

# TRIPLE ECHO

AT THE CROSSROADS OF THE SEXES



Christine Jorgensen:  
The Press, The Person, The Times

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Freaks Talk Back! Trans People and TV Talk Shows

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Plus gender notes, opinion and trans history

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## THE DEBATE OVER WOMEN'S SUFFRAGE

**Deadline for the March issue is  
February 10, 2000**

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In 1895 there was a second attempt made in the House of Commons to extend the right to vote to include women. While the particulars of the debate sound ludicrous today, the principles behind it haven't changed much. We still labour under vague yet rigidly enforced definitions of man and woman and it is always easy to find some "expert" telling us that it is meant to be so.

**Hansard, May 8, 1895**

**Mr. James McMullen (Wellington North):**

I think, Sir, that it will take away from the real charm and womanliness of women if they were given the franchise and allowed to mix in politics.

I can imagine that I might go home some evening and find, instead of my being expected, with tea on the table, nothing was done, because the absorbing question of the hour was politics.

...if the franchise were given to women, the question would not stop there. The next thing would be that women would wish to be candidates for Parliament, and some of us would be left out in the cold. I am hardly prepared to vote for that.

**Mr. Severin Lachapelle (Hochelaga):**

Mr. Speaker, to allow women to vote is, without any necessity, to impose on them a new obligation, a new duty, in addition to those which they have already as daughters, wives, and mothers.

I have too much regard for women - and this is my way to show them my respect - to impose on them a new function, to overburden their weak shoulders, which could not bear such a heavy burden...

**Mr. Guillaume Amyot (Bellechasse):**

Mr. Speaker, we all admit that women are the most beautiful part of humanity. They are, so to say, the point of connection between earth and heaven...

She is made for the house, for the home of which she is an angel. There would be much imprudence to make a voter of her, to entangle her in the acts of shoving and acts of violence which accompany our political contests.

Let us leave them their moral purity, their bashfulness, their sweetness, which give them in our minds so much charm. Providence intended that it be so. It ill becomes the community to change her sex and to degrade her by the exercise of the franchise. You make men of women and you depotize them.

The resolution was defeated 105 to 47. Canadian women would have to wait another 25 years to vote.

# Triple Echo

Volume 2 Number 1 December 1999



Cover: Christine Jorgensen's story hit the headlines 47 years ago. See page 7. (Publicity photo of Christine Jorgensen by Labby, 1958. Paul S. Eriksson Publishing.)

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## Living in precarious times

Much of this issue of *Triple Echo* is devoted to the media, past and present. It's a topic I find especially relevant after reading Michael Coren's diatribe against transsexuals in the October 28th issue of the *Toronto Sun*. Coren's stunningly ignorant column was provoked by the Ontario Human Rights Commission's call for greater education on the subject of transsexuals, what Coren sarcastically refers to as "this poor, persecuted minority". The gist of his screed is that what transsexuals want is "wrong, dangerous and unnatural" and that the only people "promoting all this rubbish are those intent on smashing gender differences." This from a man sporting an earring. The unintentional irony of the column, apparently lost on the obtuse Mr. Coren, is that he plainly demonstrates himself to be sorely in need of education.

None of this is especially new, particularly if you've read some of Coren's previous columns on gays and lesbians. One might argue that the role of the tabloid press is not in any case to present the news objectively and to provide measured opinion on relevant issues. Its primary purpose is to sell newspapers and the easiest way to do that is to pump up the emotions of the typical *Toronto Sun* reader and of the people who think it's a pile of trash. There is, after all, a reason why most people do not regard the Sun chain of newspapers as models of journalism in this country.

Nevertheless, I don't think any trans person could read Coren's diatribe without feeling a chill. Personally I have great faith in the decency of average Canadians, but I'm a pessimist when I think about how easily people can be manipulated. I read Coren's column shortly after I had finished reading Joshua Gamson's book *Freaks Talk Back*, an analysis of tabloid talk shows and sexual nonconformity. Gamson demonstrates how the producers of a talk show can manipulate the audience to be antagonistic toward its trans guests and I kept thinking of how one of the trans guests felt when she could sense the audience turn against them. She said it was like "a root canal without anaesthetic". It's a scary thing to be subject to that much hostility.

While I'm not an alarmist by nature, there is some reason to think we are living in precarious times. While trans activism is moving beyond the "harmless jester" phase of television talk shows into the realm of courts and human rights commissions, we are most vulnerable to backlash. Increased visibility becomes a battle for ownership of public space. The more people see and hear us, the more we'll be hearing from people like Michael Coren. This is all part of the battle, of course, but one could hope for better circumstances under which to fight it. Coren refers in his column to the transgender community with incredulity, as if he couldn't believe that there could possibly be such a thing. Well there is, of course, but it isn't nearly strong enough, in my opinion, to be fighting off bigots. We still spend more time fighting with ourselves than we do with our true enemies.

Similarly, while there is some reason for optimism in the position taken by human rights commissions, we cannot forget that human rights are political issues. Most Canadian governments, provincial and federal, are run by fiscal conservatives and most Canadians currently support their economic policies. Many of these governments, however, also have conservative social agendas. Here in Ontario, the government has delisted sex reassignment surgery from the health plan and held its nose as it was forced to introduce legislation by a Supreme Court decision on gay and lesbian couples. The only reason these governments aren't more aggressive in promoting their social agenda is that they know Canadians don't approve of it. For the most part we are still a country that thinks having a gay boy scout troop is a sensible idea.

I'm betting on the decency of Canadians, but it's still an uncomfortably thin line to be walking.

Teddy Michaels

## December

1952

The world learns for the first time of "sex conversion surgery" when the December 2nd issue of the *New York Daily News* screams "Bronx GI becomes Girl!" See page 7 for more on Christine Jorgensen.

1933

American comedian Flip Wilson born December 3rd. He is best remembered for his alter ego Geraldine, who would invariably absolve herself of responsibility for buying a new dress by declaring, "The devil made me do it!"

1918

Actor Jeff Chandler, born Ira Grossel, December 15th. Chandler played both romantic leads and exotic roles. He portrayed Cochise three times on screen, notably in *Broken Arrow*, one of the first Hollywood westerns to be sympathetic to Indians. He died at age 42 of blood poisoning following surgery. Recently Esther Williams revealed in her biography *The Million Dollar Mermaid* that Chandler, who had been one of her lovers, had also been a crossdresser.

1910

Writer Jean Genet born in Paris, December 19th. An "illegitimate" child who never knew his parents, he spent a good portion of his life in prison. His books, which were at once poetic, criminal, homosexual, religious and sacrilegious were prohibited from sale in the U.S. in 1951. *Our Lady of the Flowers*, written entirely in a prison cell and considered his finest book, "exerts a monstrous fascination." *Book Week* called it "the fabulous world of transvestites and thugs".

1901

Marlene Dietrich born Maria Magdalene Dietrich in Berlin, December 27th. Dietrich was already popular in Germany when she was cast by American director Josef von Sternberg in the role of the seductive vamp Lola Lola in *Blue Angel*. Throughout her career, Dietrich made crossdressing a large part of her screen image. She and Greta Garbo were influential in introducing slacks to women's fashion. Of Garbo, Dietrich said: "She has sex, but no particular gender."

*Calendar continues page 6*

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The principal aims of Triple Echo are: to provide informed comment on issues of gender as they may relate to trans identified persons; to inform its audience in an accurate fashion and to facilitate awareness of trans people's lives.

Submissions and letters to the editor are welcome. The editor reserves the right to edit or refuse any submission. Submissions will not be returned. Please do not send originals or self addressed envelopes. Views expressed or implied are those of the individual contributors and do not necessarily reflect the views of the publisher.

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## January

1833

Lavinia Edwards, a young and beautiful Irish actress living in Westminster, London, dies from a severe inflammation of the lungs. During the inquest it was discovered that Lavinia was a "man of very feminine appearance". The jury was compelled "to express their horror at the unnatural conduct of the deceased". Apparently miffed that Lavinia had not been persecuted during her life, the jury felt obliged to hound her beyond the grave. They strongly recommended to the proper authorities "that some means may be adopted in the disposal of the body which will mark the ignominy of the crime."

1787

German poet, dramatist and novelist Johann Wolfgang von Goethe attends an all-male performance of *La Locandiera* in Rome. Although the practise of men playing women's roles had received some criticism, Goethe found it not without its benefits. "The young man has studied the characteristics of the female sex in its essence and bearing; he has learned to know them and to give them life as an artist; he does not portray himself but a third nature actually foreign to him. We come to know this nature even better because someone else has observed it, reflected on it, and presents us not with the thing itself but with the result of the thing." In 1797 the invading French armies defeated the papal states and repealed laws banishing women from the stage.

1713

Charlotte Charke born to Kathleen and Colley Cibber in London, January 13th. Charke was a tomboyish girl who refused to learn appropriately feminine skills, preferring instead to work in the stables. She married violinist Richard Charke at age 17, but the marriage was effectively over within two years. To support herself, she turned to a career in the theatre, following the example of her father who was a famous actor and playwright. She wrote plays and became well known for playing male parts. Although Charlotte was not the first woman to play men's roles, she assumed a male identity outside the theatre as well. She was eventually disowned by both her father and brother Theophilus. Charke died in April 1760 at the age of 47.

## February

1962

Crossdressing British actor and comedian Eddie Izzard born February 7th. Quote: "I have a human right to be who I am. This is my space. This is me. I'd be happy to be a woman, but I'm not. I'm a bloke."

1962

Three weeks after Eddie Izzard was born, City Council of Reno, Nevada passed an ordinance prohibiting shows in which one sex impersonated another. The prohibition was aimed at the Jewel Box Revue, a company of one male impersonator and up to 25 female impersonators who toured the United States. The show went on nonetheless, and though they banned it before seeing it, some city officials attended anyway. Assistant City attorney Glen Dilly announced that the revue "did not appear to be vulgar or obscene, but...it did violate the city ordinance."

1792

Hannah Snell dies February 8th. In 1745 she went looking for her husband, who had left her the year before, and enlisted in the navy at Coventry under the name James Gray. Wounded in the British siege of Pondicherry, she spent several more years after her recovery working as a sailor. Upon learning that her husband had died, she returned to England and resumed her female identity. In 1789 she became mentally ill and was admitted to Bethlehem Hospital, where she eventually died.

1778

Mary Anne Talbot born February 2nd. Without parents at age 14, she was apparently seduced by a Captain Essex Bowen, who enlisted her as John Taylor, a footboy, aboard a ship bound for Santa Domingo. No sooner had they arrived when new orders were received to re-embark for Flanders to reinforce the troops under the Duke of York. Bowen compelled Mary Anne to enlist as a drummer in the regiment and she participated in the capture of Valenciennes in 1793. Finding that a life of adventure was to her liking, she remained a sailor until 1796. She pursued various careers after, but was often without money and in prison. The hard life took its toll and she died at age 30.

# The Press and Christine Jorgensen

By *Teddy Michaels*

**I**n the spring of 1954, *Editor & Publisher* magazine, a trade paper of the publishing industry, reported that the Christine Jorgensen story had received the largest world wide coverage in the history of newspaper publishing.

Although Christine herself was baffled by the press's interest in her case - she thought it a sad reflection of the times that she had displaced the Korean War, hydrogen bomb testing and the new Queen of England from the front pages - the personal nature of her struggle may have blinded her to the significance of what she had done. She considered her surgery the culmination of an intensely personal experience and regarded the reporting of it as a betrayal and a nightmare. By contrast, the press barely saw the struggle behind the surgery. Here was a story that combined sex with modern science and not coincidentally upended the existing rules of gender. How could it not be big news?

Christine Jorgensen's story was broken by Ben White, a reporter who covered Long Island for the tabloid *New York Daily News*. He had heard about it through a "friend" of the family and had convinced the reluctant Jorgensens to tell all rather than have the story "squeezed out through journalistic speculation".

Reading about the feeding frenzy that followed his scoop, I was struck by how little the press had changed over the years. The reporting had a striking similarity to the way in which the tabloids cover the sex lives of the current British monarchy.

Curious to know what the "respectable" press of the day had to say about Christine Jorgensen, I dropped into the reading room of the National Library of Canada to scroll through some micro-filmed copies of 1952 newspapers. It came as something of a surprise to find that the story hadn't even made the front pages. The *New York Times* reported it on page 18, the *Globe and Mail* on page 10 and the *Ottawa Evening Citizen* on page 25. The reporting was conservative and completely lacking in speculation and titillation.

While I expected to see a difference between the tabloid press and the broad sheets, nevertheless I wondered at the vast chasm between the two. One side wallowed in the story with little regard for facts and even less for objectivity, while the other side

delivered only the facts and seemed reluctant to go any further. In the days following the initial news, when one might expect some sort of explanation for why Christine had gone through "sex conversion", there was stone silence. I reeled those spools of microfilm until my eyes hurt, but still could find no enduring interest on the part of the broad sheets for Christine's story.

It was not until I read the reports in *Time* and *Newsweek* for the week of December 15, 1952 that I got an idea of why this was so. Both *Time* and *Newsweek* conveyed the impression that the Christine Jorgensen story was somehow beneath them. Although on the one hand they knew they couldn't afford not to report on it, they decided the best place to do so would be in their "Press" sections, the part of their respective magazines devoted to analyzing the behaviour of journalists. True, there was much about the behaviour of the press that required analyzing. While ridiculing some of the questions that reporters had posed to Christine, ("Can you have a baby?" "Do you sleep in a nightgown or pyjamas?") *Newsweek* nevertheless suggested that Ben White, and the *Daily News*, had sunk to new depths with the "gaudiest story of his career." Meanwhile, *Time* insinuated that Christine and her parents were both in it for the buck, falsely reporting that her parents had received \$30,000 for Christine's story. When Christine returned to the United States in February 1953, *Time* called her story, "One of the last year's outstanding contributions to tabloid titillation."

It is easy to criticize the behaviour of the press of the time. It's clear they missed the larger implications of the story. Despite their apparent differences, both the tabloids and the broadsheets actually had the same idea about Christine Jorgensen's story. It had something to do with sex. For that reason alone, the tabloids embraced it and the broadsheets avoided it as much as their journalistic consciences would allow. They did not see it as having any effect whatsoever on existing ideas about gender.

This, in effect, is the same problem that exists with today's media. The tabloids continue to exploit transsexualism to satisfy the prurient interest of the half of their readership who couldn't care less and to outrage the other half who are inclined to uphold conservative social agendas. The transsexual as a person is generally beside the point. Stories about other transgendered people are considered sources of humour.

The broadsheets have shown a greater interest in transsexuals as people and a willingness to explore some of the issues. Unfortunately, because the current gender system so dominates our thinking, issues of gender diversity are never sustained beyond the occasional article or column. In terms of human

rights, there is some willingness to see transsexuals as a medical problem, but the gender system itself is rarely challenged. As in the tabloid press, other transgendered people are good for a laugh.

The truth is, however, that the reporting of this highly significant event started a chain reaction that has not yet played itself out. The publicity surrounding Christine's surgery brought trans people out of the woodwork. She and her surgeons in Denmark received thousands of letters from trans people who had until then suffered in silence. The response prompted one newspaper to print a story headlined: "Thousands in the U.S. Don't Know Their True Sex". There was an instant demand for physicians and psychiatrists with some knowledge of gender issues. While the focus was undoubtedly on "correcting" trans people - an article in *Newsweek* called it "unmixing the sexes" - the truth is the road to where we are now could only have gone through that territory.

Christine Jorgensen wondered for years afterwards about the effect the press had upon her life. She loathed the invasion of privacy. The publicity had scuttled her potential career as a photographer. She became a world famous personality whether she liked it or not. And yet, the publicity also led her to a career as a performer, a career which she initially entered into with trepidation but which ultimately proved extremely satisfying. Like Janus, she said, "the press has presented two faces: one detrimental and one advantageous."

For trans people the verdict is not so ambiguous. Given that sex conversion surgery was going to make the news sooner or later, it is hard to imagine anyone carrying the weight of that load better than Christine Jorgensen. She withstood the onslaught with grace and courage. She triumphed, and all trans people benefitted.

## HEADLINES

**Was Her Sex Really Changed? Medics Raise Query on Chris**

**Christine to Become a Man Again!**

**Christine - Is She He or He She?**

**Is Christine Slipping Back?**

**Goodnight Christine, Whichever You Are**

# RISING TO THE OCCASION

*Never at any time have I regarded myself as a crusader or a rebel fighting for a cause. Except on a few occasions, and those only when my personal freedoms were threatened, I've never been very good at carrying banners into battle. From the beginning, my only thought was to seek a way of life I felt had been my rightful destiny.*

Christine Jorgensen

Fate often has a way of interfering with our plans and changing our course in life. If indeed there had been a number of "sex conversion" surgeries prior to Christine Jorgensen's, it was a stroke of luck that fate selected Christine to be the first and most visible transsexual woman. While she regarded the press's interest in her case a nightmare, there are not many people who could have handled the hysteria, malicious comments and moral hypocrisy with more dignity.

If Christine Jorgensen had one advantage in life, it was the strength and love of her parents and extended family. With no information on transsexuality available to them, they nevertheless were steadfastly loyal to Christine. After Christine had sent them a long letter explaining herself and her surgery, she received a cablegram from her parents in New York. It read: "Letter and pictures received. We love you more than ever. Mom and Dad".

In those crucial early days when the *New York Daily News* broke the story and the press made her parents prisoners in their own home, their love and loyalty was tested even further. Isolated in Copenhagen, Christine fretted about the effects upon her family. "I could only lie in hospital as a captive audience, watching the sordid little drama unfold, helpless to do anything about it." The message she received from her parents at this time typified their warm humanity: "Keep your chin up, everything will be all right. We are with you all the way." Christine's courage was built on bedrock.

Still, there was no way that she could possibly have prepared herself for the press hysteria that

followed her for years afterward. Every part of her anatomy and her behaviour were scrutinized for signs of maleness. Each reporter had his or her own standard of femininity by which to judge her, and many were predisposed to see her fail. It was a micro-test for authenticity that most women would have difficulty passing.

The publicity that surrounded her effectively prevented her from pursuing a career in photography. Charlie Yates, an agent who became her manager and friend, suggested she use her celebrity to become a nightclub performer. While this career choice eventually proved rewarding, demands for authenticity followed her for many years. In Boston, city council passed an order that the Licensing Board close down the club where she was to perform until she submitted to a physical examination. Many clubs throughout the country refused her performances on the grounds of "immorality", although the act itself was always in good taste.

Throughout all the indignities and the personal and professional snubs, Christine Jorgensen carried on with admirable courage and class. In hindsight, the people who judged and vilified her appear so small beside her. "Normalcy" does not in itself grant one courage, dignity, humanity and intelligence, qualities which Christine Jorgensen had in great abundance. Its assumption of superiority is spurious.

Christine Jorgensen died May 3rd, 1989, at the age of 62.

# A GENDER SNAPSHOT OF 1952

When women were girls, homosexuals were communists  
and men were advised to wear girdles.

**W**hat defined male and female, man and woman in 1952, when Christine Jorgensen went from being one to the other?

It is one of the oddities of gender that, although everyone takes it very seriously, no one has codified its rules. It is undoubtedly problematic to make firm conclusions from a survey of newspapers of the time, but it is instructive nonetheless.

The easiest observation to make is that the division between the sexes was far more clearly drawn. At times men and women seemed to be different species. A jarring example of this was the newspapers' propensity for calling women "girls". This habit was so widespread that it is hardly surprising the women's movement of the 60s and 70s attacked it so vehemently. Women ceased becoming "girls" only when they married or had reached a certain unspecified but presumably advanced age of spinsterhood. The underlying assumption appeared to be that only a man or old age could make a "girl" a woman. The press often referred to Christine Jorgensen as a "26-year-old blonde who was changed from a man to a girl". Not just sex conversion, but a second childhood also!

It's easy to see where this terminology leads you. The newspapers of the time frequently ran comics like *Gals Aglee* and *These Women!* that took condescendingly affectionate pokes at women's supposed childlike qualities. Such sexist cartoons are unimaginable today.

Nevertheless, the segregation of the sexes was coming to an end. For example, in 1952, the tradition of separate reading rooms for male and female students in the University of Toronto library was discontinued. (In reporting this story, the *Globe and Mail* called the male students "men" and the female students "co-eds".)

The day the *Ottawa Evening Citizen* reported Christine Jorgensen's sex conversion, the *Citizen* also reported that Charlotte Whitton was elected mayor of Ottawa. The feisty Miss Whitton was the first woman to be mayor of a Canadian city. Whitton, who was an accomplished author and who had had a distinguished career as a social worker, dominated municipal politics during her years in office. Although she believed in the duality of male and female, Whitton herself was no conventional woman. Attacked for her unladylike behaviour, she replied: "Whatever my sex, I'm no lady."

Charlotte Whitton was a formidable political opponent with a keen memory, extensive knowledge and an "adder sharp tongue" that unleashed numerous memorable quotes. Here she turns upside down the prevailing press opinion of "girls": "There are two categories of women. Those who are women and those who are men's wives."

Charlotte Whitton's most famous opinion is still often quoted today: "Whatever women do they must do twice as well as men to be thought half as good. Luckily it's not difficult." Voted Canada's

## "Men will feel better and be more able to remain in the race with women in politics, industry and medicine if they wear girdles"

Woman of the Year six times, she is still regarded as one of Ottawa's finest mayors.

The Cold War was, of course, big news in 1952. The diligent pursuit of communists swept up gays and lesbians also. The fear that American institutions may be vulnerable to subversion resulted in a formal inquiry by the U.S. Senate into the employment of "homosexuals and other moral perverts". FBI surveillance effectively prevented the hiring of gays and lesbians to federal positions. Needless to say, Christine Jorgensen did not escape their notice either. She learned some years later that she had been suspected of making a pro-communist statement when she returned to New York from Denmark. The press at the time asked her if she thought Europeans were more understanding about sexual "problems" like hers than Americans. Her crime was she said yes.

Other news making news in December 1952:

*Yesterday for the first time in local history, women's names were among those being selected from the voters' lists for jury service here. As of January 1st, women will be eligible to serve alongside men on juries throughout Ontario.*

*Tokyo high court ruled that D.H. Lawrence's novel *Lady Chatterley's Lover* was obscene and upheld a 250,000 yen (\$700) fine imposed on the Japanese publisher by a lower court.*

*Men need girdles, too, says Dr. Burgess Gordon, president of the Philadelphia Women's Medical College. Men will feel better and be more able to remain in the race with women in politics, industry and medicine if they wear girdles, Dr. Gordon told interviewers yesterday. Some of women's success is due to their girdles, he said, because they get support that elevates the abdomen and facilitates the movement of air in and out of the lungs, thus contributing to the entrance of oxygen into the tissues. There's nothing like a new girdle to give a woman the feeling of well being, Dr. Gordon says, and when the two-way stretch devices sag, their wearers do too.*

No, I didn't make that one up. I would have thought the most logical question to ask the good doctor was whether he was wearing one himself, but the article is strangely silent on the matter.

It is worthwhile to observe that the newspa-

pers of the time contained endless advertisements for women's lingerie and hosiery. One tends to forget how sharp the divisions between men's and women's clothing were just 40 odd years ago. Women in pants were simply not that common. In fact, Christine Jorgensen, who was undoubtedly a product of her time, seemed to make a point of not wearing women's clothes until after her operation, a concession to convention that for awhile left her with an inadequate wardrobe when it came time to change her clothes permanently.

Christine Jorgensen's unquestioning acceptance of the existing gender roles and specifically of her reaction to the realization made before her operation that she was attracted to men has caused some people to speculate that she changed sex because she could not accept her homosexuality. This is absurd, of course. While her revulsion at same sex desire is undoubtedly real - at one point, as George, she vomits when propositioned by a sailor - it is dishonest to ignore the other elements of Christine Jorgensen's story, most notably the ease with which she assumed her life as a woman.

Times and taboos change, but a trannie is a trannie.



*"Gee whiz, Mr. Winnick, I've been sitting here thinking and thinking for two hours and I can't come up with a single idea!"*

*A tone of affectionate condescension.*

### INMATE WINS CASE OVER CORRECTIONS CANADA

Under the settlement terms of her human rights complaint against Corrections Canada, Synthia Kavanagh has had breast augmentation surgery and is now awaiting sex reassignment surgery before being transferred to the B.C. Correctional Facility for Women.

"This is a great victory for all transgendered people, inside and outside the prison system," Kavanagh's lawyer, Barbara Findlay said. "Slowly but surely we are coming to understand that gender is much more complex than we had thought and that we must respect the right of all people to determine their own gender identity."

Kavanagh was sentenced to life in prison with no chance of parole for the 1987 hammer slaying of a transsexual prostitute in Toronto. Corrections Canada had refused to send her to a women's prison, although Ms Kavanagh had already started hormone therapy when she was arrested. Findlay said her client was "routinely harassed and sexually assaulted" by male prisoners and eventually put into segregation.

Not everyone seemed to think the decision was a good idea. The *Ottawa Sun* reported that Lee Lakeman, of Vancouver's Rape Relief and Women's Shelter, said: "I can't tell if this is a dangerous person or not but obviously the state has decided they are. It's certainly clear to me that if I was in a male prison I would be willing to transform into pretty much anything to get out of there."

### QUENTIN CRISP DIES

Quentin Crisp, author of *The Naked Civil Servant*, died November 21st. His book, published in 1968, was the story of a young homosexual in Britain in the 1930s. Although Crisp referred to himself as an effeminate homosexual, the press invariably preferred the euphemism "flamboyant". He was renowned for his sharp wit and cultural observation: "The men of the twenties searched themselves for vestiges of effeminacy as though for lice."

### CELEBS ON BOARD

Ally Sheedy starred as Hedwig in a special benefit performance of the smash off-Broadway tranny rock musical *Hedwig and the Angry Inch* October 24th. Her performance drew raves from the sold-out crowd. More than \$10,000 was raised for GenderPAC's year 2000 initiative. Ms. Sheedy spoke at a GenderPAC panel the preceding Friday and joined a reception after the performance Sunday to

answer questions, pose for pictures, and sign posters, one of which was promptly auctioned for \$225 to benefit GenderPAC's Fortune 500 Project.

Meanwhile, at the Toronto Film Festival, Hilary Swank was getting rave reviews for her performance as Brandon Teena in the movie *Boys Don't Cry*. The film "tackles a hate crime and its story so directly and humanely through both victim and perpetrators, that it leaves not a trace of exploitation." Swank, who played in *Beverly Hills 90210*, was changed by the experience of playing Brandon. "The movie can hopefully open people's minds about people who have seeming differences. Hate crimes are happening all over, and through awareness we can hopefully put a stop to them."

### MEN AND WOMEN ARE MUTANTS!

The difference between women and men started 300 million years ago. Bruce Lahn of the University of Chicago and Dr. David Page of the Whitehead Institute report that they traced the mutation history of the X and Y chromosomes to a common chromosome that started changing long before humans came along. The researchers traced the history of the gender genes by reconstructing mutations that make the X and Y chromosomes different. They were able to estimate the chromosomes were last identical some 240 million to 320 million years ago.

### ONTARIO PASSES GAY RIGHTS BILL, QUIETLY

Gay and lesbian couples will have the same legal rights and responsibilities as other common-law spouses in Ontario under a bill passed in the provincial legislature. While opposition politicians spoke passionately in support of the law, members of the Progressive Conservative government sat mute, demonstrating they were bringing in the legislation under duress. The legislation carries out a Supreme Court ruling that said Ontario laws defining couples as being heterosexual were unconstitutional.

### MOTHER FIGHTS TO LET GIRLS WEAR PANTS

A woman in England is fighting for her daughter's right to wear trousers to school. Jo Hale, 14, has been ordered to wear a skirt when attending Whickham Comprehensive School in keeping with its dress code. But her mother, Claire Hale, claims the ruling is a blatant case of sexual discrimination which shows favouritism to boys. The school refused to allow Jo to wear trousers during a spell of cold weather.

# CHILD SEX SELECTION AND TRANSGENDERISM

*Will the development of a technology that allows parents to choose the sex of their infant become another weapon for trans rights?*

By *Teddy Michaels*

The news this past summer that parents might soon be able to choose the sex of their baby had the chattering classes in a predictable uproar. Feminists, medical ethicists and doctors working in the field of reproductive technology were all sought out for their views on the ethics of sex selection. The general tone of the discussion was that sex selection would not be a good thing, although perhaps understandable for those couples whose genetic makeup would cause them to give birth to children with serious sex-specific genetic disorders, conditions like hemophilia or Duchenne's muscular dystrophy, for example, which are most prevalent in boys.

Nevertheless, while the media seems to have solved the matter to its own satisfaction and the Canadian government is set to deal with the issue in its legislation on reproductive technologies, the development of sex selection technology continues unabated. Once perfected, the technology will most certainly be employed beyond the narrow restrictions that governments may impose upon it.

Although trans people have been on the sidelines during this debate, the issue should be of some interest to us. We know better than anyone that just because parents order up a specially made girl or boy, that's not necessarily what they're going to get. The motivation underlying sex selection is almost

naive in its sex stereotyping. Anyone who would go to such great lengths to give birth to a child of a particular sex must inevitably desire the specific experience that is associated with and expected of a girl or a boy. These children will inevitably be under great pressure to conform to a sex role that has been assigned to them by their parents. How they feel about themselves evidently never enters into the equation, a situation with which trans people will have great sympathy.

Feminists in particular were quick to point out that sex selection is built upon sexist myths of what constitutes a boy or a girl; however, their arguments were framed in terms that were easily digestible to the mainstream population. It was a variation of the tired refrain, already well accepted by most educated people, that girls can do anything boys can do. It's hardly so simple. Of all the arguments I heard from feminists, I never heard them argue for a boy's right to wear a dress.

This might seem trite to some people, but nothing could be more relevant. While the perception is that in developing countries, a boy is preferable, all the doctors quoted in an article in the *New York Times Magazine* last July claimed that most American families who participated in sex selection wanted girls. Evidently the idea that girls can do whatever

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## It may come as a shock to most people, but parents, and society in general, are already selecting your sex for you.

boys can do is well established in western society. What is equally clear is that there are some things that girls do that boys cannot do. One of the mothers quoted in the *New York Times Magazine*, whose parents were divorced when she was young, said, "It was like I was robbed of my little girlyhood. I just want a girl to share the things I didn't get to share with my mom."

This may sound like a grossly selfish reason to have a child, but it is nevertheless an interesting observation because it reveals a yearning for a gender specific experience that obviously runs very deep. I too feel "like I was robbed of my little girlyhood" and yet the injustice I may feel about a decision made about me when the doctor had a look at my genitals does not garner much sympathy. It may come as a shock to most people, but parents, and society in general, are already selecting your sex for you.

So here's the problem. Selecting your child's sex before birth is unacceptable, but selecting it afterwards is perfectly fine. Either way, the decision apparently has nothing whatever to do with the child, other than a firm belief that genitals equal sex. And in the case of intersex children, where the genitals are ambiguous, doctors go one step further. They decide what genitals you're going to have and then expect your gender to agree with their decision.

In an article that appeared last April in *Salon* titled *Sex Police*, William Cromie, a Chicago pediatric urologist, put it this way: "This is an area that's immensely complex. And lay people just plain and simple don't understand it."

While I have no doubts that Dr. Cromie is a skilled urologist, how he came to be an expert on what constitutes a boy or a girl, beyond plumbing, is not clear. It's comical to think he has the solution to a question that has vexed a wide variety of people, from geneticists to gender testers at sporting events. Still, Dr. Cromie is hardly the only one who happily conflates sex with gender then reduces it to the existence of a set of genitals. There will always be those who believe that a clear distinction exists between sexes, despite the evidence that this is not necessarily so. What most people desire is the experience of masculinity and femininity, which for most conventionally gendered people is inseparable from a biological man or a biological woman. While this is generally true, it is by no means true for everyone. The existence throughout human history of gender nonconforming gays and lesbians and transgendered

people should be ample evidence of that. Instead, aside from a few enlightened cultures, gender non-conformists have been suppressed so that a transparently false world view can continue.

Any new technology inevitably changes our view of the world. I suggest that sex selection technology will be yet another medical advancement, like developments in plastic surgery and endocrinology, that will support the world view of trans people. I say this without condoning its ethics. People are people and the sex of their child is important to them, as any transgendered person knows well enough. The technology they desire, after the initial surge of publicity, is quietly being developed and will be used, as any new technology inevitably is, regardless of the wishes of governments, bioethicists or professional societies of doctors and scientists. The argument that parents can choose the sex of their child, but we as cognizant human beings cannot choose our own gender, is unsupportable.

The implication that because the selection is taking place before birth and that it therefore has no effect on the child, or on society for that matter, is false. Parents who have made a large emotional and financial investment in their children's masculinity or femininity will demand that the child conform to their expectations. Those expectations will not be met by all the specially designed boys and girls that are products of sex selection.

This may be another reason to outlaw the use of sex selection technology for all but the narrowest of criteria. But banning sex selection should not divert us from the fact that parents of born-by-chance boys and girls also have serious expectations of masculinity and femininity for their children. Gender diverse children do not just happen to other families. Outlawing the new technology should not be a way of closing our eyes to the truth.

Most children born of sex selection will likely turn into the boys and girls their parents wanted. Many will not. Some will be homosexual, some will be transgendered. That's the way the world works, new technology or not. What will be new is that even those pre-selected properly gendered boys and girls may grow up to think about the way society constructs gender. They may resent the expectations that were thrust upon them, and perhaps, for the first time, even conventionally gendered boys and girls will grow up to become gender outlaws.

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**Freaks Talk Back: Tabloid Talk Shows and Sexual Nonconformity**, by Joshua Gamson. The University of Chicago Press, ISBN 0-226-298064-0 (cloth).

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By Teddy Michaels

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Once seen as an opportunity for education, television talk shows are now generally reviled by most trans organizations. Many have placed moratoriums on these shows, hoping to dry up their supply of guests, a strategy which is now more or less irrelevant. As Joshua Gamson points out in *Freaks Talk Back*, talk shows no longer want activists anyway, since they've become savvy in the ways of talk shows, frequently come with their own agenda and are generally more trouble than they're worth. The talk show has its own agenda and it is easier to exploit the type of guest whose only objective is getting a "few minutes of TV fame and an out-of-town trip." The obvious consequence is that the talk show has descended to the level of a common freak show and most trans people cringe at the thought that mainstream society might in any way consider the guests to be typical trannies.

But is the cumulative effect of talk shows necessarily negative? Gamson, an assistant professor of sociology at Yale University and a gay man, claims the answer to that is as ambiguous as the talk show itself. In a scholarly study that follows the evolution of the talk show from the genteel, educational and middle class *Donohue* to the raucous free-for-all, lower class *Jerry Springer*, Gamson demonstrates the conflicting messages that are central to the entertainment mission of talk shows: "democratization through exploitation, truths wrapped in lies, normalization through freak show."

Defenders of talk shows usually speak of their "democratizing" influence, of giving previously silenced people a voice. This is true to some extent, of course, but it is hardly the entire picture. The manipulation and exploitation of talk show guests, done to ensure that the show is entertaining, causes Gamson to wonder if "people on daytime talk really wind up speaking in a voice that they and others recognize as somehow authentically their own". The unethical methods that talk show producers employ to secure guests and then ensure that they behave in a dramatic fashion demonstrates that the talk show is all about role playing and that the producer is merely casting and directing.

Transsexual activist James Green relates his experience as a guest on an episode of *Charles Perez* which exposes the deception common to all talk

shows. The show had ostensibly been pitched to him as an opportunity to present the truth about transsexualism, but ended up being called "Transsexuals with regrets".

*...I'm just covering my eyes and shaking my head, making it as clear as possible that I am not connected here. I just thought I would bide my time.*

*I don't know if it was commercial breaks or what, but one of the guys working the stage would come by and crouch behind me and say, 'Come on, you've got to yell, you've got to get your point out, you've got to yell, you've got to yell' As they're setting up for the next shot, he'd say, 'Come on, get in there,' you know. I couldn't even see him. "You're not going to get your message out. Get in there. Come on, fight for it." Then as soon as I was off the stage, I was dropped like a hot potato. Escorted back to the dressing room, bum's rush out the door.*

Gamson claims that performance and dishonesty are built into the production arrangements of talk shows. As one ex-producer told him, "People want fake real...and that's what they're getting."

The advantages of this type of entertainment to sexual non-conformists are not immediately apparent, but nothing about talk shows is simple. Angela Gardner of the Renaissance Education Association offers her experience on a taping of the *Morton Downey, Jr. Show* as evidence.

*...when the third person came out, the cow pile really hit the fan...you could see the whole audience turning against us, and then Mort sensed that and he was fanning the audience because he knew he'd got controversy now. The show was like a root canal without anaesthetic. But we got more membership response from that show than anything we ever did. Every time it ran, and they ran that show like four or five times, we got about fifty phone calls. From all over the country we were getting phone calls for information, we were getting things in the mail. So it was successful, even though it was like a really, really bad experience.*

While Gamson claims that there are benefits to talk shows for sexual nonconformists beyond the unexpected side effects of a bad experience, his arguments demonstrate that the benefits exist mostly for gays and lesbians, and not for category blurring bisexuals and trans people.

In talk shows, first hand experience is elevated above abstract knowledge. The so-called expert guest does not receive more respect than any of the other guests. Gamson calls this "a chance to break the monopoly on 'truth' held by those who would talk about us." Most trans people would wish that this were so, but even Gamson admits that "when it

comes to shows about transsexuals, scientific authority often makes an unusual TV talk show comeback."

The context within which trans people are placed in talk shows is similarly demeaning. The format is almost never political. It is mostly display, involving pageants or performances or at its most extreme, contests which pit transsexual women against "real women". While trans people may escape moral condemnation in such a format, Gamson correctly notes that they are not taken seriously. "Why bother condemning a harmless jester?"

Transgender programs are also responsible for a large number of family conflict type shows. "Gender-crossers may not always be freaks, but programming strategies tend to channel them into nooks that exclude political discussion, and emphasize either laughable difference from other humans or their conflict-causing difference from their families of origin."

The paradox of talk shows is that on the one hand they seek out gender nonconformists while on the other they need to reassure the audience that conventional gender categories are still the correct ones. The so-called category crisis that trans people evoke is the tension that causes the drama that keeps the audience. But before the show ends, the rubber band snaps back to conventional gender meanings and trans people are on the outside again.

This is done in two ways. On the lighter shows, the format invites the audience to tell the difference between the real woman and the fake, implying that transgender is phony and that gender is merely a matter of finding those genitals. This has a dark side in that it encourages the audience to think that who we are is a deception and that, fundamentally, we are dishonest people. On the more serious shows, the emphasis is on gender change.

*In this framework, a mistake has been corrected; it's not categories that need reexamination or correction, but the transsexual body. These shows are often more sedate, with less hostility from audiences, because a category conundrum is more or less ruled out by the show's structure. Genitals are gender.*

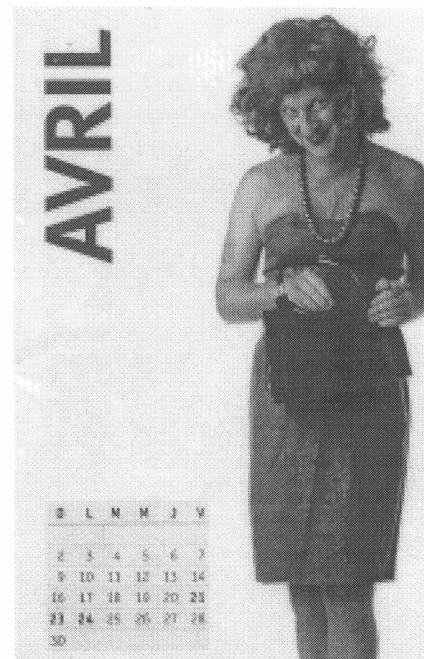
The only dividend talk shows appear to pay trans people is a kind of equality through boredom. The more often people see trannies on television, the less shocked they are. "Over time, the talk shows have managed to do for their audiences what no one else has: to make homosexuality, and even transsexuality and bisexuality, basically dull."

For the purposes of his theory, Gamson lumps together the effects talk shows have on all sexual nonconformists, but his own research suggests to me

that trans people and bisexuals come off considerably worse than gays and lesbians. It is very clever for Gamson to say that talk shows "are good for all by being bad for some, and bad for all by being good for some". It captures the complexity of the talk show message, but it also buries the fact that for trans people the few positives are thoroughly overwhelmed by the negatives. Over and over he has documented the ways in which gender nonconformists are placed in an unfavourable light by talk shows. We are accused of deception, vilified for defying conventional gender behaviour, displayed like freaks and "routinely placed outside the audience's moral universe."

The benefits talk shows once had for trans people have long since been exhausted. To hope that the more flamboyant members of our community will push out a space for the "normal" trannies by repeatedly exposing the audience to outrageous behaviour is far fetched; and even if it were true, it would still be too meagre a reward for TV talk's exploitation of the trans community. Gamson says it best himself: "You know you're in trouble when Sally Jessy Raphael (strained smile and forced tear behind red glasses) seems like your best bet for being heard, understood, respected, and protected."

No thanks. We deserve better.



*Promotional calendar for Old Milwaukee beer distributed in Quebec. Most of the months are decorated with attractive women, but the calendar is sufficiently cheeky that it is hard to be offended. It includes a beefcake shot for November and a buttoned-up stereotypical librarian for February. Of course the tranny had to be Miss April.*

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## ONTARIO HUMAN RIGHTS COMMISSION DISCUSSION PAPER TOWARD A POLICY ON GENDER IDENTITY - HIGHLIGHTS

*The Ontario Human Rights Commission has released its discussion paper on developing a policy that would protect the human rights of trans people. The Commission has done its homework well. The full document is posted on their web site ([www.ohrc.on.ca/english/Discussion/genderid.htm](http://www.ohrc.on.ca/english/Discussion/genderid.htm)) but here are some highlights.*

Research and consultation conducted by Commission staff in preparation for this paper shows that transgendered people experience negative stereotypes that have a pervasive and often traumatic impact on virtually every aspect of their lives. They are shunned by society and regarded with suspicion. Their jobs, housing and family lives are as threatened by the process of 'coming out' as by involuntary discovery. These are all issues that favour the development of a progressive policy to protect the human rights of transgendered persons within the legal framework of the *Code*...

For several decades, transgendered people have been assessed and identified in relation to a 'medicalised' identity or model. For example, a transsexual is considered a medical phenomenon and not as a whole person with a distinct and variant gender identity...

'Coming out' involves a lengthy process of self-discovery and requires patience and focus. This (is) contrary to the notion of opponents of transgendered people, one often reflected in the media, that being transgendered is a whim, that it arises out of mental imbalance or that it is simply a matter of choice or preference. Although the process of self-realisation and acknowledgement as a transgendered person can be difficult, acceptance of one's identity and then disclosure to others allows greater congruence with one's self and with society. 'Coming out' breaks not only internalised silence about the true nature (of) one's self, but also the societal silence about the diversity of gender identity...

A growing number of people who are transgendered no longer consider sex reassignment surgery as a suitable option for them either due to cost, medical risks, medical barriers, or on principle. Many do not wish to assimilate into a society with rigid bifurcated standards of sex and gender congruence, but rather ask that society accepts and adapts to transgendered people. Nevertheless, a large number of transsexuals

in Ontario seek sex reassignment surgery but due to a recent change in government policy, and economic and medical barriers, they cannot access it. These factors also effectively preclude transgendered people from accessing hormone therapy...

Since March 1998, the Commission's working position has been that the existing legal structure set out in the *Code* can support a progressive understanding of the law and thereby protect transgendered people effectively. Although gender identity is not explicitly set out in the *Code*, this progressive understanding is rooted in the profound relationship between sex and gender. This approach was recently successfully used by the British Columbia Human Rights Tribunal in a case involving a complaint from an individual who although living full-time as a woman but not having undergone sex reassignment surgery, was not allowed to use the woman's washroom in a nightclub. In ruling in favour of the complainant the tribunal found that "transsexuals in transition who are living as members of the desired sex should be considered to be members of that sex for the purposes of human rights legislation" and concluded by stating that "discrimination against a transsexual constitutes discrimination because of sex"...

Traditionally, many human rights commissions, including Ontario's, used the ground of disability or sexual orientation when a complaint related to gender identity was made. The Commission has discontinued the practice of automatically using these grounds unless the complainant specifically makes such requests...

By adding the ground 'gender identity' to the *Code*, there would be no doubt legally or politically that transgendered people have the same protections as everyone else. Unfortunately, using the ground of 'sex', while it does not properly convey the meaning of 'gender identity', is the only reasonable alternative at present until such time as the legislature sees fit to amend the *Code*...

The Commission can play a role in encouraging a non-medical focus and a system that balances legitimate institutional identification needs with the individual's freedom to self-identify. For a pre-operative transsexual, a transgenderist, or an intersexed person, the requirement that such identity must be attested to or otherwise supported by medical opinion creates a particular disadvantage. Changing gender designation on documentation has significance (sic) impact because recognition in law is often an indication of - or at least a precursor to - social acceptance.

# Trans Canada

We endeavour to keep this list current and accurate, but cannot guarantee the information. Please advise us if you are aware of any changes that have been made.

## Alberta

**Illusions Transgendered Society of Alberta**  
426 - 8 Avenue, S.E.,  
Calgary, AB, T2G 0L7  
(403) 265-7789  
E-Mail: [bnblethr@cadvision.com](mailto:bnblethr@cadvision.com)  
Web: <http://www.geocities.com/WestHollywood/Village/5276/>

*Illusions provides a safe, discreet atmosphere in which crossdressers and transsexuals can meet others. Social events.*

**Phi Sigma**  
PO Box 81115, 755 Lake Bonavista Dr SE,  
Calgary, AB, T2J 7C9.  
(403) 271-6247

*Phi Sigma is a chapter of The Society for the Second Self and is open to male, heterosexual crossdressers.*

**Edmonton Transgender Support Line**  
(780) 988-3738

**Illusions in Edmonton**  
Box 1852, Main Post Office,  
Edmonton, AB, T5J 2P2  
(780) 488-3234  
[edm\\_illusions@huno.com](mailto:edm_illusions@huno.com)

## British Columbia

**BC FTM Network**  
P.O. Box 10, 1895 Commercial Drive  
Vancouver, BC, V5N 4A6  
(604) 254-7292  
E-mail: [bcftmnet@hotmail.com](mailto:bcftmnet@hotmail.com)

*The BC FTM Network offers peer support and information for female-to-males, their partners, family, friends and allies. There is a limited lending library of books, videos and newsletters and a support/discussion group that meets twice a month. It is open to anyone assigned female at birth who identifies as male some or all of the time, regardless of where that person is at in regard to transitioning or not.*

**Cornbury Society**  
PO Box 3745,  
Vancouver, BC, V3B 1Z1  
(604) 862-1321  
E-mail: [cornbury@bc.sympatico.ca](mailto:cornbury@bc.sympatico.ca)  
Web: [www.transgender.org/tg/cornbury/](http://www.transgender.org/tg/cornbury/)

*Social/support group for male, heterosexual crossdressers. Spouses and partners welcome. Meetings, monthly newsletter.*

**Trans/Action**  
c/o 620 - 1033 Davie Street  
Vancouver, BC, V6E 1M7  
(604) 687-8752  
E-mail: [bfindlay@imag.net](mailto:bfindlay@imag.net)

*A political action group which is advocating changes to human rights and doing educational work on trans issues.*

**Zenith Foundation**  
8415 Granville Street, PO Box 46,  
Vancouver, BC, V6P 4Z9  
Phone (604) 261-1695  
Fax (604) 266-4469  
Web: [www.GenderWeb.org/~zenith/](http://www.GenderWeb.org/~zenith/)

**Zenith Foundation - Victoria Chapter**  
Ste 303, 955 Cook St,  
Victoria, BC, V8V 3Z1  
(250) 384-4635

*Zenith is a charitable non-profit foundation. Its objectives are to work toward improving the security and circumstances of people with gender dysphoria, primarily transsexuals. Main aims are in education, information and advocacy, support and counselling. There is also a social component. Primary publication is the bimonthly Zenith Digest.*

## Manitoba

**Prairie Rose Gender Club**  
PO Box 23 Grp 4 RR1,  
Dugald, MB, R0E 0K0  
(204) 257-2759

**Winnipeg Transgender Support Group**  
(204) 284-5208 (Winnipeg Gay/Lesbian Resource Centre)  
E-Mail: [wtsg@pangea.ca](mailto:wtsg@pangea.ca) / ~wtsg /

*Peer support and information for all trans folk; education and lobbying for medical services and legal rights.*

## Nova Scotia

**ATG (Atlantic TransGender) in Halifax**  
E-Mail: [atggrp@geocities.com](mailto:atggrp@geocities.com)  
Web: [www.geocities.com/WestHollywood/7557/](http://www.geocities.com/WestHollywood/7557/)

*ATG provides a safe haven for transgendered individuals and those who share their lives. Contact via internet.*

**ValleyPRIDE (Kentville)**  
E-Mail: [mike.giffin@ns.sympatico.ca](mailto:mike.giffin@ns.sympatico.ca),  
Web: [www.geocities.com/WestHollywood/Heights/2377/](http://www.geocities.com/WestHollywood/Heights/2377/)

*An informal social gathering of lesbian, gay, bisexual, transgendered and two-spirited persons who are out and about in the Annapolis Valley of Nova Scotia. Meetings and social events.*

## Ontario

Canadian Boyz and SOFFAs  
Chapter of American Boyz FTM Support Network  
Marcus Charles Frappier (416) 466-0235  
E-Mail: mc@oil.ca  
Web: [www.netgsi.com/~listwrangler/](http://www.netgsi.com/~listwrangler/)

Canadian Crossdressers Club - Wildside (Toronto)  
161 Gerrard St E, Toronto, ON, M5A 2E4  
(416) 921-6112  
E-Mail: [info@wildside.org](mailto:info@wildside.org)  
Web: [www.wildside.org/](http://www.wildside.org/)

*Affiliated with Wildside, a store for crossdressers and drag queens.*

Gender Mosaic of Ottawa  
PO Box 7421, Vanier, ON, K1L 8E4  
(819) 770-1945  
E-Mail: [gender\\_mosaic@geocities.com](mailto:gender_mosaic@geocities.com)  
Web: [www.geocities.com/WestHollywood/9630/](http://www.geocities.com/WestHollywood/9630/)

*Gender Mosaic is a non-profit support group which serves the trans community in Ottawa and surrounding area. Services include monthly social, discussion and spouse/partner support meetings, a bimonthly newsletter and a lending library.*

Gender Metaphor  
Ottawa Transgender Support and Outreach  
PO Box 47060, Ottawa, ON, K1B 5P9  
E-mail: [gender-metaphor@ottawa.com](mailto:gender-metaphor@ottawa.com)  
Web: [www.geocities.com/WestHollywood/3190/](http://www.geocities.com/WestHollywood/3190/)

*All welcome, but special focus on married couples. Support, socials and public interaction. Also, on-line support.*

ON.FTM  
378 - 532 Montreal Road, Ottawa, ON, K1K 4R4  
(613) 728-7776  
E-Mail: [onftm@cyberus.ca](mailto:onftm@cyberus.ca)

*Female to Male ts/tg network for anyone assigned female at birth who identify all or part of the time as male. Information, peer and partner support, socials and discussion.*

Ottawa TS Discussion Group  
P.O Box 42067, RPO St. Laurent,  
Ottawa, ON, K1K 4L8  
E-mail: [ts-ottawa@canada.com](mailto:ts-ottawa@canada.com)  
Web: [members.xoom.com/ottawats/](http://members.xoom.com/ottawats/)

*Provides a safe forum for all transsexuals and intersexuals in Eastern Ontario and Western Quebec. Social/support meetings. Lending library.*

SOS Club - TS (in Toronto)  
Support for Spouses of Transsexuals in transition  
C/O The 519 Church St. Community Centre  
519 Church Street, Toronto, ON, M4Y 2C9  
E-Mail: [sosclub@idirect.ca](mailto:sosclub@idirect.ca)  
Web: [webhome.idirect.com/~players/](http://webhome.idirect.com/~players/)

Toronto Transition Support  
c/o The 519 Church St. Community Centre  
519 Church Street, Toronto, ON, M4Y 2C9

Transsexual Menace - Toronto  
E-mail: [sarah@interlog.com](mailto:sarah@interlog.com)  
Web: [www.interlog.com/~sarah/menace.htm](http://www.interlog.com/~sarah/menace.htm)

Two Spirited People of First Nations (Toronto)  
(416) 944-9300

Xpressions  
PO Box 223, Station A, Toronto, ON, M5W 1B2  
(416) 410-6949  
E-Mail: [xpressions@xpressions.org](mailto:xpressions@xpressions.org)  
Web: [www.xpressions.org](http://www.xpressions.org)

*Not-for-profit, open, social and support group. Monthly newsletter and quarterly publication, Monarch.*

Hamilton Transsexual Peer Support Group  
(905) 528-0207 Ext. 43  
E-mail: [janet@interlynx.net](mailto:janet@interlynx.net)  
Web: [www.geocities.com/WestHollywood/Cafe/8922](http://www.geocities.com/WestHollywood/Cafe/8922)

Intersex Society of Canada  
PO Box 1076, Haliburton, ON K0M 1S0  
E-mail: [mholmes@isna.org](mailto:mholmes@isna.org)  
Web: [www3.sympatico.ca/morgan.holmes/AFC.WWW](http://www3.sympatico.ca/morgan.holmes/AFC.WWW)

Peterborough TG Support  
Contact Shari Warfield  
(705) 748-6711, Voice Mail #43  
Fax (705) 748-2577

## Prince Edward Island

Gay, Lesbian, Bi and Transgendered Community Support (Charlottetown)  
53 Grafton Street, Charlottetown, PE, C1A 1K8  
(902) 892-4163  
E-mail: [mark.smith@isn.net](mailto:mark.smith@isn.net)

## Quebec

FACT Quebec  
PO Box 293, 5858 Cote de Neiges Blvd,  
Montreal, PQ, H3S 2S6

Le Spectre (Montreal)  
(514) 528-1700  
Contact Michelle de Ville.

Travestis Montreal  
E-Mail: [mac@mlink.net](mailto:mac@mlink.net)  
Web: [www.mlink.net/~mac/tvm.html](http://www.mlink.net/~mac/tvm.html)

Action Sante: Travesti(e)s et Transsexual(le)s du Quebec  
Pager (514) 851-7674

*Information, resources, support and workshops for the Montreal area.*



Rachel Steen