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the Tartan Skirt

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A rose by another name

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What you see is what you get in Edinburgh

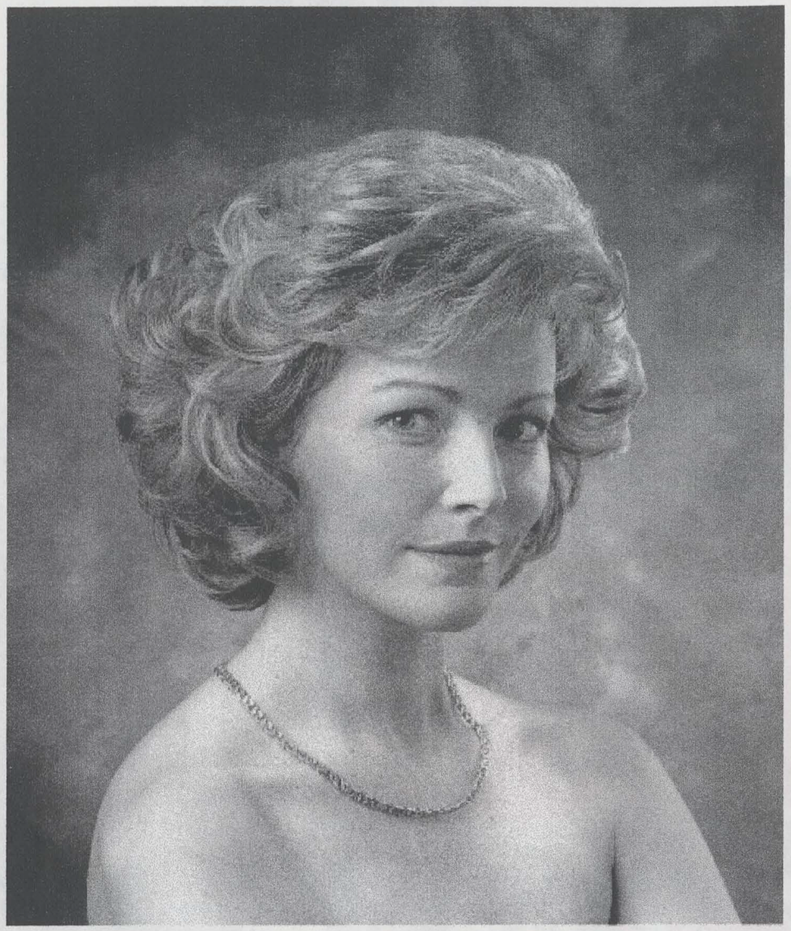
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The **TARTAN SKIRT** is the magazine of the Scottish Transgender Community brought to you through the efforts of the members of the community and friends.

We are proud to acknowledge the generosity of all concerned who selflessly contribute to these pages giving freely of their time, expertise and experience.

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COVER

Transgender presence at the PRIDE Scotland March 2000

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The TARTAN SKIRT is sponsored by REACH OUT Highland, 34 Waterloo Place, Inverness, IV1 1NB. The views expressed in articles and contributions are those of the individual authors and do not necessarily represent the views of the Editor or REACH OUT Highland. All items are published in good faith. No responsibility is accepted by the Tartan Skirt for items or services featured or advertised.

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EDITORIAL



Well, here it is! The Next Generation. It's been a lot of fun bringing the magazine to this stage of its journey - and it's caused me more than a few sleepless nights to get here too, I can tell you! I found myself having to adapt my less-than-adequate PC skills to working with Apple, get to grips with a hi-tech Desktop Publishing programme that speaks to me in a language I don't understand, and learn about all the different papers used in colour printing - in less than three months. I felt I was certainly going, if not boldly, where no girl had gone before. I reckon it's been worthwhile, though. I'm really pleased with how it's beginning to look now. Hope you like it too. Couldn't have done it without your support. Talking of which... do please keep the material coming in - serious articles, not-so-serious articles, make-over tips, jokes you've come across, snippets from newspapers, anything at all in fact. Thanks.

I was saddened to learn that a sister magazine has recently come to the end of its life. Swish Publications have taken the decision to cease publication of 'World of Transvestism', although their Greek Street bookshop will still be there with its wide selection of books and magazines for all tastes. WOTV, as it was affectionately called, had been around for 30 years. I think it was the first magazine I came across that said something about this inexplicable behaviour we engage in, and I'm sure it will be missed by many.

I wasn't able to get down to Glasgow for PRIDE Scotland this year but it looks like another step forward for the Scottish Transgender Community, now with our own place on the March and our own banner to display. Since we've been coming together more than ever before, with an emerging sense of identity and self-confidence, it can only help our cause to bring this to the notice of society in general. What better way to do it than by parading through the streets of our second city, carrying the message high. Of course, we still have some way to go to catch up with the San Francisco Pride Committee's decision to appoint their first transgender President, Cecilia Chung - not that I'm dropping any hints, you understand. The San Franscisco Pride 2001 event will take place over the weekend of June 23 and 24, 2001. Be there, if you can.

I'm told it's not to be missed.

Everywhere I turn I come up against simplistic thinking. You know the sort of thing I mean: *"If she hadn't been wearing that mini skirt she wouldn't have been raped,"* or, *"AIDS is brought on by the behaviour of gays"*. Simplistic thinking isn't just 'simple' thinking, it is the failure to think *at all.* And it isn't just a cause of our difficulties as people of transgender experience, it is *the* cause. Take the case of the prisoner who has been the recent target of outrage from victims groups as a result of undergoing gender reassignment treatment. The inability to consider that *"...making the life of a criminal a little bit more comfortable"* could be anything other than a deliberate and calculated slap in the face by the Prison Service for his victims illustrates exactly what I mean by simplistic thinking. All prejudice and hate stem from it.

I have often thought my transgender experience has endowed me with a wonderful advantage over both men and women. You see, men are typically left-brain orientated, analytical and hooked on facts, whereas women are more likely to use their right-brain, be intuitive and able to work in abstract concepts. Now the transgender person, potentially, can do both! Why don't I see more evidence of this happening? Maybe it's got something to do with how disconnected we are from learning about ourselves. Just as we need to think in order to learn, we need to learn if we are to think well. And we will need to think well if we are to counter the consequences of simplistic thinking.

An opportunity to make a start here will take place on Saturday 9th December at the LGBT Consultative Forum's meeting in Edinburgh City Chambers at 2pm. The Scottish Executive needs to be advised how best to proceed in the wake of the Home Office's Inter-departmental Working Group Report on 'transsexual' people. ***A change in the current legislation will have repercussions for each and every one of us ... not just a few.*** Any changes must be felt to improve the lot of the many ... not just the few. Any changes must effectively reduce present discrimination, not create more, albeit unintentionally, as a result of simplistic thinking. It is vital that the Scottish Executive is made aware of the precise implications for all of us. To do this we need to think carefully about what consequences we wish to see come out of any change to the staus quo, and to arrive at some consensus about recommendations to be presented to the Scottish Executive. The meeting on the 9th December will give us a chance to do just that. See you there?

Julia Gordon
Editor and tea lady





speak out!

Use these pages to express your views and opinions, your anger or frustration, to ask for help, or just to say what's happening in your life right now.

[material deemed to be abusive or disrespectful will *not* be printed - Ed.]

REPLIES TO JAMIE HECKERT'S ARTICLE 'VOICE', (The Tartan Skirt, Autumn 2000)

Dear Julia,

Whilst reading the current issue of The Tartan Skirt I found myself reading the article by Jamie Heckert, President of Intercourse. After reading the article for the third time I still can't fathom what he is trying to say. I'm glad Edinburgh University is giving students on his course rose-tinted glasses when they start their studies because I get the impression that is how he sees the world.

When something I am involved in is criticised (Miss TV Scotland) at whatever level I would like the criticism to be a) justified and b) constructive - not the way Mr Heckert used it to prove one of his off-the-wall theories. As Mr Heckert didn't attend Miss TV Scotland, nor did he attempt to gather any information about it, I find it difficult for him to come to any conclusion about the event. Transvestites, or as we shall call them cross dressers, to come away from the "medical category" as he puts it, are a group of people who like to dress in the clothes of the opposite sex. Agreed. Miss TV Scotland is a fun event and I emphasise the word fun, where cross dressers (male to female) want to take their dressing one step further. All of the people who attended the evening last November came along to have some fun while dressed. When you dress as a woman and you want to go outside into the big bad world, what do you do? You shave, apply your make-up, brush your wig, wear your best and most appropriate clothes, put on your shoes and off you go. You do not want to be "read" and risk the ridicule, verbal abuse, the accusation of being a pervert, or worse, physically assaulted. It's not about trying to be the most womanly, let's not forget we are men wearing dresses, but trying not to look out of place and if possible, blend in. If we went out not trying to blend in and were assaulted, God forbid, to whom would we turn to stop this but the political or pressure groups Mr Heckert was saying shouldn't be needed.

Therefore the need for changing people's stereotypical attitudes falls on people who are dedicated and passionate about their own cause. If people of that ilk did not come forward and fight their corner homosexual society would still be outlawed and under ground, disabled people would still be in institutions and unemployed, black people would still be slaves and we would still be burning witches at the stake. The fact that most of the prejudices of today's society are perpetrated and generated by the churches and political parties of whatever side, left or right, means that is where the debate has to take place. The political and pressure groups of the past have made today's society sit up and take notice of the differences within our society. This world would be a very sad place if everyone were the same.

I would really like to hear what Mr Heckert's definition of a real man or a real woman is. I don't think there is such a creature.

Finally, there is always a finally, I would agree that some groups can take their argument too far in certain circumstances which sets any cause back years.

Louise [redacted]t

Dear Julia,

Well, I've read it several times, and I still can't work out exactly what Jamie Heckert is trying to say, and more importantly, why he was granted space in the magazine of the Scottish transgender community to say it. Perhaps you can enlighten me?

Andrea Brown

[The editor replies – It would not necessarily be helpful for me to convey to you my own understanding of Jamie Heckert's article. After all, it would be only that – my own understanding.

Additionally, I do not think this is the role of an editor. An important part of the editor's role, at least as I see it, is to ensure that all voices within the community are heard, and in this respect I stand by my decision to include the article.]

Dear Editor,

Jamie Heckert's article about the Gender Community was first rate - very perceptive and thought provoking. Gender issues are chasing their own tail, in as much as we have heard it all before, many times, but Jamie turned the entire issue on its head and made me see it from an entirely new and refreshing angle.

Sadly, some, maybe a lot, will criticise Jamie for his courage and ability to show us another side to who and what we are. But as a group we need as rounded a picture of ourselves as it is possible to gather. Then when we are asked who are we and where we come from we have some of the answers. Knowledge is power - no contest - and I have learned something thanks to Jamie. I hope he will continue to write about the politics of gender.

Aileen [redacted]

*****

Dear Julia,

What happened to your principle that the cover photo had to show tartan? Now I have to admit that Tiffany is not bad looking and she has got a 22" waist... so maybe you found her irresistible. I shall probably e-mail her as I like the idea of a Scottish Girlhood. Up the Tartan Brigade! Well, not too far up.

I want to tell you about my favourite mini. I love minis; I adore kilts; I am in ecstasy with a mini kilt. Out of my collection of around 20 such adorable garments my undoubted favourite is a dress McLeod with a yellow and black pattern. It is not easy to buy this tartan off the shelf so I ordered this one to be made for me by a firm in Inverness.

It only cost about £75 as it was supposedly a child's kilt, hence cheaper. At that time I was still embarrassed about ordering and told the firm it was for my granddaughter. Of course, I should not have tried to make stupid explanations. They 'phoned me to check on details, my wife answered, and exclaimed, "But we don't have a granddaughter!" I grabbed the 'phone and blustered my way out of a difficult situation as, at that time, my wife did not know of my 'disgusting deviation'.

The kilt as ordered is 14" long which I find is an ideal mini length. Wearing a kilt is a wonderful experience, especially a full-bodied garment of this length. The back slaps salaciously against your buttocks and thighs while walking.

Have a go, girls. But just remember that a true Scots lassie has a paucity of protection underneath.

Alexandrina

[In response to your comment about the cover photo of Vol.7, No.8 ... I can only use what folk send me and it appears there is not much interest in sending in photographs in tartan for the cover. But if anyone wishes to send in a photograph of themselves in tartan ... I'll be very pleased to consider it for the cover of a future issue.

And if anyone else has a favourite mini, let's know about it - Ed.]

Dear Tartan Skirt,

Nowadays, when you turn on your television, you're likely to be confronted by trannies and trans-sexuals in features, soap operas, etcetera. You know the sort of thing - Kilroy, Paddington Green, Coronation Street, Blankety Blank, Eurovision Song Contest, and so on. In fact, personalities like Lily Savage, Eddie Izzard, Dame Edna, Dana International, and others, have become almost acceptable, if not totally mainstream. 'Gender bending' appears to be being viewed more sympathetically.

Great, you say, we're making progress. Being a trannie is not such a big deal in these enlightened times, in the brave new world of the third



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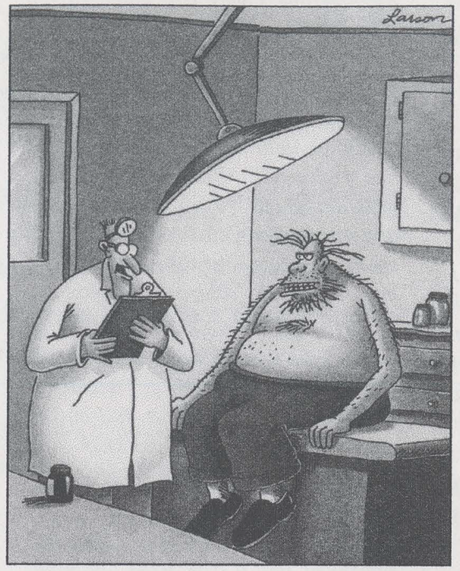
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millennium. But when did you last see a trannie out in the street? More to the point, when were *you* last out in the street? Oh, you say, it's alright down south, but not here in Auchtermuchty, they're not ready for it.

Personally, I don't think they're ready for it anywhere! Nor do I believe it's any different down south. I frequently visit Manchester and London and haven't seen a trannie during the day, apart from once when I was shopping in Oxford Street and caught a reflection in a shop window.

It did seem for a while that the process of education, the exposure and the apparently growing tolerance was beginning to bear fruit. Now, I believe, this has gone as far as it ever will, and here's why. Transvestism has been around since fig leaves were adorned 'his' and 'hers', but only visible when practiced by people with nothing to lose. The ordinary cross-dresser is constantly wary of what others may think, despite the suggestion that this fear resides only in his mind. No, he's not daft. He's not going to tell his wife, his mother, his workmates. Can you imagine anyone sounding convincing saying afterwards, I was only joking. Could *you* sound convincing?

I was in Blackpool last year, at the gender bending *'Funny Girls'* show. The place was packed, absolutely heaving with folk. The entire production is staged by trannies and transsexuals. Now, I was dressed as I usually am when I go out and it was apparent that the people around me were genuinely shocked by my presence there - a trannie in the audience! (I think I was the only one.) Strange, given the fact they were there for the *'Funny Girl'* experience. I like to think I'm presentable so God only knows how they might have reacted to some girls I've come across in my time! No, I believe the concept of gender as distinct from sex, is lost out there, not just among the *'Funny Girl'* crowd.



"Well, Ms Robertson, your lab results look pretty good - although I might suggest your testosterone level is a tad high."

I now hold the view that femininity will only be granted to women, even if it is then rejected by some of them. Women today can choose to wear what they want, can choose to dress provocatively or not, can choose to dress androgenously, 'co-wear' as Hawkshead would put it, or even dress in outright male attire. But you just try asking the shoe shop assistant for those Oxfords - *"but with a higher heel, please?"* - and see the reaction.

The difference between male and female dress codes reached its height during the Victorian period. Perhaps the desire to cross-dress was greatest then, too. I don't know - I wasn't around at the time, although I think I would have liked to have been. And if so, was this a high point for social opprobrium of transvestism, the legacy of which we suffer today?

So, as society tolerates the growing masculising of female attire, where is the mutual shift in attitude towards the way men dress? Nowhere, that I can see. Men still dress as they did a hundred years ago.

Of course, it's not all as black as I appear to be depicting. The Tartan Skirt, Northern Concord and other tranny happenings, didn't exist twenty years ago. The internet now has many sites devoted to cross-dressing (so has every other minority interest from tatting to tiddlywinks) that offer help to the individual. But has any of this advanced the cause of acceptance for cross-dressing one little bit? I think not. Almost every weekend, I'm sure, there will be some tranny get together, somewhere. ***But it won't be down at your local this Saturday***. And that's my point.

Only time will tell, but I suspect we've gone as far as we're going to be allowed to go. I can't see cross-dressing achieving the same profile as homosexuality promoted by the gay communities. Until you and I can meet in any regular venue, rather than Loraine's cosy but secret Thursday soirées, cross-dressing will remain where it is for the vast majority of us - in the closet.

Carolyn [redacted]

*****

Dear Tartan Skirt,

Thank you for the article on limb dysmorphia in the Autumn issue of the magazine. It made me look at my own gender dysphoria in a new light. I thank my lucky stars that I will be having gender reassignment surgery sometime next year, if everything goes according to plan. And yet... And yet, I of all people cannot get my head round someone wanting to have a limb surgically removed. If I was the surgeon and someone asked me to remove their healthy limb I would say, "Sorry. I will not, I cannot do this." And then I have the effrontery to ask for sex-change surgery! Clearly, I do not have the mental capacity to acknowledge the bigger picture when people other than myself are in desperate need. I now recognise this as a shortcoming which, if overcome, will make me a more accepting individual.

Fiona

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Madame or Monsieur?

The Chevalier d'Eon was a diplomat, spy and swordsman - or should that be swordswoman? For, as CLAIRE HARMAN explains, his true sex was an enigma

THROUGHOUT HISTORY cross-dressing has been used as means of escape from the constraints of gender, though the sexes have used it differently. Male cross-dressers seem to have been mostly eccentrics or exhibitionists such as Edward Hyde, Governor of New York and New Jersey in the reign of Queen Anne, who appeared regularly at public functions in women's clothes, claiming he represented the Queen more faithfully that way. Alternatively, men have used cross-dressing for sexual purposes, as did the Abbé de Choisy in the early 18th century, who dressed in girls' clothes in order to seduce girls.

Women often had more pressing motives to cross the gender barrier. The first woman to train as a doctor could only do so in the guise of a man, maintaining the persona of 'Dr James Barry' until her death in 1865. More commonplace was the adoption of male clothes in order to travel or pursue adventures. Among the famous 'female soldiers' of the 17th and 18th centuries who passed themselves off as men was the Irishwoman Kit Welsh, who in the 1680s took the name Christian Davies and joined the infantry to find her lost husband. A 'Captain Bordeaux' who died during the Battle of the Boyne was discovered to have been a woman in disguise, and in the 1740s Hannah Snell spent five years in the army as 'James Grey' and fought at the Siege of Pondicherry. Women even became pirates, such as Anne Bonny and Mary Read, who roamed the Caribbean with Bonny's husband, 'Calico Jack' Rackham. The Female Warrior featured in countless ballads and legends, as an erotic, sensational subject which 'assumed the status of an imaginative archetype', according to historian Dianne Dugaw, author of Warrior Women and Popular Balladry, 1650-1850 (Cambridge University Press, 1989).

But probably the most successful crossdresser on record was a man whose appearance and motives were so ambiguous that even the revelation of his true sex at his death in 1810 was disbelieved and an autopsy, attended by twelve sworn witnesses, was carried out on the corpse. The Chevalier d'Eon de Beaumont, born into a family of minor aristocrats in Burgundy in 1728, spent the first 49 years of his life dressed as a man and the last 33 as a woman, and managed to persuade



D'Eon's true gender became the subject of fevered speculation, as this contemporary illustration reveals

people in each period that he really was what he seemed to be. He exploited the popularity of the 'female soldier' romance with remarkable success when he 'came out' as a woman in 1777, recasting his early career as a captain of dragoons, diplomat and spy as the work of a daring amazon. Pioneering feminists such as Mary Wollstonecraft and Mary Robinson held up 'The Gallic Minerva' as an example of what women could achieve despite their gender, and Voltaire likened him to a latter-day Joan of arc.

Others were more critical of 'this remarkable but wrong-headed woman' (as the French historian of diplomacy de Flassan called d'Eon), or sceptical about the whole phenomenon, like James Boswell and Horace Walpole, both of whom considered him to be a monstrous con man and possibly a 'jack-whore' to boot.

D'Eon's was a confusing case because of his slight, androgynous figure and dedication to deception. When he was introduced at the court of Louis XV he quickly attracted the attention of the king's spymaster de Broglie and was recruited into the complex espionage network known as *Le Secret du Roi*. He was sent as spy to the court of the Russian Empress Elizabeth in St Petersburg, where it is said that he disguised himself as a woman and, undetected, even shared a bed with a lady-in-waiting for six months. (The fact that he didn't make a pass at her was later cited as proof that d'Eon was a woman.) He returned to St Petersburg twice more in the guise of his own 'brother' the Chevalier d'Eon, and it was in this role that he came to London in the 1760s as secretary to the French ambassador, the Duc de Nivernais.

D'Eon's career in London seemed at first to promise great things. He helped negotiate the preliminaries to the Peace of Paris of 1763 and was appointed French chargé d'affaires and then minister plenipotentiary in a period between ambassadors. But he had been left in possession of



As a fencer, feared for his skill with the rapier, d'Eon duels with the Chevalier Saint-Georges in London on 9th April 1787

compromising documents at the end of the peace negotiations, which he refused to hand over to the new ambassador, de Guerchy, and the two men were soon at daggers drawn - almost literally, since d'Eon was a noted swordsman. De Guerchy had a powerful ally in Louis XV's mistress, Madame de Pompadour, who made sure that the in-fighting at the French Embassy in London was reported to the king and the troublesome d'Eon was promptly recalled. He tried to use the stolen documents as a blackmailing tool and when a warrant was issued for his arrest, made an ingenious escape by dressing as woman - a disguise so effective that he was able to converse with de Guerchy's agents without being detected.

D'Eon stayed on in London, still working undercover for the *Secret du Roi* and making a living from teaching fencing at an academy run by his friend Domenico Angelo. His true notoriety began in the next decade when a Russian noblewoman, the Princess d'Askoff, arrived in London and claimed that the Chevalier had appeared at the Russian Court in the 1750s dressed as a woman. D'Eon may have been embarrassed by this exposure of his past, but expected it to blow over. 'Since the calm of my natural temperament has never made me addicted to sexual indulgence', he wrote to de Broglie in 1771, 'this has given my friends in France as well as in Russia and England, grounds for imagining in their innocence that I was of the female sex'. But such protests from the virginal chevalier were, not surprisingly, less interesting to London gossips than the Princess's sensational charges of cross-dressing. It sparked a betting frenzy among sporting gentlemen about d'Eon's real sex, with cumulative wagers of over £100,000 being laid: the odds were of such interest that they were posted up in the coffee houses daily. Indecent caricatures and lampoons of d'Eon appeared in pamphlets and magazines, and a raucous comedy *The Female Chevalie* was put on at Drury Lane. Throughout this period of public humiliation, D'Eon stoutly refused to provide proof of his gender, and only his reputation as a swordsman prevented the more enterprising gamblers from trying to settle the issue by force.

In the meantime, the new French king, Louis XVI, wanted to clear up the business of the incriminating papers still in d'Eon's possession. He sent one of his agents, the playwright Pierre Augustin Caron de Beaumarchais, to



The chevalier liked to tease his contemporaries with the riddle of his sex, parading before 'a jury of matrons' who were asked to guess his gender

London to negotiate. Sensing that he had reached the limits of his bargaining power, d'Eon tried to ingratiate himself by making the extraordinary 'confession' that he was in fact a woman, a persecuted creature 'of the sex *à qui l'on pardonne tout*'. Perhaps he thought he could take advantage of the fevered speculation on his sex to rid himself of two problems at once; the persecution of the London gamblers and the persistent rancour of the French Court. To substantiate his claim to being a real woman, d'Eon went as far as showing Beaumarchais his/her wardrobe of female clothes and, apparently, 'displaying her bosom'. It is unlikely that the wily Beaumarchais was taken in by this pantomime. In exchange for a generous pension and a down payment of £5,000, it was agreed that d'Eon was to hand over the documents and return to France - on one condition. He had to end the charade of dressing as a man and adopt his 'real' female persona for good.

When the errant ex-spy returned to France it became clear that the deal was intended to humiliate him. He no longer had any dealings with the King; instead it was Queen Marie Antoinette who sent him money for a *trousseau* and insisted on seeing him in female court dress at Versailles. For the first time in his life, d'Eon complained about the discomfort and inconvenience of female dress and the insipidity of the feminine lifestyle. Although he was lionised, it was his freak-value rather than his personal qualities that recommended him to the hostesses of Paris and Versailles.

Do you have

DRESS SENSE

?

Thought not. Try an alternative to the standard trannie mag fare & get Issue 2 of the satirical transgender Glad Rag (fanzine style).

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TransLiving International is a British-based voluntary self-help network dedicated to serving the needs of Transvestites, Transsexuals, their families and friends. It hosts the UK's biggest monthly TV/TS group party, runs friendly HelpLine services and publishes a wealth of useful information.

1778 was a turning point for d'Eon, the year in which his petition to rejoin the army was turned down and in which, back in London, the Lord Chief Justice, Lord Mansfield, finally pronounced him to be a woman. This extraordinary judgement was based on various witnesses' claims (one of them was the notorious blackmailer Morande) to have had intimate relations with him. The case had come to court to stem the flow of writs arising from the many wagers about d'Eon's sex, which, once the subject of speculation had decamped to France in drag, were being called in in quantity.

In 1785, an impoverished d'Eon returned to London to reclaim his abandoned property. He continued to dress as a woman: at almost 60, and despairing of finding favour again with anyone in power, he may well have guessed that his best chance of making money was as a figure of notoriety - even one of fun. Being a woman was also a good deal cheaper than being a man. He referred to himself mincingly *as 'une Fille étrangère, mais chrétienne'* in his lengthy *Epitre aux Anglois* of 1788, ostensibly a pious lament over George III's 'madness' that year, but probably an attempt to ingratiate himself with the Prince of Wales, who was widely expected to be made Regent. D'Eon always had an eye to the main chance. When the French Revolution broke out in 1789, a return home became impossible. D'Eon's estates in Tonnerre were confiscated, his pension was annulled and he was placed on the list of proscribed persons. True to form, he tried to accommodate himself to the new order, declaring himself an ardent Jacobin and styling himself *La Citoyenne Geneviève d'Eon.* His support was applauded by the members of the National Assembly, but no money or position was forthcoming, and d'Eon was once more thrown on his own resources.

In the 1790s he began a new career by giving displays of swordsmanship with a former fencing pupil, Mrs Bateman. The incongruity of his dress and his dexterity ensured a full house, whether he performed before the Prince of Wales or on the stages of Vauxhall or the Haymarket. The novelist Sarah Harriet Burney reported in 1793 how 'Madame d'Eon' performed 'without a gown, in a pair of stays *sans* shoulder straps, shift sleeves visible, & a loose handkersheif unpined which was every moment falling off, - The audience burst into a roar of laughter, then grew ashamed, & ended by clapping her'. D'Eon might have carried on making a living this way into his seventies had he not received a wound in the armpit in 1796 from which he never properly recovered. The last 14 years of his life were spent in genteel poverty, living as modestly as possible with a fellow countrywoman, Mrs Cole. He sank into debt and at the age of 76 was imprisoned in the Fleet prison. Loyal Mrs Cole bailed him out and looked after him - or rather her, as she thought it was - for the remaining six years, and apparently didn't discover the true sex of her companion until she was laying out his corpse.

Was d'Eon merely an impostor, or a sort of heroine, a deliberate 'gender transgressor' as his biographer Gary Kates has suggested, whose bizarre behaviour 'critique[d] manhood'? Certainly he became obsessed by abstract moral issues during his later years, publishing numerous letters and pamphlets defending his actions and lamenting his ill-treatment. The political and sexual issues seem to have become confused in his mind: 'In the eyes of men, I am like an aborted foetus', he wrote in 1805 in what was purportedly an abridged history of his military and diplomatic careers. 'I have been the plaything of Nature', he wrote in his *Farewell to Arms*, 'I have gone through all the strange vicissitudes of the human condition'.



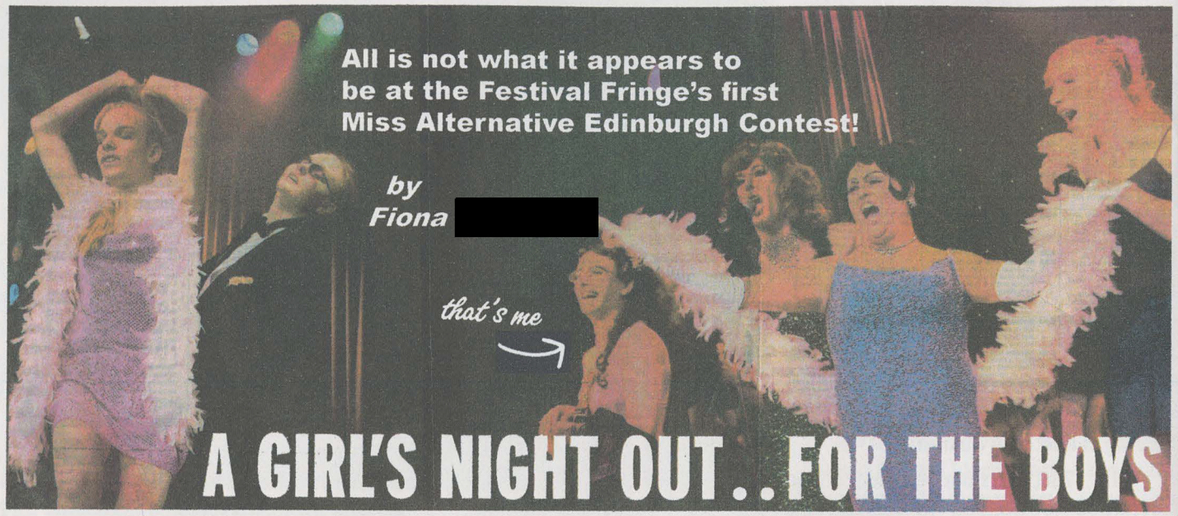
THE LAST YEARS OF HIS LIFE WERE SPENT IN GENTEEL POVERTY, LIVING WITH A FELLOW FRENCHWOMAN

The pioneering 20th-century psychologist of sex, Havelock Ellis, coined the term 'eonism' for transvestism, but d'Eon himself seems far from a typical transvestite. The autopsy reported that his corpse possessed 'swelling breasts' as well as 'all that characterises man'. Could he have been a hermaphrodite, as has been suggested by some, who may have resorted to women's clothes not to draw attention to his oddity, but as an escape from it? Retrospectively, his apparent choice of female over male gender in a male-dominated world seems to have been a brave one, but the question remains, as Voltaire remarked when shown an engraving of 'The Gallic Minerva', 'a nice problem for history.'

End

Claire Harman recommends the following further reading: Gary Kates, ***Monsieur d'Eon is a Woman*** (Basic. 1995); Marjorie Garber, **Vested Interests:** ***Cross-dressing and cultural anxiety*** (Penguin, 1993); Dianne Dugaw, ***Warrior Women and Popular Balladry*** 1650-1850 (Cambridge University Press. 1989) Roy Porter and GS Rousseau, ***Sexual Underworlds of the Enlightenment*** (Manchester University Press, 1987); Julie Wheelwright, ***Amazons and Military Maids*** (Pandora, 1989).

Reprinted by kind permission of BBC Worldwide, this article first appeared in the August issue of BBC History Magazine.
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A GIRL'S NIGHT OUT..FOR THE BOYS

On Saturday 26th August, myself and some of the girls from the Glasgow, Edinburgh and West Lothian groups went along to see the Ladyboys of Bankok at the Festival Fringe. They were sixteen very talented and beautiful Katoey from the legendary Mambo Club of Bankok.

As we took our seats for the cabaret I wasn't quite sure what to expect but as soon as the Thais took to the stage it was clear there was nothing tacky about this show. Not only would it challenge my perception of male and female, it offered a fantastic display of lavish costumes and dancing to such numbers as the ABBA Tribute Band's rendition of ***'Dancing Queen'*** and Shania Twain's ***'Man I Feel Like Woman'*** performed by the Steps pop group. But the best one for me came at the end. This was a Frank Sinatra number which was peformed by one of the Ladyboys who came on to the stage dressed as female and then proceeded to change her clothes and make-up as she was singing, her voice getting deeper all the time, until at the end she stood as a man, removing her wig to the strains of ***'I Did it My Way'***. To the cheers of the audience the Ladyboys concluded their performance with all the performers appearing on stage to take the final curtain.

I can't wait till next year when they return to the Edinburgh Festival - this will be one show I'm not going to miss.

Following the Ladyboys' performance, there was an interval which enabled the contestants entering the 'Miss Alternative' competition to get ready. Yes! I entered the competition myself - just for fun, you understand. As I put my make-up on and arranged a couple of pink carnations in my hair, I felt very nervous. And when one of the entertainment team walked up to me and said, *"You're on first"*, that was it, my stomach started to make funny noises. This was to be my first stage appearance as Fiona. But as I waited to go on I was given encouragement from the other contestants and this helped me get the confidence I needed to make my debut.

There I was, standing in the middle of the stage waiting for Nicholas Parsons to introduce me, when suddenly the curtains rolled back and I saw the audience from a new perspective! There must have been about 600 people watching me. I gave a big smile and a bigger wave and walked towards Nicholas to be asked a few questions. I was meant to give a performance but I didn't have enough time to prepare something - but there's always next year – so after answering the questions I walked off the stage to get a big pat on the back and a lot of well done's from the other contestants, and the Ladyboys.

This was my first show as Fiona. It took my breath away. I grabbed a beer and proceeded to watch the other contestants entertain everyone. It was terrific. While the judges were deliberating the winner, the Ladyboys did another great turn.

At the back of the stage, a reporter from the Edinburgh Evening News asked if I would like to answer a few questions for the paper. This gave me an opportunity to explain what it means for me to be a cross-dresser and about the support I receive from the group. I explained that this was a confidence-building opportunity for me and then he asked if I would mind having my photograph taken. Certainly, I said, help yourself. What tranny would turn down the chance to have their picture taken?

We were all called back on stage to hear who had won the contest. It was William McMichael, a 17-yr-old from Edinburgh who was absolutely stunning and her performance of Aqua's ***'Barbie Girl'*** was just brilliant.

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The prize was a cheque for £500 and she deserved it. All the contestants who had entered the competition received a bottle of champagne then we all joined in with the Ladyboys, singing a Spice Girls' song. We were still getting cheers from the audience as the curtain came down for the last time. I think we were all a bit emotional as we hugged each other. One of the entertainment team came up to me, gave me a hug and said, *"Well done, I hope you'll come back next year."* I replied that I certainly would.

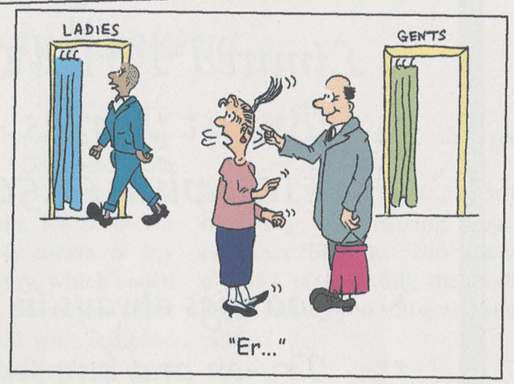
I said my goodbyes to everyone and as I walked through the stage door I heard Andrea shouting, *"Here's the superstar of West Lothian."* Everyone cheered and asked me how I felt going on stage, what I thought of the other contestants and what I thought of meeting Nicholas Parsons. It made a great day perfect.

As for the bottle of champagne? Well, that will be kept for celebrating some birthdays, three in all (including mine), at the end of September.

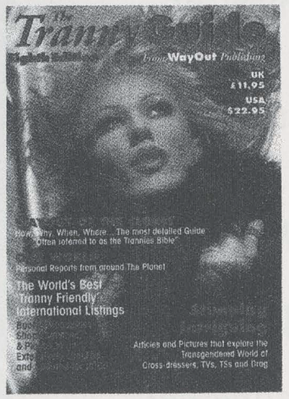
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PS I must say a big "thanks" to Andrea for her help with my make-up and hair, her comfort and support, and to the West Lothian Trans-gender Support Group for all their help. Thank you again.





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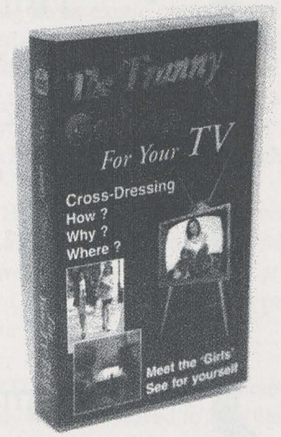
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The Tartan Skirt Interview

Martine Rose of Rose's Club and International Repartee Magazine fame, talking to Ruth Stewart in Scarborough, October 1999, at the Harmony Weekend



Martine Rose

RUTH: Perhaps I could begin by asking you about your formative years as a cross-dresser?

MARTINE: I suppose it all started in a fairly normal sort of way - if being a TV can ever be described as normal. Around the age of thirteen I found myself taking an interest in wearing clothes belonging to my mother and my sister while I was in the bathroom, supposedly having a bath, trying on things from the laundry basket, and discovering that I enjoyed doing this. It progressed from there to trying on some outerwear as well, when I had the house to myself. I'd carefully go through the wardrobes and try on one or two items, afterwards always making sure I put them back exactly as I found them. It was several years before I actually acquired clothes of my own and thereafter it simply developed over the years.

RUTH: You've never married, Martine. Did your cross-dressing have anything to do with that?

MARTINE: No, I haven't been married. I have had two relatively long-term relationships, however. Long-term for me, that is. One lasted four years, and the other five. Many people who have been in the TV scene for a while are probably aware of my relationship with Cathy, which ended about five years ago, but before I met Cathy I was involved with someone who was horrified and initially quite hostile to the idea of me being a TV. But we came to an understanding that provided I kept it under wraps, she would tolerate it, and when the end came it was for other reasons.

RUTH: You've often referred to the Porchester Balls in Repartee and elsewhere. Can you tell the younger ones among our readers when you first became involved with them?

MARTINE: I'm not entirely sure when they began but I first started going along to them in the early Eighties. They were in full swing then. They were held at the Porchester Halls in Queensway, London, and Ron Storme was one of the organisers. Ron, as many of you will know, later started a similar sort of thing at Tudor Lodge, which has now moved on to the Stepney Night Club. Dennis Gilding, I recall, was the other organiser at that time. There was a bit of rivalry between them and they took turns to organise the Porchester Balls which were held every couple of months until the Council decided they no longer wanted that sort of activity happening in their patch.

RUTH: You're well known for designing and making your own costumes, Martine. Did this start as a result of attending the Porchester Balls, and do you still make your own outfits?

MARTINE: Yes, I had more time in the days before I started the magazine. It's been one of my great interests, making my own clothes, particularly the OTT sort of outfits. I made these for the balls - I would spent a lot of time making these exotic outfits - and that carried on throughout the Eighties until I started the magazine, ten years ago. After that, I just didn't have time to do it any more. It's something I'd very much like to get back into, though.

RUTH: You also became involved with the Beaumont Society. Indeed, you were their Vice President at one time. Can you tell us about this period in your life?

MARTINE: I joined the Beaumont Society before I moved to Sheffield so it must have been about 1977. I wasn't very active at first but when I moved to Sheffield I had in mind setting up a place for TVs where they could get help and support. Initially I saw this being done as part of the Beaumont Society but as it turned out I didn't get much help from the BS local

organisers and it came about largely as the result of my own efforts. But, through time, I became Social Organiser for the Beaumont Society, then I was Membership Secretary for quite a while and eventually I became Vice President. Although I was encouraged to put my name forward for President, I always declined. I didn't feel I was right for that position. When I started up Rose's Repartee magazine I resigned as Vice President because of a possible conflict of interest. I do very much support the work the Beaumont Society does and try to maintain good relationships with them and other organisations. I believe we should all work together.

RUTH: How did Rose's Club and Repartee come about?

MARTINE: I mentioned that I wanted to do something to help others when I moved to Sheffield in 1979. I had reached the stage of coming to terms with my own development as a TV, and I felt I wanted to offer others the sort of support I could have done with when I was struggling and trying to come to terms with it all. As I said, I had originally envisaged doing that as part of the Beaumont Society.

I launched the Repartee Magazine in 1989, although the idea of the magazine had formed sometime before that. I had previously offered to do the Beaumont Magazine but was turned down. I just felt that the publications around for TVs at that time were very limited in what they offered. There was either the semi-pornographic type of magazine you could find in sex shops or the newsletter format like the Beaumont Society produced, so I launched Repartee Magazine. It took off and became a success. I had a feeling Repartee was what most TV's wanted and this has been confirmed, time and time again, but I never thought it would become as big as it has.

RUTH: Repartee seemed to be slanted very much on the enjoyment that cross-dressing can offer. Have you never considered broadening its content to, say, provide items of interest to trans-sexuals?

MARTINE: I have published the odd item for transsexuals in past magazines, but it should be remembered that Repartee magazine is basically for transvestites rather than transsexuals. While I fully support their cause, the magazine concentrates on the cross-dressing side of things since this is where the main readership of the magazine is to be found.

RUTH: Cathy, your partner for some time, was heavily involved with the Club and the Magazine, wasn't she?

MARTINE: Yes. Cathy and I just happened to get together as I was launching Repartee magazine. She was very supportive and had considerable input into the magazine. Her column was very popular. So in those early years she was definitely a very important member of the team. She helped me a lot. When we eventually split up she completely disappeared from the scene, which I regret very much.

RUTH: You no longer run Roses on your own. Bella Jay is now a part of the organisation. Can you tell us how that came about?

MARTINE: Bella Jay has been a partner in Roses since July 1998. Getting help with the workload was something that became more urgent. 'Repartee' was so demanding I just didn't have a life, basically. I was spending practically every moment of the day working on the magazine and Roses club, and it was proving just too much - I had reached a point where I could not carry on any longer, something had to give. The magazine had got to five months between issues when Bella Jay arrived on the scene. Because of the success of the magazine, it meant I could actually consider having a partner. My partnership with Bella Jay means I'm able to concentrate on the magazine while she looks after Roses. It works well and she's very good at administration.

RUTH: Some organisations disapprove of members turning up as adult babies, French maids, schoolgirls, and the like. What are your own views on this?

MARTINE: I have no problem with it at all. It's whatever turns you on basically. If you like wearing these sorts of clothes, why not. Is it any more bizarre than a man wearing woman's clothes, to start with? I see it as just another aspect of the whole thing. But even if it's not *your* thing, I don't think you should knock people who *do* like it. I mean, there are enough folk knocking what *you* do, without joining them.

RUTH: You've appeared on television on several occasions. Do you think the media can ever present a positive image of the transgender community?

MARTINE: The media, particularly television, has a fairly superficial view of the transgender scene. Most of the programmes I've been on have been the audience participation sort of thing and there's a limit to how much you can cover in half an hour. The odd documentary has proved a bit more worthwhile, but I have yet to see a good programme on television I've felt has really explained what it's all about. Having said that, my experiences to date have been good, and yes, maybe even helped raise awareness of the subject to some extent.

RUTH: Another initiative to come out of the Rose's stable was 'Soulmates'. How did this come about?

MARTINE: Soulmates is a network of ladies, really members' partners, who provide help and support for other wives and partners by lending a listening ear. Wives can feel very isolated and, with no-one to turn to, can find it very difficult. The idea of Soulmates is to support members' wives at the end of the telephone so that it doesn't matter where they live they can speak to someone with similar experience to themselves.

RUTH: Would you encourage wives and partners along to meetings, then?

MARTINE: Oh, yes, I fully support and try to encourage wives and partners to come along to the "Harmony Weekend", for example. There are quite a lot of wives here this weekend. I think it helps the atmosphere. Where wives do accept their husband as a TV, then I think they should be encouraged to participate and join in the fun.

RUTH: You referred to the 'Harmony Weekend' here at Scarborough. Can you tell us a bit about that and how it all came about?

MARTINE: It was originally a Beaumont Weekend event, set up by the local organiser of the North West Region, in the early Eighties, I think. At that time there was also the Weston Weekend and one in North Wales. My involvement with it, twelve years ago, came about through my role as social co-ordinator for the Beaumont Society at that time. There was a weekend event elsewhere in Scarborough, organised by the London TV/TS group (now defunct), to promote the coming together of all the groups - there was a great deal of friction between them at that time. This event fostered a good deal of inter-group harmony and I proposed a 'Harmony Weekend' at the Southlands Hotel to keep this spirit alive. The person responsible for organising the previous events at this hotel was happy for me to take it over on behalf of the Beaumont Society. When I set up Rose's and eventually left the Beaumont Society, I just kept the Harmony Weekend going through my connection with it, but it gradually became associated with Rose's, although it is really for members of *all* groups.

RUTH: Where do you see the trans-gender community heading and will Roses Club and Repartee still have a role to play in years to come?

MARTINE: Our situation has been gradually improving for the last ten or twenty years. I think this will continue. As time has gone on there has been more acceptance of what we are about, as a part of life, as it were. I think tolerance will continue to grow as people become more aware. When I started, even the word transvestite was hardly known to the general public, and that has changed considerably. As for Roses and Repartee - we will keep on going so long as there is a demand, and I do believe there will always be a place for organisations like Roses and the others. We didn't come into being solely as a refuge from public hostility, we meet a common need felt by all minority interest groups - to share our experiences with one another .

RUTH Thank you, Martine Rose, on behalf of The Tartan Skirt.

End

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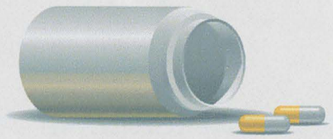
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YOU AND THE LAW

This Issue: Controlled Substances

by Catherine



Catherine is a serving police officer with a Scottish Force and has many years experience in dealing with the misuse of drugs.

A controlled substance is anything specified in the **Misuse of Drugs Act** 1971 (amended 1986), one of the two main statutes relating to drugs in the UK, the other being **The Medicines Act** 1968. The Medicines Act, which rarely affects the general public, governs the manufacture and supply of all kinds of medicinal products, mainly drugs.

Drugs are divided into three categories:

1. **Prescription Only**, the most restricted, can be dispensed by a pharmacist only if prescribed by a doctor.
2. **Pharmacy Medicines** can be dispensed without a prescription but only by a pharmacist.
3. Drugs on the **General Sales List**, the least restricted, can be dispensed without a prescription by any shop.

The Misuse of Drugs Act aims to prevent the non-medical use of certain drugs. The law defines a series of offences including unlawful supply, import and export (collectively known as 'trafficking' offences), unlawful possession and unlawful production. Anyone convicted of the unlawful possession, supply or production of drugs controlled by the Act could be imprisoned.

The **Misuse of Drugs Regulations** 1985 divide controlled drugs into five schedules which determine the nature of the control. Drugs in Schedule 1, including cannabis and LSD, are the most stringently controlled and are not authorised for medical use. They can be supplied, possessed or administered only in accordance with a Home Office licence. Most controlled drugs are regulated under Schedules 2,3 and 4. It is legal to possess schedule 4 drugs – such as benzodiazepines (excluding tamazepam) and anabolic steroids in the form of a medicinal product – without prescription, but it is illegal to supply them. Schedule 5 drugs are preparations which are considered to have little risk of illicit use. They can be bought from a pharmacy without prescription and can be legally possessed. Once purchased, they cannot be legally supplied to another person. These drugs include well-known cough medicines and mild painkillers.

The Misuse of Drugs Act lists the drugs which are subject to control and classifies them in three categories, Class A, B or C. Penalties for offences involving controlled drugs depend on the classification, with Class A drugs carrying the greatest penalties. The Act also distinguishes, in terms of the penalties which can be imposed, between the crimes of possession and drug trafficking, the latter attracting higher sanctions. Maximum penalties are outlined in the table opposite.

Any Class B drug in injectable form is treated as Class A. Some Class C drugs are legal to possess. For example, diazepam is a Class C, Schedule 4 drug, which means it may be possessed in its medical form without a prescription. It is an offence to possess it prepared for injection.

Possession of volatile substances is not a crime. However, the Solvent Abuse (Scotland) Act 1983 means that young people can be referred to the Children's Panel for sniffing volatile substances. In Scottish common law, selling such substances for the purposes of inhalation in the knowledge that the practice would endanger health is an offence.

Anabolic steroids were brought under Class C of the Misuse of Drugs Act in September 1996, although it is not an offence to possess them.

Under Section 9A of the Misuse of Drugs Act 1971, as inserted by Section 34 of the Drug Trafficking Offences Act 1986, it is an offence to sell articles for the administration and/or preparation of controlled drugs, for example, cocaine kits.

Together with the Misuse of Drugs Act, the Customs and Excise Act penalises unauthorised import or export of controlled drugs.

Other pieces of legislation in Scotland which relate to drugs include:

The Proceeds of Crime (Scotland) Act 1995, which allows for the seizure of the proceeds of drug trafficking.

The Criminal Law Consolidation (Scotland) Act 1995, which created offences for those who are concerned in the laundering of drug money.

TYPE OF DRUG	FOR POSSESSION	FOR PRODUCTION OR DEALING
Class A Includes Ecstasy, LSD, Heroin	Up to 7 years imprisonment or an unlimited fine or both	Up to life imprisonment or an unlimited fine or both
Class B Includes amphetamine, cannabis, dihydrocodeine	Up to 5 years imprisonment or an unlimited fine or both	Up to 14 years imprisonment or an unlimited fine or both
Class C Includes temazepam, temgesic	Up to 2 years imprisonment or an unlimited fine or both	Up to 5 years imprisonment or an unlimited fine or both

DRUGS THAT ALTER PERCEPTION

CLASS A

LSD (lysergic acid diethylamide) is available in different forms, such as 'micro dots' (on paper strips printed with various motifs and designs) and capsules. It is worth noting that LSD is easily absorbed through the skin and simply handling paper strips prepared with the drug can induce an unexpected trip! Street name: LSD, acid.

Hallucinogenic Mushrooms (*Amanita Muscaria* – Fly agaric, *Psilocybe Semilanceata* – Liberty Cap) can be picked growing wild. In their natural state their possession is not illegal but if they are prepared in any way they are considered Class A. Street name: magic mushrooms.

CLASS B

Cannabis (Tetra-hydrocannibol – *Cannabis Sativa*) Street name: blow, pot, grass, dope, hash, puff, ganja, weed, herb, spliff, marijuana, hashish, hemp, draw, smoke, joint. Cannabis comes in various forms - resin blocks or balls, herbal blocks, loose, herbal or cannabis oil. Cannabis resin and grass are Class B controlled drugs. Cannabis oil is Class A.

DRUGS THAT STIMULATE THE NERVOUS SYSTEM

CLASS A

Cocaine (cocaine hydrochloride) Street name: coke, charlie, snow, crack, rock freebase, wash or rocks.

Hallucinogenic Amphetamines (Methylenedioxyamphetamine, MDMA, MDA, MDEA – Ecstasy) Available as different coloured tablets with various designs. Street name: E, eccy. Also described according to the design on the tablet, for example, doves, millennium, V2, tweety pie, ferrari.

CLASS B

Amphetamines (amphetamine sulphate – dexedrine. Street name: speed, uppers, whiz, whizz, dexies and sulph) are prescription only medicines and Class B controlled drugs unless prepared for injection when they become Class A.

CLASS C

Anabolic Steroids (Durabolin, Stanozolol, Dianabol) Street name: Iron Brew. Available in liquid and tablet form.

[**Alkyl Nitrites** (Amyl Nitrite, Butyl Nitrite) Street name: poppers. Amyl nitrite is a prescription only medicine. Butyl nitrite is unrestricted.]

DRUGS THAT DEPRESS THE NERVOUS SYSTEM

CLASS B

Barbiturates, such as quinalbarbitone (seggies), amylbarbitone (chewies) and phenobarbitone (nembies), are prescription only medicines and Class B controlled drugs unless prepared for injection when they become Class A. Commonly encountered sedatives such as Sodium Amytal, Tuinal, Seconal and Soneryl are to be found in this group.

CLASS C

Benzodiazepines (Temazepam, Diazepam, Chlordiazepoxide, etc. – Valium, Librium, the date rape drug Rohypnol, and others) Street names: tranx, eggs, jellies, up johns, moggies, wallbangers, vallies.

DRUGS THAT REDUCE PAIN

CLASS A

Opiates, Opioids, Narcotic Analgesics, such as:

Heroin (diamorphine) Street name: smack, H, scag, dragon, tiger, horse, powder.

Physeptone (methadone) Street name: meth

Diconal (dipipanone) Street name: Dikies

Palfium (dextramoramide) Street name: Palf

CLASS B

Dihydrocodeine (DF118) Street name: DFs, diffs. DF118s are Class B unless prepared for injection when they are considered Class A.

[**Analgesics** such as Buprenorphine (Temgesic - 'tems') and Dextropropoxyphene (Distalgesic) are common medicinal preparations intended for the relief of pain, which are misused.]

REMEMBER *It is against the law to have in your possession a controlled drug,* unless

a) you are prescribed it.

b) you are allowed to have same by law. For example, a doctor, a police officer, a nurse at work, a vet.

If you are found in possession of a large amount of a controlled drug you could be charged with possession with intent to supply, or concerned in the supply of a controlled drug.

As I covered in my last article in the Tartan Skirt, if you are in a public place, such as the street, a pub, club or shop and a police officer suspects that you have a controlled drug in your possession, he can stop and search you under the Terms of the Misuse of Drugs Act. If required, he will take you to the nearest Police Station to conduct a full strip search. He is also entitled to search your car if you are stopped in it at the time.

Please do not forget that if the police propose to search you under the Misuse of Drugs Act and you resist in any way, then irrespective of whether you have drugs *you will be arrested.*

As I have said before, allow the search to proceed and then, if you have any complaints whatsoever about how the officers involved have behaved towards you, then make a formal complaint. The police may only search you and your clothing. If they wish to conduct an internal search, they must obtain a warrant and have a medical doctor carry out the search. Alternatively, they may keep you in custody, allowing nature to take its course.

If, say, you have been searched and found to have a small piece of cannabis, or an ecstasy tablet, or the like, on your person, you can be detained under the terms of Section 14 of **The Criminal Procedure (Scotland) Act** for up to six hours while further enquiries are made and a warrant obtained to search your house. If, however, the police intend to search your house then, as I have said previously, they are required to apply to the courts for a search warrant. Any search of your house will be very thorough. The police will look everywhere for further evidence that you may perhaps be dealing drugs. And remember, with a drugs search warrant they can use it as many times as they wish for up to one month. In effect, they will be entitled to return at any time during that period to search both your house and anyone in it.

So where do we fit into this, other than by choosing to break the law through the deliberate misuse of drugs? I think it is worth mentioning that the non-prescriptive use of anabolic steroids by female to male transsexuals, to increase muscle weight and definition, breaks the law, as does the practice carried out by some individuals, of purchasing feminising hormones from abroad via the internet and importing them into this country.

The use of drugs is controlled for very good reasons. The serious consequences of misuse are well documented and I won't go further into these. Often overlooked, however, is the fact that many countries will not allow anyone in who has a drug-related conviction. For girls intending to travel abroad for their reassignment surgery, this could well put paid to their hopes.

End



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Tinglys Tid Bits

"There is little to be gained as a got together t-girl, if even on a 'good hair day' we look like Godzilla's granny! Whether it is for mirror minutes, girlie shopping, a hot date, a womanly weekend, life as a housewife or femmed for eternity... it really helps us be accepted as female if we look the part! MAN I FEEL LIKE A WOMAN ... means serious soul searching about how you see yourself, whereas ... MAN I WANT TO LOOK LIKE A WOMAN ... means how everyone else sees you! So no matter how sissy narcissistic it may seem, we all must consider our female appearance!"

How to be a Convincing Transvestite

Sometimes it's hard to be a woman ...

Yes, most of us despair of ever looking adequately female to satisfy our ideal, but it is easy peasey for any man to be a 'convincing transvestite' ... all you gotta do is grow a big bushy beard and wear a frock ... for sure they will be convinced you are a transvestite! Ok I jest ... what we really mean is we want to be convincing or at least create an acceptable attractive image in female form! Fortunately we have a fantastic advantage over any other living creature ... like women we have a head on our shoulders and a limb at each corner ... in fact we more closely resemble women than anything else around! Which is just totally *ku-elle* ... so where's the problem?



Strange but true, in the immense infinite vastness of the universe our problem does not arise from gigantic galaxy gorging whirlpools of anti-matter, but from teentsy weentsy piffling little minor differences between male and female humans ... which your average alien would completely overlook! So what does the main difference comprise: ***one set of dangley bits too many and one pair of jiggly bits too few! Too much hair in the wrong places and too little in the right!*** Is this really that much to alter or disguise?

How to be a convincing female

There is nothing like a dame ... Well of course it is other people not aliens that we wish to convince, and they have a much more critical eye as to what is and is not female. Fortunately for us, people also have a preconceived idea as to what constitutes 'female'... that of appearance and demeanour!

To appear visually as female, you are generally expected to have obvious lumpy bits, be hairless from the eyelashes down and the part I know you are going to like lots ... *wear women's clothes!* Put simply ... the hair has got to go girls, then you merely create a womanly shape from that naked form you see in your mirror ... like it or lump it? Ok so we will talk more on this below!

Female demeanour can be more challenging. Women have had a lifetime learning to be female, whereas we have been brainwashed to be hairy males. If we consider demeanour as one part physiology, one part conditioning and lots of parts confidence and attitude, then obviously it takes time to learn how to flaunt, flounce and mince convincingly. The easiest way to be a convincing female, is if you think, or learn to think, you are genuinely genetically female, then everything else falls, or at my age flops, logically and more naturally into place. If you think you really are a woman, you can lose that silly male fear about appearing as a woman in public, which enables your first hand experience on the effect of your appearance and demeanour. Ideally, the more time you spend as a woman learning from other women, the more you discover what constitutes acceptable demeanour, and the more you will begin to act naturally as female. Where that is not possible, study how women move and react, in movies, videos, television ... puh-leeze not by stalking ... and then practice those moves and actions yourself!

Shape

When I was just a little girl ... Many despair

at their height and general girth, which they feel forever means they cannot present a suitably feminine image. These certainly are challenges but they can be overcome. The best approach is to make the most of our assets ... and no girl, I do not mean wriggling into a skimpy thong!

If you are tall, emphasise your height with heels, dress style, maybe even putting your hair up. The taller you make yourself look, the relatively slimmer and more stunning you can appear.

Width may seem less manageable, but if you forget overall size and go for an overall feminine shape, such problems can be resolved. Certain dress shapes work and certain ones do not - you need to experiment. Fuller skirts can make your waist and shoulders look relatively smaller. But be wary of tight skirts and hot pants teamed with puffy sleeves and shoulder pads ... unless you are trying out as a quarter back for the Dallas Cowboys you will look much prettier as their cheerleader in a flouncy little ra-ra or flirty pleated skirt. Such full feminine dress styles are specifically designed to give women the appearance of a fuller figure. It certainly worked for dress size 16 Marilyn Munro in 'The Seven Year Itch'! *Oh gosh my voluminous swirling skirts have just blown up round my ears ... blush, pout, pose, boo boop bee doop!* But remember, even for "wide" girls, height slims your appearance, so yes, you must wear those high heels ... big struggle eh?

Other tricks are in the pattern and shades of the clothes you wear. The positioning of your dress waist also alters the appearance of your shape ... preferably somewhere between your bust and hips ... not at your ankles! Whatever, not many real women are satisfied with their shape or size either, so even if you cannot achieve some Super Model ideal ... happily you will be like any other real woman!

Dangley bits

A kiss on the tush may be quite continental but hymens are a girl's best friend! Luckily, the vital soft sensitive bits of both sexes are generally expected to be covered up. The initial challenge is to lose that lunchbox between your legs by carefully tucking away those offending dangley bits. The commonest t-girl trick is to "gaff". ... and no it is not short for *"get them aff"*... it means to pull your various little soft wrinkly bits back between your legs and hold them there! Some use industrial tape... ouch ... others use specially designed dancers/cross-dressers pouches ... I find it much more convenient and comfortable, to wear panties tight enough to keep them pulled back out of sight in the nether regions.

Ideally, after a bit of practice your round bits will slip back up into you, making for greater comfort ... hey, I understand that Sumo wrestlers do this, gosh have you seen the little g-strings and huge buz-zooms on those boys??? ... do you think they dress as women too? I strongly recommend you don't ask them! Once "gaffed" you should be starting to feel suitably hermaphroditic to proceed to those essential female additions!

> "I must, I must, improve my bust"

Jiggly bits

I must I must improve my bust ... You can develop your own breasts with hormones, but you develop PMT too, which is absolutely ... NO FUN AT ALL!! If that is not for you, then the best false breasts are silicone breast prosthetics. These things look like chicken fillets but they will plump you out ready for a good plucking! The cleverest allow you to go bra-less by attaching them with glue, double sided tape or handy little velcro strips directly onto your chest wall! The big advantage of these over ordinary bra fillers, is they feel and bounce like the real thing to wearer and admirer alike, and let you flaunt all sorts of different 'poutfits' without the worry of your bra straps showing or ruining your newly acquired feminine curves!

One fantastic advantage for the more voluptuous t-girl is you can create a most convincing and genuine cleavage. Squeeze or pull your breasts together and up .. *yee-haa, head 'em up move 'em out* ... until they make a satisfactory feminine cleavage. Using industrial or medical tape, hold the skin such that your cleavage remains formed, then, all you need are breast enhancers as used by real women, tucked underneath your own 'breasts' and held in place with a suitable bra! This looks fantastic but can be a bit uncomfortable ... *Rawhide* indeed! Of course, if you are a labourer you may have another option ... you can wear your bra on your bum and achieve the cleavage of a page three stunner!

Flat bits

I'm a barbie girl in a barbie world... Now tummies can be a challenge for some, but really that need not be so. Either you trim it through exercise and judicious dieting or you pull and squeeze it in with a corset or cincher. Ok, so there is a 'female shape formula' relating bust to waist to hips... but that is a ludicrous and dangerous ideal to follow, even for women. There isn't any real ideal shape ... unless you wanna be Barbie and she really is a plastic air-head dolly! What can be deduced, is that a more rounded shape where hips are bigger than bust which is bigger than your waist is preferable. Your ideal shape is the shape you feel most comfortable with and the really good news, before you despair, is women come in all shapes and sizes too! In fact the plumper you are the more convincing you can be! But it cannot be denied people consider a flatter tummy more attractive. When I feel paranoid about my tummy I do 'crunchies' which are basically girly trunk curls. Pick up any woman's mag and chances are you will find an easy tummy trimming routine for you to follow. ... and relax, wearing a two tone leotard and smiling inanely is optional!

Curvey bits

"Does my bum look big in this?" ... gosh don't we always hope so! Yes big hips and a rounded tush are universally considered feminine ... but the add-on options can be problematical. Padded panties or corsets give gorgeous girlie curves but are a tad impractical as they limit what you can wear. They show up horribly under skimpy little club dresses and are an inconvenience in the 'convenience'. Hip pads create child bearing hips but if they slip you may end up sporting quasimodo's hump on your behind ... *oooh the bulges, the bulges Esmerelda!*

The more complex your 'big bottom' creation, the greater the risk it will all go drastically wrong at the worst possible moment, and the less you can relax and enjoy your femininity. Is a huge tush needed? I have found that if your waist is trimmed until your tush appears relatively bigger, your normal boy butt will be the envy of every girl you meet! It is true women will want your buns ... how submissively thrilly eh? But seriously, apart from the irony of it all, most girls do wish their hips were male sized! So, I suggest, make the most of your tush, exercise it ... ok lots of wiggling is good ... but I also find hill-walking really develops that derriere! *Climb every mountain* ... 'coz buns grow bigger Munro Bagging!

The golden rule ...

Regardless of size or shape, if you present an authentic, confident and relaxed appearance as female, you will make others relaxed and more ready to accept you as you wish to be ... and it really helps to shave off that big bushy beard!

Tiffany

PS If you have any tips you would care to share or questions you might want to ask on the art of cross dressing ... please feel free to let us know at **the Tartan Skirt.**

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The question is not, to whom do I talk, but who listens?



of Potential ...

A rock pile ceases to be a rock pile
the moment a single man contemplates it,
bearing within him the image of a cathedral.

Antoine de Saint-Exupéry

of Exclusion ...

Yet I tell you this: my love is unlimited and unconditional.

That is the one thing you cannot hear, the one truth you cannot abide, the one statement you cannot accept, for its all-inclusiveness destroys not only the institution of marriage (as you have constructed it), but every one of your religions and governmental institutions as well.

For you have created a culture based on exclusion, and supported it with a cultural myth of a God who excludes.

Yet the culture of God is based on inclusion. In God's love, everyone is included. Into God's Kingdom *everyone* is invited.

And this truth is what you call a blasphemy.

And you *must*. Because if it is true, then everything you have created in your life is false. All human conventions and all human constructions are faulty to the degree that they are not unlimited, eternal, and free.

Neale Donald Walsch
Conversations with God, Book 3

of Recovery ...

Happily, I recover,
Happily my interior becomes cool,
Happily I go forth.
My interior feeling cool, may I walk,
No longer in pain, may I walk,
As it used to be long ago, may I walk,
Happily with abundant clouds, may I walk,
Happily with abundant showers, may I walk,
Happily on a trail of pollen, may I walk,
Happily may I walk.

A Navaho night-healing chant



THE STORY OF PERCY

by Margaret Harkness

This is the story of Percy, a car which, as he grew and changed through life, was so influenced by how other cars saw him that he tried to become something he really wasn't and became unhappy and confused as a result.

My own introduction to Percy took place whole I was studying personality theory. I was so impressed by the insight it afforded me in understanding my own development, that I wanted to introduce him to others, others struggling as I once did to understand better the why's and wherefore's of themselves.

I am indebted to Margaret Harkness of the Counselling Unit, Strathclyde University, for permission to reprint her original work here.

Julia Gordon

NB The theoretical propositions of Carl R. Rogers' Theory of Personality are illustrated in bold type and are given in a simplified form to help understanding. I hope they have not lost too much in my interpretation.

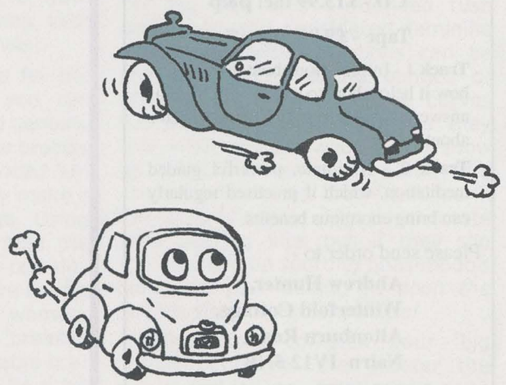
Once upon a time, a wonderful creation occurred. The birth of Percy, a very unique car. When he was born, he was very small and did not have many of the body parts which he was later to develop. Cars like Percy made their own shape as they grew up. However, he did have something very special. He had his driving force, or his engine, as some people called it. This driving force was extraordinary because it was so strong and would never leave Percy. Percy knew that he had it, because he could feel it, but he was not able to explain to other people with words, as he was so small. Percy knew that his driving force was very important and would help him get through the many, many journeys he would have to make in the future.

- ***EACH ONE OF US HAS AN INSTINCTIVE FORCE (OUR HUMAN SPIRIT) WHICH FILLS US WITH THE DETERMINATION NOT ONLY TO SURVIVE AND GROW AS HUMAN BEINGS BUT TO DEVELOP IN WHATEVER CIRCUMSTANCES PREVAIL.***

As Percy began his journey through life, he gradually realised something else. He saw that he had his own world and that he was in it. Sometimes this world felt very good and sometimes it felt very scary. He didn't know what made him feel differently sometimes, but he knew that he did. When he felt good, he wanted to stay feeling good. And when he felt uncomfortable or scared, he wanted to stop feeling like that. He didn't really understand why, but he knew that this was his world. What he didn't know at that time, was that as he grew and changed, that his world would change too and that sometimes he would see it in different ways. This was something he would learn later.

- ***EACH ONE OF US LIVES AT THE CENTRE OF A WORLD OF EXPERIENCE THAT IS CONSTANTLY CHANGING.***
- ***THROUGH OUR EXPERIENCES WE BECOME AWARE OF OUR EMOTIONS - EMOTIONS THAT CAN SOMETIMES FEEL CHALLENGING AND UNCOMFORTABLE AND EMOTIONS THAT CAN SOMETIMES FEEL CALM AND SATISFYING.***

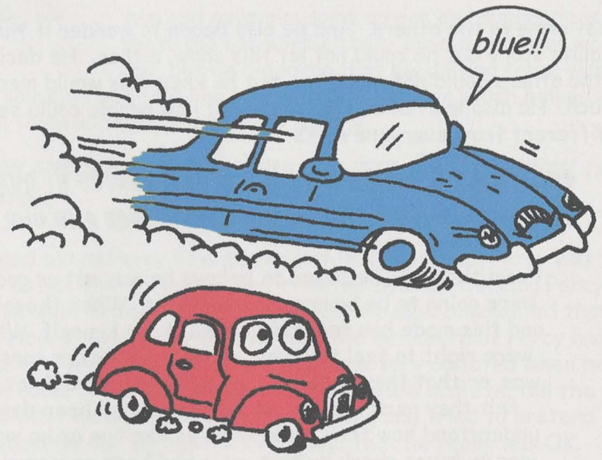
However, soon Percy learned to make himself move and that meant that he had to learn about all sorts of new things. One of these was that there were other people and other cars in his world. This felt very exciting at first and he wondered what they were doing in his world. Soon he realised that they were quite separate from him and that they had their own worlds too. This was very interesting and he wanted to get to know all these other people and cars. Were they the same as him, or were they different? How could he find out about them? Then he saw that there were two worlds - there was the world inside him and the world outside him. He really wanted to let the others know about his world and to learn about theirs. But he was not sure how to do this.



- ***THROUGH OUR DIRECT SENSING OF EXPERIENCE WE DEVELOP AN AWARENESS OF SELF OR 'I'.***

One day, as he was moving along, he saw that the other cars had different shapes and were different colours. Some were bigger than him and some were much, much bigger. He suddenly felt very small and wanted a shape for himself. He decided he wanted to be red and have sides, a roof, windows, seats, and a steering wheel. He wanted to be red because he liked that colour. He liked having sides as they stopped the wind making him cold. He wanted a roof to stop the rain making him wet. He chose to have windows in his sides so that he could see all the other cars and people. He liked having seats as they felt cosy, and he really liked having a steering wheel because he could decide where he wanted to go and be able to get there all by himself. He still had his driving force or engine, but now it was beautiful. He was very proud of himself and he wanted others to see how beautiful he really was.

- ***THROUGH THE EVALUATION OF OUR EXPERIENCES WE DEVELOP A SET OF BELIEFS ABOUT OUR SELF - OUR SELF CONCEPT.***

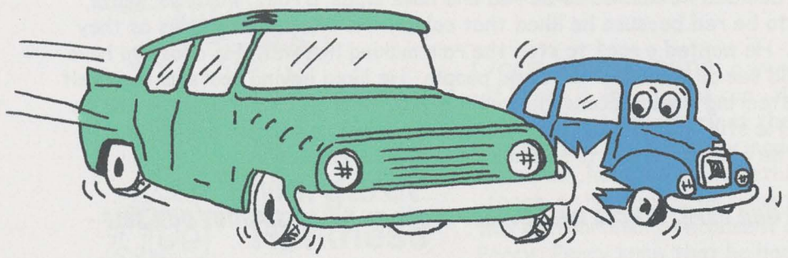


So, as he was moving along, he would wave to other cars and other people and would want to stop to talk to them. Some of them were very nice to talk to and would admire his shape and colour. Percy felt very good when that happened and he liked that feeling. He realised that he wanted the others to like him and his shape and colour. However, some of the reactions to him were not so nice. Some cars would ignore him, others would laugh at him, and some were even angry with him at times. He found this difficult to understand and felt quite confused. Some of the people made comments about his shape or colour and told him he should change. One of the biggest cars told him he was the wrong colour and should be blue. As Percy wanted to be liked by this huge car, he painted himself blue, although he knew that underneath he was really a red car. But as this seemed to please the huge car, he did it. Some other big cars told him he should have different tyres and so he changed those, too. He discovered that he felt scared when the others were unhappy with him and that he wanted to make them happy with him and stop feeling scared inside. But he also knew that deep, deep inside he was sad about having to change, and bewildered. He did not really understand why he had not been OK before, because he had felt OK, but these bigger cars seemed to know much more than him, so he felt he had to do as they said. As he moved along his journey, he noticed that the bigger cars seemed to be cleverer than he did and to know more about what was right and wrong. They appeared to expect that he would listen to them, and so he listened and sometimes did what they wanted, even if it felt wrong to him.

- ***IN DEVELOPING OUR SELF CONCEPT SOMETIMES WE INTERPRET OUR EXPERIENCES IN WAYS THAT INCORPORATE VALUES BELONGING TO OTHERS IN THE MISTAKEN BELIEF THAT THEY ARE OUR OWN.***
- ***THESE 'CONDITIONS OF WORTH' IMPAIR OUR NATURAL TENDENCY TO GROW AND DEVELOP IN LINE WITH OUR NEEDS.***

As Percy continued on his journey, he became older and began to see things and people differently. He realised that, if he could change himself, then others were happier. So he became what seemed to be desired, but also knew that underneath all these changes, he still really was a beautiful red car. But if he let himself feel this, he became very unhappy and sad. Sometimes he was angry, but knew he could not show this to the others. So he learned how to pretend to others and gradually began to pretend to himself, too. He believed he was a blue car and always had been. His driving force was still there and still strong, but because he could change, and because he could steer himself, he learned how to drive along in the same way as everyone else, and most of the time followed the same roads as everyone else. So, for much of the time, he could feel OK enough, and could feel accepted by the others. In this way, he learned how to survive in this world outside.

- ***OUR BEHAVIOUR IS A DIRECT RESPONSE TO OUR NEEDS, AS WE PERCEIVE THESE.***



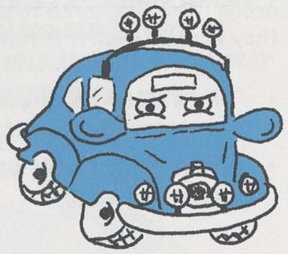
Percy was also learning how he could be hurt by the others, at times. One day, he was driving along a road with other cars and one car was going too fast and bumped into Percy. Percy's side door was damaged and that was very painful. The other car said it was Percy's fault and drove away. Percy felt very sore and knew that it had not been his fault, but the other cars were agreeing with the fast car. So, Percy had to find a way of repairing himself so the bump did not show to the others. And he also began to wonder if the other cars were right and he was wrong. This felt quite scary but he could not let this show, either. He decided to put up protection bars inside the car where the others could not see them, but he knew this would mean that if he was bumped again, it would not hurt as much. He also learned some more about how people could see things differently and how his world could be quite different from everyone else's.

- ***OUR RESPONSE TO ANY EXPERIENCE IS DIRECTED BY OUR PERCEPTION OF IT.***
- ***EMOTION IS BOTH A PART OF THE EXPERIENCE AND OUR RESPONSE.***

From that day, he began to believe he was not as good as the other cars, and almost expected that there were going to be bumps and accidents. When these did happen, he would believe they had been his fault and this made him feel even worse about himself. When the other cars were angry with him, he knew they were right to feel this way. Sometimes, other cars would want to talk to him and would say how nice he was, or that they liked his blue paint. Percy did not believe them and would feel very uncomfortable. He felt they must see how many repairs had been done and how shabby the blue paint was, and could not understand how they could seem to like him as he was. One car even told him how kind he was, and Percy was so taken aback by this, as it had been so long since he had felt kind. He knew he was not a kind car, because if he was, he would not cause so many accidents and bumps to other cars. He decided that this particular car was really very strange and he ought to keep away from him.

- ***A SELF CONCEPT FLAWED BY VALUES NOT RIGHTFULLY BELONGING TO IT IS REFLECTED IN BEHAVIOUR WHICH ATTEMPTS TO DENY, DISTORT OR RATIONALISE THESE INCONSISTENCIES.***

As Percy grew even older, he was learning how unsafe the world could be and also learning how he needed to take care of himself. Because of his driving force, he could not stop being with the other cars and, therefore, he knew he needed to protect himself. He also knew he was not a good driver, and tried very much to be careful. But sometimes, even when he was being as careful as he could, he still had bumps. He built on extra wing mirrors so that he could see the other cars more easily, he added more lights so that the other cars could see him more quickly, but, despite all his efforts, he still had accidents. He tried driving more slowly and that just made all the other cars frustrated with him. He decided to drive always at the same speed as the other cars in the hope that this would be the answer, and did this, even when it felt much too fast for him.



- ***AS OUR PERCEPTION CHANGES, SO DOES OUR BEHAVIOUR.***

However, occasionally, he would feel very, very sad and really wanted to cry. At other times, he would feel angry with the other cars and would drive quite aggressively. On a few occasions, he would wonder who he really was - he was not at all sure that this blue car with all it's bumps and extra parts was really him. On the days when he felt like this, he would get quite scared, as he knew he was going along his journey as well as he could. So he did not understand where these feelings came from. Plus, no-one else seemed to have these feelings and therefore that was even more scary. So, when he felt these feelings, he learned how to pretend they weren't there, or to believe that they were just off days and not really Percy. He found that if he could do this, he could continue his journey reasonably safely and feeling relatively so-so. He had learned about

compromise and conformity, about making do, and that any reasonable mature car, which he now was, accepted his lot, and that he certainly would not be approved of or accepted by the other cars if he showed them this other part of himself.

- ***WE LEARN TO DENY, DISTORT AND RATIONALISE OUR BEHAVIOUR AND OUR FEELINGS.***

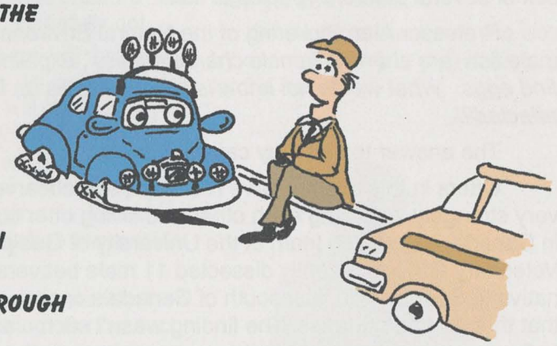


One day, Percy was driving along reasonably happily, although he knew that his tyres needed air in them, and that he would need petrol very soon. He thought he was in fair condition, however, and so was very surprised when he suddenly stopped. He could not get himself going again, no matter what he tried. Some other cars came over to help him and gave him some advice and suggestions, but these did not work either. He did not know what to do, but he did know that his driving force wanted to get him going again. Then he remembered that someone had told him about an organisation which helped cars which had broken down, like him. He decided to call them and they came fairly quickly.

- ***DENIAL OF OUR OWN SENSING LEADS TO TENSION AND DISSONANCE WITHIN OUR SELF-CONCEPT WHICH, IN TURN, GIVES RISE TO ANXIETY AND LOSS OF CONTROL.***

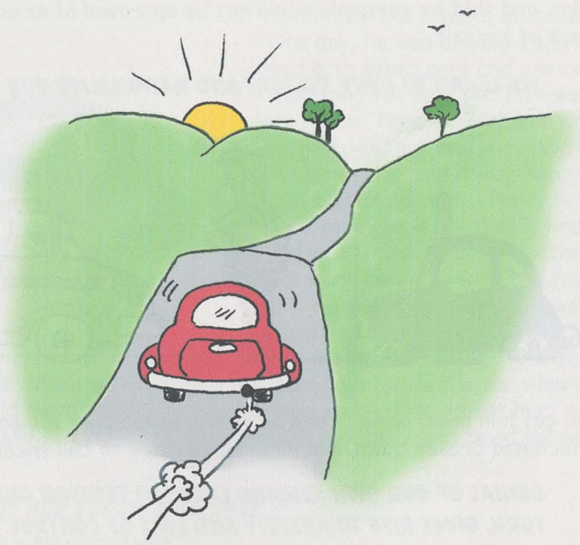
The man from this organisation was very kind and asked Percy to explain what had happened. Percy was very scared by now and the kind man seemed to notice this without being irritated by it or thinking Percy was stupid. Percy and the man together did a thorough exploration, during which the man commented that Percy had blue paint over his original red paint. He went on to say that he had also noticed that Percy had had many repairs and that he must have been hurting for some time. Percy became very agitated when he heard this and felt even more frightened. How could this man have seen all this? How could he tell the man that he was right? Initially, he tried to do what he had been doing for so long and tried to pretend that he had not really broken down, that he would be moving again shortly, and that he really was OK. Slowly, he began to see that the man really cared about him and could really understand Percy's world, almost as if he had lived in it with Percy. Although Percy felt very apprehensive and wary, he began to tell the man about some of the bumps he had had. When Percy realised that the man would not blame him for the bumps, or tell him he really should be a blue car, he began to feel a little safer, and told the man more and more about his life.

- ***THE SELF CONCEPT WILL DEFEND ITSELF AGAINST THE THREAT IT FEELS FROM INCONSISTENCIES WITHIN ITSELF. ULTIMATELY, HOWEVER, THESE DEFENSES ARE OVERWHELMED WITH RESULTING PSYCHO-LOGICAL BREAKDOWN.***
- ***ONLY WHEN THE SELF CONCEPT DOES NOT FEEL UNDER THREAT IS IT OPEN TO LOOKING AT THOSE INCONSISTENCIES THAT CREATE TENSION AND DISSONANCE. (IN THIS SITUATION THE SELF BECOMES CAPABLE OF RESTRUCTURING ITSELF THROUGH A PROCESS OF 'SELF' DEVELOPMENT.)***



Percy was with the man for some time and although it was sore at times to let the man see the bumps and repairs, Percy began to feel a little better. He could feel the energy coming back into him and knew that he was less scared. He and the man very carefully began to peel off the layers of blue paint and Percy was delighted to discover his red paint still there. His bumps and scratches began to heal and he could see the gleam coming back into his paint. With the man's help, he began to take off some of the extra wing mirrors, remove some of the protection bars, and throw away some of the extra lights. He felt much lighter, much sleeker and began to feel good about himself again. He then realised that he was also much less angry with the other cars and could begin to understand how they were the way they were. He and the man decided that he was ready to begin driving again and Percy found that he felt much more confident in himself than before. He found the speed he was comfortable with, and took notice of the other cars' speeds without feeling that he had to keep up

with them. He also decided to drive on some roads that he had never been on before, but had always wanted to explore. It did not matter that the other cars stayed on the normal roads - it was more fun to find his own roads. One day, he noticed that he had felt caring and kindly to some other drivers, and was really pleased as it had been so long since he had felt that way. He realised that he was very, very happy to be a shining red car, and was determined to stay that way. He knew that that meant that he had to look after himself and to also think about the other cars. But he was quite happy with that, because he knew how to do that now without changing his colour or his shape. He was very happy to be Percy.



- ***PSYCHOLOGICAL ADJUSTMENT IS REACHED WHEN THE INDIVIDUAL'S SENSE OF SELF IS CAPABLE OF BRINGING INTO CONSCIOUSNESS ALL OF THE PERSON'S EXPERIENCES, AND THEIR BEHAVIOUR REFLECTS NO TENSION OR DISSONANCE AS A CONSEQUENCE.***
- ***IT IS THE VALUING PROCESS RATHER THAN THE VALUE SYSTEM THAT IS RESPONSIBLE FOR DEVELOPMENT OF THE SELF.***
- ***THE PROCESS OF RE-EXAMINING AND EVALUATING OUR EXPERIENCES RESULTS IN AN ENHANCED SELF CONCEPT, CAPABLE OF GREATER UNDERSTANDING AND ACCEPTANCE .***

End

Tales from the Riverbank

For some years now, it's been reported how pollution in our rivers and seas has been affecting the sex of several different species of fish.

Professor Alan Pickering of the Natural Environment Research Council recently confirmed that many male fish *'are showing female characteristics'*, explaining that *'they have male testes, but within them we find eggs. What we do not know is how this goes up the food chain. Are predators like the otter being affected?'*

The answer to that may cause some alarm.

Otters in this country have recently been observed behaving very strangely, attacking each other and killing otter cubs. And in Canada, a research team at the University of Guelph's Ontario Veterinary College recently dissected 11 male beavers that were native to Spencerville, just south of Canada's capital, and found that they all had uteruses. The finding wasn't such a surprise to the researchers whose routine post-mortems in the last few years have turned up a very high percentage of such 'pseudo-hermaphrodite' beavers.

The problem seems to be that so many products now contain female sex hormones and chemicals which mimic their effect, and these are not eliminated by sewage works and water purification plants. As more and more drinking water is taken from rivers carrying these female hormones, we have to ask not just whether they are causing unnatural behaviour in otters but in humans, too.



An Ill Wind



'It's an ill wind that blows nobody any good.'

I was as devastated as my wife when we heard the diagnosis; she would have to go into hospital for an operation. However, I knew from a previous spell only two years ago that this would mean a great opportunity for me to dress during long periods.

I looked forward to the few days of being alone in the house - then bombshell! My son, who is normally at work, took a cold and would have to stay off work. Fortunately, he was able to go back to work on the Monday and my wife was not to get out of hospital until the Wednesday afternoon. I still had two and a half days to indulge my fantasies to the full.

The Monday and Tuesday were glorious. Plenty of time to get properly made up, dress and change several times - just live the life of a female doing normal chores about the house. Even washing up the dishes was enjoyable.

It was getting near the end of my undiluted freedom. Wednesday at noon and I was in the dining room, eating a light snack lunch (well, you have to look after your figure, girls) and watching TV when ... THE DOORBELL RANG.

Consternation! Now, I have faced such a circumstance before and I quickly switched off the sound, then tiptoed through to the front room to peep out through the curtains. The bell rang again.

There was a florist's van in the road and a delivery man was already making his way gingerly down the drive. He had to go slowly as the surface was a sheet of ice. Decision time.

The flowers were for my wife. I had to get them. I took a deep breath, opened the front door and called to the deliver man, 'I say, sorry!'

He turned and came back up the drive, desperately trying to maintain his balance. I closed the door again, hoping he would leave the basket of flowers at the front door. However he seemed to want confirmation it was the right address. I opened the door and smiled sweetly.

'Mrs M... ?' he enquired without blinking.

'Yes.' I slid out a hand festooned with rings and elongated by inch long ruby nails. 'Thank you ever so much.'

No wink of derision greeted me, just a look of relief that he had been able to make the delivery.

The door closed again and I tried to quieten a throbbing heart. Had any neighbour seen me? I doubted that. Would he report a strange creature had answered the door? Hopefully not.

I realise that there will be many readers (those who go out regularly while dressed) who will wonder at my worries. 'What's all the fuss about?' you may ask. Yet I am sure that there are many others who will identify with the 'closet tranny' who is forced to expose her quaking self to the outside world.

None of us know for sure whether we succeed in 'passing' during such a meeting, but I am quite convinced that I did that time. It was only a brief encounter, admittedly. It was only later, after my trembling bosom had quietened down, that I realised that the delivery man thought that I was my wife. Yes, I am positive he accepted that.

Afterwards I reflected on how I 'got away with it'. Firstly, I was dressed up to the nines but, for once, not in a tarty way. I had on a new skirt suit, acquired from Empire at £26 (sale item and a great buy) along with matching turtle-neck top in wine. Black stockings, of course, and a favourite pair of burgundy patent leather court shoes.

The wig that day was a flame red Dolly Parton. In addition to the full monty in make up, I had a gorgeous pair of long lush eyelashes. A trifle OTT but in keeping with the rest of my classic look. You know the sort of thing, girls: highly sophisticated and obviously out of the upper class. None of this business of baggy sweater, trousers and trainers.

The key to success in passing, in my estimation, is the voice. I do sympathise with those of our sisterhood who are afflicted with a deep male voice; your prospects of passing are slim. The only advice I can give is to try to cultivate a nasal accent - the sultry female with the throaty, sexy voice.

I am lucky in being a tenor and I have also practised putting on a variety of accents. In this case - and I had to think fast about it - I put on a frightfully posh one which was in keeping with the garb I was wearing.

Now, whether I could sustain such an accent for a long period, or whether even then I could succeed in duping a listener, are different matters. But I believe that if the combination is correct - that of dress and accent, then you may get away with it.

So you gals like me, in the closet, try opening the door sometime ... just for the hell of it.

Alexandrina



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READ ALL ABOUT IT ... BUT COMPLAIN IF IT'S *WRONG!*

Susan Roberts
External Affairs Consultant
Press Complaints Commission



Sometimes there's nothing quite like the chance to take a break from the tasks of the day, to put your feet up and have a good old read of the newspaper – not just for the news but also for the heartwarming stories of personal courage, perhaps. Or if you're in need of a bit of intellectual stimulation, perhaps a piece on a matter of important public debate. Whatever suits your particular frame of mind newspapers and magazines have a lot to offer and on the whole the reporting is fair and accurate as well as a good read. But occasionally things go wrong, especially on subjects that many people don't fully understand. Like trans-gender for instance.

Have you ever wondered what you could do if a newspaper or magazine wrote something about you or your close friends or family which was inaccurate or unfairly intruded into your private life?

What should the newspapers do?

Newspapers should make sure that what they print is correct and not written in such a way that readers will get entirely the wrong idea about a situation. But what if they don't? Of course they have a job to do in reporting matters of genuine public interest, but they also have a duty to make sure they print the facts. They also need to be sure they do not intrude on purely personal matters which have no bearing on the public debate or that they do not drag in unfairly those who are not actually involved. In most cases this means partners and families – especially children – should be able to get on with their lives without finding themselves the object of press attention unless, that is, the newspaper can make an extremely good argument that this is an exceptional case. And they should also make sure they do not discriminate against you personally – on grounds of race or gender (or of course transgender!) or state of health. Suppose they don't. Who is there to help?

How can we help?

The Press Complaints Commission, or PCC as it is often referred to, is an independent body that is there to ensure that editors abide by the press Code of Practice. Wherever possible editors should themselves try to resolve complaints from anyone who believes an inaccurate or distorted statement or photograph has been printed which directly concerns them - and often this works. But it is the Commission's job to adjudicate on any complaints which cannot be resolved this way and also to check any changes, which from time to time might, need to be made to the Code. Over the years the PCC has received comparatively few complaints from transgendered people. Is it because the press get it right most of the time? Or is it because people do not know about our service - what the PCC can or can't do to help?

What do I need to do?

What do you do if you have a complaint about a newspaper or magazine article that concerns you directly?

First of all you should write to the editor to see if something can be agreed between you. If for whatever reason this is impossible you will need to provide the Commission with a copy of the article concerned - a readable photocopy is quite acceptable – so that the editor can see exactly what you are complaining about. Tell the Commission in a letter exactly why you believe the article is wrong and how you think the matter might be



resolved – for example by a short published correction or clarification, by the publication of a letter from you or perhaps simply by a personal letter from the editor to you recognising that he or she has made a mistake and apologising for it. If you believe you have independent written evidence that your complaint is justified; send a copy with your complaint if it is fairly brief, or if it is quite lengthy send a summary but keep a copy of the full document in case the Commission needs to see this at a later stage. Remember that the editor will be given an opportunity to see your letter and enclosures and to respond to it - just as you will have the opportunity to see his letter and respond to that.



Advice

If you have any worries about whether your complaint is one that can be investigated by the Commission or about how to write your letter of complaint the Commission staff will be happy to give you advice.

The Helpline number to call is:

0131 220 6652.

How does the process work?

So what happens when the Commission receives a complaint which it can investigate under the Code?

It will see first if there is any means of resolving the complaint without the need for formal adjudication. Experience has shown that when things go wrong what most people want is a speedy clarification or apology and the Commission is there to help negotiate either a published - or private – statement or letter, or some other course of action to put the matter right on which everybody can agree.

Remember though, the PCC can usually only deal with complaints from those directly affected (or of course from someone else acting on their authority) and it cannot deal with general complaints about editorial bias or of tastelessness. Remember too that transgender is a controversial issue whether we like it or not and in a democratic society newspapers must be free to express views either in editorial columns or letters pages – provided of course these views are not presented as universally accepted fact if they are not.

Over 60% of complaints made to the Press Complaints Commission are about accuracy and something like 90% of those raising a possible breach of the Code are resolved to the satisfaction of the complainant. If, however, the Commission cannot resolve the matter in this way it will need to weigh up all the evidence given by those involved and make a decision under the Code. If it becomes obvious quite quickly that there has not been a breach of the Code the Commission will write to you without delay to explain why it does not consider the Code of Practice has been broken. If the matter is more complicated it will ask the editor and you for more information and may at this point ask you for further documentary evidence. Any evidence that you want the Commission to consider will be shown to the editor just as his or her evidence will be shown to you before the Commission makes any formal adjudication. The adjudication will be published in the Commission's quarterly report and on its website. If it is critical of the newspaper the editor must also publish the adjudication in full and with due prominence in his or her own publication.

How long will it take?

The Commission has put a great deal of effort into cutting down the average time taken in investigating complaints. The average is now around 40 working days although of course many complaints will be dealt with in only a week or two. Complainants do not have to attend in person because investigations are conducted through an exchange of correspondence between the people concerned. The cost to you for these services is no more than paper, ink and stamps.

Newspapers and magazines are valued by us all – for information and for entertainment. But if they print facts they must be right and if they print details of people's private life there should be very good reason to do so. The PCC are there to help put things right if things occasionally go wrong.

End

The Commission *can* consider complaints:

- against articles which break a specific clause of the Code
- against publications meant mainly for a UK readership
- recent publications (usually less than one month old)
- by those, or with the authority of those, directly involved

The Commission *cannot* consider complaints:

- which do not concern a specific clause of the Code
- against publications meant mainly for a non-UK readership
- unduly delayed complaints (usually those more than one month old where there is no good reason for the delay eg prolonged correspondence with the editor, serious personal tragedy or illness)
- about clear matters of opinion or matters of taste and offensiveness

The Press Complaints Commission is an organisation set up to ensure that British newspapers and magazines follow a Code of Practice. The Chairman and the majority of its members are independent of the industry. Every year it deals with about 2,500 complainants.

The Code of Practice deals with matters such as inaccurate and distorted reporting, publishing private matters about individuals, the behaviour of editors and their staff in gathering news for a story, unnecessary details about people's race, religion, health or sexuality.

COMPLAINTS DEPARTMENT
PRESS COMPLAINTS COMMISSION
1 SALISBURY SQUARE
LONDON EC4Y 8JB

Tel: 020 [redacted]

Scottish Helpline:0131 [redacted]

Email: [redacted]

Website: *www.pcc.org.uk*

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"Excuse me while I powder my wig."

Lochlane House, a Queen Anne mansion in Perthshire, is up for sale with a rare architectural feature not many homes offer – a powder room.

This is not a place where a girl might go to powder her nose, but where an early 18th century servant would sit powdering the master's and mistress's wigs.

The room itself has two doors – one to pass in the wig and one on the other side where the freshly-powdered fashion accessory can be passed out, preventing the wearer from being powdered at the same time.





Personal Development:

VISUALISATION

by Andrew Hunter



Visualisation is a technique which has been around as long as mankind! It is used in many aspects of health, healing, hypnosis, stress management as well as, increasingly, by anyone seeking to bring about beneficial changes to their lives… increased success, prosperity, better health and so on.

A regular contributor to the pages of the Tartan Skirt, Andrew Hunter was the founding member of REACH OUT Highland, the Highlands of Scotland's first sexual health charity.

Andrew's background is in education, training and counselling. A practising spiritual healer, he is also qualified in aReiki healing, hypnotherapy, psycho-therapy, Swedish massage and Neuro-Linguistic programming.

Continuing his series in Personal Development, he introduces us to the techniqure of visualisation. A tool which can have wide application, from improving our health to helping us change unhelpful behaviours.

In healing and health it calls for imagining the part of the body you want to heal, picture it visually, and having it appear to get better. Many people have written about how they have cured life-threatening illnesses in this way – cancer and diabetes being but two of the main ones. It is a tremendous aid in creating new patterns of behaviour, for those who want to bring about behavioural changes (e.g. breaking unhelpful habits) or who want to behave in more confident, assertive, positive ways. In these latter cases it involves you seeing a picture of yourself acting differently. If you vividly picture yourself behaving in a different way, the actual behaviour often follows.

To prepare to visualise you need to fulfil a number of conditions: -

✳ You need to focus clearly on what it is that you **DESIRE** and double check that you do desire it. You build this desire by focussing on the benefits that will come to you as a result of doing whatever it is you want to do.

✳ You then need to **BELIEVE** that what you desire is possible and that the visualisation process will work. When doubt creeps in like *"this won't work"* you say, *"cancel that thought"* and reinforce your new positive belief system.

✳ Finally you need **CERTAINTY** – you need not only to desire what you want and believe that it is possible but also to live in the certain knowledge that it *is* possible. Anyone I have met who has succeeded has said, *"I always knew I could do it"* or *"I've dreamed of this ever since I was small."*

Desire is the energy that moves you in the direction of your goal. Belief is the fuel that keeps you going when the going gets rough (not many people are overnight wonders!) and certainty pulls you slowly but surely towards that goal.

You need all three. I remember a woman who did a lot of visualising to get herself back to good health. One day, her goal was achieved whereupon she said to herself, *"I do not believe it."* You can guess what happened!

As you prepare to visualise it is best if you can move from the active BETA state of the brain to the more relaxed ALPHA state. To do this find yourself in a quiet place, with some privacy. Sit down comfortably, close your eyes and notice your breathing – take in deep breaths and let them out really slowly. Do this for a few minutes, maybe five and then begin to bring into your mind's eye a picture of what it is that you truly desire. Hold the image, play with it until it represents what you desire – picture the way you would look, feel how you would feel, notice how you would feel, see the way you would behave. Be aware of any positive sounds that would enhance the image. If necessary turn up the image, the volume, the colour.

Do this several times a day to begin with and as soon as you can do go out and engage in the new behaviours – even do them one by one. If you are visualising giving an effective public speech your visualisation may include all the planning and preparation activities or giving mini-speeches. As soon as the opportunity avails itself go out and do some of these things. Build on your successes. Help the visualisation along.

The important thing is to have a really vivid picture and to imagine the situation you desire coming about. Enhance the power of visualisation by the use of **AFFIRMATIONS.** We will look at these next time.

End

Continuing Tales of Transgender in Myth and Legend…

Our Forgotton History

Ancient Transgendered Priesthoods

The term 'transgendered' is used here as a catch-all and includes male homosexual priests, eunuchs, transgendered males and those that a later age would call bisexual. Then, as now, it was the loudly exotic 'queen' rather than the ordinary homosexual or transgendered individual who was noticed and reported by observers of the day. This tends to give a distorted view, resulting in the erroneous notion that all such priests were loudly effiminate.

For the purposes of the present study I will limit my discussion to six trangendered Priesthoods.

John McGlynn

Transgendered Priesthoods are well testified in antiquity. They were usually dedicated to the service of the Goddess under her various names.

Some Priesthoods demanded ritual castration so that the Priest, without his manhood, could be as close as possible to the ideal of the Goddess. Others demanded that the Priest should wear female dress and affect the mannerisms of women. Evans (1978, p11) draws our attention to the fact that ritual transvestism played a major role in the religions of Europe before Christianity.

The Calusari

The Calusari were Priests of the Eastern European Goddess Irodessa who, according to Conner et al (1997, p.101) was probably another form of Artemis. Ginzberg (1991) notes that they dressed in female attire and wore white veils over the face, spoke with a high pitched voice and operated in groups. They took a vow not to have sex with women, and lived an itinerant lifestyle going from settlement to settlement offering their sevices as shamans.

Their main religous service was a ring-dance in which they danced faster and faster till they reached an altered state of consciousness and communicated with the Goddess. In this state they said that they could fly. Conner et al (p.101) note the ring-dance was held in spring in order to bring fertility to the crops and in summer to bring rain.

The Calusari were itinerant healers who saw illness as possession by an evil spirit. They took the sick to a crossroads, laid them on the earth and danced around them faster and faster till one of the Priests lapsed into a trance. A pot was then smashed and a chicken sacrificed in order to exorcise the illness.

The Baptai

The Baptai were a transgendered priesthood of the Greco-Roman Goddess Kotys. The priests underwent baptism by being smeared in a mixture of clay and bran then celebrated a communion which consisted of eating raw or very rare meat washed down with beer. Conner et al (1997 p. 82) note that during the communion they repeatedly chanted *"I have fled the evil. I have found a better way."*

They dressed in women's clothing complete with blond wig and carried garlands of poplar and fennel. Alexion (1967), however, warns us against automatically associating cross-dressing with effeminacy, pointing out that Heracles, one of the most masculine of types in Greek myth is often depicted in female attire. Under the Roman patriarchy the word baptai acquired a derogatory sense and came to mean 'effiminate'. The priests worked as musicians and magicians travelling from town to town. They practiced a ring-dance in which they carried a snake during which they chanted *"Hail Sabazius"*.

Conner et al (1997, p.82) note that their major rite was practiced in the

nountains at night and was called the Kotyttia which included the ring-dance during which they passed into a trance-like state in which they uttered the words imparted to them by the Goddess.

The Enaree

We have no idea what the transgendered priests of the Goddess Argimpassa of Scythia called themselves because the word enaree or 'effiminate' has come down to us from the Greeks and Romans who hated them. Aristotle calls them malakos, which means 'soft', while Herodotus in his Histories calls them andfogenous.

Conner et al (1997) maintain that the enaree were the direct descendents of paleolithic shamans and that they used various psychoactive drugs to induce an altered state of consciousness in order to commune with the Goddess. We do not know if the enaree practiced ritual castration or simply abstained from sex with women but various Hippocratic writings do say that they enjoyed same-sex relationships. Grahn (1990, p.119) notes that the priests wore a mixture of male and female attire while Hughes (1965, p.108) maintains that cross-dressing was a major rite of the Old Religions throughout history.

Conner et al (1997, p.129) note that the Enaree spoke in an 'effeminate' way which probably means that they spoke with a soft sibilance or switched to a secret language when being overheard in much the same way that modern homosexuals were forced to do until quite recently by employing 'palaree'. They appear to have been fully accepted by the general community.

The religious services of the enaree involved a communion consisting of a special drink containing various cereals and hallucinogenic drugs that helped them achieve their sacred trance.

Herodotus maintains that the enaree acted as diviners by taking a piece of the inner bark of the lime tree which they repeatedly twisted and untwisted between their fingers till they made some pronouncement. He goes on to say that they took a sacred 'sweat bath' which he describes in some detail: *"They built a tent using three poles covered with a woollen fabric and inside they placed a large dish containing red-hot stones. They then threw handfuls of cannabis seeds and leaves on to the red-hot stones and sat around the dish getting rather high."*

The Galli

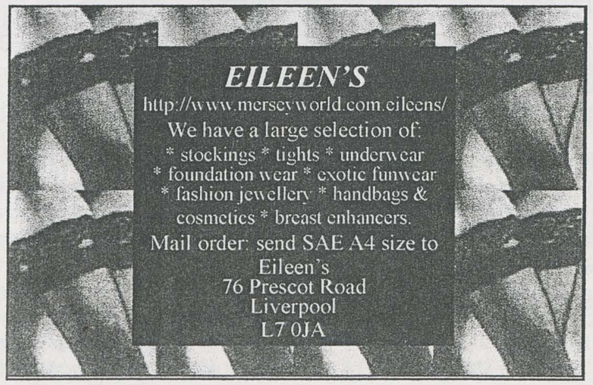
The Galli were transgendered priests of Cybele who may date back to the time of the Goddess of Catal Huyuk, who is identified by many scholars with the Magna Mater Cybele. Frazer (1922, p.457) gives a brief outline of the cult while Baring and Cashford (1993, p.400) provide greater depth and analysis.

The priests tended to live an itinerant existance for most of their history, as they were prevented from establishing permanent settlements by the male inhabitants of various cities who had a vested interest in belittling all female deities and their transgendered followers in the name of patriarchy. Another reason could be that the Galli offered to the young an alternative lifestyle. The men of such communities would also have opposed ritual castration and the adoption of female attire as this was seen as reducing males to the status of females and in their societies the female was inferior.

Because the Galli appear to have had strong contacts with urban homosexual communities and were blamed for encouraging the adoption of that lifestyle by the young, Gordon (1990), advancing the work of Grottinelli (1985), maintains that the Galli were seen as social and political radicals because of their adopted lifestyle, and that this is the reason why they were feared (see Showerman, 1898 pp.236-237).

Their clothing was of particular importance for while the poor Gallos may have had to make do with whatever rags he could find or beg, those with independent means dressed well. They wore a combination of male and female garments mainly of foreign origin including the stole, commonly worn by women at the time and the chiridota, a tunic that covered the arms and legs. Lucretius (c. 99-55 BCE) in De Rerun Naturae provides a graphic description of the Goddess's procession through the streets of Rome from which much information can be gleaned about her priests. The usual colour of their clothing was yellow-green and sometimes purple. On their feet they wore gold, red or pink sandals. On their hair they wore golden hairnets and on special occasions a golden miter with multi-coloured ribbons falling to their shoulders.

One of the major rites performed by the Galli especially for female followers was the expiation of sin through 'sin eating'. The women were required to put on purple garments and to infuse the garment with all their negative feelings. The Galli then dressed in the same garment and spiritually consumed the negative energy present in the fabric. Negative energy was replaced with positive energy and health was restored . The rite was completed when the Galli purified the woman with eggs.



On feast days they prepared a sacrificial meal which they took in communion with the Goddess. The meal consisted of Moretum, mentioned by Ovid in his Festi, the favourite dish of the Goddess made by blending garlic, celery, rue, coriander, vinegar, and olive oil with feta cheese.

The Galli were well known for their poetry and their songs. Nothing of their work has survived the frenzied attack of the Christians except the Galliambic or metronic metre which they are credited with inventing. The metre was appropriated by several ancient poets including Catullus and Callimachus.

Nothing frightened patriarchal society as much as the ritual castration that some of the Galli performed on themselves. One theory maintains that they underwent castration so that could more closely resemble the Goddes while Porphyry (c. 232-305 CE) maintained that it was in imitation of Attis who represented 'the earth in spring, the flower that falls before the fruit'. Others, like Pliny the Elder (c. 23-79 CE) in his Natural History thought that a Gallos castrated himself so that his sacrifice to the Goddess would ensure the fertility of the earth, while others thought it was important in order to make him different from other men. Different in the sense that he could not reproduce and so was thought of as inferior by other men. Different in the fact that his sacrifice made him superior to other men as he embodied the principle of sacrificial death and spiritual regeneration in the name of the Goddess, a proposition developed by Burkert (1982).

In the later years of Cybele worship the castration requirement for the Galli was relaxed and replaced by the taurobolium or bull sacrifice and the offering of phallic shaped loaves.

Under the Emperor Justinian the worship of Cybele was outlawed and her transgendered priests were hunted down, tortured, forced to commit suicide or burned alive.

The Megabyzoi

The Megabyzoi were priests of Artemis who wore white powder on their faces or applied an ointment to the face which contained flecks of gold. They wore their hair in plaited loops in front of each ear and wore a mixture of male and female clothing the predominant colour of which was yellow-green or purple. The Roman rhetorician Quintilian (c. 35 CE) complained about their popularity in his Institutio.

Some practiced ritual castration so that they could be as close as possible to the Goddess. The priests appear to have supported themselves by composing and singing hymns, casting horoscopes, working as financial advisers or organising festivals. The Megabyzoi generated income from the use of the ephesian letters, a method of divination employing letters of the alphabet carved in wood and decorated with gold that the priests carried in a little bag at their waist.

The Assinnu

The Assinnu were priests of the Mesopotamian Goddess Manna and were, according to Conner et al (1997, p.70), generally called sal-zikrum which means 'women-men'. They dressed in a mixture of male and female attire, some being eunuchs, but most were homosexuals.

They spoke a secret language called Emesal and they composed the Inhu, a sacred lament for the Goddess.

During the festival of Inanna the priests became sacred prostitutes earning funds for the temple, a fact which caused Wolkstein and Kramer (1983, p.97) to render the word Assinnu as 'male prostitute' and to ignore their sacral functions.

End

Ancient Transgendered Priesthoods by John McGlynn first appeared in the magazine 'Wood & Water'. This is a Goddess-centred, feminist-influenced publication, a sample copy of which may be had by sending £1.25 to Wood & Water, c/o David Cohen, 77 Parliament Hill, London, NW3 2TH.

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Tina's Travels

The Tartan Skirt's Roving Reporter With News From Around The World



In the land where women wear the trousers and men, the long flowing dresses, where sex change operations are almost unheard of, you have to keep your thoughts inside your head… if you want to keep your head! A study carried out by an Iranian professor of sociology revealed that 53 percent of Iranian girls wished they were boys. (An interesting contribution to the nature versus nurture debate.) And even one Iranian man who had a sex change has found life so hard as a woman he wants to change back! Little wonder official statistics show suicide rates among woman to be higher than those of men – the opposite of Western societies.

Closer to home some of my friends found themselves under attack by local church leaders when they set up a web site for their support group. But I suppose none of us should be surprised at the now familiar, knee-jerk reaction of this minority group of repressed individuals (the church leaders, that is). Their fear is that the site will publish indecent material!! In all of this stooshie, do I detect a dwindling of the potency of their attack, from the group itself to what it might be *doing*? Hey, this is progress. Before we know it they'll be reduced to criticising our choice of eye shadow. Actually, they may have a point there.

I think it's true to say we tend to be obsessed with how we use lavatories – and by that I don't mean hanging about outside them. The unisex lavatory first came to my notice in an episode of Ally McBeal and then, a few weeks ago, I came across one in real life. On my way through London, I found myself needing to spend a penny in what once was the old Sun Alliance Building. Recently taken over by Nexus Estates, this has been revamped with unisex loos on every floor. And very nice they are, too – pity about the soundproofing, though – with handbasins in the cubicles, fluffy hand towels, hand creams and fresh flowers. I did feel quite anxious at one point, though, when I opened the door to exit and caught a man about to enter an adjacent cubicle! The way to the loos is signposted by the usual male and female silhouettes but their arms are entwined to show that the facilities are shared. And still on the subject of loos, Julia tells me there's a new restaurant in the centre of Inverness which has shared toilet facilities! Not quite unisex – only the foyer is shared, where the mirrors and handbasins are situated. And not a sound from the Churches! I suppose they'd be hard pushed to describe having a pee as 'unnatural behaviour' or 'against God's Law', although I would have thought they might have found *some* excuse to complain – they always have in the past.

Religious considerations aside, a South African invention is about to stand conventional peeing on its head. The 'Eezeewee' is a reusable device with a shaped plastic cup and a length of pipe which enables women to pee standing up! Stephen Odendaal, managing director of Mouldmed, the company that invented the device, said, *"It will be invaluable for women who are travelling, hiking, camping, fishing, sailing, skiing or bed-ridden. Having a wee has never been so easy."* He added, *"It even has a handy, discreet carrying pouch so it can be taken everywhere. One of these can last a woman a lifetime."* But as my friend Claire pointed out, *"It might be nice for these clever inventors to invent another device … one which would force men to pee sitting down!"*

Over in Norway our sisters are being left out in the cold. Although state medical help has been available to the transgender community since 1963, making the country quite advanced (historically, compared to many parts of the world), since January of this year, the only two psychiatrists who worked in this field (in their spare time) have both quit, and the only surgeon to perform reassignment surgery has also left his job. The government blame the hospital for the situation and the hospital blame the government for the situation, and a waiting list of fifty



individuals is left with nowhere to go.

I usually try to avoid paying any notice to politicians (of any hue) around this time of year when Party conferences are the main focus of their attention. However, I *was* struck by the report of the Liberal Democrat, Dave Cooper - he of the evangelical Christian movement - quitting his party over its support for gay equality. Not so much an interest in Mr Cooper as an interest in the Liberal Democrats' commitment at their Bournemouth Conference to end discrimination against gay couples. You see, I've always felt that to be considered gay (never mind my *actual* sexual orientation – I'll keep that in the closet) was a step up for me! OK, so I'm *still* close to the bottom of the shit pile, but faced with the prospect of the Liberal Democrats wishing to confer on me equal legal rights … added to which, the voice of Mary MacLeod, the chief executive of the National Family and Parenting Institute, a government 'think tank', who said it was *"hard to argue against"* the case for giving homosexuals the same rights as heterosexuals … and the radical departure from previous decisions by the Employment Appeal Tribunal in Edinburgh, who decided that discrimination on the grounds of homosexuality is unlawful under the Sex Discrimination Act ….and this individual is taking out a subscription to Gay Times. The way I see it, as a gay person, I can still wear a skirt *and* have the tangible prospect ahead of me of entering into a partnership with the person of my choosing, which would carry the same legal rights as marriage with implications for my entitlements to pension, social security, tax and inheritance! Showing the way in Europe is the Netherlands with its recent approval of legislation to give same-sex couples the right to marriage and all the trappings, including adoption and divorce. As a discriminated against heterosexual and transsexual, however, all I seem to have to look forward to is shouting loudly and not being taken seriously.

Cynthia Watson died alone at her home in Midgham, in Berkshire, aged 72, on October 9th 2000. She was well known in her village for her generous donations to local charities, and as a skilled woodcarver. But few realised she was Peter Acke, a bachelor and former Stowe School pupil who had once been a professional carpenter. Her secret emerged when her will was published under the name of Mr. Acke. It revealed that she had a £3 million estate and had bequeathed over £1 million to the RNLI. Edward Wakewalker, of the RNLI said, *"It's a shame in some ways that we don't know more about Cynthia or Peter and his or her background."* Chris Harman, landlord of the village public house, said, *"She was always kind and courteous and made sure the girls who wait the tables were well looked after."* I guess I get moved by stories like this because of the particular meaning they have for me as someone getting on in years and because they remind me of my longing for a time when people will treat all of us decently in life, and speak kindly about us after our death … without regard to our financial or any other status.

At least Cynthia was able to live out her life relatively free from persecution, unlike Jose Luis Nieves, a transgendered person known as "Dayana", who was murdered in her room in Valencia on August 9th, in the Venezuelan coastal state of Carabobo. At the time of her killing she was still suffering from pellet wounds sustained during an earlier shooting by a state police officer. Two of Dayana's transgendered friends were reportedly detained without a judicial order by Carabobo police agents, forced to undress in the street and were severely beaten. They were then held for several days without access to lawyers, medical attention or their families.

The voice of our sisters in Argentina has long been crying out for the chance to work at something other than prostitution. A survey carried out last year by the City of Buenos Aires Office of the People's Defender showed that 80% of the individuals interviewed said their main source of income was prostitution, and 86% reported that they had been mistreated by the police. Now Lohana Berkins, has become the first person in the history of Argentina to be hired by a public institution without being required to renounce her current identity. She said, *"This is the first time I am working in something other than prostitution, and I am grateful for my colleagues' willingness to teach me."* She was hired as an administrative assistant to city councilman Patricio Etchegaray, of the Communist Party.

TV/TS NEWS

Free information for Everyone

This is a monthly newsletter dedicated to the distribution of information without prejudice or bias to any individual or organisation.
It is produced thanks to donations and gifts.

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London WC1N 3XX.
Fax/phone:
0171-[redacted]
e-mail:-
[redacted]
Read the latest issue on the web
http://www.crag.dircon.co.uk./news/index.htm

Next door, in Brazil, fans were outraged when two of their country's female Olympic stars had their gender questioned at the Sydney Games. Judo competitor Edinanci Silva and volleyball player Erika Coimbra were both born intersex and passed mouth-swab tests in Sydney which indicated they were female. But some folks weren't convinced. Even though Silva finished 7th in the women's 70-78kg division, sour grapes among those she had booted out of the competition suggested that many thought they had been beaten by one of the 'boys from Brazil'!

The plight of four million eunuchs in Bangladesh has recently been highlighted by Mohammad Shahjahan, an MP from the ruling Awami League Party, who said, *"I don't understand why eunuchs should not enjoy social and human rights."* They are barred from voting because their sex cannot be determined and many do not go to school because they fear being teased or ostracised. Most of the eunuchs, known as Hijras in the predominantly Muslim country, are transsexuals and intersex persons who want to become women.

In India, 30-year-old Anjali is the first transsexual to be awarded financial compensation following her divorce from Durgashanker Shivshanker Bhatt from London. After their honeymoon

he returned to the UK while she spent the next year waiting for immigration paperwork to arrive. When this did not materialise, Hell having no fury like an Indian transsexual scorned, she sued for divorce. A Porbander court granted her the divorce and awarded her 71,000 rupees (just over £1,000).

Always a pleasure to report real progress, particularly when it appears to achieve a simple inclusiveness that is so often overlooked by our law makers. I refer, of course to the new equal opportunities legislation being introduced in the State of Victoria, Australia. Under the new laws employees who ***'see themselves as members of the opposite sex through medical intervention, style of dress or lifestyle'***, may be entitled to change uniform, and use the bathroom and toilet facilities at work. The legislation has recognised some important issues. It covers transsexuals without insisting on gender reassignment surgery, and by including cross-dressers it attempts to counter the blackmail and loss of employment concerns of those individuals. The legislation also deals with discrimination in housing and in the supply of goods and services. We could do a lot worse than ship some Antipodean ideas back to the Old Country.

Over in the Big Country, a United States Appeal Court has awarded political asylum to Geovanni Hernandez-Monteil, a 22-year-old Mexican who is undergoing reassignment treatment. From the age of 12 Geovanni has been dressing as a girl. His classmates tormented him, local police raped him and thugs beat him. In granting him asylum, the court has recognised the rights of gay, lesbian, bisexual and transgender individuals to live without the fear of death. In recent years, girls who have fled genital mutilation in their home countries have also received the government's protection, and this latest groundbreaking decision extends still further the range of human rights violations now embraced by political asylum.

A Massachusetts Superior Court in Brockton has ruled that a transgender eighth-grade Brockton student may not be prohibited from expressing her gender identity even if that expression does not conform with the sex ascribed to her at birth. The individual concerned, who has not been identified, was born male but had assumed a female identity. Attorney Jennifer L. Levi of the Gay and Lesbian Advocates and Defenders (GLAD) in Boston had filed for the preliminary injunction against the Brockton School Committee. Attorney Edward Lennox, who represented the School Committee in its opposition to the injunction, argued that the wearing of girl's clothes *"will be disruptive to the educational process"* and attempted to justify its exclusion of the student based on other students' discomfort. The court rejected this argument, holding that prohibiting the student from wearing girl's clothing was akin to ***"the stifling of plaintiff's selfhood merely because it causes some members of the community discomfort."*** It further recognised that ***"exposing children to diversity at an early age serves the important social goals of increasing their ability to tolerate differences"*** and teaches ***"respect for everyone's unique personal experience."*** Mind you, I could see the school's predicament. I mean, when I think back to my own school days and imagine myself turning up for class wearing pigtails and dressed in a padded bra, blouse and skirt … I break out in a cold sweat. Mind you, I *did* go to an all boys school.

End

(With grateful thanks for the contribution made by Press For Change News)

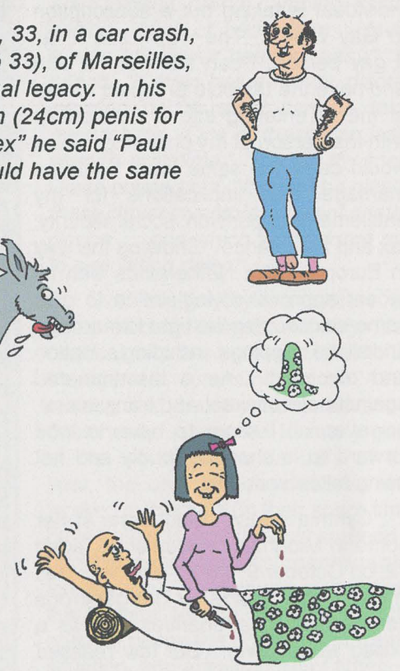
PENIS ENVY!

Sharing Henri's dream was impotent Turk Mehmet Esirgen, 52, who was not willing just to sit around and wait for someone to give him a penis. On three occasions he bought a donkey, amputated its sexual organs and appealed in vain for a doctor to perform the transplant. His third attempt so annoyed his family that Mehmet's son shot him in the leg. He intended to buy a fourth donkey when he got out of hospital.

Following the death of Paul Simone, 33, in a car crash, his best friend Henri Cousteau (also 33), of Marseilles, became the beneficiary of an unusual legacy. In his will Simone left Cousteau his 9.75 in (24cm) penis for transplantation. "I never had real sex" he said "Paul had hundreds of women. Now I could have the same success."



One man in Wuhu, Eastern China, constantly bemoaned the small size of his penis. In an effort to alleviate his anguish, his wife cut it off while he slept thinking it would grow back bigger than before.



VIKKI'S WEBWATCH

Hi everyone,

In this issue I'm going to concentrate on those sites which combine many of the attributes of all three categories of sites I have used in past issues. What I did was review these sites and then place them in order of merit. So here are my top five sites for all sorts of information. Although I've mentioned some of them before I've included a brief update, where appropriate, on what's new.

Vikki [redacted]

Trans Sister

http://www.trans.sister.org.uk

Still rated my number one site as the gateway to a fantastic amount of information for the transgendered community. The strongest feature of the site is the links to personal web sites (there are over 500 links for the UK alone!!). Regular updates make this an essential address for your list of favourites.

Crissy Wild's Transgender 2000

http://www. crissywild.fsnet.co.uk/

Here is the review I promised last time. First of all, this is a *new* address and *new* site. What hasn't changed is the tremendous amount of information on this site on just about everything you could wish. This *has* to be the best site for all round information – it's certainly the biggest.

The Northern Concord

http://www.northernconcord.org.uk

This site is brought to you by the Northern Concord support group in Manchester. It carries off the dual role of dedicated group site and general information perfectly. Lots very relevant information as well as local information. An addition since my last review is the Cross Talk Profiles section. This is a proforma that you fill in – and it may appear in Cross Talk – the Northern Concord's Magazine. This is my favourite group website.

Alyson's Attic

http://uktggirls.alysons-attic.org/

This is an interesting site for two main reasons. Firstly, you have Alyson's personal site which contains some very useful information and is well put together. Secondly you will find that Alyson maintains the home page of the 'UK TG Girls Web Ring'. The UK TG Girls Web Ring is a group of related sites which you can access from this page. The aim of the Web Ring is *"An effort to promote UK Girls and increase the awareness of their web sites and home pages"*.

Susana Marques TV/CD/TS/TG Directory

http://www.geocities.com/WestHollywood/6200/

This is the ultimate personal page reference site. It is truly an international site. Based mainly on Geocities (although other sites are included) you can perform a number of different types of searches for personal sites. These include alphabetical searches by name and e-mail address, World-Wide by Country, U.S. by State, and by Geocities neighbourhood. It also has a 'What's New' feature and listings by group (e.g. TV, Drag Queens, Post Op TS etc.). Another nice feature is that each entry (where possible) contains an icon indicating what type of site it is, e.g. TV, pre-op, post-op, etc. All in all, the most comprehensive personal site directory I have come across – and searchable too. (Thanks to Suzi Storm for pointing me in the direction of this one).

Want to comment? Share something? Ask something?
Just e-mail me at: [redacted]
or drop me a line at the Tartan Skirt.

NEWS

There are an ever increasing number of chat sites and facilities appearing on the web. In my next article I'll turn my attention to some of utilities out there – and tell you what you can expect. See you then.

CELEBRITY OUTING

Kelsey Grammer, star of comedy series *Frasier*, wore women's clothes when filming the sitcom, according to former fiancée Tammi Alexander. *"I saw he was wearing my favourite black stretch mini-skirt,"* she said. *"He's not gay. He just needed to dress up as a woman."*



Equality Network

The Equality network campaigns to remove the inequalities facing lesbian, gay, bisexual and trans-gender people in the laws and institutions of Scotland.

THE EQUALITY NETWORK
58a Broughton Street
Edinburgh
EH1 3SA

Tel: 07020 [redacted]
Fax: 07020 [redacted]
Web site: www.diversity.org.uk/equality/
Email: [redacted]

intercourse
talking sex

Intercourse is about encouraging people to think and talk about sex in an open, mature and positive way.

60, The Pleasance
Edinburgh EH8 9TJ
http://www.intercourse.org.uk
[redacted]

Press For Change

— is fighting for YOUR rights and needs your support. JOIN THE FIGHT. Make a donation and receive a campaign pack.

- *has lobbied every member of parliament*
- *has had a Parliamentary Question asked*
- *has had The Times print a letter of support from 20 VIPs*
- *has a case going to the European Court of Justice*
- *has support from MPs in all political parties*
- *has the support of many Trade Unions*
- *is increasing public awareness of trans-sexual rights*
- *has 3 cases currently before the European Court of Human Rights*

Press For Change
BM Network
London WC1N 3XX

Fighting for the Civil rights of ALL Transsexual people.

CALL IN THE STRICTEST CONFIDENCE

RANK OUTSIDERS

SUPPORT GROUP FOR GAY, LESBIAN, BI-SEXUAL AND TRANSGENDERED FORCES PERSONNEL, PAST & PRESENT

NATIONAL HELPLINE: 0171 [redacted]
(Wednesday 7-9pm. Answerphone at other times)
SCOTLAND CO-ORDINATOR: 01463 [redacted]
Rank Outsiders, BCM Box 8431, London WC1N 3XX
e-mail: [redacted]

CALL IN THE STRICTEST CONFIDENCE

the Tartan Skirt Directory

Gendys Network

For all who have encountered gender identity problems personally, transsexuals, trans-gendered people and gender dysphoric people of either sex, and for those who provide care, both professional and lay.

For further information, write to:

Gendys Network
BM Gendys
London WC1N 3XX

e-mail: [redacted]

Scottish representative:
Sue Robb
3 Station Cottages
Strathcarron
Ross-shire IV54 8YR

The Beaumont Society

The Beaumont Society is a nationwide self-help organisation for all those who cross dress. We hold many open social meetings around the country. The Beaumont Society is a welcoming membership organisation with its own magazine and newsletter.

For further details of Beaumont Society publications and events write to:

The Beaumont Society,
27, Old Gloucester Street,
London WC1N 3XCX

or telephone our Information Line:

01582 [redacted]

Web site - http://members.aol.com/Bmontsoc
E mail - [redacted]

Pride Scotland

You Can Help Make Pride Scotland Today

Whether it's volunteering with one of our working groups, helping raise money or staffing our offices in Edinburgh or Glasgow. It takes all kinds of people with all levels of experience to make Pride Scotland a success. Contact us today to find out how you can be a part of it.

contact: Keith Cowan
Human Resources Director
Pride Scotland

58a Broughton Street and Edinburgh EH1 3SA
Tel/Fax: 0131 [redacted]

11 Dixon Street
Glasgow G1 4AL
Tel: 0141 [redacted]
Fax: 0141 [redacted]

OUTRIGHT SCOTLAND

Confronting the issues that affect the lives of lesbian, gay, bisexual and transgender people in Scotland ... Scottish Parliament elections - partnership rights - gay bashing - lobbying local councils - harassment and discrimination in housing - police entrapment - young people's rights and safety - lobbying MSPs - supporting marginalised individuals - employment discrimination - the rights of LGBT people with disabilities - violence in the home - discriminatory sexual offences laws - supporting our friends in other countries - hate crimes - asylum and immigration law - consulting with Government and Scottish Executive Departments - challenging prejudice in the media ...

OUTRIGHT SCOTLAND
PO Box 23253
Edinburgh EH1 3XD
Tel. & Fax: 0131 [redacted]

Couple Counselling SCOTLAND

Promoting, developing and co-ordinating a confidential counselling service for couples in Scotland

40 North Castle Street
Edinburgh
EH2 3BN

Tel. (0131) [redacted]
Fax. (0131) [redacted]
Web Site:
www.couplecounselling.org

The Samaritans

You can telephone us, at any time of the day or night, on
* **0345** [redacted] in the UK and Northern Ireland
This service is available 24 hours a day, every day of the year. Calls are charged at the local rate.

The Samaritans listen in total confidence without judgement, whatever your situation.

3G
GRAMPIAN GENDER GROUP

Meetings are held in Aberdeen on the third Saturday of the month.

Contact: *Gillian*
Tel: 01224-[redacted]
(6.30 - 9.30 pm, Mondays & Tuesdays)

E-mail: [redacted]

There is also an information page on the Press & Journal website -
http://beehive.thisisnorthscotland.co.uk/Grampian3G

HIGHLAND SEXUAL HEALTH

RAIGMORE HOSPITAL, INVERNESS
TEL: (01463) [redacted]
FAX: (01463) [redacted]

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HIGHLAND COMMUNITIES NHS TRUST

FOR ALL YOUR SEXUAL AND CONTRACEPTION NEEDS

We are a clinical unit of Highland Primary Care NHS Trust and are part of a multidisciplinary team of clinical servants to T-clients - tailored hormone therapy, clinical support, pre- and post-operative advice.

CROSSLYNX

GLASGOW AND WEST OF SCOTLAND TV/TS SUPPORT GROUP
C/O SGLS PO BOX 38 GLASGOW G2 2QF
CROSSLYNX HELPLINE: 0141-[redacted] (7.30 - 9.30pm MONDAYS)
SGLS SWQITCHBOARD: 0141-[redacted] (7.00 - 10.00pm EVERY EVENING)

TV/CD/TS Support at XMAS

New Blooms Xmas help line +44(0) 151 [redacted]

SCOTTISH TV/TS SUPPORT GROUP

Meetings are held on the last Saturday of the month from 1-5 pm at:

LGB Centre
63 Broughton Street
Edinburgh

Contact: Agnes Tel: 0131-[redacted]

The Impotence Association

The Helpline 0181 [redacted]

The Impotence Association CHANGING ATTITUDES TOWARDS IMPOTENCE

National AIDS Helpline

0800 [redacted]

Call our advisors for free and confidential information, advice and support.

24 hours 7 days a week

WLTSG

west lothian transgender support group

Meetings are held on the second and last Saturday of the month from 5 pm onwards, and on every Tuesday and Friday evening from 6.30 till 9.30pm, at CROFTHEAD FARM COMMUNITY EDUCATION CENTRE, TEMPLAR RISE, DEDRIDGE, LIVINGSTON.

Contact John at tel: 0780-[redacted] (Monday to Thursday, 6-9pm)
E-mail contact: [redacted]
Website: http://www.westlothiantsg.co.uk

transgender, family and friends .....

Highland T-Group

Information and support for the Transgender Community in the North of Scotland. Meetings are held in Inverness at REACH Out Highland on the first Friday of every month, from 7-10 pm.

Contact: Vikki Melrose at [redacted]
or Julia Gordon at [redacted]
or REACH OUT Highland:
Tel. 01463-[redacted]
Fax. 01463-[redacted]
or write to: The Highland T-Group, c/o REACH OUT Highland, 34 Waterloo Place, Inverness, IV1 1DG.

NOTICEBOARD

Crosslynx Meeting,
10th January 2001
Guest speaker - Susan Roberts
of the Press Complaints Council
7-10 pm at Glasgow Gay and
Lesbian Centre, 11 Dixon Street.

IMPORTANT NOTICE!!

WHAT? LGBT CONSULTATIVE FORUM MEETING

WHEN? Saturday 9th December, 2pm.

WHERE? Edinburgh City Chambers on the High Street (need directions? ask the Tartan Skirt)

WHO? Open to everyone.

WHY? This is your op
portunity to respond to the Report of the Home Office's

Please Note:
Deadline for all advertising and submissions for the Spring 2001 issue of the Tartan Skirt is:
15th January 2001
DEADLINES ARE FIRM

Burns Night at the Minto Hotel, Edinburgh - January 27th 2001.
Tickets £15.
Hotel accommodation: £50 double, £30 single. Tickets from Irene at:
0131-[redacted]

West Lothian Group are holding their **Christmas Dinner** on Saturday 16th December at the Sapphire Restuarant, Livingston, 7.30pm. Cost £15. Further information from Donna, Tel. 0780-[redacted]



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REACH OUT Highland

the Sexual Health Charity for the Highlands...

Supporting everyone - regardless of their cultural, religious, personal beliefs and values, age or lifestyle - to make effective choices about their sexual health and well being.

OUR SERVICES

- information on sexual health, HIV/AIDS and other sexually transmitted infections and diseases
- support for those infected as well as those close to them
- information and emotional support on sexuality
- HIV counselling and testing
- training for groups, schools, porganisations and employers
- support to self help or other interest groups
- free condoms and lubricant

REACH OUT Highland
34 Waterloo Place
Inverness IV1 1NB
Tel: 01463 [redacted]
Fax: 01463 [redacted]
E-mail: [redacted]
Website: www.reachout.demon.co.uk/

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