

THE TRANSGENDERIST

JANUARY 1995

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

PRESIDENT'S COLUMN - Winnie [REDACTED]

HAPPY NEW YEAR, EVERYBODY!

Our meeting room was full on December 8 for the makeup demo by Laura Walsh and her partner. She outlined her *10 Steps to a Flawless Face* and recommends buying a complete set of good brushes with natural bristles that feel soft on the face. Thank you, Laura.

This meeting was so successful that we have invited Tracy to come to our Thursday meeting at the Club Room on **January 19** and give a wig demonstration. Tracy has done hair and wigs for a number of our members. She is with:

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Barbara & Friend



DINNER PARTIES

I am happy to report that we had a nice group of 14 at our dinner party on December 10, despite the slush that started to fall about an hour before. We were in the main dining room of the *Northway Inn*, with few others around us. TGIC was joined by a sizable contingent from the Lambda Chi Lambda Chapter of Tri-Ess, including a number who are members of both groups. The next party is set for January 14; please sign up at the club room or call 436-4513 and leave a message by Thursday, January 12. **Leave your number** so we can call if there are any changes.

I PLEDGE:

- To speak no evil of any gender-gifted colleague or organization.
- To help improve communication among my gender-gifted brothers and sisters.
- To give freely of my talents in supporting my chapter, Tri-Ess National, and IFGE
- To contribute financially to such community building joint ventures as the NASW convention, efforts that build up both Tri-Ess and the gender community.
- To reach out in friendship and love to at least one crossdresser or family in need.

From a card passed out at the Tri-Ess Convention - I forget by who. Applies equally to TGIC.

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TGIC
PO Box 13604, Albany, NY 12212-3604
(518) 436-4513 (live Thurs. 8-10 pm)

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.

TGIC Officers

President	Winnie
Vice President	Joan
Secretary	Joyce
Treasurer	Winnie
Newsletter Editor	Winnie

The Transgenderist is the newsletter of TGIC, published monthly and mailed First Class to members, prospective members, friends, professionals, and exchange publications.

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TGIC General Membership Dues: \$40/yr

LETTER TO EDITOR - Jackie

Dear Winnie,

Thank you so much again for publishing my letter in the December issue. Callan's article on Christmas was just right for me and I was deeply touched. Callan and Miss Take can never use too much space for me. I am a real fan of them both.

On the subject of sex reassignment surgery and transsexualism, I believe that you can't change a man into a woman or a woman into a man. Gender reassignment surgery changes the body but does not change a person's sexual identity. I believe humans have an innate core identity and an inalienable right to define themselves, be it male, female, androgynous, crossgendered or whatever. Part of maturing is examining ourselves and going deep down into the core of our being and finding out who we are, finding our own identity and not the identity the outside world assigns to us.

As a child I had the body of a boy but I wanted to be a girl and somehow I knew I was really a girl. It was only years later, after I had tried all the roles society had assigned me and could not find much peace or happiness, did I finally decide to just be me, Jacqueline, the woman I always was. So I changed my lifestyle and surgery changed my body as best as is possible, and today I am at peace with myself and happier than I have ever been. That is why I believe that I didn't change into a woman but instead I was always a woman; my lifestyle change and surgical changes just realigned things with who I really am.

During all the years I lived as a man, one of the things I enjoyed was reading "forced dressing" fiction. Your comments to my letter on the subject in the December issue were very rational and helpful and have changed my attitude.

For me, "petticoat punishment" books would relieve guilt temporarily while I read them, but I knew they were only a story. Although, when I was in parochial school way back in the thirties the nun did put a bow in my hair and threaten to put me in a girl's middy blouse if I didn't stop giggling. My mother did threaten to put me in a corset if I did not stand up straight. I enjoyed it all.

I started thinking "Why then am I feeling guilty?" I am a fallible human being who makes mistakes but my present lifestyle is not one of them, and my behavior conforms to my belief that humans are social beings and it is usually better if we cooperate in work and play together and respect each other's rights and property.

"So, what's to feel guilty about?" I asked myself again.

The real point is that there is nothing morally or ethically wrong with cross gender behavior. As you know, I am just a nice mature lady trying to enjoy a peaceful and contented life. I love you all at TGIC.

Best regards, Jackie, December 30, 1994

26 December, 1994

Dear Jaqui

Thank you for the nice comments about my work in this months TGIC news.

I will admit, though, it was fun to see you and Winnie pick a fight with Virginia Prince! That windbag "Miss Take" reported on The Prince's essay in favor of TV stories where the protagonist takes responsibility for gender transgression in *CrossTalk* and you and Winnie jumped on it. You both felt that the fantasy of forced crossdressing is OK, is a way to bive the feeling of complete and total acceptance.

I understand the importance of classic TV fiction. I wrote a deconstruction of it that Winnie published in 1992, talking about the key elements - a *premise*, either positive or negative, a *magical transformation*, and a "support force," as I called it. It is important that the shame of crossdressing be ameliorated by someone, usually a woman, who is encouraging and supportive about transgender expression.

In a forced crossdressing novel, this force is usually a punishment that is designed to sensitize the man to a woman's point of view. It encourages him to accept his feminine side so he won't be so callous.

In a more positive novel, this force acts the same way, within the constructs of the premise - frat prank, getting a job, a plot for rescue, whatever. It helps and supports the man, encouraging gender transgression, often implementing the transformation.

In any case, this support force takes some, or often all, of the responsibility for the gender transgression, removing the stigma of shame. The effect is to give complete acceptance of the behavior.

As Kate Bornstein has noted, classic TV fiction is an important shared element of the community. I believe that is why my satiric look at classic TV fiction was such a hit at IFGE. To quote Kate:

In the erotica of my people, we're nearly always forced into our change.

I guess I was forced into it

I guess you might call the pornography a force.

I guess you might call the advertising a force.

You might call the doctors who kept telling me that if I wasn't a man I had to be woman, you might call them a force.

You might call the fashion industry a force.

On the other hand, you might call forcing someone to be one gender or another.

you might call that a fashion.

In the erotica of my people we were always discovered. Discover me.

There is plenty of conflict and dramatic tension available around the topic of gender transgression, even without the conflict of being "forced to crossdress." If there is enough tension in novels about women's (or men's) coming of age novels, then the story of transgendered people coming of age in this world, learning about the facets of themselves is also interesting.

On the other hand, I whole heartedly agree with your concern about correctness, in many areas. For example, the anti-pornography statutes that Catherine McKinnon at University of Michigan Law School is pushing scare the hell out of me. In Canada, which has already bought into this doctrine of proactively censoring "anti-women" speech, they have even judged paintings pornographic because they show B & D fantasies of the artist - a form of censoring fantasy. McKinnon argues that censorship is the only way that we can equalize the power of speech so victim's voices can be heard.

Free speech - and fantasy - is a cornerstone of a democracy, and must be preserved. The antidote to "bad" speech is more good speech. We all must lift our voices to speak of that which is important for us, or the voices of the extemeists are all that will be heard.

Will being forced to transgress gender still be an important theme in many men's fantasies, including mine? Yes, until we come to the point that the barriers to expression of gender, whatever it may be, are open to all. Until then, we will continue to yearn for acceptance and the embracing of us by those we find attractive and compelling.

My hope is that by taking responsibility we can stop yearning for love, affirmation, acceptance, joy - and start finding them.

Thank you again for your kind comments.

Callan

cc: Winnie

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"A time for every purpose..."
or...

Recapturing the Berdache spirituality

Few among us will argue that our world is becoming less hospitable. Daily we are inundated by reports of senseless violence, greed, insensitivity, near total disregard for others' basic human rights, abuse, broken families and homes, and other tokens of a heartless society. Most transgendered people have either experienced this phenomenon first hand as represented by their breakup of their own families or through abuse at the hands of a public which refuses to take the time to care. Or, perhaps, they have witnessed it, pondered about it, or hidden their special nature out of fear from it. Many of us have shed many, many tears as a result.

Few who have been interactive with the transgender community for any length of time can deny the quiet grace, integral intelligence, and inner peace exuded by many long time transgendered. Once the struggle for acceptance, and self awareness are through, once the fascination with clothes or breaking social taboos is past, what's left? What's left when we are finally left to be ourselves? What happens to transgendered folk when left to live their lives? This is a question we urgently need to ask ourselves. A question our society needs to ask itself. Many simply choose to just return to society as a functioning member of whatever target sex they need to present themselves - with or without surgical intervention. In recent years however, more and more transgendered are seeking other answers. Answers which have led them to continue the search - a search rooted an earlier search for self identity and awareness - into new areas of spirituality. Finding in that search a purpose, a social need for unique traditional skills, displaced and almost lost in our mechanized modern society.

From traditional times, native peoples on this continent, indeed even world wide, have held a reverence for what we call the transgendered, or what in many cases is coming to be called berdache. According to Walter Williams in *The Spirit and the Flesh*:

Native American religions, above all else, encourage a basic respect for nature. If nature makes a person different, many Indians conclude, a mere human should not undertake to counter this spiritual dictate. Someone who is "unusual" can be accommodated without being stigmatized as "abnormal". Berdachism is thus not alien or threatening; it is a reflection of spirituality¹... If a person is different from an average person, this means that the spirits must have taken particular care in creating this person (and thus).. such an individual must be especially close to the spirits... In a religion like the Lakotas', berdache are seen as magical holders of unique ritual instruction².

The Berdache in a tribe were often seen as being blessed with the wisdom of both the male and female, and to them fell such exalted traditional skills as spiritual leader, medicine person, political leader, negotiator, and counselor. Berdache were often the "favorite aunt" to many of the tribe, they took in orphaned children and were usually teachers of many sorts. Yes, sometimes their duties even included exacting and physical sexual instruction for what we would consider young children - most of these, however, were believed to be post pubescent aged children - of all sexes. It is widely held that sexual practices among aboriginal cultures were quite liberal by western standards, often tolerating or even enculturating behaviors such as homosexuality and pedophilia. In spite of these sexual practices tribal families incorporating the berdache were strong, and loving and respectful of all persons. In fact the tribe often showered their love and gifts on the Berdache who in many cases died very wealthy by tribal standards.

When western culture and religious thought reached this continent, Europeans were shocked at the "ungodliness" of this system, its sexual practices, and saw the berdache as evidence of the devil holding sway in this land. In part to break the native religion in general and the berdache spirituality in particular, berdache were made objects of ridicule in both western and aboriginal eyes, and under white influence, were often put to death.

Today, transgendered people are again seeking their spirituality. Many modern berdache have rejected western religion completely, seeing it as corrupt to its own base tenets and flexing its base covenants as suitable to the needs of the church or of favored classes. Some people even hold western religion and its lack of spiritual strength and integral honesty to blame for the greater griefs of a modern society more intent on creating wealth and fixing blame than working together to create a better world. More often we seek a broader more beneficent, loving and less corrupt form of our own western religion. We are seeking to get closer to our natural given spirituality and we are doing this by exploration. Exploration into other forms of worship: from oriental religious thought, on to nature based native religions through to paganism, perhaps even wicca, and new age meditations. We seek the natural rhythms and orders, and reject those

motivated by greed, hatred and violence today as we did hundreds and thousands of years ago in culture after culture worldwide.

Again, circles are being cast and the ancient questions are being asked in search of the answers for our modern global cultural needs. And, sadly, again some so called "religious" thinkers are seeking to persecute us, and to preclude us from claiming our legal rights but more importantly they seek to preclude us from claiming our spiritual birthright.

An old spiritual song says, "there is a time for every purpose, under Heaven"; perhaps, just perhaps, it is time for today's berdache to come forward. In view of our mounting social deconstruction, perhaps there are some lessons we are needed again to teach? After all, are we not as qualified as anyone to teach? Who else, in today's world, is able to tell boys that the contrived masculine image which is held up by those seeking to line their own pockets is false? Who else can tell them that it's OK to care, to feel, to hurt, to create, to hold, to cry, to sing? Who better to debunk the false image of femininity to tell girls that they can do anything they please, to run, to jump, to fish, to chase, play sports, build, and even think? Who better to tell everyone "different" that its OK to be yourself, to seek your own piece of the sun? Won't you join in the celebration of your spirituality?

(Over)

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I leave you this month with these thoughts:

BERDACHE by Jennifer [REDACTED]

He practiced deception and deceived only himself.
He practiced competition and learned discord.
He practiced greed and became envious and selfish.
He practiced hatred and found hostility and bitterness.
He practiced intolerance, and was himself prejudiced, and bigoted.
He practiced war and a piece of him died every death.

But when He stood alone on the barren rock and knew his soul hungered,
He listened to the wind,
and beheld the waves, of grass below, and clouds above
and tasted of the sweet mountain spring water
and felt the warmth of the sun on his face
and heard the distant leaves rustle and a baby cry.
He thanked all for the plenty that is provided for those who seek.
He practiced love, and his heart soared and flew with the hawk.

[1] Williams, Walter, The Spirit and The Flesh, Boston, Beacon Press, 1986, p. 30.

[2] *ibid.*, p. 32

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16 Phillip Street #1, Albany 12202 / 463-4327

Allow me to introduce myself, My name is Angel Hart, and I've been hooked on make-up and fashion since I attended the Fashion Institute of Technology. As an Independent Beauty Consultant for Mary Kay Cosmetics, I get many transgendered and crossdressing individuals of all levels; from the occasional cross-dresser to the queen of Wigstock, to professional cabaret performers to a now-famous singer. I've always admired these women since the age of eight when a family friend became a woman. Even though I was too young to grasp understanding, I knew the ex-wife of "Johnny" who came to visit us after Johnny "died" possessed the same tender eyes of our family friend, Johnny.

I am willing to teach skin care classes for 3-6 people at TGIC (I used to live in an apartment below for a couple of months), or to meet one-on-one at your home or mine to let you try make-up, fragrances, skin and nail care.

I assure you that *all* requests, facials, etc., will be strictly confidential, and privacy is assured. I look forward to seeing all you special ladies look your very best. Thank you.

Angel M. Hart

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Please send S.S.A.E., if possible.

I was talking to Holly Boswell, and we got to chatting about how when a friend of mine read some of my work, she started crying. I thought that I was talking about the joys of my transgender, but she felt the pain I have gone through.

"It's always that way," Holly noted. "First the pain, then the joy."

It seems to be that way for many things in life. Women understand the pain of childbirth, but they love the joy of motherhood. Athletes push through the pain to achieve the joy of exhilaration.

If we think physical pain is hard to take, talk about psychic pain. Pain in our heart can be unbearable, can ask us to call out for an end to the pain, emotional euthanasia. We have all felt that pain, but we know that we have to move past it to grow.

This is a hard concept for many of us. Our egos are designed to do one thing very well, and that is to avoid discomfort. In transactional analysis we talk about the parent, who's job is to tell you how to fit in, how to avoid pain.

We learn to avoid the things that have caused us pain in the past, or things that others say may cause us pain. We learn to stay away from the sore spots, run from the fire.

Each of us has some parts inside of us that we see as dark, foreboding, scary. They are the repositories of our pain, our fears.

We tend to avoid them, but there is no way to find peace until we search through our minds and find that even that which scares us is OK, is light. We are OK.

To me, the gift of transgender is the gift of self knowledge. I have had to figure out who I am, to learn about how I work.

This gift of self knowledge gives me the power of knowledge about others. When I know myself, I know others, for they are the same as me. Our differences are superficial, our similarities, our connections run deep and are powerful.

My knowledge of myself, and by that others, came through a lot of painful searching. Through the pain I discovered myself, through the tests I found my connection to others.

I used to have a poster in my room during high school. It was a picture of a rag doll going through an old fashioned laundry wringer, and the caption was: "The truth shall set you free, but first it will make you miserable." How true that was.

I work to accept the truth, and I have been miserable. But the freedom is divine.

Each of us needs to find our own way of going through the pain. As Marianne Williamson is fond of saying, "Breakdowns are wonderful things. They get the pain out of the way real fast."

Many of us have come to a breakdown before we accept the truth about ourselves. "Your mind cracks open and God comes in." What a metaphor. How many of us, when starting to come to terms with who we are, have felt that experience.

But the ego wants to avoid breakdowns. It wants to keep functional, keep going, maintaining the level of pain we are comfortable in, rather than plunging into new pain that may be cathartic.

We continue our lives, learning to be comfortable with nagging pains, with a dull ache of suppression. Sometimes we see a flare up, we get a little crazy. But we avoid the discomfort of facing the pain, of challenging our life.

We do this for good reasons. We want to fit in, have people who depend on us, need to be accepted. We learned early that being seen as a pervert was not good for our relations with others.

Sadly, this can lead us to staying twisted, crippled. We are ashamed of who we are, and that shame comes through to others. They see the pain and are repulsed, repelled.

However, when we accept ourselves joyfully, we accept the gift of self knowledge that transgender can bring, we come across differently. People no longer see us only as pain-filled and angry, but as loving and good. They see the joy along with the pain and see us as good, healthy humans.

First the pain, then the joy. It is the process of all things. We delve deep, through the pain, and find inside of us where it always was, our connection to ourselves, our connection to others and our connection to inner peace.

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TGIC MEMBERSHIP RENEWAL 1995

At this time, please check your mailing label. 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 paid before the next newsletter is mailed, you will be dropped. Dues will remain at \$40 per year in 1995 (\$45 for couples). For those who may be short of cash at the time, we can offer a 6-month extension for \$20.

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 wish to change your category (include name, address and/or phone or not) that was given on your membership application form, please inform us immediately.

ELLEN SUMMERS PASSES AWAY

After a long illness, Ellen Summers passed away on December 17 at her home in Portland, Oregon. Ellen leaves her wife Pat, a daughter and two sons.

Ellen was a leader in the transgender community of the Pacific Northwest and nationally for over 20 years. She was a co-founder of NWGA, a co-planner of the Esprit event, and on the board of directors of IFGE since its inception. Ellen was one of the first recipients of the Trinity Award in 1991, and at the IFGE Convention in Portland this Spring she was presented the 8th Virginia Prince Lifetime Service Award. She truly demonstrated the "Coming Together" spirit of the Convention.

I first met Ellen when I rode with her to one of the DREAM weeks in the 1970's, and we became warm friends. She chaired the IFGE Nominations & Awards Committee for several years, before passing the duty to me two years ago. I will certainly miss her. - Winnie [REDACTED]

Memorial contribution checks may be made out to the *Winslow Street Fund* and mailed to IFGE-WSF, PO Box 367, Wayland, MA 01778.



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Götterdämmerung

The Smallbany Experience, January 1995

By your pal, Miss Take

Help! I'm trapped in a Lesbian's clothes! January, cold and after the holidays. We just want to hibernate in short hair & sensible shoes. Rent a Jodie Foster movie, or even go out to see *Nell*.

But cabin fever will set in and you may need to get out. Lez comedian Reno will be in for a concert a CDPC. If you missed Lea DeLaria at Page Hall, one of Michelle Crone's ElWord Productions, then you missed a great gathering of queer energy. A priestess in a coconut bra, Lea's energy electrified her audience, a glorious celebration of being queer in the 90's. From 15 year olds who know they are lesbian to gay men's (and Lea's) love of showtunes, when we feel safe enough to laugh at ourselves, we know we are strong and whole.

TGIC and Tri-Ess/Lambda Chi got together for a sweet little holiday dinner at the Northway in. With over 15 attendees, including a number of SO's a good time was had by all.

The holiday party at Clinton Street Pub in Schenectady was also sweet, with the local girls that Champagne invited synching on the pool table. Mrs. Slocum (or her doppleganger) had the hearts of the crowd, but sweet Anastasia (who does makeovers for Owen Mills Glamour in Crossgates) stopped hearts from the audience.

So many nice gals out there, so few opportunities for us all to get together and share between communities. We share so much, and together we make magic happen!

Colors!

With all this dull winter around, it's time to think about adding a great new color or two to your collection. On the internet, the talk about lipsticks focused on two great colors that look good on everyone: Clinique Plum Brandy and MAC Cherish. Both are great plummy neutrals that look good on almost anyone.

You have heard of Clinique and keep an eye out for their gift with purchase promotions (try the *Post Shave Healer* under foundation!). MAC stands for Makeup Artists of Canada, (say M-A-C.) and their MAC Spice lip liner has been on *Allure's* must have list for years.

If you are going to the city, try MAC's store at 14 Christopher Street in the West Village [(212) 243-4150]. If you tell them you are a drag queen you can even get their industrial strength foundations that aren't carried at departments stores.

Wigs in the city? Try *Wigs & Plus*, 10-7PM, 7 days, 49 W. 14th, between 5th & 6th [(212) 675 4129,] or Ms Wigs. 60 W. 14th. Both have good selections and fair prices. Of course locally, you can always just call Barbie.

What else is hot on the net? Donna Karan Matte Jersey Tights. These are not the DKNY numbers, but heavy

enough to wear as leggings. Leggings are in again this winter, but heavy and matte, with maybe a hint of waffle texture.

Bars

"Albany is a tough bar town. The patrons are fickle, they want the usual, time after time. We started Oh Bar! as an alternative to State Street, and Power Company as an alternative to Deceptions. But we know that people will get bored again, and we'll just start something else," said one of the Power Owners.

"Living in Smallbany is fine, as long as you can get out of here when you want. Albany just doesn't support creativity in any way. We thought about doing a venue spot, different themes on different nights, but it would be too much work for too little return. Not enough bang for the buck."

But they keep trying at the PowerCompany. While Saturday is still the big night, they are adding a 2-4-1 Wednesday, with an open dance floor to keep things going.

And Ozz? Well, the liquor license runs out in May.

At The Flicks

Some of you may have seen *Mixed Nuts*, a watered down remake of a French farce by Nora Ephron. One of the eight primary characters is a transgendered person, and while there is no development of the character (not expected in a farce) it is a kind and gentle depiction. Chris is lonely, alone and put down, but continues to search for love and affirmation, and is accepted as just another one of the crowd.

The dance between Chris & Steve Martin's character is a highlight of the movie, both hilarious and touching at the same time.

Just another out TG person in a movie that isn't well reviewed. One step at a time until we become accepted as just part of life.

Miss Take's Trivia

In 1958, Christine Jorgensen made a record called *Christine Reveals*. Who else was on the record? Nipsey Russell!

Maybe someday, before it's too late, we can have Nipsey come and host the IFGE Prince's Awards! Who could be a better choice?

Finale

Our thoughts go out to Jennifer, who reports suffering a minor stroke the weekend of the 18th. She has gone through all the scans, and it seems that while there is a bit of impairment in the memory & language center, things will be fine.

In other news, TV Christine keeps flying and Gina keeps finding ways to show off her legs - in other words, life goes on.

When you make your New Years resolutions this year, think about how you can become more honest, more open and more happy.

This is Miss Take saying: "In 1995, Take no prisoners!"

ANNOUNCEMENTS

TRI-ESS MEETINGS IN SCHENECTADY

The Lambda Chi Lambda Chapter of Tri-Ess meets in Schenectady once a month on Saturdays at 7 pm; interested TGIC members may attend as guests, call us for more information.

1995: Jan. 21, Feb. 18, Mar. 18,
Apr. 22, May 20, June 17

EAST COAST FEMALE-TO-MALE GROUP

The ECFTMG is a peer support network exclusively for female-to-male transvestites, transgenderists, transsexuals, and their partners, which meets in Boston and in Northampton, Massachusetts, since 1990.

ECFTMG
PO Box 60585, Florence Station
Northampton, MA 01060

'the connecticut View'

This newsletter is now being published again, and is on our exchange list. If you are interested in subscribing or joining the group, write to:

Denise Mason
PO Box 2281
Devon, CT 06460

FACE & NAILS

The *Merle Norman* Cosmetic Studio at Stuyvesant Plaza is CD-friendly for makeup and manicures. Gift certificates for manicures can be picked up in the Club Room. Call Lora Colucci for appointments: (518) 489-0587

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(\$46 outside the US & Canada)

Send your check or money order to:

AEGIS
P.O. Box 33724
Decatur, GA 30033-0724

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 1995

- Jan 5 Thursday Meeting, 7:30 pm
- Jan 12 Thursday Meeting, 7:30 pm
- Jan 14 **Saturday Dinner**, 8:00 pm
Northway Inn
- Jan 19 **Thursday Meeting, 7:30 pm**
WIG DEMONSTRATION
- Jan 26 Thursday Meeting, 7:30 pm

FEBRUARY 1995

- Feb 2 Thursday Meeting, 7:30 pm
- Feb 9 Thursday Meeting, 7:30 pm
- Feb 11 **Saturday Dinner**, 8:00 pm
Northway Inn
- Feb 16 Thursday Meeting, 7:30 pm
- Feb 23 Thursday Meeting, 7:30 pm

MAJOR COMING EVENTS

- Contact TGIC for more information.

- Jan 26-30 *Tiffany Club First Event*, Natick, MA
- Feb 21-26 *Texas T Party*, San Antonio
- Feb 23-26 *International Congress on Cross-Dressing, Sex, and Gender*, Los Angeles, CA
- Mar 13-19 *IFGE Coming Together Convention*, Atlanta, GA
- Apr 20-23 *Moonlight in Manhattan*, NYC
- Apr 20-23 *California Dreamin'*, Burbank
- Jul 26-30 *Spouse/Partner International Conference for Education (SPICE)*, Memphis, TN

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.