

THE TRANSGENDERIST - SEP/OCT 1993

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

PRESIDENT'S COLUMN - Winnie [REDACTED]

I wish to thank those of you who have provided original material for this newsletter: Tina, Paul and Pamela. Especially Tina, who supplied some of her drawings to brighten things up; she is quite a talented gal! There is also an article from an old issue of *FI News*, describing a visit to one of Wilma and Helen's TVIC parties many years ago. Their last party in Albany was a Christmas Party in December, 1983, almost 10 years ago. This brings back fond memories for those of us who remember what it was like in the old days, and should be interesting history for our current members.

This issue is filled out by a couple of articles from *CROSS-TALK*, a monthly magazine published by *Kymerleigh [REDACTED]*. Again, I am appealing to all of you for more material for our future newsletters. Submissions in ASCII on a 5¼" DOS disk are preferred, but typed or hand-written pages are acceptable. Drop your stuff off at the club room or mail it to our PO box.

DINNER PARTIES: We will resume our monthly Dinner Parties at the Northway Inn this Fall, scheduling them on the *second Saturday of each month* to avoid conflict with the Tri-Ess Chapter LCL which meets in Schenectady on the third Saturday. The first party will be on *September 11* and we are hoping for a large turnout to kick off the Fall season. Please sign up at the club room or call Joan by the previous Thursday night, September 9.

For our second dinner party on *October 9*, we were planning to have Roger Peo as speaker. Unfortunately, we found that a private dining room was not available at the Northway Inn on that date, but we hope to have Roger come and speak to us later this Fall. We still plan to get together for dinner in the main dining room on *October 9*.

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Dues Reminder! If you see ***LAST*** printed on your mailing label, this means that your membership has expired and you will receive no further newsletters unless you pay your dues before the next mailing.

LABOR LAW PROTECTION - Winnie & Pamela

Earlier this year I asked Pamela, our legal beagle, for her opinion on a change in the New York State Labor Law, effective January 1, 1993, that might offer us some protection. The amendment is entitled **LABOR LAW - DISCRIMINATION AGAINST ENGAGING IN LEGAL ACTIVITIES DURING NON-WORKING HOURS PROHIBITED**. Here is Pam's response:

Dear Winnie:

Per your request I looked into the changes in the Labor Law which you had called to my attention. I have obtained and read the sections in question. While the amendments are too new to have generated any case law, I can give you my "impression" of what I would anticipate to be the utility of the law within our community. My conclusion is that the amendments to the Labor Law do not significantly alter the legal environment for the cross-gendered community.

The most applicable of the activities protected under the amendments is what is described as "recreational activities." By definition [sections 201-d(1)(b) and (c)] "recreational activities" do not occur during working hours. "Recreational activities" which occur "outside work hours, off of the employer's premises" during non-working hours may not be the basis for discharge [section 201-d(2)(c)].

The activity which most frequently gives rise to a problem is adopting a female, or at best an androgynous, appearance at the place of employment. While such activity might be characterized as the natural sequellae of a "recreational activity," it clearly does not take place "outside work hours, off of the employer's premises." As such, it would not be an activity protected under the statute. What would be protected, for example, was running into your boss and his wife at the local mall on a Saturday. My experience is that this is not a big source of employment discrimination claims.

Were I to attempt to establish a legal right to participate, without fear of discrimination, in a cross-gendered activity it is my opinion that I would look first to the New York State (not the federal) Constitution for redress. (Yes... I see the pun.) While I have not researched this lately, I did at one time and came away with the opinion that there was a good chance of prevailing in a legal forum using state constitutional arguments. However, my first advice to anyone is to avoid the dispute in the first place if at all possible. Being a test case is an expensive, time

consuming and frustrating experience, and you do not always prevail. When you compromise with your employer (or whomever) you usually both end up with a result that you can live with.

I hope that this meets the need which you had in mind when you asked me the question. I have enclosed a copy of the statute so that you may post same at TGIC.

Best regards, Pamela

Thankyou, Pam. While not much help to those transitioning, this new law may encourage recreational crossdressers who hesitate to show their pretty faces in public for fear of being "discovered" by their bosses. The problem is that any discrimination is likely to be more subtle and difficult to prove than "I saw you dressed up in women's clothes, you queer, you're fired!" in front of witnesses. More likely, performance reviews that were previously "excellent" or "satisfactory" will suddenly become "poor" or "unsatisfactory", you will not receive an expected promotion, or may become the victim of "downsizing."

The first action filed under this new statute by NY Attorney General Robert Abrams is against the *Wal-Mart* chain, which fired a couple employed in their Johnstown store for dating, because the woman was married to someone else (though separated) at the time - see the *Times-Union*, July 15, 1993, front page. Their relationship violated the "family values" policy of *Wal-Mart*, and some people might construe crossdressing to be a similar violation.

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TGIC PUBLICATIONS

Transgenderists Independence Club (TGIC), PO Box 13604, Albany, NY 12212-3604. Phone (518) 436-4513, is a nonprofit, educational, social support group for persons wishing to explore beyond the conventional boundaries of gender, including crossdressers, transsexuals and their friends.

The Transgenderist

Bimonthly (Jan, Mar, May, Jul, Sep, Nov) to Members, Subscribers, prospective new members, friends, professionals, and exchange publications. Devoted to TGIC self-help and outreach to others, with original articles by Club members and local news of significant interest outside of our membership. Club business and other matters are limited to updates.

TGIC News

Bimonthly (Feb, Apr, Jun, Aug, Oct, Dec) to Members, Subscribers and prospective new members. Devoted to TGIC business and inreach from others, containing Club business matters, local news of little interest outside of our membership, selected reprints and other outside items such as clippings and cartoons.

TGIC MEMBERSHIP DUES

General Member \$40/yr
 Couples \$45/yr
 Key Club / large closet \$40/mo
 Key Club / small closet \$30/mo
 Key Club / attic storage \$15/mo

All the above categories include a one-year subscription to both TGIC News and The Transgenderist, mailed First Class.

Subscriptions:

The Transgenderist, 6 issues: \$25
 TGIC News, 6 issues: \$25
 Single copies of either: \$5 each

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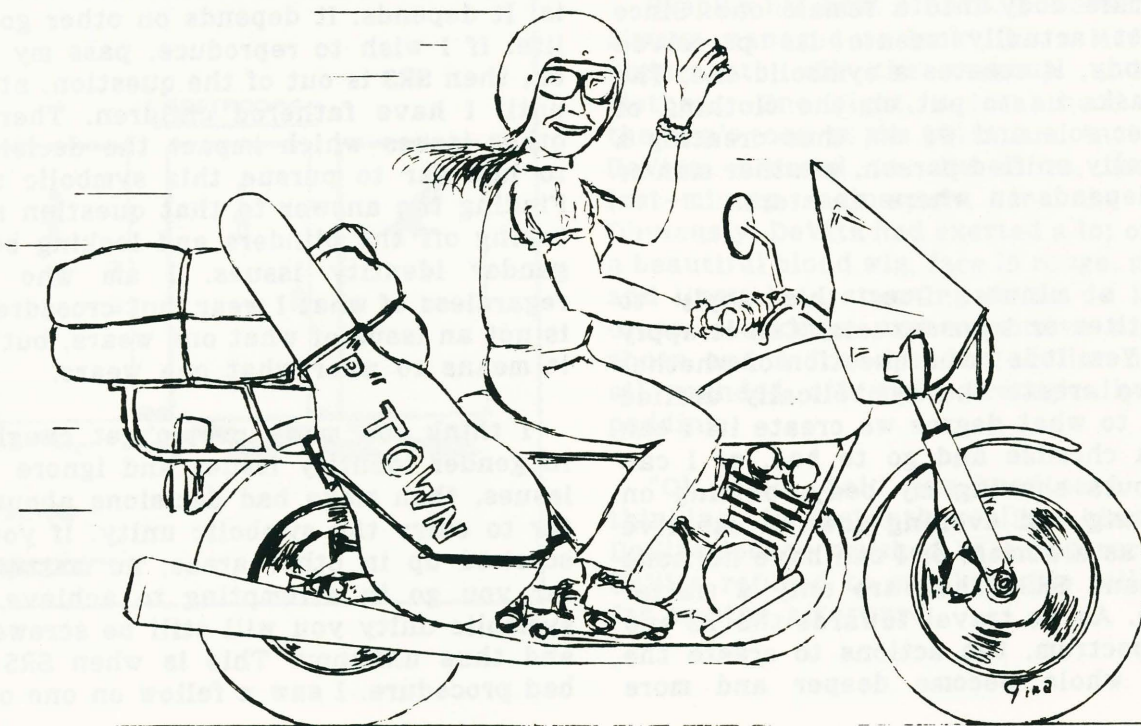
TINA, THE GIRL SCOUT? - Tina A.

Well, here goes Tina once again terrorizing suburbia on her motorcycle. After all, what's a girl to do for kicks after riding down to the Cobleskill Fair, and getting her picture taken riding an elephant? Is that the height of it all? No, next year I will enter the fiddle contest, ladies' division. That's what I went down there to check out in the first place. But that's a year away, what to do in the meantime!

So today I'm cruising (that's bike cruising, not bar cruising) on the old Suzuki after finding a couple of places to put up fliers advertizing my gig playing at *You-R-Us*. Remember *You-R-Us*? Why should you? Used to be *Mother Eve's*, good old 145 Barrett St. I've been there as Tina, now I'm playing there in my male persona. So out on a Sunday ride, I left fliers posted at the Arterial Shopping Center, Union College Library, and stopped at the Corner Grocery in the Stockade. He was open and took two! He is enthusiastic to support *You-R-Us* and asked my name. Maybe he'll meet my brother some time. There's places in downtown Schenectady, but that's a job for Tom, especially on the bike. Tina don't go downtown hardly ever, and especially not on the bike.

Oooops! Is that a garage sale I just passed here on Kings Road? Sure is! Stop and turn around, gal, I've been lucking out like crazy on garage sales lately. You've heard of a green thumb, Tina has a garage sale nose! It's cheaper than Macy's and more fun. A little girl meets me halfway up the driveway, and seems to have posted herself as my bodyguard. That's O.K. Presently, she curls up in a spot of her own and reads out loud from a story book. Meanwhile, I'm checking out the usual garage sale stuff, trinkets, household stuff, yukky books, yukky records. Oh, here's a camping mess kit.

Holy cow! Not just any mess kit but a Genuine Girl Scout Mess Kit, Wowy Zowy, Batman, a find indeed. The nose does it again! This will go to camp with me when I camp out in Provincetown next year. Yes folks, there's a campground IN Provincetown. I can leave the bike at the campsite and walk to the Boatslip, and the Crown & Anchor if I choose. And I can take my Girl Scout Mess Kit, and show it off even if I don't use it. Maybe between now and then I will acquire a Girl Scout Uniform. Will that be a blast or what? Anybody got any old Girl Scout stuff to unload?



What is the meaning of life?
Does God exist?
Why do I crossdress?

The three most profound questions of *homo sapiens*. The answers, in order, are: I don't know, but I don't like the alternative. Yes. Read on, it's the theme of this column.

Let me rephrase the question. Instead of asking, "Why do I crossdress?", let me ask, "What is my brain/mind trying to accomplish in having me crossdress?" If we accept the definition of sex as being a physiological trait, and gender a psychological trait, we must then accept that gender is a brain function and sex a structural one. Since the brain controls the body, it is fair to assume that the mind has a great deal of power over the body, and what it does.

So, what is my mind trying to accomplish in having me crossdress? The mind does not like things to be untidy. It does not like being feminine while the body it inhabits is male (or vice versa). Thus, what the mind is doing is attempting to reconcile the gender/sex schism present in transgendered crossdressers. But the mind cannot actually turn a male body into a female one. Since it cannot actually create its perceived proper body, it creates a symbolic one. The psyche asks us to put on the clothing of its gender role and we do, thus creating a symbolically unified person, whether man or woman depends on where we start.

Think a minute. Does this apply to transvestites or transsexuals? Can it apply to both? Yes: It is not a question of whether or not we create the symbolically unified self, but to what degree we create it. I can put on a chemise and go to bed, or I can spend hours shaving my body, putting on makeup, wig and evening gown. I can live full time as a woman, or I can have hormone therapy and SRS. They are only a matter of degree. As we travel towards the TS end of the spectrum, the actions to create the symbolic whole become deeper and more

permanent. Hormone therapy creates symbols of the gender role, while SRS removes the greatest symbol of the schism.

Think another minute. Is there a simpler explanation? No. "It feels good," you say? Yes, but that is not an explanation, it is merely a report of a sensory or emotional state. Why does it feel good? Because the psyche has for the moment found a resolution for the conflict it was experiencing due to the mind/body schism. Yes, it does feel good. And it applies to the occasional crossdresser, the transgenderist, and the transsexual. It is a question of degree.

Renee Richards has said that SRS was a second rate solution to questions of gender identity. If a M2F TS goes into SRS expecting to be transformed from male to female she may be disappointed; however, if that same TS goes into SRS with the understanding that the result will not be a female body, but instead a limited representation of one, perhaps it is not such a bad option after all.

As you can see, I am entering a second thesis for this column. If I accept the thesis that I crossdress to create a symbolic unity between mind and body, the question next becomes: How far do I take it? The answer is: It depends. It depends on other goals in life. If I wish to reproduce, pass my genes on, then SRS is out of the question, at least until I have fathered children. There are other issues which impact the decision as to how far to pursue this symbolic unity. Finding the answer to that question means taking off the blinders and looking beyond gender identity issues. I am who I am regardless of what I wear, but crossdressing is not an issue of what one wears, but what it means to wear what one wears.

I think too many people get caught up in gender identity issues and ignore other issues, then make bad decisions about how far to carry the symbolic unity. If you are screwed up in other areas, no matter how far you go in attempting to achieve that symbolic unity you will still be screwed up and thus unhappy. This is when SRS is a bad procedure. I saw a fellow on one of the

daytime talk shows who had undergone SRS and then decided that he wanted his penis back. This fellow had wasted two years of therapy, having decided that he was a TS and giving his therapist the standard answers. Had he used those two years to straighten himself out he'd be a happier man, he'd still be able to reproduce, and his parents wouldn't owe thousands of dollars on a second mortgage on their house.

The answer to "How far do I take it?" is this. Given that one has gotten their emotional house in order, one takes the symbolism as far as one needs, no more, no less. If that means putting on a slip once a year or having the good Doctor Biber work his magic so be it. Just make sure you're not kidding yourself.

[Anne ██████ can be contacted at P.O. Box 1251, Beverly Hills, CA 90213. Reprinted from *Cross-Talk* #44]

MAFIA TRANSVESTITE

(From *Goombata*, by Cummings & Volkman: Avon Books, 1992)

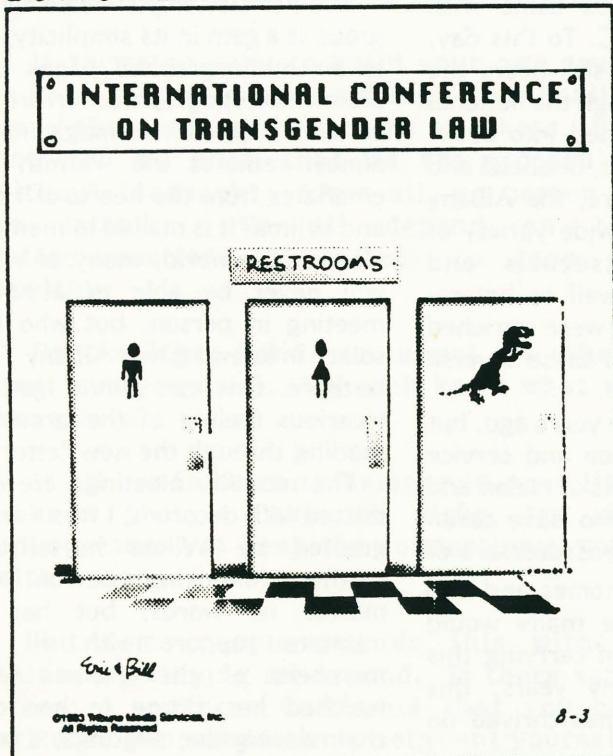
At the Bergin (Hunt and Fish Club)..., Fatico began to organize his newly expanded crew... It was a variegated collection, including... *Mafiosi* of varying talent. By far, the most interesting was a veteran hijacker named Salvatore (Sally) DeVita, whose nickname underscored an interesting fact: he was the only known transvestite Mafia hood in existence.

An incredibly ugly man, DeVita nevertheless spent much of his time attempting to perfect the art of women's makeup or trying on one of the many lady's outfits and shoes that crowded his closet. DeVita made no secret of his inclinations, but withstood only a certain amount of teasing. He would tolerate the joshing of fellow hijackers when, having just stolen a truckload of designer dresses, they would ask, "Sally, would you like us to put aside the nice blue one for you?" Other times, Sally would demonstrate less tolerance; it was wise at such points not to push him too hard, because when DeVita wore dresses, he invariably carried a pistol underneath.

Despite his best efforts, however, DeVita always managed to look like a Mafia hood underneath all the makeup and fancy clothes. One night, a local hood entered the men's room at the 101st, and encountered DeVita, dressed to the nines, making a last-minute adjustment in the mirror. Obviously, DeVita had exerted a lot of effort: a beautiful blond wig, face in rouge, mascara, and lipstick; a stunning Oscar de la Renta dress; stockings; and expensive high-heel shoes and a five-hundred-dollar handbag; all rounded off with strategically placed padding.

"Oh, hello, Sal," the hood said, without thinking. He instantly realized his mistake: DeVita looked crushed at being recognized. DeVita refused to speak to his fellow hood for months afterward.

BOTTOM LINERS



SPOTLIGHT ON ALBANY TVIC - Circa 1975

From FI News: a reporter's visit to the old TVIC group, the forerunner of TGIC.

As my car sped through the seemingly endless ribbon of asphalt commonly known as the New York Thruway, winding as a snake from the city to the foothills of the Catskills, my mind drifted to all the unusual places where crossdressers have congregated, forming, as it were, a mobile subculture. It seems that almost every week, the scene changes — one weekend it is Albany, the next, Hartford, sometimes Philadelphia, Washington, or perhaps the Jersey Shore.

Crossdressers seem to rely upon their cars as much as women's clothing to express themselves, finding solace in numbers greater than one. Gatherings of TVs have occurred in a variety of places, some likely, others unusual; apartments in cities, homes in the country, farms, out-of-season resort areas, and bars. There is a certain breed of TV who finds solace and enjoyment in meeting with others to sit and chat.

One of the mainstays of the transvestite social network for almost twenty years has been the Albany TVIC group. This is one monthly gathering that has withstood all the forces that contribute to the demise of other such social groups. The Albany group is so stable, it has even outlasted the national organizations that it has been affiliated with over the years.

Originally, the group's nucleus started in the heyday of Virginia Prince's FPE organization for heterosexual transvestites. A few of the original group still linger, but as the national FPE group has faded into a mere two or three clandestine chapters, Albany grew and blossomed. It was clear that there would soon come a parting of the ways.

FPE is a type of social sorority that has a very rigid structure and

set of laws. Members had to be screened prior to joining, and guests at meetings were strictly forbidden except for a few exceptions. Group meetings were secretive, and blackballing members for improper behavior was common practice. It was clearly an organization that had its own eventual doom built into its governing policies.

When the inevitable split came between the Albany chapter and FPE, there were no hard feelings. Times had changed and the group felt stifled under the rigid rules. Like a flower needing to reach for the sun and blossom, Albany needed to reach out and embrace other people who did not necessarily agree with the dictums of FPE. That this was the right thing to do was proven by time, with the decline of FPE, and the rise of the Albany group.

The next affiliation came with Jamie Howell's TVIC. To this day, the Albany chapter still bears the TVIC title, even though the national organization has faded into oblivion, beset by troubles, financial and otherwise. From here, the Albany group embraced a wide variety of individuals: transsexuals and transgenderists as well as heterosexual TVs, and all were enriched from the mingling of these diverse individuals.

That has been five years ago, but the fires of dedication and service still burn in the hearts of Helen and Wilma Thordsen, who have taken over five hundred crossdressers of all types into their homes and into their hearts. Where many would have grown weary of carrying this burden for so many years, this remarkable couple has thrived on such a social milieu.

Fame of the Albany group has spread through the years, mainly through word of mouth. Members

constantly bring in new TVs, who grow and mature in their femininity within the group and, in turn, bring in more fledglings. It is almost impossible not to learn something at one of these get-togethers, as the older members share their wisdom and experiences with their young sisters. At the same time, the youngsters add to the total vibrancy and energy of the group consciousness.

This constant give and take, combined with the lasting friendships that are developed from within this group, make it one of the most valuable social and learning milieus available to the crossdresser. Albany has become the mecca of the crossdresser world, and many TVs have made that long, arduous journey from the closet to that tiny oasis in upstate New York.

The newsletter published by the group is a gem in its simplicity; five or six mimeographed pages complete with typographical errors and cartoons clipped from magazines. It almost radiates the warmth that emanates from the hearts of Helen and Wilma. It is mailed to members all over the world, many of whom will never be able to attend a meeting in person, but who take solace in knowing that Albany TVIC is there. One can almost get the vicarious feeling of the group by reading through the newsletter.

The monthly meetings are conducted with decorum, I was warmly greeted by Wilma herself, an earthy, fun-loving person who minces no words, but has an intimate rapport with all the members of the group. As I watched her sitting in her easy chair during the meetings, I could see an expression of satisfaction on her face — almost a feeling of

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DEAR GOD - Paul K.

I am writing you this open letter because I don't have your address, and I feel sure that you will see this.

I have one question: Where do you go to get permission to reinvent yourself?

I see all these people who are completely different almost every time I see them. They seem to be able to forget their obligations, their history, the connections of their lives, and change themselves. Today they will insist that they are blue, and tomorrow that they are red.

I worry about this. Let's face it, we live in an instant gratification society, and they seem to be moving very fast. How do you completely change without a series of enormous rationalizations?

I know how important rationalizations are today. As they said in "The Big Chill," rationalizations are more important than sex. We have all gone a month without sex, but a month without a rationalization?

It seems so easy to build your own truth in your mind if you are willing to rationalize away the needs and concerns of others. But how can we know that we are succeeding without feedback? After all, no person is an island. We all depend on the interconnections of society to keep us healthy.

On the other hand, we cannot let others limit our potential. We each know what we have to do.

It all comes down to balance in your life, I know that. Take the risks, try the unexpected, but keep the connections, work with others.

But some people can do this without balance, swinging all around. Is there some place in southern California that you can write, to get permission to reinvent yourself?

Dreams always come ahead of reality. We have to have a vision before we can create it, and it's for sure that many people will be able to point out the flaws and pitfalls in our vision. But how would anything ever get done if all we thought about were the risks?

On the other hand, being unrealistic about the potential for success is not a good idea. If we want to chase them, our dreams must be implementable, achievable.

I suppose that I could just trust myself, let myself go dream-chasing and figure that I can deal with the consequences as they come up, change my direction to circumvent obstacles.

But it seems so difficult. Truth or convoluted rationalization? Vision or fanciful dream?

So I figured that there must be some easy way. Just apply for a permit, and become as flexible as a shoelace without worrying about the consequences. I am writing to get an application.

Thanks, Paul

P.S. Could you include some information about the consequences of this? I am a bit concerned about what I might have to give up in order to get this instant reinvention permit. Thanks again.

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fatherly pride as he watches his children maturing before him. I learned that Wilma is a bus driver by profession, and I marvel at the tremendous amount of patience the man must have.

And then there is Helen, Wilma's wonderful wife. She might be considered the den mother of the group, as she listens to the members' problems and offers an occasional word of advice or encouragement. She tells me that she takes pride in her group and that through the years, everyone has been well-behaved.

ABOUT HELPING PROFESSIONALS

The gender community is often ambivalent towards the helping professional. Some people think they have special insights which can provide answers to difficult life situations. Others believe they are insensitive those who wish instant happiness through hormones and/or surgery. They have been described as "gatekeepers" whose sole function is to control access to certain services.

At two recent professional conferences I had opportunities to discuss these perceptions with other professionals. I came to the realization that the fundamental issue is one of professional ethics. My dictionary defines ethics as "... the rules of conduct recognized in respect to a particular class of human actions: medical ethics. Moral principles, as of an individual."

Throughout my education as a therapist, there has been a guiding principle: First, do no harm. The difficulty in applying this conviction is how to determine what might be harmful. It is crucial to protect and support my client but equally important to maintain my credibility and professional standards. As with all ethical/moral situations, there is no single answer. Some would call this situational ethics but I believe that there have to be some underlying standards that remain inviolate. Most of us have such standards in our lives: honesty, integrity and charity come to mind.

Most often the reason someone goes to a clinician is because some aspect of their life has become unmanageable. The client has the right to expect that the clinician has experience and training which can help in their situation. If the clinician does not have the training, it is his/her responsibility to either refer the client or get appropriate consultations.

Even when the clinician has the appropriate training, there can be a conflict between what the clinician believes to be in the best interest of the client and what the client thinks is best. I believe that it is the clinician's responsibility to communicate the reasons why a particular approach can be useful while not shutting out the client's reasoning. Honesty is crucial here. To be honest, it is important that clinicians clearly and consciously understand their own values so that they are not unintentionally imposed on the client.

For example, it has been suggested that transgendered people are a "special case" whose difficulties are caused by society's rigid rules. All that is needed is some hormones and surgery then everything will be all right. Suppose that were the case and further imagine that following such surgery the person's life was no better and might be worse. Who would be blamed? I believe that the professionals would be held accountable because they are expected to act in ways that prevent harm to their clients/patients.

What is the ethical clinician's responsibility? I believe it has two components: guidance coupled with restraint. In some ways, it is like a guide hired for a safari. The guide knows the territory and is supposed to keep his clients out of danger. For this to work, the client has to trust the guide. Without that, the client will ignore the guide's advice and perhaps get into serious trouble. Each safari is different, even when it covers the "same" terrain. The guide has to be flexible yet firm to get everyone safely home.

[You may contact Dr. Peo at P.O. Box 3445, Poughkeepsie NY 12603 or by phone at (914) 452-8405. All communications are kept confidential. This column may be reprinted in any non-profit organization's newsletter if Dr. Peo's name and address appear in the reprinted version. Others must obtain written approval from Dr. Peo. A copy of such a reprint should be sent to Dr. Peo. Reprinted from Cross-Talk #44]

BAR SCENE UPDATE

Since *Mother Eve's* changed hands and became *You-R-Us*, there has been no good place for us to go in *Schenectady*. Paul, who keeps his ear to the ground in these matters, now reports that *Beanie's TOUCH OF ITALY* is accepting of crossdressers. The proprietor is lesbian and looking for new customers. The tavern is located on lower State St. at Church St., one block East of the Western Gateway Bridge over the

Mohawk. There is a *KFC* across the street, and a small public parking lot (entrance on Liberty St.)

In *Albany*, *Deceptions* at Central Ave. & Quail St. is still the premier disco and bar where we are welcome, and favored by those who want to go out after our Thursday night meetings. *WaterWorks* at 76 Central Ave. is primarily a gay men's bar, but we are also welcome there.



TransGender
Independence
Community

Tina

ANNOUNCEMENTS

POLICY: Short announcements and advertisements from Club Members are published free for two consecutive months (once each in TGIC News and The Transgenderist), unless cancelled by the originator or a specific request to continue is made.

HBIGDA STANDARDS OF CARE SURVEY

American Educational Gender Information Service (AEGIS) is conducting a survey of the Standards of Care of the *Harry Benjamin International Gender Dysphoria Association, Inc.* (HBIGDA) in order to provide HBIGDA with feedback from transgendered persons. Questionnaires are available in the Club Room, or by writing to TGIC. All transgendered persons are urged to participate and respond to AEGIS by **September 15**.

MILITARY LAW SURVEY

If you have ever served in the armed forces, please participate in this study of crossdressers in the military, even if you did *not* cross dress while in service. Pick up a questionnaire in the Club Room or ask for a copy to be mailed to you.

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 - 10:30 pm. Some come earlier and stay later, but it is wise 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.

SEPTEMBER 1993

Sep 2 Thursday Meeting, 7:30 pm
Sep 9 Thursday Meeting, 7:30 pm
Sep 11 Saturday, 8 pm

Dinner Party, Northway Inn

Sep 16 Thursday Meeting, 7:30 pm
Sep 23 Thursday Meeting, 7:30 pm
Sep 30 Thursday Meeting, 7:30 pm

OCTOBER 1993

Oct 7 Thursday Meeting, 7:30 pm
Oct 9 Saturday, 8 pm

Dinner Party, Northway Inn

Oct 14 Thursday Meeting, 7:30 pm
Oct 21 Thursday Meeting, 7:30 pm
Oct 28 Thursday Meeting, 7:30 pm

MAJOR COMING EVENTS

Contact TGIC for more information. Some registration brochures are available in the Club Room

Sep 16-19 *Paradise in the Poconos*
9/29-10/3 *Southern Comfort*, Atlanta, GA
Oct 4-7 *Dignity Cruise V*, Pittsburg, PA
Oct 15-25 *Fantasia Fair*, Provincetown
Oct 28-31 *Fall Harvest Weekend*,
Kansas City, MO
Nov 10-14 *Tri-Ess Holiday En Femme -*
Hollywood Extravaganza,
Burbank, CA
Nov 19-21 *Riverside Gala Weekend*, Erie,
PA
Feb 25-27 *Texas 'T' Party*, San Antonio
Mar 12-20 *IFGE Convention*, Portland, OR

WHY DO OUR SUBSCRIBERS CALL

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