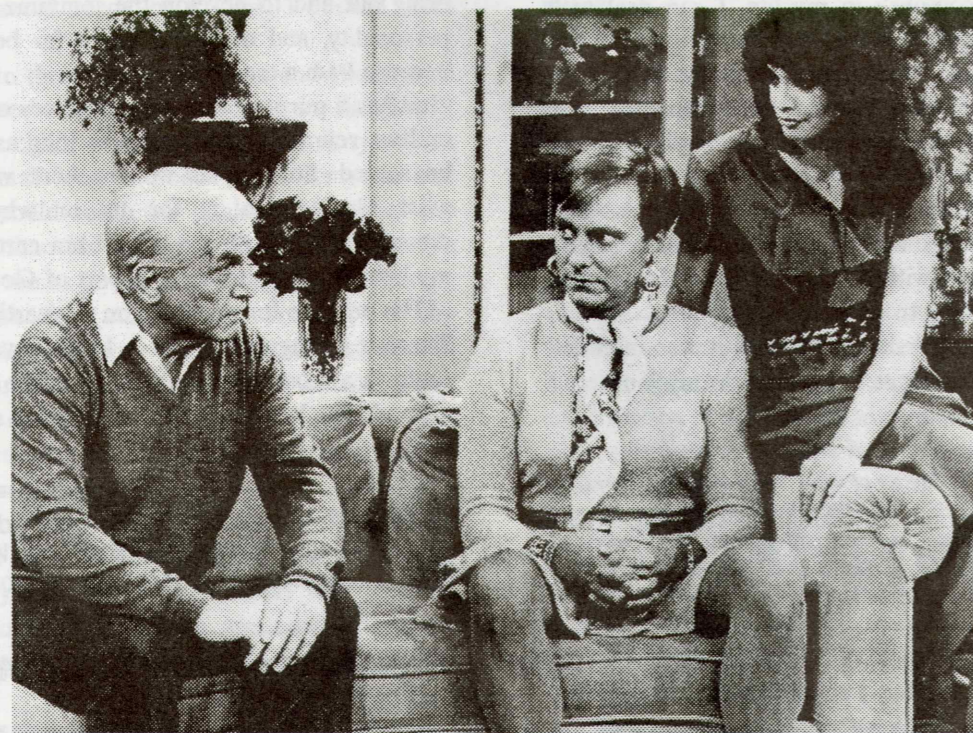
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# GREAT MOMENTS IN TV HISTORY

from the archives of Ralph Judd



9/26/74: Felix and Oscar (Tony Randall, Jack Klugman) are surprised while looking for a frog in Central Park by Murray the cop (Al Molinaro), disguised as a female for undercover work, on *The Odd Couple*, ABC.

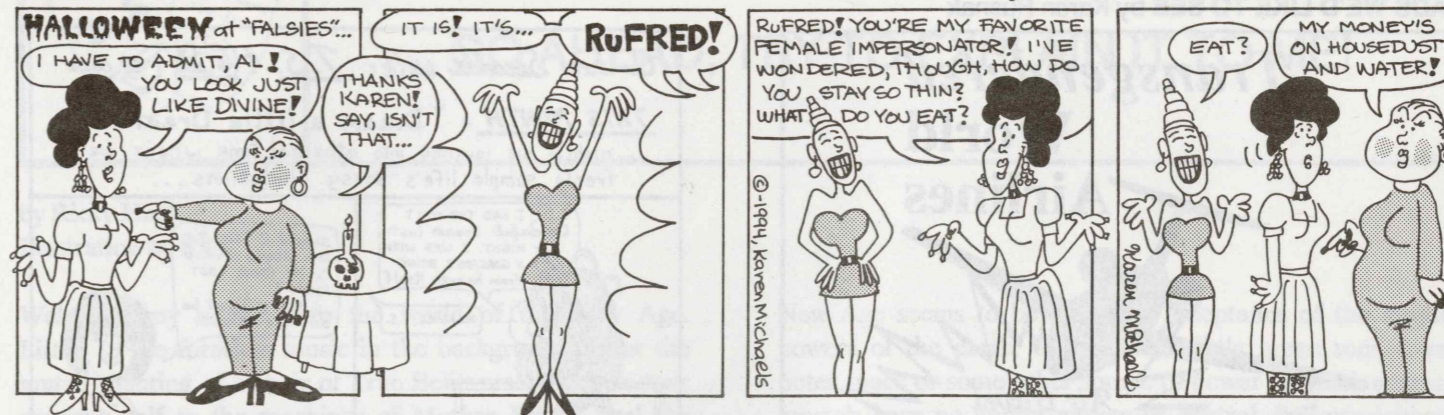


1/5/81: Henry (Ted Knight) has an interesting talk with Jackie's (Deborah Van Valkenburgh, right) new policeman boyfriend (Gary Dontzig) who shows up in drag on his way to a stakeout, on *Too Close For Comfort*, ABC.

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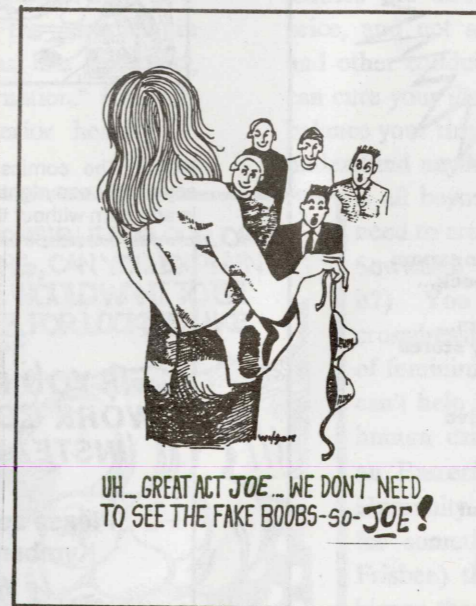
by KAREN ANN MICHAELS



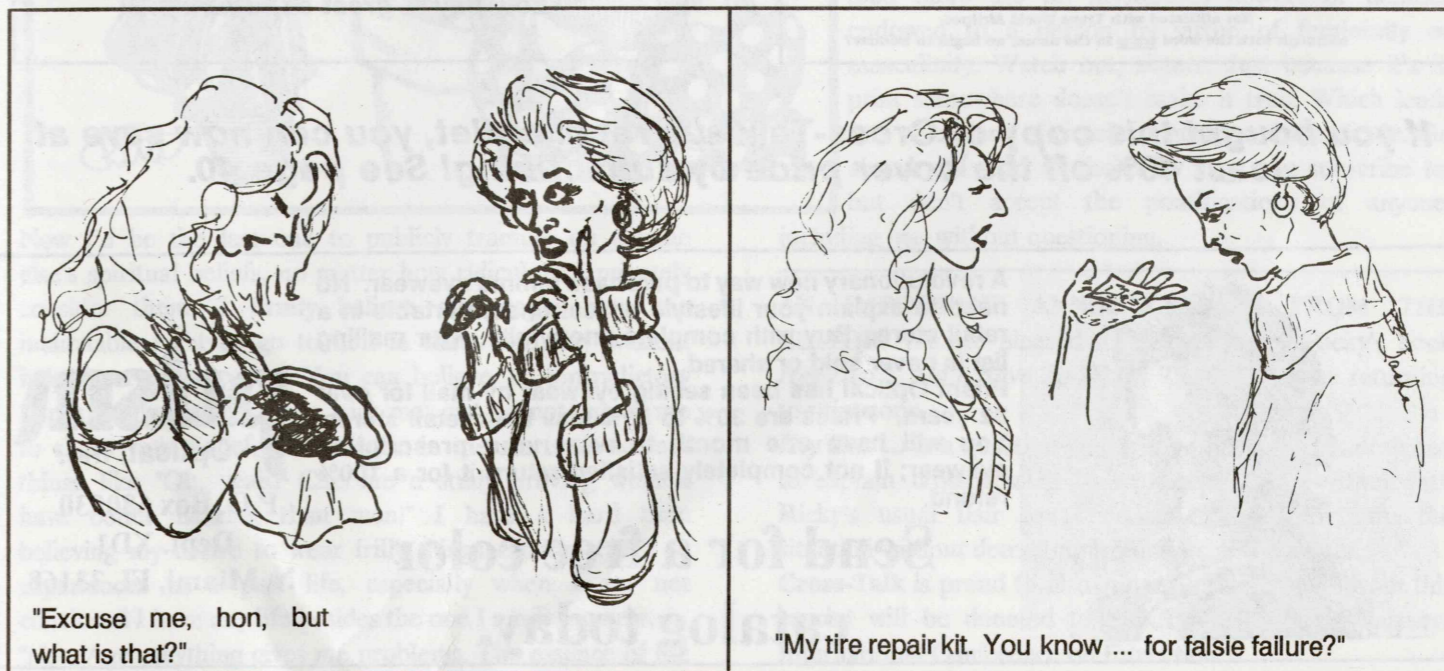
THE PASSING SCENE by Kay Lightner

here in the (un)real world by Nancy Wilson

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



Tasha's World by Tasha Barnard



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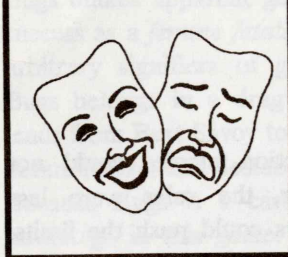


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**THE BEARDED LADY**

**GO AHEAD, TRY TO EXPLAIN IT TO ME!**

by Ricky Hunt  
Illustration by Rita

Welcome, my sisters, into the world of the New Age. Listen to the formless music in the background. Hear the muted chanting of a choir of True Believers. Abandon your previous self to the teachings of Mother Earth. Feel the innate power of the mysterious Female Life Force flow into your sadly male body. Read the articles in crossdressing magazines filled with terms like "oneness", "karma", "pansexuality" and even "reincarnation." Recently I even learned that women have superior hearing to enable them to be better mothers.



Now I'd be the last one to publicly trample on anyone else's spiritual beliefs, no matter how ridiculous I privately consider them. I firmly believe all people have the inalienable right to go to hell in their own way without help from anyone else. You can believe 17 contradictory things at once and it's fine with me; just do not expect me to share your belief. The skeptic in me starts to scream things like "Oh, yeah? Cite me a study proving women have better hearing than men!" I have a hard time believing my desire to wear frilly things can be traced to experiences in a past life, especially when I am not convinced I have any life besides the one I am living now. "New Age" anything gives me problems. The essence of the

New Age seems to be uncritical acceptance of the mystic powers of the earth, the universe, little green men from outer space or some other source of power of which normal mortals have no understanding or control. Self-proclaimed leaders will offer you understanding and guidance (for a price, and not always in money) using crystals, pyramids and other conduits to control those forces. New Age ideas can cure your ills, soothe your soul, soup up your mind and balance your tires. The beauty of it all is you do not have to understand anything about it; you have no responsibility, it is all beyond your control. Isn't it nice to know your need to crossdress is a force of nature?

Sowwash! (That is the feminine of "hogwash", isn't it?) You better take responsibility for your crossdressing. It's one thing to indulge in the fantasy of femininity, but this is one more variation on the "I can't help it" excuse. Yes, spirituality is a necessity of human existence, be it in a Born Again Christian, an Eastern Mystic or a disciple of the New Age. Humanity seems to have an inextinguishable need for something (God, The Cosmic All, The Great Frisbee) that is responsible for creation, something bigger than us that started it all. But fer cryin' out loud there are no mysterious powers or abilities endowed to a person by virtue of femininity or masculinity. Watch out, sisters. Just because it's in print somewhere doesn't make it true. Which leads to a nice piece of circular logic to end this tirade. Go ahead and read all those TV rags you subscribe to, but don't accept the pontifications of anyone, including me, without questioning.

**AN IMPORTANT ANNOUNCEMENT FROM THE EDITOR:** We are pleased to announce that Ricky's book *Hey Dad ... Do I Have To Watch The TV?* will be returning to print soon.

*Hey Dad ...* is a question and answer format book designed to explain crossdressing to teenagers. It is written with Ricky's usual flair for injecting light humor into the situation without detracting from the subject matter.

**Cross-Talk** is proud to also announce that profits from this reprint will be donated to SPICE, the Spouses/Partners International Conference on Education.

# BUGS BUNNY: QUEER AS A THREE DOLLAR BILL

by Hank Sartin

"Bugs Bunny, Cross-Dresser?" asked the *New York Times* on October 19, 1992, in what it would no doubt term a "puff piece," as if that didn't say it all.

The *Village Voice* fired a return volley a month later in their "Jockbeat" section, in which they noted that, in Nike's "Hare Jordan" calender, Bugs camps it up shamelessly, planting a big, sloppy kiss on the cheek of a smiling Michael Jordan. "Cross-slippage?" they retorted, "Cross-avalanche, more like."

And who could forget Gai's coming-out moment in *Wayne's World*, when he asks Wayne if he was ever attracted to Bugs when Bugs dressed up as a woman?

Just when the heck did Bugs become the gender transgressor for our times?

In fact, Bugs Bunny has been at play in the field of gender from the moment of his conception. In *A Wild Hare* (1940), Bugs' first screen meeting with Elmer Fudd, Bugs quickly established a playful sexual innuendo in his dealings with Elmer. When Elmer points his gun at Bugs' rabbit hole, Bugs' gloved hand reaches out and strokes the gun. And strokes it. And strokes it. It's just a little too much. This leads to an extended tug of war, with that big gun of Elmer's going in and out of Bugs' hole. In and out, in and out. Later, when Bugs comes up from behind and covers Elmer's eyes to play "Guess who?" Elmer comes back with "Heddy Wemarr? Owivia de Haviwin?" Bugs responds to these charming misapprehensions by planting a big kiss on Elmer's lips.

Skeptics may quibble. A gun going into a rabbit hole... so what? I might have agreed with them, had it not been for the experience of sitting in an audience of a hundred queers watching this cartoon. Last year at the University of Chicago, a group of gay and lesbian students and faculty ran a film series on the history of representations of gays and lesbians on film. As the resident cartoon scholar (it beats working for a living), I was asked to schedule a cartoon to precede each film. I looked at some Bugs Bunny clips, and these familiar cartoons of my childhood suddenly took on a new character. The cartoons seemed obviously gay, with Bugs refusing time and again to settle into traditional gender roles. I thought I might be over-reading, looking for a queer sensibility to validate my love of Bugs. But, when it came time to screen the movies, the audience roared with laughter, cheered Bugs on and found the whole thing just as suggestive as I had.

In the wake of the 1934 Production Code, movies could not represent "sexual perversion" -- at least not overtly. Though Hollywood found ways to get around the code, there were

still certain borders that live-action movies could not transgress. In cartoons, however, the rules were less stringently enforced, the animators could push the limits. Bugs Bunny enjoyed the freedom to violate the norms of society, and one of the ways he violated those norms was to refuse to conform to "normal" gender roles. Bugs Bunny had fun not being conventionally masculine. He kissed his opponents, he pranced, he danced ballet, and he dragged. In fact, Bugs Bunny did drag so often, you have to wonder where he shopped. We can all remember the image of Bugs putting on cherry-red lipstick to the strains of "You

**Bugs Bunny enjoyed the freedom to violate the norms of society, and one of those ways was to refuse to conform to "normal" gender roles.**

Must Have Been A Beautiful Baby," but you might be surprised at just how often Bugs put on the dog.

In *What's Cookin', Doc?* (1944), Bugs dresses up as Carmen Miranda and treats his audience to a drag show that would put RuPaul to shame. In *Mississippi Hare* (1949), Bugs makes a delightful Southern belle who almost marries her supposed opponent. *Hillbilly Hare* (1950) sees Bugs in hillbilly drag, complete with gingham dress and pigtails. *Rabbit Fire* (1951) has Bugs all dolled up as a huntress who leaves Elmer ready to kill anything for a kiss, and *Rabbit Seasoning* (1952) has Bugs in a Lana Turner sweater and killer pumps. In *What's Opera, Doc?* (1957), Bugs and Elmer, faithful to their opera-going audience, redo Wagner, with Bugs making a smashing Brunhilde in golden tresses and busty Norse armor. The couple even dance a lovely ballet number in which we get to check out Elmer's surprisingly shapely legs.

Of course, there is a long tradition of comedians crossdressing for comic effect. Everyone from Milton Berle to Cary Grant has donned a dress for a laugh. However, much of the humor in comic drag derives from the obvious insufficiency of the comic's femininity: Milton Berle gets a laugh because he is so emphatically not a woman.

In Bugs Bunny's case, crossdressing has a different effect. While Berle fails to convince and mugs to show us he knows, Bugs gives the drag his all. As a result, he carries it off with style. His success is all the more pronounced because Elmer, the "straight" man of the comic duo, doesn't get it. Whereas in the mainstream, most comic drag shows the awkwardness of crossing the gender divide, Bugs' drag emphasizes the utter permeability of that border.

Bugs makes apparent gender's constructed nature and his success as a *femme fatale* suggests the degree to which the arbitrary signifiers of gender are usable by anyone. If Bugs belongs in a drag tradition, it is the tradition that leads from Burt Savoy to RuPaul, a tradition in which drag defamiliarizes and destabilizes gender categories.

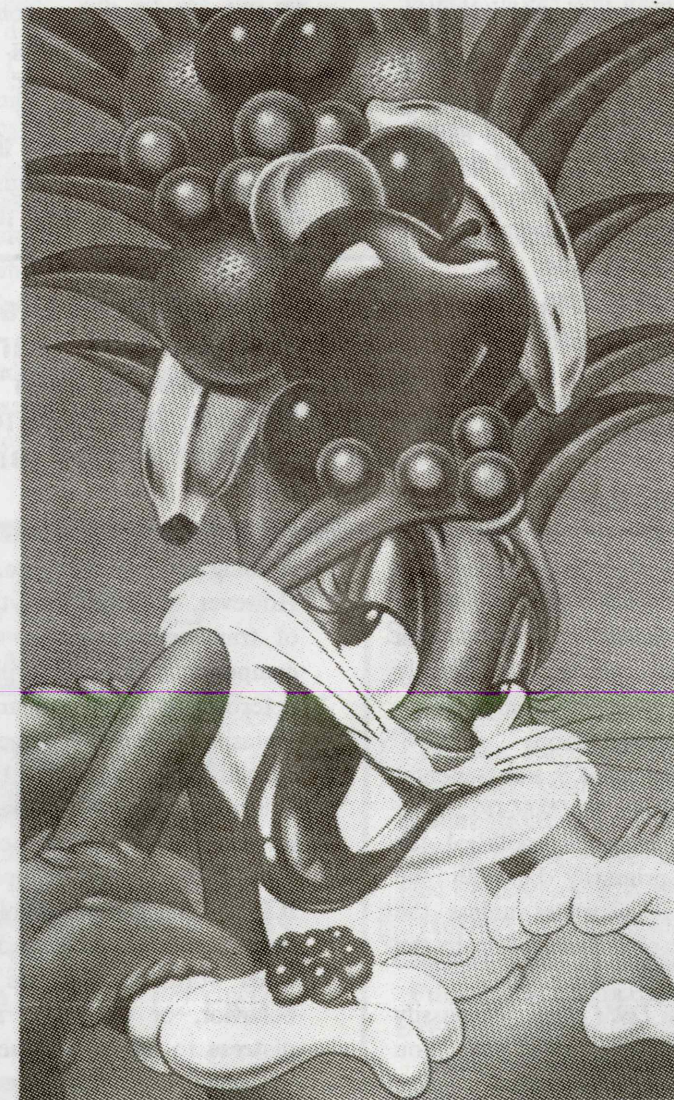
Because Bugs is a cartoon character, he has a special advantage in this game. Bugs is not firmly inscribed in a male/female system. (Try to imagine Bugs with genitalia of either gender, and you'll see my point.) So when Bugs takes on the outward signs of femininity, his comic drag is not based on making the masculine reality take on feminine markers.

Instead, Bugs is funny because he can take on any role successfully and make everyone else accept him as whoever he claims to be. If Bugs says he is a sexy Lana Turner type, then he is, and Elmer reacts accordingly. If he claims to be the King of England, so be it. Bugs' drag succeeds because, fundamentally, Bugs is always in some sort of drag, whether it is Carmen Miranda's slinky dress and fruit salad hat or a baseball player's uniform and cleats. He plays all these roles with equal pleasure.

But the Bugs Bunny story is not all about drag. Bugs Bunny was part of a comic couple who kissed more often on screen than Hepburn and Tracy. Bugs kissing Elmer became such a trademark that even Mel Blanc felt compelled to comment on it in his autobiography, *That's Not All Folks! My Life in the*

*Golden Age of Cartoons*: "Strangely, for two so embroiled in perpetual conflict, the rabbit and the hunter do an awful lot of smooching. That and Bugs' proclivity for crossdressing -- in *Rabbit Fire* (1951), *Rabbit Seasoning* (1952), *What's Opera, Doc?* (1957), to cite several examples-have raised some concern among viewers. On numerous occasions fans have asked me, 'Are Bugs and Elmer... well, you know... are they?'

"No, they're not sweethearts. During a production meeting for *Elmer's Pet Rabbit* (1941), someone suggested we have



Bugs Bunny as Carmen Miranda in 1944's *What's Cookin', Doc?* (Photo courtesy Warner Bros. Pictures)

Bugs startle his new owner by planting a smacker on Elmer's lips. The gag worked; the gag stayed. That's all there is to it."

Talk about denial! Poor Mel could barely bring himself to write "sweethearts." And in his tale about *Elmer's Pet Rabbit*, he forgets that the kissing gag began a year earlier in *A Wild Hare*.

The embattled relationship of this scwey couple deserves a second look. What we have here are a pair of bachelors who hang out together over a period of 25 years. One has a

big gun. The other has a nice tail. Hmmm... When Elmer, fed up with all this chasing and no catching, tears up his contract in *The Big Snooze* (1946), Bugs goes all out to get his man back. Bugs dresses Elmer in a green gown and Joan Crawford wig, and let's him loose on Hollywood and Vine. When zoot-suited wolves pursue Elmer, he stops to ask the audience "Have you givls ever had an expewience like this?" As *Detroit News* columnist Deb Price put it recently, the cartoon "invited movie-goers of 1946 into a sexual fantasy of men chasing men, of men feeling desirable to men, of men being allowed to dress up and act out."

For Bugs and Elmer, desire led to efforts at long-term commitment. The pair ended up at the altar on several occasions. *Rabbit of Seville* (1950) ends with Bugs and Elmer marrying, Elmer looking stunning in his bridal gown. Three years later, apparently having had a spat with Elmer, Bugs is

headed down the aisle with Yosemite Sam in *Hare Trimmed* (1953). When Sam backs out at the last minute, Bugs turns to the camera and moans, "Always a bridesmaid." But Bugs finally gets that church wedding in *Bugs Bonnets* (1956). Bugs finally marries Elmer, who once again has donned the bridal veil. As Bugs puts it, "You know, I think it always helps a picture to have a romantic ending."

With the media embracing drag and the queering of America underway, we need to look (continued, page 27)

# DSM-IV: A STEP IN THE RIGHT DIRECTION?

by JoAnn Roberts

(Note: For those unfamiliar with psycho-jargon, *DSM-IV* is the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition*. It is published by the American Psychiatric Association.)

The much awaited *DSM-IV* has arrived and it comes with a few surprises for transgendered people, most of which should be welcomed.

Over the past several years, some transgendered people complained that the old volume, *DSM-III-R*, caused them to be oppressed and fostered discrimination against transgendered people because the book contained the terms "transsexualism" and "transvestic fetishism." The fourth edition addresses these issues in two distinctly different ways, but with much the same result.

Let's start at the beginning which is always the best place to start (as Miss Poppins quipped).

It is extremely important in any discussion of the *DSM* and mental disorders to understand what the APA means by the term mental disorder: "... a clinically significant behavioral or psychological syndrome or pattern that occurs in an individual and that is associated with present distress or a significantly increased risk of suffering death, pain, disability, or an important loss of freedom." (pg. xi, Introduction)

Just as important is the definition of what is not a mental disorder. Page xxii of the Introduction to *DSM-IV* states: "Neither deviant behavior (e.g., religious, political, or sexual) nor conflicts that are primarily between the individual and society are mental disorders unless the deviance or conflict is a symptom of a dysfunction in the individual, as described above."

Another important note is that the *DSM* does not classify people, it classifies disorders that people might have. You will not find terms like "transvestite" or "transsexual."

Turning to our areas of interest, what our community calls transgendered behavior. (While we have taken this term "transgendered" as our own, the professionals have not adopted it.)

Community critics of the *DSM* have argued that the inclusion of "transvestism" or "fetishistic transvestism" is a source of discrimination. Neither the *DSM-III-R* nor the new *DSM-IV* contain either of these terms. What is included under the heading of "Paraphilias" is "Transvestic Fetishism". A paraphilia is a recurrent, intense sexually arousing fantasy, sexual urge, or behavior generally involving (1) nonhuman objects, (2) the suffering or humiliation of oneself or one's partner, or (3) children or

other nonconsenting persons..."

At first, this is distressing. The description of the behavior is even more disturbing: "Transvestic phenomena range from occasional solitary wearing of female clothes to **extensive involvement in a transvestic subculture.**" [Emphasis mine.] (Virginia Prince would argue that clothing is sexless, thus, there is no such thing as female

**Community critics of the DSM have argued that the inclusion of "transvestism" or "fetishistic transvestism" is a source of discrimination, but neither DSM-III-R or DSM-IV contain either term.**

clothing and I would agree.)

However, one must read the actual criteria for a diagnosis of transvestic fetishism which must include these two components: (a) over a period of at least 6 months, in a heterosexual male, recurrent intense sexually arousing fantasies, sexual urges, or behaviors involving crossdressing, and (b) the fantasies, sexual urges, or behaviors cause **clinically significant** distress or impairment in social, occupational, or other important areas of functioning. [Emphasis mine.]

It is important here to go back to the definition of what is not a mental disorder and compare that to criteria (b). In other words, even if one fits criteria (a) exactly, if one's behavior, or urges do not cause **clinically significant distress** to the point where one cannot function in daily life, one does not have a mental disorder.

Clearly, the APA recognizes that some crossdressers are mentally-healthy individuals who lead well-adjusted lives. Definitions don't cause oppression, ignorance does.

One thing I find extremely interesting is that homosexual males and all females are exempted from criteria (a) and cannot, therefore, be diagnosed with transvestic fetishism.

Surprisingly, the *DSM-IV* has deleted all reference to transsexualism. Instead, the book discusses "Gender Identity Disorders" in children, adolescents and adults. The criteria are extensive and will not be repeated here, but of interest is the term "cross-gender identification." At least in the clinical setting, "cross-gender" is preferred to "transgendered."

Included in the criteria for diagnosis is the same criterion found in transvestic fetishism (i.e., clinically significant distress or impairment, etc.) In other words, a person suffering from gender identity disorder must be in significant distress and have severe difficulty functioning in their assigned gender role.

It seems that some got their wish. Transsexualism is no longer a category in the *DSM*. However, to be diagnosed with gender identity disorder one must be in **significant clinical distress**. If not distressed, one should not be diagnosed with gender identity disorder which might lead to genital reconstructive surgery. Catch-22!

Some people in our community want gender identity disorder removed from the *DSM* altogether and have it classified a strictly physical disorder. Perhaps that is not such a bad idea. Genital reconstructive surgery may be indicated in such cases and would be considered cosmetic surgery, available to anyone who can pay for it. And, there's the rub! No medical plan, to my knowledge, will pay for cosmetic surgery. Catch-22!

*DSM-IV* is a step forward in understanding "cross-gender" behavior. It recognizes that crossdressing is not a mental disorder *per se*, and that gender identity disorder is an issue requiring careful evaluation.

**BUGS BUNNY ...** continued from page 25

back at the history that got us here, and that history includes America's favorite queer rabbit. Many of us grew up with Bugs, loving that rabbit. For many of us, he had a way of dealing with the world that seemed just right. He takes pleasure in everything he does, including dressing up and stepping out. But beneath the happy exterior, Bugs is tough. You don't mess with Bugs. Elmer and Yosemite Sam learn that lesson over and over again. Part of the project of gay and lesbian scholarship is to bring to light a queer sensibility that is already built into the products and performances of "straight" culture. In the spirit of this project, I offer you Bugs Bunny, Queer Icon.

In the last year or so, the gay subtext of Bugs Bunny has become a topic of interest to the media. Because of my association with the University of Chicago film series, I've become a sort of spokesman for a queer Bugs; it seems my 15 minutes of fame are inextricably linked to Bugs, and I wouldn't have it any other way. Now if I could just get Elmer out of the picture...

[Reprinted with permission from Windy City Times, Chicago IL. Hank Sartin is pursuing his doctorate in film studies at the University of Chicago.]

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# FIRST TIME OUT (January 1993)

by Charlene Jeffers

After a bit of soul searching and consultation with my wife I decided that I would be bold and attend my first Tri-Ess meeting. We had a couple of days to prepare and think about how we would go about this. My wife suggested that we drive her car to the meeting, saying that since I have a personalized license plate holder it could possibly be seen by someone who knows me from work and then I might be asked what I was doing there on a Saturday night. Although I have never been to that particular hotel I thought that it would be night and who would be looking at, much less casually seeing my license plate holder? I said we would take my car.

My wife also thought that it might be easier if I dressed at home, but took other clothes with me and changed after the meeting. (We had two adult children living with us at the time, and they were both going to be away from home early Saturday evening when we would be leaving, but one or both might be home later when we would be returning.) I said that I did not think I wanted to do that because I did not know if I could get through the parking lot and I did not know whether we would be entering through the lobby or not. So I planned to take my outfit, change before the meeting and then change after again.

Saturday arrived and to say the least I was a bit anxious, but really somewhat excited. I feel very comfortable when I am able to be *en femme* at home and the thought of being around others possibly like me was a very exciting prospect. Our plan was to leave home by 6:00 PM, which would give us plenty of time to get to the hotel, change and be ready for the meeting by 7:00. At about 4:30 I started to get ready. Of course the first order of business was a very close shave and then a hot shower, which helped me become more relaxed. It made sense to go ahead and put on my hose since I would be wearing pants on the way to the meeting. Also, since I would wear my loafers on the way, I did not bother with socks; the fact that I was wearing hose would not really be noticeable even if we had to walk through a parking lot or lobby. At this point, my wife suggested that I should do my makeup before we leave because it might take too much time before the meeting. I said O.K., but suggested only a base to cover my beard and no eyeshadow or liner. But my wife said I needed blush, even if just a little. I agreed to "just a little, for some color."

So we were ready. I packed a garment bag with my favorite outfit, shoes, and a makeup bag to touch up and apply lipstick before the meeting. We left the house as planned right at 6:00 PM and headed east on the freeway.

We were having a very pleasant drive. Although rain had been predicted, none was occurring and I think the threat of rain may have kept some people off the roads as the freeway seemed to be flowing more smoothly than I had expected for a Saturday evening.

My wife and I were enjoying very peasant conversation on the way. We talked about work and we speculated on what the evening ahead may be like. We were both looking forward to the meeting as my wife very much wanted to meet other wives.

As we approached the freeway interchange the radio in my car suddenly went dead. As I thought "now I have to get this repaired. I am not going to be able to commute to and from work everyday without listening to NPR", I noticed my instrument panel getting dim and it appeared that

**I got myself prepared to come out (at least a little bit) and ended up a bit derailed.**

maybe I did not have any headlights. At this point I was too far over on the freeway to get into the interchange so I headed for the next off ramp. I put on my turn signal to change lanes and when nothing happened I knew I had trouble. Not wanting to stop on the freeway, I kept going, got down the off ramp onto the street and then immediately pulled into a gas station ... where the car gave up and died!

Going into gas stations these days for help is an exercise in futility, but it seemed the place to start. I walked into the station office trying not to think too much about how much or little blush I had on my cheeks and asked if they could jump start my car. Well, I could buy gas or almost any manner of fast food, but there was no way to jump start a car. There were, fortunately, pay phones outside and we have an emergency roadside service with our car; however, after disassembling my glove box and going through the hundreds of pieces of paper that I have stored in there we could not come up with a phone number. But, because I do throw loose change in my ashtray, we were armed with plenty of coins for the phone. We called the dealer where I have my car repaired (I had that number because of all the repair bills that I had thrown into my glove box), and they gave me the emergency number. I called them and described my problem and I was told to wait by the phone for a technician to call. I started to get chilled while waiting by this phone hoping that people who were passing by didn't notice that I am wearing makeup

and pantyhose (or if that did not happen that we didn't get mistaken for drug dealers!).

At this point my wife said, "I knew we should have taken my car; I just had this feeling." "Well, dear, I am not going to fight with you over your intuition" I replied, "however, if I would have followed your other advice I would now be standing in this parking lot in my blue skirt and high heels. So you are only batting .500!" Unfazed by my logic, she retorted that if that would have happened she would have thought up a good story and everything would have been fine.

It did not take too long for the call to come, but it took another twenty minutes for the technician to arrive. He diagnosed the problem as either the alternator, in which case he could do nothing, or a bad battery connection. He cleaned the battery and the car started, but since it was now about 8:00 PM and the meeting was most likely well underway, I wasn't sure whether I should still go and at least introduce myself and explain what happened. We decided to travel in that direction and decide when we got closer. So off we went.

As we approached a major intersection I could see the lights again starting to dim. We made it another mile before we hit a red light and as I slowed to a stop, the car died once again.

We had used up our roadside emergency service so we decided our next step was to call AAA and get our seven miles of towing. We started walking down the street toward a brightly-lit restaurant. By this time I was really chilled and started to shiver. The restaurant, fortunately, was warm, they had a phone and coffee to go. We got through the myriad of AAA questions, got our coffee and started back to our car to wait on the corner for the tow-truck. Realizing that even if we did get towed somewhere we would still have to get home, we stopped at a payphone and called our neighbors, who agreed to come down and get us as soon as we found out where we were going to end up.

Unfortunately, having told said neighbors we were busy when refusing a dinner invitation for that same Saturday night, I wondered what we were going to tell them we were doing where we were. We eventually settled on a story that we were on our way to meet friends in another city, but my wife decided we had better leave your garment bag in the car ("How would you ever explain that?").

Not long after, the tow-truck arrived. I did not think that I should sit next to the driver wearing makeup and hose -- who knows what he might notice -- so I climbed my wife and I followed, closed the door of the truck and with our poor dead car in tow we headed down the boulevard. It was not long before we spotted a dealer; closed, of course, but it was a place to drop off the car so it could get repaired on Monday.

From there we noticed a newsstand across the street. It was well lit, there was a phone and of course we could get

something to read to pass the time. We called our neighbor, bought a newspaper and spent the next thirty minutes trying to look inconspicuous. (Actually, the longer we stood there the more amazed we were about the large number of people who suddenly realize late on Saturday that they have run out of things to read and go out to the newsstand for a paper, magazine or book.) In time, our neighbor arrived and we were home in a half hour. When we pulled up we saw that our son was there, so I discreetly headed for the bathroom to wash my face and get out of my hose. Only then did I regale him with selected parts of our story.

You might be wondering why I have gone on this way with my story. I think perhaps it's for therapeutic reasons: I had gotten myself prepared to come out, at least a little bit, and I ended up a bit derailed. But I also think that just the preparation and wayward experience that my wife and I had that Saturday night might have helped in a small way to bring us a little closer with respect to my CD orientation. We started out with the idea that maybe we would find people like us. We didn't, of course, but we are committed to try again.

## HAVE YOU HAD A REAL-LIFE ADVENTURE THAT OTHERS CAN LEARN FROM?

Please send it for consideration to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365.

(Submissions on MS-DOS or Macintosh disk preferred.)

## WHAT'S ON THE TV TONIGHT?

Cartoons by Christine-Jane Wilson

A book of nearly 100 cartoons drawn by Christine-Jane Wilson. In the magazine 'Forum', editor Isabel Koprowski wrote: " - the answer is not East-Enders, you'll be glad to hear, but delicious feminine clothing such as lacy bras, six inch stilettos and the sheerest of stockings.

"What's on the TV Tonight?" is a charming cartoon book depicting transvestites in a variety of amusing situations. Because it is the creation of a TV, none other than Christine-Jane Wilson, the editor of *The Glad Rag*, the book always laughs with, not at, transvestites. The author draws on her own experience, as well as her imagination, to produce cartoons showing the dreadfully embarrassing things that can happen to TVs, whether in social or family context. But it's not blushes all the way: some pages glow with the positive pride a cross-dresser may feel when found out unexpectedly.

"Transvestites will identify with the author and find the book reassuring as well as amusing. Everyone will be touched by the sensitivity and delicacy with which Christine-Jane treats the difficulties of being a TV".

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ALSO AVAILABLE: *Hell -- It's Heaven*, Christine-Jane's non-crossdressing cartoon book on the afterlife, with lots of cute angels and devils. \$9.00 US to the same address.



# SEMANTICS OF GROWTH

by Rachel A. Stewart, Ph.D.

Conflicted, dualistic, congruency, synergistic, singularity. I would like to examine this short list of words. These are words I have used in the past to describe various aspects of the CD experience, both for myself and others. I submit for your consideration that these words are not a random sample but actually represent a continuum of mental health as pertains to the typical CD. Let's see if we can open a dialogue on the stages of being a man with (c)overtly feminine interests.

We have all traveled a very personal twisted and oft times tortuous path to get where we are today. In spite of the fact that each of us enters this conversation with a different story to tell, there will be some commonalities amongst us. In a very real sense it is this shared experience that makes it possible to form social relationships with other CDs with relative ease. At one point in our collective and individual experience we have felt conflicted over the crossdressing we all do. In my own case it was never enough to contemplate suicide, as some have been known to do, but it did present me with some serious feelings of inadequacy and perversity. It was something I needed to do, something that was occupying my thoughts a great deal of the time, something that was compelling; yet at the same time I needed to hide it and to cover it with a mask of overtly masculine trappings and behaviors. The proper term was obsessive compulsive. I have observed a number of sisters who get mired for protracted periods of time in the stage of conflict over crossdressing. In many cases this appears to be unavoidable because of their personal circumstances (both self-imposed and situationally encountered). Conflict is likely to remain a major factor in the lives of many CDs ... especially those with a spouse or significant other who is unaware of the crossdressing or who know but are unsupportive. Sadly, some will fail to move beyond this stage. Closeted individuals with no support networks are the most at risk. Unless progress is made, there may be little chance of achieving a state of grace in the matter of dressing.

The next word in my glossary is **duality**. I believe most CDs are in this stage. They have accepted the feminine side and yet maintain their male persona. They keep both parts of their being separate and distinct. Those who live lives in overtly masculine or male dominated occupations may do this out of necessity. Others may do so to keep family or friends from finding out about the *femme* within. Is there a distinct line that separates the conflicted and

dualistic CD? No, as with most social/psychological labels this is another case of overlap. In a very real sense we do not live in a black and white world, merely one with numerous shades of gray. In the dualistic stage we see CDs expanding their world both in masculine and feminine traits and behaviors. "Separate but equal" may be a bit trite, but it may also be a useful phrase. Dual growth, dual sets of associates, dual frames of reference to the world, dual existence. Although this can be tolerated for a lifetime, the emotional cost of keeping the roles straight has to take a toll. At some point in time the person finds a

**In spite of the fact that each of us enters this conversation with a different story to tell, there will be some commonalities amongst us.**

balance and a way to integrate the two personae.

The next stage is one of **congruence**. The CD experiences great gains during the previous stage and eventually finds a balance between the two. The CD is at peace in either gender role or in a hybridized, androgynous role. Congruence is a stage where the CD finds no particular compulsion or necessity to assume one role or the other. If the personal situation is such that the fem role must still be hidden, the CD will incorporate parts of the feminine into the male role. In some it may be the wearing of feminine underwear on a regular basis. In others it may be assuming the feminine role on a regular basis for outings or perhaps at home after work. In all who reach this stage there is the ultimate congruence of the spirit, of a soul at peace with itself. The meshing of all parts of the being and as in the synergistic stage, the drawing of strength from both (all) parts.

CDs who find themselves in the latter parts of the congruency stage may very well segue into a synergistic effect from the two parts of their being. The Yin and Yang of our being merges to form a greater whole. In this stage the whole is greater than the sum of its parts. When you combine two parts, people, minds, they may interact in ways that augment the strengths of the two and minimize the weaknesses, this is the essence of the synergistic effect. The CD in this stage finds strength from all experiences, both male and female and utilizes them to create a stronger person in both roles. The *femme* side is stronger, more confident, and the male side is given to better insight and empathy (if we are permitted to use

stereotypical behaviors in this discussion). Because we have two sets of experiences to draw from, we are indeed able to experience synergy when we allow the two to merge and nurture each other.

Few of us may ever reach the stage of **singularity**, if indeed we should try. In a very real sense it is much like the "singularity of being" Zen Masters spend a lifetime trying to achieve ... to be one with the universe. It is certainly a state of grace, a complete integration of both the male and female. Does this mean the person "is dressing full time"? Not necessarily. In fact the person may not manifest any overt signs of femininity ... may indeed dress in male attire all the time. This individual has found that the woman has always been and will forever be within the heart and soul of the individual. The woman within plays a central part in life and is essentially indistinguishable from the male. Androgyny, if observed at all, may simply be the embrace of values society has stereotypically assigned to women. In dressing behaviors these individuals find they follow no particular fashions or fads. They are indeed their own person. These people are as likely to come to group meetings in male attire as they may in feminine finery. If passing were predicated on a mental attitude these people would pass unquestionably in all circumstances. Maslow described these individuals as "self-actualized". They are usually unpretentious and most willing to share what experiences they have had with novices -- if they can be convinced they have something worthwhile to share. If these people elect to "go full time" and crosslive or adopt the female role permanently we would as likely see them presiding over a station-wagon full of kids as the annual "Gala Ball". These are good people to be around regardless of their outward gender role appearance. Should we all aspire to this level, in fact are we all able to do so? The answer lies within you. Yes, this is more than a bit metaphysical, but as with Zen, complete mastery, the attainment of nirvana, is not for everyone.

Perhaps the most important point to forward here is that we all embarked on this journey for our own reasons, and we should arrive at our own balance point during our own time. You may have noticed that throughout this ramble we have not discussed this continuum of being in relation to TV to TS progressions. These transitions may occur in a few sisters along their path to enlightenment, but only for a few, and definitely not for the majority of us. If indeed your path toward singularity includes transition and SRS, then you had to take a few extra steps along the path. Can singularity be attained without SRS? Absolutely! TSs have no exclusive franchise on self-actualization. We all still arrive at our point of balance -- wherever that may be.

In some the balance point may be in the **conflicted** stage, or where obsessive-compulsive behaviors dominate. Helping professionals have referred to this as the fetish stage. If this is your (literal) pleasure, you understand it, and you can control it, then revel in it. Get out that

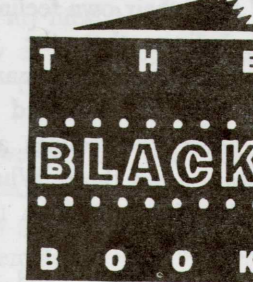
favorite outfit and enjoy yourself. What I and others do should not affect your enjoyment of your life. If you need to maintain a dualistic existence, then so be it. Many of us have and most still do operate under the constraints imposed by the dualistic stage. Enjoy what freedom you have and try not to dwell on what may not be realistic for your life. The main point here is to be happy with where you are at during any one time. Could there be "more"? A qualified "yes" here, but tempered by adding that "more" isn't always better -- or necessary.

So what have we left you with after these many words? Hopefully a better understanding of one sister's concept of a journey. Hopefully a context within which you can view your own journey. And, hopefully, a small push toward grace. Grace in your own manner, grace in your own time. Do not think of this as a road map. It is as general as suggesting someone get to Los Angeles by going south to St. Louis and turning right. I would be very interested in sisters writing in to discuss these thoughts, to add their own insights gleaned from their own experience. Perception is reality; what we individually see is what we individually perceive as reality. Perspective has quite a bit to do with it. Share yours with the rest of us. Thanks for spending some of your time with me.

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# COMMUNICATION?

by Shannon May Burke

Years ago (early Jurassic), I was lucky and worked as a part-time secretary for several years. My co-workers accepted me as a female and I became friends with many of them. As far as I know, no one knew my secret (at least they never let on). Anyway, the reason I am telling you this is because I learned something about communication that I would like to share with you.

There are three types of information that we communicate: facts, negative feelings, and positive feelings. Both types of feelings can be communicated verbally or nonverbally, but facts are conveyed only verbally. Facts do not contribute to a relationship between individuals. Negative feelings degrade or destroy a relationship. Of the three, only shared positive feelings really tend to build a relationship between individuals. I learned that there are three very different modes of communication in our society: female-female, male-male, and between the sexes. The primary type of information that is conveyed differs between the modes.

Typically, men can communicate facts and negative feelings with other men, but they seem unable to share positive feelings. Often, the only time men share feelings is under extremely stressful situations. Men seem to build fortresses around themselves at an early age. They develop defenses and offenses that interfere with their ability to share feelings with other males. Men often perceive the expression of feelings (especially toward another male) as a sign of weakness. As a result, many men become insulated from their own feelings, and may not understand them. I believe that the intolerance for gays and crossdressers expressed by many men, stems from the fact that they have not explored and understood their own feelings. Their true feelings are locked in the basement and its scary down there. What if they find out that they are not that different from the people they look down upon? Horrors!

Females, on the other hand, usually tend to share their feelings with each other. Women rarely dominate their discussions with facts and usually do not directly express negative feelings. As a result, women can form intimate, but nonsexual, bonds with other females. Men, however, rarely experience this type of bonding with each other. Because they express their feelings, women are generally able to explore and be in touch with their inner feelings. I personally found the female mode of communication to be much more stimulating and substantive than the male mode. I also feel that it is a more healthy approach.

The upshot of all of this is that there are two cultures, male and female, existing side by side with very little overlap in

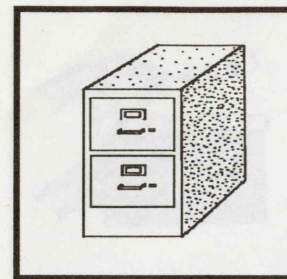
communication. The primary mode of communication between these two cultures is sexual, which is entirely different from either the male to male or female to female modes. Because the two cultures communicate differently, some inherent problems between the sexes may be fueled by misunderstandings that arise from poor communication. For example, when I worked as a woman, I experienced something that occurs frequently with many women; my opinions or ideas were shunted aside and initially

**There are two cultures, male and female, existing side by side with very little overlap in communication.**

dismissed by a man but later resurrected as his ideas. In the presence of male co-workers (not to mention bosses!), I felt as if I were being forced into a subservient role. The natural male perception, that anyone who communicates feelings is weak and therefore not important, may cause or aggravate the problem. When women do not directly express their negative feelings, they reinforce the perception of weakness.

It seems that gender cues seem may play a role in the mode of communication. I have several female friends with whom I interact in my female role. Unlike my previous situation, these women know me in both roles. I have found that we communicate differently depending upon how I present myself. When I am in my female role, I am again able to enjoy the female mode of communication. However, in my male role, the communication is more guarded and less intimate. My friends have told me that it is easier to communicate with someone who appears and acts female. I'm also sure that a large part of the difference is because I am naturally more open in my female role.

If I am right, being gender-blurred is a blessing. I feel that many crossdressers are learning to develop all three modes of communication. I have observed and experienced a curious mix of female-female, male-male and male-female modes of communication between crossdressers. Through the female mode of communication, many of us have developed intimate nonsexual bonds with each other (something that other males rarely experience). We have the potential to enjoy all levels of communication which the separate sexes do not. If we become more adept at communication, perhaps we can help our less fortunate brethren overcome some of their difficulties. In the process, we can help heal ourselves and feel pride in what we do.



## THE BEST OF CROSS-TALK

### TRANSGENDERISM: THE THIRD ALTERNATIVE

by Lauren Hotchkiss

We've all been brought up to believe that there are only two gender presentations allowed to us in this life, and that they are inextricably tied to the genetic sex into which we are born. We come into this world as either "little boys" or "little girls" and are expected to live the rest of our lives in strict accordance to the narrowly defined gender roles that society has "assigned" to each sex. This is all very fine, in theory anyway, were it not for the reality that it just is not that simple.

All of us, men and women, have both the feminine and the masculine within us, to varying degrees, and so it follows that there must be a vast blending ground between the diametrically opposed, stereotypical concepts of man and woman; and yet the myth persists that there is not. No wonder that the two "sexes" often have such difficulty understanding each other when society has cast

them into the role of "opposites." Our language, too, is full of terminology that tends to divide the concepts of male and female, and us along with them. Even in this "enlightened" age where sexual-reassignment has become a fairly commonplace occurrence, there is still the expectation that one is supposed to trade in one set of behavioral and dress standards for another.

Within our own community as well, I have noticed that there is a tendency to divide the male from the female; and whether it is the transvestite path of bouncing back and forth between genders (a sort of conscious schizophrenia), or the transsexual path of surgical transformation, still it is an either/or equation, rather than a true integration of masculine and feminine qualities.

There is, however, a third alternative, which until comparatively recently has seldom been considered; the transgendered lifestyle.

Such a lifestyle is, admittedly, not necessarily the right agenda for everyone in the gender community; many crossdressers have no desire to further expand their curious "hobby", and for members of the transsexual community there is a different path to be followed. For the individual who is drawn to this lifestyle however, there is

afforded a rare opportunity to integrate the hitherto separate halves into a cohesive oneness, and so reach a wholeness of being.

Perhaps, for some of us who are moving toward a transgendered or androgynous existence, there is a reason why we were born into male bodies. Possibly it is to explore the integration of female energy on both an outer and inner manifestational level; to experience, in the body of a "man", what have up until now been considered feminine feelings.

**Femininity always seemed more natural to me; it was masculinity that I had to "learn", and it always seemed forced.**

In my own life, though I was born male, I never did feel like a "man". I've always felt more comfortable around women than I have around men. Somehow femininity always seemed more natural to me; it was masculinity that I had to "learn", and it always seemed forced. I realize now that

I've always had a deep need for feminine expression, and now that I've opened myself up to expressing it, I feel I have become a more complete and open person; more at peace with myself, and more able to be of service to others.

I feel a deep commitment to my lifestyle of choice, as well as to the gender community as a whole; a sense of life purpose and spiritual path beyond anything I've ever experienced.

I have noticed a difficulty however, now that I have swung so far in the female direction, in accepting the male component of my psyche. My goal is to be able to accept both; the male as well as the female.

Transgenderism is not always an easy path to follow. It is often fraught with challenges of self-acceptance and the perceived judgments of others, as well as difficulties in finding and maintaining relationships, but though some may regard it as a choice of loneliness, I feel that for those of us who feel guided to this lifestyle, it is a choice for freedom.

*[Originally published in Cross-Talk #37 (August 1992), and in the newsletter of ETVC, San Francisco.]*



## 'ZINE REVIEWS!

[Editor's Note: I had originally intended to communicate the information regarding Transformation magazine's copyright infringements on the magazines published by Transformation, Ltd. in this month's column. However, as the column grew, it became obvious that it had instead become my "Kymberleigh's Clipboard" editorial for this month. Thus we are presenting a "guest review" of Dallas Denny's book *Identity Management in Transsexualism* by William A. Henkin, Ph.D.]

The first official, surgically-assisted sex-change recorded in Western history took place in Germany, in 1882, when Sophia Hedwig had her external genitals altered and formally became Herman Karl. Early in the 20th century a well-known Danish painter, Einar Wegener, convinced he was really a female, went to Berlin to have his genitals removed and took the name Lili Elbe; Elbe died soon after a second surgery, intended to construct a vagina for her. The first sex-change operation gender specialists sometimes say concerned full transsexualism took place in England, in 1949, when Laura Maud Dillon became Laurence Michael Dillon. And the first sex-change operation most Westerners ever heard about was Christine Jorgensen's, whose 1952 surgery took place in Denmark, and whose transformation from male to female took place in newspapers and magazines throughout the world.

Some of the problems shared by Karl, Elbe, Dillon, Jorgensen, and the thousands of transsexual men and women who have pursued their dreams for wholeness in the final third of this century will be immediately apparent, even to people who never thought about the differences between sex and gender: breasts as well as internal and external genitalia to be built up or removed; body hair to be grown or dispersed; voices to be altered; body contours, posture, gait, carriage, manners, and attitude to be reformed; family, career, relationships, and social conditioning to be utterly reconstructed.

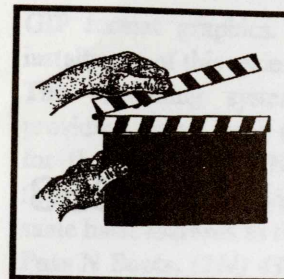
But wholly apart from these obvious difficulties of reconfiguring a life -- apart, even, from the less obvious psychological strain involved in resolving transsexualism -- there is a very practical set of problems few people consider who are not confronted with the need to do so. These problems concern the paper trail we all leave behind us that defines us, to a very large degree, for our fellow humans.

From the day we are welcomed to the world with a birth certificate to the day we are welcomed from it with a death certificate, our name and designated sex follow us everywhere. When we attend school, enroll for military service, or visit a doctor or dentist; when we apply for a driver's license, a passport, or a library card; when we go to work, get a social security number, and pay taxes; when we buy insurance, or seek credit with banks, stores, and utility companies; when we register to vote; when we join unions and other professional organizations; when we are called for jury duty or otherwise become involved with lawsuits; when we marry or divorce; when we seek government services; when we calculate our estates; when our children need records of their own -- from birth to death, who we are is defined for others repeatedly by these simple facts: my name is John, I'm a man or boy; my name is Jane, I'm a woman or girl.

Managing our own identity in the world is rarely a problem for most people, though the tasks impinge on everyone all the time; but for transsexuals it is critical, because identity management determines so completely how we are seen and known by others. A few authors have addressed the subject in the past, but since 1990 only *Legal Aspects of Transsexualism*, by Sr. Mary Elizabeth, SSE has been indispensable.

Now Dallas Denny has written what amounts to a companion volume to Sr. Mary Elizabeth's book that is also indispensable. *Identity Management in Transsexualism: A Practical Guide to Managing Identity on Paper* (published by CDS, P.O. Box 61263, King of Prussia, PA 19406), though less complete than *Legal Aspects* regarding specifics of the law, is far more thorough in its consideration of the social implications that attend changing one's identity. *Identity Management* is also more prescriptive than descriptive, telling people how to achieve their goals as well as what goals needs to be achieved, and to further that end the book contains Appendices with names, addresses, and model forms that are eminently useful. In addition, *Identity Management* is a delightfully personal book, both because Denny illustrates her points with anecdotes from her own gender journey in some unembarrassed detail, and because she is a rather charming writer.

"When I moved to Georgia... I was armed with a Tennessee driver's license identifying me as Dallas Denny. My photo was very androgynous. But the license (continued, next page)



## MOVIE REVIEW

### PRISCILLA, QUEEN OF THE DESERT

by Charlene Day

*The Adventures of Priscilla Queen of the Desert* concerns three drag performers (one TS and two gay) that take off in an old bus on a trip to Alice Springs from Sydney, Australia.

The ex-wife of one of them (Mitzi) has arranged a four-week engagement for them, but she has also a surprise for him when he gets there.

For those of you who are not familiar with Australia, they must travel about 2000 miles through some very inhospitable country. As you may predict, there is the inevitable breakdown of the bus in the middle of nowhere. They meet a friendly mechanic, party with aborigines, and have encounters with some unfriendly macho types before they reach their destination.

The costumes are flamboyant and the dance routines are a bit campy, but they are full of high energy and fun to watch.

In real life it would probably take a second bus to transport all the costumes.

Terence Stamp turns in an excellent performance as a dignified middle-aged TS. The movie is bawdy and outrageous, but it was well accepted by the audience. Some of the audience even clapped at the end of the movie and I am sure that it will get a very wide screening.

Although I enjoyed the movie, it unfortunately reinforces the stereotype that crossdressers are either transsexuals or gay. I wish that the movie *Just Like A Woman* (which I reviewed last month), that is more compassionate of crossdressers could get the wide exposure that this movie will.

However, go see it.

(P.S. None of the performers is named Priscilla.)

'ZINE REVIEWS! ... continued from previous page

said I was a male. I filled in the Georgia application and wrote "F" in the box which asked about my sex. The examiner took my old license and began entering information into the computer. I held my breath, hoping she would not notice the "M on my license, and she must not have, for she said nothing, and when my license came back, it had an "F" on it.

"Of course, I might have been okay even if she had noticed. She might have thought it simply an error. If you pass successfully, and if nothing otherwise points out your transsexualism, the wrong sex designation on a document may be looked at as a mistake. It rocks the world of the clerk less to believe a mistake has been made in the paperwork than it does to believe you started out as a member of the other sex."

The world of American transsexualism is changing in profound ways. The first tribal elders remain important figures in fact as well as in myth, but for the most part they have made their impact. The next generation of leaders, now really the gender old guard, is composed of the people who founded important organizations and wrote or edited publications that effected change and defined a movement; many of them are, appropriately, consolidating their gains for themselves and for their community. A new group of movers and shakers is coming to power in a radically altered world, where gender concerns are part of mainstream dialogue.

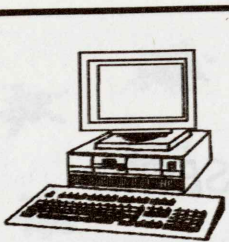
In this world Dallas Denny is a figure of value, and of growing importance -- not only because she is founder and director of the American Educational Gender Information Service (AEGIS), publisher of *Chrysalis Quarterly*, one of the most important contemporary magazines devoted to gender concerns, and was recently elected to the Board of Directors of the Outreach Institute of Gender Studies. No, Denny is important because she has something important to say, the willingness to say it openly, and the ability to say it in ways other people can hear. *Identity Management in Transsexualism* makes all these facets of her value clear.

[William A. Henkin is a board certified sex therapist and a licensed marriage and family therapist who specializes in alternate sex and gender concerns. He conducts his private psychotherapy practice in San Francisco.]

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## THE INFORMATION HIGHWAY AND YOU

### VISITING GENDER-COMMUNITY BBS SERVICES



by Kimberleigh Richards

Last month, Eileen Richards (no relation) discussed BBS systems, which have been the "entry level" for many into the world of electronic communication. In fact, back in *Cross-Talk* #7 (August '89), we published an article by Rachel Cummins of the Sigma Epsilon Tri-Ess chapter describing BBS systems and how to use them. In that article, Rachel suggested trying a local BBS to "get used to the concept" before calling long distance to a BBS specializing in your field of interest. That's still good advice, by the way, and many areas have listings of local BBSs in their local throwaway shoppers, or your local computer hobbyist club will undoubtedly have a list for you. Over the years, several gender community-oriented BBSs have gone into service. (Unhappily, a few have come and gone already.) In this column, we will undertake to discuss some of the better known such systems.

I should begin by admitting that this discussion will undoubtedly be flawed. We used the BBS listings in *Tapestry* #68 as our basis, and thus excluded a large number of systems that may provide gender community support but are not listed here. I am hoping to create a more extensive and useful list of systems from reader feedback and suggestions via the Internet, and that list will be (hopefully) available in a future issue.

I called each system twice, once on a Tuesday evening, and again on a Sunday afternoon, and both times sent a questionnaire file to the system operator (sysop). In most cases, my access had been upgraded to some level of "guest" access on the second call. Exceptions are noted.

(We received *Tapestry* #69 just as we were preparing to go to press, and noted a few additional BBS listings that had been added in that issue. Due to the impossibility of getting meaningful data in time for this column, we had to (regrettably) exclude those systems as well.)

Several of the systems listed have ceased operations. Those were New Women's Sub-Board (Maryland), IXE BBS (Indiana), and Diva Connection (Chicago), all three of which were disconnected; Passing Fancy (Virginia), which answered with a text message that the BBS had been "shut down due to lack of support"; Carolyn's Closet (Minnesota), which did not answer ... I later found a discussion about its demise in a Fidonet echo; and The Other Side (Texas), which now has a fax machine connected to its number. Two other systems are

questionable: Myth's Reality (Alaska) and Transitions BBS (Nevada), both of which did not answer on either day. Of extreme disappointment to me was my inability to get online with the BBS run by Rainbow Gender Association in Northern California. They appeared to have problems with their software; both times I logged on I "locked up" midway through their new user signup and had to reboot to get out.

The other disappointment was Jersey Shore System in New Jersey, which was one of the first gender community-friendly systems. On my first attempt, I got an extremely bad connection at 9600 baud (the low end of high speed modem connections) and barely was able to navigate around the system to complete their new user signup; on my second attempt, the connection was fine but I had no access beyond being able to look at their menus and send the questionnaire to the sysop. JSS did not return the questionnaire; neither did GDANC in North Carolina.

There are some factors that are the same for all the systems we got data on. All support modem speeds up to 14.4k v.32bis (meaning virtually any modem on the market can access) and ANSI, and use the 8 bits, even parity, 1 stop bit (8N1) BBS standard.

Three of the remaining systems fall under the category of "local group" BBSs, meaning they are essentially operated by a local group or groups as a service to their members, but they all allow access to non-group members who have an interest in the gender community. These are **Tiffany Club of New England**, (617) 899-3230 (4 lines), **Tri-Ess BBS**, operated jointly by the Sigma Epsilon and Kappa Beta chapters, (404) 785-9216 (file and message access) or (404) 922-7088 (message access only), and **Lifetime BBS**, operated by a member of Chicago Gender Society and Chi Chapter Tri-Ess, (708) 438-1901 (one line). All three are very much local concerns; none offered Internet, Fidonet, or TGNNet access, but instead concentrated on local discussion, teleconference (chat) and e-mail between members. All three offer free access, except for Tiffany, which limits free access to public information files and discussion areas. Discussion forums on transgender issues, wives/partners concerns, crossdressing, transsexualism were common, not surprisingly, and all three offered file libraries with local information, stories, shareware (free or trial software ... remind me to explain that sometime), and

GIF format graphics. (We'll discuss GIFs in a future installment of this series.)

The remaining systems go beyond local service by providing some level of network access (Fidonet/TGNNet for the most part). Because of different configurations, these will be discussed individually. All have at least the same basic features as the "local group" BBSs.

**Puss N Boots**, (214) 437-0688 (five lines), carries a number of Fidonet echoes, all the TGNNet echoes, plus TG-oriented echoes from the AdultLinks and Throbnets adult nets. PNB also offers Fidonet e-mail and local discussion forums on transgender issues, wives/partners, crossdressing, transsexualism, AIDS, and politics. It has file libraries for gender community information, shareware, stories, adult GIF graphics, and (owing to sysop Aaron Davis' personal interest in the subject) genealogy. Davis also gives a high degree of support to the gay/lesbian community, with over 20 net echoes of g/l interest.

PNB hopes to add Internet access in the near future, and Davis says he would add a subscriber GIF library if his users demonstrate an interest in it. He has already added AdultLinks network chats and on-line games. PNB is essentially free access, with upgrade to full access either online (if Davis is available) or within a day when mentioning either *Cross-Talk* or *Tapestry* during signup procedures. He does accept donations of \$30 for six months or \$50 for one year, which allow extended online time -- to 75 minutes per day -- for users who find the "free access" time limit constricting. (I personally found PNB's QWK-mail compatible system made the time limit for "free" access non-constricting, as well as keeping my long distance charge low.)

**Feminet**, (408) 648-8887, has been online since 1988 (making it one of the oldest gender community BBS services), and is the home system for TGNNet. It's presently located aboard sysop Beverly Copeland's 45-foot sloop *Pyxis* in Monterey Bay, Calif., although there are rumors Barbara may have found space for it on land to eliminate the occasional service outages when Beverly decides to go sailing. After the initial logon and \$25 annual

membership payment, users are allowed access to gender-related stories and graphics on a second phone number. However, there's plenty available on the free line, including access to over 500 nonfiction text files on social, medical, and practical issues.

Feminet "hides" behind a public BBS called "Digicomputronica"; to access the gender system, either enter P at the main prompt then the password KEY, or send a message to Sysop from the public system specifically saying that you are a CD or TS. (Beverly doesn't give access just from someone asking for "adult" access, so be specific.)

I intend to check the non-subscriber file areas during future calls, as I'm sure that they've compiled quite a library of useful information in six years of operation.

**Cross Connection**, (818) 841-8887 (300-2400), (818) 841-8920 (9600/14.4) is the first gender-community specific BBS to provide Internet access, both via e-mail and by echoing virtually all of the Usenet newsgroups concerning gender and sexuality. Sysop Trish Anderson indicates that the most popular are *alt.transgendered*, *soc.support.transgendered*, *alt.sex.bondage*, and *alt.sex.stories*, although they also carry such other diverse newsgroups as *alt.feminism*, *soc.motss*, *alt.sex.wizards*, *bit.listserv.gaynet*, and *alt.fashion*. They also carry local echoes of two gender-related mailing lists, including *TRANSGEN*, which was mentioned in Emily Clarke's column in this series (*Cross-Talk* #58, August); these "local echo" arrangements make it possible for all users to read the lists without individual e-mail subscriptions, which I find a real convenience.

Cross Connection's news services area contains a variety of gender community and gay electronic publications (as I mentioned previously in my "Zine Reviews!" column), including Melanie Anne Phillips' *Subversive*, Gwen Smith's *Transmission*, and the online version of *Cross-Talk*. In addition, they maintain a good resource file library of text files, mostly archived from the gender community newsgroups.

Paid members receive access to an (continued, next page)

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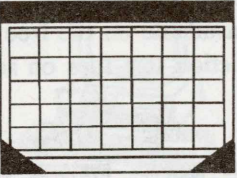
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# EVENTS CALENDAR



**October 8, 1994:** "Gender Symposium for Medical and Mental Health Professionals", Miami FL. Information from The Eden Society, P.O. Box 1692, Pompano Beach FL 33061-1692 or by calling (305) 784-9316.

**October 16-23, 1994:** 20th Annual "Fantasia Fair", Provincetown MA, sponsored by Outreach Institute. Write Alison Laing, P.O. Box 941, Southeastern PA 19399-0941 for details.

**November 10-13, 1994:** Tri-Ess "Holiday En Femme", New York City. Open only to Tri-Ess members, wives and partners, and other heterosexual crossdressers. Details from Lynda Frank, 330 W. 45th St. #3H, New York NY 10036; telephone (212) 765-3561.

**November 17-20, 1994:** "Fall Harvest '94", Cedar Rapids IA, sponsored by MAGGIE. Host organization: Iowa Artistry. Details from P.O. Box 75, Cedar Rapids 52406-0075 or by calling (319) 373-3031.

**February 21-26, 1995:** 7th Annual "Texas 'T' Party", San Antonio TX. Details from P.O. Box 17, Bulverde TX 78163 or by calling (210) 980-7788.

**March 13-19, 1995:** International Foundation for Gender Education "Coming Together-Working Together Convention", Atlanta GA. Details from IFGE, P.O. Box 367, Wayland MA 01778.

**April 20-23, 1995:** "California Dreamin'", Burbank CA, sponsored by Powder Puffs Of California and hosted in conjunction with the Southern California Transgender Support Network (PPOC, Born Free, Neutral Corner, CHIC, Alpha Chapter Tri-Ess, and Ladies' Knight Out). Details from P.O. Box 1088, Yorba Linda CA 92686.

**May 17-21, 1995:** "Esprit '95", Port Angeles WA, sponsored by Emerald City, NWGA, and Cornbury Society. Details from P.O. Box 873, Kirkland WA 98083-0873.

(Please send information on national gender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365.)

## INFORMATION HIGHWAY ... continued from previous page

archive library of fantasy stories and adult GIF graphics, and Trish has created a variety of subscription plans to make it (she hopes) affordable to all.

It's almost unfair to call Cross Connection a BBS, in reality, since they maintain no local discussion groups.

Trish says that the focus on Internet came as a result of user preferences; as they added net groups, their users virtually abandoned the local forums. As a result, she says she is now looking into other nets to give the users "more of what they apparently want".

Puss N Boots, Feminet and Cross Connection are, without question, the most predominant services on the information highway for the gender community, although they are complemented not only by the local group BBS services (and there are more of those coming online even as this hits print) but also by local alternative lifestyle-oriented BBS services that provide areas for transgendered issues.

One additional BBS worth mentioning is AEGIS (AIDS Education General Information System, (714) 248-2836, which was formerly called TerraNet. Operated by transsexual nun Sister Mary Elizabeth, SSE, this system includes all the TGNet echoes, plus AIDS-related Internet and Fidonet echoes. But the highlight of this most-important resource is the largest AIDS database in the world, containing over 146,000 files that are updated daily via satellite. AEGIS also maintains a satellite uplink to systems operated by the White House Office of National AIDS Policy, the National Institutes of Health, HIV-NET, and the Food & Drug Administration.

Sister Mary Elizabeth allows free access to the system, including anonymous logon for access to the AIDS

database by entering the user ID AIDS INFO without a password.

The most useful facet of BBS systems is that they can be easily configured to serve specific interests. As such, they may well be the gender community's best "on-ramps" to the information highway.

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# HOTLINES

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

## NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132  
Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @  
Connecticut Outreach Society, Hartford: (203) 657-4344  
Cross Dressers International, NYC: (212) 570-7389  
East Coast F2M Group, Cambridge: (413) 584-7616 #  
Eulenspiegel Society, NYC: (212) 388-7022 %  
Expressing Our Nature, Syracuse: (315) 475-5611  
Gender Identity Program, NYC: (212) 969-0888 #  
Gender Talk North, New Hampshire: (603) 924-8828  
Girls' Night Out, NYC: (212) 794-1665 ext 202  
Images, Hartford: (203) 779-9708  
Imperial Queens of New York: (212) 580-9858  
Int'l. Foundation for Gender Education: (617) 894-8340  
Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @  
Long Island Femme Expression: (516) 433-4866 @  
Metropolitan Gender Network, NYC: (718) 461-9050  
Outreach Institute, N. Portland: (207) 775-0858  
Reflections, Boston: (617) 323-6082  
Renaissance Greater Philadelphia Chapter: (610) 630-1437  
Renaissance LSV Chapter, Harrisburg: (717) 780-1578  
Renaissance S. Jersey Chapter: (609) 435-5401  
Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @  
Silent Passage, Rhode Island: (401) 438-7417  
Tiffany Club, Boston: (617) 891-9325  
TransGender Educational Ass'n, Arlington: (301) 949-3822  
TransGenderists Independence Club, Albany: (518) 436-4513  
Transpitt, Pittsburgh: (412) 231-1181  
Washington-Baltimore Alliance: (301) 277-5475  
XX (Twenty) Club, Hartford: (203) 646-8651 #

## THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244  
Atlanta Gender Exploration: (404) 875-9846 #  
Black Rose, Arlington: (301) 369-7667 %  
Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838  
Eden Society, Pompano Beach: (305) 784-9316 #  
Fantasia, Orlando: (407) 425-4527 #  
GDA North Carolina: (704) 642-1914  
Gender Information Network, Gainesville: (904) 332-8178  
Grace & Lace, Mississippi: (601) 362-6335  
Louisville Gender Society: (812) 944-5570  
Montgomery Institute, Augusta: (404) 603-9426 #  
Montgomery Institute, Gainesville: (904) 332-6638 #  
M.O.R.E., Ft. Lauderdale: (305) 966-2138  
Mu Sigma Chapter Tri-Ess, Arkansas: (501) 972-1826 @  
Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @  
Phoenix, Asheville: (704) 259-9428  
Serenity, Hollywood: (305) 436-9477  
Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @  
Starburst, Tampa-St. Petersburg: (813) 527-1012  
Tennessee Vals, Nashville: (615) 664-6883  
Virginia's Secret, Richmond: (804) 222-6796

## MIDWEST & VICINITY:

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @  
Central Illinois Gender Assoc.: (309) 444-9918  
Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @  
Chicago Gender Society: (708) 749-1202  
City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613  
Cross-Port, Cincinnati: (513) 474-9557  
Crossdressers & Friends, Kansas City: (913) 791-3947  
Crossroads, Detroit: (313) 537-3267  
Crystal Club, Columbus: (614) 777-0648

Gender Dysphoria Support, Kansas City: (816) 753-7816 #  
Indiana Crossdressers Society, Indianapolis: (812) 876-5635  
Minnesota Freedom of Gender Expression: (612) 220-9072  
N.G.D.O., Detroit: (313) 842-5258 #  
Paradise Club, Cleveland: (216) 586-9292  
Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641  
St. Louis Gender Foundation: (314) 997-9897  
Sunday Society, Chicago: (312) 252-7024  
Wichita Transgender Alliance: (316) 682-9131

## SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @  
Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @  
Bluebonnet Coalition, San Antonio: (210) 656-4163  
Boulton & Park Society, San Antonio: (210) 980-7788  
CrossDressers International, Tulsa: (918) 582-6643  
Delta Omega Chapter Tri-Ess, Dallas: (817) 264-7103 @  
First Saturday, El Paso: (505) 434-5144  
Gender Crisis Help Line, Tucson: (602) 293-3456  
Gender Identity Center, Denver: (303) 458-5378  
Gulf Coast Transgender Community, Houston: (713) 780-4282  
Help Me ... Accept Me, Dallas: (214) 416-6632  
ReCast, Dallas: (214) 994-9314 #  
Second Image, Austin: (512) 515-5460  
TS Peer Support, Houston: (713) 333-2278 #  
Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @  
Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #  
West Texas Gender Alliance, San Angelo: (915) 944-1381

## PACIFIC NORTHWEST:

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

## THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @  
Amer. Transsexual Education Center: (213) 389-6938 #  
Androgyny, Santa Monica: (213) 467-8317  
Born Free, Riverside: (909) 278-0958  
CHIC, Los Angeles: (818) 248-9075 @  
Diablo Valley Girls, Concord: (510) 937-8432  
Educational TV Channel, San Francisco: (510) 549-2665  
FTM, Oakland: (510) 287-2646 #  
Hawaii Transgendered Outreach, Honolulu: (808) 923-4270  
Neutral Corner, San Diego: (619) 685-3696  
Powder Puffs Of California, Anaheim: (714) 779-9013  
Rainbow Gender Association, San Jose: (408) 984-4044  
Sacramento Gender Association: (916) 482-7742  
Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @  
Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @  
Swan's Inner Sorority, San Jose: (408) 297-1423

## CANADA:

Club Met, Montreal: (514) 528-8874  
Entre Femme, Quebec: (418) 529-1132 #  
F.A.T.E., Vancouver: (604) 254-9591  
Gender Mosaic, Ottawa: (613) 749-5203  
Illusions Social Club, Calgary: (403) 486-9661

[For a list of organizations outside North America that maintain hotline numbers, please send a self-addressed envelope and one IRC to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365 USA.]

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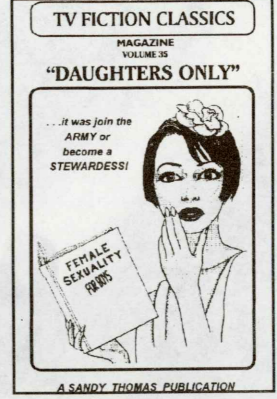
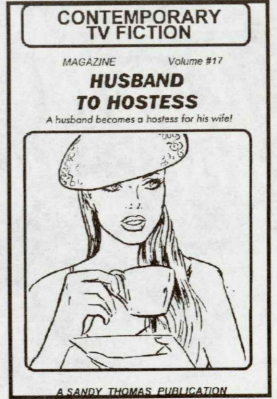
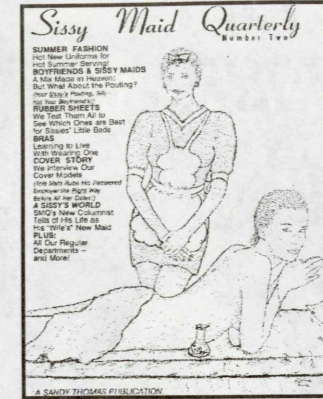
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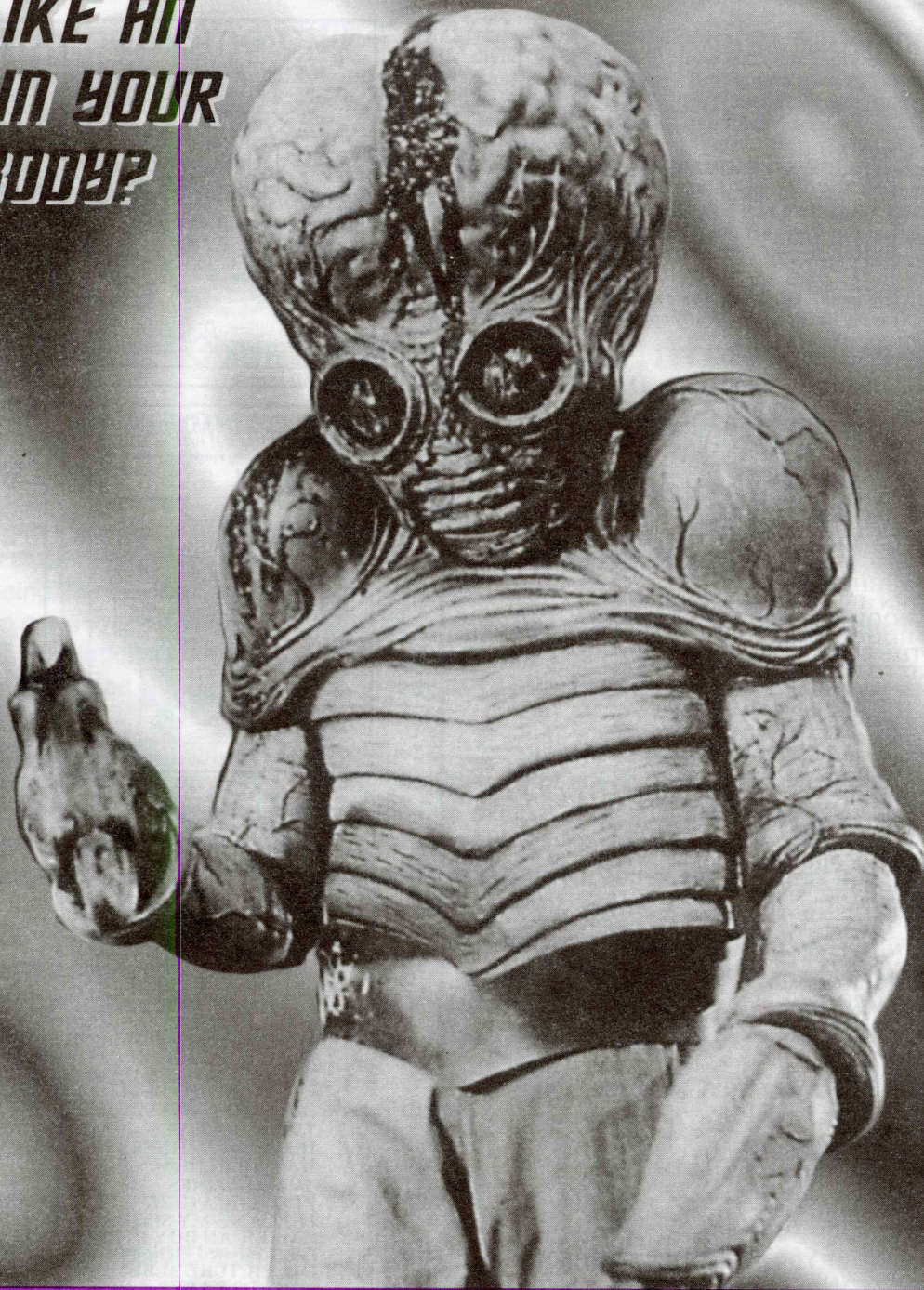


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