

JOURNAL of
Male Feminism

WIVES AND THE "OTHER WOMAN"

JOHN'S FEMINIZATION FROM AN
UNDERSTANDING WIFE

TV MAKE-UP TIPS

LETTERS

PICTURES

NAMES AND ADDRESSES



1980

No 2

The International Alliance is incorporated not for profit for the purpose of helping those who desire to express themselves in the opposite gender role as they see prescribed by society.

We serve as an educational agency for professionals and the community at large. Specifically, we exist to help cross-dressers and members of their families.

Anyone interested in inquiring more about the Alliance is invited to write to the address shown below.

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Inquire:

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Allentown, PA 18105

Seven Hidden Treasures

by Alicia Lynn

There is hiding within - a female beautiful and good
Through her, wonderful things can be explored.
They comprise a fabulous precious horde.

Love, gentleness, beauty, joy,
grace, compassion, womanhood.

He who has the key to this treasure
will reap a bounty without measure.

I would give all the world's gold
The magic OPEN-SESAME to hold.

He who can expose this glittering Eldorado
These Seven Cities of Cibola
Will live forever, as Alla promised, in Paradise
Each day revealing another glorious surprise.

IS THE GIRL WITHIN US THE OTHER WOMAN?
A SURVEY OF WIVES

by Betty Ann Lind

How the Survey Started:

During Dream '78 I wondered about the wives and girlfriends who had agreed to attend the week long retreat by the Pacific with their beloved, who were enjoying a vacation 'en femme' attending a real fashion and modeling school. Were these the fabulous 'A' GG's I had read about in Virginia's TV magazine? What was it that set them aside from other women?

As a local chapter president of Tri-Sigma and an officer in IAMF in Washington D.C., and a bachelor, I thought that I should interview these women to determine if there was anything I could do to build a stronger tie between the TV and his GG as well as strenghten our organization.

Before I report my findings, I wish to explain that Betty Ann is a matronly person in her forties; who has, since age six, been a bi-genderist in that, for at least ten years she has lived as a woman from time to time. Her male counterpart is a very successful executive, and enjoys the best of both worlds. However, her lifestyle has given her a mature womanly outlook which, quite frankly, served to help in understanding the undercurrents of sensitivities existing during the interviews. The fact that Betty Ann shares in an advanced degree in social psychology and counseling helped.

So, starting at Dream, and for two and a half years afterward, Betty Ann has sat down and interviewed in private, forty three women using a simple unstructured interview approach to encourage open observations. Once confidentiality was assured and the purpose of the interview was established, the wives were extremely frank and open about their life with that 'other woman' within their husband. Yes, they recognize 'her' as the other woman; in fact none of the women viewed their partner as being androgynous.

Of the forty three women, thirty eight were married to heterosexual TV's, two to boarderline TS's, two to bi-genderists, and one to a bisexual TV. By-in-large, they were middle to upper class, with a bias towards the established social role of the working homemaker rather than militancy concerning feminism. Of the group three were considering divorce for reasons other than TVism. (They have since divorced). Otherwise, the group ranged from new brides to mature matrons with at least thirty years of marriage. All of them had seen their husband dressed as a woman.

It was my impression at first that this survey would lead to a wide range of differences in opinion between these women. The surprising result was their general uniformity of opinion on the subject of their husband's 'hobby'. I thought that such variables as years of marriage, income, education, or social status might influence their answers, yet I must confess that I could detect no real polarization due to such influences. Where there was a spread of opinion, I have noted it.

I shall try to relate the results of my poll in the hope that it will serve to help others. However, I must observe that many of my findings may upset my dear readers, especially those who have allowed their fantasies to obscure the reality of their marriages. Also, I urge a great deal of careful thought on the part of both partners before they take to heart any of my findings. Remember that generalizations are just that. It is your marriage which counts.

And as one who sought to understand, Betty Ann wishes to thank the forty three who have one wonderous gift in common, a delightful curiosity about the other woman that exists within the man that they love.

When Did You First Learn?

- a) After the marriage: 30
- b) Before the marriage: 13

The clear majority did not know about their husband's crossdressing, and of these, twenty did not find about it until several years after their marriage; usually during the male mid-life crisis period of the late forties.

his dressing and using make-up in the fashion of women when he was in puberty, not now.

This was the underlying theme repeated again and again as if they all knew the same other woman.

Q What did you think when you first saw her?

A. "I was absolutely stunned, she was actually prettier than I was. In fact, I felt compelled to return to make-up and get myself back into shape." responded about one third of the wives in a somewhat bemused plaintive complaint mixed with a sincerity and personal uncertainty which caused Betty Ann to consider the real impact of such TV's upon their wives. "It is not really that bad, it's just that I was born a woman and 'she' is so damned pretty. How can I compete with her?"

"Well, I really felt sorry for 'her'. She is so big! I mean it is so hard for her to find clothes and such. And she is so very hurt by the unfairness of it all. God knows what would happen if she were to try and pass. Yet, she is so sweet and considerate and tries so hard. It is sad in a way" About one third of the wives followed this theme reflecting their concern. "But perhaps she will stay out of trouble because she really couldn't pass, you know?"

It was kind of a mixed bag, really. She really wasn't together. I suppose she could pass if she put some effort into it. It was a bit funny, but she couldn't smile and I wouldn't laugh. Very difficult, but we managed."

(The interesting point is that the viewpoints expressed were more often as not a viewpoint held only by the wife herself about her husband when he dressed. In many cases I found that there was very little correlation between what the wife saw and that seen by others.)

Q. What have you done to help her since then?

A. This question did not fall on deaf ears. In fact the wives all suddenly took a rather dramatic turn from their earlier evaluation of the 'A' wife

as a possible negative to casting themselves in that role, i.e. serving to help their husbands by buying them dresses and so forth.

Q. Do you help your husband so that he can 'pass'?

A. The problem that their husband's compulsion might drive him to try to 'pass' was recognized by all the wives. However, they were almost equally divided on the question as to if they should help him to do so. The basic argument against helping beyond token efforts started from the basic issue that as women they had been trained to present themselves as women in public and it was natural for them. Furthermore, such efforts to help their husbands might encourage him to take risks. The other side recognized the issues but also took the position that if they helped their husband it might reduce the risks involved.

Q. In our conversations, you draw a distinction between female and woman, what does that have to do with the image of the 'other woman'?

A. Most of the wives tackled this question by stating that the 'other woman' had in her mind's eye an image of themselves as a female, or a kind of a satin doll reflection. Few of the wives saw in the other woman's self image the completeness of a mature woman willing to accept womanly responsibilities.

Q. Have you made any efforts towards conscious raising?

A. This crossover to the feminist dialectic caused some amusement and only a few had considered the effort with the candle. "If she were a woman she would prefer Total Woman to Sisterhood as reading material." They would then add, "Although there is plenty for her to read around the house concerning women, she really isn't all that interested." There would be a pause, "And perhaps that is for the best."

Q. Have you ever required her to be womanly, to accept household duties and so forth?

A. The response was evenly distributed between "she helps about the house" to "Neither one of them lifts a finger." The idea of using permission to dress as leverage to get 'her' help wasn't really of much direct interest, but most of the wives recognized that their husbands did cooperate a bit more if the other woman was asked to help. (It is clear that the male half of most TV's is fairly chauvinist.)

Conclusions.

I suppose that before I offer any conclusions concerning my survey of wives who accepted their husband's girl within, I should pause and observe what seems to be the basic difference between these women and the dozen or so wives that I have met who absolutely have no desire to accept their husband's 'hobby'.

I found a common thread of reasoning in these women, not unlike the positions expressed by the wives who accepted their husband's fantasy, but with a single difference. The wives who rejected the other woman did so in the solid belief that by doing so they solved the problem, and the problem was 'how can I preserve what is mine?' This self centered focus exists in all of us, but only mature people know that by giving of ourselves to those we love are we complete. The desire to preserve status quo in the face of family crises is natural, but these women tend to think in absolutes. By refusing to recognize their husband's needs, these women accomplish the very thing which they do not want, destruction of the status quo. Their approach is that of the small child, "If I close my eyes, it will all go away."

I found that the accepting wives recognized that life is a changing stream and that if they wished to preserve anything that they would have to adapt, even if their husband was not capable of doing so.

In short, as one wife said:

"I have the best of both. A husband who is a man in every way and at the same time he is capable of being the sister I have always wanted as a dearest friend and companion. I love them both as one."

Perhaps her's is the best conclusion to my survey.

Dear Glenda,

You are an incredible correspondent! I feel compelled to apologize to the chauvenism salvo. It was an honest expression of my response, but I have to admit that it might also have been a vehicle for unloading some hostility. (ed note. she is referring to the A-F rating system for wives - see Betty Ann's article.) Helping my husband to help me to dramatize doesn't leave me free to unload much of it on him right now.

I have numerous questions about the Alliance and about things in general.

There seems to be significant conflict, or whatever, within the paraculture. What is this all about? Politics, power, personal issues, philosophy, what? What are the conflicting views and their relative merits as you see them? What is good source of views of the situation alternative to yours?

Definition time: "wierd" in both our family traditions has meant somebody eccentric and thereby interesting, implying probably very intelligent with an original approach to life and individuality. "Truly wierd" usually implies a step towards the bizarre that is beyond our taste. In reference to the previous paragraph, I don't want to get involved with a group that is into S/M,, whipping etc.

An item in the '79 1-2 Journal tickled us both - the speculation on the effects of disparity of height in two people's perception/understanding of each other. There is exactly 12 in. difference in our height which presents a number of problems. There are very few elements of wardrobe which we can share. My taste has been developed to complement a very small frame - which leaves me uncertain of my ability to help a very tall, broad shouldered woman to learn to dress and move to best effect. At least we agree on a goal of achieving conservative good taste, a relief to me since I think I had more fear all along of a display of poor taste than of feminine dress per se (Being rather flat of chest and fanny and broad of waist and shoulder myself I do

know how to dress around those features, but find it hard to comprehend the need to consider them flaws to be padded out, however). Anyway, we need some help in this area.

About your recommendation that a fiancée be told of a person's 'hobby' before marriage: I see great wisdom in it, but I would like to add to your reasoning. Step 1: I always knew that there was something being held back, some barrier or withheld key to our communication. Step 2: When I figured it out for myself, I was first of all angry over something I knew intuitively was more than skin deep and therefore very relevant to our whole relationship. That it was willfully withheld from me in the presence of professed love and the intention to form the most intimate kind of relationship between two people. Step 3: Furthermore if it was so horrible that it had to be kept secret even from one's most intimate companion it must be really horrible and therefore too shameful for discussion and a genuine threat to the marriage. Additionally, there was the assumption that someone somewhere must know, because I was at least smart enough to figure out that there had to be an associated need to socialize en femme. Ergo jealousy is added as well. Add to all this the factors you mention such as the possibility of revelation, threat to wife's femininity and fear of the desire for surgery (I had no reason to suspect any inclination to homosexuality), and one can construct for themselves a great deal of unhappiness. Another thing I experienced was a growing self-consciousness about my own body, wardrobe and feminine consciousness. I didn't know what things might make him ache for the lack, (things which I could share) or how Hardly amazing that, lacking even appropriate vocabulary, it took me nearly 5 years to raise the subject for discussion and nearly 6 more to try again after the first attempt ended in disaster.

However, I was an extremely naive bride with a lot of very traditional expectations about marriage. I cannot guess what my response might have been to revelation during our engagement. We do not know another couple as deeply happy as we are together. How tragic it would have been for both of us for me to have called off the wedding for such a trivial reason! Perhaps it was just as well that we put off facing and dealing with our mu-

tual femininity until each of us and our relationship were mature enough to withstand it. I think that my only big regret is that for me a residual of distrust remains that may take a long time to obliterate.

Is Dr. Beatty still looking for subjects for his study? Is it a longitudinal study? Is there any research ongoing on transvestism and marital relationships? I did some research in graduate school and would love the opportunity to contribute to knowledge about gender dysphoria and its psycho-social ramifications. Further, how can I best be of assistance, of support to others, particularly wives in my situation? It occurs to me that the loneliest and most in need of support must be those who, like us recently, do not know of the Alliance or others in the culture.

Stray thoughts (meant in admittedly humorous vein): Can't help but speculate that it might be lots more economical (and fair) if instead of focusing on the pretty and costly aspects of femininity (clothes and make-up etc.) if there were more emphasis on such things as the vacuum cleaner, washer, dryer, iron, needle and thread, mops, pails etc. The response I get to this at home is, "the vacuum cleaner is a diabolical machine" (to which I say, "amen"). If one is going to live with a wierdo, it would be nice to find one who likes housework.

How important are psudonyms? We live in a very conservative setting.

Thanks so much for all your support. Presumably you know only too well how much this has meant to us.

Sincerely,

Suzi 204-OH-450

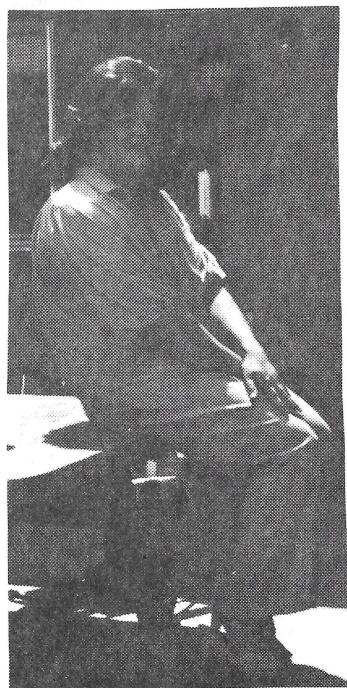
Text continued on page 26 after pictures.



Elenda 130-NY-134



Connie 26-MO
-658



Stacey 3-A Z-850



Karen-IN-469



Dee Dee 2-CT-061



Janet 73-AD-217



Lisa 136
MD 207



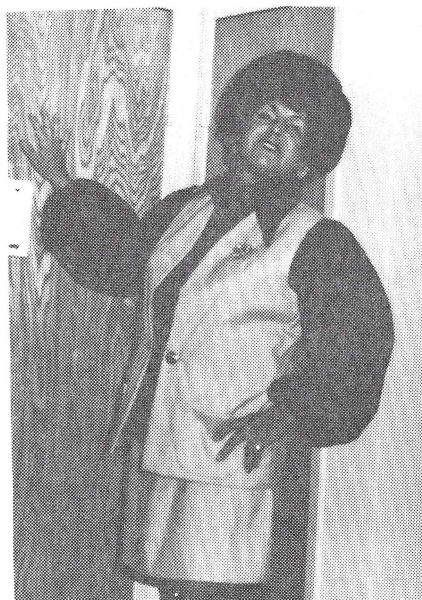
Eileen
6-NJ-079



Patricia 112-CT-068



Cindy 122-MD-210



Diane 28-CA 940



Marlaine 102
PQ -H3A

Ms. Ariadne Kane
Box 368 Kenmore Sta.
Boston, MA 02215



Patsy 114-CT-061



Ruthann 5-WI-53



Rona 130-VA-240



Glenda

Elizabeth
ALB - T2K





Susan 3P-ON-MCP



Diane 132
NY - 113



Stella 30-MD-211



Fran Dee
11-IL-603



Alicia 106-OR 972

Betty Lou 122-FL-339

Georgia Saunders





Dianne 28-CA-940



Alice 120 FL-325



Micheline ONT-KIG-23-



Michelle 30-04 45



Patsy 114-
CT-061



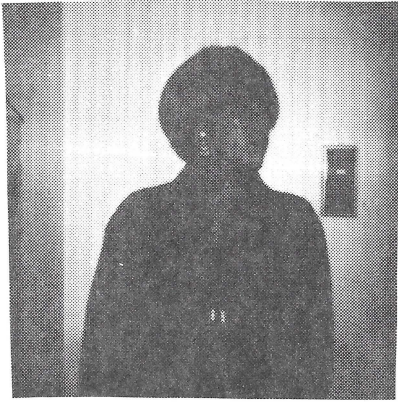
Connie
18-NY-147



Julia
20-OH-443



Michelle
108-NJ-081



Lisa 106-CT-068



Ellen 100-OR-972



Mitzi
8-IL-611



Lyn 24-PA-184

Dear Suzi,

First I want to take this opportunity to thank you very much for a very good and timely letter. I shall try to answer your questions as best I can.

I must have sent you one of the old Journals where there was a discussion between the policies of the Alliance and Tri Sig. Over the years there has been a certain amount of pettiness in paracultural groups, including the Alliance. In the main, people conduct themselves as adults. Occasionally we act like little girls, "my dress (organization) is prettier than yours." If you want an analogy, the paraculture is similar in some ways to Mensa or a college faculty. As you will soon discover, we are highly intelligent, and intelligent people can, on occasion, spend literally years debating how many angels can dance upon the head of a pin. In any case, in the Alliance, there is no "party line" and you, or anyone else, are free to express their views even when they are at variance with mine.

The issues I hear most often debated in the culture are in the area of when or if to tell one's wife and family (I have always dressed around my kids, but I don't say everyone should), debates over whether a person should go into public, take hormones, or go for the operation. (I would estimate about 30% of the Alliance goes into public on occasion, about 10% are taking hormones, and about 1-2% go for the operation.)

You will find most views on various issues pretty well discussed in the Journal, but by all means feel perfectly free to read up as much as you wish and then put forth your own exergesis.

There is general agreement that the paraculture includes those people who have an interest in expressing themselves in ways that society commonly regards as the opposite gender role. This can include clothing, hair style, jewelry, activities, etc. The people into various sex trips may crossdress to some degree, but their motives are not the same. They are not baddies, just in a different world. Few of these people have

any interest in Dreams, Shangra-La's, Fantasia Fairs or Alliance meetings. The Alliance, and its sister organizations (the one's we mention in the Journal and directory) have a uniform policy of discouraging the babies, the doggies, the S&M's, B&D's, etc. Mate swapping is a totally different trip, and while OK for some, is not a characteristic of the crossdressers.)

The matter of when or whether to tell one's fiancée is a recognized matter of controversy. My own view was stated clearly in the 79-4 Journal in the article "How to Catch a Class A Wife". Simply stated, I believe before a TV gets married he should, 1) know for certain where he lies on Benjamin's scale and have resolved the question of how far he wants to go: into or not into public, electrolysis or other hair removal or not, hormones or not, operation or not. 2) When he finds a gal and the relationship gets serious, I feel he should thoroughly acquaint her so that by the time they marry she has seen him so much en femme that it is totally second nature. That is my view. You stated a good rebuttal that some class A wives might not have married if they had known. True enough. All I can say in return is that in as many cases where a good adjustment is achieved, the matter of dressing becomes a thing that can needle the marriage to death. Sometimes be the wedge to precipitate divorce, or, more often, be a sore point in a divorce ("give me the house and healthy alimony or I tell the world".) Everyone must work out their own salvation in fear and trembling. There is no one right answer.

As for people doing research, I suggest you contact

Dr. David Beatty
Dept. of Psychiatry and Behavioral Science
Univ. of NY at Stony Brook
Stony Brook, NY 11790

and

Dr. Bruce Barton
81 South Main St.
West Hartford, CT 06106

Both of these people are "good guys" and highly respected in the culture.

The A-F rating system, like Benjamin's scale, is only a model and not a hierarchy. Really there are three general types of wives: those who fully accept and even encourage their husband's dressing, those who tolerate it, and those who don't. If you want to call the first group class A, the second B-C, and third D-E-F, fine. I admit the rating system is a trifle on the chauvenistic side. I do encourage both of you to become active in the Warron, OH group and to meet and get to know others in your area. Interaction by crossdressers and their wives I feel is very important to putting this whole thing into proper perspective. My wife Linda has talked with many dozens of other wives and has been effective in helping because she totally accepts it in me.

As for secrecy and the associated paranoia, I will offer the following. Admittedly most all of our friends are what you affectionately call "wierdos". Among most of my friends it is an entirely open secret. The main place where I don't discuss it is at work. Most people outside of the culture have no interest in dressing and are quickly bored if the subject is brought up. I simply don't expound except around others in the culture. On the otherhand, I have yet to lose a friend over it. It is more of a room 13, I believe, than anything else. Still, we do advise people to adopt aliases, use post office boxes, and to generally be discreet.

Yes, dear, I quite agree that if a person is going to be able to enjoy the silk and lace, she should also share in the mops and pails as well. I am a true male feminist. That, of course, is assuming that he is not being required to perform the 'male' role of making the living. (Don't whisper this to a living soul, but just between us girls, a T shirt is a hell of a lot more comfortable than a slip.) Thanks again for a lovely letter and I hope we can get together with you guys sometime.

Glenda

yours in the lifestyle,

Glenda Rene Jones.

Dear Glenda,

You had asked earlier if I would write something for the Journal on my relationship with Jonda and how John became Jonda. I have been reluctant as we do not want to become involved just now. Maybe as time goes on we can become more involved with others, but right now we want mainly to keep to ourselves. Since you have assured me that this will be the case I will go ahead and share this story with your readers.

When I was twelve there was a man called Ben who used to come around and be a general handyman in our neighborhood. The kids would watch him repair things etc. We noticed that he carried a bottle in his hip pocket, but I was too naive to know anything about alcohol. He asked me one day if I would like to go into the woods in back of the house. He didn't rape me, but the experience of having him run his hand up my skirt frightened me a great deal and made me very afraid of men.

I had decided by the time I was in college that I would never marry and I even considered becoming a nun. As a junior in college I met John. I didn't know at first that John liked to dress in women's clothing, but I was very impressed with his gentle manner and the fact that he didn't try to "put the make" on me. (I know now that you can't pigeon hole all TV's any more than any other group of people, that some TV's are very macho in their male role.) John finally confessed to me that he really felt he should have been born a girl and preferred to wear woman's things and to be a woman. I found the idea hard to accept at first. In fact I broke off with him a couple of times because I couldn't accept the fact that I might be a lesbian. In my senior year I went to a counselor at the university who proved to be a real friend. I found out later that she was gay, although her "pitch" was simply to help people be and to accept what they wanted to be. I guess I finally realized that I am sort of in between. At any rate John and I had a rather conventional wedding after we graduated.

John went on for his Master's in engineering and I went to work for a nearby company in their technical library. We had intercourse a few times, but it wasn't really what

either of us really wanted. It was then that we started experimenting with our lifestyle. John would get up early and go to school and I would get up a little later to be at work at nine. When I got home, John would be dressed and have dinner started. We started going out (away from our home base) as Jonda and Sally and while at first Jonda was read from time to time, we had no problems in general. I worked with her quite a bit on makeup, hair styling, and selection of clothing. Jonda let her hair grow and several people at school began to wonder if Jonda was going for sex reassignment. Fortunately in a university environment, diversity is tolerated more than in some other places.

I found myself totally accepting my sister lover. I was very happy not to have a lot of men's underwear lying around. Jonda I guess got me interested in really pretty panties and slips, something that in the past I had not really given much consideration.

Finally after some discussion we decided to see what effects hormones would have on her. The counselor I spoke of earlier was helpful and recommended a doctor for us to go to. At first he was skeptical, but with some urging on my part finally prescribed Premarin. The effects were dramatic within a couple of months. As Jonda's breasts began to develop I found myself more and more wanting to hold her and become even closer.

It was in this period that I really became turned on to sex. Jonda's nicely developing body became more and more interesting to me. We have developed a wonderful way of making love. We like to get dressed in nice silky lingerie and hold each other and run our hands over each other's body. I don't think of Jonda having a penis, but think of it as a "little girl thing" that doesn't threaten me.

By the way, lest I have mislead you, most of the time we go around in good old old blue jeans and rib socks.

After graduation, Jonda and I moved to our present town. Jonda worked for a while as a man, but it became ever more apparent that she wanted to be a woman.

I do want to interject that while we thought about it a lot, neither Jonda nor I feel that it is necessary for Jonda to go through sex reassignment. We know a couple of TS's who are good friends, but for us it just seemed unnecessary.

Finally the day came when we broke entirely with the past. Jonda was able to find a job as a programmer where she could work as a woman. With the effects of the hormones as well as several hours of electrolysis, Jonda passes virtually perfect and is completely accepted as a woman.

I don't mean to imply that everything has been honey and roses. There were many times we got "into it" so to speak. Still, I do feel we have a wonderful relationship and we are now very happy. I certainly don't say this lifestyle is for everyone. For us it has worked out well.

love,

Sally and Jonda

MARY J. FLYNN, M.S.W.

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The International Alliance is truly international.
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SURREY HILLS , Victoria 3127, Australia.
(half ounce airmail is 31 cents.)

Notes on Passing

by Denise Cook

I would like to thank Darlene, 103-AZ-85017, for her letter in the '79-4 Journal and the editor's reply. I agree with Darlene that in order for a person to have the operation, it should not be necessary to "Pass", whatever that might mean. I suppose "passing" means being judged as a true stereotype from a sexist view. Have you noticed, there are a few women in public that don't "Pass"? And, of course, there's a few men who don't "pass" as men. But nevertheless, they all seem to "Pass". How about you, TV, TS, Pre or Post op, do you "Pass"? Never mind. Just keep your dress down, we all know, deep within there has been no change and you are still that same person.

Granted, after the operation and still not able to "Pass" must take an emotionally very strong person. But there's other factors to be considered. Selfishness is one. It's easier if one has only themselves to be concerned with. It is another matter though, expecting others to be pleased with you. True, you are now a person who has completed the operation and you are on top of the world. To expect others to be pleased with you is another matter. You might be emotionally strong to have had this done, but don't expect your friends or others to be strong too. Your friends will be placed in the embarrassing position of having known you, gone along, been caught seen with you. Those friends might worry about repercussions from their friends and others around them who they know, and so it goes. It usually will take time for friends to refer to you as "she" and by a femme name. But they might never. If you don't "Pass", friends and others will be hard pressed to refer to you as a woman.

I am also totally open in my variable roles, whether I'm pre-ceived as a man, woman, or just a question mark. And depending, it makes no difference with me and if that's a problem, it's not of mind. When I'm with another person I try to "Pass". I try to be respectful of their feelings and not create attention to myself in public.

Yes, don't "Pass", stand your ground, have the operation. I for one will admire you for it. There may be many lonely times for you, and I will seem to be the only one who admires you, if you haven't forgotten. This could lead to a life of solitude, being withdrawn, and being indifferent towards others.

Editor, you mentioned that "passing" is more fun, but I think occasionally not passing can be fun also. Not "passing" is usually when I'm alone and I want to have some fun, feel free, or just make an ass of myself. A male in public dressed in the stereotype apparel of a woman and not 'passing' makes an image on societal standards of being a societal rip-off. Yes, I've experienced this. I can truly say that I've enjoyed not 'passing' and done with pride and truthfulness. I have thought how nice it would have been for me as a child to only have been able to have or of seen a Big Brother Image. Someone else like myself who liked to dress-up by wearing girls clothes. To be that Big Brother Image for others to see and look up to, you can't "Pass". If you "Pass", you're either a man or a woman, especially to any child. I know deep within me that my only obligation and real concern is to just BE. And it's OK not to "Pass". And you best believe, that if I ever have to pull my panties or whatever down, it will be to only prove without a shadow of doubt that I'm a real honest-to-goodness human person after all, nothing more.

If you wear a 12 B (medium width) shoe (femme size) drop a note to

Joan Derber
Box 3619
Baltimore, MD 21214

She has several pairs of attractive shoes she is trying to find homes for.

MAKE-UP FOR THE MALE WOMAN

For most TV's, a good make-up job is essential to being able to pass. Many TV magazines from time to time have articles on make-up, but most of the time these only re-hash what is already in the women's magazines. Males who wish to come off as women have particular things they must consider. This article is intended to be a place to start for a person not experienced in make-up.

The first step is to obtain a good book on make-up for women. Many are available at any large drug store. However, one very inexpensive book is the Dell Purse Book, How To Do Your Face, which costs all of 49 cents. If one wishes to delve deeper, many books on make-up are available in any book store. Finally get a current copy of Vogue or Glamour Magazine. Make-up like all fashion is seasonal and the latest will always be in these periodicals. (For instance this spring - 1980 - reds and bright pinks are in for blushes, lips and nails.)

Read and study these books and magazines thoroughly, paying particular attention to women whose general facial structure matches your own. See how they fix their hair and the areas of their faces that they highlight. Also, these magazines will usually have several articles on make-up which one should study carefully.

One should next have an area to apply their make-up. A make-up mirror with the proper lighting can be obtained at any department store. If one is using incandescent light, bare filament bulbs should be included along with frosted lamps. If flourescent, choose the daylight type of lamp. If nothing else, a good well-lit bathroom mirror can be used.

Most males have beards and unless one is willing to go through electrolysis, the beard is a major concern in the overall make-up process. Other than electrolysis, for total beard removal, is waxing which will remove it for a couple of weeks or so. This is recommended for events such as Dream, Fantasia Fair, Shangra La, a vacation etc. In the "run of the mill" the beard will be there. We consider four situations:

The beard is

- 1) Non-existent (electrolyzed or waxed)
- 2) Light
- 3) Medium
- 4) Heavy

After a very close "Marine Corps." shave, if there is no real five o'clock shadow after 24 hours your beard is light. A slight shadow is medium and a definite shadow within 24 hours is heavy. Here is where we start.

After shaving (or after a good cleansing bath if the beard is non-existent) apply Oil of Olay available at any drug store. As an aside, Oil of Olay is very good for your skin regardless of whether you are going out en femme or en homme.

At this point we shall discuss cover-up creams. Most cosmetic manufacturer's such as Avon sell a stick cover up packaged in the form of a lipstick tube. For a light or non-existent beard this will usually suffice. For the medium and heavy beard it is necessary to use a better cream. Recover brand, sold by the Commerce Drug Co. is very good and widely used by TV's. It can be purchased in many chain drug stores or may be ordered from April Adams or Lee Brewster*. The cost is \$4.50 the tube in light, medium or dark tone. If in doubt order medium. In addition one should obtain a tube of Bonnie Bell White White available in any drug store. Finally an orange or dark red blush. For the non-existent or light beard, use just a bit of Recover on the upper lip and other beard areas. For the medium beard, a bit more Recover or some Bonnie Bell with the Recover placed over it. For the heavy beard, a good coat of Bonnie Bell with a substantial coat of Recover over in all beard areas. Allow the Recover coat to thoroughly dry.

At this point one should be dressed in their foundation garments and slip so that the make-up can be blended into the chest region so there is no line of demarcation. (and besides, its fun to put on your make-up in your slip!)

* Mardi Gras Botique

One should now apply a dark red or orange blush to the upper lip area and other places where the beard tends to show such as under the jaw. This will dimunate the effects of the "blue beard."

Having come to this point, one may proceed pretty much as a genetic girl would. What is to follow is much better presented in any good make-up book, but is a "bare bones" procedure for one who is relatively inexperienced.

After the Recover has dried, apply a coat of foundation. Choose a color slightly darker than your natural skin tone. Pat it on by putting some on your fingers and dotting them, blending in. Be sure that you blend it in well back behind your ears (most TV's are read from the side). Let this dry.

We want to mention that a very good foundation, which is also a good beard cover as well, is sold by Joyce Dewhurst.

Now one should highlight. For starters highlight your cheeks under the eyes and the middle of your forehead with Bonnie Bell or a light stick. For your eyes try a neutral brown with a tad of your natural eye color. Finish with a blush on the high cheekbones. For lip color use what is in fashion. This Spring it is red. Choose a matching shade of nail color.

The best "judge" is a Poloroid photo. If you see any blue beard color on the upper lip or elsewhere, then use more blush in that region. At this point it is a matter of looking carefully at the latest issue of Glamor or other fashion magazine and a lot of girl watching.

Jar Creme Foundation: \$6.95
[This will hide a Heavy Beard]

Porcelain [Light]/Sun Glory [Med. Dark]
Sun Gold [Dark]

add One Dollar for shipping charges.

JOYCE DEWHURST
P.O. Box 1105
Woodside, New York 11377

DREAM - 1980

Sometimes referred to as the West Coast Fantasia Fair, Dream provides the crossdresser with a unique opportunity to be "the woman of his dreams" for a week in a beautiful resort environment of the Cavalier resort hotel on the Oregon coast. For the TV or the TV and his spouse, the week of classes, good food and drink and a lot of socializing will be well remembered.

The cost is quite moderate. For the TV alone, accommodations can be obtained for as little as \$345. For the TV and his wife who want to go first class, the cost is still only \$650. Very reasonable when considers what a week just about anywhere in such nice surroundings would run.

This event is intended especially for the hetero TV and is very useful for a person inexperienced in the fine arts of make-up, decorum, dress etc. associated with playing the feminine role. Unlike the Fantasia Fair, where participants roam freely in public, Dream is a closed environment where it is requested that the people not visit the neighboring towns en femme. Few who have attended Dream have felt restricted by this. Those who routinely go into public would be attending more for the opportunity to socialize or to learn specific skills.

For more information inquire promptly to:

DREAM
Box 58
507 Third Ave.
Seattle, WA 98104

Dream this year will be held from September 20-27. A beautiful time for an early fall vacation.

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GLOSSARY OF TERMS

As categories tend to define phenomena and not people, it is our intention to avoid the use of categories as much as possible. However, because these terms are unavoidably used throughout the directory, it is important we understand how these terms are used.

CROSSDRESSER: The term 'transvestite' generally means a person who wears clothes appropriate to the opposite sex. However, the term also implies a sexual motivation and compulsive behavior which is usually not the case. Therefore the more valid and less offensive term 'crossdresser' replaces 'transvestite,' and simply means a person who wears clothing appropriate for the opposite sex for whatever reason. TV is shorthand for both transvestite and crossdresser.

ANDROGYNE: A term gaining popularity among people who are equally comfortable expressing themselves in both masculine and feminine terms. The term implies unity, in this case the unity of masculinity and femininity.

TRANSGENDERIST: This term was originally intended to bridge the gap between 'transvestite' (sex and compulsion) and 'transsexual' (en route to surgery) in order to accommodate those who have the freedom of choice to dress in either masculine or feminine attire. Now that 'androgyné' is growing in popularity, 'transgenderist' is being used more to mean a person who has changed gender roles from man to woman or vice versa. TG is shorthand for both androgyné and transgenderist.

TRANSSEXUAL: The term usually applies to those persons who consider themselves women trapped in a male body, or vice versa. Some people carry that definition a step further and apply it to people who are in the process of obtaining surgical reassignment. Either is correct. TS is shorthand for transsexual.

NEW MEN / NEW WOMEN: These are terms used to identify those transsexual persons who have completed their surgery.

PARACULTURE: A term used to collectively identify all elements of Western culture in general that deal with gender related issues such as crossdressing, transsexualism, political issues, professional and commercial services, etc.

TV / TS COMMUNITY: Similar in meaning to 'paraculture' but narrower in scope, including crossdressers, TS persons, and those professional and commercial services catering to a TV / TS clientele.

Though 'paraculture' and 'community' are similar in meaning the first is intended to mean 'a part of' Western culture, while the latter is intended to mean 'an identifiable entity separate from the culture as a whole.'



804