



GEMINI

A MAGAZINE FOR TRANSSEXUALS
AND
TRANSVESTITES

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This mag. is being put together by Leeds TV/TS Group. This is not because we feel we have got something to say, nor because we think we should be impressing people with our activities. It is because we feel that the TV/TS Scene needs a coordinating publication and we, in Leeds, have the resources to attempt such a thing.

What we intended initially has almost come to pass: our almost total non-involvement in the content of the mag. In fact only one member of our group contributed anything written: the rest came from other TVs and TSs and from other groups. We hope this will continue for the second and third (etc) issues.

This is your mag. It is up to you to use it.

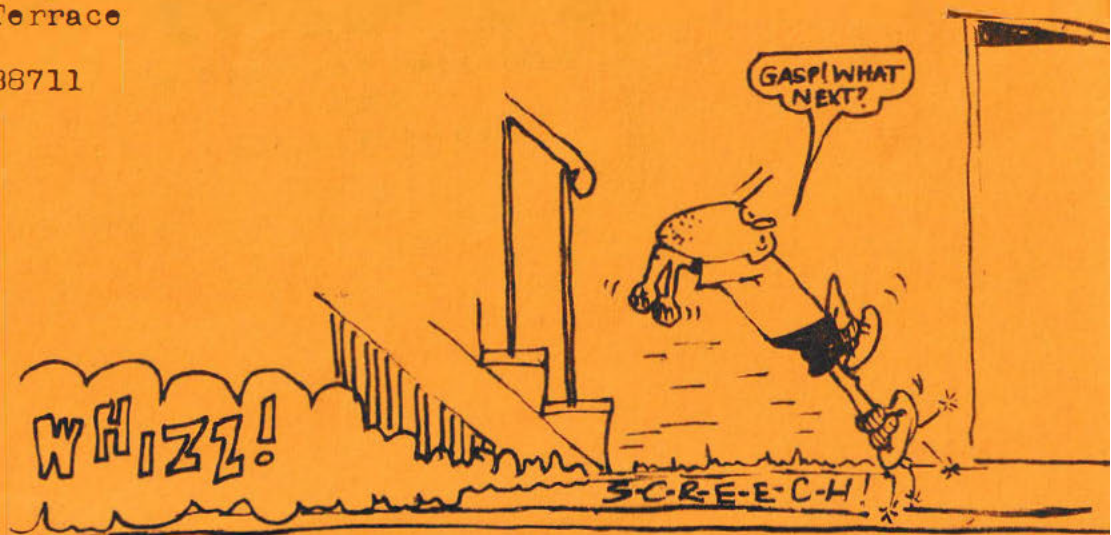
On the question of finance: we have decided that, in view of donations received (for which, many thanks) we have decided not to charge for the first issue. From then on it depends on you. If those of you who can afford it, could fork out a small amount per issue so that those who cannot afford it need not go without, then we would have succeeded in another of our aims.

Cheques and P.O.'s can be made out to GEMINI Magazine

We hope you will enjoy reading it. We know it is a bit of a mish-mosh as yet but presumably regularity in content will establish itself in time as more people begin to contribute.

We wish all groups and individuals continuing success. Together we shall make it one day!

Leeds TV/TS Group
2 Kensington Terrace
Leeds 6
Tel: (0532) 788711



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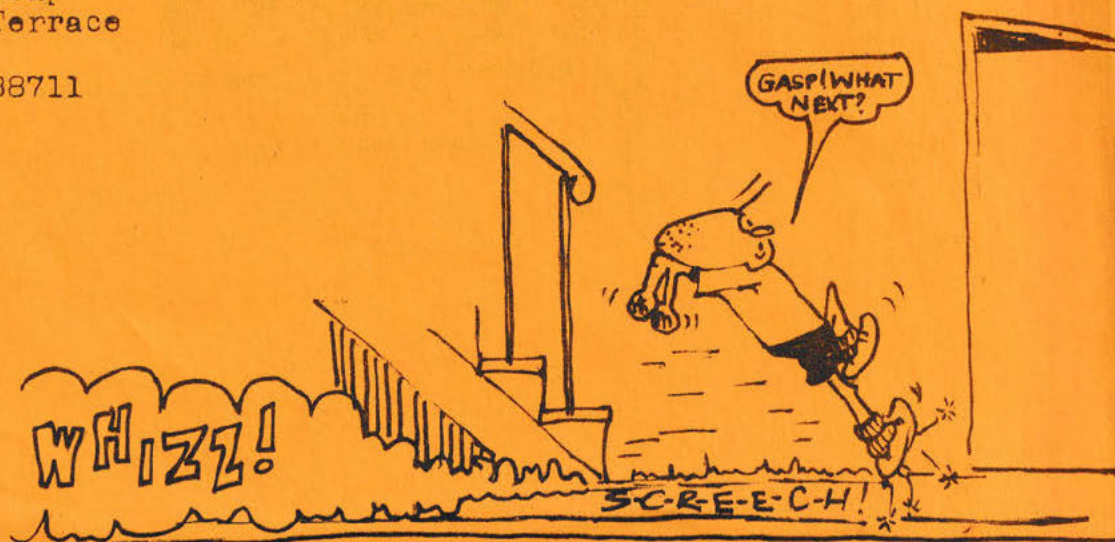
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The following is a list of the known TV/TS Groups in the country. It is by no means exhaustive and more info on other groups in your area may possibly be obtained by contacting those given below.

BIRMINGHAM

Contact: Sandra Green. Tel: Warwick (0926) 42391

Meetings: Beaumont Society-Western Region. Birmingham and West Midlands area at area organiser's flat in Birmingham.

Very limited facilities but Birmingham TV/TS meet at the Viking (gay bar) in Smallbrook Ringway, in Birmingham city centre.

and
GLF Disco dances every two/three weeks at Warwick University.
Will let you know dates when these are arranged

On a Beaumont Society basis, it is hoped in the near future to publish a local area newsletter

Best Wishes
Sandra [redacted]

BLACKBURN

North Western Transvestite and Transsexual Organisation
Contact: Carole, 45 Whalley Street, Blackburn, Lancs.

Meetings: None at present

No future events planned as yet, but Disco/Balls are under serious consideration. These will be a mixture of disco-type dancing and ballroom dancing. In this way we hope to cater for all age groups.

First contact must be by letter, a personal meeting will be arranged from there.

Even if people are not interested in joining the NWTV TSA I still offer the hand of friendship to the timid types.

CARDIFF

S. Wales area Beaumont Society.

Contact: Cardiff (0222) 64784 evenings only . Rosemary King.

Meetings: On demand from local members or visitors. About 1/4 weeks

Changing facilities at Rosemary's flat
Possibility of a Dinner of the Bristol Group in March

LIVERPOOL

No group as yet. There are some people who are interested in starting up a group there. Contact via Leeds TV/TS Group

(Lifted from 'Gay News')

'Friend' Merseyside is responding to the growing number of calls that the group has received in recent months from transvestites and transsexuals.

Because of the lack of social events for TVs and TSs in the area, Friend is offering its own accommodation to Merseyside TVs/TSs who would like to arrange regular monthly (or more frequent) meetings. The Friend Centre is a warm and fairly bright meeting room with facilities for making coffee - and there will be no charge for use of the room

Anone interested, contact: The Organiser, Friend, 14 Colquitt Street, Liverpool L1 4DE Tel: (week-nights) 051 708 9552

LEEDS

The Beaumont Society (Northern Region) - Yorkshire Group
Contact: Miss June Willmott, 165 Hyde Park Road, Leeds LS6 1AH
Tel; Leeds (0532) 788711

Meetings: First Thursday in every month. 8 pm. at Leeds Trades Council Club, Savile Mount, Leeds 7

A periodical News/Information sheet is issued 3 times per year, copies can be obtained on application to June (above address)

Leeds TV/TS Group

Contact: Caroline or Ursula, 2 Kensington Terrace, Leeds 6
Tel: Leeds (0532) 788711

Meetings: Every Thursday about 8 pm at the above address

We are a small group composed (up to now) of only M-F TV/Ss. We started, really, last October by applying for recognition as a University Society. We are only part University based and work on a general basis.

So far we have put advertisements in Gay News, and in local community newspapers. We are expecting to have a letter printed in Forum in April or May, and we have circulated our phone number and address to various befriending services (S.M.G., FRIEND, etc.) We are hoping to have parties roughly every month. We also plan to take an active part in the B.M.A. Conference in Bradford on Friday and Saturday April 11th and 12th. (More info. further on)

Thats all for now

luv Leeds TV/TS
Group.
xxx

LONDON

Various contacts and sympathetic ears...

TV/TS Group

Contact Pat Sage, 76 Gladsmuir Road, Archway, London N 19

Meetings: every Thursday at the above address

TV SOCIAL GROUP

Contact: Sam Cash, Isis Commune, 10 Hosack Road, Balham, London SW 17
Tel: 01 673 2975

A commune of 'trans' people. Publishes 'Two in one' a quarterly mag. for TVs and TSS. Available on request

PHEMELLA SOCIETY

Meets April 19th at Hammersmith Town Hall, London W 6
Tel: 01 743 9930

Also, if you are stopping in London and you're looking for a Hotel to stay at, try the:

Aston Court Hotel, 25/27 Matheson Road, (Corner of Lisgar Terr), W 14
Tel: 01 603 5928

Rates: Single Room £3.24 Double Room £5.40 (incl. breakfast)
2 colour TVs (!) Licensed Bar

Meetings: Wednesday evenings, 7.30 onwards. Oxford Room, St Peters House, M/c University

Discos: In conjunction with Manchester Gay Alliance, every month.

Future Events: Wed. 26th March - Make-up and wig Demonstration
Wed. 2nd April - Talk by the Samaritans
Wed. 9th April - Talk by an Anglican vicar - the church's attitude to TSS
Wed. 23rd April - Joint meeting with Altrincham CHE

Manchester TV/TS Group is a separate group, not affiliated to any other group for transsexuals or transvestites. Any person, whether male or female, gay or heterosexual, is welcome. (only stipulation is that nothing is carried out which any other member of the group finds offensive)

Covering fee of 20p per meeting is made to provide coffee and contribute to the room.

NOTTINGHAM TV/TS GROUP

Contact: Maureen Cleaver, 4 Toronto Terrace, Carrington, Nottingham.

The group is affiliated to the local Samaritans, the Nottingham Probation Service and the Council for Social Services. It has published 2 issues of a mag which are available on request. Any enquiries, please include a SAE because Maureen is having to finance the group out of her own pocket

SURREY

Contact via: BM Bird Sanctuary, London WC1V 6XX.

Tel: Walton-on-Thames 43435 (late evenings)

Meetings: Mid-week (Tues evenings) Kingston-on-Thames
Week-ends - Waybridge, Staines, Putney

Monthly TV/TS parties. Bed & Breakfast facilities available. Baroness Paule does a variety of TV accessories: On-Plants (falsies) Hip-Ons, Voice Toners, Handbooks, Ball Gowns as well as doing colour polaroid portraits
Tele-phone above number for details

SHEFFIELD

No group as such yet, There are people wanting to set up a group and anyone wishing to help out, contact:

Alfie and Shirley, 33 Algar Place, Sheffield 2

Tel: (0742) 392983

This will be a group open to both gay and straight TVs and TSS

also:

Susan and Eileen Shutt, 30 Glover Road, Heeley, Sheffield S8 0 W

There are also local branches of the Beaumont Society in most areas
Contact via: BM Box 3084, London WC1V6XX

TAO (Transsexual Action Organisation) can be contacted via:
Peace Centre, 18 Moor Street, Queensway, Birmingham B4 7UH

It is recommended that any TV or TS in an area which does not have an established group, should contact their local FRIEND group.



TRANSSEXUALISM

Understanding the Psychiatric Approach

Surely the most striking feature of the TV/TS scene in the last few years has been the sudden shift of emphasis by the media, the public, and not least by those concerned, onto transsexualism.

However, despite greater social acceptance, there is still one group that inevitably sees these events in a different light: the medical profession in general and psychiatrists in particular.

To begin on a course of gender reassignment one must first see a psychiatrist before one is considered for hormone therapy and any subsequent treatment. And it is here that one invariably meets the seeming reluctance, the apparent disinterest and the studied antagonism.

But is this psychiatric approach the result of real opposition to the whole concept of transsexualism, or is it an indication of the doubt caused by opposing beliefs of the leaders in psychiatric research into transsexualism?

Essentially the main problem that seems to be emerging at the moment is 'what exactly is a transsexual?' Harry Benjamin proposed a 3 point continuum which can be of some use but which, as we shall see, does not cover all those who request surgery. His three stages are: a) the transvestite, who dresses from time to time but feels no real need to undergo any irrevocable change b) the transvestite who dresses frequently or all the time, but would not consider surgery even though she/he may live permanently in her/his chosen gender

role, and c) the transsexual who, from childhood, has always had the desire to have the body and role denied them by birth. Benjamin's divisions are, in my opinion, the best that have been achieved up to now.

On the other hand, there is Robert Stoller, an American psychiatrist with considerably less experience of, and less sympathy for, transsexuals.

Stoller would only classify the most effeminate of men and the most masculine of women (in their behaviour) as transsexuals, and would deny the right of gender reassignment to all those transsexuals who manage to conform to their birth-roles, however unhappily. In his opinion, these transsexuals (though in the majority) would do better to fit into the second ^{category} of Benjamin's, and not try to become something for which there is no behavioural basis. Thus people like (say) Jan Morris cannot, in his view, be classified as transsexuals.

But one must not assume that Stoller's views are conservative among psychiatrists. He is, in fact, somewhat of a moderate. There are, and will always be, people like Charles Socarides (see 'American Journal of Psychiatry' April '69) who refuses to admit the existence of transsexuals, insults them - accusing them of trying to be something they can never be - and challenges them to go away and carry out the infamous suicide threats. (In the same journal, incidentally, there is a most reasoned and humane plea by Howard Baker - a US Navy psych! - for a more sympathetic outlook towards TSs seeking reassignment.)

It is perhaps unfortunate that there may be some justification for Stoller's viewpoint, since it must be admitted that he has had some considerable experience with people who could not, by any definition, be classified as transsexuals, but who have sought surgery.

He has cited the example of a 50 year old married actor who suddenly declared himself transsexual, even

though he had never really considered himself so previously. His desire for surgery disappeared with the administration of hormones. He has also had experience with homosexuals who have requested surgery when they have suspected that their lovers would prefer them as women, but have admitted no real desire to live as women permanently, except for taking the sexual role.

It seems also that there have been a number of cases of schizophrenics requesting surgery without any evidence of a life-long cross gender orientation.

It would appear, then, that the publicity afforded to 'sex-change' operations of late has attracted not only the genuine transsexual, but also a number of people who might be classed superficially as such, but who, upon further examination, have been found not to be truly transsexual at all.

These cases have not only caused Stoller to adopt a very stringent definition of transsexualism but have also made him very sceptical about the way that TSs have been dealt with over the years - particularly in view of the recent explosion in the number of people undergoing treatment and surgery.

It is my contention that gender reassignment is a success if the TS feels happier and more themselves in their new gender role. But on the grounds that there have been a number of post-operative TSs who have expressed the desire to change back, Stoller claims that there should be strict controls on who is allowed treatment. This could be taken, however, in the case of heart transplants as an argument that no such operations should be attempted unless it can be proved that the heart will not be rejected. And the failure rate of heart transplants is many times that of transsexuals.

Popper's rule of falsifiability just cannot be applied to medical techniques. Failures here do not deny the general success of a method, as would be the case in a scientific hypothesis. In the case of reassignment surgery, the only criterion that can be applied to ascertain whether the means have been justified, is

if the end result produces a significantly higher proportion of happier transsexuals to those who become unhappier.

Admittedly, caution must be exercised in the designation of those who desire treatment to ensure that it is only those with a genuine need for gender reassignment who are treated. This will prevent the unfortunate occurrence of people realising after the operation that they are not, after all, transsexual.

In Pauly's review of 1965, 34 of the 40 transsexuals studied were reported to have excellent improvements after surgery, with 6 somewhat doubtful or regretting the whole thing.

It is the problems with these last 6 that psychiatrists are trying to solve. But their solution so far seems to be to deny surgery to almost all unless suicide or self-mutilation is threatened. And in these latter cases, it would seem, they are working against their own ends.

Stoller's final major objection to treatment is an interesting one, since it tends to go against the empirical results of treatment: it is that the self-diagnosis by a patient of him/herself as transsexual and therefore in need of hormones and surgery is extremely un-medical, since psychiatrists believe that they are the only ones qualified to make such judgements.

Unfortunately, the attitude of psychiatrists on the whole is that transsexualism is a mental disorder and that the mind should be treated in order to bring it in line with the body, and not vice versa. But, besides the distinct failure of behaviour therapy techniques on TSs



(even though limited success has been claimed on other 'sexual disorders' like gays and TVs) there is a clear moral question raised by the concept of modifying what someone essentially is in terms of their subjective reality. The idea, even, of modifying and removing neurotic behaviour which the patient is aware of but cannot control, by use of electric shocks and apomorphine, has been discredited by the recent upsurge of humanism in the psychiatric/psychological professions and the ideas of some that there is no such thing as mental illness: merely deviations from the norm.

With this tendency towards subjectiveness, one might have expected an increase in tolerance towards TSs, with the realisation that what is true for us cannot be changed, and consequently the only way to achieve unity of self is to bring body in line with mind.

The failure of the psychiatric profession on the whole to realise the true nature of TSism and to



realise also that it cannot be treated like schizophrenia or a neurotic disorder, is at the root of the present misunderstandings.

Psychiatrists do, and will continue to, advocate caution and in this we must learn to understand why. But the convinced TS will always make it through in the end if s/he is prepared to assert her/himself against the opposition of doctors who perhaps only dislike the idea of treatment and surgery because it is too simple, and perhaps too effective.

CLAIRE

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● Some branches of Lilley and Skinner have tall and small shoe shops with a size range from small English 11-3 or tall English 8½-10.

BEAUMONT SOCIETY - CONFERENCE '75

LEICESTER UNIVERSITY 4-7th APRIL

Speakers:

- Rosemary [redacted] (PRO Beaumont Society)
'The Origins and Work of the Beaumont Society'
- Jean [redacted] (Columnist and Samaritan)
'As I see it'
- David [redacted] LLB
'Gender Identity and Roles and the Law'
- Dr. A [redacted] MD etc.
'Development of Gender Identity and Role'
- Anna [redacted] (Columnist)
'Male and Female Roles in Society with Reference to Transvestites and Transsexuals'
- Dr, P [redacted] MD etc.
'The Use of Behaviour Therapy in the Treatment of Sexual Problems with reference to Transvestites'
- Marian [redacted] (Social Worker - Charing X)
'Some Aspects of Social Work in a Gender Identity Clinic'

Plus discussion groups, social evenings and a film.

Cost: £5 to non-Beaumont Society members (meals and accommodation not in)
£2 to Beaumont Society members

Details: Ms Stephanie Taylor, Conference '75, PO Box66, Ipswich IP2 9BQ

Hey man, how would you look in a dress?

Look man, no one's all male or all female, right? I mean we've all got a bit of the other sex in us. Otherwise we'd be two different species and there'd be nothing to keep us together.

For instance, it's hard work living up to the stereotypes. To be strong and rational all the time if you're male, and weak and emotional all the time if you're not. Everybody telling you you gotta be a real man or a real woman. You know, like those creatures on the adverts.

What I'm trying to say is that you've got to learn about the feminine side of you. If you don't it screws you up, and it screws women up as well. There are many ways to get your head together sexually and to forget about the size of your penis.

When you put on a dress you're relaxing man. You're learning something. You're further towards liberating the oppressed woman in your head. You see a bit how the other half lives. OK so maybe you don't like it when you get mascara in your eye or you find that tights itch like hell, well you know, women find that too. Or maybe when you go out and you find some super hero giving you the come on and so maybe he's not your type. Well that's what women have got to put up with man.



"Wow! Who's the groovy chick with the beard?"

Or maybe you find you get something out of it; find that your legs feel less constricted in a skirt. Find that your head feels less constricted in another identity.

They're gonna give you a tag. Call you a transvestite. Ask if it turns you on. Think that if you can express the feelings called 'feminine' that must mean you're homosexual. There's no 'must' man.

If you think you're bigger than the box you're in. If you think there's more in you're head than what society tells you there is. Then you've got to find an angle. And if you find that that gets you put down and shat on, then you've got to fight man.

And isn't that what we're trying to do?

BRIAN

WHAT IS A MAN? PARLIAMENT MAY HAVE TO DECIDE

A Difficulty in Definition

By our Medical Correspondent

What is a man? And what, for that matter, is a woman? It is time, suggests the medico-legal correspondent of the "British Medical Journal," to-day, that Parliament get down to defining these well-known states. With memories of the confusion caused by recent press utterances on the matter, one can only agree.

The "change of sex" which passes muster with a registrar may not always satisfy the endocrinologist, who inclines to the view that the sex of an individual relates to the unalterable gonads which he or she originally possessed. Nor does it seem to shake the confidence of the expert on hermaphrodites who laughingly cries "hoax" when changes of sex are announced in the non-medical press.

Elsewhere in the journal appears an allusion to those afflicted individuals who, although anatomically and physiologically normal, suffer from a psychological aberration which leads them to adopt the clothes and habits of the opposite sex, to which they feel they should properly belong. They are classified as transvestites, in whose make-up the sexual perversion of exhibitionism is doubtless a feature. This phenomenon is most often met with after the first flush of youth, as late as the third or fourth decades.

In modern times, says the journal, all the resources of plastic surgery and of endocrinology have been used, or perhaps sometimes misused, in assisting transvestites to acquire, in irrevocable fashion, the superficial aspects of the opposing sex. A striking example of the influence of hormones on advancing the secondary sexual characteristics appears in to-day's "Lancet" in which is mentioned the case of a boy of four who developed female characteristics. His mother was a packer of the female hormone, stilboestrol, and she sometimes worked at home.

But, unfortunately, the publicity which has accompanied transformations of sex has brought to light an unexpected pre-

valence of the desire for similar changes. All surgeons who are known to have an interest in this subject have received letters from unhappy people wanting to be what they are not.

After the publication of the Jorgensen case, not only was the doctor on the spot inundated with requests for help of this nature, but specialists in this country had numerous applications of a similar kind. One of these said that it would be "most cruel" to publish statements that a change of sex is possible, since this is definitely not the case. Changing sex, with benefit of a registrar, may avoid trouble with the police, provided no illegal operation is involved, but, as far as the doctors are concerned, it cannot biologically be done.

Gay News No 66.

Singer knives TVs

STOCKHOLM: Bearded troubadour Cornelis Vreswijk is to be brought to court, charged by two transvestites with pulling a knife on them and inflicting wounds on them before they could flee from his apartment.

The incident made front-page headlines in the Swedish tabloids, where the singer is well-known for his "revolutionary" songs, defending the outcasts of society.

The singer-actor claims he had "one too many" at a pub in the old town restaurant district, took a cab and picked up what he thought was a pair of eager young women standing on a street corner. He invited them to his apartment for drinks. When he awoke the next morning, he discovered that his two partially-clad bedmates were definitely masculine.

The transvestites said they were lucky to get out of the apartment with only a few injuries after the shaggy-haired singer exploded in anger and pulled out a knife.

Vreswijk says he didn't know what he was doing. He became enraged when he found out his bedmates were male. He insists the two refused to leave after he ordered them to do so.

The Swedish tabloids quickly published the troubadour's latest song, commemorating the incident. It tells of a young man who is "tricked" in the same way and ends up righteously pulling his knife out and proudly inflicting a few unfriendly slashes on his unwanted bedmates.

The troubadour has made a name and a living for himself, singing his own and translated versions of anti-war songs, as well as singing about the plight of prostitutes, drug addicts, and convicts. His benevolence apparently does not stretch so far as the transvestite.

Kurt Schiller

BLOOD TESTS TO DETERMINE SEX

Medical Advance

From our Medical Correspondent

The "British Medical Journal" to-day announces a discovery of considerable medico-legal interest. A microscopic examination of the blood can now be used to determine a person's sex. Differences in the cells of male and female skin have already been used to make a diagnosis in various types of hermaphroditism, but the new blood method seems much simpler.

Dr William Davidson and Dr D. Robertson Smith, of the Department of Clinical Pathology at King's College Hospital Medical School, have found that in suitably stained blood films seen under the microscope the common white blood cell called the polymorphonuclear neutrophil has a drumstick-like structure attached to its nucleus in the case of women. No such drumsticks are to be found in the same white cells of men.

Blood films from more than twenty-five men and the same number of women were examined for drumsticks. The sex was unknown to the examiner, but in no case was there an error in "sexing" the specimens of blood. Difficulty was met in only two cases, and then only because the drumsticks were scantier than usual. Apart from its medico-legal interest, the authors have found the new method of value in checking the origin of blood films in their own laboratory.

Recently down-graded to the level of common aspirin in so far as its utility in early arthritis is concerned, cortisone has its face saved in the same issue of the "Journal" as a remedy for the syphilitic disease of the eyes known as interstitial keratitis. In reporting the results from treating eight cases with cortisone, Dr D. P. North, ophthalmic registrar in St Mary's Hospital, says that anti-syphilitic treatment seems to have little or no effect on the course and outcome of this distressing disease, which used to be a long and painful illness followed by defective vision or blindness.

Cortisone, however, has now converted it into a condition lasting only a few days. Except in very acute cases it can, he says, be treated in the hospital's out-patients' department, and if the treatment is given in time all impairment of sight can be avoided.

I can't pretend to judge my own life impartially. Very few people can do that. But from where I now stand, I look back on a wreck, buffeted, beaten and apparently doomed: from which, by having very good friends and advice, I have been miraculously saved.

The horror of the past, and the wonder of the present press on me too closely; but anyone who has known me may be able to pass impartial judgement on my life and actions all the way. And again, I am not above having others judging me, but at least let it be fair and not clouded with irrationalities.

Out of the wreck I have brought several deep convictions, some of which, I believe, are of general application and may therefore be helpful to others.

I am sure that the will to shape one's own life is a gift of God. It begins to work early in people without any serious flaws of character or without crushing social handicaps. Poverty is a handicap but it is not a disabling one; in fact, unearned wealth can deform an individual life far more seriously. Lack of education can be made good if the will is there. Certain common weaknesses of character - sloth, sensuality, vanity and lack of confidence - can be overcome by moral discipline and a sense of responsibility. But in my case, the will to shape my own life began under an almost impossible handicap. To a degree, character is sex. I do not say that sex is the whole story - far from it - but it is unquestionably a very important part of it; and this is so, even before the individual becomes sexually aware or sexually conscious. We do not need to explore the sometimes repellent intricacies of Freudian psychology to discover the deep influence that sex exerts unconsciously in the child, and more or less consciously during and after puberty.

My will to shape my own life from an early age ran up against this

hurdle. From as far back as I can remember I lived as a woman under the outward trappings of a man. This brought about a psychological conflict that only within the last few years has almost resolved itself. My childhood brought about a conflict of opposing forces - sexual and social, and my real self was trodden under in the ensuing struggle. I hope that some of the things I have written have made the consequences plain, and that others who may find themselves in my position may be as successful in the long run, and that any parent or guardian that comes up against any similar predicament will take heart that the struggle can and will be sustained to the very end, and ultimately be resolved satisfactorily.

Let us take a closer look at the sexual side of the picture. Here the character of the individual - both male and female - crystallises very early and leaves a stamp for all to see. The manly little boy is loved and admired beyond his family circle. Similarly the womanly little girl evokes the same universal love and admiration. Both boy and girl derive much of their life-will from the world's respect for their qualities, and this in turn assists not only in the growth of their character, but also in their sexual consciousness. For them therefore normal handicaps are relatively unimportant - matters of individual temperament which are more or less easily overcome.

Compared with such children I was an exception, outwardly a boy, but very far removed from my parents and the world's ideal of the usual sort of little boy. Nor was I a feminine little girl. With my boy's clothes and my girlish ways, I was a grotesque misfit, apparently not belonging to either sex - or if you like, partaking of both. This put me right in the middle of a social conflict.

Society is a dumb collective body that judges and acts along clearly

defined lines. It acknowledges only general categories; the individual case is outside its vision. Any departure from the norm is apt to arouse its hostility. The subtler and finer shades of character are largely wasted on it.

We can see this in many of the sad life histories of unusually gifted men and women, and particularly those endowed with the gift of vision - the prophets and the poets. The former have been stoned, the latter starved, while Society's admiration has been lavished on conventional type dunces who seldom have a thought or feeling above the common.

It is, however, the sexual misfits that suffer the most, although history shows that they have sometimes enriched life in both the scientific and the moral fields. Their special ambiguity appears in the light of a challenge to the rigid social categories, some of which are incredibly naive - as for example those that ordain that those who are dressed as men are wholly masculine, and those who are dressed as women wholly feminine. The excessively masculine female and the excessively feminine male are the stock objects of society's derision.

Generally enough, these unusual characteristics do not manifest themselves until the subjects are old enough to understand and protect themselves against the abuse of the ignorant. Let us feel very sorry for any young child that this occurs to and is unable to defend himself.

I forgive others as I hope in my turn to be forgiven, for what may have at some times in the past betrayed ignorance at some stage in my life, but that now I am better informed I sincerely hope that never again am I guilty of any prejudice in the future. Perhaps here I can lay special stress on the social side of such a person. Life.

No person who is at war with society - for whatever reason or cause - or who feels themselves to be an outcast from their fellow-beings, can develop naturally; and we all have to face the fact that they may grow up with a twisted or warped outlook, and feel that they have been cheated

out of a natural childhood; that the world therefore owes them a living of a special kind in order to make up for the loss of so much of their lives. My only comment is that society makes each person what he or she is, and therefore, as more knowledge becomes known on this and allied subjects that society must learn to accept, and maybe adapt to the growing struggle.

I can't, in all sincerity, ask that all members of society should understand what I am saying here, as, unless you have undergone this experience you may consider that I describe cannot and does not exist, or at least not as I have described it and that therefore I am suffering from some kind of persecution complex of my own making. In this case I would bring to mind a story by Maxim Gorky called 'The Green Cat' that may bring home to some people what I am trying to say.

The scene was laid in a prison yard where a group of prisoners were lounging against the walls in the sun during a rest period. Bored and empty, drained of hope, they stared without interest at a 'trustee' who was applying green paint to a window frame, careless and bored as themselves. Suddenly a cat leapt into the prison yard from the high wall and started to walk delicately towards the painter. At once the interest of the prisoners was aroused. Here was a living thing with a life and purpose different to their own. A wave of love and admiration went out from the convicts towards this free creature.

The painter shook his brush, accidentally spattering the cat with green paint. At once the mood of the prisoners changed. It was heralded by a derisive laugh as the cat, spitting and clawing vainly, tried to cleanse itself from the sticky paint. It had become unnatural and grotesque - a caricature of the living creature they had welcomed and admired a moment before. There was a howl of joy as the painter slopped more paint over the cat - this time deliberately. Brutal cries urged him on. Blinded and powerless the cat ran around in circles, while the painter spat-tered it with more and more paint.

Then he jumped off his ladder and emptied the contents of the pot over the wretched writhing animal.

By this time the convicts were a cheering, murderous mob. One of them ran towards the cat and kicked it. Instantly, the whole mob ran towards the cat and joined in a ghastly game of football with it, until, tiring of their brutal sport, they went back to their places by the wall, bored and empty as before, without interest even in the pathetic ball of broken bones and sticky fur they had left lifeless in a corner of the prison yard.

I was once that cat.

The essentials of our indescribable sufferings may thus be brought home to many people, and therefore we look to them not for sympathy, which is the last thing that any of us wish for, but maybe just a little compassion, and even an attempt to understand just a little what it could mean to know that you could have been that cat, except for some strange quirk of fate that spared you such an experience.

The essentials, both sexual and social, of our predicament, have I think been stated with such plainness to bring enlightenment to those who seek to understand; and it is for these that I have written. I have nothing to offer the prurient.

But I had a clear duty to write for those who, in a social sense, are on the side of the angels. My ordeals would be pointless, without meaning, if I did not use it to help mitigate the sufferings of others similarly placed, and to assist those who seek knowledge to gain a deeper understanding of such 'cases' as mine.

And there are many. They include not only women and men of confused sex, but also thousands of others who are in some way different from their fellow-beings, mentally or physically. Most of them must, in greater or lesser degrees, bear the whips and scorns of an ignorant and insensitive society. If any of these derive courage and hope from these writings, I shall have been amply repaid for my labours.

In writing I had a two-fold aim. First, to ease myself of what at times I found to be an intolerable burden that may have been albeit, self-imposed, of loneliness and, secondly, to point a moral that would extend beyond myself and my own personal problems, and embrace the general plight of those unhappy women and men who, by some accident at birth, find themselves at variance with the world.

I felt that once I had made these types of cases clear to people who

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PORCHESTER HALL

The following balls are to held at Porchester Hall in the coming year:

SATURDAY MAY 3rd
SATURDAY JUNE 28th
SATURDAY NOVEMBER 1st

Aquarius Ball
Popcorn Ball
Halloween Ball

Tickets and further information, contact:

Mr J Watson
55 Bloemfontein Road
London W12

could not even conceive of such cruel ambiguities, I might, by setting down the facts, contribute towards understanding and tolerance. For the moral of this story is surely applicable to all those who are in some way different from the so-called normal run of people.

As I have learnt to my cost, tolerance is one of the rarest virtues, yet I have found it in the most unexpected places, like an untended flower growing in the darkest of corners. One may look for it in vain, then lo! one sees a face a tolerant face amongst a hostile crowd.

There seems to be a tolerant type of man and woman. One would think that tolerance is the fruit of education, part of the general enlightenment, and so it is, if we trace its growth through the ages. But I have found just as much intolerance among alleged socially enlightened people as among the ignorant people that knew me as a supposed male, and then would not or could not accept me as a woman. But who at the same time did not try to accept me as a person, which was all I was looking for initially. And it was the self same attitude of such people that drives many people to think and even attempt suicide.

We live in a cruel age which seems to mock the the claim that humanity has progressed towards tolerance in any appreciable degree since it first began to move from barbarism towards civilisation. Technical education has placed in its hands the most frightful instruments of destruction which may yet wipe out the human race if scientific knowledge is not properly balanced by the conviction that life is the sacred gift of God.

As I see it, tolerance is the child of understanding and not merely of knowledge. No amount of education divorced from moral aims can ever produce it. Indeed education without a moral basis - or as I prefer to say, without God - seems to increase hate and fear. It can never end man's inhumanity to man!

These thoughts arise from a backward glance at my own life. The great affairs of the world are really no

more than those of the individual, albeit on a greater scale. Happy people have no cause to relate their lot to the conflicts of the world outside; but suffering brings an awareness of the underlying identity of all things.

There is a certain type of person, I have said, who is naturally understanding and tolerant. I have met them in all walks of life, and I take this opportunity of expressing my gratitude to them. Many were quite unknown to me personally; but in some humiliating situations I have read understanding and sympathy in their eyes, a tolerance and respect for my outraged dignity. If there were more such people I think that the world would be a very much better place to live in.

I have every reason to know that intolerance is the result of ignorance and prejudice. As I have said, it is not confined to any one social class. It exists everywhere. Different people express it in different ways. That is all. But whether it takes the form of a derisory shout in the street or in the would-be polite suppressed titters, it marks the mocker as an under-civilised person, ignorant and prejudiced.

The reaction of any sensitive victim of intolerance is almost bound to be one of hate and fear. These are bad, destructive feelings and when they possess a person, their character will certainly suffer. Hate feeds on hate, and fear on fear: they consume all that is decent in a person's character and there is no limit to the harm they can do unless, mercifully, one is saved by the power that lifts one above one's earthly miseries.

Once, when I was just beginning life as a woman, an old friend of mine from days almost gone from my memory once did me a very great service. Despite having a girl-friend of his own, and although he was a great deal smaller than myself, he called one night and took me out for a drink and despite much of the ridicule that was obvious that night, he stuck by his principles and helped me to fully enjoy myself. That is my full definition of a friend and of utmost tolerance.

Some forty seven years ago, I was to enter the world in very strange circumstances, my mother desperately wanted a daughter, and I was born without any help of a midwife or a doctor, with only the help of my mother who was a very capable, and rather victorian person. So to her a son, or so it appeared to be on the face of it. But little did anyone realise that this, that they had called male, was to have the mind of a woman, and over the years to follow was to know great frustration and inner turmoil. When I had learned to walk and talk, it was very plain to see that here was a very gentle boy, who did not want to play with other boys, but was more content to be with girls.

My first inkling came when I was about six or seven, and that was the first time I dressed as a girl. That was over forty years ago, and I remember the occasion as clearly as if it had been today, and I remember at that moment, thinking: I should be a girl, I want to be a girl. And from that moment the inner frustration began.

I did not have any sisters, so the problem of finding clothes to wear was a very big one. So for many years



"So, Mitty, this is your secret life!"

I had to make the best of my mothers rather old fashioned clothes. My mother would put me a pinafore on in the house and wearing this I would help with the house work, which I was very good at.

My only other excursions to the feminine were when I visited cousins and Aunts. I would make an excuse to go to the bathroom, and put on any clothes that were in the linen basket.

Then came the war, this was a difficult time, and four years as a soldier were more than frustrating. Then after the war back to being a civilian, and back to dressing, as often as I could.

By this time I had married a girl I had met during the war, and as I started married life, I tried to conquer this inner feeling of femininity, but within a week of getting married I was secretly wearing my wife's clothes. I couldn't do without my desire to be feminine. It took me two years to tell her, and when I did she was shocked. At first she tried to help me, but it was very half-hearted, and she would constantly warn me not to touch her underwear or dresses.

Twenty five years went by. We had a daughter, then another, then two sons during that time. Then she walked out, and said she could not bear to live with a person like me. Actually I think she just used it as an excuse. I then divorced her. It was very quick; all over in five months.

I then met another girl, and fell very much in love with her, I asked to marry me. At first she refused, then said she might do, and then said she would. I pushed my transvestism away - or I tried to - and I threw all my clothes away, and got married again. I should have told her I was a transvestite, but I didn't. I did not even think of it. Within a week I was her clothes in secret, and eight weeks later decided to tell her I was transvestite, but other wise quite normal as a man. I told her one night as we were going to bed, or rather she knew I was very excited about something, and she got it out of me.

She left the following day, and I have never seen her since, she had the

marriage annulled, on the grounds
that I confessed to being a trans-
vestite.

So here I am now, alone, two
years later, with a lot of memories
With a complete new wardrobe, and
a feminine name, very happy in my
femininity with the future to look
forward to, as Barbara.

BARBARA VERONICA.

DISCO

Bradford GLF are holding a Disco
to which all TVs and TSS are
invited.

SAT 12th APRIL

8pm - Midnight

at:

Small Hall

Bradford University Union

Great Horton Road

Bradford

@-@-@-@-@-@-@-@-@

BRADFORD CONFERENCE ON SEXUALITY

11th - 12th

APRIL

BRADFORD UNIVERSITY

This conference is being held as a result of the intervention of
60 gays and TSS at the BMA Conference on Psycho-Sexual problems
held last September.

The conference aims to bring together gay people, TVs and TSS
and members of the medical profession, social services and
counselling organisations in order to discuss the political and
social aspects of sexual repression in our society.

Speakers include:

Margaret Coulson

'The Construction of Gender'

Rose Robertson

'Parents Enquiry and Counselling'

Carole Steele (M/c TV/TS Group)

'The attitudes of TVs and TSS towards the
medical profession'

Don Milligan

'From Sin to Sickness - the Medical Profession
and Homosexuality'

Both Friday and Saturday afternoons will be given over to small
discussion groups

There will be a Disco (see above) on the Saturday night

A creche will be provided.

This conference promises to be of major importance in that it
will offer the unique opportunity of talking to the Medical
Profession on our own terms.

Leeds TV/TS Group and Manchester TV/TS Group will be there: we
hope you will too.

Registration: 50p

Details from: Don Milligan

10 Victor Road

Bradford 9

Tel: Bradford 495265

ON THE BACK PAGE

The back page is returnable.

Just because you are not part of a group does not mean you cannot send in as much information as you want to.

We are not trying to get people to 'come out'. We realise that the majority of TVs and TSS will not want their addresses published. All we do ask is that those who do not mind their addresses being published, and who genuinely want to help others, should let us know.

If you can send in lists of pubs and clubs in your town or area which accept TVs and TSS that would be of great help for the TS/TV traveller.

If you have any specialised knowledge, or if you feel that your views or experiences would be of interest to other TVs and TSS do not hesitate to write us an article.

Local press-cuttings are always welcomed

Love from Leeds

xxx

Special thanks are due to Liz, Margaret and Dave who went to a lot of bother to get the mag printed on time. Also, Nick who did the art-work.

Much love to all xxx



'Anyhow', he said, 'it is nearly Luncheon Time.'
So he went home for it.

For GEMINI no 2

(probably 8-10 weeks time)

return to:
2 Kensington Ter
Leeds 6

PERSONAL ADDRESS

or PHONE NUMBER

CONTACT ADDRESS/PHONE NUMBER (This section to be published)

DETAILS OF MEETINGS (if any)

FUTURE EVENTS

OTHER NEWS/GENERAL INFO (use other side if necessary)



A MAGAZINE FOR TRANSEXUALS AND
TRANSVESTITES

GEMINI