

Vol. 77, No. 1

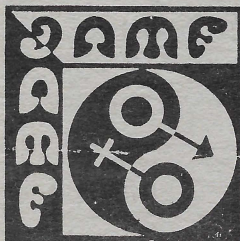
\$5.00 per issue

THE JOURNAL OF MALE FEMINISM

[Formerly Hose & Heel]



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FIRST ANNIVERSARY ISSUE:

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[Formerly HOSE & HEEL]

This is the Bi-Monthly Publication of the International Alliance for Male Feminism, a non-profit organization with chapters in major cities. Membership is open to feminists of both sexes and active social and educational programs are pursued at all levels. A 24-hour International Male Feminist Helpline [with help of answering machine when womanpower is temporarily unavailable] is maintained — 301-776-8832. Checks and other monetary instruments should be made payable to "The International Alliance."

International Membership Annual Dues:

\$15.00

Local Chapter Annual Dues:

Varies with Chapter

Mailing address & telephone number of the International Office & of the Journal Editorial Office: The International Alliance, P. O. Box 623, Laurel, Md. 20810, Tel.: 301-776-TVDC. International Alliance membership includes a subscription to **The Journal of Male Feminism** and a copy of the annual Non-Confidential International Membership Directory and all supplements thereto.

THE JOURNAL OF MALE FEMINISM:

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A Year of Change and Rapid Growth

This has, indeed, been a year of change and growth. Numerous major developments are reflected in this single issue (including the new format and title of this publication). Our Alliance was founded a little over a year ago, basically as an offshoot and development out of one of Virginia Prince's old FPE chapters (Rho in the Baltimore-DC Area). While still committed to all reasonable security measures, we wished a broader and more open outlook, a representative and responsive organizational structure rather than Virginia's one-person control and decision-making, more flexible rules and regulations, and more aggressiveness in promotion of new membership and of pride in male feminism and femininity, and association therewith.

This past year saw us grow from this first single chapter to numerous chapters in major metropolitan areas throughout North America as new chapters were developed and formerly independent ones affiliated with our Alliance. Our major aim is (always has been and continues to be) a strong, united, effective feminist social and educational organization open to feminists of either sex without any sexual orientation restrictions and with promotion of male feminism and femininity as a primary thrust. Right on!

Rather than trying to cover all changes since our last issue in this one article, we will leave that to the separate ones which follow. As our New Year's Resolution, let's see if we can keep our momentum going and do much more to build and strengthen our Alliance in 1977 than we did in 1976. One gets out of something in proportion to what one puts into it. How much did you personally contribute to the Alliance this past year? This is truly a "woman's organization." Let's see what concentrated (female & male) womanpower can build.

Alliance Modifies Name, Broadens Base, Makes Other Changes

A number of major changes were undertaken by the International Alliance Board in November. The Alliance name was slightly changed, hopefully for the last time in the foreseeable future. The word "national" was changed to "international," primarily to better accommodate, recognize and respond to our growing Canadian membership. This change will also be beneficial for our members from other countries.

The second aspect of our name change was the dropping of the word "heterosexual" from the formal title. This was decided upon for a number of reasons. It shortens the title by one word and thus makes it easier to state, write, remember, etc. Another factor was to reduce what some have felt was an overemphasis on the heterosexual dimension of the Alliance. Although from the formation and foundation of our Alliance, we have always made clear that we had no sexual orientation restriction on membership, some have perceived an overemphasis on the heterosexual component. As with the general population, the major component of our membership is likely to continue to be heterosexually oriented. The Board believed, however, that we had been giving somewhat undue emphasis to this dimension. Nevertheless, this change should not be misinterpreted. Major emphasis will continue to be placed on female membership and on our services to and programs for feminist male and female couples. We are proud of the fact that approximately one-third of our membership, and of the meeting attendance of most of our chapters, is female (mostly wives and girlfriends, but some single females, also).

The Board pledged to continue working on ways to strengthen the role of our female component. Members will continue to be expected to abide by our rules and regulations and our chapter meetings are not likely to degenerate into sex orgies (sorry about that, Julie, ha! ha!) or to be used for sexual solicitation purposes. The Board was unanimous in believing the International Alliance for Male Feminism should continue to take all reasonable measures to avoid developing even the appearance of a "swinger" or "drag queen" type of image. Persons into that, or into other unrelated areas such as S&M and B&D, should look to other groups to satisfy those interests.

The Salmacis Feminist Social Society Affiliates with the Alliance

For several months, the Salmacis Feminist Social Society and the Alliance have been exploring the possibility and benefits of national unification. We are pleased to announce the successful culmination of these negotiations. After polling their members by questionnaire on the subject, Salmacis affirmatively decided the question. We are now in the process of administratively effecting the merger.

The former Northern California Alliance for Male Feminism has been realigned as the Sacramento—Stockton Alliance for Male feminism and will continue under the leadership of Teri Ann Johnson. They may be contacted by writing to the Sacramento—Stockton Alliance, P.O. Box 4134, Stockton, Ca. 95204. "The cooperation and actual administrative unity of the two major male feminist organizations in North America should bring many benefits to members of both of the former groups," stated Jill Plath (6-CA-95205), a female officer of the former Northern California Alliance for Male Feminism. "If we are truly feminists and sisters," she continued, "we should be able to work together for the common good." Similar sentiments were echoed by numerous other members of both groups.

The Salmacis Society in the San Francisco Bay Area will continue as the Bay Area Salmacis Alliance for Male Feminism under the capable direction of Sandy Dionne. Since this group is so large and geographically spread out, there is serious discussion and consideration being given to subdividing it into three or four smaller but more geographically compact chapters. This will depend in large part on willing and capable leadership stepping forward. Where are you gals? Those interested should discuss it with Sandy Dionne. Now that the holiday season is over, serious consideration should be given to the type of organizational activities we desire **and are willing to support**. Like most everything else in life, one generally gets out of something in proportion to what one puts into it. We now have a great opportunity for some significant improvements and advances across the board. Let's see what we are willing to make out of it.

The only other large and active Salmacis chapter is the Glendale—Los Angeles one headed by Lynda Soper. It is not yet clear whether they will affiliate with the Alliance as a group. If they do, then Alliance members in Southern California would be merged with them. In other areas of North America, Salmacis members are generally being merged with the local Alliance chapters where they exist.

Tri-Sigma/Alliance Negotiations Reach Impasse (. . . Or, NO, Virginia!)

Since last summer, in pursuit of the Alliance's policy of seeking international FP unity, we have been negotiating with Virginia Prince, the Tri-Sigma leader, and her assistant, Carol Beecroft, on the possible merger and affiliation of Tri-Sigma with the Alliance. These negotiations have included correspondence, telephone calls and personal meetings and visits. Although both groups are very similar, and the overwhelming membership of both undoubtedly favors unity, seemingly irreconcilable (God forbid) differences have emerged.

These can be summarized as: (1) dictatorial vs. representative organizational structure, (2) restriction of membership to heterosexuals only vs. no sexual orientation restriction on membership, (3) requirement for potential new members to complete a screening process (in practice, very time-consuming) and to actually become a member prior to being allowed to attend a chapter meeting vs. no such requirement, and (4) requirement for all potential new members to purchase three copies (she has agreed to a reduction from the previous 5 copies) of Virginia's *TRANSVESTIA* Magazine (now published irregularly) vs. no such requirement.

Another major change decided upon was the name and format of our bi-monthly publication. As you now see, it has been renamed and is published in a more professional booklet/journal format. There have been a number of reasons for this. We hope you like it and we are interested in your comments. Once again, the assistance of Neptune and F.I.NEWS in our Alliance publication efforts, is appreciated.

Still another change in our expanded program of membership services is the establishment of the Alliance Book & Library Service. (See article elsewhere in this issue). This service will establish a lending library for the first time and will significantly expand the publication titles we have had available for sale in the past. While our publication sales will be available to anyone, our lending library will be available only to Alliance members. We are indebted to Roberta H. (5-PA-19120) for the initial large donation of books (mostly *TRANSVESTIA* magazine, almost a complete set). Marilyn Randolph, our very capable and energetic New York City Alliance leader, will operate this service. Persons interested in buying, donating (publications or financial resources), or borrowing, should contact Marilyn at the address given in the article elsewhere in this issue, on this subject.

As you can guess, in each of the above, Virginia's position is the first one. In regard to decision-making, Virginia insists on what she refers to as a "benevolent dictatorship" where she says she would "listen" to whatever Carol or anyone else had to say and then Virginia would make whatever decision she deemed appropriate. She wishes "no truck with any type of democracy."

The Alliance seems unlikely to be willing to accept anything less than a representative organizational structure. While we do not currently require "Robert's Rules" and democracy within each local chapter, our major decisions are made by our International Board composed of representatives of each of our constituent chapters having at least 14 members and meeting at least quarterly. The vote of each Board member is in proportion to the number of members represented.

Our present Board does not appear willing to submit to Virginia's "benevolent dictatorship." Linda Ann Stephens, our Executive Secretary, although a long-time FPE member, was excommunicated from FPE in 1975 on the grounds that she was an elected officer of an independent male feminist organization (the former Rho Chapter of FPE). As might be expected, Linda Ann and our other Board members are concerned about the whims and foibles of Virginia as a "benevolent dictator" and believe a strong, united organization *requires* representative democracy as the many currently independent groups are unlikely to affiliate without being assured of a continued voice in policy decisions in proportion to the membership they represent.

The second major stumbling block has been Virginia's insistence that membership be restricted to heterosexuals. Although the majority of male women, as with the majority of the general population, are undoubtedly in that category, your Board has been unwilling to accept such a restriction since they are opposed to it both in principle and in practice.

The Alliance has never had such a restriction and does not believe this to be a legitimate screening criteria for membership. Furthermore, even if it were, we do not believe such a restriction is feasible or even possible to enforce. It is also well-known that FPE/Tri-Sigma has never been very successful in enforcing it despite Virginia's periodic pontifications on the subject. In reality, all she can do is ask you to swear on the application form that you are hetero and to purchase X number of copies of her *TRANSVESTIA* (which says white hats are worn only by hetero FP's). She does not, cannot and never has run FBI checks or anything similar thereto (although some delays in their application process might lead one to that conclusion).

The third and fourth areas of disagreement boil down to the Alliance

seeing only harm (primarily in terms of throwing up unwarranted obstacles and in being an unnecessary detriment) to membership. Virginia justifies it inexplicably in terms of "security." Many believe her own profit motive is a major factor and that this is simply a gimmick to increase and promote her own publication sales.

If all of this sounds discouraging, you may be assured it has been to our Board members involved in the negotiations. Tri-Sigma remains the only other really national crossdresser organization (though it has only a few small chapters) in the U. S. We still believe the overwhelming majority of both our memberships have substantially similar common interests, strongly favor unity of the two groups, and would greatly benefit by such unity.

Our objective in officially announcing the stalemate in our negotiations is to "lay the cards on the table" as to what we see as the only remaining obstacles to full unification and what these few lingering disagreements involve.

We are pleased to offer Tri-Sigma an exchange of views on this topic in our respective publications — they may have as much space in our *JOURNAL OF MALE FEMINISM* as they feel they need if we may have the same in their *FEMME MIRROR*. What could be more fair in the interest of serious sisterly dialogue between two groups so similar, having so many mutual interests, and having so much to gain by unification?

Greatest Alliance Membership Spurt Ever

Thanks to your efforts to sign up new members, to spread the word about our Alliance Sisterhood, and to seek the unity of formerly independent groups, we experienced a record growth of fifty new members since our last *JOURNAL* issue. In fact, this is double the previous record of twenty-five. With your help, however, it can be beat!

What is our new goal? What about: "Every member sponsor a new member!" as a New Year's Resolution? Or should we make that two new members? What can we do to increase our female woman membership even further? How many of you male women have wives and girlfriends who are not yet formally Alliance members? How about trying to sign them up for a free membership? When is the last time you discussed with them "what's in it for them?" We want females to continue to play a major and important role in our Alliance!

50 New Members

Our 50 new members this issue represent two countries, 16 states and three provinces. This also reflects a record variety in geographical dispersion of new members (previous record was two countries, 14 states and one province). What is our new goal, sisters?

Memberships for some of these gals came in too late for inclusion in our 1977 *INTERNATIONAL MEMBERSHIP DIRECTORY* (see article elsewhere in this issue). They will be included in the first 1977 Supplement, however, Let's give all these great gals a warm sisterly Alliance welcome!

Adriene A.	2-IL-60610	Linda G.	3-MS-34401
Anita Dawn M	1-Alb-T3B	Linda L.	12-CA-95247
Audrey C	4-NJ-07307	Liz W.	38-MD-21401
Bobbie G.	4-MS-39401	Lori Gale C.	17-PA-17201
Charlene P.	5-CA-92804	Lori Jean R.	40-MD-20801
Cheryl H.	2-NY-11740	Louise McC	10-CA-94025
Christie D.	42-MD-21117	Lynn N.	18-PA-17055
Christine P.	1-OH-44471	Mae Rhonda H.	1-MI-49307
Clara C.	2-TX-75201	Marilyn R.	4-NY-11426
Debbie F.	16-PA-16001	Micheline J.	2-ONT-KIG
Debbie L.	20003	Mone B.	1-WI-53115
Fran C.	1-IN-46544	Monica A.	11-NC-27611
Helen S.	44-MD-21061	Natalie D.	37-MD-21231
Helena C.	11-DC-20002	Renee B.	19104
Jamie H.	11-CA-94952	Renee W.	2-TN-37814
Jean R.	15-PA-17603	Robin Lynn F.	3-NJ-07064
Jennifer F. (awaiting new address)		Ruth B.	2-QUE-H4A
Jill P.	6-CA-95205	Sally A.	12-DC-20044
Joan E.	41-MD-21139	Sally Ann D.	9-CA-94025
Joanne S.	39-MD-21061	Sandie B.	46-MD-20870
JoAnne M.	4-TX-78753	Sharleen D.	3-NY-13662
Kristopher (Kris) M.	45-MD-21150	Tanya G.	13-CA-94112
Lee S.	12-VA-23860	Vicki T.	2-OK-74301
Leigh Anne B.	7-CA-95670	Wendy Caroline H.	8-CA-93940

ANNOUNCEMENT

From SALLY ANNE DOUGLAS

POB 2441, Menlo Park, Ca., 94025 USA

I have a number of copies of somewhat old, but not completely outdated publications featuring TV/TS, or exclusively dealing with the subject.

I am willing to give all of these, or any of them, away — FREE OF CHARGE — to any Alliance member who wishes to receive them. All I ask is that you reimburse me for the cost of postage and handling. While they last; and PLEASE STATE YOUR AGE, as I may not ship this stuff to minors!

Here's what I have: *THE PLAYERS, Vol. 3, No. 12*: a swinger's magazine with a good TV/TS section in it that I helped them put in the magazine. You can advertise in this free, if you mention my name. Cover price \$3.50, 106 pages, wt. 11 oz.; *EVE brownne'S 51% FEMALE, NO. 2, cover pr. \$5.00, 28 pp., 3 oz.*; *GEMINI'S DIRECTORY OF TRANSGENDERISM, Vol. 1, No. 1, Cover pr. \$9.50, 64 pp., 7 oz.*

I will put all of these I have left, at the time I receive your request, in a strong envelope and ship to you for \$4.00. While they last; first come first served; and best selection.

Membership Changes

From	To	From	To
Carol Ann O.	9-VA-22091	Joan T.	2-NC-27611
Carol Ann O.	9-VA-22314	Pat T.	2-NC-27611
Bobbi B.	8-VA-22314	Irene C.	9-PA-17602
Heather B.	8-VA-22314	Rene C.	9-PA-17602
Jackie Le Care	1-MIP-CAN	Sjofn K.	2-CA-93144
Jackie Le Care	1-ONT-MIP	Sjofn K.	2-CA-94133
Kristy K.	1-CA-93144	Susan Ann S.	15-MD-20781
Kristy K.	1-CA-94133	Susan Ann S.	19-PA-17019
Linda O.	6-NC-28303	Teri Ann J.	3-CA-95207
Linda O.	3-TX-75003	Teri Ann J.	3-CA-95204

Phyllis Saperstein

GENDER IDENTITY COUNSELOR

25 WEST 10TH STREET
NEW YORK, N. Y. 10011

674-1764

JILLY

By Joanne

(1)

There was a little boy
and he had a little toy
Was it a tractor or train
A gun or horse with mane

(2)

Was it an engineering set
Or an airplane Jet
No, no, not that at all
For he had a little doll
Whom he loved to bathe and dress
To cuddle and caress
For he was a gentle boy
His not to wound or destroy
His favorite color pink
His dream to sit and think
He wasn't bound to feel
a hero made of steel

(3)

But free to ask for panties
And other female fancies
And to be just as frilly
As his little doll Millie
To be sensitive and warm
Regardless of his form
His mother understood
And in a Christmas mood
Dressed him as a little girl
To prance, to dance, to whirl
To exchange his Jack for Jilly
To go along with Millie

Initial Appointments To International Advisory Board

Another decision taken recently by our International Board was to establish an International Alliance for Male Feminism Advisory Board. Professionals with a genuine interest in the field of male feminism, with at least some time to devote to advice and assistance to the Alliance, and with a willingness to do so, are being sought. Please send suggestions and nominations to the International Office. We would like to have a "balanced" advisory board and are especially anxious for each of our local chapters to submit two or three nominations of helpful professionals in their own local area.

Initial appointments of the following persons have been announced:
Paul A. Walker, PhD — Dr. Walker is currently Director of the Gender Clinic at the University of Texas Medical School in Galveston. His PhD is from the University of Rochester and he was previously associated with Dr. John Money's office at Johns Hopkins where he actively assisted our Baltimore-D.C. Alliance for Male Feminism. Dr. Walker was instrumental in our decision to establish an Advisory Board.

Barbette Blackington, PhD — Dr. Blackington is a former Professor of Sociology at American University where she established their first course in Women's Studies. She now heads the International Institute for Sex Identities and the International Institute for Women Studies. She has long been a friend and supporter of our Alliance.

Vern L. Bullough, PhD — Dr. Bullough is a Professor of History at California State University at Northridge where he also serves as Director of the Center for Sex Research. His PhD is from the University of Chicago. Dr. Bullough has long been an active writer in our field, having authored 6 or 8 books (e.g., *SUBORDINATE SEX & SEXUAL VARIANCE*) and numerous articles, some of which have appeared in *TRANSVESTIA* and other male feminist publications.

Tom Mazur, PhD — Dr. Mazur is Instructor of Medical Psychology at the Johns Hopkins University. Dr. Mazur has also been a friend and supporter of the Alliance, frequently joining the meetings and activities of the Baltimore-D.C. Alliance for Male Feminism.

Comments on Draft Booklet Studies — More Desired

Approximately 45% of our last issue was taken up with a draft copy of "Male Womanhood & the National Alliance for Heterosexual Male Feminism," a proposed booklet on the subject and on our Alliance. An accompanying article explained the purpose and tentative draft nature of the booklet and solicited your comments and suggestions for improvement.

A number of comments have been received. Consensus has already been obtained on quite a few changes and some have already been effected. Still more comments and suggestions are desired, however, preferably in writing.

One change already implemented had to do with our proposed business and professional directory. It was generally felt that this was unnecessary and would entail a waste of our precious resources to compile and maintain. To the extent someone may have a problem in this area, our local Alliance Chapter can usually assist. Because of this feeling, our *1977 DIRECTORY* will not contain this section. Our *JOURNAL* will, of course, continue to carry ads and listings of business and professional persons interested in our patronage. You are urged to continue to utilize them. Please *do not forget* to tell them you read about them in the *JOURNAL OF MALE FEMINISM* or heard about them through the Alliance. Please also help solicit such ads.

1977 Non-Confidential International Membership Directory Issued

Our 1977 *NON-CONFIDENTIAL INTERNATIONAL MEMBERSHIP DIRECTORY* has now been printed and distributed. If you have not yet received yours, you should have it within two or three weeks. You can immediately begin contacting sisters with open address and telephone listings. All others may be contacted through our International Alliance Forwarding Service (Simple directions are provided in the **Directory**). The Forwarding Service is available only to Alliance members. One free copy of the Directory and all supplements are included in your International Membership Dues. Additional copies of the *Directory* may be purchased, by members and non-members alike, from our Alliance Book & Library Service for only \$5.00 plus 50 cents for postage and handling.

As with all of our programs and activities, suggestions for improvement, and volunteer help to assist in doing it, are always welcome. We all owe Julie Kelly, our shining Georgia Peach, a debt of gratitude for the labor she put in on this first edition. About the only thing she did not do was obtain a foreword by Jimmy (Jamie?) Carter.

An Expanded Book & Library Service

One important aspect of the Alliance is to disseminate reading materials related to male feminism. In discussion with our Alliance readers, we found that they fall into two categories. The first group likes to purchase books on male feminism so that they can read them carefully, underline important points and make these books part of their permanent personal library. The second group consists of a more casual reader who reads for the pleasure of the moment and has no real desire to own male feminist books, once completed. The Alliance Book Service wants to cater to both groups.

For those who wish to purchase books, the following are offered at the price listed:

<i>THE TRANSVESTITE AND HIS WIFE</i>	4.50
<i>HOW TO BE A WOMAN THOUGH MALE</i>	7.00
<i>SEXUAL AND GENDERAL IDENTITY</i>	
<i>TRANSSEXUALISM VS TRANSVESTISM</i>	3.50
<i>THE BIRTH OF BARBARA</i>	5.00
<i>THE TURNABOUT PARTY</i>	5.00
<i>A SCHOOLGIRL IN THE SECRET SERVICE</i>	4.00
<i>HIS AND HERS EQUALS THEIRS</i>	3.00
<i>I AM A MALE ACTRESS</i>	5.00
<i>FROM MARTIN TO MARION, PART I, PART II, PART III each</i>	3.00
<i>TALES FROM A PINK MIRROR</i>	5.00



Grace Ellen J. [7-VA-23666], a Norfolk Alliance member, prepares to depart her motel room for an evening on the town during one of her many trips.



Denise Cook [3-DC-20009], registered electrologist and founding member of the Baltimore-DC Alliance for Male Feminism.

Please add 10% for Postage and Handling. A sheet giving a brief description of each book is available upon request with a self-addressed, stamped envelope.

For the second group of readers, we are beginning a lending book service. A \$2 rental fee for each book borrowed will be assessed for postage, handling, replacement and expansion of the lending library. Since some of the books being offered are now out of print and, to protect our books for other members, we require a \$10 deposit to join the lending library. This deposit will be kept on hand for as long as you wish to borrow books and will be refunded at your request upon the return of books in your possession.

At this time, all the books on the sale list are available, plus the following copies of *TRANSVESTIA Magazine*: Nos. 14, 15, 18, 19, 20, 21, 22, 38, 41, 48, 49, 50, 51, 53, 55, 56, 57, 58, 60, 63, 64, 65, 69, 75, 78, 80, 81, 83 and 84.

It is our sincere wish to serve our members and we, therefore, ask your support. If you have books on male feminism that you would like to see added to these lists, please inform us and we will do our best to get them. If you have books around the house that are taking up space, and you would like to contribute them to the Alliance Book Service, I'm sure other members would appreciate their availability.

For any information, orders, rentals, request for description sheet or contributions, write to:

~~The Alliance Book & Library Service~~

~~Attn: Marilyn Randolph~~

~~P. O. Box 221~~

~~Florida Park, N. Y. 11002~~

THE INTERNATIONAL ALLIANCE

P. O. Box 623

Laurel, MD 20810

International Congress of Sexology Fund

HOSE & HEEL, No. 76-5, p. 7, reported our National Board's decision to provide free copies (1,500) of *HOSE & HEEL* for distribution to the delegates of the Second International Congress of Sexology in Montreal this past October 28-31. The cost of doing this was \$260 (printing, collating, etc.—\$190, transportation to Montreal—\$20, and required fee to the Congress—\$50).

Donations have been solicited for a fund to pay for this. We promised to recognize those who responded to this one-time special appeal. Our thanks and appreciation go to the following: Alice and

Connie M (1&2-FL-32561) — \$10, Rosemarie E. (1-WA-98671) — \$5, Sharl B. (3-FL-33444) — \$9, Ginnie and Linda Ann Stephens (1&2-MD-20810) — \$10, Terry Cole (4-FL-33901) — \$9, and the Gulf Coast Alliance for Male Feminism — \$14.00.

This was a less-than-hoped-for and expected response. Unless additional donations to the Fund are received, the more than \$200 deficit must be paid out of our dues and other income in our general funds. If you did not have an opportunity to donate previously to our International Congress of Sexology Fund, or have not yet taken advantage of the opportunity, won't you do so now. A \$5 donation from each of our readers not yet contributing would easily wipe out our remaining deficit. If you can not devote too much of your time to promoting our Alliance activities, how about contributing in this manner?

New York's Gala Sponsored by N. C. Alliance

Our Carolina Belles gathered in Charlotte on January 1st to usher in the New Year and to celebrate the founding of our North Carolina Alliance for Male Feminism. Two Charlotte couples, Rhonda and Diane J. (7&8-NC-28213) and Wendy and Carole L. (3&4-NC-28210) have pooled their talents to sparkplug Alliance activities in the state. They made the arrangements and did the coordinating for New Year's Party. Other charter members of our N.C. Alliance are: Dianne and Dottie P. (9&10-NC-28303) from Fayetteville, Gwen R. (5-NC-27502) from Raleigh, Monica A. (11-NC-27611) from Raleigh, Pam B. (1-NC-27605) from Raleigh and Pat T. (2-NC-27611) from Raleigh. One other charter N.C. Alliance member, Linda O. (see membership changes listed elsewhere in this issue), has now relocated in the Dallas-Ft. Worth area and joined our group there.

Persons interested in taking part in or assisting with North Carolina activities should contact either of the following: Rhonda Jones, P. O. Box 26144, Charlotte, N. C. 28213, or Wendy Lawrence, P. O. Box 15011, Charlotte, N. C. 28210.

Presbyterian Church Closes Books on 'Connie'

In our last three issues, the International Alliance rallied to the support of one of our Gulf Coast Alliance sisters charged by the Presbyterian Church in the U. S. "with the offense of transvestism, contrary to the Constitution of the said church." Rev. Wilson, the hierarch heading their Presbytery of South Mississippi, issued an "All Points Bulletin" (reprinted in toto in *HOSE & HEEL* No. 76-6 on p. 3) to their

parishes stating they were “under attack” (*sic*) by our Alliance. How about that, gals!

This is just one more example of the impact the International Alliance for Male Feminism has as a strong, united, effective representative of our membership and subculture. The reaction and response of our Alliance sisters across North America to Connie’s plight illustrates the true essence and meaning of our International Alliance Sisterhood and of true Christian love.

Although our only goal from the first was to obtain, in the words of Sister Jeannine Gramick, SSND (see her letter to Rev. Wilson reprinted on p. 2 of *HOSE & HEEL* No. 76-5), a “loving response” from the Presbyterian Church, Rev. Wilson’s feeling that he and his Presbyterian Church were “under attack” is understandable. They have since drawn up their drawbridge and locked themselves in their fortress safe from the realities of 20th and 21st Century life and scientific knowledge (and Christian love?)

When your editor interviewed Rev. Wilson on September 29th, the good clergyman stated he was then uncertain (not being very familiar with church legal matters) whether Connie could or would be allowed any further appeal or reconsideration of her case by higher Presbyterian ecclesiastical authorities, since she had chosen to resign rather than to stand trial in her local Mississippi parish. He promised to research this legal question of Presbyterian justice and to inform the Alliance. His letter reprinted below provides the answer and is apparently the “final response” of the Presbyterian Church to one of her lifelong faithful members and respected Sunday School teachers. This letter speaks of “offers of assistance by the Pastor and the other members of the Session.” When your editor asked Rev. Wilson and Rev. Hunsburger (the local Pastor) what these “offers of assistance” were, she was informed it was advice to cease wearing women’s clothes and offers to refer her to “mental health professionals.” Perhaps for shock treatment in the Presbyterian Church’s own mental institution for her “errant” transvestite members?

Higher ecclesiastical officials of the Presbyterian Church (at the Synod and national levels) never, to our knowledge, took a stand on “The Connie Affair.” They were apparently satisfied (except, of course, for any unfavorable publicity and public image) by the way Rev. Wilson and their local Mississippi parish officials fulfilled their Christian responsibilities.

With this issue of our *JOURNAL*, we are effectively ceasing coverage of “The Connie Affair.” It will now rest on the conscience of the Presbyterian Church.

Connie's letter of thanks for Alliance support in her time of need is reprinted in our Editor's Mailbag section. May God bless you and be with you always, Connie! Alliance thanks are also extended to those sisters and friends across the continent who took a few minutes of their own time to personally help and intercede on Connie's behalf. May God richly bless you also for as you have done for Connie, your sister, so have you also done for Him.

Letter from Rev. Wilson, Presbytery of South Miss.

The National Alliance
P. O. Box 623
Laurel, MD 20810

In reply to your phone call this past week, regarding the right of appeal to a higher court within the church, Chapter 16. Section 2, Book of Church Order, Rules of Discipline, reads: "Only those who have submitted to a regular trial are entitled to an Appeal. Those who have not submitted to a regular trial are not entitled to an Appeal."

When this individual joined the Presbyterian Church in the United States, he gave affirmative answer to 5 questions, the last being "Do you submit yourself to the government and discipline of the Church, and promise to further its purity and peace?" It is apparent that this individual has neglected to give attention to his vows and obligations as a member of the Church.

You made an assumption that the individual involved would have been "excommunicated." This is possible, but until after the trial, no one, not even the Session (court) could know this for a fact. Please note there are two other censures which could have been inflicted in case of a guilty verdict. Of course, it is possible that the finding of the court may have been "not guilty."

You further give the impression that all of this was done very lightly, without study, investigation, and offers of assistance by the Pastor and the other members of the Session. Since learning the name of the Church, I have been able to investigate a little from this level, and I am certain due process was carried out, offers of assistance and council (*sic*) were made, and that refusal and rejection came from the individual (*sic*) and not the Church. This was not a matter done in a few short hours or days, but extended over many months of deep concern and love for this individual as well as his family.

It's interesting to note the first response gives you a headline "Excommunication Update — A Roman Catholic Response." With all due respect to my many Roman Catholic friends, it makes me think of something Jesus said about throwing the first stone.

Sincerely, [SIGNED] ROBERT R. WILSON

Pittsburgh Alliance Begins Regular Meetings

Although our Pittsburgh Chapter is small, it is difficult to contain the enthusiasm of most of our sisters there. They began a regular schedule of activities with a general organizational meeting on September 25th in the Ambridge home of Barbara Bowser (3-PA-15003), their president. Barbara personally paid for ads in the local papers to help bring some of our sisters out of the closet.

A follow-up meeting and Christmas Party was held December 18th in Debbie's (16-PA-16001) home in Butler, Pa.

Kathy Ann K. (10-PA-15212) is assisting Barbara and Debbie with the organizing work. Their newest member is Christine P. (1-OH-44471) from the Youngstown Area.

Unfortunately for them, some Pittsburgh commuting area gals (both members and non-members) have not attended these femme get-togethers. Don't let such an opportunity pass again, ladies!

Further information on Alliance activities in the steel capital may be obtained by contacting Barbara Bowser, P. O. Box 242, Ambridge, Pa. 15003. If you live in or visit this area, help yourself by becoming active with our local Alliance and making a personal contribution!

Rights of TVs/TSs and Other Sexual Minorities Supported in Roman Catholic Meeting

Our Alliance friend, Sister Jeannine Gramick, SSND, attended the Roman Catholic bishops' Bicentennial Meeting, *A CALL TO ACTION, Liberty and Justice for All*, held in Detroit in October. There were over 1,300 delegates (including 110 bishops) and more than 1,000 observers. Sister Jeannine was in the section discussing the *FAMILY* document. She introduced an amendment which called for pastoral care which would take into account the "need for information, counseling, and support for families who have members who are part of a sexual minority." Sister Jeannine reports this amendment was overwhelmingly adopted after a discussion in which the delegates spoke freely and unreservedly about transvestites, transsexuals, homosexuals, and other sexual minorities. She described this as a

“historic meeting” marking “the beginning of democracy in the American Catholic Church.”

Our thanks are again extended to Sister Jeannine for her efforts to promote “the male feminist cause and lifestyle.” If her attitude prevails within the Roman Catholic Church, they are unlikely to ever have a “Connie Affair.”

* * *

(Not all Alliance members and friends have been familiar with the Salmacis Society, for Male Feminism. They have been in existence for a number of years now and were one of the largest such organizations. Although they did have a nationwide membership, the bulk of their members were in California where their two largest active chapters were located (in the San Francisco and in the Glendale-Los Angeles areas). Some Alliance members have asked about the meaning of the “Salmacis” name. The following article explaining it is reprinted from p.3 of the September / October 1976 issue (Vol. 3, No.5) of the Bi-Monthly Newsletter of the Salmacis Society, the Feminist Social Society.)

Where Do We Get the Name ‘Salmacis’?

According to legend, in ancient times, there was a spring, which had waters of remarkable feminizing powers and was named Salmacis. As was the custom of the time, the sacred spring was attended by a nymph of astounding airiness, who was also called Salmacis.

During the course of time it came to pass that our nymph met a beautiful young man, who was called Hermaphroditus. As is the normal course of all love stories the two fell madly in love and would not be separated even when it was in the natural course of things for the young man to be about his chores.

Now of course this story has a twist, as is standard copy with all Greek legends. The Gods took pity on the two young ones and united them, forever, in the same body so that they would never again have to be separated.

We know of this combination of the sexes today as a medical *hermaphrodite*—a person who has the genitalia of the male and the female, but it is also true that everyone has some component of both sexes in her, or his, endocrine make-up. The balance determines personal sexual identity.

Since our Society of feminine, or feminized-males, is concerned with the feminine identity, and has even been called the Society for Equalitarian Feminism, we elected to use the name of our nymph, Salmacis, rather than identifying with the name of her consort.

See Webster’s unabridged dictionary for a reference to this legend.



Micheline Johnson [2-ONT-K1G] a Canadian Alliance sister from Ottawa. Micheline spends a major portion of her time in the male woman lifestyle and is interested in forming an active Canadian Alliance.



Lori Gale C. [17-PA-17201] — a new Baltimore-DC Alliance member relaxing in her Chambersburg, Pa. home.

Leigh Anne B. [7-CA-95670], a Sacramento-Stockton Alliance member. She is surprised but pleased about Alliance/Salmacis unification and is looking forward to their local merger for a stronger local chapter.



Audrey C. [4-NJ-07307], a New York City Alliance member from Jersey City in her ball gown. For info on New York City Alliance activities, contact: The New York City Alliance for Male Feminism, P. O. Box 221, Floral Park, N. Y. 11002. Tel: 212-343-4666



Jo Anne M. [4-TX-78753], a Central Texas Alliance member very interested in meeting new sisters within 200 miles of Austin.

Connie C. [1-MS-39501], Gulf Coast Alliance for Male Feminism member who was the principal subject in the now famous "Connie Affair." When Alliance sisters and friends across the nation came to her defense, the Presbyterian Church in the U.S. recognized it had come under widespread attack.

Social Activities Highlight Baltimore-D.C. Alliance Fourth Quarter

Last Quarter Bicentennial Year social activities of the Baltimore-DC Alliance featured a fashion show in October, a slide program on Fantasia Fair in November and the Annual Christmas Party in December.

The MC for our October 9th fashion show was Dottie P. (10-NC-28303). The planning was done by Jenniffer W. (36-MD-20810). The emphasis was on the casual and contemporary. It was, however, disappointing that more people did not participate as models. Unless more do next year, such a program probably will not be held. Thirty-seven people (24 male women, 1 man, 1 male-to-female transexual, and 11 females) attended:

Stella B.	30-MD-21150P	Jackie J.	4-DC-20007
Barbara B.	3-PA-15003	Debbie F.	16-PA-16001
Tom & Jeri Mazur	Baltimore, Md.	Cathy P.	18-MD-21225
Jennifer W.	36-MD-20810	Linda Ann S.	1-MD-20810
Phyllis &	21&22-MD-21654	Julie K.	6-MD-21229
Marilyn D.		Sandra J.	31-MD-20785
Irene & Nell R.	32&33-MD-20715	Liz W.	38-MD-21401
Michelle W.	11-MD-21012	Sally A.	12-DC-20044
Rene C.	9-PA-17602	Denise C.	3-DC-20009
Jean R.	15-PA-17603	Barbara B.	23-MD-21237
Sally & Louise K.	34-MD-21666	Susan Marie D.	35-MD-21237
Diane & Dottie P.	9&10-NC-28303	Cathy C.	Springfield, Va.
Kathy & Sue C.	7&8-MD-20716	Jackie J.	4-DC-20007
Nancy Jean &	7&8-DC-20013	Pat T.	2-NC-27605
Anna B.		Brenda S.	Arlington, Va.
Sherril T. &	13&14-PA-19104	Georgette C.	Arlington, Va.
Renee B.			

At the November 13th meeting, Barbara B. (23-MD-21237) gave a narrated slide presentation on Fantasia Fair. After that very enjoyable program, the chapter's first real business meeting of the year was held. A number of alternatives related to a possible chapter resort home and "key club" were discussed. The need for more volunteers to hold positions of responsibility in our group and to help carry the work load of maintaining and expanding our local alliance was stressed. The twenty-four people in attendance included 17 male women, 6 females and 2 men:

Cheri H.	Denver Colo.	Jennifer F.	McLean, Va.
Nancy & Anna B.	7&8-DC-20013	Denise C.	3-DC-20009
Lily & Anne G.	Turnersville, N. J.	Joan E.	41-MD-21139
Lori Jean R.	40-MD-20801	Liz W.	38-MD-21401
Sally Ann K.	34-MD-21666	Diana D.	14-DC-20001
Phyllis D.	21-MD-21654	Jenniffer W.	36-MD-20810
Sally A & Sandra	12-DC-20044	Barbara B.	23-MD-21237
Rene C.	9-PA-17602	Charley Spencer	Arlington, Va.
Jean R.	15-PA-17603	Julie K.	6-MD-21229
Susan & Janice R.	Alexandria, Va.	Linda Ann S.	1-MD-20810

The Annual Christmas Party, a suggested "dress up" affair, was held on December 11. An unusually sumptuous hot meal (lasagna, garlic bread, salad, cake, wine punch) was prepared by Ginnie S. (2-MD-20810) and Fran B. (20-MD-21654). A gift exchange and Christmas caroling, with Marilyn D. at the piano and Dottie P. leading the singing, were enjoyed by all. Dianne and Dottie P were extended best wishes on their recent marriage. Twenty-nine (29) attended — 19 male women, 7 females and 3 men:

Michelle W.	2-DC-20051	Donna J.	5-VA-23503
Lynn & Fran B.	19&20-MD-21225	Julie K.	6-MD-21229
Phyllis & Marilyn D.	21&22-MD-21654	Jenniffer W.	36-MD-20810
Renee R.	2-TN-37814	Sally Ann K.	34-MD-21666
Linda Ann & Ginnie S.	1&2-MD-20810	Clete H.	Whitehall, Pa.
Kathy & Sue C.	7&8-MD-20716	Michelle W.	11-MD-21012
Art Levine	Chevy Chase, Md.	Lori Jean R.	40-MD-20801
Charley Spencer	Arlington, Va.	Kris M.	45-MD-21150
Dianne & Dottie P.	9&10-NC-28303	Liz W.	38-MD-21401
Marilyn R. & Muriel H.	4&5-NY-11406	Diana D.	14-DC-20001
Irene R.	32-MD-20716	Diane R.	24-MD-21740
		Denise C.	3-DC-20009

Loyola College Offers Low-Cost Feminine Voice Development Therapy for Males

Dr. Linda E. Spencer, of the Loyola (Baltimore) College Speech and Hearing Center has informed the Alliance of their program of providing feminine voice development therapy for males desiring to speak more like women. Since this therapy is provided by graduate students, mostly women, under Dr. Spencer's supervision, the cost is low. Videotape facilities are available to aid therapists and clients in

analyzing speech and non-speech behavior. Those interested may contact Dr. Spencer most days at 301-323-1010, extension 241. This program has received a "best value" gold star award from the Alliance and is *highly* recommended. Baltimore-DC Alliance members remember the outstanding program on this topic which Dr. Spencer gave at their September meeting.

Most colleges and universities with graduate programs in speech will have facilities for the same type of training. Alliance members and Journal readers in other cities are encouraged to give such institutions a telephone call and write up the positive results so that we can share them with our reading audience. Although the voice is a major problem for males desiring to fully express their womanhood, the solution is well established. It just takes some work and training! Is this too much to ask of any woman?

(Alliance members represent a cross-section of the general population. This includes such professional people as physicians, psychologists, psychiatrists, professors, and clergy of various faiths. Regardless of who we are or our station in life, we share the treasure (hopefully proudly, with head held high) of male femininity and feminism. The following poem is reprinted from the *Femme Mirror* of September, 1976. It was written by a Roman Catholic Priest in Louisiana. How about some of the rest of you trying to write verse as beautiful and joyful as this! Would that all little boys had parents as understanding and supportive of their feminine expression as this little boy's mother was. Do you encourage your male children to give free expression to their "feminine" ways or are you teaching them the sexist barriers our parents drummed into us?)

*A NEW YORK AND NEIGHBORING STATES CHAPTER
IS BEING FORMED*

At present, we have a small group who will meet on the first Saturday of each month. This group will run under the usual rules of other Alliance Chapters. We are interested in providing an atmosphere for male feminists where they dress, socialize, learn and share together. This group is for femmiphiles who crossdress, their wives, girlfriends and all other understanding and supporting persons. As a group, we will assist our sisters (both male and female) in giving self and universal acceptance and in dealing with problems related to male womanhood. Hey sisters, how about letting your FP friends in New York further information on the Alliance, an application or more details on the N. Y. Chapter, please contact: New York City Alliance for Male N.Y. Chapter, please contact: New York City Alliance for Male Feminism, Attn: Marilyn Randolf, P.O. Box 221, Floral Park, N.Y. 11002; (212) 343-4019

*TRANVESTITES SEEK PSYCHIATRIC HELP FOR WIVES,
NOT SELVES*

(The following is a clarification from Dr. Paul Walker of the article on this subject which was carried on p.9 and 10 of *Hose & Heel*, No. 76-6. Dr. Walker serves on our International Board of Advisors.)

My comment regarding the possible future decline of cross-dressing was intended to be only a guess. By definition, if there is a lessening in the distinction between sex roles, with a concurring merging of clothing styles for males and females, cross-dressing will decrease or, at least, be much less noticeable than it is today. However, it is also most probable that envy of or admiration of the opposite sex will continue, with imitation or copying of some of the other sex's attributes — if not in clothing, then in some other sex-identifying attribute.



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deep, feminine urge to enjoy dressing as a woman in the soft, delicate, wonderful clothing that I adore to wear. Thus, I am fortunate to have heard about this Alliance where I have met some sister transvestites, attended a meeting, and I realize that I, Sally Ann, in my skirts, am not alone, but have sisters and their wives who are kind, considerate, and decent human beings to talk to and who have tried to help me in a most difficult problem with my wife who found out about my being a girl most recently.

My emotions are deeply feminine as are my choice of slips, panties, and dresses to wear. I now realize fully that I am a feminine person and am just starting to enjoy the lovely feeling of truly allowing myself to be my own self — a female in gender. I have told saleswomen that I am a heterosexual transvestite and their reaction has been from “no reaction” to honest concern to help me obtain a good choice in a dress that would look nice on me.

I have also found The Echo Shop at 77 Maryland Avenue in Annapolis that carries on consignment lovely and beautiful ladies’ clothing — also, young girls’ clothing. The owner is a pretty, lovely woman with sweet eyes and a soft smile who has accepted me with more than usual interest and I, in turn, have helped her. This reaction to my being Sally Ann is nice, but I realize most of society reacts in a hostile manner to male heterosexual transvestites. I suggest the reading of Virginia Prince’s “The Transvestite and His Wife,” for a good understanding of the problems in this area. . .

Those who desire to contact me can write to P. O. Box 131, Stevensville, Md. 21666, Att: Sally Ann. I would be happy to meet you and your wife and let you meet Sally Ann. My sole purpose is to help my sisters and their wives. Thank you for accepting me. With deep love and hope for a better life as a male woman, I am,

SALLY ANN (34-MD-21666)

Dear Editor:

I had a marvelous time at your last National Alliance meeting as a guest. I thank you for your kindness and hope some time to come again.

Sincerely, CHERI H. (Evans, Col.)

[The following letter, reprinted by permission, indicates the effect of individual recruitment efforts by Alliance members. If you enjoy the Alliance and wish it to grow, you are responsible for doing the type of thing Julie is doing.]

Dear Julie:

La de da! beautiful ladies is most appropriate, if not an understatement, for those four lovely ladies whose pictures you've been so kind to send me. This must be my lucky day. While reading your letter this morning, guess who called? Sandra Jenkins.

It's a what you might call "celestial coincidence." Sandra was going to the mailbox to mail me a letter and on the way back found a letter I had mailed her, so she promptly hopped on the horn to call yours truly. How do you like that!

Well, we talked for about 45 minutes. It was a great feeling to have heard from her. I just feel good all inside. The way I feel now, even if it rained, the sun would still be shining in my window.



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We talked about the Alliance, and she said she'd pick Renee and I up at the train station and drive us to the meeting whenever we decided to come. Isn't that great! Sandra and I have a great deal in common — photography being the main point.

I must congratulate you on your ambassadorship to the Alliance. I think single-handedly, you could double membership inside of a year.

[Editor's Note: We'll be watching Julie! Keep up the good work!] You certainly have recruited one Sherri Thomas. Sandra lives up to the very expectations I've come to know of all the Alliance members. I hope I can do the same also.

Speaking of Speakers Bureaus, how would one get them to come to a University?

Sherri has begun preparations to be seen by the Alliance before this year is out. I'm not sure when I'll be ready, but I promise before Dec. 31 you will see her, in person, that is.

Relieve tension is not the word for what those pictures have done for me. More like released me from my closet of torture, dark dungeon of invisibility. Oh, don't worry. I've already decided to "kill" the beard. As for reaction to the pictures, compared to what can be found at either end of the TV spectrum, Julie Kelly, Sandra Jenkins, Ashla King and Unknown Blond, fall into the category of "women." They look great, full of joy and life, vibrant. I didn't know what to really expect, but it came as no surprise to see you all looking so well. If this is what the Alliance can do for me, do on!!

All of the women have conquered a barrier I wish to conquer also. I feel bad because of the poor black-and-white pictures of Sherri I sent you. But better ones shall be forthcoming in the future. Well, it seems I can't stop looking at those lovely pictures. To quote a "DUD," "They look really nice."

I guess from a genetic girl, that's a real compliment. Time to go now. I was studying genetics so I have to go back to it. Must put in at least 4 hours study a day. Have a nice week.

Gleefully, SHERRI

P.S.: Enclosed is a picture of Renee and Steve, 1973 Senior Prom.

Connie Thomas

Hillside Hair Fashions 884-4923
5680 Post Road
East Greenwich, R. I. 02818

Dear Editor and Sisters:

A recent trip to Spokane, Wash. has taught me a valuable lesson which I would like to pass on to you all. I live in a small town in Idaho and Spokane is the nearest large city. It is big enough to get lost in, but still has a small town charm. It is a great place to shop for me fem clothes, etc.

On one such trip to Spokane I decided to go "en femme." So I arose early and prepared myself. I put on a pastel dress, wig and a moderate amount of makeup. I don't know what compelled me to do it, but I threw my male clothes in a bag and into the truck. I was all set, so off I went.

After shopping in two or three places, I felt very uncomfortable and quickly came to two conclusions. First, that I was overdressed. I looked like a secretary rather than a young shopper. Also, I noted what the other women were wearing and frankly I was overdressed. So I went to my truck and, as cautiously as possible, I changed to my male clothes. I put on my faded jeans and tennis shoes and work shirt. I then threw my purse over my shoulder and off I went again to meet my feminine fate. The difference was amazing. No more stares, no more strange feelings, I blended in beautifully. I shopped for a couple more hours and even ventured into a coffee shop, no questions at all.

My conclusion therefore is this. Unless you are going out in the evening or to a special appointment, slacks or even jeans are acceptable today anywhere. If you want to blend in, and not be read, go to where you shop and wear what the other women are wearing. If skirts are prominent, then chances are you will be all right in a dress or a skirt. But, for heaven's sake, if slacks and jeans are in, don't show up in some extreme piece of high fashion. You'll stand out as badly as a real woman would. The same is true of makeup, hairdo, and jewelry. So, go out, it's great, but go out dressed properly for the occasion (unless you want to be read, of course).

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Thank you all so much.

Sisterly yours, TERESA JOANNE (1-ID-83843)

[Terri is going to start beauty classes around January 12, 1977 and has agreed to be our Alliance contact point and organizer for her area. Right on, Terri!]

Dear Editor:

. . . I have read your material very carefully and am quite impressed. . . It is really a pity that there is no short word that aptly describes our position and is understandable by all. Virginia's "femmiphilia" probably comes closest. I love my skirts. Personally, I think that being a male woman best describes my inner feelings and goal in life. . . .

WINNIE B. (Schenectady, N. Y.)

(Editor's Note: Winnie belongs to Wilma's independent group in Albany. Her article on Dream '76 is reprinted elsewhere in this issue. Best wishes to Winnie in your continued development of male womanhood. Please extend our best regards to Wilma and our other Albany sisters. Hope they will join with us for the benefit of all. Through unity comes strength!)

Dear Editor:

I lose no opportunity to promote our "cause" whether dressed or otherwise. As I mentioned before, all our many friends know and accept both "Barbra" and "Bill," I am known to psychiatrists and doctors with whom I have set up referral services, various businesspeople know me and accept me, and, something I think not many "feminists" can claim, several of my colleagues at my place of employment know me as "Barbra" and "Bill" and accept me as a normal human being. I am very happy about this, not only for my own personal satisfaction, but for the fact that, knowing me as a feminist, these people will be able to accept and understand any other feminist, or transvestite, with whom they may come into contact. This is why I maintain that the "personal" approach, in the long run, could be more effective, or more productive, than a mass approach which, after all, is so impersonal . . .

They say that it is not always a good thing to "rake up the past," but I feel that, in our case, so many of us have good cause to look back and wonder why or how we were content to spend our best years confined to a "closet" which was largely of our own making.

Looking back, then, I am continually amazed that, just a short three years ago, I took my first steps out of a closet to which I had been

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confined for more than forty years. I had never, in my wildest dreams, imagined that I would actually go out into the world completely dressed as a woman, and more unbelievably, be accepted and recognized as a “feminine person.”

And yet, today, it is an accomplished fact, as I mentioned in my previous letter, a great number of people accept and acknowledge Barbra as a very real person. While I do claim some small credit for my obvious progress and development, none of it would have been possible without the understanding and cooperation of a woman who decided that my wish to be a “feminine person” was beautiful. So it was that, for the first time in my life I not only dressed completely for my own satisfaction, but appeared dressed before another person who took it as being quite natural.

BARBRA B. (AUST-1-6050)

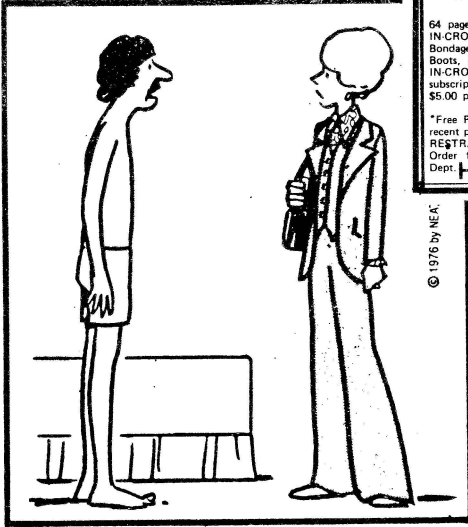
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Thursday, September 30, 1976

The Washington Star

Everything was going fine when, suddenly the buckle on my high heeled sandals came adrift. Without thinking I put my foot up on a low wall abutting the pavement and tried to fix the buckle. Suddenly I heard a loud ‘Wheee-eee’ and looked up. There, about six feet away stood two young fellows in the window of their flat, and they were most obviously enjoying the sight of my nylon clad thighs which were in full view while I had my foot up on the wall. I hurriedly put my foot down, straightened my dress, grabbed my sandal and hobbled away as fast as I could with only one sandal on. As soon as I was out of their sight I took off the other sandal and walked home in my stockinged feet. Looking back I can honestly say that I enjoyed the experience and far from making me nervous it served to make me more determined to go out amongst people. An hour later, after changing my shoes, I went out again, and walked quite a distance without a second glance being taken.

The following Sunday I visited the local park, and after spending an hour or so strolling around I decided to walk into the city, a distance of about a mile. When I got to the city center I walked around looking in shop windows, and in the course of an hour I encountered no less than six of my fellow-colleagues who passed me by without a flicker of recognition.

Gaining confidence now, I decided to go home by bus, and was offered a seat by a very obliging gentleman. Since then I have never had any hesitation, or apprehension, in going out under any conditions, and have been shopping, to the Art Gallery and the Museum, to a restaurant, on the buses, where I have received nothing but courteous attention, and, in general, I have thoroughly enjoyed every wonderful minute.

I have had several encounters which could have been embarrassing but which I was able to cope with, but I must mention one which could have been very awkward. I had been window shopping in the city, and walking through a public park I decided to use the ladies' toilet. It appeared deserted, but as I went in, two young aboriginal girls, about 12 or 14 followed me in. I used the cubicle and then went to the mirror outside to check my make-up. The older of the two girls came over to me and said . . . 'Hey Missus, you're not a man, are you?' I thought quickly and decided that outraged dignity was called for. I replied, 'Certainly Not! What makes you think that?' She answered 'Oh, it's not me, it's my friend over there, she's always getting these crazy ideas!' . . . Lifting the hem of my dress slightly I said . . . 'Well, you tell your friend that if she wants me to I'll prove that I'm a woman' . . . 'Nah,' she said in a disgusted tone of voice . . . 'We don't want to look at women's snatches!!!' I made a dignified exit and looking back I saw my questioner shaking her fist at her friend and obviously laying the law down. Needless to say I didn't waste any time in leaving the vicinity.


Barbra B. AUST-1-6050

(The following is a self-help, how-to, educational type of an article, written by Denise C. (3-DC-20009). Although it tells "how-to" in the District of Columbia, most other localities have very similar procedures. The article following this tells "how to" in Prince George's County, Maryland and is reprinted from a consumer assistance type column in *The Laurel Sentinel* of December 22, 1976 (p. A-11).)

Change of Name in the District of Columbia

Being a resident of the District of Columbia you can file for Name Change yourself. All it takes is a little time, running around, 3 weeks and a couple days of waiting, costing little except for the publication, which still would cost you if you had an attorney file for you.

The place to start is at the Pension Build., 5th & F St., NW. Across

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the street is the Judiciary Square and on further across E St., is Build. D which you will be going to later. Now back to the Pension Build., go to Rm. 310, enter and go around to the other area that has a window counter. Here they will help you, now ask for *Change of Name Procedures & Rules*, which are 5 pages and instructions. Including, *Order of Publication* (SCR-Civ 205 (b)), to be filled out by you and later the Judge will sign this. This costs \$5 to be paid in Rm. 312 Finance, then return to Rm 310 with receipt. Now you have the forms to start.

Rm. 306 File Room is where files are kept. Here you may check out files to use as samples for helping to get an idea what one looks like completed and also on how to fill out your own application.

After filling out the 2 applications — *Change of Name*; Pursuant to C.C. Code 16-2501 (1973 ed.) and *Order of Publication* (SCR-CIV (b)), return to Rm. 310, here they will make up a file jacket with your own Civil Action number on it. I forget, but I believe you pay like 25 cents for this. Rm. 310 will tell you to carry your file over to the Judge in Chambers, Build. D, Rm. 235 to be signed. Judge in Chambers hours are: 9:30 - 12:30 and 2:00 - 5:30. After the Judge signs the *Order of Publication*, return to Rm. 310, then Rm. 312 pay 50 cents. Rm. 310 now gives you a copy of *Order of Publication* to take and have published in a local D.C. newspaper. This publication will run once a week for 3 consecutive weeks. Now comes the expense, its 30 lines in the Washington Post, costing about \$150. The Afro-American cost considerably less, about 2 thirds less.

After your *Order of Publication* runs its time you'll need an *affidavit* from the Publisher stating that it ran the required time plus a copy of the newspaper clipping, this the Publisher will complete.

Back to Rm. 310, now they will give you a sample of *Order Changing Name* to be made up type written by you, which is the Final that the Judge will sign. After completing this form take it along with your file to the Judge in Chambers office to be signed. Then Rm. 310 will take the signed *Order Changing Name* to make true copies for you at 50 cents each. If you don't want too many copies, like 3, they'll charge you for just one, at least they did for me. Pay Rm. 312 for the last time, return with receipt and pick up your final copies of your *Order Changing Name*.

How to Change Your Name in P.G. County, Md.

Could you give me some information on how or where to get papers for a legal name change. I want to have my five-year-old daughter's name changed from my maiden name to my married name. She was born in Eden, N.C., but we live here in Maryland. In which state would I apply for the name change? V.D. (Beltsville)

The Equity Department, located in Room 116 of the Courthouse in Upper Marlboro, is the place where the action you want takes place. You can go down to that office and look at sample forms and take care of the matter yourself for a \$40 fee, or you can hire an attorney to take care of it, probably at a much larger fee. For more specific information, you can contact the Equity Department by calling 952--3240.

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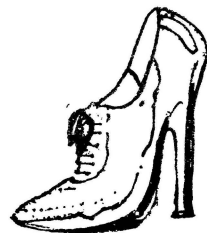
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Wife's Eye-View of FANTASIA FAIR

This is one wife's impression of a memorable experience for Alice and me — nine days in the small, arty fishing village of Provincetown at the tip of Cape Cod, Mass. from Oct. 15 to 24. What a Bicentennial bash this was! If only all TV's and TV wives could have attended. There we were — over 50 of us — convening from all sections of the country with but one purpose in mind: To live, dress, and be merry together for nine glorious days. A pervasive, euphoric aura flowed over that town, a joyful spirit that soon became contagious. We were all caught up in it, even those who saw TV's en femme on the streets. An oft-repeated phrase rang sweetly in TV ears: "We're glad you're having such a good time!" The warmth and friendliness of shopkeepers, waitresses, bar tenders, policemen, churchgoers, hoteliers, tourists, artists and fishermen was unbelievable. TV's lapped it up. This was obviously a period of deep-down happiness for each one. There were some priceless moments I longed to preserve in a time capsule. Like a time-out during the volleyball game (TV's vs. girl's home team) when our team of 11 TV's huddled in a circle, arms entwined, ages 20's to mid-fifties, with frilly derrieres exposed. Another golden moment when Mary Ellen, everyone's favorite, won Miss Cinderella Award. And another, as I joined ten TV's sipping tea in all their finery at the home of a leading Cape Cod (female) citizen. Also the explosive applause that greeted Paula's show-stopping Colonial costume (complete with mole on cheek in shape of a heart) at the fashion show. There were many such moments that came and went so slyly that no camera or recorder could capture them. TV's were welcomed in Cape Cod's most posh places. They strolled on nearby beaches, shopped in grocery stores, attended church, wandered in and out of shops, rode bicycles, and sang songs together in night clubs. There was dancing every night for those who wanted to dance. On Friday (arrival day), guests met for cocktails at the Crown and Anchor, FF headquarters. Newcomers were dispersed in small groups for get-acquainted dining, guided by oldcomers. Nightclubbing followed.

Saturday was orientation followed by demonstrations of make-up, wigs, and fashion tips by experts. Then happy hour and dinner par excellence at a super restaurant. More nightclubbing. (There must be more really good restaurants per square mile in "P-town" than anywhere else in the U.S.) Sunday a.m. offered a champagne brunch at the Crown, a free afternoon, and an evening of introductory remarks by the assemblage plus a presentation by Charlotte Vail, 76-year-old TV who charmed us all with anecdotes and words of advice from someone who has been cross-dressing since before most everyone there had been born! She is known and loved up and down the Cape. Monday a.m., like all mornings, was taken up with the exercise, fashion and beauty course. That afternoon a symposium was held in the Universalist Church to which all P-town was invited. Ariadne, Nancy and Alice gave speeches, then answered questions from the floor. The entire audience was then asked to share pot-luck dinner with us. It was noted equal numbers of TV's and townspeople comprised each table, with great interaction taking place. Tuesday was Ages of Fashion Ball — almost more fun getting ready than the event itself! Wednesday was the volleyball game; the home team won, 2 - 1. Then an elegant cocktail party at the Boatslip where by this time TV friendships were being cemented and addresses exchanged. Thursday was Awards Banquet where small gifts were given those who worked to assure FF's success and special written awards to those who excelled in some way. Friday, another great dinner at the Crown, followed by a Fashion Show to make Bonwit Teller look like amateurs. Eight of our "girls" modeled their own fabulous wardrobes, looking like real pro's. Enthusiasm rose to a crescendo for Saturday night's drag ball, which made headlines as far away as Boston. Champagne brunch again that last teary Sunday, with dejected TV's saying farewell to new-found friends and vowing to be in P-town for next Fantasia Fair.



"I want you to know, gentlemen, that at this moment, I feel I have realized my full potential as a woman."

Election Leaves Backers Hopeful ERA Will Pass

By Lyle Denniston

Washington Star Staff Writer

Made cautious by experience, those who want the Constitution amended so that the sexes are equal legally are making modest claims of success from last Tuesday's election.

None of the key figures in the "ERA" campaign are predicting that the amendment is assured of getting through at least four more states and being ratified next year.

But they do see what they call "signs of the times" nationally and in various states that suggest the country's mood is more favorable to the Equal Rights Amendment now.

Jimmy Carter's election as president will mean that pro-ERA forces will get to test the strong, repeated promises he made to work for the amendment's early ratification as a top priority item.

CARTER IS CONSIDERED to be more committed to the amendment than President Ford has been — though perhaps not more than Mrs. Ford.

After his nomination, Carter sent wires to Democratic leaders in the 16 states that have not voted for the amendment, urging them to work for its passage.

In general, Tuesday's results in campaigns where ERA was an issue have led to comments like this from Mary Brooks, the League of Women Voters' ERA specialist: "Now, everybody's cautiously approaching what we know will be a difficult year. I am cautiously optimistic."

Two years ago, state legislative elections made the sex-equality forces ecstatic, and they saw 1975 as the year of ratification.

In fact, 1975 almost brought the process to a stop. Only one state, North Dakota, approved the amendment, to become the 34th. It takes 38.

In addition, the election in 1975 brought two signs of real trouble: New Jersey and New York, which in 1972 had voted for ERA as part of the U.S. Constitution, refused to guarantee sex equality in their state constitutions.

This year, not one state legislature voted for the national amendment. This was the first year since Congress offered the amendment to the states in 1972 that it failed to advance somewhere.

IF 38 STATES do not do so by March 1979, the proposal will die. That makes next year, when most legislatures will be in session, probably the decisive year. ERA forces are now aiming their major efforts at Florida, Illinois, Indiana, Missouri, Nevada, North Carolina and Oklahoma.

The main sign of hope last week came in Colorado and Massachusetts. The voters in each state agreed that sex equality should be protected by their state constitution.

Colorado voters rejected, by a 57-43 margin, a move to take such an amendment out of their state constitution. Massachusetts voters, by a 60-40 margin, voted to put such an amendment into theirs.

ing to Marlyn Heath, the ERA strategist for the Federation of Business and Professional Women's Clubs. "It has been rather positive."

Tuesday's elections added to that, she and other ERA proponents suggested.

Among the results — all in states that have not yet ratified the amendment — were these:

- In Indiana, Democrats won control of the state senate. Senate Republicans have been leading the anti-ERA forces there. Three anti-ERA senators were defeated in their bids for reelection. The Senate GOP leader, a key opponent, had retired this year. Republicans took control of the Indiana house, but the amendment has had a solid majority in that chamber so this may have made no difference. The new GOP leader of the house is for the amendment.

- In Illinois, where opposition to ERA is centered in the senate, a leading anti-ERA Republican, Jim Bell, was defeated by 742 votes by Democrat George Sangmeister. ERA forces made this a key race. The new GOP governor, James R. Thompson, is a strong backer of the amendment.

- In Utah, Democrat Scott Matheson won election against Republican Vernon Romney, who had based part of his advertising campaign on his opposition to ERA.

- In South Carolina, Republican Sen. Richard Hines, singled out as a prime target of ERA forces, was defeated by Democrat David Turnipseed.

in October showed that 60 percent of those asked favored ratification of ERA. Only 19.7 percent said they opposed it.

- In Florida, Dempsey Barron, state senate president and an ERA foe, won narrowly after being forced into his first run-off election when teachers challenged him over the ERA issue.

- In Nevada, successful primary fights earlier in the year knocked out two anti-ERA senators, including the leading "stop ERA" figure, Helen Herr. The result may be a 10-10 tie in the senate on ERA, but a tie-breaking vote is held by the lieutenant governor, who is pro-ERA.

THE ONE PROBABLE setback last week came in Missouri, where the pro-ERA governor, Christopher Bond, was defeated. The new Democratic governor, Joseph Teasdale, won in a campaign independent of party leaders and thus is expected to have major problems with other legislative issues, diminishing any chance that he would work hard for ERA.



Why Shouldn't We Change Sex?

A lot of us have been watching—with a prurient sort of interest—the adventures of a lady who used to be a gentleman and who has made her way into the sports sections of our newspapers and magazines. There's been a big to-do about the authenticity of her new sex, fusses about chromosome tests and comments about the level of her voice, and some of her potential opponents have been willing to compete against her while others have declined.

Most of us on the sidelines have, I suspect, wished Dr. Renee Richards good luck, while uneasily realizing that she's shown more guts than we would have in his, now her, shoes.

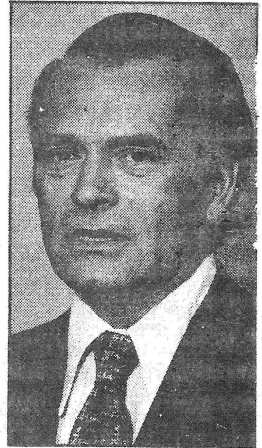
Why shouldn't we change sex if we want to and can? We change cars, houses, jobs, spouses, hair color, and, God knows, religion. Names are changed often enough. And almost all of us have ancestors who changed nationalities.

Flux, restless rearranging, has been not only a constant in American life but essential to it. The Great Plains couldn't have become the breadbasket for much of the world unless people were willing to change their address from the East to the Middle West. And the per-acre production of wheat didn't multiply as it did without the help of scientists fully committed to the notion of hybridization.

THE QUEST FOR IDENTITY

Furthermore, as a people, we've long been attuned to psychological change. Trading those rags for riches required mental flexibility on the part of our beloved robber barons that would have dumfounded their peasant forebears. As succeeding generations of American parents dreamed of a different, better life for their children, succeeding genera-

James E. Baxter, M.D.



tions of youth set out on a quest to "find themselves"; in other words, to modify their old identities.

Finding a "right identity" for ourselves is, possibly what we're all ultimately after. It ought to have two major components: feeling that what we sense to be best and truest within us is pretty well expressed in our daily lives, and, second, feeling that we are involved with other people in ways that are mutually supportive and respectful and even loving.

What probably should move us most about Dr. Richards is the knowledge that she was terribly unhappy in her previous sexual identity. Assuming, as she undoubtedly did, that she had only one chance at life here below, she dared to do

everything she could to embody the identity that she felt was truly her own. And now she's off and running, apparently in top, if modified, form.

Those who would cast stones at her are easily disposed of: if they cavil that sex alteration is contrary to divine edict, they're guilty of trying to read the mind of the Almighty, a theological misdemeanor. If they say that she's made a spectacle of herself by flaunting her new sexual orientation in public, ask them if she should have gone into permanent hiding. If they protest that the lady's body proportions and her muscle mass are still pretty much those of a male and that she's thus competing against females unfairly, perhaps this deserves investigation and some Solomonic resolution.

But I suspect that the stone throwers are mostly those whose anxieties are aroused by events that they're not prepared for. If the lady has caused awkwardness or sadness for her relatives and friends, there's nothing new about that, and surely they have their own relatives and friends who have rallied round and offered support.

Of what her new identity has cost her in inner struggle and physical pain, she has so far mercifully kept us ignorant. Gratuitously invading the privacy of others can be a criminal offense. Invading one's own in public can be mortally offensive and, because it's unpunishable, is less forgivable than the former.

Whatever the weight of an individual emotional burden or the outcome of tennis matches, the ongoing saga of Dr. Richards will certainly have focused the attention of both the lay and the medical communities on a large and provocative question: what is meant by sexuality? It used to be so simple—female or male—just as someone was alive or dead if his heart was beating or not. Now death is viewed as a complex of conditions including the activity of the brain.

WHAT IS AUTHENTICITY?

Endocrinologists know that a child can be born with both female and male sexual tissues as well as with ambiguous external sexual organs. And as Dr. Rich-

ards has reminded us, the standard XX and XY chromosome differentiation is not always flawless. To compound these uncertainties, other questions intrude. What about the psychological orientation, toward male or female longings and urges? Or the so-called secondary sexual characteristics—beards, bosoms and muscular backhands?

Are the sex-change operations just a more sophisticated transvestism or do they actually reverse "sexuality"? But how are we using that term? There's no consensus at this point, and chances are there won't be for some time to come.

And this could easily lead us to convoluted speculations about the nature of identity. To what extent can a person simply will himself a new identity? How *authentic* is it? Are you who you are according to the statistics of the Census Bureau or as your acquaintances see you? Or should you yourself be the only judge of who you are? It would seem that Dr. Richards's situation is making us rethink some of our most basic suppositions about ourselves.

So perhaps we should relax and nod our tentative approval at her decision and decisiveness. She will hardly have the chance to renege, and if she behaves with the good sportsmanship that we expect of our athletes, she might come to be a respected exemplar of the American way: she abruptly eradicated much of her past, headed forthrightly in a new direction and has let it be understood that she has no apologies and no discernible misgivings.

Dr. Baxter is a psychiatrist who practices in New York City.



Ford Orders Review Of Sex Bias in Laws Both Big and 'Petty'

By Isabelle Shelton

Washington Star Staff Writer

President Ford has ordered Atty. Gen. Edward Levi to review federal laws, with the aim of eliminating sex-based provisions that are "not justified by law nor supported by wise policy.

"Some of the laws discriminating against women appear petty or even ridiculous," Ford said yesterday. "But the fact is they are all equally unjust — all equally demeaning to Americans — and all equally inconsistent with the American philosophy of equality."

A congressional expert who has looked into the subject says there are at least 250 such federal laws, and the President encouraged state governors to begin a similar review of state laws, too.

FORD MADE the announcement at a White House ceremony at which he accepted the final report of the National Commission on the Observance of International Women's Year.

Addressing some 1,000 guests — mostly women — gathered in the Jacqueline Kennedy Garden, Ford also pledged to make the widening earnings gap between men and women "a matter of priority for this administration."

"This has extremely serious implications, not just for women being denied the wages they deserve, but

for the entire American economy," the President said.

The commission, winding up 14 months of work by more than 200 persons, presented Ford with a 382-page report, including a 115-point program aimed at ending what it called "sexism still so rampant throughout our country."

The commission's life was extended under a bill recently passed by Congress, so that it can run women's conferences in each state and territory, and finally a national women's conference.

FORD YESTERDAY announced the resignation of Jill Ruckelshaus, presiding officer of the IWY commission, who is moving to Seattle with her family. She will remain a member of the commission.

In her place the President named Elizabeth Athanasakos of Florida, an attorney and former municipal judge, who previously was head of the Department of Health, Education and Welfare's Advisory Committee on the Rights and Responsibilities of Women. Ersa Poston, past president of the New York State Civil Service Commission, was named assistant presiding officer.

Reiterating his support for the Equal Rights Amendment, Ford said he hoped "to see it part of our Constitution before long.

"But injustice cannot await upon politics, nor upon the lengthy public discussion which has already delayed

ratification of the Constitutional amendment," Ford said, adding that the delay on ERA was the reason he was ordering a review of the statutes.

RECOMENDATIONS of the IWY commission included revision of state divorce laws to provide for more equitable division of property, maintenance, child custody and support, and enforcement of support orders; combining of rape and other "sexual" crimes of violence into one legal category that would apply regardless of sex, and changing rape trials so that corroborative evidence would not be required and rape victims' past sexual conduct would not be made an issue.

Other proposals called for creation

of a Cabinet-level office to be responsible for many existing federal programs for women, faster and broader enforcement of sex-discrimination prohibitions already enacted, "more voluntary child care programs and services to fill the needs of all working parents, regardless of income," and expansion of the concept of "equal pay for equal work" to "equal pay for work of equal value."

Still other proposals called for prompt ratification of the Equal Rights Amendment, revision of laws to reflect the principle "that a homemaker's contribution is equal in value to the contribution of the spouse who works outside of the home," and support of the Supreme Court's recent decisions allowing abortions.

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Connie C. (1-MS-39501) Gulf Coast Alliance for Male Feminism member who was the principal subject in the now-famous "Connie Affair." When Alliance sisters and friends across the nation came to her defense, the Presbyterian Church in the U. S. recognized it had come under widespread attack.



Leigh Anne B. [7-CA-95670], a Sacramento-Stockton Alliance member. She is surprised but pleased about Alliance/Salmacis unification and is looking forward to their local merger for a stronger local chapter.

[As many of you know, Dr. Virginia Prince, who now heads Tri-Sigma & Chevalier Publications, has long been a leader and writer in the male feminist field. She continues to hold wide respect from FP's throughout the world. The following is one of her excellent articles, reprinted from *TRANSVESTIA*, Vol. X11, No. 73, pp. 78-83.]

VIRGIN VIEWS by VIRGINIA

THE MASCULINE/FEMININE GAME

As most of you know from past editorials I'm into the Womens Lib thing. In the course of my reading on the subject I have learned much more about what being a woman really is in our society than was encompassed in Charles' masculine view of women. Being anywhere is much more enlightening and educational than reading about it or looking at pictures. So naturally being in the womans world has given me a lot of new perspectives. Many of these have little bearing on FPs. But on the other hand some of them are of profound importance.

The other day I came across a new paper back titled, "Masculine/Feminine — Readings in Sexual Mythology and the Liberation of Women" by Betty and Theodore Rozack. — Harper Colophon Books New York 1969. While I recommend the whole book to you all, I am going to borrow a few lines from the preface to this book to share with you.

At this point and before you read further organize your mind out of the usual femme-oriented frame within which you generally read TVia. Get back into your brothers mind and then try to be objective about the man-woman relationships in this world. Read the following carefully, savor each sentence and read it slowly. When you have finished this quotation go back and read it again because you will not have gotten all the significance the first time through. Reflect on it afterward and measure its meanings up against your own life, indoctrinations, attitudes and activities. Go a step further and see it through the eyes of your men friends. Then switch over and read it as a woman, see it through the eyes of your wife or girl friend as well as your own femmeself. Personally I have

never found anything that packed so much significance in so few lines.
I think it's great — Here it is. —

He is playing masculine *because* she is playing feminine. She is playing feminine *because* he is playing masculine.

He is playing the kind of man that she thinks the kind of woman she is playing ought to admire. She is playing the kind of woman that he thinks the kind of man he is playing ought to desire.

If he were not playing masculine, he might well be more feminine than she is — except when she is playing *very* feminine. If she were not playing feminine, she might very well be more masculine than he is — except when he is playing *very* masculine.

So he plays harder, and she plays . . . softer.

He wants to make sure that she could never be more masculine than he is. She wants to make sure that he could never be more feminine than she is. He therefore seeks to destroy the femininity in himself. She therefore seeks to destroy the masculinity in herself.

She is supposed to admire him for the masculinity in him that she fears in herself. He is supposed to desire her for the femininity in her that he despises in himself.

He desires her for her femininity which is HIS femininity, but which he can ever lay claim to. She admires him for his masculinity which is HER masculinity, but which she can never lay claim to. Since he may only love his own femininity in her, he envies her femininity. Since she may only love her own masculinity in him she envies his masculinity.

The envy poisons their love.

He, coveting her unattainable femininity, decides to punish her. She, coveting his unattainable masculinity, decides to punish him. He denigrates her femininity — which he is supposed to desire and which he really envies — and becomes more aggressively masculine. She feigns disgust at his masculinity — which she is supposed to admire and which she really envies — and become more fastidiously feminine. He is becoming less and less what he wants to be. She is becoming less and less what she wants

to be. But now he is more manly than ever, and she is more womanly than ever.

Her femininity, growing more dependently supine, becomes contemptible. His masculinity, growing more oppressively dominant, becomes intolerable. At last she loathes what she has helped his masculinity to become. At last he loathes what he has helped her femininity to become.

So far it has all been very symmetrical. But we have left one thing out. The world belongs to what his masculinity has become.

The reward for what her femininity has become is only the security which his power can bestow on her. If he were to yield to what her femininity has become, he would be yielding to contemptible incompetence. If she were to acquire what his masculinity has become, she would participate in intolerable coerciveness.

She is stifling under the triviality of her femininity. The world is groaning beneath the terrors of his masculinity.

He is playing masculine. She is playing feminine.
How do we call off the game?"

* * * *

Like I said previously, I think that is a marvelous piece of writing. Maybe it will only strike those of you with some psychological awareness in the same way. Maybe others of you will just think it was a waste of valuable space in the magazine. For those latter I am truly sorry — not for the wasted space on these pages but for the wasted space in their heads — but they will already be too far gone to do much for so I'll not waste further time on them.

Even the most enlightened of you may question why I undertake an FP editorial around this statement even if it is profound. My reason for doing so is that it seems to me that these words pretty clearly describe the reasons why all of us are FPs. True the authors never mentioned the word, may not even know that we exist, but they have described our cause neverthe less. I expect I'd better make clear that "cause" is divisible into possibility factors and precipitating factors.

What is the “cause” of cabbage or of alfalfa standing in the field? Some will say, “why the seed of course — if the farmer hadn’t sown the seed there would be no plants!” And of course that statement is true as far as it goes. But suppose he had gone thru the same sowing operation on a sandy desert or a deserted airport runway paved with cement? Obviously no growth. So the farmers field had the potential, the possibility of supporting plant growth by virtue of its nutrients, moisture, texture, etc. Just as naturally as seeds on cement don’t produce a crop, so the best agricultural land in the world produces no crops without seed, so which is the “cause”? Obviously both.

What has all this to do with the above quotation and Femmiphilia? Just this. Events in our own individual past have provided the triggering mechanism, the precipitating factors in our development — the girls part in the play, the masquerade party, the punishment in a dress or just plain curiosity about our sisters panties or our mothers slip. The items and situations vary but they all serve to sow the seed. But as shown above seeds on cement don’t grow. So the seeds of those experiences have to be sown into a fertile, ready and waiting field for them to sprout. And that is exactly what happened to all of us.

The nature of that fertile field is what has been so beautifully described by the authors of the opening quotation. They described your Mom and Dad, your older brothers and sisters, your neighbors, relatives and friends — in short society. It is the all encompassing and pervasive nature of the MASCULINE-FEMININE GAME that plows the field, fertilizes and waters it and gets it ready for the little seeds of events in our lives that lead to our cross-dressing interests.

Go back to a couple of specific lines in the quotation, “If he were not playing masculine he might well be more feminine than she is,” and “He desires her for her femininity which is *his* femininity but which he can never lay claim to.” And further on, “he envies her her femininity — ” and “He, coveting her unattainable femininity — ” etc. It is precisely because the world around us — the society in which we grew up is permeated with this whole masculine-feminine pattern — the pink blanket-blue blanket syndrome I call it — that we found ourselves so impressed, stimulated, fascinated, amazed, excited — pick your own best word — when we put on something feminine for the first time. Because we did find our own femininity and we found it in ourselves and it was good. We did not have to wait till we were old enough to date to find it in our girl friends. Of course we did because we were by then thoroughly enmeshed in the whole

social pattern so aptly described in the quotation. But my point is that we had already found it in some degree in ourselves. We unknowingly recognized that femininity—as we saw it around us as kids — was part of us too. We were subconsciously prepared for its “discovery” that first time in panties or girdle or heels or whatever we started with. It isn’t that clothing really has any virtue in itself in spite of all the raptures FPs go into about “soft cool silk” (who wears silk today), or the “froth of lace at the hem,” etc. It is what it represents. It is part of the “uniform” if you will of those persons who are entitled to express femininity and the only way we can feel even moderately comfortable with our own femininity is to wear some part of that uniform. Then we discover that, “when in Rome, you (can) do as the Romans do,” to slightly alter the old saying.

The quotation further applies to us as we grow up because we begin to play the game in exactly the same way only sometimes with even greater gusto because we guiltily realize that we have “met the girl within” and knowing that this wasn’t according to the rules of the game we have a guilty secret that must be kept from others at all costs, and we seek to prove” that there isn’t anything feminine about us — “He wants to make sure that she could never be more masculine than he” . . . so . . . “He therefore seeks to destroy the femininity in himself” (purges and denial). “He denigrates her femininity which he really envies — and becomes more aggressively masculine.” Did you do that? I did. Charles became a pretty aggressive and feisty little guy. I say “little” because when I was in high school I was shorter than many of my peers and more bashful too and compensation in the form of athletics, wit, argument, reason, and aggressiveness took place. I must admit that they have stood me in good stead, but I wonder what kind of a different person I (or you) might have been if the society into which I was born had been playing a different kind of game or the same game with different rules.

All this is a way of saying what I’ve said before in other ways, that FPia is not, hereditary, not biological (except possibly in very special conditions such as chromosomal or hormonal irregularities which account for only a vanishingly small number of FPs) and, in short, not constitutional except in the sense that some of us are apparently born with a potential for greater perceptiveness and sensitivity. I suspect that the thing that makes a cross-dressing experience of some kind turn one boy into an FP and leaves another untouched, depends on these factors. The potential FP perceived more significance in the experience of putting on the dress or whatever, and was more sensitive to the meaning

of the experience. "It got to him," as the saying goes, while to the less perceptive and sensitive boy the occasion was just that — an occasion — on which he did something different for whatever reason, lived thru it and went on to other things without ever perceiving any significance.

Other than this vague and general biological base I regard cross dressing as a purely environmentally induced pattern and the significant thing in the environment is what forms the gist of the quotation given. Everybody is playing this game of denial and repression of half of him or herself. We knew that we were supposed to accept this state of affairs without question because, that's "just the way it is". But we cheated a little. We didn't want or weren't able to deny all of the femininity that was within us (once we found out it was there). We put on a good front, but we knew, yes, we *knew!* that there was more to our total selves than the rules permitted us to show. So we nurtured the "girl within" over the years, letting her "out" as, when and to what degree was possible, meanwhile playing the boy-girl, masculine/feminine "game" pretty much like everyone else.

When the "hes" can be persuaded that it is not necessary to "play masculine" any more and when the "shes" learn to stop "playing feminine," the "game" will be called off and we can all regain possession of our complete selves.

Many of you who are disdainful of "womens liberation", a male chauvinist attitude that is by no means unknown among FPs, might reflect on the fact that what womens lib is seeking when you get right down to it is a calling off of the Game. They are saying, "we are tired of "playing feminine" and we wish you men would not only recognize that in us but have the wisdom to conclude that "playing masculine" is a self denying activity too and that we are both losers. Women are working harder to "call off the Game" than men are several times over. Men are so essentially insecure that they can't visualize how they could operate if there

wasn't somebody to lord it over, to be better than. It has been the form of human organization since time immemorial and it had survival value for a long time. I doubt if human kind would be where it is today, in the good sense and I'm certain it wouldn't be in the mess it's in, in the bad sense, had it not been for the polarity of the sexes in the sense of gender. But while this dominant-submissive situation had its value in the past it does not have any anymore and it is time that we all grew up into complete people and stopped playing the childish game of MASCULINE/FEMININE.

DREAM 76 — It Could Have Been Your Experience

Following the success of three previous Dreams and the urging of many participants eager for more, Marilyn Irving and her organizing team were inspired to expand Dream 76 to a full week, comprising five basic days plus two optional "extras". Any doubts about the wisdom of this decision were soon dispelled by a steady stream of applications, reaching a record total of 56 TVs and 13 GGs. And, for the first time, Dream attracted girls from overseas - Australia and Malaysia were represented this year.

During the entire week in balmy mid-September, we had the opportunity to live en femme amidst beautiful surroundings on the unspoiled Oregon Coast. A large modern beach-front condominium and its attendant facilities (heated indoor pool, sauna, recreation hall and patio with access to the beach) were reserved for our exclusive use. Each of the suites included a spacious, tastefully decorated living room, full kitchen, two bedrooms and two complete baths, so that an atmosphere like living-at-home prevailed. In fact, four evenings were devoted to informal entertainment in "hostess" suites with meals prepared by a committee of volunteers (bless the GGs - aren't they wonderful?) And nocturnal parties were the rule for all the night-owls.

The extra time this year afforded the chance to expand the "Charm School" from three to four days, making the schedule less hectic and allowing each girl some choice of classes. Sessions in makeup, styling and care of natural hair as well as wigs, compartment, modeling, wardrobe and fashion were available. I found the new format very helpful in improving my knowledge of the feminine arts. As before, the personal overall critiques were particularly valuable. The staff of instructors, all lovely girls from a first-rate professional school in Portland, was increased to cope with the larger crowd and pay special attention to the GG guests. Besides their devotion to us Dreamers during the day, these wonderful girls lent their charm and grace to all our social events. Everybody was just gorgeous.

While the semi-formal classes occupied the mornings, the afternoons were left open for "TV Lib" time. Besides simply relaxing on the beach, in the pool, or elsewhere, one could have her hair set, get a manicure or receive similar personal services by appointment. Also, a clothing boutique and wig salon were set up in the staff suites, and we could get expert advice in selecting our purchases. On some days, discussion groups were arranged, and informal gatherings for gossip and picture-taking were popular, as were afternoon coffee klatches.

The evening round of festivities began on the first day with the traditional Pacific Salmon Barbecue, delicious as always. Other "at home" menus included the Carrousel Dinner featuring cook-it-yourself fondue and a very informal hamburger barbecue, for which "grubbies" was the recommended attire. Two formal banquets and a luncheon were held at the best restaurant in a nearby resort town,

overlooking the Pacific and reached by chartered bus. At the luncheon, our sister from "Down Under" spoke about the activities of the Seahorse Club. It seems that the interests of TVs are much the same all over the World.

The Sugar 'n Spice Dinner on Monday and the Pink Banquet on Thursday held to the successful format of previous years; the latter being the occasion for receiving bonafide diplomas from the Finishing and Modeling School, as well as a fashion show featuring fine apparel from the boutique, representing one of the better stores in Portland. The models were some of our own TVs and GGs selected by the critical eye of the school director and further rehearsed to display the proper feminine poise. Altogether, a fitting climax for a truly fabulous week.

The last full day, Friday, was devoted to "winding down" and a farewell luncheon (en homme) for those leaving early. With no classes, appointments or other scheduled events, I found it a welcome respite to get up late, dress leisurely, relax with friends and prepare for the informal party that night - a final fling of feminine fun before returning to the mundane masculine mode.

[This is another powerful poem contributed by Barbara B., 3-PA-15003, our Poet Laureate and Pittsburgh Alliance leader. Only the Prelude and Part I are published in this issue. Part II will appear in Volume 77, Number 2 of our JOURNAL. When your editor read this poem, she kept thinking of "The Connie Affair" of the Mississippi Presbyterian Church. Barbara's own similar traumatic experience [see HOSE & HEEL, No. 76-5, pp. 3 & 4, for her letter relating it] with the Jehovah's Witnesses in Pennsylvania undoubtedly influenced this verse. How would the clergy person of your church respond to her or his FP members? How would Christ respond? Do you yourself still feel guilty [rather than proud] of male femininity and feminism? How about you wives, girlfriends, mothers, sisters, and relatives? How do you really feel on this subject?]

ASCENSION

Prelude

Once there was a kindly man
Who farmed among the wooded hills.
He was strong in frame and a woodsman of skill
But his hands never struck in anger or hate.
He studied the Lord's word every day
And performed good works for his neighbors in need.
But a part of him arose to be,
Although his God commanded no
And a battle of faith versus human need
Disturbed the calm of the autumnal hills.

I

A preacher rides a country lane
As November winds toss his horse's mane.
He's old in years with soft temperment,
And he's buried the dead and blessed the young.
A bible rests in his saddlebag
With scriptures now tattered and yellowed with use.
The branches creak in the sighing wind
As he sights Jason's farm in the clearing ahead.
He feels uneasy, yet knows not why,
For Jason's not been to church this month
And a spirit that's sick needs consoling help.
The preacher tethers his tired mount
And walks to the well, where a strong-backed form
Draws water to boil his evening stew.
They greet and walk to the timbered house,
The coals of the fire cast welcome warmth.
They seat themselves and the preacher speaks:

"Jason, I come with concern for you
For the time's been long since you've been to church
And I long to hear your vibrant voice
Sing hymns as we worship on Sunday morn.
Have you been ill? Let me comfort you
As I read from the book of wisdom and truth."

"How I'd like to tell you," Jason replies,
"Of the anguish I feel, of the tear in my eyes,
But how can I speak of the feelings I have?
What words can express this rending of soul?
My wife is now dead five years."

The preacher fingers his gospel book
And murmurs a hasty, silent prayer.

"You are lonely, my friend, in need of God's love,
Bestowed upon you in a tender wife.
You need not live in such lonely strife.
Our church has a widow, you know her well,
She will care for you as you work this farm.
It's best for a man not to dwell alone."

"I fear you don't hear what I try to speak.
I tremble with thoughts I've had before
Yet dared not speak to anyone.

There was a time when an honest prayer
Would ease my soul. When I would embrace

The love of God, but I've been cursed.
I'm damned, yet fail to understand
The torment that I feel within.

What good for a man to work the ground
For fifty years, and now feel grief?
How do I escape this dreadful trap
And feel relief in what I must be?

Preacher! Look at yonder wall
And see what hangs beside the hearth!
It is my wife's white wedding gown
Which I have been wearing this past month—
I tell you, in truth, that I must be a woman!"
He sobs.

The preacher tries to mouth a prayer
And fails. He's overwhelmed with awe.
He slowly stands and turns to leave.
He feels very old, and weary too,
And helpless to render any help.
He mounts his horse and rides away
As the winds blow an end to another day.

LANE BRYANT'S MAIL ORDER CATALOGS

Lane Bryant's mail order catalogs offer good quality merchandise at reasonable prices for large and tall women. They have long been favorites with such Alliance women (male and female). If you are large or tall, and have not made acquaintance with Lane Bryant's, we suggest you do so right away! Open a charge account. The information below is from one of their recent ads.

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ARE YOU ACTIVE?

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the list?
Do you attend the meetings
And mingle with the crowd,
Or do you stay at home
And crab both long and loud?
Do you take an active part
To help the club along,
Or are you satisfied to be
The kind who "Just Belong"?
Do you help to plan the programs —
Get new members quick,
Or leave the work for just a few,
Then talk about "the Clique"!
There's quite a lot of work involved
That means success if done,
But it can be accomplished
With the help of everyone.
So attend the meetings monthly
And help with hand and heart
Don't be just a member,
But take an active part.
Think this over, member,
Am I right or am I wrong?
Are you an active member,
Or do you "just belong"?