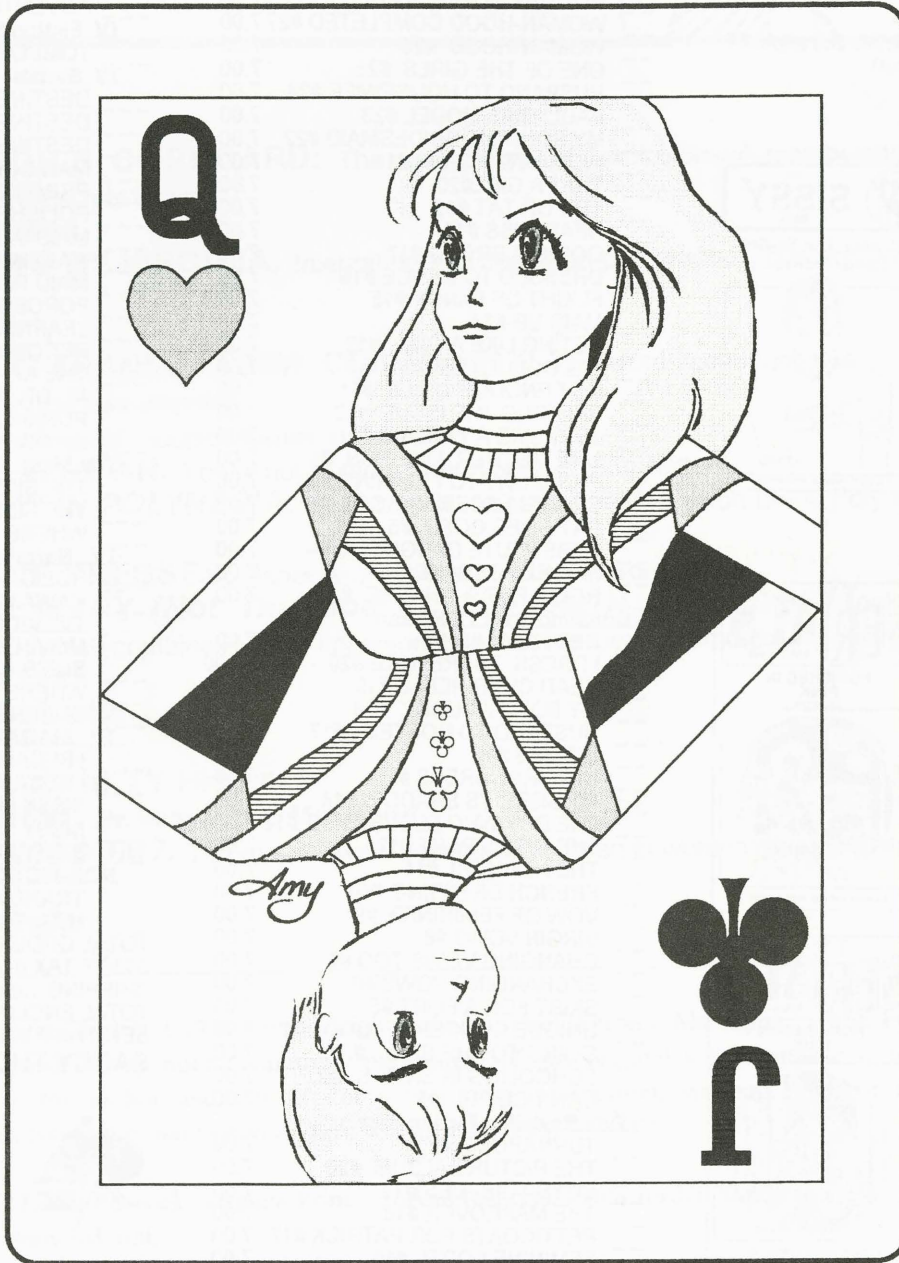


CROSS-TALK

The Transgender Community News & Information Monthly

#72

\$7.00



ARE "FOCUSED" SUPPORT GROUPS REALLY EXCLUSIONARY?
INTEGRATING POSITIVE AND NEGATIVE PERSONALITY FACTORS
MOVING TOWARD BUILDING A TRUE COMMUNITY
TRANSGENDERISM IN POLYNESIA
DEALING WITH COUPLES ISSUES IN THERAPY
MOVIE REVIEW: *DR. JEKYLL AND MS. HYDE*
A VISIT TO THE QUEEN MARY
NEWS ... INFORMATION ... COMMENTARY ... HUMOR



FROM SANDY THOMAS

Great books this month!

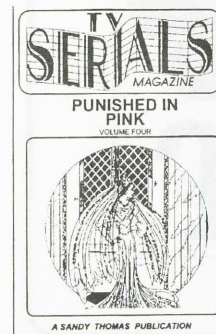
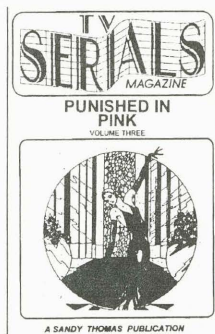
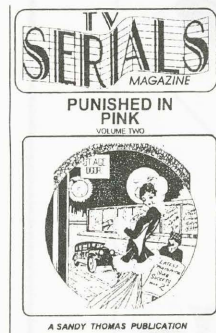
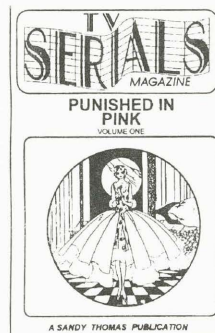
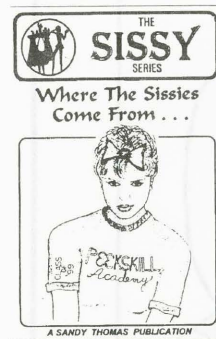
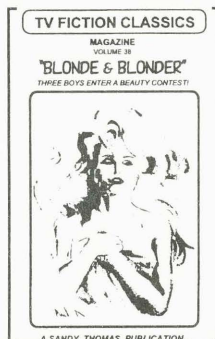
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CROSS-TALK

The Transgender Community News & Information Monthly

OCTOBER 1995
 (ISSUE #72)



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KYMBERLEIGH'S CLIPBOARD

TRI-ESS TAKES A BUM RAP ... AGAIN

by Kimberleigh Richards
Publisher & Managing Editor

On July 21, an article appeared in the Chicago-area entertainment weekly *Spotlight* entitled "Gatekeeper of Secret DuPage crossdressing society sets the record 'straight'". Since the article centered around members of the Chi Chapter of Tri-Ess and contained the phrase "closed group", the appearance of that article caused a

The problem that many people have with Tri-Ess is that it is too big and too visible to be "allowed" to exist on anything but an "open" basis.

near-immediate and hostile reaction in the Internet.

In the *alt.transgendered* newsgroup, the article was used to resurrect the condemnation of Tri-Ess as an "exclusionary" organization. As the only national officer of the organization available to respond to the accusations, I found myself in the position of having to justify certain Tri-Ess policies while clarifying other misconceptions that have long been held by members of our community.

As the discussion stretched into its second week, I came to the realization that Tri-Ess may be more misunderstood and maligned than any other organization in the transgender community. Much of this editorial is drawn from my responses to various statements made during the Internet discourse.

First ... no organization can dictate what a newspaper editor uses for a headline, especially weekly suburban newspapers who are seeking any angle to get attention from readers. Since the on-line discussion took place, I have had the opportunity to read the article in question, since the Chi Chapter newsletter reprinted it, and I have to admit that I am disappointed that their vice president, who was interviewed for the article, used a poor choice of words. One thing I have learned over the years is that the phrase "closed group" is practically guaranteed to set off a firestorm, especially among that faction in our community who believe that nothing good can come from an organization that doesn't serve the entire broad spectrum of our community. (It probably didn't help much that Chi's VP also said she had written articles saying that the "closed group policy" should not change.)

But the misconception is that "closed" is a word used by Tri-Ess to *exclude* gays, transsexuals, and other non-heterosexual, non-crossdresser individuals from membership. And that's precisely why I avoid using that term, preferring the term "focused".

Tri-Ess, after all, grew from the Femme Personality Expression organization founded by Virginia Prince in the early '60s. Virginia was, of course, the publisher of *Transvestia* at that time, and anyone who looks back at the magazine will note that the prevalent problem brought up by its readership was the difficulty in getting a wife to accept her husband's

crossdressing. As time went on, FPE grew into Tri-Ess, but its history was one of helping wives and partners, even more so than helping the crossdresser himself. Thus, 30 years after its inception, the organization is still *focused* on these concerns which simple logic will tell you *only* affect the heterosexual crossdresser!

Tri-Ess is not focused on homosexuals, or transsexuals, or any other area. Only on heterosexual crossdressers. But on the other hand, no one expects an organization such as The XX Club in Hartford, CT, to be geared toward the concerns of crossdressers ... they are focused on the needs and concerns of transsexuals. Nor does anyone expect FTM in Oakland, CA, to admit MTF crossdressers or transsexuals. Although transgender issues are raised within gay/lesbian organizations, no one expects them to be the focus. The reason for any organization's "specialization" can be likened to the specialization of the medical community: If you have a heart problem, you consult a cardiologist, not a dermatologist. For that matter, if your Nissan needs fixing, you don't take it to a garage specializing in Chevrolets. Nor do you take a computer to the same fix-it shop that repaired your microwave.

Why is Tri-Ess expected to be any less specialized?

A common myth is that Tri-Ess condemns transsexualism and homosexuality. What is true is that Tri-Ess strongly promotes that their area of expertise, knowledge, and experience is in the area of the heterosexual crossdresser and his partner, and that their limited resources are concentrated in that area. It's not as if Tri-Ess is

(continued on page 17)



The NewsQueen

by Paula Jordan Sinclair

Ms. Sinclair was recently surprised to learn that the *second* most popular holiday in the United States in terms of money spent for decorations, celebration, etc. is ... Halloween. Of course, she wouldn't have been surprised if she had noticed the obvious signs pointing in that direction at this time of the year, like Lillian Vernon catalogs and the run on cheap wigs and large-sized shoes at K-Mart. Sadly, Halloween may be getting *too big* in some places. This may be the last year for the traditionally monstrous Halloween party in San Francisco's Castro district. After 300,000 to 500,000 revelers attended last year's bash -- an event at which one man was shot and police arrested 55 people and seized several automatic weapons and machetes -- lesbian and gay community leaders began making plans for a safer 1995 celebration.

They promise more security, more control on drinking, and an earlier shut-down time. "The biggest task will be dealing with the after-midnight crowd," said an official of the neighborhood merchants' association.

In an attempt to draw some of the partiers from the crowded Castro, the Sisters of Perpetual Indulgence will put on a Halloween party at an indoor location out of the neighborhood.

But the real solution will be to move the entire street party out of the Castro next year. The Embarcadero or the Civic Center are possibilities.

Well, it has finally happened. *To Wong Foo, Thanks for Everything, Julie Newmar*, the \$30 million Universal Pictures release, opened in theaters all over the nation in September. But in August, the film had a special premiere to an enthusiastic crowd in America's heartland, Lincoln, Neb.

The film's stars -- Patrick Swayze, Wesley Snipes and John Leguizamo -- weren't on hand for the special Nebraska premiere. But executive producer Bruce Cohen, director Beeban Kidron and producer Mac Brown were, and praised the state for its hospitality.

Kidron said she had preconceptions about Nebraska, "just like people have preconceptions about drag queens." But, she added, Nebraskans demonstrated openness and warmth during the filming.

Parts of the movie -- about three California-bound drag queens who get stranded in a tiny town -- were shot in Lincoln, Loma, and other eastern Nebraska towns.

Strictly speaking, this isn't a transvestite movie, despite how the media has been confusing the terms "drag queen," "transvestite," and "crossdresser." It is a *gay* movie. As Wesley Snipes' character notes in the film, "when a gay man has way too much fashion sense for one gender, he is a drag queen."

The gay theme was intentional, according to screenwriter Douglas Carter Beane.

"Just as (action movie producer) Joel Silver has an explosion every five pages, I would have the characters remind the audience every five pages that they are gay," said Beane. Both he and the film's executive producer are gay.

As expected, as the publicity machine began to run in high gear, Snipes and Leguizamo were quick to point out that their drag was just a costume, man.

Like, ya know, we didn't enjoy wearing that s--t.

Leguizamo complained about the shaving -- sometimes as often as between takes -- as well as the "two-and a half hours for makeup, corsets and bras with stuffing, and 'gender-benders' to hide my Latinness!" "The mascara and eyeliner stuff -- that got to me," Snipes said. "For my friends, my masculinity is not in question. But when they would say 'cut,' me and John would revert to ourselves: 'Man, get this wig off!'" Snipes was quick to add that Swayze choose to stay in character between takes. Could it be that he has found a new facet to his personality? "The movie gave me huge empathy for what it means to live as a woman," Swayze said.

"Now I find myself in conversations with women, and they'll talk about their nails, and I'll say, 'What I find is, if you take them just a little bit shorter, they can look as nice and they're easier to take care of.' They look at me, like, 'What ...?' And then they say, 'Oh yeah, you do know what you're talking about.'"

Swayze continues: "There was a moment before the very last shot and I said out loud to myself, 'It's the last time I get to be pretty.'" Well, not really.

Us magazine wanted a shot of Swayze to illustrate a recent interview, and the actor posed in a woman's slip and what appears to be more than a touch of lipstick.

"I don't care what image I have," he said. "Take any image you want of me; I'm going to change it because we are chameleons."

While the role of Chi Chi was written just for Leguizamo, the parts of Noxeema and Vida were wide open, and Beane said that during the casting process, he saw "every major Hollywood actor in a gown." Here is his appraisal of those who didn't make it:

John Turturro: "Pretty bad ... a great actor, but as a drag queen he didn't make it happen."

James Spader: "My God, he was breathtakingly gorgeous!"

Matt Dillon: "Forget it!"

John Cusack: "Looked exactly like Joan Cusack. I said 'Why don't we just hire Joan and say it was John?'"

The Baldwin brothers: "I saw every damn Baldwin in a skirt. It was like, 'Which one was that again?'"

Then there are the names Beane won't reveal: Closeted gay actors and actors who are very homophobic. Why would someone who didn't sympathize with the gay-themed script want to play a drag queen? "Honestly, I think it was just because it was a chance for them to put on a dress and get an Oscar nomination," Beane said.

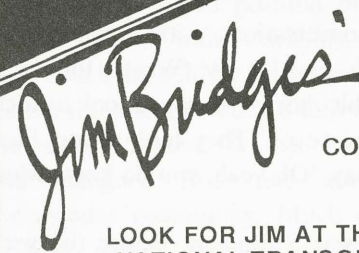


Beane had no trouble with straight actors playing his gay characters. "It's called *acting*," he said of the profession, "not *being*." But Holly Woodlawn was not so tolerant. During a Q & A session after her new cabaret act in Los Angeles, the transsexual bud of Andy Warhol was asked who she would like to portray her in the new film bio of Warhol.

"I don't care," she said, "as long as it's not Patrick Swayze or some other straight actor with three kids."




With all the attention being paid to *Wong Foo*, another transgendered role has been all but overlooked. Gregory Jbara's portrayal of Angelique, the preoperative transsexual lesbian daughter of Olympia Dukakis in the comedy *Jeffrey*. What is it with Dukakis and transsexuals? Remember her as the transsexual landlady in the PBS



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miniseries *Tales of the City*?



Tim Daly, the male lead of what barely passes for a transgender film -- *Dr. Jekyll and Ms. Hyde* -- isn't as carefree about his image. He reportedly flipped out when he learned that the package of promo photos from the film included one showing him in a cute teddy and stay-up stockings. [Editor's Note: Said photograph was omitted from the press kit Savoy Pictures provided for our review of the movie in this month's issue.]

Sean Young co-stars as Helen Hyde. Because the transformations are done with computer morphing, about the only drag is at the beginning of the process, when Daly sprouts long, manicured fingernails and a gorgeous coiffure, and when Helen goes into remission, leaving Daly with the most sensual parts of her wardrobe.



At least we expect the cast of one new film will have fun with their drag roles.

Scott Thompson, Dave Foley, Bruce McCulloch, Kevin McDonald, and Mark McKinney will play more than fifty male and female characters in *The Kids in the Hall Movie*, recently shooting in Toronto.



As a sign that drag and transgendered themes have entered the mainstream, consider a new entry in CBS' Saturday morning cartoon lineup. The show features a variety of insects living in a bug town on the Texas-Mexico border.

The characters' human personalities are a perfect match for their insect bodies. For example, two drunks are played by two house flies. Or should they be barflies? But the most inspired character on *Santo Bugito* is probably Ralph, a gruff, macho truck driver trapped in the body of a ladybug.



This month, Baileys Irish Cream is about to introduce a singularly uncommon spokesman, er, spokesperson: RuPaul.

Is America ready for what is believed to be the first drag queen to promote a mainstream brand? Marketing experts think so, but Paddington, the importer of Baileys, is clearly taking a big chance.

RuPaul will be seen in a provocative pose in print ads for Baileys, beginning in the October issues of magazines such as *Rolling Stone*, *Entertainment Weekly*, *New York*, and the gay-oriented magazines *InStyle* and *Out*. The association with Baileys is the second endorsement deal for the 35-year-old RuPaul. He also is pitching the M.A.C cosmetics brand marketed by Make-up Art Cosmetics in Toronto. Whereas M.A.C appeals to a young, hip audience, Baileys' consumers tend to be older and more conservative.

And that is precisely why Paddington is using RuPaul in

mainstream advertising, including bus shelters, kiosks, and perhaps eventually at point-of-purchase and on billboards, maybe even in New York's Times Square.

There is even a possibility RuPaul might make some personal appearances in bars, although executives overseeing the campaign stress such strategy is in the earliest of planning stages.

RuPaul "represents freedom, acceptance to be yourself as long as you don't hurt anyone," says Scott Green, group brand director at Paddington. "The objective with the ads is to get in people's faces and be more provocative, sensual and relevant to today."

Marketing experts say America appears to be ready to accept a female impersonator who has crossed over, so to speak, to appear in the mainstream media and now ads. "RuPaul has managed to create a hip, yet clean image for himself," says Carol Moog, a psychologist and head of Creative Focus, an advertising consulting company in Bala Cynwyd, Pa. "This is a way for mainstream Americans to experience the outlandish and do it safely and in a non-threatening way."

Drag has certainly taken an upturn these days. In July, *New York* magazine published a cover story, "Every Man a Queen," with a cover photograph of three drag queens. And perhaps the biggest drag splash arrived last month (*To Wong Foo ...*) Marketers feel that if this trend is appealing to young people, perhaps they should capitalize on it. Mr. Green says once consumers see the ad, "it is our hope that people will start to think of Baileys in a different way, or think of the brand at all in the first place."



And still the RuPaul juggernaut rolls on. Buena Vista Television, the Disney syndication arm, is trying to convince RuPaul to host a late-night talk show. According to *Variety*, the Disney offer is only one of several TV proposals being pitched to Miss Ru. If Buena Vista is successful, they may air the show after ABC's *Nightline*.



Just as the climate in the entertainment world seems to be more accepting of crossdressing, the climate in the political world sometimes seems more tolerant. An acid test of this idea will come next year in Maryland when a statewide civil rights bill that includes gender identity will be debated.

The agreement to include gender identity as a protected class came after eight months of negotiations between It's Time, Maryland and the Free State Justice Campaign. This will be the first time any state will consider a gay rights bill which includes a separate category for transsexuals. ITM was organized by transgender activist Jessica Xavier just last December; she has been negotiating with FSJC since January.

The negotiations first focused on expanding the definition

of sexual orientation to include transgendered persons by copying a Minnesota law which has been characterized as protecting transsexuals within its definition of sexual orientation. But FSJC rejected that idea. The two groups agreed to define gender identity as "a person's various individual attributes as they are (1) understood to be masculine or feminine or (2) related to having a self image identity not traditionally associated with one's sex at birth."

A FSJC lobbyist said it was too early to say if the expanded bill would lose support in the legislature or even if the lead sponsor of last year's narrower bill would introduce the new version.



Alice Barnes is hoping that voters in San Bruno, Calif. won't be scared by transgendered issues when they go to the polls to fill two vacant city council seats. The same day that Barnes announced her candidacy, she also announced that she is a transsexual.

Saying that she wanted to focus on "real campaign issues," Barnes revealed her transsexualism to get it out of the way. "I make no secret of it," she said. But "it is not a campaign issue."



Patricia Anne Potter, a member of the Jefferson County (Wis.) Board of Supervisors, feels the same way about her transsexualism. The only difference is that voters in the

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rural county west of Milwaukee elected Phil Potter to the board. In July, Potter notified his colleagues that he had changed his name and would now be living as a woman in preparation for sex change surgery. "Things went really well," Potter said of her first meeting with the board.

"Some of the men said 'I don't understand what you're doing.' But the worst scenario did not take place, the one where people stay away or make goofy comments. I was scared."

The success that another transsexual found while serving on a local governing board has prompted her to run for higher office.

Just two years ago, Georgina Beyer became New Zealand's first transsexual to be elected to public office when she won a seat on the Carterton District Council, beating five other candidates in the process. Now, Beyer has announced her candidacy for the mayor's job.

In addition to campaigning on bread and butter issues like economic development, Beyer also believes that the mayor's office could benefit from some visibility that she could provide as a "well-known transsexual." It appears that the locals aren't all that adverse to the idea, and there have been suggestions that she could have a successful campaign for New Zealand's parliament.

Advances on one front are often offset by defeats on another. Murder suspect Leslie Ann Nelson may plead insanity in the April killing of two New Jersey law enforcement officials, meaning that other transsexuals would then be stereotyped as psycho cop killers.

The two men were killed when they went to Nelson's house to investigate a charge of child sexual abuse. Nelson opened fire on the officers with an AK-47 assault rifle and then barricaded herself in the home she shared with her parents. Dozens of police officers surrounded the house and pumped thirty tear gas canisters into the building. But Nelson remained inside through most of the night. She finally emerged wearing a gas mask.

Prosecutors say they will seek the death penalty.

Two Philadelphia men learned the hard way not to make fun of a man wearing women's clothes. John Williams and Wade Christian were standing on the street talking recently when they saw a man approach wearing a yellow dress and a straw hat.

"Look at this person in the street in a woman's clothes," Williams said to Christian, poking him in the side and pointing. That was when the man pulled a handgun from underneath his dress and began shooting, hitting Williams in the leg and killing Christian.

Police have no suspects, but they believe the shooting was

drug related and that the killer was crossdressed as a disguise.

A San Diego transvestite faces some serious jail time for stealing a package of "Gummi Bears" candy from a 7-Eleven store. It seems that former transvestite prostitute Kim "Eddie" Chow has fallen afoul of California's "three strikes and you're out" law. In 1983, Chow pleaded guilty to a charge of voluntary manslaughter in the fatal stabbing of a man who had solicited Chow for a sex act.

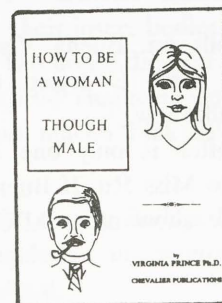
Chow said that when he tried to purchase the candy, the owner of the convenience store refused to wait on him. "I don't want to serve your kind," Chow quoted the man as saying before chasing him out of the store without accepting Chow's money. Nevertheless, a jury of ten women and two men convicted Chow of stealing the candy.

A transgendered Washington, D.C. resident was denied services recently with fatal results.

Tyrone "Tyra" Hunter was struck by a hit-and-run driver and seriously injured. About ten minutes later, D.C. Fire Department rescue workers -- paramedics and firefighters -- arrived on the scene and began first aid.

Witnesses say that when the workers discovered that Hunter was actually a man dressed as a woman, they stopped treating her and even made fun of her.

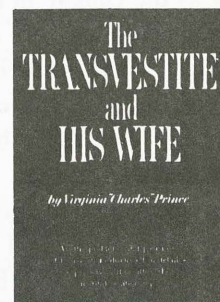
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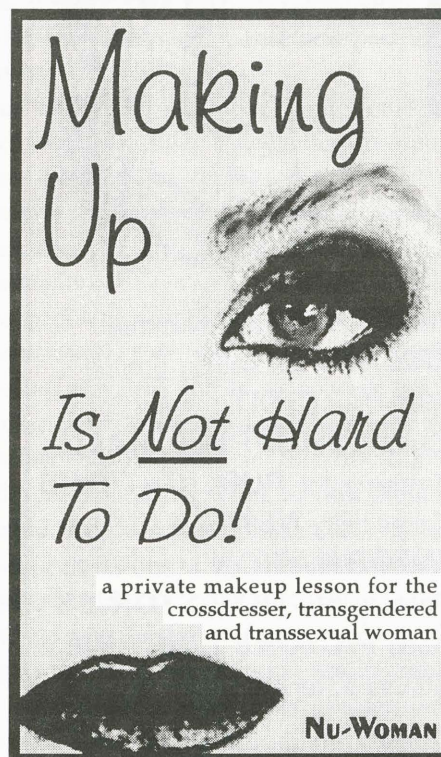
A supervisor eventually arrived on the scene and resumed treatment and Hunter was taken to D.C. General Hospital where she died three hours later of massive head and body injuries.

Although doctors at the hospital refused to comment on whether Hunter could have been saved if rescue workers had treated her more aggressively, fire department officials said that her injuries were so severe that she would not have survived the accident regardless of how she was treated at the scene.

Hunter was a hairdresser who lived as a woman. An estimated 2,000 people attended Hunter's funeral. An activist group, Gay Men and Lesbians Opposing Violence, has called for an independent investigation of the fire department's response, and has hired a private investigator to take depositions from witnesses.

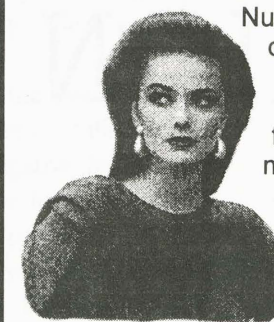
Some folks in Reno, Nev. are wondering if Police Chief Jim Weston has been doing his job. Weston has known for several months that four prostitutes working in the city carry AIDS, but he did not make the information public. Of the four HIV-positive hookers, two are genetic females and two are transsexuals: One post-op and one pre-op. Because of a state law requiring people arrested for prostitution to take blood tests, police have known about three of the four cases since last year.

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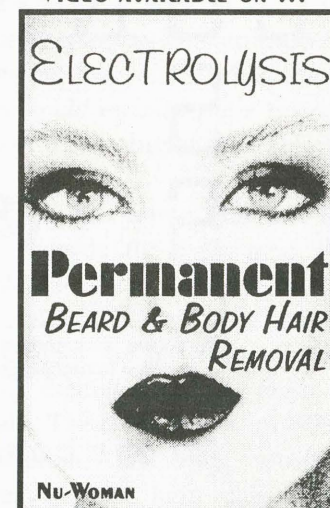


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Treatment of Animals shows photos of happy mares and their foals. The photos are contrasted with descriptions of pregnant mares restricted in narrow stalls, tethered to urine-collecting hoses. And what of the foals? PETA says they are either killed shortly after birth or sold to feed lots where they are fattened prior to slaughter. PETA wants people to stop taking Premarin and substitute synthetic estrogens or vegetarian diets.

The bottom line? It seems that JoAnn Roberts has been right all along.



Another watchdog group is angry about corporate wrongdoing. But this time the victims are human.

A full-page ad for "Commemorativo" Tequila features an attractive bikini-clad woman (transsexual model Tula) bearing this message across her breasts: "She's a he." Beneath the photo, the ad explains, "Life is harsh. Your tequila shouldn't be."

As the Gay and Lesbian Alliance Against Defamation points out, transgendered people don't make life "harsh" -- transphobic people do. Would the company use the same photo with the caption "She's a Jew ... Life is harsh ..."?

GLAAD urges you to send appropriate comments to Janice Jarrett, Administrative Manager, Marketing Department, Domecq Importers, 143 Sound Beach, Old Greenwich CT 06870.



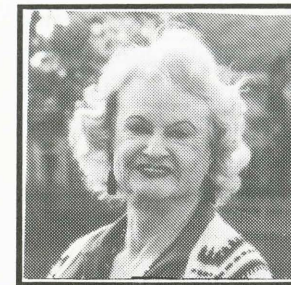
Finally, here are three tidbits that Ms. Sinclair couldn't fit in elsewhere: First is a quote from Rita Mae Brown in a recent issue of *Ms.* magazine: "Straight men are candy-asses. How many times, dear reader, have you and I been hit on by men? ... The sexual aggression of straight men, whether biological or cultural, is ever present and exhausting. A straight man gets hit on once in a blue moon by a gay man, even if indirectly, and he explodes in indignation and sometimes violence. Wimps! They'd never make it as women."

Here is a quote from a patron of a New York club where a mirrored disco ball came loose from the ceiling and fell on drag performer Billie Ann Miller: "Thank God she was wearing her crown. It probably saved her life. Her tiara was huge ... and it helped absorb the impact from the disco ball."

Third, a strange but *true* historical fact that Ms. Sinclair will amplify next month: Between 1845 and shortly after the turn of the 20th Century, nearly *all* American men wore panties. This means that soldiers in the Civil War (both Union and Confederate) as well as in the Spanish American War wore panties under their uniforms. Not to mention the presidents from Zachary Taylor to Theodore Roosevelt.



See a news story about crossdressing? Send it along to Ms. Sinclair in care of *Cross-Talk*. Be sure to note the name and date of publication. This month, Ms. Sinclair thanks Sheila Barrett for a clipping.

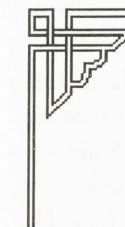


VIRGIN VIEWS BY VIRGINIA

ON BEING YOURSELF

by Virginia Prince, Ph.D.

That is not a very original title, but perhaps the subject matter below will be a little new to most psychologists who use such expressions. All of us who crossdress, whether occasionally or permanently, have a well developed sense of being males and men ... and we have had it since we were about ten years old. As life proceeds, we may add to



If we can come to ask why we feel shame and guilt, then we should be able to dispel those feelings and replace them with satisfaction.

or subtract from it and modify it one way or another, but it is basically there. Then at one age or another -- and in one way or another -- we discover our "girl within". We may make that discovery accidentally ... or even in some cases intentionally, in the sense that something we do intentionally results surprisingly in that discovery. But with that discovery we have, in effect, given birth to a new part of ourselves. However, that new part is in contradiction to our original "old" self.

That contradiction breeds shame for doing it, guilt that we are doing something socially disapproved of and fear of the consequences of being discovered. Consequently we become a composite of a positive personality (our original masculinity) and a negative personality (our newer femininity).

The problem now facing us is to integrate the two in such a manner that we are no longer a conflicted totality. Put another way, the job is to convert the negative feminine portion into a positive feminine part. Your feminine side can actually help you in this because it provides you a different place from which to view life and your place in it. Perspective is always dependent on the location from which you view things, whether you are looking at a physical landscape or a psychological one, so if you move over to your feminine vantage point you will see that the negatives of shame, and guilt are imposed on men *by men*. In their attempt to level the playing field between males and females to compensate for their inadequacies and insecurities (men can't produce babies), men have labeled most every aspect of what women are and can do as being in some way inferior or secondary to what men do. That

being true, any man that does what women do, i.e. dressing and acting like one, is doing something "beneath" him. Men are superior to women: Ask most any man (except a CD). So it is men who have designated dressing and acting like women as something to be ashamed of, to feel guilty about and to be fearful of the discovery of.

We have all been indoctrinated by a male dominated society to feel bad about this. But if we can come to ask why we feel shame and guilt, then we should be able to dispel those feelings and replace them with feelings of satisfaction and pride, and rejoice in having them in spite of our male indoctrination. We

should express and experience this other half of our total humanity which, after all, is a part of ourselves, not something imposed on us from outside. Crossdressing is like the side door to a castle. We can stay inside the castle and enjoy its benefits and put up with its rules and limitations ... or we can take hold of that door, open it and venture with fear and timidity into the rest of the great big beautiful world.

How far you venture into this beautiful new world (femininity) is up to you. But if you do venture forth, do so with the resolve to enjoy and participate in whatever you find there. Do as the natives do and try to deny, for the period of the adventure, any ideas that 1) *I shouldn't be out here;* 2) *I ought to be back in the castle where I belong;* 3) *What would the other castle residents think of me if they knew that I came out and actually enjoyed the experience of dressing, laughing and joking like the natural inhabitants of this other world? Surely they would consider me a traitor to the castle traditions and rules!* What a tug of war! To enjoy or to conform!

That conflict is the real basis of the shame, guilt and fear that the daring adventurer outside the walls must deal with, isn't it? But the resolution of this conflict comes in the recognition that the total world is divided into two parts, not the same size. One of the parts is everything within the castle walls: A big, exciting rewarding place, yet ultimately limited by the walls. The other part is everything outside the walls, new, different, challenging, satisfying, and a stimulating adventure. After you have realized that, the next step is for *you* to realize that you are the owner of

(continued on following page)

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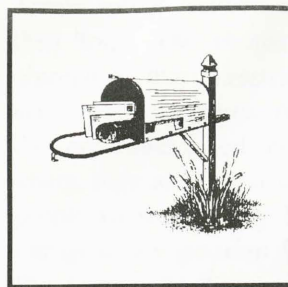
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Vox Populi

Letters to the editor

There were no letters submitted for publication this month. Vox Populi is the transgender community's "town square" for the exchange of opinions and ideas. If you have a response to any editorial, news item, or article appearing in **Cross-Talk**, please feel free to contribute. We suggest keeping letters to 400 words (one page typewritten or 2000 characters ASCII). **Cross-Talk** reserves the right to publish only those portions of a letter specifically addressing the issue. Personal attacks will not be published.

You may write us at P.O. Box 944, Woodland Hills CA 91365; fax us at (818) 347-4190; or send e-mail to **Cross-Talk** via Cross Connection ... voxpath@xconn.com via Internet. We also accept DOS ASCII files on disk at our P.O. Box.

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VIRGIN VIEWS ... continued from previous page

the whole world ... both the inside part and the outside part. That is, that totality is your *self*. What you do with it and how you enjoy it is up to you but your *self* does not belong to anyone else but you.

So enjoy it to the fullest but in constant recognition that your castle is not the only one on the plain. There are many others, each with its own "outside and surrounding" territory. To keep all the castle owners happy, each one must refrain from trespassing on the territory of others. So, since you are the proprietor of both the inside and the territory around the castle you can really only be true to yourself when you recognize that *you* have access to both and you are really being *you* when that *you* can freely enjoy the advantages and benefits of both the inside and the outside world and to do so without any feelings of shame, guilt or fear.

But there is one more step to take. In the past you had to wear the "uniform" of those who lived outside the castle in order that you could feel comfortable there. The final step -- and not many are able to take it -- is to be able to feel and express those "outside" characteristics without having to wear the outside uniform as justification for doing so. To state it clearly without resort to the metaphor of the uniform: When and if one can integrate the feelings, sensitivity and awareness that they experience when dressed as a woman (the uniform) into their ordinary everyday self, then and only then can one truly say ... "I am now really *myself*: A whole person."

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



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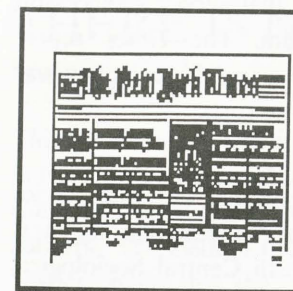
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Cross-Talk Newswire

News of the worldwide transgender community

Although three postoperative transsexual women were allowed to attend this year's Michigan Womyn's Music Festival near Hart, Michigan in August, severe limitations were placed on the extent and types of educational activities that they were allowed to conduct inside the festival.

The three women -- Davina Anne Gabriel of Kansas City, Mo., and Philadelphians Rica Fredrickson and Nancy Ann Forrest -- outed themselves as being transsexual at six different workshops over the course of the festival. None encountered any hostile reactions from any MWMF staff or festival attendees, a sharp contrast to the reaction two years ago when four openly transsexual women were expelled from the festival.

However, protesters were not allowed to set up an information table in the One World area -- which provides spaces for networking, distributing literature, and conducting surveys and petitions -- in order to distribute literature and buttons expressing opposition to the exclusionary policy, to conduct surveys of festivalgoers' opinions regarding the exclusionary policy and to solicit donations from supportive attendees. The change in policy from previous years came directly from MWMF producer Lisa Vogel, according to Gabriel. Vogel became sole producer of the MWMF following the resignation of co-producer Barbara Price last year.

The three transsexuals were allowed to participate in two workshops specifically scheduled for transgender education, as well as a third dealing with transsexual inclusion and a workshop on bisexuality and other orientations.

It was the fourth consecutive year that some type of protest and educational action against the festival's exclusionary policy has been conducted by transsexual activists since the expulsion of Nancy Jean Burkholder of Weare, New Hampshire from that festival in 1991 brought national attention to the issue of the exclusion of transsexuals from woman-only events within the lesbian community. A separate protest of the festival's exclusionary policy -- intended to take place across the road from the main gate of the festival -- which was organized by the New York City activist group Transsexual Menace, was cancelled only two days before it was scheduled to begin.

OOO

The board of directors of the American Educational

Gender Information Service has approved a policy which will allow affiliate members.

The new policy came as the result of an affiliation request by Oklahoma New Men and Women, a part of the Central Oklahoma Transgender Alliance. AEGIS chairperson JoAnn Roberts and executive director Dallas Denny prepared an affiliate policy as a result of that request which was approved at the board's September meeting.

Under the new AEGIS policy, any group interested in transgender and transsexual issues can apply for affiliate status, including organizations focused on transsexualism, FTM, drag, and heterosexual crossdressers, as well as "open" groups.

Tennessee Vals founder and President Marisa Richmond also joined the board for her first meeting as a director of AEGIS.

OOO

Transgendered author Kate Bornstein has issued a call for submissions for the follow-up to her first book, *Gender Outlaw*.

My Gender Workbook is scheduled for publication in the fall of 1996, and will contain a section called "1001 Ways To Live Without Gender, By People Who Do." Bornstein is looking for community members who "break the rules, laws or conventions of gender," including those who have had to overcome any fear regarding breaking gender conventions and those who may have lived either all or part of their lives "without gender". She is asking participants to address these issues in a free-form response format (humorous, serious, poetry, cartoons, slogans, or more questions), but is also asking for reasonably short submissions so as to include as many people's voices as possible.

Submissions must include name and contact information (e-mail, fax or mail addresses) in order for Bornstein to get permission in writing from those whose answers will be published. She has set up a special e-mail address (1001ways@eor.com) for the project, as well as a fax number, (206) 860-5030, and a mail drop (1001 Ways, 1202 E. Pike St. #991, Seattle WA 98122). Deadline for submission is October 31st (Halloween), 1995.

OOO

Over 360 female-to-male transgendered people, transsexual men, their families and friends, along with medical practitioners and psychologists, convened in San Francisco in mid-August for the first international all-FTM gender conference ever held in North America.

The conference, which drew participants from across the U.S., as well as from Canada, Japan, Australia, and Germany, was called "an important historical milestone in the development of the transgender movement" by Jamison Green of FTM International, organizer of the weekend meeting, who also said the conference was meant to convey a rising awareness that people who identify as

FTM will not be confined to prescribed behavior roles outlined in theoretical papers published by prejudiced researchers and based upon extremely limited studies.

Green said that FTMs and their issues are usually overlooked at gender conferences, where, as in greater society, the commonly-held view of transgendered people is that they are predominantly male-to-female, or transsexual women. He quoted figures from members of the Harry Benjamin Gender Dysphoria Association acknowledging that the applicants for the procedure are 50% male-identified.

FTM International is the world's largest and longest-running networking and information group for and about FTM transgendered people and transsexual men. San Francisco Mayor Frank Jordan proclaimed the weekend of August 18 through 20 "FTM Conference Weekend" in recognition of the meeting.

○○○

Melanie Anne Phillips, whose voice training video seminar *Melanie Speaks!* has been available for more than a year through IFGE and other outlets, has issued an authorization statement covering personal copies of the tape.

Speaking at the August meeting of San Diego transgender organization Neutral Corner, Phillips announced that anyone is now free to make a personal copy of the tape from any existing copy at no charge, and repeated the announcement via the Internet a few days later. Phillips said she "always wanted the tape to be as accessible as possible, [and so] anyone may make one copy of my voice tape for their personal use only, copied from any existing tape ... of the complete tape, neither adding nor deleting any material."

Phillips said that because the original master is not the best and copies made from copies begin to degrade rather rapidly through the generations, tapes made from the original master will continue to be sold through IFGE. She said that a few new tips will be added to the "commercial version", extending it by approximately 15 minutes, in the near future.

○○○

A new electronic media company scheduled to launch on the new Microsoft Network on-line service is seeking to become the "gay global village" of cyberspace, including the transgender community.

According to a report in *The New York Times*, Planet Out is seen by many gay organizations as a gathering point for "millions of lesbians, gay men, bisexuals, transvestites, and others who may be reluctant to associate openly in public." It has received commitments from virtually every leading gay organization to provide information for the service, which will be available through a World Wide Web site in addition to the dedicated MSN area.

Planet Out is also developing an area on the America

Online service as an outgrowth of that service's successful gay and lesbian community forum. The *Times* report quoted an AOL vice president as saying the company was financing part of Planet Out's start-up costs.

○○○

A session on the sociological aspects of the transgender community has been included in the schedule for next April's annual meeting of the North Central Sociological Association.

Emilio Lombardi of the University of Akron's sociology department, who will chair the session, is seeking presenters on subjects examining the transgender movement or transgenderism at the societal level. He has set no criteria for topics, but requests that papers submitted be an original piece of scholarly work.

Lombardi can be reached by e-mail at emiliolombardi@uakron.edu or by phone at (216) 972-5358. The deadline for submissions is October 30.

○○○

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

THERE IS NO TRANSGENDERED COMMUNITY

by Angela Gardner

This commentary was inspired by an article titled "There Is No Gay Community" in the October 10, 1994 issue of *Au Courant*, one of Philadelphia's two gay weekly papers. The authors, Professor Ernest W. Bartow and writer Rick Snyder, assert that the "gay community" is an illusion. To quote them, "When self-appointed gay leaders or activists need a constituency to represent, the term 'gay community' suits their purpose in exerting political influence. When people who feel alienated need a sense of belonging, the idea of 'gay community' has an irresistible appeal." Those thoughts might as easily be applied to the emerging concept of "the transgender community". The term "transgender community" is certainly convenient when you're writing an article about all of the world's transgendered people but it is

not an accurate use of the word "community." A community is not just a group or subculture existing within the greater society. Community is a relationship that includes commitment, trust, openness and honesty, just like any relationship. These characteristics must be there between all of the members of the community in order for there to be true community. The authors of "There is no Gay Community" have read *The Different Drum* by Dr. M. Scott Peck, and they have mentioned several of Dr. Peck's points that are important to remember as well.

Community develops in four stages: Pseudo-community, chaos, emptiness and true community. In pseudo-community people within the community are pleasant to one another but "guardedly open and politely restrained in their interactions." This happens since everyone is busy "making nice." No one wants to cause a conflict or rock the boat. Our transgender pseudo-community is slipping away as I write and we are moving into the next phase, chaos.

Chaos is a time in community development characterized

Are we a true
"community"?
Not yet.
But almost.

by everyone shouting about how they think the community's problems should be solved. Everyone has their own needs and expectations and they're not afraid to express them. After being subjected to a myriad of viewpoints, community members get frustrated with all the chatter and finally come to realize the necessity for the next phase, emptiness.

Emptiness occurs when community members give up their preconceptions and learn to wait and listen. The voices that then speak into the emptiness are truthful voices from

members of the community expressing not just petty ambitions and plans to assure someone their slice of the pie, but deep thoughts and feelings. And the listening community benefits from hearing those voices by experiencing a period of healing.


Getting through these stages and arriving at the time of healing and

connection is not simple or easy. It takes a lot of difficult work to forge a real community. It isn't achieved without some pain. Isn't it time we put an end to the period of chaos and arrived at a point where the entire community is ready to listen? The voices of reason are there. The community-building pledge taken by AEGIS, Renaissance, Tri-Ess and the Outreach Institute is one step toward true community. Those who are members of other organizations must urge them to take the Alliance Pledge. In this time of Republican control of Congress, the rising power of an intolerant Christian Right and the rise of a whole class of people who get their opinions from radio talk show hosts, it behooves us to hang together or as a wise person once said, "we will hang alone."

[Reprinted with permission from Renaissance News & Views, the national newsletter of Renaissance Education Organization. Gardner also writes the "Diva of Dish" column here in Cross-Talk.]

◆◆◆

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**HEY DAD ...
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WATCH THE
TV?**

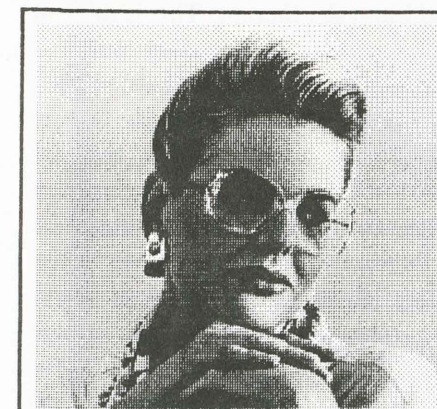
by Ricky Hunt

Cross-Talk's "Bearded Lady" offers a humorous, yet factual, discussion of crossdressing from the perspective of a teenager's father. Presented in a question and answer format for easy understanding of the issues involved.

Out of print for more than three years, it has been completely re-typeset and spiral bound for this reprint. **Cross-Talk** will donate \$1.00 to S.P.I.C.E., the Spouses/Partners International Conference for Education, for each copy sold.

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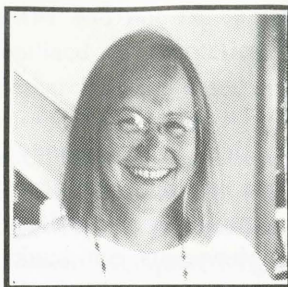


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T NOTES

COUPLES THERAPY, CROSSDRESSING STYLE

by Anne Vitale, Ph.D.

I have had several requests to speak more directly to the psychotherapy issues of crossdressing. At first glance that would seem like a no-brainer, given the nature of the journal this column appears in. However, I have two reasons for having not talked about crossdressing *per se* in the past. First of all, if the crossdressing isn't

Not unlike dealing with other, less socially explosive marital issues, gaining the couple's trust by appearing to be a neutral party is important. And like other more common marital issues, handling the problem in a calm and empathic environment is a good place to start. However, in this case it is especially touchy. Knowing that

I can't stop -- indeed, I don't even believe it is healthy to stop -- the male partner from expressing his femininity, I have to concentrate on getting his wife to move the farthest in therapy.

Knowing I specialize in gender issues usually helps the crossdresser feel relatively safe. The

wife, however, is usually embarrassed both for herself and for her husband. Indeed, it is often very difficult to convince the wife that this is a *couples* issue and get her to join us. Once I get her there, I have found that the more I treat crossdressing as just another misunderstood human behavior, the less it gets stigmatized as "perverted" and "sick" by both parties. The issues are taken one at a time, usually starting with the anger the wife has over what she considers years of lying and deceit by her husband. Fortunately, other non-crossdressing issues come to the fore fairly early in therapy. This helps in two ways. First, it temporally diffuses the issue by moving the accent of our work into a far more comfortable arena. Secondly, it gives me a chance to learn how the couple solves other problems and thereby formulate the appropriate therapeutic interventions to employ once we again return to the crossdressing.

If the getting acquainted phase goes well, I gradually start bringing the outside world into the therapy. This is done at first with a short list of recommended reading and -- if possible -- introducing them to other couples I have worked with in the past. This latter effort is obviously a very delicate matter. Couples I have worked with in the past often volunteer to meet with others experiencing this difficulty as long as they are the ones who initiate the contact. The two books I recommend most are both by Dr. Peggy Rudd: *Crossdressing With Dignity* and *My Husband Wears My Clothes*. The other recommendations include *Cross-Talk* and Linda Peacock's fine newsletter *The Sweetheart Connection*. I also refer the couple to crossdressing organizations such as ETVC in San

The eventual acceptance of crossdressing behavior by female partners, at least to a modest degree, is surprisingly common.

psychologically distressing to the individual, I do not consider crossdressing to be pathological. In fact, neither does the American Psychological Association. Crossdressing is not a mental illness so there is nothing to cure. Second, each issue of *Cross-Talk* is full of excellent supportive advice from many very capable experts.

However, having said that, I do get some calls for my services regarding strictly crossdressing issues. Almost invariably the call comes from some man who has recently been caught by his wife and she is demanding that he enter therapy. The imperative from the wife to me is clear: As quietly and as quickly as possible, *cure him*. The other reason I am called is far more manipulative. It involves some husband hiring me to get his wife to accept his crossdressing. I have -- at best -- half a chance at resolving the latter request. I don't have a prayer in the world at getting anyone to stop wanting to crossdress, especially at someone else's request.

The eventual acceptance of crossdressing behavior by female partners, at least to a modest degree, is surprisingly common. The determining factors are: How long the couple has been together (obviously, the longer the better); the psychological sophistication of the couple; whether or not there are any young children involved (teenage and older daughters are less accepting than sons of any age); visibility of the couple in the community; how well the couple does in redefining their sexuality in light of the crossdressing; and perhaps the most important element, how safe the wife feels about any eventual desires her husband may have of wanting to change his sex.

Francisco. The husband appreciates the referral because it gives him permission to join. The wife usually balks at going to such a gathering but eventually, if she is really interested in saving the relationship, she will attend at least one or two meetings of a Significant Other support group.

In time (sometimes years) the couple finds themselves dealing with the crossdressing in a manner similar to other issues they have dealt with in their marriage. It usually comes down to practical concerns such as how much money he can spend on his interest along with when and where he can crossdress.

I don't want to oversimplify the favorable therapy outcome I have just outlined. Social pressure against crossdressing is still vehemently prohibitive. Even though the wife may no longer be looking for a "cure" or considering breaking up over this issue, I find the acceptance of the husband's crossdressing by the wife to be more of a resignation than a celebration. We clearly have a long way to go before anyone can celebrate.

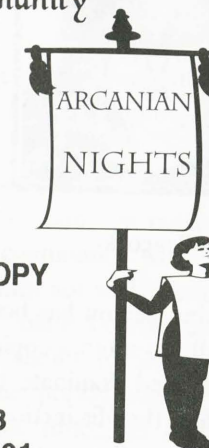
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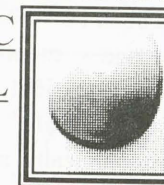
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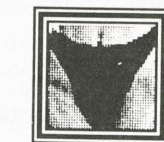
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OUR INNER LIFE CYCLES

by Linda Peacock

Each living person has both an "inner" cycle and "exterior" cycle. All too often, people allow their exterior life cycle to rule over and dominate their inner life cycle. Only when we realize the distinction of the two will we be able to fully realize the potential that still exists within us, regardless of our age.

Age has nothing to do with what you make of your life nor with decisions you make. What your heart tells you is right is what should guide you.

Some time ago, I was sent a small booklet entitled *Happy Birthday Therapy*. One of the sections of the book says: *How old do you feel on the inside? Reflect on what your answer reveals about you. Celebrate the child within you -- your enthusiasm, passion, hope. Celebrate the adult within you -- your maturity, compassion, wisdom.*

I thought that these were rather profound words. As I read them again recently, I wanted to reflect on where I am in my life cycle, and how these life cycles can affect us all.

We have only one alternative to aging, and that is death. Obviously, life is therefore very important to us. The quality of our inner life cycles is dependent solely on ourselves; we have total responsibility for what we do, how we do it and for how we feel about ourselves.

There are many external influences and they do have an effect on our feelings. However, we are responsible for how we respond to those influences in our lives. There is a difference between responding and reacting in that by responding, we indicate that we have given thought to our actions rather than not thinking things out and reacting through animal instinct. There are times in our lives when, despite our chronological age, we feel very, very old. Our minds and our hearts feel old, and seem defeated far beyond the aging process of the body. Yet all life events we experience, everything we feel, everything we do remains within our life cycle. We cannot go back and change it. We might wish it to be different, it might torment us, but it will never, ever be changed.

Another favorite book of mine, *A Falling Star*, was written by a woman who lived in Africa, and in mid-life met a man who changed her life. This true-to-life fairy tale of

their love and life together was one that comes along very rarely. They loved each other totally, completely, without reservation, accepting each other exactly as they were. Their life of enchantment continued for nearly two decades before the husband became terminally ill and the fairy tale ended in the physical and mental destruction of a vibrant, alive man.

Not only does the book put into perspective how outside influences can so profoundly affect us, it allows us to see that there can be a love that comes along in life, that so completely fills you that the two lives are fused together, that there can be oneness.

These two people rediscovered the child in each other. They allowed the passion and enthusiasm encircle their lives, yet allowed maturity, natural compassion for others and each other, and wisdom, to become the bonds for that relationship.

When the time came that the magic ended, there was left indomitable love, compassion, dedication to the other. Somehow, this made the pain of letting go bearable. The memories of what had been nurtured the healing.

So many times, as we age -- mentally and emotionally, as well as physically -- we lose sight of this. Society puts us into compact "times of your life," telling you that simply because you are chronologically aging that you can't do certain things, because it is inappropriate for someone "your age." This is a total misstatement and belief. Age has nothing to do with what you make of your life nor with decisions you make. What your heart tells you is right is what should guide you.

There are so many parts to each of us. To hide those parts away simply because chronological age dictates you are to do so is to lose the essence of your personhood. As women, we need to appreciate each facet of our womanhood, from birth to death. So much happens in between. To hide it away, to not experience every moment is a dreadful loss. Life is not an enchanted and magical dimension. Rather, it is a myriad of magic and reality, and to avoid it simply because it hurts or is unpleasant or because someone else tells you it should be avoided is to deny everything you were created to be.

Our lives are filled with dreams ... and to stop dreaming is to allow outside influences to overcome your personhood.

From *Happy Birthday Therapy* again: *If your life dream has been fulfilled, you may feel that something is still missing. Recast your dream so that it fits who you are now. Embrace your transformed dream.* Dreams are simply hopes, emotions you want to share, possibilities. When one ceases to dream and loses hope, they begin to dwell on "what might have beens," dreams that never came true. Far better to understand that some things are impossible, but others aren't. Far better to try to make your dreams come true, even if they aren't in the original context. It is okay to transform them, change them, modify them, improve them. And it is a joyful moment when one comes true. If it doesn't, then it was good to dream it. Life goes on, and there can be more dreams. To go backward is to deny yourself ... to allow yourself to die emotionally.

All of this is not a question of yourself involved in a gender relationship. Rather, it is a question of whether or not you are willing to allow yourself, as a person and as a woman, to *be*. It is a question of whether or not you are willing to go past existence, to purposely seek your own happiness, to accept your past defeats or lost dreams. It is a question of whether or not you will be "old" inside, no matter what the outside may seem. There is no reason that you cannot be as youthful in your mind and heart at your point of death as you were at your point of birth. You alone are responsible for what happens in between. No one else, just you.

[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 spouses and partners The Sweetheart Connection, and may be reached by mail at P.O. Box 24031, Little Rock AR 72221, by e-mail to kmhj27a@prodigy.com or by phone at (501) 227-8798.]

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KYMBERLEIGH'S CLIPBOARD ... continued from page 2
isolationist; they network with many other organizations and in fact join with Renaissance, AEGIS, IFGE, and Outreach Institute to jointly present information on the entire spectrum of the transgender community at the annual convention of the National Association of Social Workers.

Jane Ellen Fairfax, who has chaired the Tri-Ess board as long as I have been a member of same, is outspoken in her support of those in our community who are not heterosexual crossdressers. She does not wish them ill, and anyone who does while in the same breath identifying themselves as a Tri-Ess member should be ashamed. The problem is that it only takes one poorly chosen phrase, coming from someone who holds office, to set off the fireworks. And that is what has happened here.

In any emotionally charged battle, it is very difficult to accept rational answers to our questions. And, as frequently happens when the "open" vs. "closed" debate surfaces, the difficulty is in accepting the possibility that the organization you are attacking as being exclusionary is actually accepting its own limitations and realize that it cannot be of true assistance to *everyone*.

Look at what is happening with the Central Oklahoma Transgender Alliance. There, one parent organization supports within its framework a Tri-Ess chapter, a Renaissance affiliate, and an AEGIS affiliate. Should we condemn them? Call for Tri-Ess to revoke their charter because they also have "open" and TS-oriented affiliates? Attempt to discredit them? Sound silly? To my ears, it sounds no sillier than screaming "foul" against a policy that has *worked* for three decades.

I speak not just as a member of the Tri-Ess board of directors (upon which I have served with honor since 1990) but as an observer of our community ... which I need to be in order to publish *Cross-Talk* and write these editorials. I see nothing wrong with Tri-Ess focusing on a specific segment of our community, so long as the decision to focus does not result in hateful rejection of the other segments.

The problem that many people have with Tri-Ess, in my opinion, is that it is too big and too visible to be "allowed" to exist on anything but an "open" basis.

Why does this *matter* so much? Why can't we celebrate that there is an organization -- national and visible -- that focuses on the needs of the heterosexual crossdresser and his partner instead of screaming "foul" because it does not also serve other segments of the transgender community? And why do the arguments against Tri-Ess always ignore the fact that heterosexual CDs constitute the largest segment of the transgender community?

Society has not progressed to the point where transsexualism is not automatically considered the end product of crossdressing, and it has not progressed to the point where any kind of transgendered behavior is not automatically equated with homosexuality. And whether

anyone likes it or not, a substantial part of what Tri-Ess does is reassure both the neophyte (in terms of community involvement) CD and the partner/family that his crossdressing will *not* automatically lead to SRS or a gay relationship. That task becomes much harder when your group also encompasses the very people you are trying to keep from being "automatically attached" to the crossdressing.

It's not as difficult when a TS with the intelligence and compassion of say, Dallas Denny, is a member because Dallas knows enough about this subject and about dealing with nervous family members to make the distinction. But the garden-variety TS is so self-consumed with the whole process leading up to SRS that she tends to talk about it at group meetings to anyone and everyone, and makes it sound like the most *wonderful* experience in the world ... which is the result of her *not* having the same knowledge and compassion as a Dallas Denny. Such an "uninformed" and over-enthusiastic TS "member" has the exact opposite effect of what Tri-Ess is trying to accomplish.

Personally, I'm not 100% happy that it has to be this way. I wish we were in an enlightened enough society that we didn't need to educate and reassure. But as long as society remains bigoted against, intolerant of, and uninformed about the entire transgender community, I cannot support Tri-Ess changing its policies.

There is a big difference between saying "we're not gay,

we're straight" and "just because we crossdress doesn't mean we're gay". When you make a big deal about gay vs. straight, then you open yourself up to criticism. But when you make the second statement, in order to clarify a *fact* (that the vast majority of CDs are not gay) that the general public is uninformed about, that is a different matter.

We, the community as a whole, want the public to understand us (and maybe, occasionally, to accept us). Yet when a national organization makes statements that are designed to correct a major misconception about (and misunderstanding of) us, everyone screams "foul".

Is that fair?

Would you rather the uninformed masses lump all transgendered people into the unenlightened category of "faggots" because no one is making an attempt to educate people about the difference between sexual orientation and gender identity?

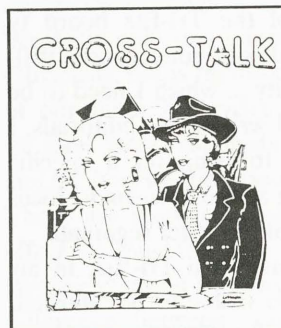
Those who attack Tri-Ess cannot see the forest for the trees, and I won't waste any more time and energy responding to them as long as they refuse to see the wider, more important view.

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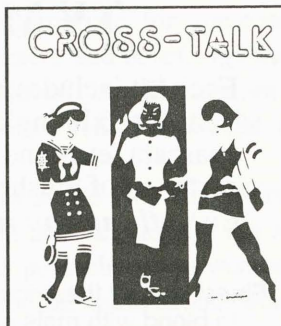
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"LIKE A LADY" IN POLYNESIA

by Roberta Perkins

Tahiti has long had a romantic reputation for sexual permissiveness. Indeed, young people were encouraged to freely engage in sex and experiment with various sexual behaviors with many partners as a precondition of later satisfactory marriage. And, as 18th and 19th century seafarers discovered, Europeans were considered most desirable by Tahitian girls because their white skins indicated they were gods and nothing could be better than giving birth to a demigod. The early European visitors to the Society Islands (of which the island of Tahiti is one) were also amazed to find Tahitian males who lived as women and were totally accepted in this role by the island community. They were soon to discover that the condoned social condition of males living as women existed right across the many islands of Polynesia, from Hawaii to New Zealand and from Tonga to Easter Island.

There is an amusing tale about a sailor aboard the British frigate Mercury in 1789 who on making a short stop at Tahiti was smitten by a beautiful dancing girl. He gave her gifts of beads, combs and other knickknacks in the hope of pleasing her and then persuading her to go with him on board the ship. She consented, but to his surprise (perhaps shock) when she removed her lap-lap the body of a young male stood before him. The Tahitians showed their obvious enjoyment of the episode by laughing aloud on the beach at the sailor's embarrassment. Such was often the way Englishmen were introduced to the *mahu* of Tahiti, the *fa'a fafine* in Samoa, the *fakaleiti* in Tonga, or other terms for them on the other islands, which was often followed by much mirth on the part of the islanders. Perhaps the nearest interpretation to these terms is that given by Samoans when asked about the *fa'a fafine*, which is "like a lady, you know 50/50". So, in traditional Polynesian societies male-to-female transgenderists were not seen as women, but as something in between. Nevertheless, they were widely accepted by the Polynesians. King Kamehameha I of Hawaii even had them dwell near his house because he considered them lucky, and in Tahiti every village had one *mahu* because it was thought to be fortunate for the village.

The universal incidence of the transgendered across Polynesia is a remarkable phenomenon, especially when in neighboring Melanesia (New Guinea, the Solomons, New Caledonia, Fiji, etc.) individuals changing gender were almost unknown in pre-European days (although ceremonial transvestism, homosexuality and male pederasty was prevalent and widespread). Perhaps, the concept of gender crossing had not occurred to the older island settlers of Melanesia, whereas the newer

Polynesians, who arrived in the Pacific only about 5000 years ago, may have brought the idea with them from Southeast Asia, where gender crossing has been an important function in traditional societies there for many millennia.

For the English, French and Dutch seafarers who visited

The islands of Polynesia have a history of transgendered behavior ... traditions that go back many generations.

the South Pacific islands in the 18th century, confronting the Polynesian transgendered was a mixture of shock, fascination and repulsion. The best reports of these early contacts come from the HMS Bounty expedition to Tahiti (1789-91) under Captain William Bligh. One of his officers, Lt. Morrison, wrote: *They have a set of men called mahu. These men are in some respects like the eunuchs of India but they are not castrated. They never cohabit with women but live as they do. They pick their beards out and dress as women, dance and sing with them and are as effeminate in their voice. They are generally excellent hands at making and painting of cloth, making mats and every other woman's employment.* Being a thorough gentleman who considered it his duty to investigate everything, Captain Bligh's curiosity got the better of him when confronted by a *mahu* for the first time. *On my visit this morning to (Chief) Tynah and his wife, wrote Bligh, I found with her a person, who although I was certain was a man, had great marks of effeminacy about him and created in me certain notions which I wished to find out ... The effeminacy of this person's speech induced me to think he had suffered castration ... Here the young man took his mantle off which he had about him to show me the connection. He had the appearance of a woman, his yard and testicles being so drawn in under him, having the art from custom of keeping them in this position ... On examining his privacies I found them both very small and the testicles remarkable so, being not larger than a boy's five or six years old, and very soft as if in a state of decay or a total incapacity of being larger, so that in either case he appeared to me as effectually a Eunuch as if the stones were away.* One can imagine old stiff and proper Captain Bligh in full dress uniform fingering the *mahu's* genitals with his starchy white gloved hands.

A unexplained phenomenon on Tahiti was that just one, and only one, mahu resided in a each village at any one time. As one Tahitian points out: "When one dies then another substitutes ... God arranges it like that. It isn't allowed ... two mahus in one place. I've traveled around Huahine (the Society of Tahitian Islands) and I haven't seen two mahus in one place. I never saw it." How this phenomenon worked is still a mystery, but obviously some sociological mechanism must have been at work in each village to ensure that not more than one mahu lived there at a time. Since, as we know that the desire to change gender is spontaneous and not an orderly event, how then did such precision occur on cue? Perhaps a young mahu growing up in a village which already had an established older mahu may have been forced to seek a village where none existed. Another suggestion is that a mahu was made by the community, who selected a boy to be raised as a girl to replace the established mahu when she passed on. The question remains, though, what criteria was used for this selection? However it was achieved, mahus were accorded great respect and dignity.

Bligh observed: *The women treat him (mahu) as one of their sex, and he observed every restriction that they do, and is equally respected and esteemed.* Anthropologist Robert Suggs reported a similar attitude towards mahus on the Marquesas Islands, while another ethnographer, Donald Marshall, said much the same for Cook Islanders, and by all accounts it was similar on Hawaii. On Mangaia, the mahus were not only well regarded by the rest of the population, but they excelled at women's tasks, sang in an excellent high pitch falsetto and were better dancers than all other women. Anthropologist Robert Levy claimed that the mahus on Tahiti served as an object lesson for demarcating the sexes. Since the sex roles were similar in many respects and some tasks were performed equally by men and women, the mahu was pointed to as neither wholly man nor wholly woman. However, this does not explain the presence of mahus in more warlike societies such as the Marquesans, the Hawaiians or the Maoris, where the sexes were clearly defined by the warrior status of men.

According to Captain Bligh: *These people (mahus), says Tynah, are particularly selected when boys and kept with the women solely for the caresses of the men ... Those who are connected with him have their beastly pleasures gratified*



between his thighs, but they are no farther sodomites as they all positively deny the crime. Indeed, it seems that anal sex, even in heterosexual relations, was not practiced on Tahiti. The mahu then was a diversion for oral sex, since many Tahitian men claim that "it's just like doing it with a woman, but his (mahu) way of doing it is better than with a woman ... When you go to a woman it is not always satisfactory. When you go to the mahu it's more satisfactory. The sexual pleasure is very great." However, fellatio was not reciprocal, as one Tahitian explains: "I was 'done' by a mahu ... He 'ate' my penis. He asked me to suck his. I did not suck it ... He offered me money. I said I would hit him. I did not want that sort of thing, it is disgusting." Despite this, there was a Tahitian belief that semen is like a vitamin supplement. "(Mahus) really believe that (semen) is first class food for them," says one Tahitian man. "Because of that mahu are strong and powerful. The seminal fluid goes throughout his body ... I've seen many mahu and I've seen that they are very strong." Sodomy was also denied by other Islanders. The Mangaian, for example,

thought anal sex ridiculous, yet were quick to point out that it took place on the other Cook Islands. It is possible, of course, that the Polynesians were quick to realize the disgust with which white men regarded sodomy, and in their eagerness to accommodate them as trading partners flatly denied any such behavior in their community. So, Europeans began to view mahus not as substitute women, nor as sodomites, but as an alternative sexual arrangement for the sole gratification of men.

As for the incidence of female-to-male transgendered across Polynesia, it seems to have been unknown, or, at least, rare, for anthropologist Donald Marshall was told of the existence of women who insisted on doing men's work (though not crossdressed) on Mangaia, though he had never seen one.

The mahu tradition continues today on Tahiti, Samoa, Tonga and the other islands, but due to the intrusions of white missionaries to Polynesia in the 19th century it is much modified from its pre-European development. Mahus no longer have the respect of their communities and many have migrated to such cities as Papeete, Fagatongo, Nukualofa, Auckland and Honolulu, where transgender subcultures similar to those in Australian cities have formed. But the western cultural influence in these cities

(continued on page 37)

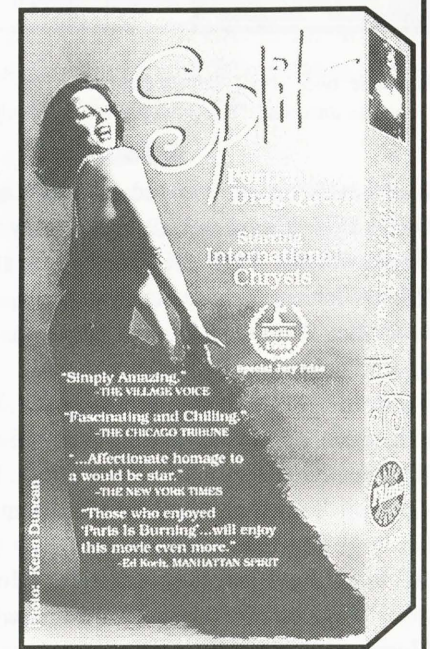
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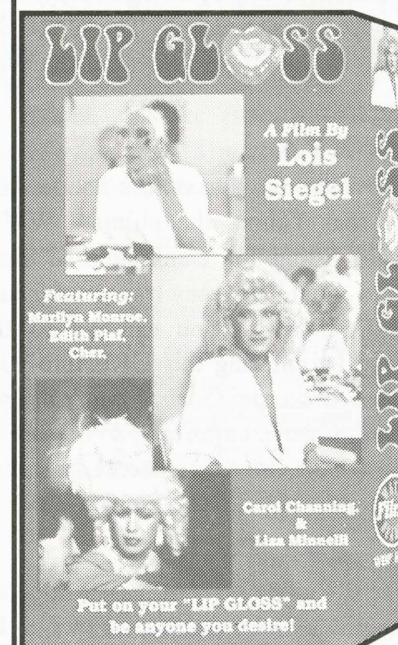
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HotBuzz

by JoAnn Roberts

Jerry Pournelle once asked Robert Heinlein, "How can I ever pay you back?" Heinlein answered, "You don't pay back; you pay forward."



The heat is still on all over the country and it isn't just the weather. The transgender community -- and more specifically Phyllis Frye (ICTLEP), Karen Kerin (ITA!), and Riki Wilchins (Transexual Menace) -- are keeping the heat on the Human Rights Campaign Fund regarding transgender-inclusive language in the proposed Employment Non-Discrimination Act. There's been a number of e-mail exchanges and even a 5-way telecon with HRCF executive director Elizabeth Birch. Birch has agreed to talk with representatives of the community, but the activists urge the community to keep up the leafletting of HRCF local fund raising activities. Most of the local grassroots gay/lesbian organizations are appalled when they learn that HRCF made a conscious decision to exclude transgender people from the ENDA wording they support. If you want more information on what you can do to help, contact one of the following people: Riki Anne Wilchins, (212) 645-1753, Karen Kerin (802) 223-4756, or Phyllis Frye (713) 723-8368.



Meanwhile, Transgender Lobbying Days are still set for October 2-3. Call any of the three people mentioned above for details. You better be there! Okay, okay, so some of you can't be there. But you can still do something to help. Write or call your Senators and Representatives and tell them you support transgender inclusion in the ENDA bill. Barring that, you can send a tax deductible donation to the GenderPAC, care of IFGE, P.O. Box 229, Waltham, MA 02154. Any amount from \$5 to \$500 will help. Please be generous.



Another milestone was reached last month when President Clinton signed an Executive Order barring discrimination of gays and lesbians in sensitive government positions. The order states that "The United States government does not discriminate on the basis of ... sexual orientation in granting access to classified information." It goes on to state, "... No inference concerning the standards in this section may be raised solely on the basis of the sexual orientation of the employee." Now that does not cover transgender behavior,

but several cases involving transgender people have been successfully resolved with those people keeping their jobs and clearances. So, there is precedence in case you are a transgendered person in a sensitive government job. Good luck.



The transgender community continues to evolve on the World Wide Web at a steadily increasing rate. More and more, the Web and the Internet are being used as a first-line of communication. I wanted to gauge just how many people were visiting my web site and, with the help of Jamie Faye (ETVC), we installed a counter on my Home Page. My web site was visited over 12,000 times between July 20 and August 20. That's a stunning number. Even more stunning was the information about where people were "calling" from; Croatia, Estonia, Hungary, Slovenia, Turkey, Thailand, and Taiwan, just to name a few, and lots of calls from military sites and U.S. Government sites, too. The CyberQueen is watching you!



I have to toot my own horn here. (It's one of the perks of writing your own column.) The CDS Transgender Resource Guide <http://www.cdspub.com> has been listed in the Whole Internet Catalog, part of O'Reilly & Associates Global Network Navigator (GNN) site. You can check out the Whole Internet Catalog at <http://www.gnn.com/wic/index.html> or GNN at <http://www.gnn.com>. The GNN site was recently listed as one of the 50 Best Sites on the Web by *NetGuide* magazine.



But CDS isn't the only transgender site on the net. In fact, there are enough sites that Yahoo, the ultimate WWW database, has a separate listing for transgendered sites. That is way cool! Up to a month ago, any transgender info was listed under Gay/Lesbian/Bi. You can get to the specific TG list at Yahoo by entering this URL into your browser: http://www.yahoo.com/Society_and_Culture/Gender__Transgendered. Case is important, so be sure to type it exactly as shown (that's three underscores between Gender and Transgendered).



It's Fall and the weather is cooling off. (At least I hope so. I'm writing this in August.) Cool weather allows a lot more latitude in what we wear. The Hot Buzz for this Fall is leather, at least to the fashion conscious, but every self-respecting crossdresser has always had leather in her closet, including the latest fashionably high, high-heeled boots.



Eyeliner comes on strong this season and you better know how to use and handle the different types. Pencil/crayon liners are the easiest to use and can be smudged for great

effects. Cake liner has made a comeback in recent years. It's applied wet with a brush and lasts longer than pencil. Cake liner gives a more accurate line but is easier to mess up. Liquid liner is the strongest and most dramatic type but is really difficult to apply neatly. Colors should be limited to black and dark brown. Leave the day-glo orange liner for Halloween. Here's a neat trick ... waterproof liquid liner can be used to make faux tattoos.



First push-up bras, now push-up jeans. Yes, girls, now you'll want to rush out and buy a pair of Code Bleu jeans. With a special "lift & separate" design, these cotton/spandex jeans are said to raise the derriere an inch. Most of us need some form of boost in the butt since we just don't have the physique required to really fill out a pair of women's jeans. It seems like Code Bleu thinks a lot of genetic women need that help too. Look for Miracle Boost jeans at better department stores.



At the other end of the jean extreme is the new line from Levi's -- Guy's Fitting Jeans For Women. That's right: Guy cut jeans for women. Call 1-800-USA-LEVI for info. Maybe if enough of us call we can get them to make Gal's Fitting Jeans For Men. Ya think?



While Code Bleu is lifting butt, the Miracle Bra isn't resting on their cleavage. The company is running a promotion where the public gets to pick the next Miracle Bra model. Ads are running that show three models in their Miracle Bras. You go to a local department store and cast your vote. Personally, I like Morgan, the model on the far right.



The King of Prussia Mall is on its way to becoming the largest mall in America, based on retail space. In the process of expanding, mall management has added a

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Nordstrom and a Neiman Marcus. So, I'm getting mail order catalogs from both stores and the prices give me a nose bleed. Their merchandise is gorgeous, but pricey. On the other hand, I just received a catalog from Spiegel and not only are their prices much more reasonable, the clothes come in sizes that will fit many of us. For example, how about a beautiful two-piece suit just right for talking to your Senator or Representative on Transgender Lobby Day for only \$70 and shoes up to size 13 for around \$50. Call (605) 348-8100 to request your free catalog. Who says you can't be pretty *and* political?



The more I read *marie claire* the more I like this new magazine. It's fast replacing *Allure* as my favorite source of fashion info. Some of the ads are simply stunning and you won't see them anywhere else. I am especially taken with the ads for Celine and Bruno Magli in the September issue. The Celine ad shows a gorgeous model in a red leather jacket with skinny black leather belt. The Magli ad shows a model with legs that won't quit wearing beautiful high-heel suede pumps. But I especially enjoy the "directions" section of the magazine where they showcase the hottest looks from the runways and how to duplicate them at a fraction of the cost. For example, Chanel showed a bright yellow boucle jacket for \$3535 (no, that's not a typo). You can get an almost identical jacket from Excursion for a lot less than one-tenth the cost.



So what are the hot trends? Well, it's the suit for Fall. Jackets are close fitted with nipped waists (get out those corsets). Skirts range from flippy A-lines to pencil straight in just about any length, so take your pick. The hot color for Fall is Fire Engine Red and any other red that comes close. Also hot for Fall is the jacket dress. This is a wonderful combination piece that usually consists of a jacket over a tank dress, although sometimes the jacket is actually part of the dress. A jacket dress makes getting

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Makeup and image advice by a crossdresser known as "the most beautiful TV in the world" by Internet fans. The name of the game is fun as I wow you with hints, tips, philosophy, real-life (nonsexual) adventure stories of my crossdressing experiences, and b/w photos of me, Kalina, the Sexy Vampire! Send \$2 for more info on these books and our wig catalog. All prices in US funds. Add \$5 outside US orders.

Kalina Isato, Miss Philadelphia Party Girl 1995

**Mary Lerario, 2300 Walnut Street # 405,
Philadelphia, PA 19103**

dressed really simple. One selection and you're ready to go out. Just match shoes and accessories.



The hot color for nail polish is Chanel's Vamp which is almost black. Demand for the polish has been so great that one woman offered \$100 for a tester bottle. Chanel has added two new Vamp colors, a purple-black and a burgundy-black.



Powder Puffs Of California, one of the major organizations behind the California Dreamin' event, is heading north with the event in 1996, according to Joan Goodnight. Usually held in Burbank, Calif., the 1996 Dreamin' will be held in San Francisco in concert with the Educational TV Channel, one of the best organizations in this community.



Somebody needs to tell Jeri Lee of Spartacus that *Transformation* magazine does not represent the transgender community. As long as Lee insists on using pictures of she-males and transvestites with their genitals exposed, it's never going to be representative of this community and it's never going to find its way into mainstream bookstores like Borders and Barnes & Noble. **Cross-Talk** -- the very magazine you're reading now -- has made that leap, and apparently that really irks Lee to no end. The last two issues of *Trash-formation* had articles that were not much more than thinly disguised personal attacks of our publisher Kimberleigh Richards. One has to wonder why Lee is using expensive paper and ink trashing her. And I don't just say that 'cuz I'm an associate editor here.



So, those are my opinions, but, hey, what do I know? I think *Transformation* magazine is the transgendered equivalent of *Hustler*. Comments? E-mail them to cyberqueen@cdspub.com. Copyright 1995 by Creative Design Services.

BACK ISSUES OF CROSS-TALK ARE NOW AVAILABLE.

See page 18.



Tales of Crossdressing

TV fantasy fiction magazine

56 pages of stories which you wish were true!

Stories about girls like you!

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CONFIDENTIALITY ASSURED. The magazine will be sent in a plain manilla envelope, addressed as you wish. Send \$18 cash (bills) to:
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KRIS Publications

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 blushing 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."

US\$5.00 / £3.00 post free

HELL — IT'S HEAVEN! More cartoons by Christine-Jane

Not transvestites this time, (well — one sneaked in!) but an unguided tour of her vision of the afterlife — populated by sexy demons and wickedly innocent angels! You'll meet such characters as The Avenging Angel, Mephistopheles, and Saints Peter, Michael, Joan (ze insufferable) and Francis (and his 'little friends'). Now and again the Managers of both Establishments rumble disapprovingly from the sidelines, but are resigned that, as soon as the echoes have died, mischief and dirty tricks will re-commence!

US\$9.00 / £5.75 post free

FUTURES EXCHANGE

A FANTASY OF CROSS-GENDER by Sarah Wood

Charles Merchant, a life-long transvestite, awakes in strange circumstances — in the body of his attractive personal assistant, Jenny Page... and from there, Sarah weaves an intriguing and well-written story, beautifully illustrated with drawings by the talented Emma.

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MANDY'S ROBERT to MANDY ROBERTS

CROSS-DRESSED — PERMANENTLY? by Sarah Wood

Involving in investigative journalism, Robert — masquerading as Mandy — finds that circumstances make it impossible for him to revert to his male self. With mixed feelings, he faces the dilemma of having to live the rest of his life in the female role. Another absorbing story by Sarah Wood, illustrated by Emma.

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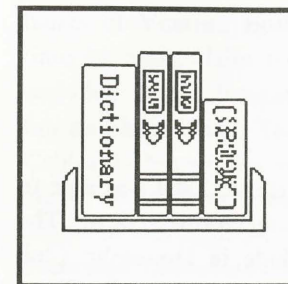
... a sort of dictionary ... or something.

Cartoons by KRIS — his inimitable mice, illustrating such words as "famous", "enormous", and others perhaps too comical or contrived for words! Great fun for lovers of mice and silly humour.

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Alternative Presses

by Kimberleigh Richards

Aspects of Gender, by Lesley Gordon (IFGE Publications, 1995) is a rather schizophrenic book.

The "multiple personalities" of this book become apparent as you move through its chapters. After chapters on transgender personalities, fantasy aspects, and the hostility encountered from society to transgendered behavior, there follows a 30 page section on telling partners, relationships after the revelation, and disdain for "cures", then chapters on proper deportment, clothing, makeup, and the like. Finally, Gordon devotes a short chapter to the legal aspects of crossdressing before similarly condensing a discussion on transsexualism into a mere dozen pages.

(I also have a problem with authors who try to editorialize under the guise of presenting a complete view of the subject they tackle, and *Aspects of Gender* suffers from this as well. As a case in point, the chapter on "Origins of the Transgender Personality" spends roughly a page and a half on behavioral explanations ... then goes on for over eight pages on possible biological causes, thus showing Gordon's bias while trying to prove impartiality with a brief statement at the end of the chapter that "these are only suggestions or hypotheses".)

The book concludes with a chapter on "case notes" which would imply that the author is involved in counseling transgendered people, yet her credentials are never put forward to validate this.

Aspects of Gender's first four chapters could have been a good book on possible explanations for transgendered behavior and society's reaction to it. The middle section, properly edited, could have been a mediocre book on crossdressing and relationships (although Peggy Rudd writes much better ones) or -- depending on which chapters you choose -- an equally lukewarm treatment of how to pass better as a crossdresser. Parts of its last 40 pages might have made an decent primer booklet on transsexualism or a doctoral thesis on transgender therapy. And its resource listings are already available (and updated more frequently) in another IFGE publication, *Tapestry*. (I'm sure Gordon has heard of it.)

Unfortunately, trying to force all of these subjects together

Aspects of Gender
a study of crossdressing behavior
by Lesley Gordon

into a book of under 150 pages only results in an incoherent treatment which can best be described as "too little written about too much". You're much better off perusing IFGE's bookstore catalog for more focused treatments of whichever "aspect of gender" you're interested in.



Professor Gary Kates of San Antonio's Trinity University really gets around with his research on the Chevalier d'Eon. As I mentioned in **Cross-Talk** #70, he wrote one chapter of the 1991 book *Body Guards*, he is the author of *Monsieur d'Eon Is A Woman* (which I still haven't been able to get a review copy of), and he was interviewed in the latest issue of *Tapestry* (in which he mentioned the lunch he had in February with Virginia Prince and yours truly, even if my name was misspelled) by editor Jean Marie Stein, who calls the interview a "major coup" ...

But I digress. My real reason to mention Kates is that the September issue of *Journal of Modern History* contains his article "The Androgynous World of the Chevalier/Chevaliere d'Eon", which I had the pleasure of reading an advance copy of last spring. This article, although written by a historian for his peers, might have just as easily been targeted at the transgender community; even more so than his contribution to *Body Guards*, Kates treats d'Eon as the transgender pioneer of his age, even though it is clear that he was forced into his most famous role.

The article includes Kates' research into some two thousand pages of d'Eon's manuscript on the theology of gender, and it is here that we find the greatest insight: *When Paul told the Galatians that there is no such thing as "male and female; for you are all one person in Christ Jesus," (Galatians 3:28) d'Eon took him to mean just that. For d'Eon, the heavenly city did not recognize sexual differentiation. d'Eon believed that since gender had such little meaning for God, neither should it have any for Christians, who insofar as the strive to imitate Christ, should ignore the differences of body.*

The article concludes by discounting the popular biographical view of d'Eon as a transvestite or transsexual as a one-dimensional perspective that does not take into account his career as a diplomat and thinker. It is quite a fascinating read while not ponderous.

When you finish reading the *Tapestry* interview with Kates, go to the library and read this article. I am certain you will find the latter much more engrossing.



Just another reminder: If you know of a non-fiction book that deals with transgendered behavior, please drop me a line at P.O. Box 944, Woodland Hills CA 91365 (or e-mail me at kymmer@xconn.com) and let me know. Include the name of the publisher (and their address, if possible). And, if you publish a 'zine, send a copy to the same address for review.

THE QUEEN MARY (Not The Boat ... The Bar!)

by Mystic Simpson

Guys that dress up like girls, go on stage in front of everybody, make money and have fun doing it? Does it really happen? When I was growing up in Alabama -- unquestionably the buckle on the Bible Belt -- I was firmly convinced that I was the *only* boy in the *whole* world that liked to dress up in pretty lacy things and loved being a girl.

In 1960, when I went down to Gulfport, Miss. to attend my first Air National Guard summer camp, a couple of trips to the big city of New Orleans were mandatory for a country boy like me. I don't recall exactly how, but I discovered the original My-O-My Club, a Female Impersonator (FI) show club, located quite a ways (at the time) outside of the city, on the shore of Lake Pontchartrain. After driving a considerable distance through the lowlands, urged on by the croaking of frogs and the chirping of locusts, I arrived at the club one night about nine o'clock. Just in time for the first show! The old building was an awesome sight, perched high atop flood pilings and jutting out over the lake's shallow back water. There was a light fog rolling in off the lake that night, which, combined with the glare of the neon lights and the over grown Louisiana foliage, gave the whole scene an eerie and mysterious aura. I had intended to only see the first show and drive back to Gulfport that night. But it was so fascinating I stayed for all three shows! The next morning, I just made it back to Gulfport for roll call, dead tired, very excited and stimulated.

Needless to say, I have made numerous trips back to "my" My-O-My. As the World War I song asks, "How are you going to keep 'em down on the farm, after they have seen Patee" ... or the My-O-My Club? I became hooked, forever, on Female Impersonator shows and clubs.

The most famous graduate star of the My-O-My show was the recording artist Johnny Ray, who was billed at the club as Johnnie Ray. (S)he, as her male self, recorded two back-to-back megahits in the '50s, *Cry* and *The Little White Cloud That Cried*, and, I believe, that (s)he wrote them both. Unfortunately, in the '70s, the original My-O-My Club became a victim of urban development, was closed, and moved to the French Quarter. It still has a FI show, but has become just another of the sleazy bars that are common to that area.

A couple of years after my initial "vaccination" at the My-O-My, I was fortunate to become involved in the FI profession, which allowed me to visit a number of FI clubs throughout the world. Many of these well-known

clubs have been closed, but among those that I was able to visit before their footlights went out forever were: The Jewel Box in Kansas City; The Glade in Honolulu; Club 82 in Greenwich Village; and Chez Patee in Paris. There were also clubs in Frankfurt, Berlin, Hamburg, Amsterdam, Copenhagen, Sidney, Bangkok and Tokyo, whose names I have long ago forgotten. But, I do remember that I really enjoyed the shows. Just about every pub that I ever went into in London had a "drag" show of some sort. Which, incidentally, is how the late Benny Hill, of syndicated American television comedy fame, got his start.

I have been to The Club Edelweiss, a TV/CD gathering place in New York City, several times. However, it was never located in the same place twice and, when I was there, did not have a FI show. A couple of the world acclaimed FI clubs are still operating and producing exceptional entertainment. The Baton, a show bar in Chicago, is great! Finocchio's, located in San Francisco's North Beach has always been a favorite of mine. It is strictly a show club which has changed over the years with



the evolution of the North Beach area from a T & A, porno and flesh, bar district to a yuppy-puppy mating zone. In the late '60s, when I was ferrying aircraft to South East Asia from Travis Air Force Base, just north of San Francisco, I made it to Finocchio's a number of times. Most of the show, at that time, was actual voice over background music and some stage mime to the recorded artists' voices. Just before leaving the United States for a year tour in VietNam, I saw the show at Finocchio's. One of my fondest memories during that year was a beautiful blond FI singing the Tony Bennett hit of the day *I Left My Heart In San Francisco*. I tried to locate that gorgeous blond several times on subsequent trips to San Francisco, but now understand that her voice finally failed and that (s)he is now a successful men's clothing salesperson in the Bay Area.

All this is a prelude to the real subject of this article. Situated along the Lower Left Coast of the United States, just north of La La Land, between the Hollywood Hills and the 101 Freeway, lies a quaint little village on the

banks of Ventura Boulevard named Studio City. At one time its main claim to fame, like the state of Delaware, was that it was located close to everything *else* that was fun and interesting. There are hundreds of cute and aging California bungalows and secluded apartments which were ideally located to continue the "casting couch" auditions begun in the adjacent movie studios. Today, chic and well decorated restaurants serving delicious food dot the area. Upscale boutiques and resale shops, for very expensive (but unfortunately very small) pre-owned clothes, are favorite shopping stops for locals and tourists alike.

Located on Ventura, just east of its intersection with Whitsett Ave., is The Queen Mary. It is not a flashy place; in fact, you might even miss it if you were not carefully watching while driving east or west on Ventura. The building is



painted a respectable California shade of aqua and has a large sign on the roof that proclaims to the public "Female Impersonator Shows Wed. thru Sun."

The Queen Mary Show Lounge was built 32 years ago by Robert Juleff, who is still the owner. My first encounter with the QM was in 1965. The show was great, but somewhat sedate by the standards of conduct in the Los Angeles area at the time. The FIs were very alluring and the costumes were captivating. However, the law required an initial costume layer of a male waiter's uniform of black trousers, a white shirt, black male shoes and white socks. Over this, during the show, the female costume was worn with makeup and a wig.

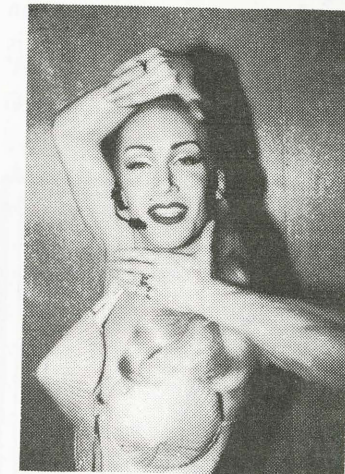
In the early days -- and for several years -- the QM was a Show Lounge and Restaurant. As the times and mores changed, it developed into a Show Lounge only. The stage presentations were fabulous and had a cast of some of the best FIs in the world. Many of the girls became local favorites and stayed with the club for extended engagements. The QM quickly evolved into a favorite watering hole, drawing customers from throughout the Los Angeles basin.

As time passed, the complexion of the nightclub scene in the Los Angeles area became more and more outlandish. But the QM continued to maintain an exceptionally high level of sophisticated adult entertainment, presenting the best in FI talent. Today, the stage show and talent is without comparison in the country. Many of the girls have been regulars with the show for some time. Local party folks and tourist groups continue to make it a popular stop and it is "the" place to hold a bachelor (or bachelorette)

party.

The Show Lounge is just about square in floor layout. There is a large full bar down one side facing a substantial, well equipped and lighted stage along the opposite wall. The shows are two to three hours in length, depending on the night and the number of shows. It is exceptionally well produced, choreographed, directed and performed by professional actors, dancers and comedians. One of the highlights of the current show, is an act in which a FI changes from her girlself to her boyself, in both appearance and voice, on stage and in full view of the fascinated audience.

About ten years ago Robert opened "The King's Den" as a back bar which provided, for the first time in the Los Angeles area, an establishment that welcomed and catered to the transgendered community. It was an immediate success! Although the floor area is fairly large, it is usually busy and crowded, which imparts an unique intimacy and closeness to the patrons. In the beginning there was a friendly fireplace which provided a nice gathering point and took some of the chill out of Los Angeles' winter nights, but it proved to be a choke point to circulation and



was removed a few years ago. Along one side, two conversation areas face a well stocked bar staffed by two *very* friendly bartenders. To the rear is a sizable dance floor lined with the (mandatory for the TV/CDs) fully mirrored walls. The jukebox has a nice selection of music and is well patronized.

If one word could distinguish the QM, it would be longevity. Jimmy, the bartender in the Show Lounge has been there 26 years. Richard, who has been at the QM for 15 years and at the back bar since it opened, says, "It's a Drag but I love it". John, who has been a bartender for 32 years, has spent 21 of those years at the QM, currently at the back bar, and of the latter says "it is the friendliest bar in the world". The Northridge earthquake in January of last year stopped just short of the QM. The only damage was a few wall cracks, a leaky roof and some broken bottles. Just across the street, a bank building was totally destroyed and has been torn down. A couple of blocks down the street, The Sherman Oaks Inn, a favorite changing room and recovery zone for the back bar's TV/CD patrons was devastated and condemned. The Good Goddess of Transvestism has taken good care of The Queen Mary over the years.

Normally on any Friday or Saturday night a large crowd of TV/CDs, and their admirers, can be found at the club.

The back bar easily reaches its capacity limit with the audience from the Show Lounge, the cast of the Lounge show, and the many gorgeous TV/CDs and assorted "lookie-loos". Throughout the years, I have never had a problem, or an objectionable confrontation, while visiting the club, thanks to excellent local security in and around the building in the form of a good looking hunk of a guy



named George who walks the ladies to their cars and sees them safely on their way when they leave. Over the years, it seems that the QM has changed so much, and yet, so little. Throughout the past thirty years, I have been privileged to be involved with her for a good part of her existence. And it has been quite an experience! There is

really no other place like it in the world.

Robert says his Queen "mixes well with every walk of life". Jim Bridges -- whose boutique is right next door -- observes

that "the faces come and go, but The Queen goes on forever!" However, I think, the very best characterization of The Queen Mary's success is on a small sign taped on the cash register in the "King's Den": *If you can't have fun here it's your own damn fault!*
Long Live The Queen Mary!

[This article originally appeared in The Delta Chatter, the newsletter of the Delta Chapter Tri-Ess, Denver CO. Photos courtesy The Queen Mary.]



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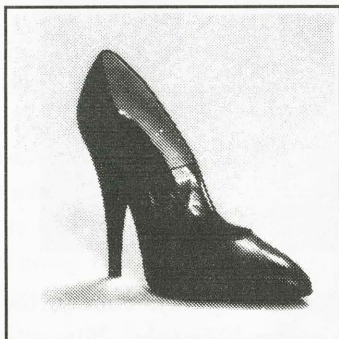
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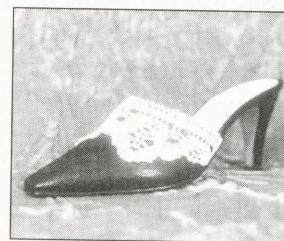
by Angela Gardner

With all the excitement over *To Wong Foo, Thanks For Everything, Julie Newmar* spilling over into the NewsQueen's column -- proving that show biz often becomes mainstream news -- we have only an abbreviated column this month:

ATTACK OF THE DRAG COWGIRLS: Awhile ago I mentioned the Cowboy LaCage Club in Nashville. Marisa Richmond, the lovely leader of the Tennessee Vals has filed a report on how the club is doing. According to her the March opening was delayed till June, but despite the late start they're packing them in. The place is located in downtown Nashville at the corner of 4th and Broadway and it's catering to the tourist trade. The hefty \$15.75 cover charge keeps the locals out till Sunday nights when they have a "Local Yoke!" special that gets you in at two-for-one with a Tennessee ID.

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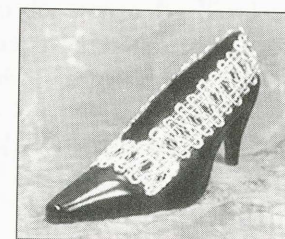
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CUSTOM MADE IN FRANCE

Not all of the acts are musical; even though you'll be treated to the usual country suspects (Dolly, Loretta and Winona), they also include drag comedy acts. Doctor Ruth puts in an appearance and while I don't know for sure, they might have a Minnie! Now I've seen it all. A C&W female impersonator club in the heart of Nashville (the buckle on the Bible Belt)!

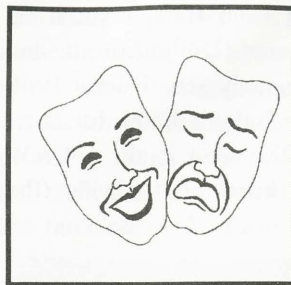
WHO ELSE WANTED TO BE IN DRAG ON THE UNIVERSAL LOT? I have to expand on one item Paula Jordan Sinclair reports about *To Wong Foo, Thanks For Everything, Julie Newmar* (by the way, it's fabulous!) Hollywood's manly men who were anxious to audition in full drag for a chance to be in this flick. In addition to the hopefuls reported in Paula's column, there were **Robert Sean Leonard**, **Stephen Dorff** (who got his chance at glamour in *I Shot Andy Warhol*, which should be around sometime next year) and **Robin Williams**. Robin threw in the towel and admitted he just didn't have the glamour thing happening. It does seem as if he has developed a real taste for acting in a dress. He makes do with a male cameo in this flick.

"RACY" TRANSVESTISM MISSES FALL SEASON:

One guy who knows decadence when he sees it is good old **Don Johnson**. Donny has been trying to get another cop show on CBS to bring him back to the heights of popularity he enjoyed with *Miami Vice*. Well, it's not so rosy in Johnson land. The show, called *Off Duty*, was supposed to feature **Melanie Griffith** and **Antonio Banderas**. Why would a guy on the rise like Banderas want to hook up with a has-been like Don? Well, he wouldn't. He and Melanie jumped ship and all Johnson could come up with as a pilot for the show was a "rambling, babbling promo tape" on which he assures the Tiffany Network's executives that his show will be "racy." To prove it's gonna be titillating, Don told the execs there would be a transvestite in the script. While it's nice to know he's caught onto the media buzz about girls like us it's unfortunate that we have to be the "racy" component. I mean, why can't we just be the downstairs neighbor or Johnson's character's therapist? Ya know, we're just plain folks. But I don't think we'll have to worry about unfair portrayals ... it sounds like *Off Duty* won't be on the lineup.

And that, cats and kittens, brings us to the end of another racy column of TG showbiz talk. See you again next month.

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The Bearded Lady

by Ricky Hunt
Illustration by Rita

Let me catch you up on my life in 25 words or less. For those of you who have followed my employment exploits over the past year, I have quit the third shift job because I couldn't adjust to the schedule. I moved home and shared the house with the college students we had rented to, then quit my new job because management lied about everything they promised me, and am once again back at temporary work (and was just laid off). My wife has finished school and is now a MSW, working full time, the kids are home from college for the summer -- my son, complete with continental girlfriend in tow -- and I have just signed up to go back to college in the fall. My previous laments at not having a family together have turned to laments of never having a moment's peace. And I lied: My word processor tells me that took 132 words, but who's counting?

In the midst of this chaos son and girlfriend left for a week of vacation and daughter went to help a friend with an all-week moving sale. I found myself alone with my wife for an entire week for the first time in years, and I was home all day long while she was gone. You have no doubt guessed how I spent my days, but what about the evenings?

It finally occurred to me that in a short period of time this will be the normal state of affairs; no children around to complicate matters, just the two of us. The time had come to do some serious talking about my dressing and her comfort level.

To be perfectly frank, I have always been uncomfortable dressing with my wife present. In fact, far more uncomfortable than she is when she sees me in a bra and panties. She has always been supportive in the extreme, but my dressing has been confined to motel rooms when I was on the road or the occasional day the family went off to afford me the luxury of a day to myself. There have been only a few occasions over the years when my wife has been around me for more than a few minutes while I was dressed. I had come to the realization that this is about to change, and we had to come to some new accommodation for my needs.

So with some trepidation I added another topic to the regular discussions we have scheduled to work through the problems in our marriage. For all my nervousness, the topic was a non-starter. Her immediate reply was to the effect of "I don't care, go ahead and enjoy yourself." If only all our problems were as easily dealt with.



So I spent the day in blouse and skirt, controlled the automatic urge to run to the closet when I heard the door open that evening, and greeted her with wooden spoon in hand and apron covering my bodice as I cooked supper that evening. I surprised myself at how easily I adjusted to being with her en femme. We ate dinner companionably, and I even enjoyed washing the dishes, a task my male self does only under extreme pressure. We even continued part of a serious discussion of our problems undistracted by my attire. In all, a very successful day and a portent of good things to come. I was really looking forward to the rest of the week.

Fool! I should have known that Ms. Murphy would not let a good thing continue. The doorbell rang and I beat a hasty retreat to the laundry room while she greeted unexpected guests, and spent the next half-hour roasting in Hell ... or at least the heat of the dryer running on a 90 degree day. My daughter had returned home with an unexpected friend who was staying the week and all my plans went out the window.

I figure I will get a new job on the very day the kids go back to school and I have an empty house to dress in again. What I can't figure is, why is that?

Reprints of the Ricky Hunt book *Hey Dad ... Do I Have to Watch the TV?* are available through our mail-order division.

Sales help support S.P.I.C.E., the annual Spouse/Partner International Conference for Education.

For details, see page 12 in this issue.

THE ADVENTURES OF KAREN

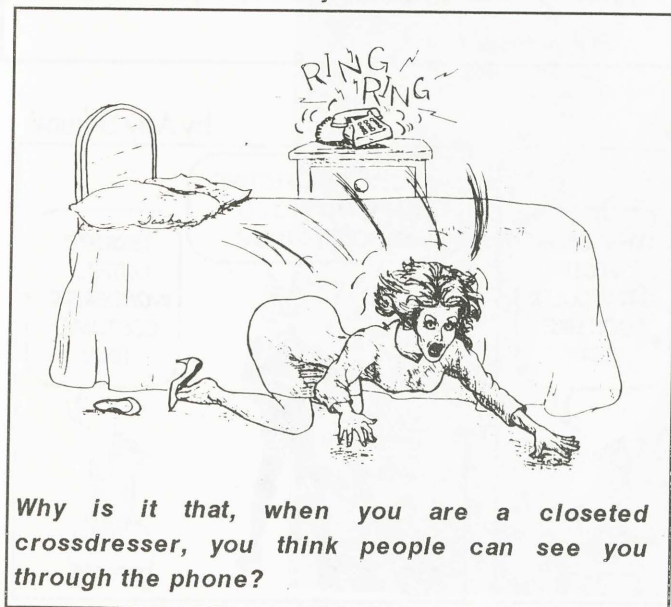
by KAREN ANN MICHAELS



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



Tasha's World by Tasha Barnard



Why is it that, when you are a closeted crossdresser, you think people can see you through the phone?

NOTE: The comics and cartoons appearing in this section are separately copyrighted by their creators, and may not be reproduced in any form without their permission.

THE PASSING SCENE by Kay Lightner

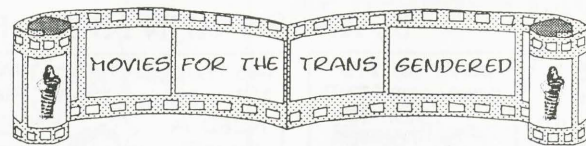


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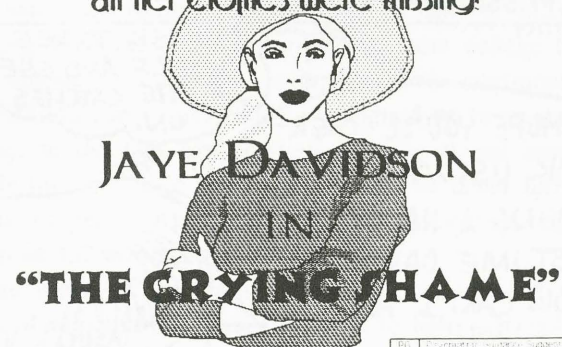




by Karen Rusnak

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here in the (un)real world by Nancy Wilson



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GREAT MOMENTS IN TV HISTORY

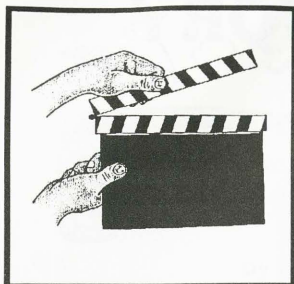
from the archives of Ralph Judd



9/26/69: The Lennon Sisters (Dianne, Peggy, Kathy, and Janet) surprise Jimmy Durante by appearing in his trademark nose and hat, on the premiere of Jimmy Durante Presents The Lennon Sisters, ABC.



1969 (released in U.S. syndication in 1979): A typical "drag" shot of U.K. comedian Benny Hill, from The Benny Hill Show, ITV/Thames Television.



MOVIE REVIEW

DR. JEKYLL AND MS. HYDE

by Diane Chaplin

Based in premise only on the Robert Lewis Stevenson classic *The Strange Case of Doctor Jekyll and Mister Hyde*, wherein a male doctor consumes a bizarre chemical compound and transforms himself into a male monstrosity, this film takes it all a few steps further.

Richard (played quite effectively by Tim Daly), works as a chemist for a perfume company. He inherits some papers left to him by his great-grandfather, Dr. Henry Jekyll (!) leaving him several secret chemical formulas and a First Edition of the *Jekyll and Hyde* work, autographed by Stevenson. It seems the great-grandfather spent the last few years of his life working on a formula designed to alter DNA and certain gender-related gene structures.

Richard, fervent to try anything new, mixes the stuff together, drinks it, and sits and waits for the transformation, which doesn't come ... at least not right away. The next day, while at lunch with a prospective new employer, he starts gasping, his fingernails grow at an alarming rate of speed, the hair on his head grows to below his shoulders, the hair on his arms -- and, we assume, other places as well -- recedes and vanishes. He jumps up and flings himself against the wall of the restaurant as his potential employer and other patrons watch in amazement. As his body becomes increasingly slender, his shirt buttons began popping as rather large female breasts form. His face distorts severely, then assumes the characteristics of a gorgeous female. The complete transformation takes approximately two minutes of screen time, and is a delight to watch. His female self has emerged with no indications of if or when Richard might return.

Ms. Hyde (Sean Young), in Richard's somewhat baggy male clothes, goes shopping, modelling and purchasing some rather delectable (and sensuous) clothes and shoes. She then heads for the perfume company where Richard works and announces to many of the staff, including the

company president, that Richard has just hired her as his secretary. She takes the name of Helen Hyde. (Since Richard cannot be around when she is, she must explain he is on a short business trip, or whatever excuse she can contrive for his absence ... sort of like Bruce Wayne and Batman).

As luck would have it, a transformation to Richard occurs while in the presence of several key company employees, who don't pretend to understand it, and merely proceed with their work ... but in intellectual astonishment.

The transformations continue at a more accelerated rate, almost always occurring at the damndest times. In one sequence, Helen is engaged in a conversation with a company employee when suddenly and quite inexplicably a mustache grows on her face.

A sub-plot finds Richard romantically involved with his female cousin Sarah (Lysette Anthony), who suspects that beautiful Helen might be a clandestine love interest. Helen, now a flourishing bimbo, proceeds to force her affections on the company president as a means of getting a promotion and eventually, Richard's job.

With each transformation, Helen begins to take on an increasingly pronounced dark side (an admirable credit to both the director and the makeup artists). Her hair becomes more vamp, her makeup heavier, her lipstick darker, her clothes invariably more revealing. Her continued and cumulative persistence that Richard not return makes for engaging anxiety.

She delights in tormenting a nerdy company employee who lusts for her affections. In one sequence she makes him a gift of a small bottle of cologne laced with a generous portion of sulfuric acid and is enraptured by his screams. In another scene, she discovers him in a dark company parking lot and almost kills him with an electrical charge.

There are certain incongruities in the movie, such as a lack of perception as to whether Helen has assumed the



At left: Sarah Carver (Lysette Anthony) finds Helen's lingerie in Richard's closet. [Photo by Jonathan Wenk, courtesy Savoy Pictures.]

intellectual capacities of Richard when she applies for his job as a chemist. It is never really clear if she knows what he knows. Richard, on the other hand, once he returns from a transition, seems to never be fully aware that the transition took place. He is continually amazed to find himself dressed in panties and high heels!

The ending, although somewhat predictable, is handled quite convincingly.

The casting of Daly and Young as the leads is right on target. Tim Daly is sufficiently attractive to be a very passable transvestite. Sean Young, in some scenes, appears to be one!

The special effects alone are worth the price of admission. The relatively new film post-production technique "morphing" is utilized most convincingly in the transitions.

Rated PG-13. Starring Sean Young, Tim Daly, Lysette Anthony, Harvey Fierstein, Stephen Tobolowsky and Jeremy Piven. Directed by David Price. Produced by Robert Shapiro and Jerry Leider. Written by Price. Screenplay by Tim John, Oliver Butcher, William Davies and William Osborne. Released by Savoy Pictures in association with Rank Film Distributors.

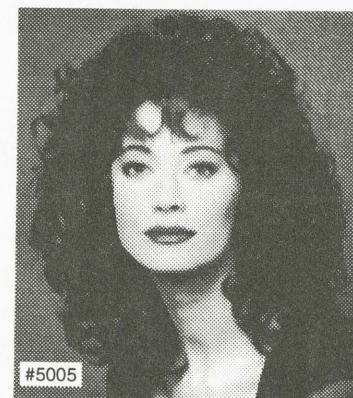


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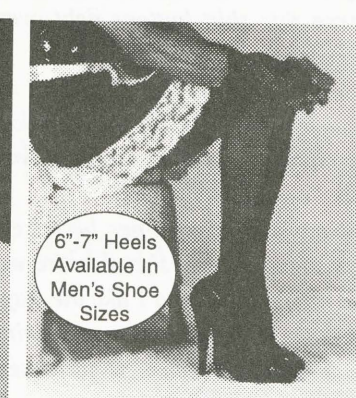
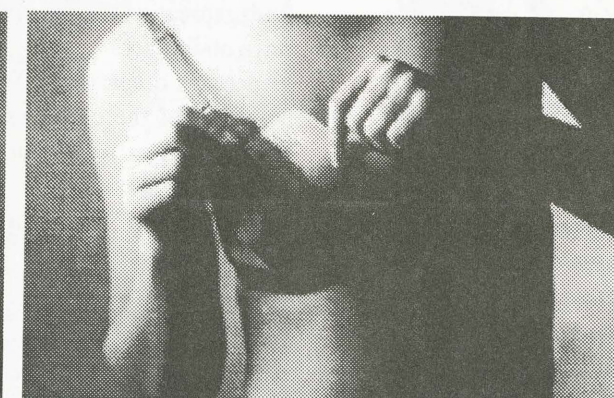
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FASHION FREEDOM?

by Leni Scaletta

There is an area of crossdressing that I believe is going to start getting more attention. That area is -- as I refer to it -- fashion freedom; the wearing of one or more articles of women's clothing but not trying to pass as a woman. There is nothing wrong with "passing", but men are beginning to learn something from women: Women started out wearing one or more articles of men's clothing, and worked their way up to wearing a suit, tie, or even men's colognes. People either accepted them or they got militant. Women started out with things that are practical, like blue jeans and T-shirts, then worked their way up to "men's underwear feels better". Now they are up to the issue of how they want to be viewed, and that might be a dominant male image. But they also reserve the right to revert back to femininity.

Perhaps it's time that men stop *looking* for acceptance and start *demanding* acceptance. Mel Felt, from the National Center for Men, appears on television several times a year in a sportcoat, tie ... and skirt. He is starting to get acceptance. (Keep in mind that when you feel comfortable with yourself you are less likely to be bothered.) The point is not to start World War III, but to stand firm when someone throws the first punch. People will push you as far as you let them; they'll have more respect for you if you stand your ground:

"Yes, these are women's shorts ... they stay up better than men's, and that's also why I wear women's jeans."

"I wear panties because they feel better."

"Of course this shirt buttons right over left ... I got it in the women's section."

"No, I don't shave my legs because I ride a bike. I shave my legs because I like it this way. Why do you shave yours?"

"I wear pantyhose in the winter for warmth. The silkier ones don't 'hiss' against my pants."

"I wear pantyhose other times because I want to."

"I bought these athletic shoes in the women's section. I tried on some men's shoes, but I like the way these fit."

"So what's the difference between a skirt and a kilt?"

"I wear a nightie because it feels sexy. Why do you wear one?"

"I'll stop wearing dresses when you stop wearing pants."

"I supported equal rights for women. Why aren't you supporting equal rights for men?"

"Of course I got a thrill out of wearing high heels and a miniskirt. I suppose women wear them for comfort?"

"I thought women wanted men to be more like them ..."

"You're the one that wants people to be open-minded."

"No, I don't always wear women's clothing ... only when they fit."

Again: The point is not to start World War Three, but to stand firm when someone throws the first punch. People will push you as far as you let them. They'll have more respect for you if you hold your ground.

It's not hard to go out in public wearing a cotton blouse, women's jeans and flats without people realizing you are not wearing any men's clothing. This might not be your goal, but it makes more sense than just wishing you could

Women gained society's acceptance of their wearing men's clothes gradually. Maybe we should try a similar approach?

go out in a wig, dress, and pumps. Save that for the private parties!

All of us would like to be able to go out in public at any time wearing anything, but that's not going to happen tomorrow. With everyone's help, it could happen sooner than you think, though. Call or write fashion designers like Donna Karan, Jean-Paul Gaultier, and John Bartlett, who have sent men's skirts down the runways, and encourage them to continue. If you hear of a boy being kicked out of school for wearing a dress, call and raise hell with the administration. Write appropriate letters to Dear Abby or your local newspaper's "letters to the editor" column. Women's -- and men's -- magazines encourage articles on crossdressing from time to time; write them with thanks and express your views. As little as five or six letters can have an impact.

There are other ways of "coming out." If you don't want to walk out of the closet as Lola from the Copacabana, try it another way. You can do things subtly, dressing and writing letters to make a difference. If they don't know we're out here, they can't understand us. You can make a difference.

[Leni Scaletta has been affiliated with the National Center for Men, which advocates men wearing skirts, and suggests that every reprinted news article from the mainstream concerning crossdressing should be accompanied by an address for comments. At last report, she was in the process of moving from Edgewood, N.M., to parts unknown.]

NEXT MONTH ...

Diane Chaplin reviews To Wong Foo, Thanks For Everything, Julie Newmar
LOTS of photographs!
On sale the week of October 23

"LIKE A LADY" ... continued from page 20

has resulted in the derogatory image of "drag queen" and the kind of persecutions that we transgendered in Australia are familiar with. As a consequence, some mahus have returned to their traditional communities where, in spite of a predominance of judgmental Christian dogma, at least the extremes of western oppression do not exist.

[Roberta Perkins is affiliated with the School of Sociology at the University of New South Wales, Australia. This article is part of a series on historical and cross-cultural transgenderism -- which is also appearing in the magazine Polare -- edited from Ms. Perkins' thesis in anthropology. Future articles in the series will cover the "sacred transgendered" of Southeast Asia, changing genders in India, China and Japan, female husbands and male wives in Africa and Madagascar, and crossing gender in modern times before "sex change" surgery.]

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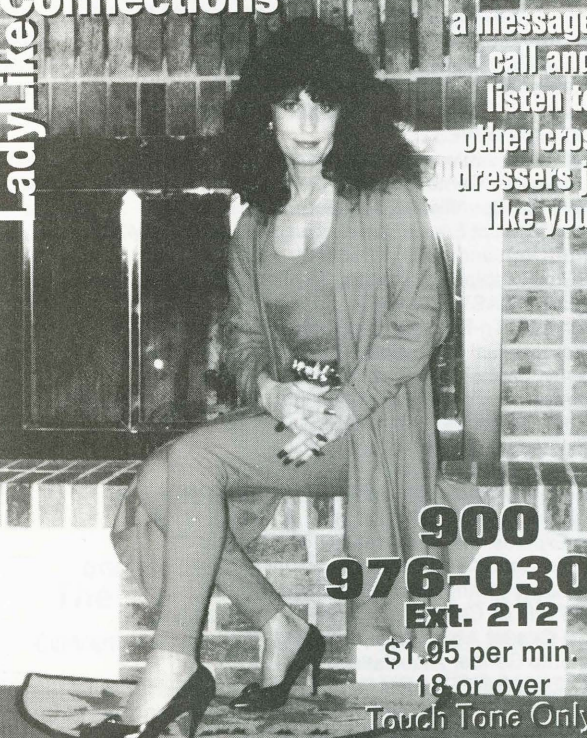
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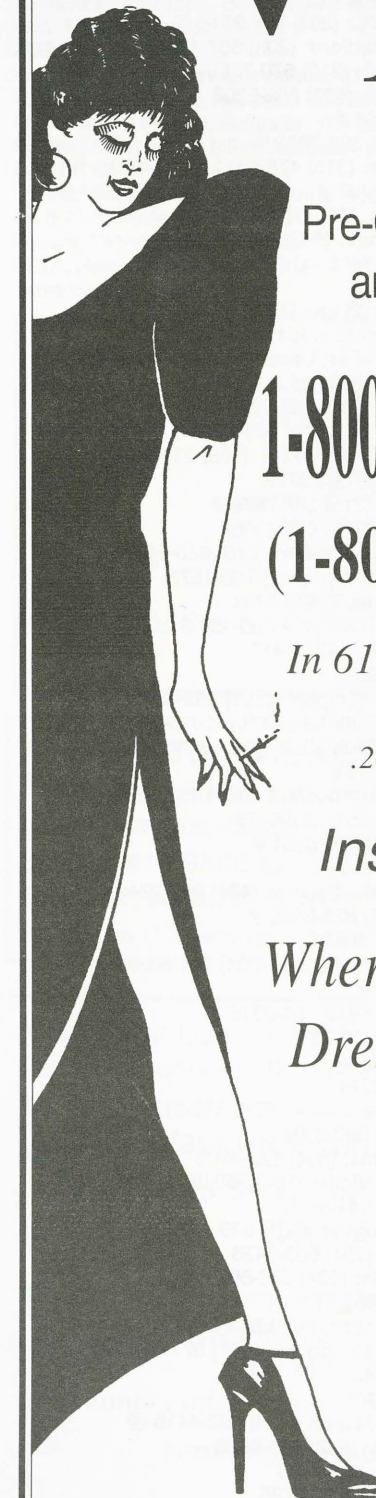


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 Tri-State Transgendered Club, Cumberland: (301) 453-3538
 Washington-Baltimore Alliance: (301) 277-5475
 XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244
 Atlanta Gender Exploration: (404) 875-9846 #
 Black Rose, Arlington: (301) 369-7667 #
 Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838
 Eclipse, Tampa: (813) 546-3089 #
 Eden Society, Pompano Beach: (305) 784-9316 #
 Enchante, St. Petersburg: (813) 972-2617 #
 Fantasia, Orlando: (407) 425-4527 #
 GDA North Carolina: (704) 642-1914
 Gender Information Network, Gainesville: (904) 332-8178
 Grace & Lace, Mississippi: (601) 362-6335
 Gulf Gender Alliance, New Orleans: (504) 523-4203
 Kappa Beta Chapter Tri-Ess, Charlotte: (704) 358-3838 @
 Louisville Gender Society: (812) 944-5570
 Metro Area Gender Alliance, Arlington: (301) 949-3822 #
 Montgomery Institute, Augusta: (404) 603-9426 #
 Montgomery Institute, Gainesville: (904) 332-6638 #
 M.O.R.E., Ft. Lauderdale: (305) 966-2138
 Mu Sigma Chapter Tri-Ess, Arkansas: (501) 523-2466 @
 Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @
 Phoenix, Asheville: (704) 253-9882
 Serenity, Hollywood: (305) 436-9477
 Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @
 Starburst, Tampa-St. Petersburg: (813) 633-9653
 Tennessee Vals, Nashville: (615) 664-6883
 Virginia's Secret, Richmond: (804) 222-6796

MIDWEST & VICINITY:

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

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

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @
 Central Illinois Gender Assoc.: (309) 444-9918
 Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @
 Chicago Gender Society: (708) 863-7714
 City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613
 Cross-Port, Cincinnati: (513) 474-9557
 Crossdressers & Friends, Kansas City: (913) 791-3847
 Crossroads, Detroit: (313) 537-3267
 Crystal Club, Columbus: (614) 265-7488
 Gemini Gender Group, Milwaukee: (414) 297-9328
 Gender Dysphoria Support, Kansas City: (816) 241-1411 #
 Indiana Crossdressers Society, Indianapolis: (317) 786-3425
 Iowa Artistry, Cedar Rapids: (309) 755-2310
 Minnesota Freedom of Gender Expression: (612) 220-9072
 N.G.D.O., Detroit: (313) 842-5258
 Paradise Club, Cleveland: (216) 586-9292
 Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641
 St. Louis Gender Foundation: (314) 367-4128
 Sunday Society, Chicago: (312) 252-7024

SOUTHWEST/MOUNTAIN REGION:

Agape, Dallas: (214) 424-1234 #
 Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @
 Boulton & Park Society, San Antonio: (210) 980-7788
 Central Wyoming TG Support Group: (307) 473-2429
 CrossDressers International, Tulsa: (918) 582-6643
 Delta Chapter Tri-Ess, Denver: (303) 595-5874 @
 Gender Identity Center, Denver: (303) 202-6466
 Gulf Coast Transgender Community, Houston: (713) 780-4282
 Help Me ... Accept Me, Dallas: (214) 416-6632
 Metroplex CD Club, Dallas: (214) 264-7103 @
 Second Image, Austin: (512) 515-5460
 Sorority, AZ: (602) 293-3456
 TS Peer Support, Houston: (713) 333-2278 #
 TS Support Group, Las Vegas: (702) 594-7884 #
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #

PACIFIC NORTHWEST:

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

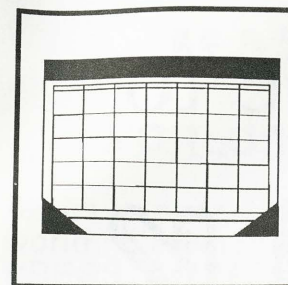
THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @
 Amer. Transsexual Education Center: (213) 389-6938 #
 Androgyny, Santa Monica: (213) 467-8317
 Androgyny-East, Riverside: (909) 360-5584
 Born Free, Riverside: (909) 278-0958
 CHIC, Los Angeles: (310) 420-2580 @
 Diablo Valley Girls, Concord: (510) 937-8432
 Educational TV Channel, San Francisco: (510) 549-2665
 FTM, Oakland: (510) 287-2646 #
 Gender Expressions, Los Angeles: (310) 869-4241
 Hawaii Transgendered Outreach, Honolulu: (808) 923-4270
 Neutral Corner, San Diego: (619) 685-3696
 Powder Puffs Of California, Anaheim: (714) 779-9013
 Rainbow Gender Association, San Jose: (408) 984-4044
 Sacramento Gender Association: (916) 482-7742
 Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @
 Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @
 Swan's Inner Sorority, San Jose: (408) 297-1423

CANADA:

Club Met, Montreal: (514) 528-8874
 Entre Femme, Quebec: (418) 529-1132 #

[Listings continue on following page.]



EVENTS CALENDAR

October 5-9, 1995: "Fall Fling", Cape Cod MA, sponsored by the Tiffany Club of New England. Information from TCNE, P.O. Box 2283, Woburn MA 01888-0483, or by phoning (617) 891-9325.

October 15-22, 1995: 21st Annual "Fantasia Fair", Provincetown MA, sponsored by the Outreach Institute of Gender Studies. Registration information from Fan Fair, P.O. Box 941, Southeastern PA 19399-0941.

October 26-29, 1995: 6th Annual "Fall Harvest", St. Louis MO, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by St. Louis Gender Foundation. Information from StLGF, P.O. Box 9433, St. Louis MO 63117, telephone (314) 358-0410.

October 26-29, 1995: "Rite of Passage", sponsored by New Woman's Conference (for post-operative MTF transsexuals), Essex MA. Information from NWC, P.O. Box 67, North Berwick ME 03908-0067.

November 15-19, 1995: Tri-Ess "Holiday En Femme", Calgary AB, hosted by Phi Sigma Chapter. Write Box 81115, 755 Lake Bonavista Dr. SE, Calgary AB T2J 7C9, Canada for details.

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

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

February 22-25, 1996: 8th Annual "Texas 'T' Party", Dallas TX. Information from P.O. Box 700742, San Antonio TX 78270 or by calling (210) 980-7788.

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

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

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

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

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F.A.T.E., Vancouver: (604) 254-9591
 Gender Mosaic, Ottawa: (819) 770-1945
 Illusions Social Club, Calgary: (403) 486-9661
U.K./REP. OF IRELAND:
 Beaumont Society, London: 071-756-1782
 Crosslynx, Glasgow: 041-221-8372
 Gender Dysphoria Trust, London: 0323-641100 #
 Grampian Gender Group, Scotland: 03398-83695
 Liverbirds, Liverpool: 051-709-4745
 New TransEssex: 0268-583761
 Scottish TV/TS Group, Edinburgh: 031-556-4049
 Transvestite Self-Help Group, London: 071-289-5240

GERMANY:

FPE Frankfurt: 069 4950446
 Transvestitengruppe, Berlin: 030 2082157
 Viva, Muenchen: 089 134681 #

AUSTRALIA:

Australia TG Support Association: (07) 846 3787
 Chameleon Society, Australia: (09) 293 8338
 Elaine Barrie Project, Australia: (03) 369 2613
 Seahorse Society of NSW, Australia: (02) 569 6239

OTHER OVERSEAS:

De Stichting Reborn, Netherlands: 010-4503469
 Ice & Fire, Moscow: 287-7096
 Khusra, Pakistan: 05921 6158
 SETA, Helsinki: 358-0-135-8302
 Travesty, Istanbul: 157 8925

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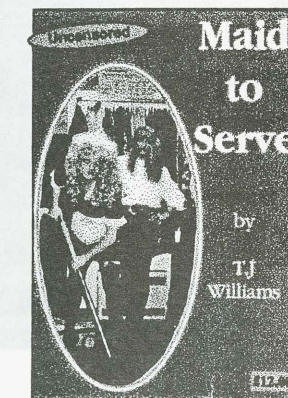
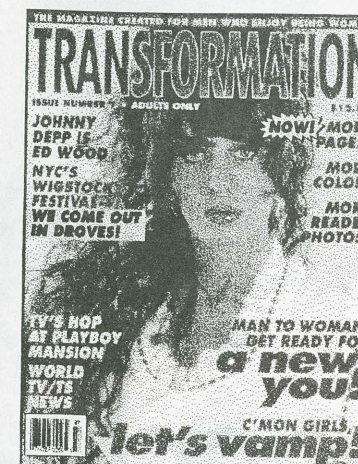
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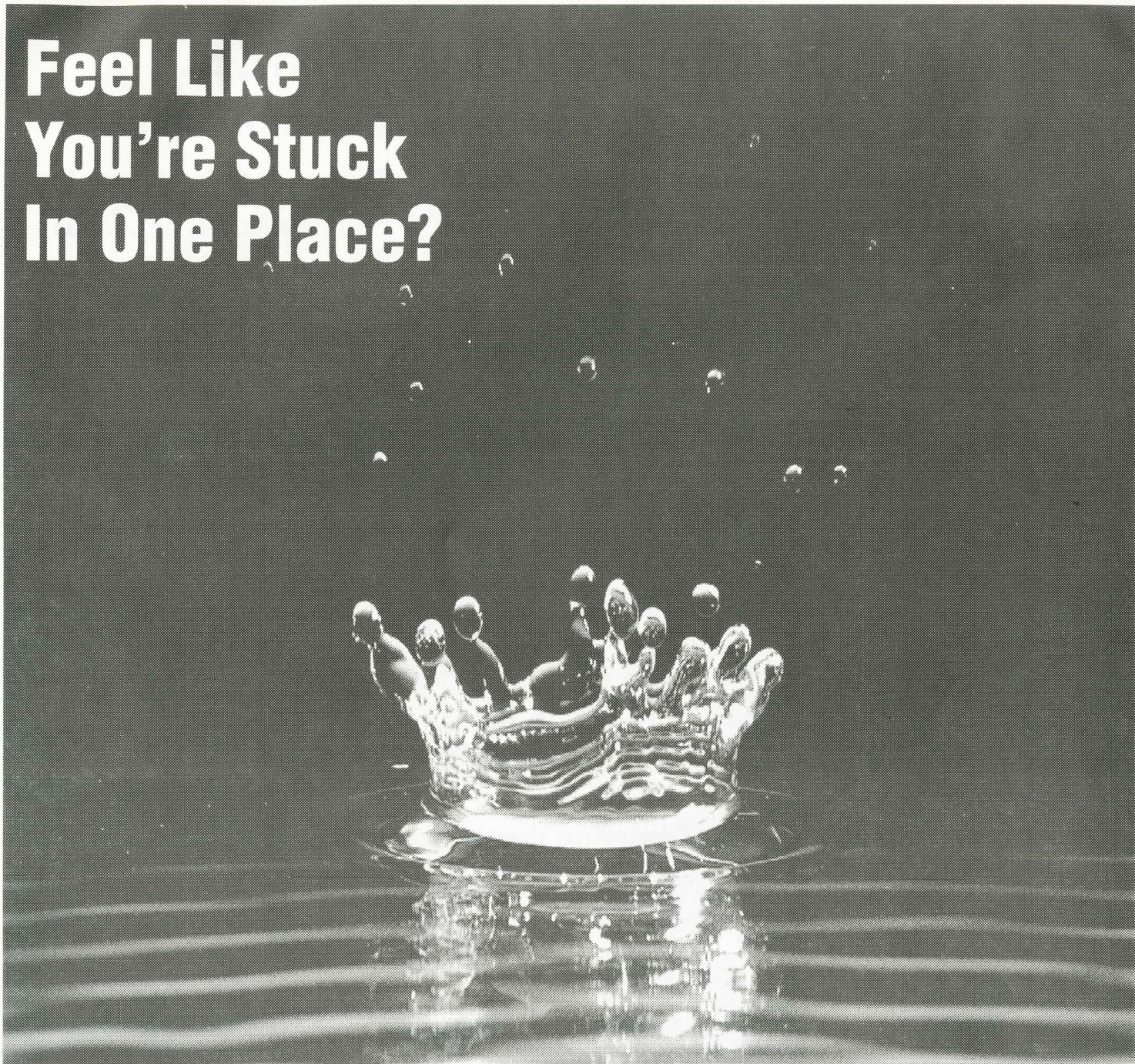
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