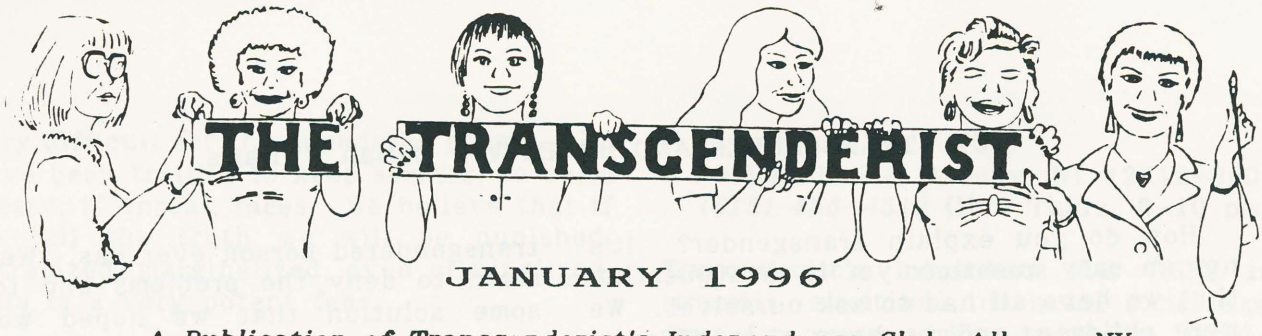

JANUARY 1996

A Publication of Transgenderist's Independence Club, Albany, NY

PRESIDENT'S COLUMN – Winnie [redacted]

XMAS PARTY A BIG SUCCESS!

The TGIC Xmas Party on December 7 was attended by about 25 members, and all agreed it was a lot of fun. Our thanks go to Allison, Marilyn, Gina, and Fran who brought in the goodies. Also to Karen who helped clean the room – in ***his*** best suit, on the way to a straight party! And, of course, to our landlord Warren who contributed our December rent to defray expenses. The early date was a lucky choice; the next week found Albany buried in snow and only five people showed up for that meeting.

DINNER PARTIES

Our December party was cancelled because of bad weather and lack of sign-ups by the deadline. The next dinner party is scheduled for ***January 13*** at 8 pm, at *Oceans Eleven* restaurant. Please sign up at the club room or call 436-4513 and leave a message for Joan by Thursday, January 11, or call Joan at 377-4546. Leave your number so we can confirm the location, etc.

TGIC HAS NEW ANSWERING MACHINE

Our apologies to anyone who called the club phone in December and got no answer. Yes, our answering machine broke the tape again, and the replacement new tape, too. With a single-tape system, it had to wind and rewind for every message, apparently wearing itself out. So, we have invested in a new all-digital machine with no tapes to break. If we can attract several new members who might otherwise have given up in frustration, it will soon pay for itself. However, if you call the club, please keep your messages short; the machine will cut you off after 2 minutes, or if you pause for 7 seconds. While it can accept up to 50 messages, the total digital memory time is limited to 9 minutes.

TGIC ELECTION POSTPONED

So few have volunteered to run for office that there is no point in holding an election now. What we really need is more hands to share the work of running the club, whether or not a title of office is attached to the job. Again, please re-read the list of jobs in the November newsletter, and Callan's *Adventure* article last month. If there is a part you can do, let us know.

TIFFANY CLUB FIRST EVENT

For many years, I have enjoyed going to transgender conventions and spending up to a week interacting with others in the mode we like. If you have never been to one of these affairs, you are missing a lot of fun. So, make a resolution to treat yourself like a lady in 1996! A good place to start is Tiffany's First Event at the end of January, so called because it is the first TG event of the year. This year, it's at the Holiday Inn Crowne Plaza in Woburn, instead of Natick where it has been held before. It's an easy drive and affordable – prices range from $130 for Wednesday through Sunday, to $60 for the Saturday night banquet and entertainment only, plus $82/night for hotel room. Get out of the closet and make this ***your*** first event!

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TRANSGENDER AND HONESTY - Callan [redacted]

How do you explain transgender? It's not an easy question, yet it is a question that we have all had to ask ourselves. We were children, and we knew that we were different, yet, for most of us, there was no one we could talk about that difference with. There was no easy place to get answers, no simple set of truths that we could look to understand ourselves.

Thankfully, for all of us who spent a lot of time looking between Transportation and Transvaal in the card catalogue for Transvestitism, the only subject with even a listing for a long time, things are changing. We can thank the work of the pioneers for this, and be happy that kids growing up today will not have nearly as hard a time as we did, though it is still not easy.

But with the lack of information, we all had to invent our own answers, develop our own systems of understanding to give our world a context. And because there were going to be big blank spaces in our knowledge, we had to fill in the gaps with our own fabrications.

And those gaps were big. Why did we have to do something that was plainly, clearly and patently wrong by the definitions of society? Why did we have to do some think that put us at risk and upset our families and friends? Why did we have to be outside of the norm?

We used every trick we could find to get answers to those questions. We constructed our own theory of gender, and our own definition of what was acceptable. It is amazing what the human mind can do when it goes to work. We see what we choose to see, and we all had to do some fancy choosing to be comfortable with what we had to do to express our transgender. There were so many blocks and barriers that we had to stop seeing them, or we would have been incapacitated.

In *The Big Chill*, Jeff Goldblum's character believes that rationalizations are more important than sex. His evidence? "Have you ever gone a week without a rationalization?" I know that no transgendered person ever has. We had to learn to deny the problems and focus on some solution that we hoped would be workable, just to survive. If we couldn't find a way to manage our transgender, the results would be depression and sometimes be fatal.

So we all learned how to build our own worlds. Maybe it was a world to show to others, hiding the secrets we were taught were shameful. Maybe it was a fantasy world where we go to be beautiful, or didn't have pressure, or were the woman of our dreams or whatever. Or maybe it was some other world we built for our survival.

These worlds are precious to us, and fragile. They were the counterweights for our sanity, bubbles of peace in a crazy world. But all of these worlds were based in somewhat outside of reality. We saw things in a unique and different light. We looked better in the mirror, or nobody noticed us in the mall, or there wasn't a hint of problem, or something. We were in, at least a little bit, denial of the truth. We learned to lie, and if we told the lie long enough and loud enough, we began to believe it. It was the only way we could protect our feelings.

Our conceptions were built on our own pillars. And when anyone started to ask questions that questioned the assumptions our world was based on, we got scared. And we fought back, tooth and nail. I'm a heterosexual crossdresser, and as long as I never think about men, I'm OK. I'm a woman, I have always been a woman, so there. I am expressing my femininity, and if you say one thing, I'll pound you out!

"The real reason transsexuals stay away from each other is because we threaten the hell out of each other," says Kate Bornstein in her groundbreaking *Gender Outlaw*. "We call into question the basic assumptions in each other's lives."

One of the primary beliefs in most systems, including, for example, recovery, is that getting to honesty is the only way to effectively deal with the world. This is

very difficult for transgendered people, who have been trained to keep secrets, to build pretty, if unreal, faces. We believe that if we tell the truth we will be punished, ostracized, marginalized, even criminalized. This is a very potent fear.

But recovery understands this. It does not require us to tell the whole unvarnished truth to everyone we meet. It is sufficient to tell it to just one person, to learn to tell the truth in a safe space. We can maintain our privacy, while embracing our honesty.

Magic happens as we begin to be truthful. We begin to heal, and we begin to be able to tolerate the truth from others. We spend our energy getting ourselves in harmony, rather than maintaining a shield of fear. We finally are able to get in touch with who we really are, rather than who we have pretended to be.

When we come naked and honest to the world, dropping the deceits that we thought protected us, a wonderful thing happens. People begin to see us as full and complete humans, and glimpse our inner beauty. They see a whole person, and are able to respond to us that way. The walls of rationalizations we put up to keep out what we fear also keep out love, and dropping the walls lets in love.

We have learned to lie for survival. But survival is never enough. It is crucial that we learn to tell the truth for happiness.

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Transgenderist's Independence Club (TGIC) is a nonprofit, educational, non-sexual social support group for persons wishing to explore beyond the conventional boundaries of gender, including crossdressers, transsexuals and their friends.

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President	Winnie [redacted]
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Secretary	Joyce [redacted]
Treasurer	Winnie [redacted]
Director	Tina [redacted]
Director	Edie [redacted]
Director	Callan [redacted]
Newsletter Editor	Winnie [redacted]

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Another Transexual Murdered In Boston

[BOSTON, MA - November 21] Following all too closely on the May 15 strangulation-stabbing of Deborah Forte in Haverill, MA, another Boston-area transexual has been murdered. Chanel (nee Roman) Pickett, 23, was strangled to death in nearby Watertown,MA early on the morning of Monday, November 20. Arrested in the case was William C. Palmer, 34, a manager of computer programming for Unisys in Somerville.

Chanel was found dead in Palmer's room at about 1 p.m. Monday, roughly 8 hours after the murder occurred. Palmer's attorney had called the police to turn him in.

Palmer was a reputed admirer of pre-op transexuals who requented one of Boston's two TS pick-up bars, the Playland. On Sunday evening, November 19, Palmer drove Chanel and her twin transexual sister Gabrielle to their Chelsea apartment, staying for about 90 minutes to drink, and snort cocaine he had purchased near the Playland. Palmer apparently attempted to persuade the twins to participate in a three-way tryst. Only Chanel packed an overnight bag and went home with him. According to Gabrielle, Chanel did not regard Palmer as a trick, but as a potential relationship partner.

Palmer's roommates stated he and Pickett spent 5 hours in Palmer's room, during which an argument broke out. The roommates knocked on the door, but were assured everything was all right. Shortly thereafter, the conflict escalated and Pickett was strangled to death.

Despite admitting his guilt, Palmer entered a "Not Guilty" plea in Waltham District Court on Wednesday. basing his his defense on grounds he was unaware Picket was "a he", and that this discovery led directly to his strangling her. Buttressing Palmer's claim of ignorance, his defense attorney Walter B. Prince was quoted in the Boston Globe as branding allegations Palmer dated transexuals, or knew Pickett had male genitals as "absurd," saying, "We have it on pretty solid ground that any accusations of that nature are certainly false and out of character for a gentleman who has lived the normal upstanding life that he has. He has worked every day of his life since high school and has deep roots in the community." Prince was further quoted in the Boston Herald as stating, "clearly [there] was a horrendous fight that occurred, and my client [Palmer] received multiple bruises and bites from this assailant."

Palmer's assertion of ignorance was refuted by patrons of the Playland Cafe in the strongest possible terms, including Gabrielle Pickett, the dead girl's sister. Typical of comments were those of one transvestite patron, who declared, "He had approached me one time. He asked me if I had real breasts, and I said no because I'm not a pre-op. That's when he seemed to lose interest." Another patron, 30-year old transexual Toyaer Shearrion, who had dated Palmer 4 times stated, "He knew what he was doing. He loves them."

Prosecuting Assistant DA Thomas O'Reilly reputedly accepted Palmer's pleas of initial ignorance of Chanel's gender. However, according to newspaper accounts at the Friday bail hearing, ADA O'Reilly quoted Palmer as declaring to the dead woman, just hours before he strangled her, "You're the best-looking pre-op transsexual I've ever seen."

Chanel Pickett had been fired by Nynex last February, after defending herself against a co-worker's harassment of her gender. Currently, there is no legal recourse for transsexual persons who are fired from their jobs for reason of their gender, and honest transgender folks are rarely hired. Chanel turned to sex work to save money for surgery and medical needs. It is fair to ask if Chanel would be alive today had Nynex supported her instead of joining with the worker who harassed her and firing her. The Employment Non- Discrimination Act may (if amended as planned) provide legal recourse in situations such as this, securing for the right to work without harassment for gender. Unfortunately the bill is not yet law.

In the words of Toyaer Shearrion, Chanel was "a beautiful person. She was always there for you if you needed something."

As with Brandon Teena and Deborah Forte, the Menace and friends will hold a Memorial Vigil on the opening day of the murder trial. Contact Nancy Nangeroni / 617-497-6928 / nrn@world.std.com.

First-degree identity crisis

By Patricia Smith, Globe Staff, 11/27

Like so many other eager establishments, the Playland Cafe is already guilty of Yuletide overkill.

It's the Saturday after Thanksgiving, a full 30 days before the fact, and the innards of this Combat Zone watering hole are a dizzying tangle of blinking lights, wicker bells, snowman flags and a tree with chintzy flash overwhelming any green it once possessed. Huge stenciled snowflakes cover the mirror behind the bar. A mega-wattage candle teeters next to the exit sign above the door.

To this decorative holiday chaos, add Elvis, Grable, Bogie, Garland, Liz, Starsky, Hutch, in rows of Hollywood stills that constitute the joint's normal decor. Eventually, the eyes adjust.

And then the Playland is just a great bar, gritty and wild, populated by high-decibel regulars and an intriguing cast of drifters. One guy hauls in a brown leather jacket that he'll sell for ``$90, no less" and screams out a collective ``Bitch!" when no one takes the bait. Heads swivel to follow the strut of a bowlegged young man who is all black eather and sterling silver. Besides me, there is one other woman in the crowded bar. Rolling Rock seems to be the brew of choice, but the barkeep will grudgingly serve up a plastic cup brimming with generic Chablis. The music, pumped through a serious system, is a weird, eclectic jumble of soul and camp. There's chatter and laughter, the sound of people being alive. On Saturday night, there are worse places to be.

Since the murder of Chanel Pickett, you'd think the Playland was frequented by escapees from a mad scientist's lab, freaks languishing in various stages of gender transmogrification with their genitals bound beneath snug miniskirts and beard stubble poking through smeared layers of foundation, mutant women wobbling on ridiculous heels and conversing in squeals fueled by jolts of estrogen - all just waiting for some unsuspecting straight white male to wander through the door and into their clutches.

It's not a circus sideshow, but it's not a haven for sexual innocents, either. Unless his real name is Stevie Wonder, there's no way the saintly William Palmer could have mistaken the Playland for anything other than a gay bar. Men whisper, kiss and grind suggestively when the mood or music moves them. Several couples hold hands as they talk. Gay publications are scattered across the bartops. Five minutes after walking in, a straight guy would definitely feel a ripple in his universe.

A tribute to Chanel, with news clippings and donated dollar bills Scotch-taped to a sheet of cardboard, is propped up behind the bar. She was a friend, she is missed. This is a place where real people live and hurt. Saturday night's topic, set forth in voices twisted with pain, loss and anger, is Chanel and her alleged killer, the man the barkeep calls ``the Watertown closet case."

``He knew what he was getting."

``He's gonna get off. This is Boston we're talkin' about!"

``Face it, he's gonna walk."

``She never deceived him. Chanel never deceived anybody."

``We're talkin' murder in the first - death by strangulation."

Marvin Dixon, the club's bulky doorman, doesn't buy Palmer's official ``little lost boy" act. ``Oh, h*****

----------Article ends, truncated online by the Boston Globe----------

Where the Girls Are

By Abigail Haworth, Tokyo Journal

"Don't be shy. It's not as expensive as the real thing," reads the notice outside New Marilyn. Inside is the unreal thing: mock crystal chandeliers suspended from a red velveteen ceiling, slippery leather-like seats, cheap naked statues with twinkling diamond nipples. In the raised foyer, a collection of besuited, immaculately coiffed hosts mills around, hands embedded in their trouser pockets, cigarettes superglued to their lips. "Don't bother us now," their bored masculine nonchalance seems to imply. "We're busy rearranging our Y-fronts."

The act is so convincing I almost think I've come to the wrong place. But that's just the point. The "hosts" at this Kabukicho club on the fourth floor of a concrete high-rise are mistresses of macho disguise - women in permanent drag. With their cropped hair, stocky frames, and deep, hormone-enhanced voices, they are known rather quaintly as "Miss Dandies." But New Marilyn is not just another novelty new-half bar. Only select customers are allowed entry: they must be female, heterosexual, and preferably wearing a short skirt.

As I hover beside the door, the Miss Dandies's growl of "Irasshaimase" sounds more like a collective clearing of throats. From amid a thick haze of smoke and competing aftershaves, a host disengages herself from the others to show me to a dimly lit table. At 1:30 a.m., the club has only just opened and I am unfashionably early. I am instantly plied with hot towels, dainty snacks, and alcohol by a bevy of fawning shemen. On a gold-fringed stage, a host in a boxy, outsized suit cranks up the karaoke machine and begins to croon seductively.

New Marilyn's regular clients - off-duty nightclub workers, students, a few insomniac OLs, and housewives - arrive in a steady stream after 2 a.m. Mostly in their 20s and 30s, they come to the club out of a combination of disillusionment with real men and curiosity about the impersonators.

"Many of our customers crave a kind of male attention that real men rarely provide," explains Jun'ichi Mamurasaki, a skinny 29-year-old who has been a host at the club for five years. "We look and act like men, but we are always kind and gentle. We understand what women really want." Often a client has just been dumped by her boyfriend, Jun'ichi says, or simply lacks confidence with men. The hosts reassure them with studied manly charm or offer their padded shoulders to cry on. Other women just want to unwind in mixed company devoid of sexual tension. "To me, they are a kind of middle sex," says one 20-year-old art student in high heels and a micromini. "I can talk to them about anything because they are women underneath, yet I can flirt with them because they are also men."

Far from being an evening filled with gender-bending thrills, a night at New Marilyn is simply the ultimate form of safe sex: flirtation without having to follow through, romance without the morning after, foreplay without knobs on. Even host clubs staffed by real men don't provide such a discreet, sensitive service, Jun'ichi insists. "Those hosts are only interested in women who can afford to buy them expensive gifts and pay for sex," she says, tossing the ash off her cigarette with a disdainful flick. "We have very pure hearts."

Keeping their customers satisfied has a price, however. A condition of working at New Marilyn is that hosts must live permanently as men, using male names, wearing men's clothing, and adopting male mannerisms. They even use the men's toilets in public places because, as one host recalls, "Someone screamed when I walked in the Ladies." To disguise their female shape, they bind their breasts with sports bandages, and most get regular injections of male hormones to thicken their waists, increase their body hair, and add a gruff rasp to their voices.

"The hormones make you fat and give you terrible headaches," says a host with a complexion like a scrubbed schoolboy's who calls herself Katsuhide. "Also, my clitoris has swollen to about 1.5 centimeters long, so it hurts to wear boxer shorts because of the seams," she divulges casually. The group around the table giggles like a bunch of juveniles who have just found a dirty word in the dictionary. "Yeah," Jun'ichi wisecracks, "the hormones make you stupid sometimes, too." But despite such nagging reminders, the hosts claim they never think of themselves as women. "Emotionally and mentally, we are men," says Jun'ichi. "I started dressing as a man about 10 years ago, but even before that I felt I was male." Her parents were so devastated by her change of identity that they wouldn't speak to her for years. "Then one day I got a call from my father inviting me to my sister's wedding," she says. "All my relatives who didn't know about me were going to be there, but my father just said, 'Make sure you get your hair cut and wear a decent suit.'"

Outside the family, life as a man can be more complicated. Katsuhide says she was once stopped by the police for speeding and had to show a driving license bearing an old picture of her in a more feminine guise. "The police didn't believe it was me," she says. "I had to shout at them, 'Look! I have breasts! I don't have a penis!' They were so embarrassed when they realized, that they let me go without even a caution."

As the night wears on, the Miss Dandies's logic about their sexuality seems to become ever more elastic. They say that they sleep with women, but they are not lesbians, and that the women who sleep with them are not lesbians either. "Because we think of ourselves as men, it's natural for us to go out with women," Katsuhide explains as patiently as if she were talking to a Martian. "But we would never date a woman who liked us for our female bodies. They have to think of us as men, too."

Katsuhide is currently going out with a straight woman who works in a neighboring hostess bar. Jun'ichi is more of a playboy, often dating two or three of her customers simultaneously. "Nothing ever lasts," she says a little mournfully. "Most of the women just want to try things out with a host, but they don't have the right attitude for a long-term relationship."

There's also the tricky matter of how these ersatz men actually have sex. "In bed, we only think of pleasing our girlfriends," says the frank Katsuhide. "I never take my top off because I don't want my girlfriend to see my body, and I don't let her touch me much." Very few of the Miss Dandies consider having a sex-change operation, which they say costs a lifetime's earnings, is too painful, and wouldn't do much to improve their sex lives anyway.

But where modern science fails, modern thinking moves to help fill the gap. "I have never slept with a host, but I wouldn't rule it out," says the young art student, who visits New Marilyn about once a week. "I don't hate real men, but sometimes they can be selfish and manipulative," she says, flashing a coquettish smile in the direction of her particular host for the evening.

By the end of a night of New Marilyn's dizzying gender gymnastics, the Miss Dandies's male personae crumble at the edges as the effect of their posturing wears off. Characteristics like their tiny hands and feet, their weak jawlines, and the shrill note in their laughter become more intrusive. But it is still just as impossible to believe that they once wore ribbons and ankle socks and were called by names like Makiko. Trapped somewhere between low camp and high art, perhaps, they really are a middle sex. In the shimmering glow of this Shinjuku hideaway at 6 a.m., anything seems plausible.

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http://www.hotwired.com/Eyewit/Planet/Tokyo/Girls/

Fundamentally Different?

Callan [redacted] Copyright © 1995

The question: Are transvestites and transsexuals fundamentally different or fundamentally the same? Are the differences quantitative, just of amount, or qualitative, of completely different origin?

This question is really a way to ask another question: Are men and women fundamentally different or fundamentally the same? Are the differences quantitative, just of amount, or qualitative, of completely different origin?

This culture has taught us that things are to be divided, to be binary. Day or Night. Hot or Cold. Good or Bad. Man or Woman.

But for many of us, we know that these separations are false. Dusk is day and night, Fall is hot and cold, Technology is good and bad, We are man and woman.

We all carry all the aspects of humanity. We carry them in different forms and ratios. We are unique in our composition, but the same in our components.

This culture says that's wrong. Pick a gender and stick to it. There are two sexes, therefore two genders, therefore the only legitimate attraction is between those genders. You are either/or.

So to live in this world we end up fitting into one box or another. We live primarily as man or woman. We learn to be effective in that role, to use primarily masculine, hierarchical power from force, to use primarily feminine, connection power from persuasion. We learn to work hard to fall into that gap between the genders, the gap of humiliation, of neuter. Having a gender is much easier.

But when some cross that gap, they think that they are fundamentally different than those on the other side. Maybe they always were, just had a birth defect. Maybe they are now because they have crossed.

They are the same person. They have just learned to live from a different primary aspect. They still have all the aspects of humanity inside of them.

If we separate parts of humanity out as fundamentally different for any reason -- skin color, eye shape, language, religion, sex, whatever -- we create a world of conflict. To acknowledge our continuous common humanity is the only way to work together, to allow people freedom, to celebrate and encourage the diversity that can find the unique answers this world needs to move ahead.

We are all 99% human and 1% added ingredients, including race, sex, gender. We share over 98% of our DNA with chimps -- how different can we be?

Those who talk about fundamental differences between men and women, between transvestites and transsexuals are setting themselves up to have others find a fundamental difference between them and another group, and used that difference to exclude them. For example, if there is a fundamental difference between TV & TS, then why not a fundamental difference between MTF TS and "womyn born womyn?"

If we can be divided by external characteristics, such as what we look like or how we live, the divisions will never end.

You can believe that you are fundamentally different than I am. But I can believe that we are all fundamentally the same, all human. I can look for what we share in common, like transgender, rather than what divides us, like the predominant aspect we are living right now.

For I believe that if we focus on divisions, we shall all be divided, separate. And I don't want that. I want to be connected, together, linked, sharing. My choice.

Maybe it should be your choice too.

Callan

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WE'RE RUSHING BACK TO THE IMMORAL '50s

By Ira Glasser

Special to the *L.A. Times*

The merchants of virtue have been very busy lately telling us we are in a period of steep moral decline. Compared with the 1950s. they say, America has lost its moral compass. I disagree. I think we are a more moral nation today than we were then.

As evidence of moral decline, the merchants of virtue cite a variety of behaviors: the increasingly explicit sex and violence depict ed in movies and popular music; the growing tendency of people to have sex and make babies without the sacrament of marriage; the recreational use of disapproved psychoactive substances like marijuana; and. yes, the choice some women make sometimes to ter minate their pregnancies. They also like to cite the growing legitimacy of gay and lesbian relationships and the idea that family, love and commitment can take many forms.

And of course there is the ever popular issue of school prayer. At the root of our moral decline, we are told, is the U.S. Supreme Court's decision in 1962 that state sponsored prayers in public schools were an unconstitutional government intrusion on a family's right to determine their children's religious upbringing. The merchants of virtue want to amen d the Constitution to overturn that decision. They believe that if children were exposed to daily school prayer rituals, as once they were, we might at least take a first step back on the road to national morality.

But are these behavioral phenomena the appropriate criteria to use in measuring a nation's morality? Significantly, every one of these phenomena involve personal behavioral decisions. They don't like some of the choices filmmakers and record companies are making and necessarily, of course, they don't like the choices consumers are making in deciding in large numbers to see those movies and buy those records. They don't like some people's sexual choices or their preference for marijuana over martinis or their decisions about whether to have a baby or whom to love. And they would prefer people to be more pious, especially in public.

A nation's morality used to be measured by its civic virtue--how society treated its citizens, whether justice and fairness prevailed, whether people were free to pursue happiness in their own way and whether it was safe to be different from the majority. Measured that way, the '50s were a time of moral depravity transformed by the '60s, a time of moral advance.

Think about it: Dur ing the 1950s, racial segregation was the law of the land, enforced by state sanc tioned terror. People of dark skin color, for that reason alone, were not permitted to vote, serve on juries. enjoy mainstream public accommodations like restaurants, movie theaters, hotels and swimming pools, enroll in "white" public schools or even use certain public toilets. And they were not infrequently beaten or killed if they tried. While all this was going on, children prayed every day in Southern schools.

During the '50s, women throughout the country were expected to be stay home wives and mothers, denied equal opportunity in education and employment and usually forced to risk degradation and death to terminate a pregnancy. It was not until 1965 that laws prohibiting even married couples from obtaining contraceptives were struck down.

During the '50s, gay men and lesbians lived secret lives, terrorized by the fear of revelation. Their most intimate, personal relation ships were considered criminal in more than half the states. The disabled were hidden away as well, their physical impediments dis abilities compounded by imposed social and economic restrictions.

And free speech wasn't so free either in the 1950s. Loyalty oaths prevailed, the attorney general kept a list of disapproved political organizations, the FBI infiltrated them and harassed people whose views J. Edgar Hoover didn't like, and congressional committees summoned citizens to account for their political beliefs and associations, recant and rat on their friends. Those who refused often lost their jobs and some even went to jail. Signing the wrong petition or going to the wrong meeting was risky business, despite what the First Amendment appeared to say.

The '60s changed much of that. Jim Crow laws were dismantled and equal opportunity was guaranteed by enforceable laws for both women and racial minorities. Other minorities were encouraged by these startling gains and began their own movements for equal rights. The government's spying apparatus was dismantled and discredited.

The road to freedom and equal rights is arduous, and much of it still remains to be traveled. New roadblocks have been erected, threatening the progress made in the '60s. Both the Supreme Court and Congress are in full retreat on affirmative action remedies for race and gender discrimination. A purge of black members of Congress from the South is under way. The separation of church and state, which protects religious freedom, is seriously threatened. The retreat back to the '50s is certainly under way.

But were we a more moral nation when legalized racial segregation prevailed; when women were denied equal opportunity and forced to submit to back alley butchers; when people were punished because of their polit ical beliefs and associations? Abolishing these gross abuses of individual rights in so short a time was arguably the greatest moral advance this nation or any other nation has ever experienced. The notion that we are a less moral nation today than we were in the '50s is a monument to historical revisionism

Glasser is executive director of the American Civil Liberties Union

Finally! Makeup products for special faces !

Crossdressers have special problems getting makeup that really works ... The drugstore variety of products are mostly water based, and are formulated to impart a little color over a "peaches and cream" complexion... Adding insult to injury, the color selection is tilted toward the pinkish end, which looks fine on GG's but gives us CD's a bit too rosy a glow. There's also that annoying bluish tinge of beard that seems to show up under most foundation colors when we least want it...

The answers to these and other makeup problems have been around for ages, but not available without a serious search.. Now, a complete starter kit of specially selected cosmetic products is available from one source. We call it "***Face in a Box***". . .

Carla Fong has been working in the film and video production industry for over 20 years, and has been using specialized theatrical makeup products to solve cosmetic and corrective problems for a long time. Now, these same professional theatrical products are available to the gender community.

One secret to makeup success is opacity, or covering power. The usual liquid or fluid makeup product is almost half water, so half your makeup dollar is spent buying ordinary tap water... This water in fluid makeup is pretty clear stuff, so it isn't contributing anything to the color scheme. Apply our creme makeup with a damp sponge and you get a smooth, even layer of high coverage pigment without spending makeup prices for water.

Our creme makeup uses a natural beeswax base and extremely finely milled pigments to give a smooth, natural foundation and highlight contour. In our basic kit we provide 6 foundation shades which are color selected to complement natural skin tones, yet provide suitably opaque bases when needed. A wide range of colors can be achieved by blending the foundation shades, and additional colors are available.

A special beard cover product is included to minimize "show through" of facial hair for specialized applications. This unique color product counteracts much of the color contribution of beard hair and some skin blemishes. Apply foundation over the beard cover, either with or without powder, and see what a difference it makes!

The kit includes a selection of accent and lining colors, lipstick, mascara, lipliner, eyeliner, eyebrow wax, latex adhesive and finely milled translucent facial powder. Also included are professional quality applicators such as brushes, sponges and powder puffs.

These are not wimpy little "sampler" packages containing just a tiny dab of color... There's plenty here for lots of practice to get just the "look" you're after.

The complete kit, including 6 foundation colors, 6 lining colors, beard toner, rouge, lipstick, eyeliner, mascara, lipliner, translucent powder and a selection of tools and applicators is offered at an introductory price of only $45. That's about half of what less pigmented products would cost at the drugstore, and way below the salon price.

Order now from: Carla Fong Cosmetics
P.O. Box 1130-J
Mt. Angel, Oregon 97362-1130

Enclose a postal money order for $45 plus $4 ($49 total) to cover shipping via Priority Mail or UPS. We mail you the kit in a plain outer wrapper. E Mail for info to <carla2@teleport.COM>

Money Back Guarantee: If you are not completely satisfied with the kit, return it in unused and salable condition for a full refund. We do not sell or rent our customer list to anyone.

TRANSGEN'96: *TG Independence Weekend* -- July 3rd - 7th, 1996

Featuring interactive workshops on Jobs, Insurance and Health, Rights, Documents, Leadership Development and Political Action, plus Fundraising Workshops and Sightseeing Tours (including afternoon in "The Galleria," a six city block shopping mall under one roof.) In addition we will have several wine and cheese gatherings sponsored by various local CD, TS, TV and Drag organizations. As in the past, we expect and will provide a receptive forum for Its Time America, Transsexual Menace, Transgender Nation and the Transgender Caucus to meet and coalition.

We will also honor our *Transgender Champion*, our *Transgender Pioneer* and our *Transgender Advocate*. We are scheduling the Keynote Luncheon to be on Thursday, the 4th of July, with the theme of "*Transgender Independence Day*."

Come to Houston, Texas USA and stay at the lovely and very tg friendly Hilton Southwest. This event will be the sixth consecutive year that this hotel has hosted a major international tg event. (If you come to Houston some other time on business or pleasure, make your reservation at the Hilton Southwest, 1/713/977-7911 and ask for Kathy Williams. Tell her that your are tg and that you heard about this tg friendly hotel from the Transgender Law Conference.)

For those of you who live in the USA, consider this now: you will get the 4th of July as a holiday anyway. So, take off Wednesday and Friday and do the entire gig. Celebrate who you are.

For more information, contact Phyllis Randolph Frye at 5707 Firenza, Houston, TX 77035-5515 USA or call (all calls returned collect) 713/723-8368 or fax 713/723-1800 or e-mail to prfrye@aol.com.

TRANSGEN HAS ALWAYS BEEN AND REMAINS a welcome forum for the transgender men (also called FTM) who are the hidden one-half of the tg community, and a welcome forum for tgs of all races, skin color, and ethnic background. The hotel is wheelchair friendly.

Connections
Psychotherapy Associates
MOONHAWK RIVER STONE, B S
PH.D. CANDIDATE
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P.O. Box 2165, Cincinnati, OH 45201-2165

TGIC MEMBERSHIP RENEWAL 1996

At this time, all members please check your mailing label. In the top right corner is a summary of your membership status. The meanings of the code letters are:

MG - Member, General individual
MC - Member, Couple
MA - Member, special mailing
KO - Key Club, no closet
K1-K5 - Key Club, closet #1 - #5
SS - Sample Subscription to new prospects.

Following your membership code letters, the date through which your dues are paid is indicated in year/month order. ***WRITE IT DOWN IN YOUR DIARY, SO YOU WON'T FORGET.*** You may pay dues in advance at any time; when received, the date will be incremented by one year. We allow a four-month grace period. For the last issue, ***LAST*** will be printed on the mailing label in place of the date. Then, if dues are not received before the next newsletter is mailed, you will be dropped. Dues remain at $40 per year in 1996 ($45 for couples). For those who may be short of cash at the time, we can offer a 6-month extension for $20, or a 3-month extension for $10.

NOTE: For *KEY CLUB* members, the date indicates the month through which your rent has been paid. *Please keep monthly payments up to date.*

We expect to revise and mail our optional ***Club Membership List*** next month. If you joined TGIC in 1995, you will be added under the category (*include name, address and/or phone or not*) that you gave on your membership application form. If you are an older member and wish to be added, deleted, or change your category, please inform us immediately. If ***LAST*** appears on your mailing label this month, you will be deleted unless dues are paid.

Albany Gender Project

Education, Information, Consultation
Referrals, Publications, Seminars

Jennifer Wells
Coordinator

518-432-7092

POST-OP MTF SURVEY UNDERWAY

A survey on post-operative male to female transsexuals is currently being conducted by IFGE's Director of Medical Liaison and Research, Sheila Kirk, M.D. Sponsored in part by the International Foundation for Gender Education, Waltham, Mass., and funded by IFGE's Christine Jorgenson Fund, this survey will provide a large amount of demographic data and will yield important information about medical and surgical care, the workplace, and sexual functionality and experience.

Over 200 participants are already enrolled with a total of 1500 sought to be a part of the research project. M-F transsexuals who have undergone genital reassignment surgery and are at least six months post-operative are urged to participate. The security of each participant will never be violated and steps to insure confidentiality will be strictly enforced. Information gathered will be reported to the various medical journals and conferences as well as the transgendered community.

Those interested in participating in this important survey are asked to send a brief letter to Dr. Sheila, indicating their willingness to participate.

Sheila Kirk, M.D.
123 Moody Street
Waltham, MA 02154-5321

At last! A magazine about gender dysphoria for both caregivers & consumers

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ANNOUNCEMENTS

TRI-ESS MEETINGS IN SCHENECTADY
The Lambda Chi Lambda Chapter of Tri-Ess holds monthly Saturday meetings at a motel in Schenectady. The planned schedule is: Jan. 20, Feb. 17, Mar. 16, Apr. 20, May 18, June 15.

BECOME AN IFGE MEMBER
The International Foundation for Gender Education is a 501(c)3 non-profit organization. Basic membership is $25 per year. Subscriptions to *Tapestry* are $40. Brochures and forms are available in the TGIC Club Room. Call or write to:
IFGE *(617) 899-2212*
PO Box 229
Waltham, MA 02154-0229
(note: their old PO Box 367, Wayland, MA 01778 is now closed)

TRANSGENDER AWARD WINNERS FOR 1996
IFGE has announced the recipients of the annual community awards to be presented at the IFGE Convention in Minneapolis-St. Paul, March 24-31:
Virginia Prince Outstanding Service Award:
Dr. Sheila Kirk
Trinity Awards:
Sandra Cole
Jane Fee
Joan Sheldon
To get a Convention Registration form, call Yvonne at ***(617) 899-2212***

NEW ADDRESS FOR SUNSHINE CLUB
Our sister group in Western Massachusetts has a new address:
Sunshine Club
PO Box 564
Hadley, MA 01035-0564
Their newsletter, *Muliebrity*, is available for reading in our club room.

ANONYMOUS HIV ANTIBODY TESTING
Your regional HIV Counseling and Testing Program provides free HIV counseling and antibody testing, support and referral.
No names will be asked.
(NYS Health Department) ***Albany Area:***
(518) 486-1595 or 1-800-962-5065.

CALENDAR

Regular Meetings are held every Thursday at the TGIC Club Room on Central Avenue in Albany, 7:30 - 10 pm. Some come earlier and stay later, but it is wise to call if you are not a Keyholder or if it is your first visit. Come dressed either way, meet and talk with friends. Many continue to socialize at one of the Central Ave. night spots after the meetings.

JANUARY 1996

Jan 4 Thursday Meeting, 7:30 pm
Jan 11 Thursday Meeting, 7:30 pm
Jan 13 ***Dinner Party,*** 8:00 pm
Oceans Eleven, Rt. 20
Jan 18 Thursday Meeting, 7:30 pm
Jan 25 Thursday Meeting, 7:30 pm

FEBRUARY 1996

Feb 1 Thursday Meeting, 7:30 pm
Feb 8 Thursday Meeting, 7:30 pm
Feb 10 ***Dinner Party,*** 8:00 pm
Location to be announced
Feb 15 Thursday Meeting, 7:30 pm
Feb 22 Thursday Meeting, 7:30 pm
Feb 29 Thursday Meeting, 7:30 pm

MAJOR COMING EVENTS
- Contact TGIC for more information.

Jan 24-28 *TCNE First Event*, Woburn, MA
2/27-3/3 *Texas T-Party*, Dallas, TX
Mar 24-31 *IFGE Convention*, Minneapolis-St. Paul, MN
Apr 20-23 *California Dreamin'*, Burbank
May 16-19 *Paradise in the Poconos*, Canadensis, PA
July 3-7 *TRANSGEN'96*, Houston, TX

JOSEFINA A. SPECKERT M.Ed.

PSYCHOTHERAPIST

(413) 499-5858

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