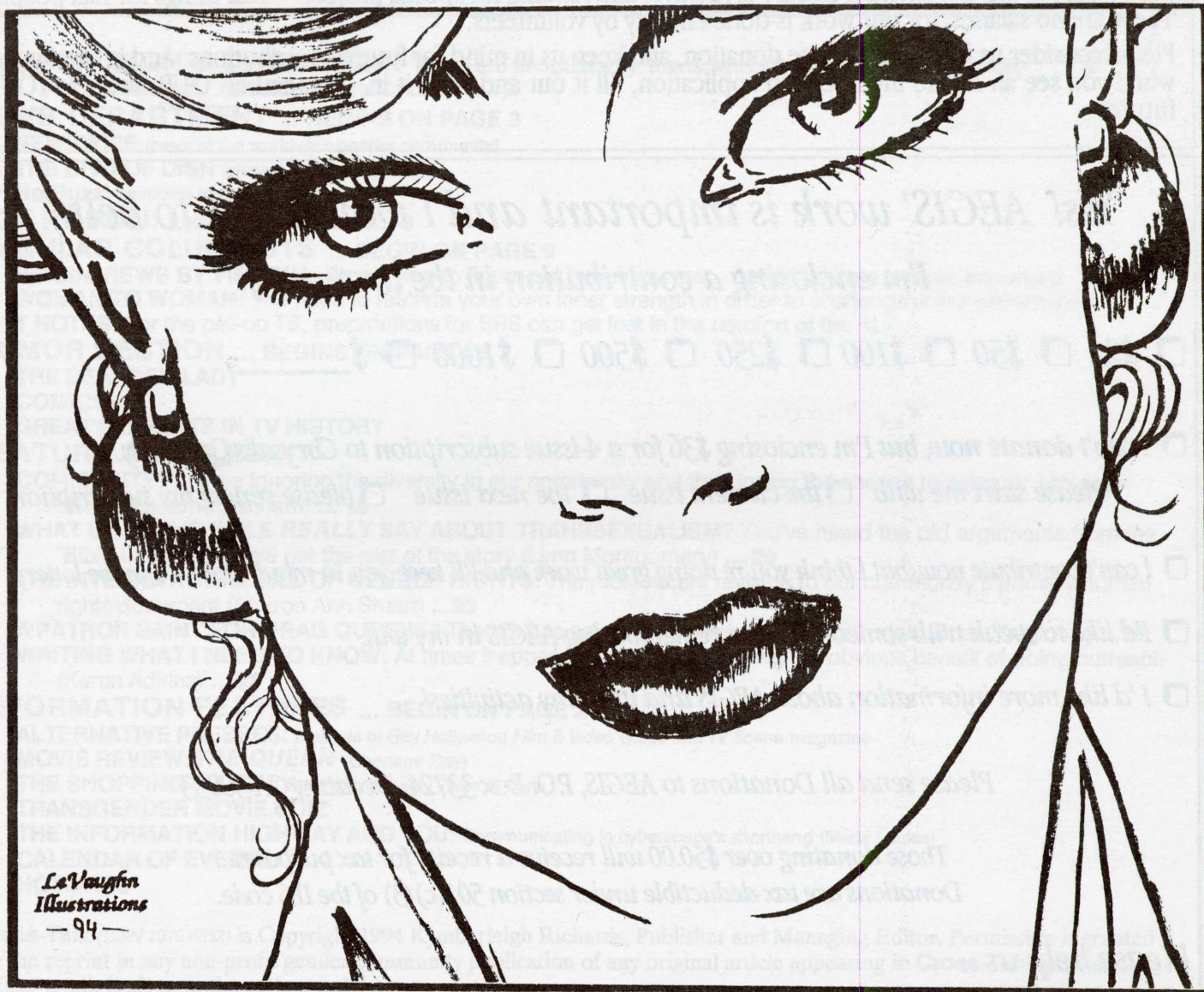


CROSS-TALK

The Gender Community's News & Information Monthly

#62

\$7.00



HOW CAN WE HELP TEENAGERS WHO CROSSDRESS?

THE TRUTH ABOUT THE BIBLE AND BEING TRANSGENDERED

A PATRON SAINT FOR DRAG QUEENS

FIGHTING FOR TRANSGENDER HUMAN RIGHTS

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MOVIE REVIEW: THE QUEEN

TRANSGENDER MOVIE QUIZ

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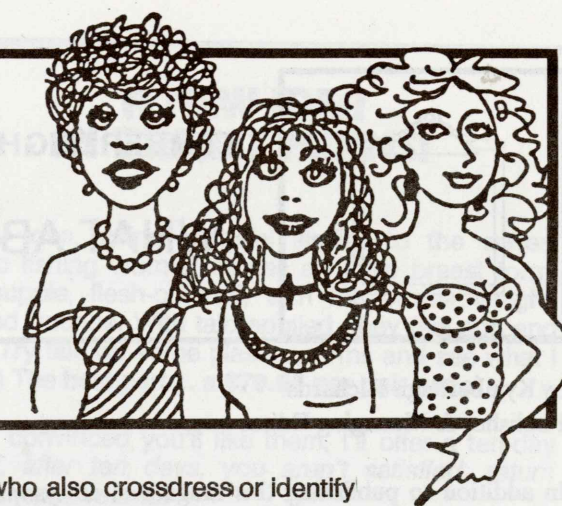
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CROSS-TALK

The Gender Community's News & Information Monthly

DECEMBER 1994
(ISSUE #62)



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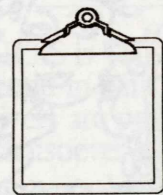
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KYMBERLEIGH'S CLIPBOARD

WHAT ABOUT TEENAGED TRANSGENDERED?

by Kimberleigh Richards
Publisher & Managing Editor

In addition to publishing this magazine, co-sysoping Cross Connection, and helping my dear friend Lydia with her boutique, I also lecture to graduate courses at several college campuses around Southern California. One of my recent guest appearances was before a class in human sexuality at County-USC Medical Center's nursing school taught by my friends Vern and Bonnie Bullough.

There are CD & TS teenagers, just as there are CD & TS adults. Why can't we help them too?

My lecturing style is based on having an explanation of the basic facts ready for presentation, augmented by the questions of the students. In fact, because I encourage the students to interrupt me with questions, the lectures never turn out exactly the same way twice. (I carry a copy of the Benjamin Standards Of Care, as well as a copy of the relevant passages from *DSM-IV* in my briefcase with me; sometimes I quote from them extensively in response to questions and sometimes they never come out of the briefcase at all.) I used to take great comfort in the fact that I had never been asked a question that I didn't have an answer before, but one of the students in the Drs. Bullough's class hit me with one that I'd never even considered before, much less been asked during a lecture:

"What do we do if we encounter a teenager with transgendered issues who comes to us for advice?"

What do we do for a teenager who wants to crossdress or who thinks he or she may be transsexual? Our community's support groups aren't geared to deal with underage potential members; indeed, many groups may fear that they could face legal reprisals from parents if they were to allow their child to attend meetings.

There are gay and lesbian support groups for teenagers, many of which hold their meetings at local gay and lesbian centers, but no similar groups for transgendered teens. There is even a proposal working its way through the Internet hierarchy to create an online peer discussion group for gay, lesbian and bisexual youth, much the same as the online groups for transgendered people and those

for gay adults, bisexuals, and practically everyone else in cyberspace.

Magazines such as *Cross-Talk* can be legally sold to minors -- our growing mainstream retail expansion proves that -- but how many teenagers dare buy a magazine on the subject? If they're lucky, they may find Christine Jorgensen's or Jan Morris' biographies in their local library (but don't bet on it).

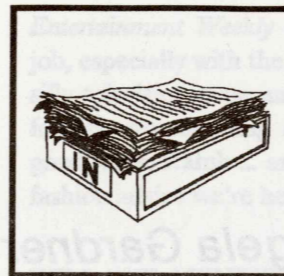
Having asked this three paragraph question, I realize that I have no clue as to how to answer it. Organizations like Tri-Ess and Renaissance have programs and departments for family concerns but these are aimed at a family unit where the father is the crossdresser, **not** the son. A number of programs are geared at the needs of families of transsexuals, but I doubt any of them are set up to deal with a family where a teenager declares his or her transsexuality.

Given the difficulty our community has finding professionals who understand our unique circumstances without looking for explanations in other areas, I sincerely doubt we can find very many child psychologists, *et al*, who can handle the subject.

In the case of the aforementioned Internet discussion groups, I have seen some teenagers pop up from time to time looking for others of their age group with similar feelings, and they do ask some very intelligent questions online. (One 16 year old CD in Chicago has managed to build a private list of other teenage CDs for correspondence, but it seems to me like the equivalent of the old saying "the blind leading the blind".)

I'm certain there must be **some** way for our community to help these young people. It saddens me to think that puberty has caused distress in them -- because it reminds them that they are not how they feel they should be -- and that we are apparently powerless to ease their pain.

Since Virginia and I have both done our share of personal counseling over the phone (O.K., perhaps Virginia has done **more** than her share), I shared my concerns with her, and at first we considered that healthcare professionals faced with this dilemma could refer the affected teens to us or others within our community with the knowledge to answer their questions and the maturity to avoid impropriety, but ultimately this is not *(continued on page 5)*



"Cross-Talk"
Newswire

The Finnish National Association for sexual and gender minorities, SETA, has announced a conference concerning transgendered issues this month in Helsinki.

The purpose of the Transgender Pride Conference is to gather transgendered people and their friends to exchange experiences and ideas about transsexuals' and transvestites' relations to each other, to lesbian/bi/gay community as well as straight societies on all levels between individual and organizational, local and international. The conference will hold four workshop discussions on transgendered issues, followed by discussions concentrating on co-operation inside transgendered communities and organizations.

The conference is being held in conjunction with the annual regional conference of the International Lesbian and Gay Association December 29 through 31. A New Year's Eve party is also planned for the participants. SETA can be telephoned at (358) 0-1358302 or via Internet at euro-ilga@seta.fi; Transgender Pride organizer Tiina Miettinen may be reached at (358) 0-411135 or tiina@seta.fi.

OOO

The Gender Identity Center of Colorado has been placed in the unusual position of looking for new quarters twice within six months.

As previously reported ("*Newswire*", #59), GIC was forced to vacate its long time home in Denver at the end of August when the new owners of the property decided to make some major renovations to the property. After several weeks of searching, a new location was found in the suburb of Lakewood, and GIC moved into that address August 29.

However, according to GIC vice president Susan Conder, the open house to introduce the Center to its new neighborhood has resulted in the sudden cancellation of their lease. In a telephone interview, Conder said that the need to hold part of the October 8 housewarming outside the Center's door resulted in a disagreement with their new landlord, who claimed that GIC had not given sufficient notice of their use of exterior space.

Conder said GIC hopes to relocate back to an address in Denver.

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Cross-Talk?

A NEW IDEA IN BREAST FORMS!

A new idea, using material similar to the softest "plastic fishing worms" makes an ideal breast form: soft, supple, flesh-colored, with the proper weight, feel and bounce. With talc applied, they feel soft and silky. (Try talc on some plastic worms and see what I mean!) The best part ... a **\$79.95 per pair** price!

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44		20	24	28

Sizes to 16 are **\$79.95**. Sizes 18 through 22 are **\$99.95**. Sizes 24 and 28 are **\$199.95**. (NY residents, add 8% sales tax.)

This is not a business I had planned for. I had an idea and made a couple. The girls at the local club (TGIC) wanted some. I made more. Now, most all the girls I know have them, and several major national outlets are selling them! Some girls have more than one size, and a few of the girls who have the "high-priced forms" are now wearing mine instead!

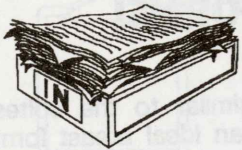
You can get them through Vernon's Specialities, Lee's Mardi Gras Boutique, Best Value Products, Laine Alexander, Feminine Mystique, Fashion Fantasy, and Jim Bridges Boutique ... or you can order them directly from me.

I certainly wouldn't say that mine are "better" than the expensive forms; they don't "glue on" very well, and the nipple isn't a darker color for "see through", but they sure do have a natural contour, feel and weight -- for a lot less money!

To order, send check or money order to:

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State bra and cup size or desired form size. Try 'em for a week. Return them if you don't like them. (I haven't had a pair mailed back yet!) Please tell me you saw this ad in *Cross-Talk* when you order.



The Diva Of Dish

Angela Gardner

REASON TO CROSSDRESS #179: Michelle Lynn reports that Captain Kirk has been exploring strange new worlds that are all too familiar to us. It seems that the two captains, Kirk and Picard, have to do a lot of horseback riding in the newly released *Star Trek: Generations*. While they are both good horsemen, William Shatner found that his inner legs were getting so chaffed by the long hours in the saddle that he found blood in his boots when he removed them at the end of the day. Someone on the set (probably a crossdresser) told Shatner he should wear pantyhose under his costume to protect his legs. Shatner gave it a try and liked it so much he took Patrick Stewart aback when he gave him a pair. Shatner reported that Stewart broke out in a sweat at the suggestion. (Funny, same thing happens to me when I think about wearing pantyhose, or panties, or those cute little ankle socks ... Oh, sorry. I got carried away.) Stewart asked what kind of hose Kirk would recommend and he said, with tongue firmly in cheek (at least that's what he wants us to think), that the

best were the sheerest possible with a back seam. "It's a rather pleasant feeling. Akin to scratching yourself all the time."

So remember when you see those two bold captains of the future galloping across the landscape; under their costumes they're wearing L'eggs.



SOUTH AFRICA'S DAME EDNA ... OR IS IT BABA WAWA? Earth shaking things have been afoot in South Africa, but none is stranger than the hit of that country's subscription television channel, Evita Bezuidenhout. Evita is the star of a show called *Evita's Funigaloro* and "she" happens to be a character created by actor/writer Pieter-Dirk Uys. Fifteen years ago while Uys was writing a newspaper column he started dressing as a bejewelled, beehived, Afrikaner madam, crashing and making outrageous statements. His readers loved her and gave her the name Evita. Now she has become a guide for Afrikaners who are trying to make their way through the changes in South Africa. On her television show she does serious interviews with important members of the new government. The article in the *Baltimore Sun* (sent in by alert clipper Vera Rae House) says Evita is "someone who bought into the system that put her on top, cloaking her bitter prejudices in a veneer of mannerliness as thick as Mr. Uys' makeup." As Evita gets used to the idea of Nelson Mandela running the country so do the other white South Africans.

It is the juxtaposition of a man-in-a-dress with important government officials that makes the show work. The surreal makes it much easier for the real importance of what the officials are saying to get through to the viewers. And, of course the humor helps to ease any tensions. According to the article, Mr. Uys is touring the US with a one-man-show titled "One Man, One Volt." If you see it playing in your town check it out. Evita is one of the chorus girls.



HAND IT TO HARRIS: Our old friend Ralph Harris has settled into his Sunday night time slot with the ABC sitcom *On Our Own* quite nicely. I previously reported that the show -- in which Ralph has to impersonate his aunt in order to keep the family together -- would be airing and promised a review. Well, Ralph's "Mama J." is pretty funny but I wouldn't call his female impersonation "bizarre" like

Entertainment Weekly did. I think he does a pretty good job, especially with the voice. Check the show out; it's good, silly television programming. It could be the best show to feature crossdressing since *Bosom Buddies*. Keep up the good work, Ralph ... and remember, if you need makeup or fashion advice we're here for you.



WILL SHE MENTION PRISCILLA AGAIN? Yes I will, but only briefly. Since I'm in a showbiz vein, I thought you might like to know where Terence Stamp found his motivation for playing Bernadette. Thank Vera Rae for sending in a clip from the *Baltimore Morning Sun* with yet another interview with Stamp. In this one he tells us that he didn't want to play the character as a "painted man." In searching for some understanding about the role he stumbled on the book *Conundrum* by Jan Morris. He called the book, "a masterpiece ... which contained an insight at a very profound level."

Jan Morris had SRS after 47 years as a male. She wrote her book in 1974. After reading it Stamp found the thing that struck him was "that she had a very powerful sense that she was a woman. The body was a mistake. Before that I couldn't understand how a person could undergo the agony of genital change."

With that understanding of the character and a damn good wig, Stamp was ready to play Bernadette. "The wig was the key. It had to look right. If it looked like a wig, the whole thing would be absolutely frightful." Well, the film is absolutely fabulous and had me fooled. I thought it was his own hair. If you can fool a drag queen you must be doing something right.



That's it for another month girls. Remember buy bonds, brush and floss after every meal, and don't let the bastards get you down. I'm outta here!

CARTOONISTS! Join our acclaimed comics section! Send us a sample of your funniest work for consideration: P.O. Box 944, Woodland Hills CA 91365.

KYMBERLEIGH'S CLIPBOARD ... continued from page 2

feasible because, regardless of the care we would take, there would inevitably be some parents who would make the charge of "contributing to the delinquency of a minor", and short of arranging contact so that the referring doctor or nurse were also in on the conversation, this would be a potentially dangerous situation. Besides, this would be a rather haphazard way to address a condition which has to be affecting countless numbers of teens.

I'm sorry, but this is going to be a column where I raise a question, but then have to discount all the answers. Is there a solution? I honestly don't know.

And I won't sleep well with that admission.



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WHAT'S ON THE TV TONIGHT?

Cartoons by Christine-Jane Wilson

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

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

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

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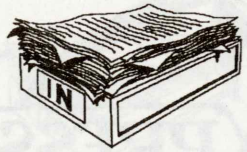
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Hot Buzz!

JoAnn Roberts

- Es magis -
- Be more -



As the weather continues to cool, hosiery gets heavier and warmer. Black opaque hose and tights have long been a fashion staple, but this season the fashion-nun look is replaced with bright colors and unusual styles. Thigh-high stockings and over the knee socks are a hit with the younger kids, but may be too out and too damn cold for ladies of an age. Donna Karan comes to the rescue with pantyhose called Illusion Thigh-High. It's really pantyhose that's opaque to just above the knee and nude from there up to the panty. At \$45 a pair, this queen will pass up the opportunity to look trendy in favor of something more appropriate and much needed ... advanced girdle control top pantyhose from Anne Klein at \$18 to \$20 a pair. Chest out, tummy in, and all that. But the real winner in the battle of the bulge is Hanes Smooth Illusions Body Contouring Pantyhose at \$8 to \$9.50 a pair.



Faithful readers will notice that I've not made many comments on community developments of late. Actually, the folks over at IFGE are shooting themselves in both feet without my help. But, there's lotsa stuff on the horizon and I'll have something to say about it all. Just wait. You won't be disappointed.



I mentioned in an earlier column that Iman, that extra-leggy supermodel, had started her own cosmetic line for women of color. If you are a person of color ... Wait, we all have color. Let me start over ... If you have dark skin and are interested in her cosmetics, tune into QVC or one of over 200 J.C. Penney stores around the country.



The above example of trying to be politically correct can lead to problems and misunderstandings. For example, during part of the O.J. chronicles, the D.A. stated they'd found a watch cap with a black hair that they determined came from an African-American. Now, I knew science had advanced, but I was not aware it could tell a person's citizenship from a hair sample. African-American refers to American citizens of African heritage. I am sure they could not tell if the hair came from an American citizen, but they can tell if it came from a Negro, rather than a Caucasian,

or Asian.



Evidence keeps pouring in that indicates drag is still "in" despite what *Allure* thinks. Take Lucky Cheng's for example. Cheng's is an East Village NYC restaurant featuring drag queens as waitresses (hey, they're good lookin' too). And if you think this is some out-of-the-way, nobody-goes-there place, guess again. Spotted in Cheng's were Prince Albert of Monaco, Bernadette Peters, Amy Irving, Barbra Streisand, and Al Pacino.



Looks like *The Adventures of Priscilla, Queen of the Desert* has moved upscale. Locally, *Pris* came up from Center City Philly to several theaters on the Main Line (veddy uppercrust, doncha know). Actually, these theaters are in great locations to capture the college student market. There are at least five colleges and universities within ten minutes of the theaters. Check your local area to see if this fun flick is playing at a theater near your local college.



The return to glamour in fashion puts a new emphasis on makeup as well. No makeup and grunge were made for one another, but the latest styles require attention to a meticulous face. Lipstick color, after being banished to sheers and nudes for a while, are hot and wild. The season's new shades are Deep Currant (Clarins), a deep berry color; Grenat (Prescriptives), a deep pink; YSL Pure Orange; and metallics like Clinique's Mauve Crystal Semi Lipstick.



One fashion craze this DQ won't be copying is the "black-eye" look appearing on most models in most fashion mags. I suppose if you're going to a funeral or portraying Morticia Addams, it'd be okay, but not for any normal activity. But what one must remember about these models, and especially about fashion shows, is that these looks are only indicative of trends and styles rather than real designs for real people. The models are like those fancy concept cars they bring to car shows. You know you will never see one on the showroom floor for sale, but they are nice to look at.



Actually, I like the return to glamour, 'cause I'm a glamour

kinda gal. I'd much rather get dolled-up than wear jeans and a tee-shirt. Hell, I can wear jeans anytime I want. I just wish some of the more visible movers and shakers would take a little more interest in the way they look. I mean, have you seen some of the pitiful clothes appearing at events. I can see a "newbie" not having a wardrobe, but hey, if you're putting on the event, set a good example.



The Italian Princess, (no, not my "daughter" Joanne) Marcella Borghese, has introduced a new line of color coordinated cosmetics in three color palettes: neutral, cool, and warm. The Neutrale palette is designed to look good anywhere, anytime with gray, creme, espresso, auburn and a sheer red lipstick. The Rosso (cool) palette includes deep wine, plum, blue-green, and garnet with burgundy and fuchsia lipsticks. The Oro (warm) palette combines golden coffee, chocolate, caramel, and terra cotta with deep golden russet for lips.



Here's another way-cool ad from Charles David shoes: "Dullards and naysayers or anyone who stands in your way, tell them it's not just your feet they can kiss."



The *nouveau* glamour fad requires a fit body for body-fit clothing. Now the average crossdresser just doesn't have the figure, so I expect an upsurge in sales of corsets and corselets to shape and mold those waistlines, but the best way to trim that midriff-bulge is diet and exercise. Get out those *Buns of Steel* tapes and start stepping, girls.



No matter what they think over at *Allure*, the editors at *Harper's Bazaar* realize that gender-role bending is still news. The September issue has an article about Stephan Thorne, a female-to-male transsexual on the San Francisco police force. What was really interesting to me was Thorne's realization that not only was his body changing, but his brain had changed as well. He recounts an incident where he was attracted to a woman and had some stereotypically male thoughts flash through his mind. As a staunch feminist, these unbidden thoughts caused him to reflect on how he had previously refused to believe such behavior in males might be biologically driven. However, Thorne promises not to become "an a--hole."



Another trend I've noticed, particularly for evening and cocktail dresses, is bared shoulders. Lots of styles have halter necklines, or a bodice with a yoke that attaches around the neck with a choker. This means you've got to have nice, lithe arms, not too muscular, and preferably without a farmer's tan.



Most people who know me well know that I believe in

developing leaders, not managers. The lack of adequate leadership is one of the greatest shortcomings in this community. While rummaging around the Internet, I came across this quote on leadership: "Fail to honor people. They fail to honor you. But of a good leader, who talks little, when his work is done, his aims fulfilled, they will all say, 'We did this ourselves.'" Lao Tzu



There's lots of buzz about mascara lately. Several lines have introduced new formulas that lengthen and thicken lashes better than ever before. Try new Diorcil Lengthening Mascara (\$17) or Ultima II Falsies (\$12.50). But, please note that even though makeup artists who tested these new formulas liked them, they're not switching from Maybelline's Great Lash Mascara. They say you can't beat the price (\$4).




Liquid eyeliner is making a big comeback. (Personally, I never gave up cake liner.) But, after using pencils for so long, maybe you forgot (or never learned) how to use liquids. Here's tips for differently shaped eyes ... Almond eyes: draw a thin line from inner corner that thickens at outer corner ... Wide-set eyes: start with a thick line at the inner corner that gets thin at the outside ... Small eyes: draw a thick line at the inner corner that thins in the middle and thickens again at the outer edge ... Narrow eyes: draw a thick line on top lid and thin line on bottom ... Take it slow. Draw a thin line first then go back over the areas you want to thicken.



There is a new flick advertised in the *New York Times* called *The Advocate*. I haven't seen a review of it, but I suspect the film is about Joan of Arc. If anyone has seen this movie, please contact me.



Normally, I don't deal in rumors, but I've been asked by Vernon of Vernon's Specialities to squash a rumor. Seems someone has been saying Vernon's is financially troubled and may go out of business. Not so, says Vernon. They're in the process of expanding services and if a few people were paid a little late, they apologize. I've been dealing with Vernon for ten years and he's tops in my book.



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I gotta admit, as much as I don't like the A-line look in skirts or dresses, the older I get, the better they look on me. For those who are fashion-impaired, and A-line dress or skirt has a slight flare at the bottom, hence the "A" reference. A well-made A-line dress can give you a really nice shape without clinging to closely, and that's good if you don't have hips 10" larger than your waist. It will also cover that little potbelly you've been cultivating over the summer.



Everybody wants to cash in on the amazing success of the Wonderbra (\$26) and lots of companies are hawking their own versions. So, if you can't find that little Wonder near you, here are some wannabes: La Lift by Lily of France (\$18), Lilyette la Difference (\$25), Incredibra by Lovable (\$15), It Must Be Magic by Vanity Fair (\$22) and Miracle Bra by Victoria's Secret (\$38). Of course, Fredericks of Hollywood has been making super push-up bras for over 40 years. But, hey, what's a few facts among ads.

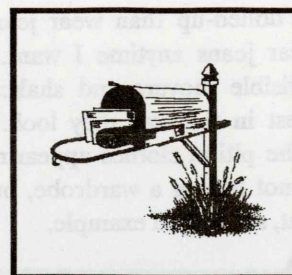


Let me get up on my soapbox. I was really excited to hear about ITA (It's Time America) the new organization that wants to lobby federal, state and local levels for transgender rights. But I caution everyone to remember our community's history lessons. Back in 1991, an organization with the same stated purpose came out of California, the Gender Alternatives League (GAL), founded by Cynthia Howard. Both Howard and GAL made a big initial splash, but within a year GAL was dead and Howard hasn't been heard of since. Howard suffered from a common malady found among many organization founders, the "I" syndrome. "I" created [name of org.], therefore "I" know what's best for [name of org.]. Despite an elaborate structure that included national and local GAL representatives, Howard listened to no one and GAL collapsed for lack of community support. I hope ITA will establish a process for community input and heed that input. If they don't, they're doomed to repeat history.



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Vox Populi

Letters to the Editor

There were no letters to the editor received for publication this month.

Vox Populi is the gender 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 *Kymmer* via Cross Connection, to *kymmer@xconn.com* via Internet, or to *Kymerleigh Richards* at [1:124/3103] via Fidonet. We also accept DOS ASCII files on disk at our P.O. Box.



ERRATA: In a "Newswire" article in issue #59, Jason Cromwell was erroneously identified as the former executive director of the Ingersoll Gender Center of Seattle, Washington. Mr. Cromwell is president of the Ingersoll board of directors. We regret the error.

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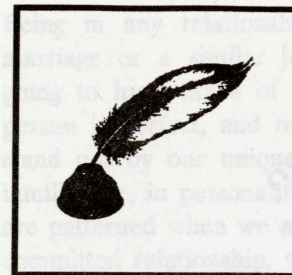
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VIRGIN VIEWS BY VIRGINIA

WHO? OR WHAT?

by Virginia Prince, Ph.D.

Some people poo-poo semantics as though it was some sort of intellectual game playing. Usually the one who says, "Oh, you're just playing the semantic game" is either unable or unwilling to continue the conversation. The charge is therefore a cop-out. Actually semantics is the study of the meaning of words and it's not a game. So this article is just an occasion to get something off of my chest that has irritated me for some years. If you are interested, read on and make the change suggested; if you aren't, turn the page and read some other article.



Finding out "who" you are is actually a matter of determining "what" you are.

It is a common expression these days in psychological, metaphysical and various "new age" philosophies to speak about finding out who you are. This is supposed to be accomplished by meditation, self study and analysis or just evaluating oneself in comparison to others. The term has always bugged me ... as do other terms that are adopted somewhat haphazardly without considering the direct meaning of the word or especially its implications.

The word "who" implies a distinction between one individual and another. One person, in effect, asks "Who is that man?" The second person replies, "That is John Smith." The questioner is thus asking about the identity of another. The answer could have been "That is Betty's mother" or "That is the coach (principal, president, gardener or whatever)". The point is that the inquiry "who is that ___?" is an identity question. It follows, therefore, that it is ridiculous to suggest that you find out "who you are". If you don't know that they are John Smith, or the President of the University, or the husband of Mary Smith, or any other identifying characteristic, you are suffering from amnesia ... or super stupidity. So let's stop talking about "finding out who you really are". If you really want to know, I suggest an examination of your driver's licenses. It will tell you your name, address, sex, age and sometimes other appropriate descriptive information. If you really want to know "who" you are in the eyes of the law, that's the way to find out.

But that obviously doesn't serve the ends of what the psychologists and others are after when they ask the question. So if you can't use "who" and the questioner really wants some information about you other than what is on the driver's license, how about asking the subject what he is? Perhaps a suggestion that he do some self analysis so that he can become familiar with the various facets of his personality would help. Then he would be able to talk about "what" he is.

"What" is clearly a descriptive term covering a lot of items on both a qualitative and quantitative basis. In the psychological sense the answers desired by the query "who" are easily included in the answers to "what". They might not be true, because the person might provide answers that did not actually apply. But to the extent that this was not intended, the answers should provide a realistic appraisal of how he/she sees him/herself. If the individual found him/herself in something of a quandary as to how to answer, it would provide a stimulus to further assessment of the self to find out what he/she was really made of. Either way it is a much more intelligent question than to ask someone "who" they are or for an individual to talk about finding out "who I really am".

However, it would be useful for you to stop reading this article for a moment and take an inventory of yourself and attempt to really find out what kind of a person you really are. Here are some pairs of opposites. Where do you fit between these extremes?

- Caring* **Self-centered**
- Gentle* **Rough**
- Considerate* **Selfish**
- Generous* **Conservative**
- Helpful* **Independent**
- Passive* **Dominant**
- Receptive* **Controlling**
- Accepting* **Enforcing**
- Easygoing* **Aggressive**
- Weak* **Strong (character)**
- Follower* **Leader**
- Yielding* **Assertive**
- Dependent* **Independent**
- Self-effacing* **Self-promoting**

In these pairs, the more feminine extreme is in italics and the masculine in bold. I am not (continued on page 11)

WOMAN, WHO ARE YOU?



by Linda Peacock

As I talk with women from around the country, and occasionally, to their husbands/partners, it becomes evident that often, the woman's self-identity is lost in the struggle of the relationship, and it is only more so when it is a relationship with a gender-influenced man.

Women seem to become so embroiled in trying to find the reason their husband is as he is. They may deny the reality of their husband's gender needs, much as a woman married to an alcoholic or an abuser denies that

Breaking old stereotypes must start with a self-affirmation of one's own inner strength.

unfortunate reality. They may lash out at their husbands, accusing them of being someone different, someone they (the wife) don't know. A woman may look into a man's past, trying to find the true, actual cause of his gender dysphoria.

She may consult her spiritual leader, and try praying for a "cure," or she may find a sympathetic therapist, who assures her that a "cure" is possible ... but it will take many sessions, at great cost ... but they (the therapist) can guarantee results. She can set unrealistic boundaries, demanding that the husband stop this dreadful thing immediately, threatening to leave or worse, if he doesn't.

Some husbands agree to the boundaries, but step over them behind her back, leaving her with a false sense of security and power.

I think all of this is a mind trip, self-designed to avoid a woman actually facing herself, and who lives inside. As I've said before, if you can't face who you are, how can you ever face who your partner is? If you don't like yourself, how can you like him? If a woman hides from herself, she is hiding from the world, and from life.

We had a woman minister preach in our church yesterday, which I found greatly refreshing. Although I didn't particularly like her preaching style, it was important to me to know that here was a woman who had accepted herself as she was made, and had discovered what her worth was. She had discovered, too, what her work in life was, and she defied a society defined by men of the past,

and broke through the gender barriers into an ordained ministry.

She realized that gender has no place in seeking what you are meant to do in life, and she pushed ahead to be able to do that work. How truly refreshing!

Societies of old often had a less than complimentary view of womanhood. Only rarely was a woman given the respect she deserved; more often she was used as a sexual chattel, a work horse whose only use was to produce children and satisfy a man's sexual appetite. Even women rulers were surrounded by male advisors who directed their rule ... do we read in history about women bishops or women military advisors? There may well have been some, but they must have been a near-nonexistent entity in the pages of history.

Even as recently as the 1950s, didn't we view the perfect woman as June Cleaver, as she happily dusted her living room, and joyfully produced dinner as soon as hubby Ward and her well-behaved sons walked in the door at 5 PM? The film industry made comedies of women who were professionals, and they were often shown as "masculine" women. Of course, at the end of the movie, they became far more feminine and were carried off to marriage and motherhood, as all women should be.

We have come a long way in recent years, but I can't help but feel we haven't come far enough. We are too caught up with the past, and what we have been told is our role in life. An example of this is my father's comments of amazement that I can find my way around Little Rock, after only living here ten months. Gee, golly, I guess I should be an airhead with no sense of direction, always getting lost and having to ask a man how to get where I'm going!

We women are stereotyped, and it is time we break those stereotypes and emerge as the special people we really are.

And the one way I can see this happening is if we each are honest with ourselves, and willing to look inward, accepting who lives in there, learning to like that person, and understanding that we are strong enough to handle the difficulties life may bring us.

We need to learn self-respect, self-honesty, self-love. If we can't give to ourselves, we will never be able to give to others. Self-love is not selfish-love; it is simply caring

Being in any relationship, and especially one such as marriage or a similar joining of two people, is always going to have times of trouble and problems. No one person is perfect, and no two people exactly alike. We stand out by our uniqueness, in physical appearance, in intelligence, in personality, in our humanness. I think we are patterned when we are young to believe that in every committed relationship, there is the "strong one" and the "not-so strong one." Historically, we as women have been the "not-so strong one" in relationships -- because men have said that is how we must be! It is time to break out of this societal prison and accept the freedom of being ourselves.

The fact that we are involved with someone who is gender-influenced in no way is a reflection on our uniqueness as a woman. It is not our fault, we didn't cause it, we can't cure it, and we have to make the choice of either living with it or leaving it. If we are healthy in our hearts, and strong in our belief in ourselves, then we can face the issues rationally, and be strong enough to make the decisions we will need to make. If we choose to leave the relationship, it won't be easy, but if we have self-strength, we can make it, releasing the past and enjoying the future.

If we choose to stay in the relationship, we have to reach a place where we can find peace with his dressing. If you are able to look at the entire relationship, the good things

about him, and the two of you as a couple, then perhaps you can accept that this man is as human and special as you are, and perhaps, having looked into yourself, accepting your own uniqueness, you will find it easier to accept his uniqueness. It's worth a shot -- do it for you; not him, not me, not society -- but find yourself, respect yourself, love yourself.

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

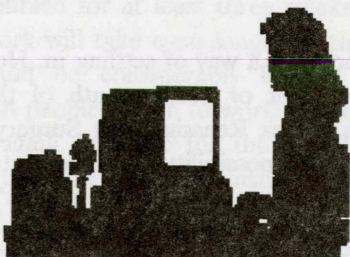
VIRGIN VIEWS ... continued from page 9

providing any grading scale but rather just prompting you to do a bit of an evaluation of yourselves. You can probably think of other characteristics yourself. Evaluate them too. When you get done you should have a pretty good idea of what you are. What kind of a person you are is a matter of your behavior and beliefs.

You are all crossdressers (part of your "what") but you can still be Lisa, Dianne, or Betty (part of your identity -- your "who"). However, please don't try to be Virginia because you will get me all confused and I won't know whether I am me or you. What a dilemma!

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"We would all be just the same if there were no crossings"

IT WON'T BE LONG NOW!



by Anne Vitale, Ph.D.

The headline in my local newspaper read "Ex-GI Becomes Pert Blonde." It was in November 1952 and the "Pert Blonde" they were writing about was Christine Jorgensen. Unfortunately, it wasn't long before a series of semi-mean, double entendre, "Christine" jokes were going around. Here are two I remember.

Question: "Why does Christine keep her hands in her pockets?" **Answer:** "To play with her change."

The second and my lead-in to this column is:

Question: "What was the last thing Christine's doctor said to her before he operated on her?" **Answer:** "It won't be long now."

As the Real Life Test starts feeling comfortable, it's easy to forget pre-surgery preparation.

Transition has a way of settling in. However, as people get into the eight or ninth month of the real life test, the realities of Sex Reassignment Surgery move from being a vague future possibility to an important matter that is in need of arranging. So ... no, it won't be long now. It is time to get ready for the big event.

The first direct step toward that cutting table is usually one of inquiry. The good news is that information is readily available either through on-line access to other transsexuals or in quality journals such as this. The bad news is that much of the information about surgery, especially over the Bulletin Boards is contradicting. Everyone seems to have a different opinion of what constitutes good hospital treatment and good surgical abilities. As best I can tell, the problem lies with the fact that SRS is a highly personal procedure with a large number of physiological, psychological and esthetic variables. Unlike other surgical procedures, success or failure is highly subjective.

I suggest that you start your inquiry close to home by asking people you know personally how they are handling their surgery exploration. If you know anyone who has had their surgery, don't be afraid to ask about the quality of treatment at the hospital, what is their current genital sensitivity and if it would be possible to see their surgery?

Another excellent source is your therapist. A good therapist either knows all the SRS surgeons personally or can check with a colleague about someone in particular she hasn't heard about or referred to yet. If all goes well, you should be able to narrow your choice down to two or three surgeons. When you write or call make sure you ask about waiting times, required referral letters, prices, and most importantly, procedures. The surgeon's office will be glad to hear from you and will readily cooperate.

What you get back can shock you. You now know that for the price of a small car and two letters of recommendation, the famous Dr. X will indeed surgically change your sex. That's when reality hits home.

Like the rest of transition, the reality of the availability of SRS, takes getting used to. If you have any doubts about your readiness, try to remember that the procedure is not going to go away. You can have the surgery when you are ready. As my colleague Dr. Rebecca Auge is fond of saying and I concur: "If you're not ready (finally, only you know) you can postpone having surgery. No one should tell you "you should" or "must have surgery." Only you know if it's what is right for you." Remember despite what you have been telling yourself about really being who you want to be your body is still the birth sex. In one very quick step, SRS will force your body over the defining line into a new world of physical being.

To complicate things, feeling ready for SRS is going to vary from day to day. One day you'll be certain that you want to spend every minute of the rest of your life as a physical member of the sex you have, till now, been pretending to and the next, rethinking the immensity of that idea. Combine this with a very natural fear of having something go wrong with the surgery (and there are some real potential problems no matter how careful the surgeon is) and second thoughts about the whole idea regularly occur. So ... nursing a good dollop of doubt at this stage is very common. In fact, doubt is actually a good indicator that you understand the seriousness of what you are considering.

As heavy as that all sounds, most people who get this far, do move on to get the surgery. At this point in transition, you should have most of the unnerving and social obstacles safely behind you. The hormones are working overtime, all the pesky little errands have been run, nobody "reads" you anymore, and all you seem to have to do is wait out the

rest of the mandatory year. Well waiting, is the last thing you should be doing. This is the time in transition when you can begin to reclaim your life.

You can start by paying attention to your health, secure your current job or look for a better one, expand your education, take dancing lessons, volunteer for community service, enjoy your new friends and your new social interactions. Relax into those wonderful physical and psychological changes. Let the magic of transition happen.

Given what you are about to experience, I suggest that you make your health a high priority. For those of you who are over 40 or are heavy, your physical condition can be crucial both on the surgeon's table and in recovery. Even younger people who ignore their physical condition are shocked at just how much energy SRS has taken out of them. This is a good time to take an aerobics class or join a hiking or bike riding club. Smoking is a no-no, especially if you are on massive doses of estrogens or over weight. Eat and train for recovery. Take mega-doses of vitamin C and get plenty of sleep.

Excessive weight is generally considered to be critical for all surgical procedures. This is especially true for SRS in that post-operatively the neo-vagina can actually detach and pull out on an obese transsexual. Dr. Meltzer of Oregon Health Sciences Hospital in Portland recently successfully operated on a client of mine who weighed 350 pounds. The solution was in a specially modified surgical technique and in my client's good physical condition. Big apparently is one thing, obesity is another. Keep in mind that MTFs tend to be tall and weigh more than they appear to. Bottom line, if you are a big person, you may need to train a lot harder.

The age of the people seeking SRS always amazes me. It apparently is never too late to change one's sex. One of the first transsexuals I ever met, back in 1978, was 72 years old. She had had her surgery three months earlier and was recovering very well. In my practice, the oldest individual I have referred to date for surgery was 61 years old. She and a second slightly younger client had their surgery a few weeks apart last spring. Although they both consider their surgeries to be successful, they both have

had significantly longer recovery periods than my younger clients. So it is especially important for you over-45 folk to use this time to get in the best possible physical condition.

As the last few months of transition wind down, you are probably living two lives; one with those who are aware of what you are doing and one with those, the uninitiated, who don't have the slightest idea you are not exactly what you appear to be. The important family members and friends who have seen you regularly (no matter what they think of what you are doing) should be somewhat adjusted by now to the fact that you are living in a new gender role. The new friends which usually include other transsexuals and people you have confided in and who think the idea is great, serve as a support network. Other new friends who don't have an inkling that you have had a different life and relate to you accordingly, provide unqualified proof that you are not participating in a mass deception. In their non-knowing way, they also provide very important psychological support.

Logistically the beginning of the end of transition is straight forward. Once the surgery is scheduled and all the referral letters are in hand, it is time to get down to the travel and housing details. The details vary from location to location but let me warn you again, the surgery will probably be more physically demanding than you expected. If you are flying back from the surgery, arrange now for a wheelchair to meet you at the airport (on both ends) for the return trip. This is major surgery and you will be unable to care for yourself for at least three weeks. Being able to go back to work will take even longer. If there are complications, it could be considerably longer. In my experience I have seen people return to work too soon and then have to leave again. Prepare for the possibility of using extended sick leave or disability insurance. Ask at work about it now so that you'll be prepared if you should need more time to heal and regain your physical stamina. Psychologically, be prepared for a wild roller coaster ride. Being physically correct is certainly exhilarating, however, the reality of undergoing major surgery is frightening. In addition, second thoughts often return. Beyond your own healthy reconsiderations, it is not unusual to excitedly tell

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others that you have a surgery date in a couple of months only to find out that your friends and family were secretly hoping that you would not carry this "sex change thing" that far. Be prepared for the possibility of your decision to go ahead with the surgery, to be placed under direct attack. If you have small children, a common threat is that if you go through with the surgery, you will never see your children again. Another last minute desperation response from parents and siblings is that you will be disowned and never be allowed to return home. To make matters worse, your pre-op TS friends may get jealous, especially if their surgery is held up or worse yet, not in sight because they don't have the money to pay for it.

Look for support from people who have nothing to lose because you are having SRS. This usually includes people who have already had their surgery, new friends outside the family circle, people at work and, of course, your therapist. See your therapist often during this period and be frank about your concerns. Any therapist who has been through this period with others, knows that this is a critical period for you.

Fortunately, if your transition has been paced properly and you have established a secure base for yourself in your new gender role, going back appears to be even harder then going forward. By this time, by virtue of the physical, psychological and sociological changes, the die is cast. In fact very few people are deterred by the last minute hardships. If anything, most people become convinced more than ever that going through with SRS is the right thing to do.

As the actual surgery date approaches, it is common to experience a "relaxing into it" phenomenon. The moment of self-definition is finally at hand. People often speak with great concern of improbable accidents occurring on the way to the surgeon. Interestingly, there is little or no similar concern expressed about the return trip. I think that says a lot about how important the surgery is to some people.

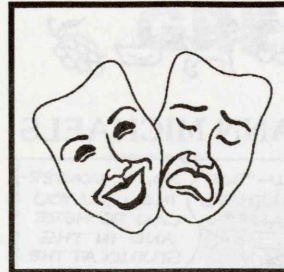
The actual surgery seems to take only a second or two. It is over so quickly that people often only remember the gurney ride to the operating room and waking up in the recovery room almost immediately. The rest of the first day

of post-op life is usually spent in a Demerol haze. The second day is only slightly better. I make it a point to call and congratulate my clients on the second day but I often wonder if they even remember that I called. I would wait a day or two longer but I know that hearing a familiar voice of congratulations as soon as possible is very important to good recovery. Often as not, the new post-op is alone and helpless in a far away place. If you are about to go off to surgery, get the number of the hospital now and, not so subtly, pass it out to all your friends. I have also begun to see some of my clients actually pre-set post-op visiting schedules for when they return home. Having well paced visitors can be very healing.

Arriving back home is usually a great relief. Even though there probably won't be any brass bands to greet you, arrange for a friend or two to be there. Members of your family may or may not be up to the greeting. For some reason it is common for family members to experience initial difficulty with the new post-op status.

Finally, once back in your own bed, your new life will probably begin with a long overdue dilation and a long nap. Getting used to post-op life is yet another story. I'll save that for another time.

[Copyright 1994 by Anne Vitale, Ph.D. Dr. Vitale is a psychotherapist specializing in gender related issues and is an associate of the D Street Counseling Group, 610 D Street, San Rafael CA 94901, telephone (415) 456-4452. This column may be reprinted in any non-profit organization's newsletter if Dr. Vitale's name and address appears with it. Other publications must obtain written permission from Dr. Vitale. A copy of any reprints must be sent to Dr. Vitale.]



The Bearded Lady

by Ricky Hunt

Illustration by Rita

For those of you were weren't here last month (shame on you), I was analyzing the gender clues presented by a one of my co-workers, wondering if she was a TS. Things have changed again, and I now have a whole new job with a whole new set of co-workers, many of them female. The good news is that it's a full time permanent (or as permanent as any job gets these days) job with benefits, good pay and lots of overtime. The bad news is it's located two hours from my home and is third shift with lots of overtime.

This job is quite different from what I am used to. It's a huge place, runs 24 hours a day producing its product and I roam throughout the plant fixing things, thus I get to meet just about everybody. As far as I can tell there is no sexual discrimination here except in the technical trades. As usual the techs are all men, but that is probably a fault of the educational system rather than hiring practices. But I digress ...

The subject femininity has been on my mind because there are so many women here doing so many different jobs, from driving forklifts to assembly work to supervision, and there is not a doubt that any single one of them is a female. There are none of the clues to femininity we as crossdressers would think of (clothing, makeup, hairstyle, jewelry). These women run the gamut from tiny and graceful to overweight matrons who approach my own exalted girth. They can make themselves understood above the roar of the machinery, shuffle huge loads of boxes around, grab a wrench or screwdriver and adjust a balky machine and all the time there is no doubt as to their gender.

It's not a matter of secondary sexual characteristics; while there are an abundance of bulky breasts and humongous hips there are just as many with boyish figures that have less need of a bra than we do. There are many overweight women who have no visible hipline. Even in shapeless



shirts and jeans or uniforms, even when viewed from behind, the femininity is there. You simply know this is a woman in front of you.

Just how the heck do they do it? As I write this I am attired in a white blouse, flowered skirt, stockings, dangly bracelets and long wig, but no one would take me for a woman even if the beard didn't give me away. Crossdressers spend hours trying to create the impression of femininity, use all the societal feminine accoutrements and signals we can identify to bolster the image, and still can't approach this innate feminine essence. It just ain't fair!

So if it isn't the clothes or anything external, the only thing left is internal. Could the essence of femininity be an attitude? Something genetic other than the obvious sexual clues? Cultural? All of the above? Perhaps the essential real life test should not be held at a formal ball or party, but working third shift in a factory. If you can pass that test you have it made.

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We have always encouraged Cross-Talk subscribers to share us with their friends in the gender community. We also figure the offer of free issues is a pretty decent incentive for you to do so. Here's how it works:

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from the archives of Ralph Judd

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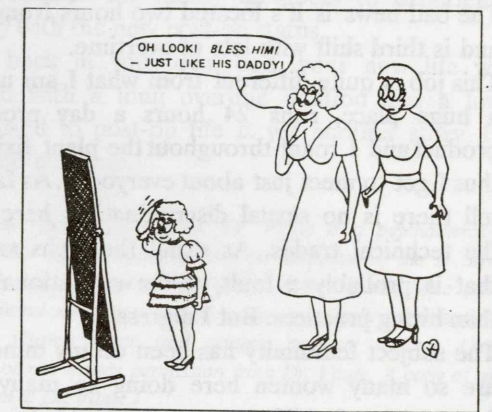
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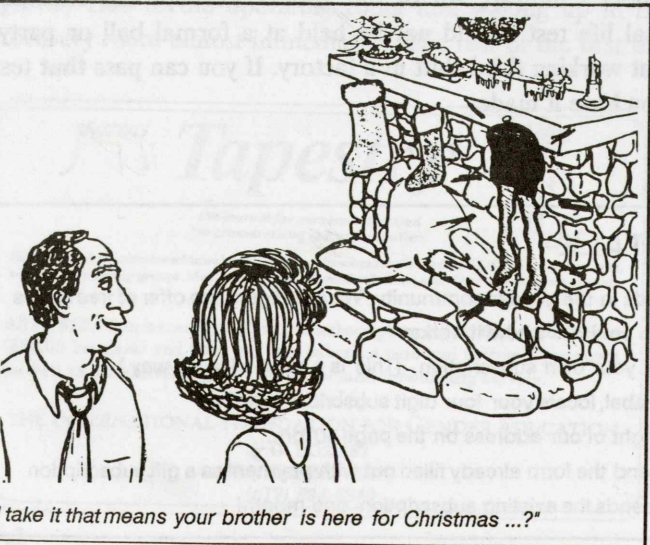
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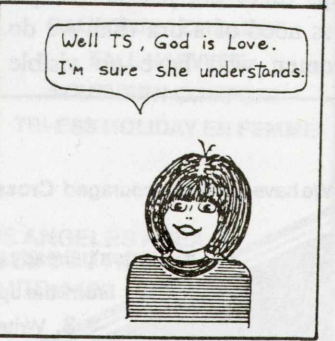
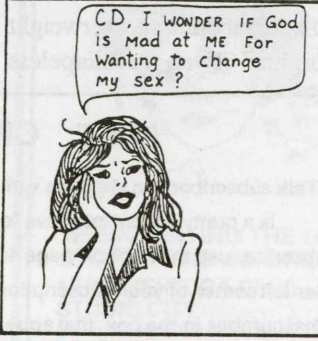
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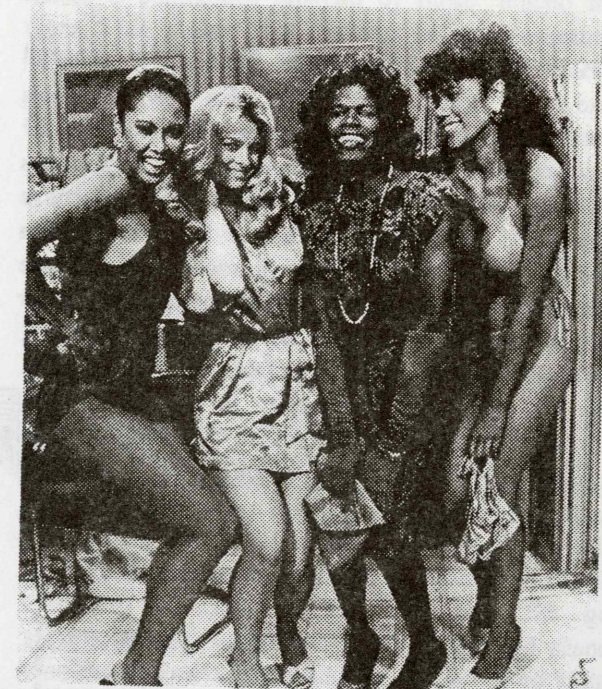
THIS MONTH: "Angels on Earth" ... and God made them male and female, some more so than others.



ADS WE'D LIKE TO SEE by Karen Rusnak appears on page 38 this month.



Airdate unknown (circa 1970): Sgt. Schultz (John Banner) surprises Col. Klink (Werner Klemperer) by showing up as a bride, complete with bouquet, on *Hogan's Heroes*, CBS.



1985: Raj (Ernest Thomas, second from right) hides out by masquerading as a fashion model on *What's Happening Now!* (first-run syndication)



10/27/89: Joey and Jesse (David Coulier, John Stamos) lose a bet with Danny (Bob Saget, center) and must pay up by attending a Halloween party dressed as Shirley Temple, on *Full House*, ABC.

Cross-Talk can now be reached via Fidonet! Send your letters to the editor, comments, and suggestions to *Kymerleigh Richards* at [1:124/3103].

COMMUNITY?

by Laverne Benham

I have pondered this subject for quite some time and have read other articles which have also dealt with this topic. Two of the articles I read express some concern for the ills which beset our community and offer suggestions as to how we might cure these problems, but I believe there are more things right with our community than wrong. A couple of the articles I read were a little off-center of what, in my opinion, is the main cause of our community's problems.

First, let's examine the definition of "community" as given by Mr. Webster. **Community** is a body of people with something in common. Therefore, as transsexuals, transvestites, crossdressers and transgenderists, we have in common our desire to cross the line separating gender. It matters not in what direction this desire takes us. Whether we are pursuing SRS or are just content to dress occasionally has nothing to do with the issues of our community or the problems which concern us. Some organizations and support groups ignore the individuals which desire SRS, or are gay, bisexual or lesbian, or the F2M transgenderists. Ignoring these people is a bit like discrimination, which is something I would hope our community could dispense with -- along with many other traits from the "macho male" dominated world. I believe most in our community could care less what an individual's sexual orientation may be, as long as it is not flaunted in a way that it brings disfavor among our community. There are, within our community, individuals whose hedonistic practices are not approved of by us or by the so-called "normal" society. However, these hedonists do not need our permission, nor do they ask us to condone their behavior; but should they desire help with a problem or just someone to talk to, we should be there for them. After all, community is also being helpful to others outside the common interest of the community.

There are groups within our community working to gain the acceptance of our people by the general public. These groups have made progress, but there is still much work to do in this area. Two things we must all understand is that not everybody is willing to come out of the closet, and not all of the general public has the capability or the willingness to understand (or even tolerate) us. We, as a whole, must present the best image possible when out in the public in order to "normalize" our interaction with the public. By doing we should, hopefully, be able to offset the negative image presented by our hedonistic "sisters". As the old saying goes, "If it looks like a duck, walks like a duck, and sounds like a duck it must be a duck." Okay, so a lot of us sound more like a goose; what's a girl to do? The

flip side of this adage is detrimental to our cause, for if we appear to be a bunch of drag queens on the prowl, that is how they will treat us and we will never gain the acceptance of the general population.

One thing that should concern the entire community -- and is ignored by some of our organizations -- is the diversity of the people within our community. Infinite Diversity, Infinite Combinations: Some of you will recognize this philosophy and perhaps even believe it to be a true and correct philosophy. I realize that our community cannot be

A former president of Boulton & Park suggests that the gender community is ignoring, rather than celebrating, the diversity of its residents.

everything to all within it, due in part to the diversity encompassed in the community. This diversity is not confined to the backgrounds of the people, but to all the different philosophies or variations in the types of people. Perhaps we may have the same goals in mind, but everyone has a different approach to achieving these goals. Some people believe that too much diversity may hinder our progress toward acceptance, and in some respects this may be true, but we need to discover ways to make this diversity work for us. Some of our folks are utilizing their talents and skills to help people within the community and in educating the general public. Within the community are doctors and lawyers who have already done a great deal of work helping people within our community. All of the people who have done so much for us have our gratitude and heartfelt thanks.

Since we, the community's members, are a diverse group of people, it would be wonderful to have the support groups and organizations recognize this fact. I know that some of them do ... but not all of them. Some organizations are specialized in such a way that they ignore the problems of some of the people within our community; our partners, transsexuals (both M2F and F2M), and those individuals that believe themselves to be gay. Instead of ignoring and segregating these people into sub-groups, we should intermingle them with the crossdressers and transgenderists and allow them to share their ideas and experiences. By doing this we may find out just how alike some of our concerns and issues really are. We do indeed have common ground and issues; you only have to look

inside yourselves -- to your true natures -- to discover this fact.

You ask yourself "what keeps us from working together in this community?" I believe it to be a combination of many things, but the main reason may be a lack of communication, or lack of an easily accessed means of communication. It is difficult to disseminate information to the community, much less the general public. This is where the newsletters and magazines come in; I only hope they carry the right message of concern, caring and hope.

The other thing that keeps us separated is that old demon, pride (or perhaps we should call it ego). This is a very male-dominated attitude, which says "my group is better than your group". We need, as a whole, to recognize the wall this kind of statement builds between our organizations and take action to tear down those walls. Pride sometimes prevents us from acknowledging healthy concern when expressed by another member of the community. We should not be paranoid when someone asks us how we are doing, or how our wives or partners are doing, or even what direction a group or organization is taking. This concern, when recognized, is the trait of a compassionate human being, which all of us -- regardless of our chosen personality, M2F or F2M -- should try to emulate and project. I don't know exactly what to tell the F2M people since I am M2F oriented, but perhaps they

should take a neutral stand when dealing with the male of the species. I know that working with males has always been a strain on me because any sign of concern for their health is sometimes misread by these "macho mentality" types. This is also what prevents us as a community from working as a team in a coordinated manner to achieve our goals.

I have observed many characteristics which women possess, along with their concern for others; these characteristics are kindness, consideration, sharing, and the ability to express themselves and their emotions freely (especially when showing love for someone), I try to emulate these traits and I hope I have been successful in my attempt. For me, women represent what is right about the world and what type of community I would like to live in.

[Laverne Benham is the former president of Boulton & Park Society. This article was written independently of her contributions to their newsletter Gender Euphoria. Due to the unavailability of a computerized text file, there may be minor differences between this transcribed version and the version that may have appeared in other publications.]

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WHAT DOES THE BIBLE REALLY SAY ABOUT TRANSSEXUALISM?

by Lynn Montgomery

I realize that some of you are not of the Christian Faith. However, many are religious and are still struggling with gender issues vs. issues of their faith. And many people who have reconciled this conflict have families and friends who have not. Therefore, this article, complete with scripture passages, is dedicated to those people.

We constantly hear questions like, "Is this against God? Am I going to hell? Is changing your body a mortal sin?" Families and friends who have never mentioned Christianity suddenly develop religion as soon as they hear that you are transsexual. Suddenly, you are in danger of hell fire because this is "against God".

First off, let me assure you that "transsexualism," "transgenderism" and "gender" are not mentioned anywhere in the Bible. If someone says it is, challenge them to find the scripture, write it down and send it to me, because a computer search says it does not exist. I have read the Bible from cover to cover many times, and I have never seen it.

Most people can tell you their general interpretation of the Bible, but they cannot tell you where the supportive passages of scripture are.

Most people quote the passage that says that "men should not wear women's clothing; likewise, women should not wear the clothing of men". But most of them cannot tell you where to locate this in your Bible.

Let's look at what the Bible really says. I will give references and I will quote from the King James Version in **boldface** and from the more simplified Today's English Version in *italics*. I am quoting from the King James Version, because some people do not believe any other version of the Bible. Yet, because the King James Version is sometimes hard for someone not highly versed in ancient languages to interpret, I am also using the Today's English Version. Certain scriptures have been highlighted (boldface in italicized passages, and vice versa) for emphasis. You can follow along in your Bibles if you like.

The passage that is quoted most often is found in Deuteronomy, chapter 22, verse 5:

22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

22:5 Women are not to wear men's clothing, and men are not to wear women's clothing; the Lord your God hates people who do such things.

This was the law that was given to Moses by God. But now let's look a little further down the same chapter in

Deuteronomy 22: verses 8-9 and 11-12.

8: When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

8: When you build a new house, be sure to put a railing around the edge of the roof. Then you will not be responsible if someone falls off and is killed.

9: Thou shall not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of

A study of Biblical passages provides not only ammunition against those who would hold God's word against us, but also reassurances that we are not an "abomination".

thy vineyard, be defiled.

9: Do not plant any crop in the same field with your grapevines; if you do, you are forbidden to use either the grapes or the produce of the other crop.

11: Thou shall not wear a garment of divers sorts, as of woollen and linen together.

11: Do not wear cloth made by weaving wool and linen together.

12: Thou shall make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

12: Sew tassels on the four corners of your clothes.

These are the laws of the times, the law that God gave Moses. Yet how many of us put railings around the roof of our houses? But it's the Law ... God's Law.

Also, we plant all sorts of various seeds in our gardens, whether it be a vegetable or flower garden. This also is against the law of God. According to the laws in the Old Testament, we are breaking the law to plant corn and beans in the same garden.

What about the clothes we wear that are made of many different blends of natural and synthetic fibers? How many of us go around with tassels hanging from the four corners of our jackets and coats? Yet, this was God's law.

Can someone take one verse of scripture out of context and fit it to his purposes while ignoring the rest of the chapter? I think not.

These quotes are in the exact same chapter as the one about wearing the clothes of the opposite sex. Does

someone who does not have tassels on his clothing or a railing around his roof have a right to judge someone who is wearing clothing of the opposite sex? Again, I think not. (This topic was covered by Drs. Powell & Mauger at the 1992 Southern Comfort convention).

Of course, all of this is actually irrelevant to transsexualism. If your brain tells you that you are female although your body is male, (or vice versa), and you wear the clothing opposite your biological sex, then you are wearing the clothing that is congruent with your gender ... you are not wearing the clothing of the opposite sex.

But still, let's look further. Since these laws were written in the Old Testament, are we still expected to follow them? Or did the advent of Christ change the way that we should think about the laws of the Old Testament?

In John 1:17 we read:

17: For the law was given by Moses, but grace and truth came by Jesus Christ.

17: God gave the law through Moses, but grace and truth came through Jesus Christ.

Galatians, chapter 3 talks about the purpose of the Law and salvation. We read in Galatians 3:11, 17-29.

11: But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.

11: Now, it is clear that no one is put right with God by means of the law, because the scripture says, Only the person who is put right with God through faith shall live.

17: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that should make the promise of none effect.

17: What I mean is that God made a covenant with Abraham and promised to keep it. The law, which was given four hundred and thirty years later, cannot break that covenant and cancel promise.

18: For if the inheritance be of the law, it is no more of promise: But God gave it to Abraham by promise.

18: For if God's gift depends on the law, then it no longer depends on his promise. However, it was because of his



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have put on Christ.

27: You were baptized into union with Christ, and now you are clothed, so to speak, with the life of Christ himself.

28: There is neither Jew nor Greek, there is neither bond nor free, there is neither Male nor Female: For ye are all one in Christ Jesus.

28: So there is no difference between Jews and Gentiles, between slaves and free men, between Men and Women: You are all one in union with Christ Jesus.

29: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

29: If you belong to Christ, then you are the descendants of Abraham and will receive what God has promised.

Does this not say that we are no longer saved under the law, but rather through faith in Jesus Christ? Does it also not say that whether we are male or female, we all belong

to Christ and, therefore, are heirs to all the promises God made to Abraham? Could this possibly be any clearer?

Matthew 7:1-2 states:

1: Judge not, that ye be not judged.

1: Do not judge others, so that God will not judge you.

2: For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

2: For God will judge you in the same way you judge others, and he will apply to you the same rules you apply to others.

I Samuel 16:7 tells us:

7: But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.

7: But the Lord said to him, "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as man judges. Man looks at the outward appearance, but I look at the heart."

It is my opinion that God loves us all unconditionally and that the only real requirement is that We believe in the Lord Jesus Christ.

Since starting the Montgomery Institute fourteen years ago, we have seen many new people come in blaming God for their misery, but God does not cause misery. Everyone has something to deal with. Problems are a part of life.

I, myself, am disabled and spend most of my time in bed. Instead of asking God, "why me?", I have learned to ask myself, "why not me?" Many, many people get seriously ill. Why should it skip me? Why would I consider myself exempt from problems that others have? It's just the percentages, and I just happened to be one whose number came up. I have a problem. So do you! So why waste valuable time worrying about why this happened, or why it happened to you? Instead, put your energy on solving the problems and dealing with what you have. It changes things for you ... it really does.

I've seen these same people who came to us cursing God go through the program, deal with what they have, and come through the experience as happy people. Many have gotten surgery and almost all of them are active in churches. All claim that dealing with these issues has brought them closer to God.

I hope you have found something of value in this article. At least you have actual verses of scripture to back up the fact that what you are doing is not against God.

Pray not for lighter loads, but for stronger backs.

[Copyright 1993 by Lynn Montgomery.]

THE INTERNATIONAL BILL OF GENDER RIGHTS

Introduction by Sharon Ann Stuart

The 1994 edition of the International Bill of Gender Rights (IGBR) was adopted by the International Conference on Transgender Law And Employment Policy, Inc., (ICTLEP) at that organization's annual meeting, held in Houston, Texas, August 20. The original version was adopted at ICTLEP's 1993 conference. It is subject to further review and revision at each annual meeting of ICTLEP.

Apart from minor changes in wording and punctuation this version is similar to the 1993 edition except that the right to secure and retain employment and to receive just compensation has been added. This was left out of the original version when the core drafting committee could not reach a consensus on the wording. After a year of reflection and discussion the wording has now fallen into place.

In 1995, we will continue the drafting phase by concentrating on writing definitional language, compiling a select bibliography of supporting documents and writings, and writing narrative essays about each of the nine rights.

It is possible that we will articulate one or more additional rights. For example, we are considering a proposal for the right of access to gendered spaces, services and non-private organizations or the pursuits thereof.

In the lexicon of human rights, a "gendered space" is one which is restricted to the use of persons with a specific gender status; e.g., only ladies are allowed in the ladies' restroom. An example of a gendered service would be a screening program for mammary or uterine cancer. An example of a non-private organization would be a Rotary Club. On the other hand, a religious denomination would not be included. Participation in the Olympics is a good example of the phrase "or the pursuits thereof".

This has a good chance of becoming the tenth right in the IGBR.

The International Bill of Gender Rights (IBGR) is based in part on two preceding documents, each drafted independently, one by JoAnn Roberts of Pennsylvania and another by Sharon Ann Stuart of New York. The International Bill of Gender Rights is distributed by The International Bill of Gender Rights Project, an activity of the International Conference on Transgender Law and Employment Policy, Inc. Individuals and organizations are invited to consider and adopt this statement as their own expression of principles and truths with respect to the gender rights of all human beings.

THE RIGHT TO DEFINE GENDER IDENTITY: All

human beings carry within themselves an ever-unfolding idea of who they are and what they are capable of achieving. The individual's sense of self is not determined by chromosomal sex, genitalia, assigned birth sex or initial gender role. Thus, the individual's identity and capabilities cannot be circumscribed by what society deems to be masculine or feminine behavior. It is fundamental that individuals have the right to define, and to redefine as their lives unfold, their own gender identities, without regard to chromosomal sex,

The human rights that we all take for granted are sometimes lost when we express our transgendered natures. ICTLEP is working to maintain those rights, and with them, our dignity.

genitalia, assigned birth sex, or initial gender role. Therefore, all human beings shall have the right to define their own gender identity, regardless of chromosomal sex, genitalia, assigned birth sex, or initial gender role; and further, no individual shall be denied Human or Civil Rights by virtue of a self-defined gender identity which is not in accord with chromosomal sex, genitalia, assigned birth sex, or initial gender role.

THE RIGHT TO FREE EXPRESSION OF GENDER IDENTITY: Given the right to define one's own gender identity, all human beings have the corresponding right to free expression of their self-defined gender identity. Therefore, all human beings have the right to free expression of their self-defined gender identity; and further, no individual shall be denied Human or Civil Rights by virtue of the expression of a self-defined gender identity.

THE RIGHT TO SECURE AND RETAIN EMPLOYMENT AND TO RECEIVE JUST COMPENSATION: Given the economic structure of modern society, all human beings have a right to train for and to pursue an occupation or profession as a means of providing shelter, sustenance, and the necessities and bounty of life, for themselves and for those dependent upon them; and to secure and retain employment regardless of gender identity or the exercise of gender rights; and to receive just compensation for their labor. Therefore, individuals shall not be denied the right to train for and to pursue an occupation or profession; nor shall individuals be denied the right to secure and retain employment, or to receive just compensation for their labor, by virtue of their chromosomal sex, genitalia, assigned birth sex, initial

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gender role, or exercise of gender rights.

THE RIGHT TO CONTROL AND CHANGE ONE'S OWN

BODY: *All human beings have the right to control their bodies, which includes the right to change their bodies cosmetically, chemically, or surgically, so as to express a self-defined gender identity.* Therefore, individuals shall not be denied the right to change their bodies as a means of expressing a self-defined gender identity; and further, individuals shall not be denied Human or Civil Rights on the basis that they have changed their bodies cosmetically, chemically, or surgically, or desire to do so as a means of expressing a self-defined gender identity.

THE RIGHT TO COMPETENT MEDICAL AND PROFESSIONAL CARE:

Given the individual's right to define their own gender identity, and the right to change one's own body as a means of expressing a self-defined gender identity, no individual should be denied access to competent medical or other professional care on the basis of the individual's chromosomal sex, genitalia, assigned birth sex or initial gender role. Therefore, individuals shall not be denied the right to competent medical or other professional care, when changing their bodies cosmetically, chemically or surgically, on the basis of chromosomal sex, genitalia, assigned birth sex or initial gender role.

THE RIGHT TO FREEDOM FROM PSYCHIATRIC DIAGNOSIS OR TREATMENT:

Given the right to define one's own gender identity, individuals should not be subject to psychiatric diagnosis or treatment solely on the basis of

their gender identity or role. Therefore, individuals shall not be subject to psychiatric diagnosis or treatment as mentally disordered or diseased, solely on the basis of their expression of a self-defined gender identity.

THE RIGHT TO SEXUAL EXPRESSION: *Given the right to a self-defined gender identity, every consenting adult has a corresponding right to free sexual expression.* Therefore, no individual's Human or Civil Rights shall be denied on the basis of sexual orientation; and further, no individual shall be denied Human or Civil Rights for expression of a self-defined gender identity through sexual acts between consenting adults.

THE RIGHT TO FORM COMMITTED, LOVING RELATIONSHIPS AND ENTER INTO MARITAL CONTRACTS:

Given that all human beings have the right to free expression of self-defined gender identities, and the right to sexual expression as a form of gender expression, all human beings have a corresponding right to form committed, loving relationships with one another, and to enter into marital contracts, regardless of their own or their partner's chromosomal sex, genitalia, assigned birth sex, or initial gender role. Therefore, individuals shall not be denied the right to form a committed, loving relationship with one another or to enter into marital contracts by virtue of their own or their partner's chromosomal sex, genitalia, assigned birth sex, or initial gender role.

THE RIGHT TO CONCEIVE, BEAR, OR ADOPT CHILDREN; THE RIGHT TO NURTURE AND HAVE CUSTODY OF CHILDREN AND EXERCISE PARENTAL RIGHTS:

Given the right to form a committed, loving relationship with another, and to enter into marital contracts, together with the right to sexual expression of one's gender identity, individuals have a corresponding right to conceive, bear, or adopt children, to nurture children and have custody of children, and to exercise parental rights with respect to children, natural or adopted, without regard to chromosomal sex, genitalia, assigned birth sex, or initial gender role. Therefore, individuals shall not be denied the right to conceive, bear, and adopt children, nor to nurture and have custody of children, nor to exercise parental rights with respect to natural or adopted children, on the basis of their own, their partner's or their children's chromosomal sex, genitalia, assigned birth sex, or initial gender role.

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Comments and proposed revisions are invited and should be addressed to: International Bill of Gender Rights Project, P.O. Box 930, Cooperstown, NY 13326.

GET Cross-Talk FREE!!
See page 15 for details.

A PATRON SAINT FOR DRAG QUEENS?

by Brian Treglown

The selection of a patron saint to serve as a protector -- a sort of special guardian, actually -- over a segment of Catholics is a long-standing tradition. There is a patron saint for people with epilepsy (St. Vitus) and one for pets (St. Cecilia). There is even a patron saint for postal employees (St. Gabriel), though one wonders if Gabriel isn't occasionally asleep at the switch, given the habit of some postal employees of periodically going on shooting rampages. So, with so many occupations and lifestyles represented, it seems fitting that drag queens should now have someone who would provide this special guardianship for them, too.

Clearly, the logical patron saint candidate for Catholic drag queens is St. Eulalia. She was born in 304 A.D. in the Spanish town of Merida. Eulalia was a pious child, a fervent believer of the Catholic faith. So when the ruler, Maximilian, decreed that the people must begin to make sacrifices to the gods, young Eulalia was troubled. Though only twelve years old at the time, she believed the edicts were blasphemous. No way would she comply.

Eulalia's mother realized that her spirited child was courting danger. If she were to openly defy the rulings, there would surely be persecution. So she took the child from Merida to the countryside, hoping for safety in the distance. But Eulalia was not to be denied her fury. She made a special trip to see the presiding judge. When he tried to appease her, legend has it that she spit at him and reproached him for enforcing a rule that would deny the

existence of one God. Not a smart move. Her actions gave the judge no choice but to sentence her to death.

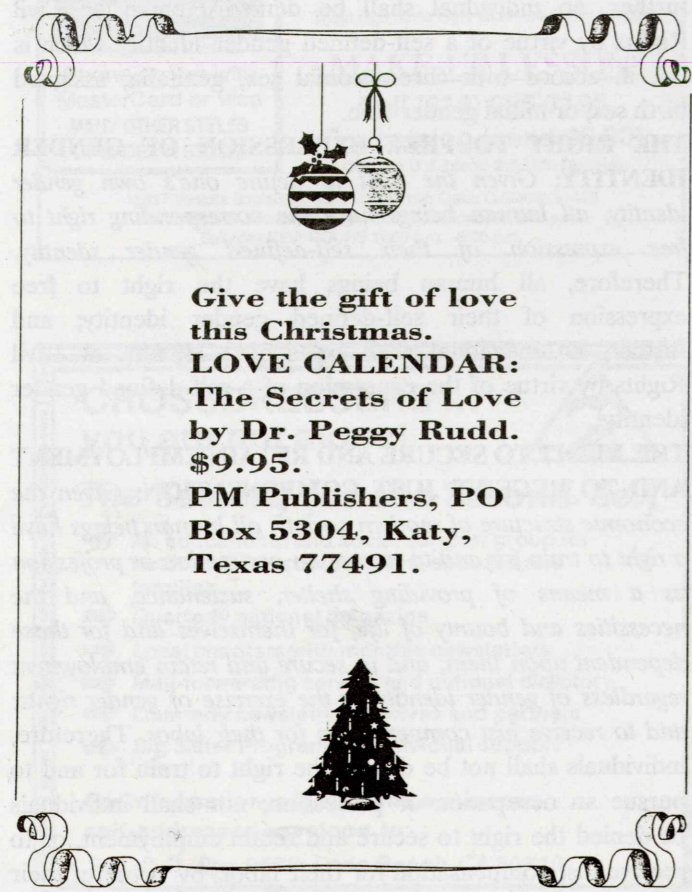
At this point, the details get cloudy. As so often happens with history retold many times over the centuries, there is no clear consensus on how Eulalia was executed. One theory is that she was burned to death. Another is that she was tortured and her body impaled with large hooks. A third theory-- and this is the one that interests us-- is that she was crucified on a cross. This theory becomes significant because, if true, it makes Eulalia the first Christian woman to receive the dubious honor of being executed in the same manner as Christ.

For you drag queens who have been waiting patiently to see how you fit in, here it is. You see, at St. Eulalia's mother church in Barcelona, Christ appears on the cross in a dress. It's almost as if Eulalia was Christ in drag. At least, that is how he/she is represented on the cross.

In a final, rather theatrical twist to the story, legend says that at Eulalia's death, a white dove flew out of her mouth. A very Ken Russell sort of touch.

One final footnote: for reasons unknown, Eulalia is already patron saint to sailors. Drag queens and sailors, both under Eulalia's all-caring umbrella? Could be very interesting.

[This article previously appeared in Chrysalis Quarterly and was simultaneously submitted to Cross-Talk by the author. We agreed to hold publication until after its earlier publication.]



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WRITING WHAT I NEED TO KNOW

by Karen Adkins

This line from Gloria Steinem is where I begin to try ideas on ... sort of like trying on new clothes before a mirror. I'm working to generate a set of powerful arguments for how crossdressing benefits society, to psych myself up for speaking publicly, and to see what can be done to lift the stigma from crossdressing, regardless of whether it is internal with the person or external with society. The initial approach was suggested by the Rev. Kim K. Crawford-Harvie's keynote speech at the 1990 "Coming Together-Working Together" meeting, when she suggested the possibilities for our community to do some very important healing work. I don't think she meant just us, but rather that we help heal others and thereby help ourselves.

She mentioned three thoughts about the potential of the crossdressing community which I'll try to summarize. Her first thought was about our providing outreach to those newcomers who are otherwise facing confusion, despair and desperation. (I wonder how many suicides have already been averted by organized crossdressing?) Her second thought was: "If each of us can practice revealing who we really are, then the possibilities of being role models of honesty, of ethical congruity, are very high." Her third thought was about the encouragement of taking risks:

"You have a very important mission here; a mission of humanizing our society. Culturally, we live as men and women on opposite poles. For the largest part we are socialized separately. But you live in-between, and that means you have the potential to be bearers of clear communication and goodwill across the divide. It's not an easy position to be in, but it could be considered to be a position of importance and honor, as it was in many Native American tribes. It's up to you." This third point is where I see possibilities!

Our community's leadership has been working on these possibilities. I well remember benefitting from Virginia Prince's efforts at outreach when I was a member of FPE in the 60s. It is largely due to her efforts and the acquiescence of my new wife, Susan, that I can now consider a more political role. With the progress of the last thirty years and the growth in number of crossdressing groups, coming out seems much easier, but we are still small in numbers and unevenly distributed. At the meetings I visit, out of the usual twenty or thirty crossdressers present there are perhaps five first-timers. This tells me that many potential political activists are coming once, but not returning. Why? At present, according to what I infer from *Tapestry*, our community has a dual focus: First, to serve individuals through outreach --

including personal support; and second, to modify society's perceptions through education and public forums. These efforts are certainly good, but I think we need more leverage than that.

There is also an effort to modify laws to make our situation more favorable, but as I recall from my classes in sociology, laws reflect popular mores of the people they serve. One fear is that we will reach some equilibrium point, short of full acceptance, where we can still be fired

The process of educating the masses about our nature has a bonus side effect ... it helps us understand ourselves better and heal our psychological wounds.

or divorced based on someone else's fears. Another fear is that these changes may trigger a backlash of conservatives who are fighting for their own survival or agenda, fearful of change and seeing us as irrational, marginally functional members of society. I feel our future strategy should fight these myths by borrowing from the Machiavellian idea described in *The Prince Who Could Not be Defeated in Battle*, where the leader made sure his subjects' needs were met and they, in turn, made sure he stayed in power. This reciprocity is also the theme for *Noblesse Oblige*, which links self-respect (nobility) to obligations (responsibility). To put it plainly, society will help us if we help society. The caveat is that we have to act first and be prepared for a delayed response.

O.K. ... so how do we do it? I can't be very specific because there are so many choices. One starting point would be to look for ways to eliminate personal abuse. The general approach is to link our group activities to an easing of social problems. There may be areas where we have special concerns centered around individual abuses we have suffered in the past. (My "hot buttons" are abuse of children and males ridiculing females; the Crystal Club has held a garage sale to benefit the local battered women's shelter and I am in the early stages of starting a support group for transgendered people as an activity at my church.) The IFGE Coming Together-Working Together convention once donated \$2800 to the Make A Wish Foundation; there are probably many more examples within our community of beginning to accept social responsibility.

In Annie Woodhouse's 1989 book *Fantastic Women*, a

feminist examination of "sex, gender and transvestism", her initially sympathetic treatment is skewed by the charge that we are not assuming full family responsibilities to match our assumed feminine roles. My rebuttal is that the assumption of responsibility is a function of psychological development which is either blocked by a social ethic that says males may not express feminine interests, or is proceeding slowly because of our limited opportunities to develop feminine skills.

There is a social revolution in progress. We have a case in which the idea of "separate but equal" is really unequal. The feminists have been attacking it from their viewpoint

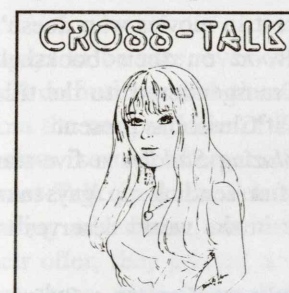
and we need to attack it from our viewpoint. If gender integration can promote social healing, then we do indeed have healing work to do.

[Reprinted with permission from The Crystal Chronicle, Crystal Club, Columbus OH.]

If you see a news article relating to the gender community, please send it to us at P.O. Box 944, Woodland Hills CA 91365, or fax it to us at (818) 347-4190.

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

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



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



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



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

All 1994 issues (#51 through #58) are available at \$7.00 each, plus \$1.00 per issue ordered (maximum \$5.00) postage. (Outside U.S., \$1.50 per issue.)

Our remaining stock of 1993 issues (#40-43 and #45-50) are available at reduced prices while supplies last: \$6.00 per single copy, \$5.00 when you buy two or more, \$4.00 when you buy five or more. (Purchases of 1994 issues do not count toward the quantity discount on 1993 issues.) Postage charges same as above. Please specify alternate issue numbers in case we are sold out of your first choices when your order arrives.

Full sets of 1993 issues (including #39 and #44) are \$50.00, postage paid in U.S. (Outside U.S., \$5.00 postage.)

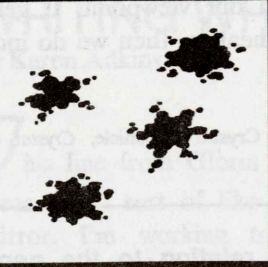
For a complete list of back issue descriptions, send us a stamped, self-addressed #10 envelope. Outside U.S., send self-addressed envelope and one International Reply Coupon.

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ALTERNATIVE PRESSES



by Kimberleigh Richards

I have, for some time, been looking for the definitive listing of movies which feature transgendered characters, plotlines, subplots, or what-have-you. Little did I know that the book I was looking for was being published right here in Southern California!

The second edition of *Gay Hollywood Film & Video Guide* was released recently by editor and publisher Steve Stewart, and it contains more than 1000 listings in its 300+ pages, including virtually every film with a crossdresser, transsexual, or otherwise gender-bending in its cast. And when I say every film, I mean it. Stewart even includes little-known foreign films, shorts, and made for television movies in his listings.

Yes, this books covers the great films like *Tootsie*, *Mrs. Doubtfire*, and *Some Like It Hot* (all of which got five star ratings) ... as well as movies like *Cabaret* (the review of which is accompanied by a photo of Ricky Renee as the club's transvestite, Elke) and *Paris Is Burning*. It seems that Stewart's zeal to find every movie with gay or lesbian content has allowed him to unearth every incident of transgender content as well, and virtually every movie I could think of that belongs in this book is listed. (Maybe he should title the third edition "Gay and Transgendered Hollywood".)

Stewart includes a second section with abbreviated descriptions of films with minor gay characters, brief drag moments, non-gay films featuring gay actors, and out-of-print films. He also includes in this section recent entries in film festivals that are not yet in release. Included in this section is a reference to Mickey Rooney's scene impersonating Carmen Miranda in the 1941 movie *Babes On Broadway*, Karen Black's role as a transsexual in 1982's *Come Back To The Five and Dime*, *Jimmy Dean*, *Jimmy Dean*, and Charlie Chaplin's acclaimed title performance in the 1915 silent *A Woman*.

There is also a listing of mail order video sources specializing in hard-to-find films that you **must** see after finding them listed, the contact information for the major gay/lesbian film festivals, the filmographies of actors and directors with a strong gay/lesbian following or film orientation, and an index by actor/director names to track all occurrences of your personal favorites.

Stewart supplements this annual tome with a newsletter which comes out ten times a year, adding similar review

information on newer movies as they are released on video. In fact, in an interesting marketing twist, the book is free with a two year subscription to the *Gay Hollywood Video Collector* newsletter, in addition to being available separately.

If you have a friend with an interest in movies who doesn't mind a book titled *Gay Hollywood* on their bookshelf (Steve, maybe you **should** add "Transgendered" to the title next year!), this would make a great Christmas present.

Besides, anyone who can give *Blazing Saddles* a five-star rating **because** it has so much fun sending up gays and lesbians along with everyone else in the world deserves to be in everyone's collection ...

[\$15.95 plus \$2.50 postage (and \$1.16 sales tax if sent to a California address) to Companion Press, P.O. Box 2575, Laguna Hills CA 92654. The book is free with a 20-issue subscription to the newsletter (\$72); a ten-issue newsletter subscription is \$36.]



As has been pointed out in one of my recent editorials, *Cross-Talk* is sold in the U.K. at the famous Transformation boutiques. What many people don't realize is that the same concern also operates TMC Publishing, which is probably one of the most prolific publishers of crossdresser, transsexual, and she-male magazines and fiction in that part of the world. While many of their magazines are unashamedly erotic in content (hey, if you're going to cater to people's fantasies, at least be honest about it), they are no more so than some of the fiction stories already available in our community.

However, their premiere publication, *TV Scene*, is a very classy magazine which shows many of the aspects of crossdressing **without** resorting to potentially offensive material. Raiko Rystic sent me a copy of a recent issue upon his return to the U.K. from his visit here this past summer, and it contained some interesting news items from around the world (including a photo of a Parliament Minister in a Little Bo-Peep costume that he wore to raise funds for kidney research); a historical piece on Ernest Boulton and Frederick Park, for whom our own country's Boulton & Park Society is named; a wonderful five page article written by a wife on her gradual acceptance of a crossdresser husband; a short fiction story; highlights of 1970 movies featuring drag; old photos of Ernest Hemingway as a child in dresses; and many photographs

of both Transformation customers and *TV Scene* readers, any of which could just as easily be from the pages of our own country's *LadyLike*.

This is the kind of magazine that contributes to the improved perception of crossdressing by the masses. Nowhere in its pages will you find exposed genitalia or breasts, either in photographs or drawings, and nowhere will you find sexually arousing descriptions. (I know a certain U.S. publisher who could take a few lessons from *TV Scene* if he wasn't so busy trying to rip-off their other magazines for his own.)

Fortunately for us, *TV Scene* is easily available in the U.S., and I highly recommend that you give it a look.

[Available in the U.S. from Mags Inc., (800) 359-2116 (call for price); outside North America, contact TMC Publishing, 407 Bury Old Road, Prestwich Manchester M25 1PS, U.K.]



It pays to be nice, even when you're telling someone you can't do business with them. The proof of this is a tearsheet from the current issue of *The Master's Way*, which deals in various sexual alternatives. We sent them a copy of *Cross-Talk* back in February when they inquired about trading advertising, and even though we had to decline their offer, they printed a very nice review of the issue we sent them, with a personal comment from editor Donna Wood calling us "very good support" for those interested in crossdressing, while kindly communicating our choice to

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TO ORDER: Send check or money order for total of books ordered plus \$1.00 per book shipping and handling to **Virginia Prince, P.O. Box 36091, Los Angeles, CA 90036.**

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focus on other than sexual dimensions. If you wish to write them, their address is 4533 MacArthur Blvd. #339, Newport Beach CA 92660.



To finish this month's column, I'd like to share some comments from one of our readers -- Josie in Tallahassee, Florida -- to the book of cartoons *What's on the TV Tonight?* which is advertised elsewhere in this magazine, and from which one of our regular comics page features by the same name is culled:

"The cartoons are wonderful! Some of the humor (humour) is a bit British as expected, but nothing we yanks can't cope with.

"Great talent and a terrific sense of humor, a gracious and talented lady, and one of us! Well worth buying, as are the other books in her ad. I have them all, and they have a permanent place in my library. Considering some of the awful drivel aimed at us, these are a real joy!"

Thanks, Josie. I couldn't have said it better myself.

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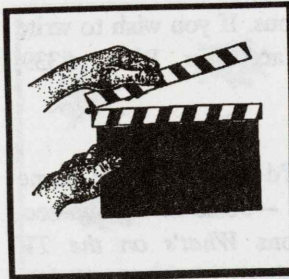
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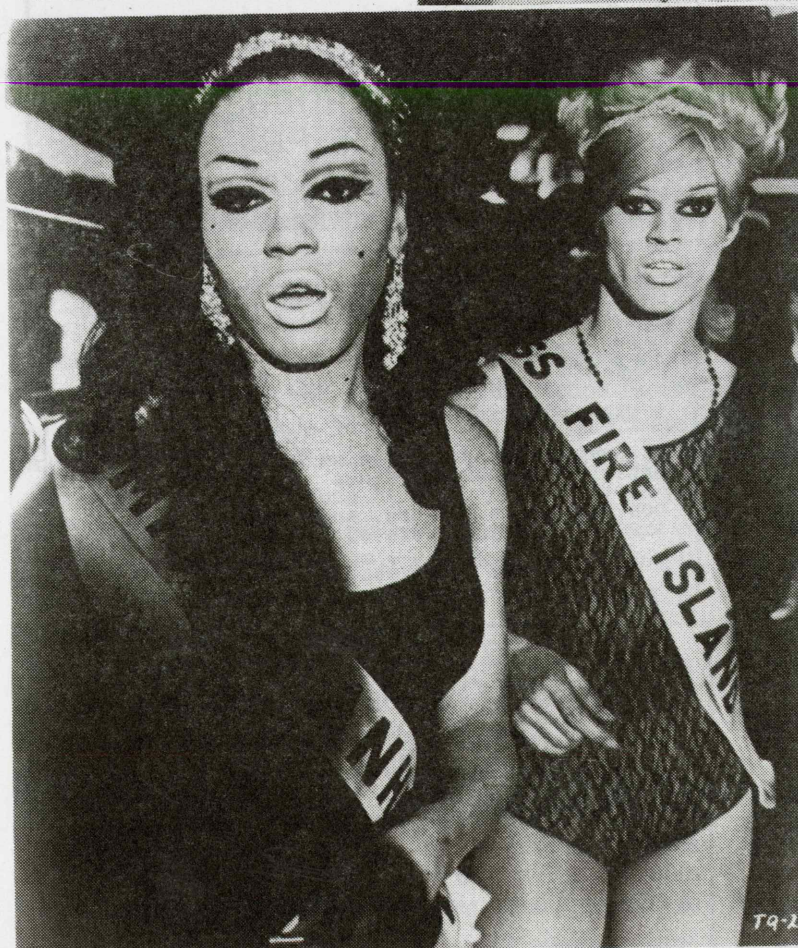
MOVIE REVIEW

THE QUEEN

by Charlene Day

This movie was made in 1968 and gives one a *cinema verite* look behind the scenes of a beauty pageant. I am sure some of what is shown in this movie goes on in any beauty contest, but this one has the unusual dimension that all the contestants are men vying for the title of the most beautiful transvestite. Of note is the fact that they were all winners of previous contests.

The Queen covers the arrival of the contestants and builds up to the climax of the actual contest.



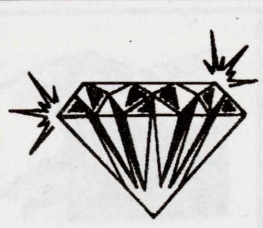
(One of the first problems is finding a hotel that is "hip" enough to house the guys.) Along the way the contestants receive instructions on how to earn points and the rules of the contest. Much of the best parts of this film is in the pre-contest scenes where there are discussions about being gay, problems with the draft board and sex changes (most are against the change), selecting dresses, and a wig crisis. When you watch the rehearsals and all the preparations for the contest you can see that these people are dedicated, competitive professionals.

The film is narrated in part by contest organizer Jack Doroshov (Sabrina), and director Frank Simon gives the documentary a cool non-judgemental look. It captures the playfulness, humor, bitchiness, and seriousness of the competition.

It is well worth seeing.

[This movie is playing in special engagements throughout the U.S., along with Split: Portrait of a Drag Queen, which Charlene Day reviewed in Cross-Talk #61. Photographs courtesy Lewis Allen Productions, Inc.]





THE SHOPPING MAVEN

Product: Specialty Wigs by Rene of Paris

Source: Consulting Cleo, P.O. Box 5003, Burnsville, MN 55337

Cost: Between \$80 & \$100

Rating: A

by JoAnn Roberts

I am rapidly running out of room to store my wigs. The count is now a dozen. But, I was intrigued by a Rene of Paris wig catalog that was sent to me by a new advertiser in the community, Consulting Cleo.

Rene of Paris is a wig manufacturer that should be familiar to almost everyone in the community. I own several Rene wigs. However, this catalog was for their "You Again" medical collection, i.e., wigs for men, women and children who have suffered hair loss due to a medical condition such as chemotherapy, radiation treatments, or non-specific alopecia.

Most women's wigs are designed and sold for occasional use. They are not meant for daily wear. They are also designed with the assumption that the wearer has at least some of their own hair. Thus, for a typical wig, the hairline may be detectable, and the sides in front of the ears may be short or nonexistent. Not so with the "You Again" wigs.

These wigs are designed as if the wearer has no hair at all. For a crossdresser, that is a real advantage. The hairline is recessed and very natural looking. The sides come down well in front of the ears and there is adequate hair attached to this flap to make it look very realistic. The fiber used is lightweight and very natural to the touch.

Other nice touches are reinforced tape tab areas recessed around the front of the wig. Used with double-sided wig tape, this hairpiece will never accidentally come off. The areas that hug your head (front and nape) are lined with a soft velour-like material for comfort. No more "tire-tracks" across your forehead.

My first complaint, if you can call it that, is the color selections did not use the same standard color codes used for almost all wigs. I've long since learned what color combination looks best for me and that was the color I wanted. The "You Again" collection simply uses names for colors. However, once I gave the codes to Cleo, she was able to convert them to the correct color.

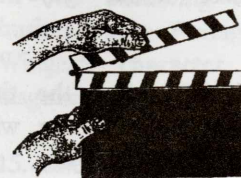
My "test drive" of this wig was for a college lecture about our community during the month of July. The day was hot and humid, yet the wig was comfortable. My second complaint, if you could call it that, was that my bangs were too long and kept sticking to my damp forehead. A simple trim will fix that nuisance.

Overall, I am impressed with the "You Again" collection from the standpoint of design, comfort, and cost. The wig I purchased was less than \$100 and I've been wearing Jaelyn wigs that cost over \$250.

I've come to realize that a really good wig is an investment and it requires a certain amount of care. Rene of Paris makes a complete line of wig care products that includes hairspray specially formulated for synthetic fibers, shampoo and a fiber rejuvenator. If you've ever had someone do your wig like my good friend Eric does (it stands up by itself when he's done), you'll soon realize how important these products are for extending the wearable life of a wig. You can probably get these wigs from anyone who carries Rene of Paris wigs, but let me suggest that you contact Consulting Cleo at the address above. She's had a lot of experience helping medical clients choose a wig and is very sensitive to the needs of crossdressers.

Cleo also offers cosmetics, makeup brushes, other tools and, if you're in the Burnsville area, private consultations. Another service offered by Cleo is a fee-based 800 number for consultations. With a valid credit card, Cleo will address your beauty concerns and can guide you through your questions step-by-step until you are satisfied. This service is billed at \$2.00 per minute. The number is 800-345-CLEO.

NEW SUBSCRIBERS NOTE: We regret that we are unable to start new subscriptions with specific issue numbers due to the way our mailing list software works. Back issues are available by separate mail order; see page 27 for details.



TRANSGENDER MOVIE QUIZ



by Denise Hudson

1. Name a transvestite tale made by Disney films and starring Ralph Richardson.

2. Name a film where the following male stars crossdress:

- a) Yul Brynner
- b) Burt Lancaster
- c) Rutger Hauer
- d) Charles Dance
- e) Arnold Schwarzenegger

3. Name:

- a) the film where Arthur Lucan, who usually played Old Mother Riley, played a male role.
- b) two films in which Divine (Glenn Milstead) played a male role.

4. In the last year of his life, Bela Lugosi played in two trans-films. Name both.

5. Which very commercially successful film, about transgendered possession by a demon, was written by a novelist/scriptwriter who started by writing trans-plots for Blake Edwards?

6. Name a well-known Canadian film in which the male protagonist grows an oversize abdominal vagina.

7. There are two Ingmar Bergman films with crossdressing. Name them.

8. Which two James Bond films have males impersonating females? (Both films, incidentally, feature male male-impersonation using plastic surgery.)

9. Name the New Zealand Science Fiction film about a man -- who is apparently the last man left alive -- who enters an empty house in one scene and cavorts in a slip that he finds there.

10. What prison film that features a male person who claims that he would like a sex-change, but is 39 and has not started the transition? He has been arrested for pedophilia.

11. Plot: A young man proves his love by dragging up to kill his girlfriend in hospital. Title?

12. There was a film which had the real Christine Jorgensen in its cast. Name it.

13. Vanessa Redgrave played transpeople not once, but twice. Can you name both films?

14. Debra Winger also did two such roles (one uncredited). Name them.

15. What was the first film appearance of Dame Edna Everage?

16. John Lone starred as *M. Butterfly* this past year, but he also appeared in two earlier films with crossdressing secondary characters. What were they?

17. Name any film where a TS actor played the major role.

18. Three drag queens lip-sync to the Supremes on the streets of New York at six in the morning in a film based on a novel written by a real-life TS. Name it and the author.

19. What long-running series (film and television) featured a trans-dog?

20. Name two Orson Welles films with uncredited cross-acting.

ANSWERS:

1. *Dragonslayer* (1981): Ralph Richardson played the sorcerer opposite Caitlin Clarke as Valarian, leader of a delegation that approaches him to vanquish a dragon. Valarian turns out to be a girl who has raised as a boy so that she would not be in the lottery to select a sacrifice to the dragon.

- 2. a) *The Magic Christian* (1969).
- b) *The Crimson Pirate* (1952) and *The List of Adrian Messenger* (1963).
- c) *Chanel Solitaire* (1981).

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above address.

- d) *White Mischief* (1987).
 e) *Total Recall* (1990), based on the story *We Can Remember It For You Wholesale* by Philip Dick.

3. a) In *Old Mother Riley's Ghosts* (1940), Lucan appears as a crook who disguises himself as Riley, as well as Riley herself.

b) In an early scene in *Female Trouble*, Divine's character is f---ed in a junkyard, with Divine playing both parts. Divine (billed as Glenn Milstead) also plays the vicious but slightly effeminate crime lord Hilly Blue in *Trouble in Mind*.

4. *Mother Riley Meets the Vampire*, which was reissued under at least five different titles, and -- of course -- *Glen or Glenda*.

Also, in 1947, Lugosi was in *Scared to Death*, possibly the worst crime melodrama ever made.

5. *The Exorcist* (1973), in which a Mesopotamian male demon inhabits a young girl in Washington. William Peter Blatty, who wrote both the novel and screenplay of *The Exorcist* had earlier scripted both *What Did You Do In The War, Daddy?* and *Gunn*, one a comedy and the other a thriller, about gender confusion.

6. *Videodrome* (1982): The majority of director/screenwriter David Cronenberg's films include at least a passing reference to sex/gender changing.

7. In *The Magician* (1958) -- known as *The Face* in the U.K. -- a doctor having difficulties with the authorities is travelling in a false beard, and his wife Manda is dressed in male clothing and is presenting under the name Aman. In *The Silence* (1963) two sisters, one with her son, travel in a country where they cannot communicate. In one scene the child, goes off alone and finds a theatrical troop of dwarfs who dress him up as girl.

8. *Thunderball* (1965) opens with SMERSH agent Boivard faking death and attending his own funeral in drag. It cheats by using a woman actor for the funeral scenes. *Diamonds are Forever* (1971) contains a short scene where arch-criminal Blofeld escapes in drag.

9. *The Quiet Earth* (1985).

10. *Kiss of the Spider Woman* (1985) with William Hurt in the first gay role to win a Oscar. Is he really that rare combination, a TS pedophile? If so, how come he falls in love with the butch Valentin. Why does the script not make it clear that Molina was framed? Is Molina the kind of person who always talks of a sex change, but forever procrastinates. Are the levels of working-class salaries in Sao Paulo relevant here? Has screenwriter Leonard

Schrader -- who has often returned to gay themes -- ever written one film that is honest about gays or transgendered people?

11. At the end of *Betty Blue* (1986), when the title character is in hospital disfigured and insane, Zorg, who loves her, disguises as a woman to visit her and kill her.

12. *Paradise Cannot Be Bought*, a 1986 documentary on transpeople featuring a FTM, a heterosexual TV, and Christine Jorgensen.

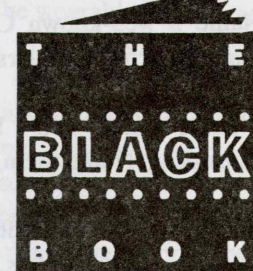
13. *Second Serve* (1986), about Richard Raskind/Renee Richards, the TS ophthalmologist and tennis player who upset the world of women's tennis. Possibly the best of the dramatized TS stories. Redgrave is almost more convincing as Richard than as Renee.

Also *Ballad of the Sad Cafe* (1991), about Amelia Evans, a masculine, male-dressing woman who dominates a village in Georgia in the 1930s. A dwarf cousin is taken in and loved, but when Amelia's ten-day husband gets out of prison and comes home, they proceed to destroy her, her husband finally taking her on in a boxing match. She never dresses as a man again.

14. In *Made in Heaven* (1987), an uncredited Debra Winger portrays the male Emmett Humberd, a middle manager running things in Heaven. The final credits say

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"Emmett as himself".

In *The Sheltering Sky* (1990), after the death of her husband at a Foreign Legion base deep in the Sahara, Winger's character goes off with a young Tuareg, disguising herself as another male Tuareg.

15. Checking a couple of reference books and the online Movie Data Base I came up with the following Barry Humphries filmography:

Bedazzled (1967)

The Adventures of Barry Mackenzie (1972)

Barry Mackenzie Holds His Own (1974)

Shock Treatment (1981), in which Humphries plays a crazed marriage counselor who manipulates Brad and Janet from *The Rocky Horror Picture Show* in a TV studio-cum-mental hospital.

Howling III: The Marsupials (1987)

Les Paterson Saves the World (1987)

Pterodactyl Woman from Beverly Hills (1994)

While *Bedazzled* is Humphries' first film, *The Adventures of Barry Mackenzie* is Dame Edna's first. I don't think that *TABM* got a North American release because the only person that I have met in North America who remembers seeing it saw it when he was in Australia.

16. *The Moderns* (1988), with Isabel Serra as Armand, the FTM crossdressing lover of one of the female characters. Wallace Shawn plays a cartoonist who fakes his suicide to get out of a contract and attends his funeral cross-dressed.

The Last Emperor (1987). A secondary character is a Manchu princess, a Japanese spy and usually dresses in male clothing.

17. Anything with Candy Darling would count, but the film I had in mind was *Eat The Rich* (1988) with TS Lanah Pella as Alex.

18. *Slaves of New York* (1989), written by Tama Janowitz, who is now out as TS since she was asked directly on a CBC radio program.

19. There actually was a female dog, called Lassie, that was groomed for the role, but the first film was shot in summer and she was shedding too heavily for the role. Pal, her male double, stood in and became the star under her name. All subsequent films used either Pal or one of his male descendants.

20. *Macbeth* (1948): One of the witches is a man.

Touch of Evil (1958): Mercedes McCambridge appears briefly as one of the boys who watch Janet Leigh being raped.



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The Sissy Boy Digest

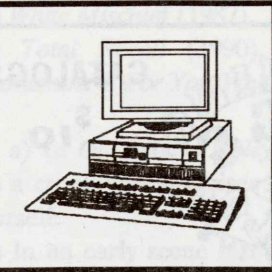
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THE INFORMATION HIGHWAY AND YOU

NETSPEAK

by Marla Louise
mb@genie.geis.com

Communicating on the computer networks requires a little bit different approach to communications than one finds in normal communications. Extraneous comments and communications become wearing and time consuming both in the writing and reading of such messages. As such, a couple of techniques have evolved to help all involved.

One of the problems with typed messages is that there are no secondary body and voice signals to accompany a note or message. As a result, a light hearted message written by one individual may be interpreted as an insult by another. Often, flame wars, i.e. very violent and vicious arguments, can grow out of innocent statements. One of the solutions for this problem is what are known as "emoticons". They are the electronic equivalent to winks, smiles, grins and kisses and are viewed sideways. They are inserted within the message to accent the emotional content of a statement. Below is a list of some of the most common:

- :-) Humor (smiley face)
- ;-) or ;-) Wink
- :-(Unhappy
- :-c Real unhappy
- <:-) Dumb question
- :~ Oh, nooooooo!
- :~) Tongue in cheek
- :~O Shout
- =:~O Scares me too.
- :~! Foot in mouth
- :-\$ Put your money where your mouth is.
- O:-) Don't blame me, I'm innocent.

These are frequently seen noseless, as in :) and are augmented by the notations <g> for grin or <BG> for Big Grin. (Cross Connection, among other places, has a

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more comprehensive list of "smileys" in their file library areas.)

Another technique to ease the load of on-line communications is the use of acronyms:

- AFK** Away From the Keyboard
- BRB** Be Right Back
- BTSOOM** Beats The S--t Out Of Me
- BTW** By The Way
- CWIM** Cartwheels In My Heart
- DGR** Ducking, Grinning, & Running
- FWIW** For What It's Worth
- GMTA** Great Minds Think Alike
- IMO** I'm of the Opinion
- IMHO** In My Humble Opinion
- L8R** Later
- LMAO** Laughing My A-- Off
- LOL** Laughing Out Loud
- OTOH** On The Other Hand
- POV** Point of View
- ROFL** Rolling On the Floor Laughing
- RTFM** Read the F---ing Manual!
- SCA** Society for Creative Anachronism (modern medieval)
- SMTA** Small Minds Think Alike
- TLA** Three Letter Acronym
- TPTB** The Powers That Be
- TSIL** This Space Intentionally Left Blank.
- WTG** Way To Go
- WTFDIK** What The F--- Do I Know?

There are other acronyms that are gender community specific, but these will be covered in a separate article I am co-writing on gay/lesbian/transgender terminology which will appear in a future issue of **Cross-Talk**.

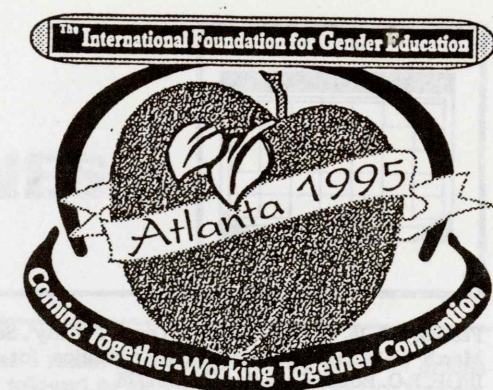
In the meantime, I hope this helps a little as you walk through the electronic superhighway.

[Editor's Note: Earlier installments of this series mentioned the existence of a transgender-oriented Internet mailing list called cd-forum. We have been advised by the list administrator that the netmail address for that list has been changed to cdrequest@shell.portal.com and the address given previously will not be valid after the beginning of next year. A complete overview of mailing lists will be a future part of this series.]

International Foundation for Gender Education's
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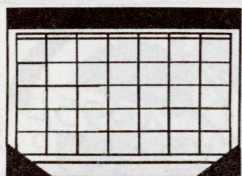
Empowering happens both informally and formally. It happens informally in spirited discussions and warm hugs, and formally in major ceremonies which honor our leaders, our pioneers, our heroes, and ourselves. With laughter and tears, we emerge strengthened, embracing the joy of being who we are, and proud.

Atlanta Action '95 is a must for those who are actively working to benefit the transgender community and those affected by that community, no matter what their personal gender orientation. Plan now to attend, or to send a representative, so you and your group can participate in this lively and important event.

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

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

EVENTS CALENDAR



February 21-26, 1995: 7th Annual "Texas 'T' Party", San Antonio TX. Details from P.O. Box 17, Bulverde TX 78163 or by calling (210) 980-7788.
March 13-19, 1995: International Foundation for Gender Education "Coming Together-Working Together Convention", Atlanta GA. Details from IFGE, P.O. Box 367, Wayland MA 01778.
April 20-23, 1995: "Moonlight In Manhattan", New York NY. Details from Lynda Frank, P.O. Box 61, Easton PA 18044-0061, or via Internet: kristinej@aol.com.
April 20-23, 1995: "California Dreamin'", Burbank CA, sponsored by Powder Puffs Of California and hosted in conjunction with the Southern California Transgender Support Network (PPOC, Born Free, Neutral Corner, CHIC, Alpha Chapter Tri-Ess, and Ladies' Knight Out). Details from P.O. Box 1088, Yorba Linda CA 92686.
May 17-21, 1995: "Esprit '95", Port Angeles WA, sponsored by Emerald City, NWGA, and Cornbury Society. Details from P.O. Box 873, Kirkland WA 98083-0873.
May 18-21, 1995: "Paradise in the Poconos", Canadensis PA, produced by Creative Design Services, P.O. Box 61263, King of Prussia PA 19406. Information by phone: (610) 640-9449; via Internet: cdspub@omni.voicenet.com.
September 14-17, 1995: "Paradise in the Poconos". See May 18-21 listing.

(Please send information on national gender 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 fax or e-mail.)

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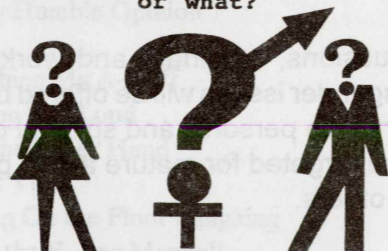
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HOTLINES

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

NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132
 Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @
 Connecticut Outreach Society, Hartford: (203) 657-4344
 Cross Dressers International, NYC: (212) 570-7389
 East Coast F2M Group, Cambridge: (413) 584-7616 #
 Eulenspiegel Society, NYC: (212) 388-7022 %
 Expressing Our Nature, Syracuse: (315) 475-5611
 Gender Identity Program, NYC: (212) 969-0888 #
 Gender Talk North, New Hampshire: (603) 924-8828
 Girls' Night Out, NYC: (212) 794-1665 ext 202
 Images, Hartford: (203) 779-9708
 Imperial Queens of New York: (212) 580-9858
 Int'l. Foundation for Gender Education: (617) 894-8340
 Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @
 Long Island Femme Expression: (516) 283-1333 @
 Metropolitan Gender Network, NYC: (718) 461-9050
 Outreach Institute, N. Portland: (207) 775-0858
 Reflections, Boston: (617) 323-6082
 Renaissance Greater Philadelphia Chapter: (610) 630-1437
 Renaissance LSV Chapter, Harrisburg: (717) 780-1578
 Renaissance S. Jersey Chapter: (609) 435-5401
 Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @
 Silent Passage, Rhode Island: (401) 438-7417
 Tiffany Club, Boston: (617) 891-9325
 TransGender Educational Ass'n, Arlington: (301) 949-3822
 TransGenderists Independence Club, Albany: (518) 436-4513
 Transpitt, Pittsburgh: (412) 231-1181
 Washington-Baltimore Alliance: (301) 277-5475
 XX (Twenty) Club, Hartford: (203) 646-8651 #

THE SOUTH:

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

MIDWEST & VICINITY:

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

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

SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @
 Bluebonnet Coalition, San Antonio: (210) 656-4163
 Boulton & Park Society, San Antonio: (210) 980-7788
 CrossDressers International, Tulsa: (918) 582-6643
 Delta Omega Chapter Tri-Ess, Dallas: (817) 264-7103 @
 First Saturday, El Paso: (505) 434-5144
 Gender Crisis Help Line, Tucson: (602) 293-3456
 Gender Identity Center, Denver: (303) 763-5097
 Gulf Coast Transgender Community, Houston: (713) 780-4282
 Help Me ... Accept Me, Dallas: (214) 416-6632
 Second Image, Austin: (512) 515-5460
 TS Peer Support, Houston: (713) 333-2278 #
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #
 West Texas Gender Alliance, San Angelo: (915) 944-1381

PACIFIC NORTHWEST:

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

THE WEST COAST (CA & HI):

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

CANADA:

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

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

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FROM SANDY THOMAS

TV FICTION CLASSICS # 36 is "SLINK OR SWIM." It was a hot summer day. David's swimsuit is lost. His aunt convinces him to wear hers on a deserted beach. At least he thought it was deserted! How far will he go to not get read?

CONTEMPORARY TV FICTION # 18 is "MY BOSOM BUDDY." This is a touching story of two best friends and the conflict caused when one gets a job modeling women's clothes!

CONTEMPORARY TV FICTION # 19 is "HEAD OVER HEELS." This double issue is about a mother who knew everything about raising girls from bows to the perfect hairdo. But she only had a son... what a waste of talent, right? MAYBE NOT!

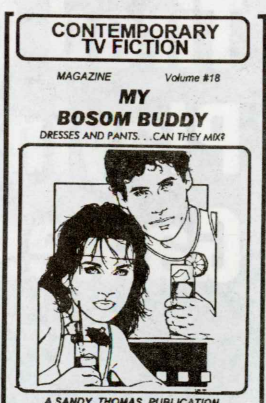
Coming very soon! A very long classic and a video of beauties! Stay tuned! Your direct support is my life line and greatly appreciated.

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