



# THE GATEWAY



Publication of  
Golden Gate Girls/Guys

A Social/Educational Organization  
for

Male-to-Female and Female-to-Male  
Crossdressers and Crossgenderists

**\$ 1.25**

Friendship is born at that moment when one person says to another,  
"What! You, too? I thought I was the only one." --C.S. Lewis

VOLUME 3, NUMBER 3

SEPTEMBER 1980

## *New Hot Line #*

The Golden Gate Girls/Guys Telephone  
Hotline number has been changed.  
Please make a record of the new  
number:

**(408) 734-3773**

The GGG/G Hotline is open from 6 p.m.  
to midnight for information and  
counseling on subjects relating to  
transvestism and transsexualism.

If you're feeling like you're the  
only one, want some information, or  
just need to talk to someone who  
understands, call the GGG/G Hotline!



We apparently got some bum address  
labels, because recently we have  
been receiving a few Gateways back  
from the Post Office without  
address labels. If you are supposed  
to be receiving a Gateway and have  
missed a copy, please let us know  
so we can send them on to you.

### MEETING INFORMATION:

Meeting locations as usual.

#### San Francisco

Wednesday, September 10, 8 pm

#### Oakland

Wednesday, September 24, 8 pm

#### San Jose

Friday, September 5, 8 pm

Friday, September 19, 8 pm

## *Directory supplement*

In February 1980 GGG/G published  
the first edition of the Directory  
of Information and Services for the  
transgender community, containing  
information on about 20 States and  
Canada. Of the 300 copies published,  
all have been distributed to members,  
counselors and others requesting it.  
Although we kept a record of most  
of those receiving a copy through  
the mail, we failed to record those  
passed out at meetings.

On August 7 we mailed out 140  
copies of the recently published  
Directory Supplement #1. If you  
have not yet received your copy of

Supplement #1, please send us a post card to Directory, P O Box 4643, Mt View CA 94040, and we will send your copy promptly.

The Directory now has information on 28 States and Canada. To keep the Directory growing, each of us should send information that can be included in the next supplement. The Directory cannot continue to grow without YOUR help!

C O R R E C T I O N :

An incorrect phone number was listed in the "Jobs" article in the August Gateway. The number should have been (213) 662-8782.

**F E E D B A C K**

To Whom It May Concern:

I wish to write to you about a woman in Philadelphia who I, and many other troubled closet TVs, hold in the highest esteem. Blossom Paster is a registered electrologist. Her other service is private make-up sessions on the novice TV and very

often TS. I saw the article in Transition that you wanted information and I asked her to write to you. She doesn't consider what she does to be important enough to write, but I do. She is a warm, sensitive lovely woman (not young) who talks to her clients and tries to guide them over rough episodes. She is a true professional and could probably be classed as a counselor, but she won't even admit to many people that she holds a Masters Degree. Blossom also holds what she calls crossdress parties for the "discreet" TV. She charges and lets everyone join in but insists that she is a business person and not emotionally involved. I am very nervous about writing but I am going to tell her that I have written, even though I cannot sign my name. She has helped me greatly in my attitude when buying anything feminine and in many areas of my fantasy world. She advertises in Transition and F.I. Paper. Please write about her. I haven't expressed it very well, but she is a truly remarkable woman and has done such marvelous work I think everyone should know about her. I took some cards from her to send to you.

Thank you for listening,

A Transvestite

Important point: Blossom says that she screens people for her parties (she won't tell how) and that she won't allow the person seeking kicks or the curious to come. Only people who are seriously involved. She will not permit them to be looked at like freaks.

The Gateway

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San Francisco CA 94102  
(415) 962-8071

A Social/Educational  
Organization for  
Male-to-Female and  
Female-to-Male  
Crossdressers and  
Crossgenderists

All material submitted will be carefully considered for publication. Send to above address, Attention: Louis Sullivan, Editor. In reprinting any portion of this publication, please note The Gateway and the above address as the source.



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# HUMANIZING THE IDEAL BY JODIE KERRICK

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by J. Kerrick

Transgendering (TG) as a social phenomenon is still extremely new in our culture, and the TV or TS is often hard put to find a source of collective comradeship outside the boundaries of our diminutive community. Some male-to-female transsexuals identify with the women's movement, with varying degrees of acceptance. Ironically, however, the very concept of sexual transition, and the TG movement itself, has recently come under attack from certain quarters of feminism. Sadly, there's little understanding on either side of where the lines are or should be drawn, or even if there is a basis for conflict at all--and this is not surprising, since gender itself is still an unsolved riddle in current psycho-social thought. There is simply no consensus about what actually divides male from female, or what either is in its essence.

One strain of opinion among strongly liberated females is that men should become less dependent on women, not only for housewife-type support services, but also for such things as emotional nurturance, morale-boosting, and even for love. This outlook is grounded on a position of fine-honed inner development and ego-strength, and projects onto the society at large an ideal of total individual autonomy. What it tends to overlook, or not accept, is that this state of being is a very, very rare condition. In the past it's been even rarer, but it remains true that the common lot of most of humanity is organization of social roles based on various stages and levels of physical, emotional and psychological dependency-needs and non-individuated personhood.

In attempting to approach a fundamental statement describing the eons-old sexual division of labor, we might say something like this: The man is programmed, hormonally as well as socially, for separation from the ground of being, which can be taken as the mother in childhood and the world-soul in adulthood; it is a sense of estrangement from the collective essence of humanity. Thus

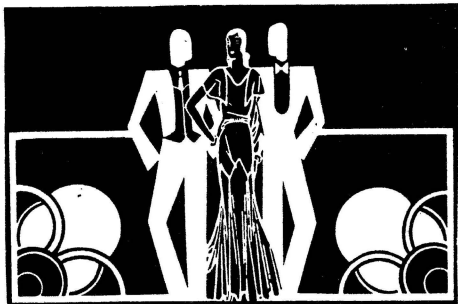
the man is alien and alone, and derives his strength, intellectual and moral, from this inner position of primeval separation.

The woman, meanwhile, never fully separates from identification with her mother, simply because she too is female. This cross-translates into adult life as a sense of being in empathic harmony with the basic gestalt of human life. She is more other-oriented, more sympathetic and accepting, less willing to draw harsh lines of judgment between herself and people whom she might otherwise find objectionable.

The man's job has traditionally been to wrest from the figurative soil of the human economy a harvest of material and/or creative products. He must all too often be brutal and callous in order to do this, and so to find salvation from a life-long state of neurotic disharmony, he must connect up with a source of love and light and creative warmth--that is, a woman.

Now what the transgendering phenomenon proves once and for all is that this division of archetypal role-functions crosses the lines of biological sex. One would expect that in all sound logic the feminists would agree, and in fact many of them do, heartily, as evidenced by the recent upspringing of role-reversal marriages (and non-married matings) among people with no inclination to identify themselves as the opposite of the sex of their birth. The disputation comes rather from the fringe left of the women's movement, those with an ideological axe to grind: the belief, specifically, that all sex-role differentiation should be abolished.

A valid case can be made for the desirability of androgyny, and many if not all TGs know from intimate personal experience the advantages and heartaches of containing within ourselves both male and female... and we are also painfully aware of



the enormous chasm between the envisioned ideal and the human actuality. In theory, the mystical androgyne is the pinnacle of transcendent self-actualization, the joyful synthesis of male-separated intellection and female-connected empathy. It's a worthy goal to strive for, and surely there are on the planet today a handful or so of such advanced super-beings. And perhaps their number can steadily increase.

The means, however, to this noble end must be carefully considered. If one takes a dynamic view of the human species as a massive experiment in evolution, then it's clear that nothing will be accomplished by attempting to legislate or moralize out of existence the sociocultural groundwork required by millions of imperfect souls in order to so evolve. Can I be an autonomous, individuated person first, and a female or male only second? Yes indeed--but how much richer will be that personhood if en route to its achievement I have experienced the ecstasy of surrendering my totality as a woman to a man who needed my love? How much deeper will be that personhood if I have known the bittersweet irony of being a man whose helpless despair could be dissolved only by a woman's touch? And further: could I have ever become a truly human person without such experience?

One can only marvel at the nearly willful ignorance of those who dream of utopias while eliminating the rites of passage needed to get from here to there. Exalted vision must also be deep enough to see that there are reasons why the dynamic of the universe itself is an eternal interplay between opposite forces--and why the oldest and most enduring human symbolism for this process has always been the bipolar mystery and magnetism of the final dyad: male and female.

## Associated Groups:

### The Paradise Club

The Paradise Club operates in the Akron, Ohio area and has members from as far away as Virginia attending the monthly meetings. Meetings are held in a motel and there is usually a catered lunch, with enough left over for evening snacks. Wives usually attend and a good time is had by all.

Julia LaFaye is Madam President of the organization and does a great deal of work in getting the meeting site set up and the meetings scheduled. Patricia Louise is the Secretary and publishes a monthly newsletter full of the most recent meeting happenings. Patricia publishes and distributes the newsletter from her home in Pennsylvania.

The members of The Paradise Club are to be commended for the distances traveled in these days of expensive gasoline. But even with the high prices, we suspect the effort and expense is worth the time in being allowed to dress as one desires and to meet with others of similar lifestyles. We understand that the group will soon be a chapter associated with Tri-Sigma. We wish them nothing but good luck and membership expansion in the future.

Anyone interested in contacting Julia may do so through Golden Gate Girls/Guys and we will forward all letters. Simply write your letter, enclose it in a stamped, self-addressed envelope, write 'Julia' on the front in pencil, enclose that in another envelope and mail it to us. We'll get it off to her within a few days of receipt.

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# THE BOOKWORM



CAREFUL, DOCTOR, THE PATIENT IS LISTENING! (Critique of Brierley's Transvestism, continued)

by Kathy (CA-45)

--Feedback will be greatly appreciated, especially if you have any additional accounts for TVism. The feedback score so far is 0.--

## THE A.W.F.U.L. MODEL

This isn't to be considered either as an exhaustive nor balanced model among all five elements. It can be the start of a definitive model. The acronym serves here primarily as an attention-getter and mnemonic or memory aid.

The model or something similar is consistent with statements throughout the book. It may be a central attitude held by Brierley from which the decisions and actions are generated (a mother concept?).<sup>1</sup> You should be the final judge of this when you read. I give you permission to use the term "AWFUL" as a global concept or as a set of separate elements (as listed below).

I don't suggest that those who are motivated to "be AWFUL" should avoid meeting the standards of "AWFUL"; only that we feel free to give full conscious consideration to situations and people who impose constraints upon us. In particular, we might search for situations and ways of accounting for ourselves which give us more freedom than the "AWFUL," that we allow ourselves this freedom to experiment in fantasy and behavior always with the option to change our minds.

ASEXUAL: Denies that "it" (sex) is (part of) the motivation in crossdressing (CDing), either as a "seed" motive in the original production of CDing or as a current fetishistic core which perpetuates the need to CD.<sup>2</sup>

WOMANLY: Purports to either be a woman or identifies as a woman, and/or to be motivated to experience situations, or life, as a woman would.

FEMININE: Appears appropriately to the role of a female.

UNDETECTED: Passes in all ways in all social situations. Must therefore be appropriate and not attract undue attention.

LADYLIKE: Well-bred, appropriate behavior for a woman.

What evidence do we have for the "AWFUL" model. Most of us have heard versions of this from one or more of the major social groups for TVs. The strongest indicators in Brierley's work come from his observations and statements about how TVs differ from "women" and differ from their own images (self-deception). That is, they should take their cues from women; yet any given TV is not like a woman, and TVs aren't like the usual or average woman, nor does the distribution of TVs approximate the distribution of women.<sup>3</sup> They aren't even honest with themselves (as individuals and perhaps in groups). Even stronger, they don't seem to know what is good for them (esp. therapy, social advocacy, etc). They do not know how to match up to (being like) real women. Here are a few examples from the many.

The use of abbreviations such as G.G. (genuine or genetic girl)

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illustrate the TV's "desperate unwillingness to put into words his own lack of realness or genuineness (p 208)." It is easy to see the TSs, in their "elected role," but not so with TVs who are not as consistent and "sometimes unwilling to see themselves as others see them because they are much more distressed by doing so" (p 211). Further on he says many TVs go to extremes in body padding and corsetry to produce figures they see as feminine (p 212), and over-careful makeup, less than practical/durable clothes, expensive, and looking "as if the individual was wearing someone else's clothes" (p 213).<sup>4</sup> While he seldom seeks public notice, he is at best an "inadequate cartoon of a woman" compared to his wife (p 218. TVs tend to "choose colours and styles out of keeping with the dress of the time and of their age group" (p 212). He has a distorted view of himself, often flattering (p 218). As for social meetings "members always seem to be prettily attired ladies or girls and never well-dressed women (p 136)." And these meetings are devoid of anything of importance except the opportunity to dress (p 136). The TV who confines to family and close friends may be poorly motivated for therapy of any kind (p 242), including possibly resistance to Brierley's kind of feminisation when he decides a "cure" is not possible? Finally not that his advocacy of social skills training is heavy with the "AWFUL" model and, in fact, uses as his case example the feminisation training of a TS (pp 210-214).

I suggest his apparently uncritical acceptance has a variety of supports, including "common sense," precedence, and easy metaphor which abounds in TV social circles, like the large fraction of accounts which TVs give for their behavior and motives (listed in last month's installment) which are compatible with the "AWFUL" model. Here are some specifics which have occurred to me.

1) Some TVs seem to fit the model; some develop this way alone, but

most that we see are those who are "public" and socialized over a long period.<sup>5</sup>

2) From judgments of experts based on TV artifacts. For example, Benjamin (1966) argues that "desexing" results from the TVs capacity for self-deception and illusion (p 29, 54). This "evidence" is from the literature and pictures in the Foundation for Personality Expression (now the Society for the Second Self).<sup>6</sup>

3) Passing as a woman is a commonly voiced goal, criterion of the TV, and is the predictor of success post-surgically for the TS (and some TVs I might add!) (p 120)

4) The appearance criterion (dress code) of many socialized TVs (i.e., in the social clubs) (pp 210-212).

5) A view that passing universally (in all groups and all situations) or otherwise staying out of public view as the safe thing for individuals, and the sure way to gain social support. Brierley feels he has the right to impose this since "appearing" is not absolutely necessary for the TV, nor is the motive to go out so compelling as to be irresistible (p 156).

6) An easy conclusion based on the stranglehold logic of the psychosexual inversion concept that "only women" and effeminate homosexuals would dress in women's clothes (therefore we'd better be women).<sup>7</sup>

7) An "accessible" model; women are everywhere, constituting over one-half of the adult population, etc. There is no other acceptable model.

8) The apparent goal of many in the TV stories and in writings of serious TVs. For example, the love of things feminine, illustrated by V. Prince's term "Femiphilis."<sup>8</sup>

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<sup>1</sup> This model and others like it are not the only popular alternatives outside the TV literature. For example, see J. Raymond's The Transsexual Empire, Beacon 1979.

<sup>2</sup> This does not preclude persons having fetishistic interest so long as it isn't the central



motive in crossdressing.

3 This seems to be the reason Brierley researched the distribution of assumed names by TVs compared to the distribution of women's names.

4 This section, especially around page 213 is especially heavy in the "AWFUL" model. I have emphasized this section as it is his strong chapter (management).

5 See D. Feinbloom, Transvestites and Transsexuals, Dell 1976, on pressures to conform to "proper" role (pp 118-119 and elsewhere).

6 See H. Benjamin The Transsexual Phenomenon 1966, on sex negativism in viewing TS/TS phenomena (p 49 and elsewhere). Also Feinbloom, 1976, pp 113-119).

7 Havelock Ellis Studies in the Psychology of Sex, 1936, discusses the (then) outmoded concept of inversion, and later TVism (eonism).

8 Benjamin attributes this to the need to get away from the sexual connotations of TVism (p 49).

**KANNON** 

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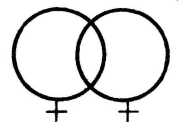
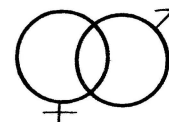
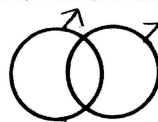
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# WHAT'S GOIN' ON!?

Rita S. who lives in the Palmdale, California area is looking for a combination housekeeper/companion. Rita has a "small heart problem" and needs someone to live with her "just in case." She is in her mid-40's and a MTF crossdresser. Anyone interested, please contact GGG/G and we'll pass your letter on to Rita.

♀ ♂ ♀ ♂ ♀



Katherine Hepburn as a female-to-male transvestite? Don't miss this excellent 1936 film in which Hepburn as a boy falls in love with Cary Grant, but is reluctant to give up her male habit.

"Sylvia Scarlett" will be shown at the Castro Theatre, Castro and Market Streets, San Francisco, on Wednesday, October 1. For times, call the theatre at (415) 621-6120.

♂ ♀ ♂ ♀ ♂

'The Trans-Voice: Making It Through the Vocal Pass' is the title of a one-day workshop to be conducted by Morton Cooper, an internationally celebrated voice and speech pathologist. It will be held Sunday, September 28 at the Wilshire Hyatt Hotel in Los Angeles and is open to anyone with the desire to improve their speaking voice and vocal image. The fee is \$95 per person. For information on this and other workshops, write the Voice and Speech Company of America, 10921 Wilshire Blvd, Suite 400, Los Angeles CA 90024 or call (213) 479-8737.


♀ ♂ ♀ ♂ ♀

A residential treatment program specifically for transsexual drug addicts (believed to be the first of its kind anywhere) has been established in New York City. The TS unit was initially formed in a drug rehabilitation center for gay men, but the men grew increasingly uncomfortable with the "feminine" ways of the three male-to-females. Since the aim of the community is to help troubled people feel better about themselves, it was decided to move the transsexuals to Sappho House, the lesbian center. According to Robert Gould, the supervising psychiatrist of the crossgender program, the gay women seem to be completely accepting. For more info, write Dr. Gould at 144 East End Ave, New York NY 10028, (212) 535-7275.

♀ ♂ ♀ ♂ ♀

Free confidential counseling can be obtained from a volunteer staff trained in crossgender counseling with Garrett Oppenheim, director of Confidè, and Joseph Lenkowski, a Connecticut psychologist specializing in gay therapy. Call "Open Line" at (203) 226-3546 in Connecticut any day between noon and midnight.

♂ ♀ ♂ ♀ ♂



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From This   
 To This

MEN



A case of identical twin sisters who are both transsexuals has been reported in Vandalia, Illinois. Marc and Mike Vittitow, 23, (previously Marilyn and Carolyn) have been taking male hormones and Marc has had a double mastectomy.

"Out of over 2,000 transsexuals I've treated, I have only had one set of identical twin males who became females," said Dr. Leo Wollman of New York.

The twins went to Dr. Paul Packman, an M.D. and associate professor of psychiatry at Washington University in St. Louis, who approved their decision after extensive testing.

The twins have not met with much support from family or friends, but are determined to go ahead with their plans. "When we told our father, he screamed, 'You're both crazy! You should be locked up in a mental institution!'" Marc said.

"I can't ever remember thinking I was anything but a boy," Mike explained. "It was like a nightmare living in a world where I felt I was nonexistent." Added Marc, "All my life I've also had the feeling inside

that I should have been born a boy. It was a secret shared by the two of us."

Mike and Marc look to the completion of their surgeries and to meeting the right women to marry and raise families.

♂ ♀ ♂ ♀ ♂

"Outrageous," a campy 1977 film starring Craig Russell as an aspiring female impersonator who looks after a young schizophrenic woman, will be shown at the Castro Theatre, Castro and Market Streets, San Francisco, on Saturday, September 6. Call the theatre at (415) 621-6120.

♀ ♂ ♀ ♂ ♀

Sheldon Ball, serving a life sentence for murder in the maximum security Edmonton Institute in Canada, will be transferred to Kingston Penitentiary for Women, following the completion of sex reassignment surgery. The series of three operations was recommended by the judge who sentenced Ball and Dr. Dan Craigon, chief of medical services for the federal corrections service. Shelly is believed to be the first convict in a federal prison to receive such treatment.

## THE BOOKWORM

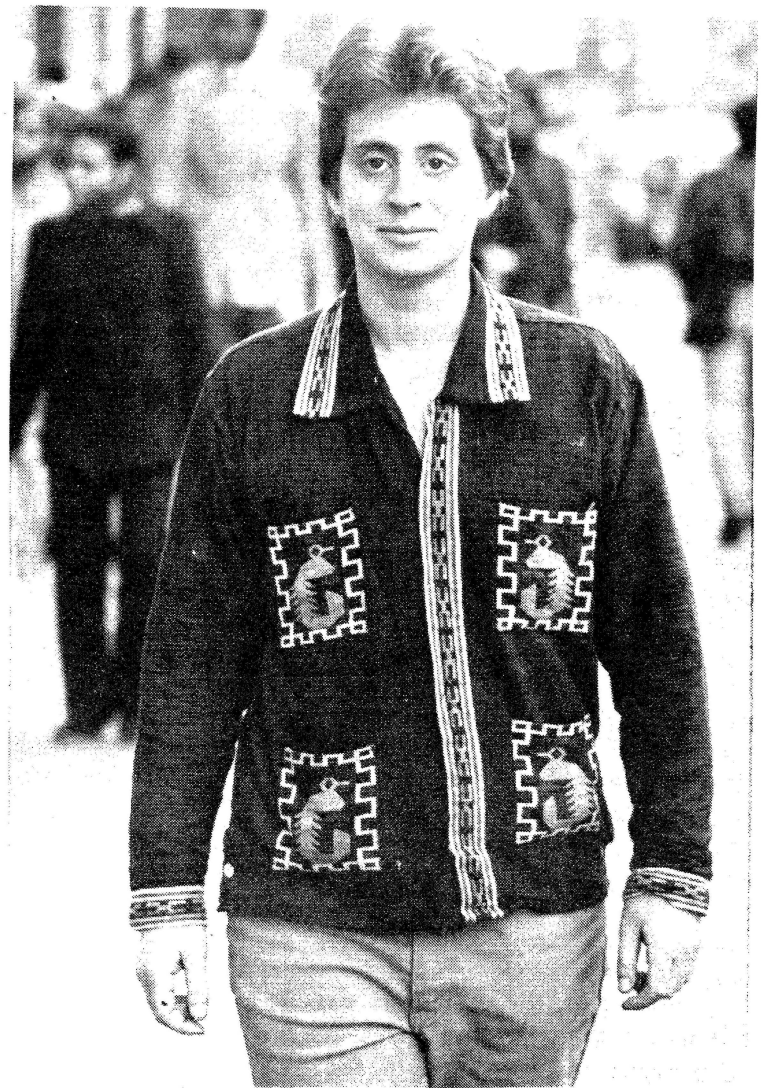
Journal of a Transsexual, by Diane Leslie Feinberg. World View Publishers, 46 West 21st Street, New York NY 10010. 21 pages, 50¢.

This has got to be the strangest publication on the subject I've read. The first surprise: it is put out by the Workers World Party, a "revolutionary" off-shoot of the Communist Party--news to me that they are addressing transsexualism. A letter from the publisher states, "We feel it is important to expose the enormous insensitivities and outright brutality faced by transsexuals and transvestites in this society. They largely face the oppression alone, without a movement to challenge the bigotry. Our aim is to win over the fair-minded. The Journal is a moving and powerful personal account of the day-in, day-out injustices Ms. Feinberg faces. It is, above all, an appeal for justice and understanding."

I naturally assumed that Feinberg is a male-to-female transsexual. The second surprise: Ms. Feinberg is a genetic female who took male hormones, had a mastectomy, lived four years as a man, and then decided to go back to living as a woman. Sort of.

Feinberg is not sure herself what she is. In a diary-style covering seven days in a month's time-span, she ponders each day whether to dress as a woman or as a man (in particular, whether or not to wear a bra). She explains she must leave the refuge of her apartment to put in the required 20 weeks employment in order to qualify for unemployment checks. Her actions are so very paranoid and self-conscious that she arouses undue attention and curiosity on the street and this booklet recounts several confrontations. There is no resolution in the end.

I finished the booklet feeling a lot of pity for the author. I know what she's saying--I've been there. Still I'm not sure why the Workers World Party is in on it--other than



MS. FEINBERG

to point out that white males and police (Feinberg's ridiculers) are the Bad Guys, and black females with children (the only character kind to her) are the Good Guys. Yawn.

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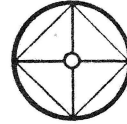
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**Dear Abby** July 28, 1980

## But We're Normal



**Abigail Van Buren**

**DEAR ABBY:** Is it against the law for a husband and wife to appear in public — restaurants, shopping, etc.— the husband dressed as a woman, and the wife dressed as a man?

Paul and I are both normal in every sense of the word. It all started this way: I am 5 foot 11, and Paul is 5 foot 5. We are as compatible as two people can be, but we have always felt somewhat conspicuous in public. For that reason, I stopped wearing heels.

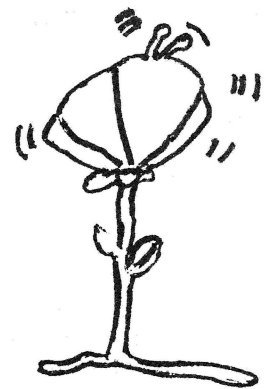
One day I bought some women's wedgie shoes in Paul's size and gave them to him. He tried them on, found them to be very comfortable and was delighted with the extra height they provided. After wearing these wedgies a few times, he wanted another pair. Now he refuses to wear anything else. Just for fun, I put some makeup on him and got him a woman's wig, and we went to dinner that way. We loved it! Then I started to dress like a man, and now we do it all the time. I assure you we are sexually normal. My husband dresses as a man for work. We switch roles for fun only when we go out.

Someone told me that this is against the law. Is it?

J.J.

**DEAR J. J.:** What is legal in one community may be illegal in another. In some places, cross-dressing is considered "masquerading" — or deliberately attempting to conceal one's identity, which could conceivably be against the law. Play it safe and consult a local lawyer.

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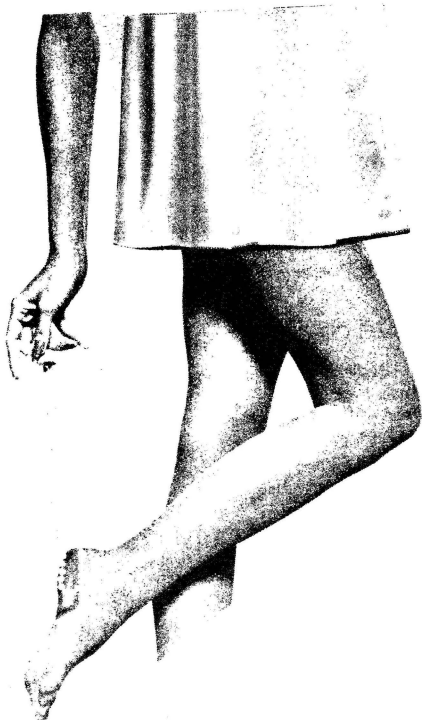
# Dilemmas for Dianna

by  
DIANNA CHAN-MORIWAKI

Hands and feet are among the most telling indicators of personal grooming habits and, for the transgenderist, of passing well. The general appearance of the hands involves proper care and maintenance, but more specific and crucial, the use and mannerisms of the hands can be real give-aways.

Observe your hands by seating yourself before a mirror while on the phone. Your style of gesture may be decidedly masculine or feminine and may be in need of modification. Be aware of the manner in which you use your hands and fingers in functional ways, as well as in non-functional ways--such as when the hands are at rest, when placed on the hip, on the lap, or cupped under the chin. How we use our bodies expressively communicates vast ideas about ourselves which are instantly conveyed to and received by others.

Habits of feet and legs are equally communicative, although the abstract impressions conveyed may be more peripheral to the observer. Yet, here again, the language of feet and legs, arms, fingers and hands can speak of aggressiveness and passivity, tension and ease, dominance and



timidity, openness and retreat. As to masculinity or femininity, we accept these qualities of gender with their opposite complements in all persons today. To the contemporary sensibilities, an individual who is exclusively expressive of the qualities of one identity is likely to be regarded as suspicious or threatening. And of course our manner and mannerisms display this polarity or unity to the people around us.

Observe more extensively by watching the picture without the sound on television to absorb physical behavior mannerisms. Then, vice-versa, listen to the television, or radio, with no picture to study vocal and speech mannerisms. (Be aware that "personalities" are often extremes and often represent archetypes.)

As far as the hands' language goes, this is either an area of spontaneous flow or self-conscious constriction usually based on hands that are cared-for or show poor grooming habits. For the transgenderist, unless one were cross-living, it makes little sense to grow long nails (or long hair). With time always at a premium today, it is equally inappropriate to apply artificial nails except on very special occasions--for the hands cannot be fully functional except with "permanent" artificial nails.

It is best to keep nails short and use colored nail lacquer only for the once or twice weekly dress-up. Or a clear polish may be used in lieu of any color. Revlon's Firm-A-Nail Base Coat is excellent for a soft, clear sheen which would be acceptable for everyday because it does not have a high-gloss light-reflective gleam. Another alternative is to use nail buffing kits that are available which beautify nails as well as promote nail health.

Nails appear longer even without allowing extension growth on the tips. To create this optical illusion, it is necessary to train the cuticles to stay back and off the



nail bed. Exposing the full length of the nail bed and the "moons" requires constant care and proper procedures. Having attractive hands and nails is--more than anything else--having good-looking cuticles. Care of the cuticles is THE most important step in any manicure.

Cuticles can be trained to stay back by GENTLY nudging them back with a towel while wiping the hands after washing, wrapping an orange-wood stick with a bit of cotton; using a cuticle remover to dissolve the dead skin; or for tough, thick cuticles, using steel cuticle clippers. Oil or lotion or cream should be massaged into the cuticles each night at bedtime.

Unless these items are used in one complete manicure, base coats, top coats, sealers or lacquers should always be preceded by a thorough scrubbing of the nail surface--even if the coating is to be applied over other layers of nail coverings. The fresh coat will not adhere well if there is any trace of oil on the surface, whether butter, hand lotion, food oils or whatever.

It is better to use an emery board for shaping the nails. If you must use a steel file, be sure to use only the fine side of the surfaces. Manicure scissors are for cutting nails, NOT cuticles! Emery boards are for smoothing the edges after cutting.

Do not clip cuticles of toe nails. To be that thoroughly involved in a pedicure requires a salon specialist. Otherwise, keep after toe cuticle growth by pushing back to train. Nail lacquers for the toe application is most efficiently handled doing every-other toe, then the other foot, then finishing with the other foot. Use hand lotions or night creams that you don't want as foot creams or hand creams.

Depilatories of various types can be used to remove superfluous growth on feet and hands. Another trick, if growth is light and hair is fine, is hair bleaching preparations. (Try Jolen or Andrea

Creme Bleach.) For short hours, shaving or clipping of the little hairs of the feet and hands may work for certain individuals.

Finally, to romanticize the feet and hands, jewelry becomes the finishing touch. Try a very fine anklet or an elegant, chic wristwatch, along with the more predictable assortment of rings and bracelets.

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Bring wigs, tools,  
mirror, etc.

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Q: What do you think of backless shoes? Are they barefoot shoes?

A: Known as mules, slides, spring-olators, they are fine with at-home clothes, casual pants and jeans. They look tacky with skirts, dresses, suits and pantsuits. They look tasteless with evening clothes. When worn with daytime clothes and an anklet (ankle bracelet, ankle chain) they especially look common and vulgar--in other words, "street-ish." When in doubt wear real, honest-to-goodness SHOES.

Feet, and the person who owns the feet, always appear more refined when stockinged. Feet pass attractively bare only in open shoes, never in pumps (closed shoes). Bare legs and feet look well with skirts and dresses only if it is warm and the



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wardrobe is summery. Bare legs and feet with skirt lengths look tacky and "street-ish" when winter-pale. Bare legs demand a tan. Bare feet demand a groomed pedicure. When in doubt, wear sandalfoot stockings or shoes with closed vamps.

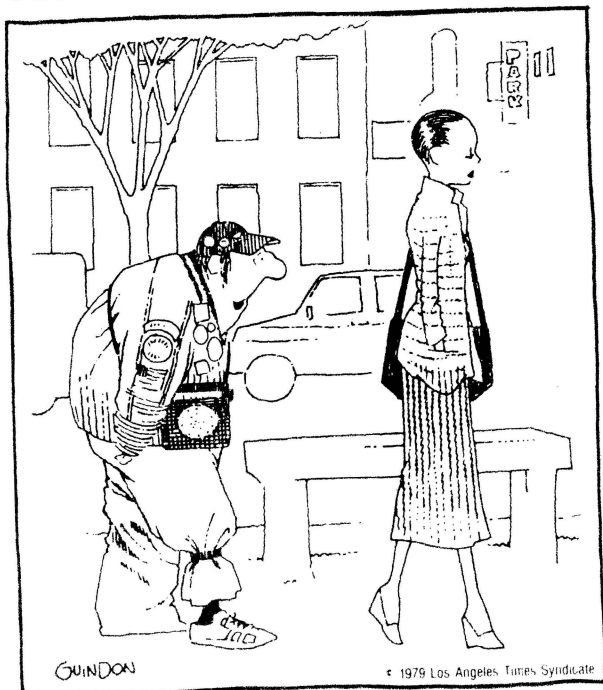
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Q: I was a guest at the recent "Maid of California" Beauty Pageant in Sacramento. One of the judges wore a white tuxedo at the formal banquet-reception. I guess a white tux is OK, but the thing of it was, he had on white Dutch shoes with no socks. In a word, Dianna, what would you say to bare feet in clogs and a full white tux at a black-tie function? (I think black-tie means maybe only the dinner jacket might be white.)

A: In a word--tacky.

Send your questions on Image Improvement to The Gateway, Attention: Dianna

### GUINDON



Boy! It takes all kinds, don't it.

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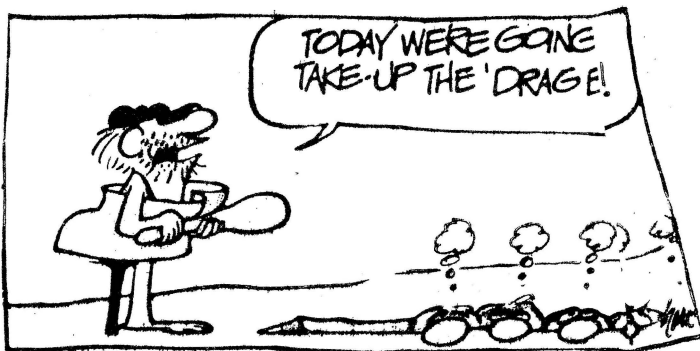
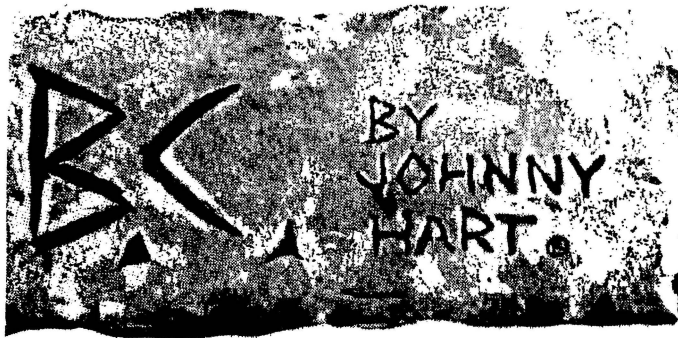
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