

Cross-Port InnerView

P. O. BOX 12701
CINCINNATI OHIO 45212

Vol. 4 No. 11

The Next Meeting Is
November 17 at 7:30

November 1988

CAN WE TALK!

by Heather

The October meeting set a new Cross-Port record as 40 people gathered for a night of chit-chat and fun. We had several new faces and a couple of visitors. The lounge, which is under some renovation, felt a little packed as we tried to hold the meeting.

NOTICE - NOTICE - NOTICE : Cross-Port has a new mailing address. I received a letter from the owners of the private P.O. Box where we receive our mail that they will be closing the first of the year. Because it is a private box, the post office will not forward mail after that date. So to make the transition easier I opened a second box. Please start using it from now on. The new address is: Cross-Port, P.O. Box 12701, Cincinnati, OH 45212. Please all other organizations, make this change to your mailing list and list of groups. We do not want to loose any mail.

The Outreach Institute has managed to get a reprinting of the classic publication "The Transsexual Phenomenon" by Harry Benjamin. The work which set many of the standards of care used by gender clinics has been out of print for a number of years. I understand that this is a limited printing so the supply is limited. There is a glossy cover edition for \$39.95 and a standard edition for 35.95. Add \$3.50 for p/h. The address is The Outreach Institute, Kenmore Station, Box 368, Boston, MA 02215.

The Boulton & Park Society is throwing the First Annual Texas T Party. The three day event will be February 24th to the 26th at the Sheraton Seven Oaks resort & Conference center in San Antonio, Texas. Registration is \$75 and the hotel should be contacted direct at 1-800-346-5866. Write to: Boulton & Park Society, Atten: Janice Rupard, P.O. Box 169652 (T), San Antonio, TX 78280.

I had planed to write an article this month about Religion and the Transsexual but the Alpha Zeta & A Rose newsletter had one by Sr. Mary Elizabeth. I decided to run it first and write one later. While I will be talking about religion from a more personal viewpoint I feel the article reprinted this month is important and should be read by all.

Well it is that time of year again, and as last year, I announced at the last meeting that I do intend to step down as president. (This year I mean it.) With 40 people attending meetings it is time that the group begin to run on its own as an organization. I will be holding an organizational meeting at my home on Wednesday November 30 at 7:30 pm. for anyone interested in seeing Cross-Port continue. Results of this meeting will appear in the December InnerView.

I was asked recently why InnerView does not carry more information about Tri-Ess functions which are going on around the country. First I want to make it clear that I have always supported the right of Tri-Ess to function as whatever kind of group it's members or leaders choose to be. I believe they serve a valuable function as a heterosexual support group and that much of the controversy about membership stems from a number of persons who are not willing or able to run their own support group so they wish to ride along on some one else's skirt tail.

As the leader of an open support group I must admit that there have been small incidents between the TS's and TV's. Nothing major but the needs of each group are so different it is difficult at times to meet the needs of both.

However, because we are an open group I do not feel it would be right to advertise events which some of our members may not be welcomed at. Also because we are not a

chapter, the national Tri-Ess office does not choose to send us their newsletter publications even though we have always sent ours to them.

Heather

1470 West

By Cathy

In the September issue of the Inner View I "reviewed" the Copa in Cincinnati as a spot where you can go and not feel out of place while dressed or have to worry about passing in public. I also mentioned the 1470 West in Dayton as another such place. This article is devoted to that nightspot.

1470 West is located in a shopping center at the corner of West Dorothy Lane and Dixie Drive in Dayton. It is close to and easy to get to from I-75. 1470 is what I call a cross-over bar because they welcome people from both the straight and gay communities. They have a sign out front warning people that they serve both straights and gays and that if you find either of those groups offensive you should stay out. I've always been asked for an ID on entering and there is a cover charge of four dollars.

1470 is large. Their dance floor alone is as large as the entire Copa. It has two bars and a game room filled with pool tables that is walled off from the rest of the bar by a wall of glass. Several dozen tables surround the dance floor. The ceiling is about twenty feet high so there is little problem with cigarette smoke. The sound system is very loud and very high tech. There are three large video screens (about ten by fifteen feet each) which hook in with the sound system. I've also seen them display images from a mobile cam carried by one of the employees, and display messages from one group of bar patrons to another. The walls and ceiling are dark and the interior is punctuated by neon palm trees and other neon designs. To top it off, the light show above the dance floor is quite versatile and flashy.

On the first Sunday of the month, 1470 usually has a talent night. I say usually because they sometimes have other things going on instead. On the first Sunday in November, for example, they held the Mr. Gay North Pageant. Michelle and I met there not knowing they were having the pageant and

were still surprised at the number of cross-dressers in the place. I counted about twenty. We also met two of them who we invited to sit with us (it's no fun to go out and end up sitting by yourself). Joyce was from Columbus and has been going out long enough to remember meetings at Heather's house. Steve had just recently come out and hadn't yet decided on a femme name for herself. We enjoyed visiting with them although the level of noise sometimes made it difficult to hear.

On the last talent night I attended, they had twenty different acts. Some of the performers in the talent show I had seen perform professionally elsewhere, so the caliber of talent was pretty good. Several performers had also been at the Copa's last talent show so their acts were more polished than I had seen the first time. The show starts between 10 and 11PM. Each performer is given a certain amount of time in which they can fit as many songs, etc. as they desire. With that many performers, most of them cross-dressers, plus those in the audience, you won't have to worry about being the only one dressed in the place.

Sunday seems to be the night when most cross-dressers go to the 1470. Most of those at the bar on that night tend to live alternative lifestyles. On other nights of the week, the clientele is predominately straight. A few scattered cross-dressers can still be found but they are scarce.

Drink prices run two dollars for simple mixed drinks. Soft drinks run a buck and a quarter. The bars are well stocked and the bartenders will make almost anything you order. Again, as at the Copa, they are very strict as to bathroom policy. The men's room is small. It has two stalls and neither has a door. On top of that, they are right in front of the door and there is almost always someone hanging out in that area.

If you like to hang out at the glitzier nightspots, then try the 1470 on a Sunday night. Chances are you'll see a familiar face, especially that first Sunday of the month.

Questions of Cruelty

By Arlena Maria Parrish - IXE

I am writing this article with tears in my eyes and a very deep hurt and pain in my heart. The subject matter has been on my mind for quite some time. It has and it will affect all of us at one time or another. I am putting

forth some very important questions for which I do not have the answers, at least not the correct answers. I am asking you, the reader, to answer each of the questions as they pertain to you. Please answer all the questions with your deepest heart-felt feelings.

If you would care to respond to these questions to me, please do so. My mailing address is: Ms. Arlena M. Parrish, P.O.Box 27103, Indianapolis, Ind. 46227. I would like to use your answers in a forthcoming article.

Now for the heart and soul of this article and the "Questions of Cruelty". The questions do not pertain just to the crossdressing community. They pertain to everyone from all walks of life.

Why are people so cruel to their loved ones? Do people really enjoy being cruel to their loved ones? Why are people so hard hearted and so uncaring when it comes to their loved ones, one another or their own kind?

Why do people take delight in another person's suffering - either physically or psychologically? Why do people love to cause pain to each other? Why are people so merciless to one another?

Now for the questions that do pertain to the crossdressers. Why are people so cruel to us, members of the crossdressing community and society? Is it because they do not understand us or do not care to understand us?

This article is dedicated to a sister of the Indiana Crossdresser Society, who I will not name due to security reasons. Sister, if you are reading this article, I want you to know that we all care about you. We love you, not only because you are a sister, but because you are a kind and loving person.

Notes From A Brodd

By Jennifer Marquette

So the presidential election is come and gone and once again the Crossdressing Party candidate did not appear on the ballot and received only write in votes. I personally admire your courage Mr. Leis, I wrote you in. I didn't vote for you for Sheriff though, I always vote for Andy Taylor.

How does president-elect Bush feel about crossdressing? When confronted with this very question by adorable Connie Chung he said: "Are you kidding? Look at my wife!" However, unlike Nancy Reagan, Mrs. Bush does plan to disclose all designers who contribute to her wardrobe, a Zayres spokesman said today.

Enough politics, last Thursday Cathy, Laurie and I went to the little apple and attended the IXE meeting. Arriving late, as is our custom, we missed most of the business stuff but of interest to us is their Christmas dinner and party. For a measly twenty bucks (most of us can earn that in no time, right Linda?) one can sit down at a traditional buffet of turkey, ham, pumpkin pie and an assortment of artery clogging delights. Reservations should be made in advance by sending a check made out and to: R. Geiger, 8105 Valley Farm Trail, Indpls. 46214. Do this by Nov. 27 because this yuletide bacchanal happens Dec. 10 with appetizers at 6:30, dinner at 8:30, floor show to follow and for those lucky few - a trip to Las Vegas to meet new people and earn big money. Further questions? Contact Sharon at 317/291-8406.

There were a number of familiar faces at the meeting and we had a chance to chat with some new ones before the show started. Of special note was a Cher/Olive Oyl impersonator. The only other startling news of the evening was that Cathy actually wore a skirt that went below her knees! and didn't turn into Margaret Thatcher! This being quite an accomplishment coming on the heels of Cathy winning the Sexiest Bimbo of Doom costume at Christopher's Halloweenie party only the weekend before. And to think that she only had to lift her skirt and reveal her G-string but once.

Enough for now. Coming up next month, a reprint from Popular Mechanics: how to make your own artificial breasts - one lump or two.

Publication Notice

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RELIGION AND THE TRANSSEXUAL

Can The Church Change?

By: Sr. Mary Elizabeth n/SSE *

Recently, a friend showed me a portion of an interview, that took place on the "700 Club". In this interview, Sy Rogers discussed his "transsexual" experience. While I did not see the entire interview, what I did see prompts me to respond.

Mr Rogers is very much on point when He speaks of God's desire for us, i.e. "God wants our lives to revolve around Him. He wants to be number one in our hearts, over our own wants and desires."

The catch-22, and I believe Mr. Rogers addressed it very well, are the demands placed on us following our surrender to God; a new standard of moral purity, a new kindness, a new service, a new forgiveness, as He invites us into knowledge and receives us into mystery. Our response requires much courage, trust, and commitment to accept newly perceived truths no matter what the cost.

On the other hand, I believe Mr. Rogers may have erred in part when he attempted to address the biological and psycho-social issues related to transsexualism. He described the transsexual as a "man made woman". We are, in fact, all "man made men, or man made women." Also, our assigned birth sex is the result of nothing more than a physician's brief glance at our genitals at birth.

Zoological, as well as cross-cultural studies have shown that gender identification goes far beyond the reproductive function. In fact, our identity as masculine or feminine is the end product of the interaction between many moral, biological and social variables.

Robert Oliver, M.D. pointed out in 1972 that moral sanctioning by the medieval church exalted celibacy and virginity, and meted out cruel penalties to enforce its taboos. Rules of procreativity evolved during this time period about the nature of man and woman, as well as the basic principle that gonadal sex serves as the only valid criterion in determining gender identity

The moral aspects of gender identity came into play because of the radical remedies suggested for treating transsexuals. The threat to transsexuals, as Sister Joanne Madigan SJ points out is that: "sex, sexuality, and the idea of maleness and femaleness become unintelligible, once they are divorced from the idea of reproduction"

The problem for society comes in defining proper or true sex. Father Curren addressed this problem in an early letter to a transsexual. The basic problem from the moral and ethical viewpoint, is the question of determining the proper sex of the individual.

Our confusion in differentiating proper and true sex is based on several factors. First, sex can be defined by several biological factors, i.e. chromosomes, gonads, external genitalia, internal reproductive organs, hormones, and secondary sex characteristics. Also, there are sociological factors, i.e. sex of rearing vs assumed sex. Gender assignment based only on sex determining criteria being in accord would be ludicrous. As Oliver points out: "a hermaphrodite's identity would be ambiguous and Joan of Arc would be classified as a transvestite. Likewise, a simple majority of agreeing factors would be grossly inaccurate, since this would require each factor to have equal significance. The chromosome test might place a person raised, characterized, and genitalized as a male in a classification of a female (pseudo-hermaphrodite)"

Second, sex and gender have come to mean the same thing. Charles (Virginia) Prince has argued, however, that sex and gender are not the same thing. He points out that we are born into a society that is highly polarized and highly stereotyped, not

only into male and female, but also into man and woman. Man and male, female and woman are considered synonymous. It is argued that they are inseparable, but this is not so. Sex and gender are not the same thing. Money and Hampson have shown this in their studies of pseudo-hermaphrodites, in that these children tend to grow up in their assigned sex rather than their genetic sex.

Third, the controversy that surrounds the term transsexual, Meyer has pointed out, is that the issues become even more confused because the term transsexualism has come to encompass a variety of conditions. Under other circumstances, extremely effeminate homosexuality, transvestism (particularly conscience ridden transvestism), schizoid or border line personality disorders, polymorphous perverse psychopathy, as well as individuals who merely have manifested lifelong cross-gender drives have been diagnosed as transsexual. The point is that the label 'transsexual' has come to cover such a 'multitude of sins' that all one knows when the term appears in the literature is that the patient has presented himself requesting sex reassignment surgery, has labelled himself as transsexual, and the physician has accepted that self diagnosis.

If we cannot separate, nor define, sex and gender, how can we differentiate transsexualism from the multitude of psychopathologies that exist in our complex society? Also, if trained and highly educated medical and scientific personnel cannot agree on how to define sex and gender, how can we expect lay persons such as Mr. Rogers or the show's host to define them?

I have spent the past 13 years working with pseudo-transsexuals and transsexuals, and I have met very few transsexuals. I have met thousands of very confused, emotionally disabled pseudo-transsexuals, each seeking to alleviate their pain and suffering through self diagnosis and the fantasy that they are a woman trapped in a man's body. These individuals reject psychotherapy, seeing their problem as physical and the solution as surgical, not psychiatric.

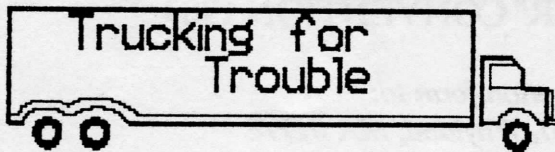
These same individuals often shop for a therapist that will tell them what they want to hear. They seek out self help groups where untrained, often self diagnosed pseudo-transsexuals, will make them "queen for a day", confirming their self diagnosis and overlooking the severe psycho-pathology that often accompanies the self-diagnosed individual.

Who is to blame? I believe that we, the church, are to blame, for we leave the gender conflicted individual few, if any, options. We condemn and reject them, making them uncomfortable and unwelcome in God's house, and we condemn and reject the professionals attempting to treat them. For example, a 1984 letter by Mr Rogers, reaches out in love, then condemns and rejects by saying, "Please don't feel you need to write back a lengthy rebuttal and justification." Dialog is necessary if we are to help these people resolve their conflicts. Silence and the absence of any open discussion only allows prejudice and unfounded fears to flourish, often leading to serious persecution and injustices, rather than healing.

It is time we the Church individually and corporately, publicly and privately, sit down with these people, and the professionals attempting to treat them, and talk in an atmosphere characterized by enlightenment and compassion, not ignorance and invective.

It's God's will that the church spread His word, guiding the faithful through this life to Him. We should follow through on this concept with all people, this group not being an exception. May the Lord Jesus hold each of you in the palm of His hand, and give you the grace to be faithful, joyful, and at peace.

* Sr. Mary Elizabeth is the Executive Director of J2CP Information Services, Director of Administrative Services, Gender Dysphoria Program of Orange County, Inc., and a novice member of the Sisters of St. Elizabeth of Hungary



If there's one thing that all Crossdressers have in common, it's that we all like to be noticed by men. After all, when one is in public feeling very fem, nothing better enhances that feeling than when you get a whistle or cat call from some guy who thinks your sexy. After all, your accomplishing what many women hear, or might like to hear everyday.

Regardless of your sexual preference, you are passing, and being treated as a woman. Although many GG's may not care for this kind of recognition, most of us welcome it.

Perhaps one of the more noticeable groups of men who do this is the truck drivers. Everyone knows those guys just love to pass a car where they can get a little leg action.

I'm sure most of us have been passed by a truck and gotten a toot or two. After all, it's fun to hike that skirt and give a cheap thrill to some trucker.

I know personally, there has been many a time that I have driven to meetings while some trucker kept speeding up to look at my legs. Some of them stay with me for miles and miles, weaving in and out of traffic at high rates of speed. I always play it to the max, and put on a pretty good show.

Well last month, I went one step further. I had this guy after me for over 20 miles. He was tooting, blinking his lights and motioning me to pull over. I was thrilled by the thought yet, apprehensive by my actions. I finally told myself, you only live once, and pulled into the next rest stop with him right on my heels. Once we stopped, he got out of his truck and walked towards my car. I was petrified. As he got closer, I could see he appeared to be clean cut and about 35 years old. I said what the heck, and rolled my window down. He introduced himself, and we started in with some small talk about my nice legs. He kept on asking if he could now see more. I changed the subject. But soon I invited him into my car because it was so cold outside. He now got a better look.

He was very nice, but said he was on a tight schedule and could only stay a few minutes. It wasn't long before he realized that I was not what I at first appeared to be. He asked if his suppositions were correct. I said yes. He said it didn't matter, and that he thought I was very cute and loved the way I looked in that short skirt. Boy was I turned on. We were both scared yet excited.

After a few more minutes, he said he really had to go or he would be in big trouble. (If he stayed he would have been in even worse trouble.)

My trucker said good-bye for now, but he would be looking for me again since all he does is drive between Dayton and Cincinnati all evening. You bet I'll be looking too.

Well, that's it for the latest chapter of Linda's life story.

Well Halloween is over and I hope everyone got a chance to get out. On Friday, 1470 and the Copa had their parties.

I thought I might drop in to 1470, but decided to stop at Christopher's first to see if anyone was there. I was greeted by Dee and her girl friend, Connie, and Barbara. I had so much fun with them, I ended up never leaving. It was quite crowded considering, but no one was dressed for Halloween that night.

The following night I went back to Christopher's for their party and contest. Tonight everyone was dressed, and extra friendly. I met Dee & friend, Connie, Roni, Bob, Carol, and Cathy. We all had a great time. Cathy got into the contest and won first prize with a little help from the Crossport cheering section.

Don't forget we will be having our regular meeting on December 15th next month along with the Christmas Party on Dec. 10 with IXE. In the past, we have asked that everyone bring a hors d'oeuvre to share with everyone else. This usually turns out to be our biggest and best meeting of the year. Hope to see you there.

If you don't already know, the latest Tapestry (#52) is now out, and can be ordered from I.F.G.E.

If you read Variations (by Penthouse), you will see in the November issue a section on Transvestism.

I have included the registration form for the I.F.G.E. convention in San Francisco April 4-8. If you plan to go, you might take advantage of the early discounts they allow. I know I will be going, and it sounds like the best convention yet, lasting for a whole week. We will be getting some nice brochures

in the up coming month which of course we will forward to you. ETVC is the host organization while in San Francisco. If your not aware of it, ETVC is one of the largest groups in the US, with over 600 members. They do more in one month than we do in a year. They guarantee a super time, and I'm sure it will be that, and much more.



REGISTRATION FORM

IFGE's "COMING TOGETHER" CONVENTION 1989

*Send completed registration form to:
'Coming Together', P.O. Box 367, Wayland, MA 01778*

Date: _____
 Name (for ID Badge): _____
 Organizational Affiliation: _____
 Mailing name: _____
 Address: _____

Telephone: () _____

Arrival: _____ Departure: _____

Please Check:

_____ General Participant
 _____ Helping Professional

CONVENTION REGISTRATION FEES:

*(*** Please note the Outreach Institute Saturday Program is an independently sponsored event with separate registration fees.)*

Registration fees include: Wednesday's buffet/orientation, Friday's Bay Cruise, Saturday's Banquet, Sunday's Brunch/Show, reduced fees for Keynote Speakers Luncheons, and reduced fees for Outreach's Program.

Registration fees do not include: Hotel accommodations, meals (except for those listed above), and the special outside activities sponsored by the Host Organization (except the Cruise, and the Show).

PLEASE CHECK

FULL CONVENTION (more than 3 days):

_____ Per Person \$205.00 _____ Couple \$350.00

3-DAY REGISTRATION (any 3 days):

_____ Per Person \$175.00 _____ Couple \$275.00

2-DAY REGISTRATION (Friday & Saturday only):

_____ Per Person \$125.00 (no special rate for couples)

DAILY RATE, PER PERSON:

_____ Tuesday \$35.00 _____ Wednesday \$75.00
 _____ Thursday \$75.00 _____ Friday \$75.00
 _____ Saturday \$75.00 _____ Sunday \$50.00

MISCELLANEOUS FEES:

_____ Banquet (non-participant) \$40.00 per
 _____ Luncheons (participant) \$15.00 per
 _____ Luncheons (non-participant) \$25.00 per
Please check the luncheons you plan to attend:
 Wednesday _____ Thursday _____ Saturday _____

TOTAL REGISTRATION FEES: _____

LESS DISCOUNTS:

10% discount if paid in full _____
 by January 1, 1989
 5% discount if paid in full _____
 by March 15, 1989

LESS DEPOSIT: _____

(Minimum \$100.00 required)

TOTAL: \$ _____

PAYMENTS: Make check or M.O. payable to "Coming Together", P.O. Box 367, Wayland, MA 01778

Visa, MasterCard (6% service charge)

Acct # _____
 Exp.: _____

OUTREACH INSTITUTE SATURDAY PROGRAM

This is an independently sponsored program with separate registration fees

_____ Morning (non-participant) \$35.00
 _____ Morning (Convention participant) \$25.00
 _____ All Day (non-participant) \$75.00
 _____ All Day (Convention participant) \$55.00
 _____ Afternoon (Professionals only) \$45.00

TOTAL \$ _____

PAYMENTS: Make check or M.O. payable to: "Coming Together", P.O. Box 367, Wayland, MA 01778

The shopping trip

by Linda

