

TRANSVESTISM

TODAY

The Phenomena of Men Who Dress as Women

EDW. PODOLSKY, M. D.
and C. WADE

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EPIC

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The sale of this book is strictly limited to members of the medical profession, psychoanalysts and students in the field of psychological or social studies.

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TRANVESTISM TODAY

by

Edward Podolsky, M. D.

and

Carlson Wade

An individual who derives pleasure from wearing clothes of the opposite sex is called a "transvestite." When a man wears female clothing, complete with bloomers, brassiere, slip and dress, he is scientifically called a transvestite. Today, transvestism is carried out by millions of men in secret because prohibitions set up in Biblical times are still in effect.

EDWARD
PODOLSKY, M. D.



Edward Podolsky, M.D. is the author of several books dealing with sexual pathology . . . "The Modern Sex Manual," "Sex Technique for Husband and Wife," "What You Should Know About Sexual Frigidity," etc. . . . He has also written many articles on sexual behavior for medical and scientific journals throughout the world.

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New York

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FIRST EDITION

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Coccinelle, the world's foremost female impersonator.

Coccinelle again.

Bambi, another startling performer at Madam Arthur's in Paris.

More of the entertainment from Madam Arthur's.

Boys will be girls.

A few of the participants at a "drag" held in New York City.

Two "secret" transvestites relax in the privacy of their homes.

The Princeton University Triangle Club puts on a remarkable performance each year.

Top-Kitt Russell, one of this country's top impersonators. Below—the entire cast from one of New York's most unusual night-clubs.

Kitt Russell . . . again.

Ray Leen . . . another amazing performer.

Tony Curtis and Jack Lemmon played the part of two females in the United Artist's production "Some Like it Hot."

Another remarkable transformation.

More of the same.

"Burma," an amateur impersonator.

Preparing for the deception.

TRANSVESTISM TODAY

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INTRODUCTION

There are distinct types of individuals who derive great pleasure in dressing and behaving like members of the opposite sex. These deviates are known as transvestites and the practice of cross-dressing is known as transvestism or eonism. This practice is as old as civilization itself. It is practiced quite widely in some primitive societies even today. In polygamous communities a transvestite male often becomes the co-wife of a chief or other important personage. However, in civilized cultures transvestism has always been frowned upon. Cross-dressing was prohibited for either sex by the Mosaic law. Whatever purpose lay behind this decree, it is well-known that sexual pleasure in either sex is some-

times derived from wearing clothing of the opposite sex.

The first scientific report on transvestism was made by Krafft-Ebing who called his cases "metamorphosis sexualis paranoica," because he thought that such individuals harbored ideas of persecution. This has now been found to be erroneous. In 1911, Austin Flint reported a case of "Sexual Inversion with Complete Sexual Anesthesia," the first such case in American medical literature. In 1911 Magnus Hirschfeld gave this type of sexual deviation the name of transvestism. The name eonism, which is seldom used in this connection, was suggested by Havelock Ellis in 1928.

Transvestism has been investigated quite extensively by psychiatrists for many years. What makes a transvestite? The act of cross-dressing may be relatively unimportant in itself but may dramatize fantasy if the pervert looks at his image in the mirror so clothed. He must not only dress in the clothing of the opposite sex, but must have a constant image of himself in that dress. Although homosexuals may dress up as women to increase or vary their attractions to other men, the true male transvestite obtains sexual gratification from pretending to be a woman, and his fantasy is facilitated by

wearing her clothing. In appearance, manners and interests they seem to feel more feminine than masculine, and naturally adopt the little characteristic mannerisms of women. Investigation often shows that as children their play and general behavior was girlish, and as they grow older they acquire feminine rather than masculine occupations, associating and identifying themselves with women in preference to men. It is important to distinguish this type from the homosexual as they pass their lives with no signs of sexual interest in their own sex. Perhaps both are derived from the same physical type, but in the true transvestite early homosexual activity seems to be unusual and sexual activity is confined to fantasy and auto-erotic habits.

Transvestism is quite a complex manifestation. It appears in quite a few varieties. Magnus Hirschfeld classified transvestism as follows:

1. Heterosexual variety. Sexual aims here are along heterosexual lines.
2. Bisexual variety. In this type there is a definite attraction to virile women and effeminate men.
3. Homosexual variety. Here there are definite homosexual tendencies.
4. Narcissistic variety in which the masculine part

of the subject's nature finds satisfaction in his feminine parts.

5. Asexual variety. This type is quite often impotent and is completely satisfied with feminine occupations.

Havelock Ellis came to the conclusion that variations in the types of transvestism were numerous. However, he described the two most common forms. The most common form was one "in which the inversion is mainly confined to the sphere of clothing." The other is "less common but more complete, in which cross-dressing is regarded with comparative indifference but the subject identifies himself with those of his physical and psychic traits which recall the opposite sex, that he really feels to belong to that sex, although he has no delusions regarding his anatomical conformation. Havelock Ellis was of the opinion that transvestism was a form of erotic symbolism having resemblances to erotic fetishism and to narcissism or erotic self-admiration.

Albert Moll classified the various types of transvestism as follows:

1. Impulsive states. In these circumstances the in-

dividual is compelled by some strong inner force to assume the garb of a woman.

2. Homosexual cases. In this instance the cross-dressing is a definite part of the perversion.
3. Heterosexual cases. In these cases the sexual impulse is normal and the cross-dressing constitutes a part of a contrary sexual state.
4. Cases to be explained as due to a pronounced heterosexual desire to imitate and enter into the feelings of the opposite sex.
5. Cases where concealment of occupation is desired for some reason or other. These are not true transvestites and the condition is one of pseudo-transvestism.

William Pettow regards transvestism as a psychological compulsion. He describes three types of transvestism:

1. Men adopting women's clothing.
2. Women adopting men's clothing.
3. Adults adopting the clothes of children. The last he regards as a return or an attempt to return to childhood in an endeavor to escape the trial and obligations of adulthood.

William Sadger is of the opinion that transvestism is an attempt by the man to identify himself with his mother, and the only way he is able to accomplish this is by wearing the clothing of a woman. Wilhelm Stekel considered transvestism as a form of fetishism in which the garments of the opposite sex are the fetish.

Emil Gutheil states that the individual's desire to be a woman is a central symptom of his neurosis and is embedded in a matrix of other contributing neurotic mechanisms. He describes six psycho-pathological factors in transvestism:

1. Latent (or manifest) homosexuality with an unresolved castration complex.
2. The sado-masochistic component.
3. The narcissistic component.
4. The scopophilic.
5. The exhibitionistic.
6. The fetishistic component.

In every case all six tributaries are represented in varying degrees.

The male transvestite identified with the phallic type woman, according to Gutheil. Identification with the mother is on the basis of her representation

symbolize and substitute rather than execute their underlying desires and cravings.

Like the homosexual, the fetishist is always attempting to escape from women. When he cannot do so, he compromises by belittling them. It is an indirect attempt to escape. Succeeding in depreciating his mate, he can then consider her of no importance in his sexual life. The fear of the sexual partner plays an important role at all times.

Fetishism is in many instances traceable to a flight from incest. The fetishist has not only renounced women but all human anatomy and has concentrated his erotic life on unconsciously selected symbols, inanimate objects which are usually female garments or accessories—various articles of underwear, aprons, shoes, handkerchiefs, etc.

Many fetishists are impotent. Fetishism is an attempt to attain sexual satisfaction by fondling a fetish because normal and accepted ways of obtaining sexual gratification are impossible or are not available. The fetish in such instances is an attempt to arouse sexual feeling which is lacking because of impotence.

Fetishism is widespread in its implications. Thus, coherent fetishism is the attraction which is exercised for many persons far more than is normal by

root of transvestism is to seek love and affection, and cross-dressing is a magical gesture to obtain this object.

In the simplest terms transvestism may be said to be a form of compulsion neurosis in which the individual's desire for the genitals of the opposite sex is displaced to the clothing of the opposite sex. In every case of transvestism there is a definite exhibitionistic element. There is good reason to believe that cross-dressing is a desire to be identified with the opposite sex, and to seek love and affection of both sexes. In such a transformation the transvestite feels himself to be bi-sexual.

The transvestite is a passive offender. He offends in the manner of his dress and his feelings. He does not commit any crime against person or property. He does not molest those with whom he comes in contact.

EDWARD PODOLSKY, M.D.

CHAPTER 1

MEDICAL SCIENCE LOOKS AT THE TRANSVESTITE

Why do men prefer to dress as women? The feeling that cross-dressing is an outgrowth of masochism (sexual emotion with a desire to be physically subjugated and morally humiliated) has long been advanced and is today considered one of the contributory factors to the urge to cross-dress. It was Krafft-Ebing who prepared the first scientific analysis of transvestism but he erroneously called it a "metamorphosis sexualis paranoica." This has since

been disproven but his analysis paved the way for further studies of cross-dressing.

The brilliant physician, Dr. Alfred C. Kinsey drew a close parallel between cross-dressing and masochism. Says Dr. Kinsey, "There are many cases of transvestism which are associated with sado-masochism. Then the masochistic male wishes to be identified as a female in order to be subjugated as males might, conceivably, subjugate a female . . . It is clear that transvestism depends very largely upon the individual's capacity to be conditioned psychologically. There are few phenomena which more strikingly illustrate the force of psychologic conditioning. It is therefore highly significant to find that an exceedingly large proportion of the transvestites are anatomically males who wish to assume the role of the female in the social organization."

Since physicians have agreed that females are usually passive, it appears that transvestites are imbued with an even stronger degree of passivity which develops into masochism. Social conditioning demands that the male be the dominant and aggressive member of our society and world. The male who is unable to conform to this dictum and who feels extreme urges of passivity then flees to female garments where, in the guise of a woman, he may

become masochistic without any guilt feelings. Mentally, he imagines himself a female (since he is wearing frilly and dainty lace garments with silk stockings, skyscraper heeled shoes) and therefore he feels perfectly secure in being passive and a masochist. Quite obviously, wearing rough-hewn overalls and mannish clothing, does not blend into passivity and masochism. Full sexual enjoyment of the masochist is possible when, through cross-dressing, he wears the symbols of the female (who is the passive member of sex), and in a dress and frilly nightclothes, he assumes the role of a woman.

The world-famous sexologist, Dr. Magnus Hirschfeld, in 1910, named cross-dressing as transvestism. According to Dr. Hirschfeld, transvestism may be classified as follows:

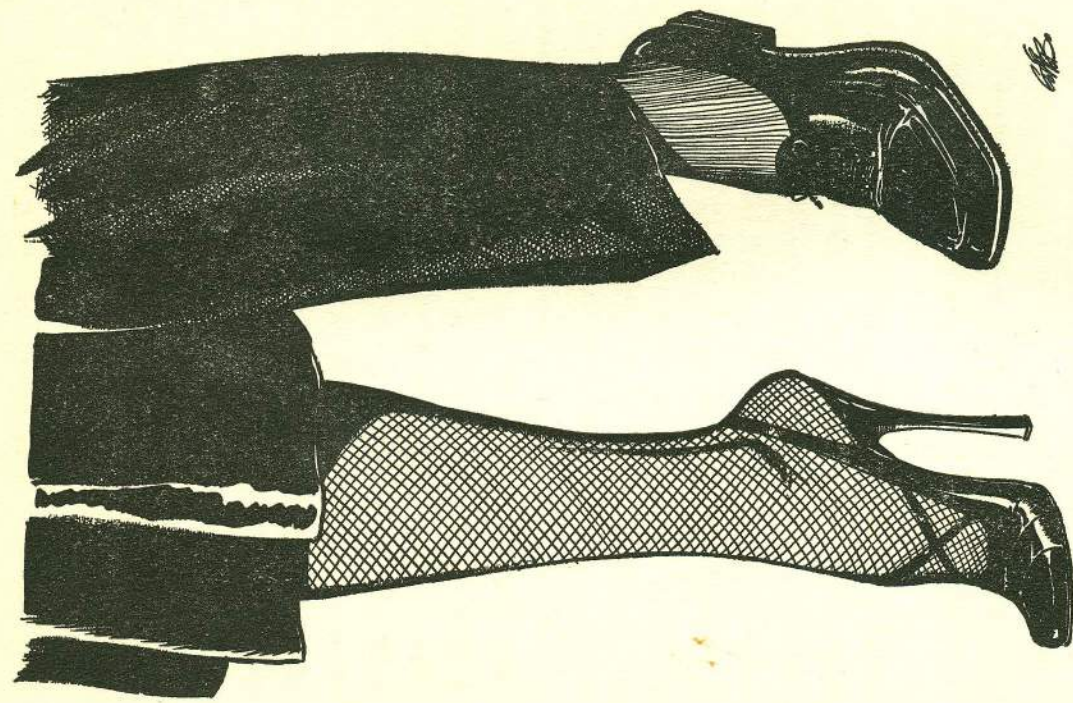
1. Heterosexual variety. Sexual aims here are along purely heterosexual lines.
2. Bi-sexual variety. In this type there is a definite attraction to virile women and effeminate men.
3. Homosexual variety. Here there are definite homosexual tendencies.
4. Narcissistic variety in which the masculine part of the subject's nature finds satisfaction in his feminine parts.

5. Asexual variety. This type is quite often impotent and is completely satisfied with some feminine occupation.

To dispel the theory that transvestism is connected exclusively with homosexuality, Dr. Hirschfeld adds, "Today, we are in a position to say with every certainty that, just as there are homosexuals who are not transvestites, so there are transvestites who have no homosexual tendencies whatever and feel sexually drawn to the opposite sex alone. Transvestism therefore is a condition that occurs independently and must be considered separately from any other sexual anomaly."

It was Havelock Ellis who, in 1928, called this deviation, "eonism," after the Chevalier d'Eon de Beaumont (1728-1810) who was born in Burgundy, France and was a French diplomatic agent under Louis XV. When he lived in London, he assumed the guise of a woman so expertly that no one ever thought he could be a male. When he died, an autopsy revealed the startling discovery that he was actually a male; he was a perfect transvestite.

"Eonism," says Havelock Ellis, "is a remarkably common anomaly; in my own experience it comes next in frequency to homosexuality among sexual deviations. In ordinary life the subjects present no



Footwear—A Symbol.

startlingly unusual traits and may seem quite ordinarily masculine, but sometimes sensitive and reserved, often devoted to their wives, but seldom of vigorous sexual temperament. (Note: here it is plain that transvestism accompanies masochism.) Their secret ideals are usually unsuspected, even by those nearest to them. Not all of them desire to adopt cross-dressing (as Edward Carpenter termed it), but when they do, it is with complete success, very skillfully, and with a minute and almost instinctive adoption of little feminine ways, which, they feel, come to them naturally. Male eonists sometimes feel an almost passionate longing for a woman's experiences. In mental ability they are above the average.

"On the psychic side, as I view it, the Eonist is embodying, in an extreme degree, the esthetic attribute of imitation of, and identification with, the admired object. It is normal for a man to identify himself with the woman he loves. The Eonist carries that identification too far, stimulated by a sensitive and feminine element in himself which is associated with a rather defective virile sexuality on what may be a neurotic basis.

"An abnormal childhood, with too close attachment to the mother, who may herself be rather

abnormal, seems sometimes to encourage the appearance of Eonism."

A well-known psychiatrist, who is today a leading spokesman on sexual behavior, gives an excellent diagnosis of the nature of the transvestite. Dr. Podolsky says, "Transvestism has been studied quite extensively by many physicians and psychiatrists throughout the years and they have learned some very interesting facts about this phenomenon. What is the mental make-up of the transvestite? The act of cross-dressing may be relatively unimportant in itself but may dramatize phantasy if the pervert looks at his image in a mirror when so clothed. He must not only dress in the clothing of the opposite sex but he must have a constant image of himself in that dress.

"Although homosexuals may dress up as women to increase or vary their attractions to other men, the true male transvestite obtains sexual gratification from pretending to be a woman, and his phantasy is facilitated by wearing her clothing. In appearance, manners and interests they seem and feel more feminine than masculine and naturally adopt the little characteristic mannerisms of women. Investigation often shows that as children, their play and general behavior was girlish, and as they

grew older they acquired feminine rather than masculine occupations, associating and identifying themselves with women in preference to men. It is important to distinguish this type from the homosexual as they pass their lives with no sign of sexual interest in their own sex. Perhaps both are derived from the same physical type, but in the true transvestite, early homosexual seduction appears to be unusual and sexual activity is confined to phantasy and auto-erotic habits."

Because transvestism is illegal when practiced in public, cross-dressers are compelled to practice their art in their own homes. On occasion, when a transvestite does venture beyond the confines of his home, he may be apprehended and subject to arrest. Many transvestites are so skillful in wearing feminine clothes that they succeed in deceiving the most scrutinous of investigators. Yet, the transvestite longs to receive approval for his ability to wear a flattering pair of silk stockings, a lace-fringed pair of frilly panties and even a silken dress. The fear of being apprehended while in public prevents him from displaying himself to others and he lives a lonely life, receiving gratification from the rustle of silk against his nylon-clad ankles as his skirt brushes against his skin.

In speaking of transvestism, Dr. Hugo G. Beigel says it is, "The disposition of a man for wearing women's dresses or of a woman for wearing men's clothing. It is considered a perversion and, if practiced publicly, a public nuisance. Transvestism may have one of its roots in the protest against one's sex role and is closely related to . . . fetishism."

The same belief is echoed by Dr. Kinsey as he says, "In not a few instances, transvestism develops out of a fetishistic interest in the clothing or some part of the clothing of the opposite sex. The adoption of the clothing of the opposite sex may not modify the original sexual history of the individual, whether it was heterosexual or homosexual."

Dr. Otto Fenichel advanced the theory that the transvestite harbors a castration complex, that he has fears of losing his reproductive organs. When the cross-dresser assumes feminine clothing, he also adopts the illusion that he is a female and therefore, has no external sex organs and has nothing to fear. Hence, the castration anxiety becomes relieved. Yet, Dr. Fenichel applied the same theory of castration-complex to all deviational practices so it cannot be considered very comprehensive as far as transvestism is concerned. And there are female transvestites as well, who wear mannish garments, so the castra-

tion-anxiety theory most certainly could not apply to them.

The well-known British consultant surgeon, Kenneth Walker, M.D., offers an enlightening interpretation of transvestism. "I am told," admits Dr. Walker, "that a small coterie of these unhappy people often meet together in London and that an outsider at one of these reunions would be hard put to decide the sex of its various members, some being dressed in accordance with their actual sex and others in harmony with their desires."

"Yet, many who suffer from transvestism appear outwardly to be completely normal and their burning desire to belong to the opposite sex is entirely unsuspected by their friends. Some of them even marry and have children, but when they do so, their inner secret longings usually become known to their marriage partners. Male eonists often have a longing for a woman's experience of pregnancy and motherhood."

Dr. Walker then advances two probable causes of transvestism: 1—a defective endocrine balance. 2—psychogenic causes. "It is probably that both of these factors play a part in its production and that their relative importance varies in different cases."

Dr. Walker has treated many transvestites whom, he said, long to be females. "There have been many different types of men," he explains. "Some have been slight, delicately featured young men, gentle and diffident in character, youths who in feminine clothes would have been accepted as young women. Others have been robust and masculine in appearance who would have attracted attention and comment had they dressed as they desired to dress."

There are some physicians who maintain that transvestism stems from an inherited trait; others will insist that it is a conditioned instinct and urge, stemming from environmental influences. In later case histories presented in this book, we shall see how the second of these theories applies to most transvestites.

Since most sexual activity is a learned behavior, it would seem that transvestism is an acquired form of deviation which was either taught to the individual or he sought it as a means of expressing his urge. Medical men have noted that a large majority of transvestites are masochistic by nature; some even admitted that they received enormous sexual relief when dressed in tight, knee-length bloomers which were be-ribboned and laced just above the knees—and then being turned over some-

one's lap and soundly chastised for a minor transgression. This evidently is a throwback to an early childhood experience during which the individual was punished and received a gratifying urge instead. But these same people have admitted to medical men that if they are dressed in everyday mannish clothing, they cannot obtain the high degree of sensitivity and sexual release from such an action.

Since feminine clothing are symbols of passivity and masochism, it seems logical for a transvestite to put on these garments and then be in a proper "costume" to receive his punishment. In short, the feminine clothing conditions him mentally to become masochistic.

As a form of sexual behavior, transvestism and its accompanying emotion of masochism, requires study and understanding.

CHAPTER 2

FAMOUS TRANSVESTITES PAST AND PRESENT

Because of misunderstanding about transvestism, many individual life stories are lost to history. There is little doubt that transvestism is on the increase but fear of public rebuke and humiliation compel the cross-dresser to spend his life in seclusion. A few have dared to make public their urge for eonism.

In the early 19th century, the British Navy had John Taylor among its ranks. After several years of

military service, John was discovered to be a woman—Mary Anne Talbot. The woman was a transvestite and masqueraded successfully as a man among men in the Navy.

In the days before the American Revolution, New York had a governor, Lord Cornbury who was a transvestite. Perhaps, because of his influential position and also because social restrictions were different than today, Lord Cornbury wore female clothes in public without any fears. Little more is known about him but paintings and portraits of the governor, wearing girlish clothes, powdered, three-tiered wigs and lace shawls, are still available.

The famous female physician, Dr. Walker, preferred wearing mannish clothes. She was a prominent physician and disregarded social attitude and would put on complete mannish outfits when going in public. Another noted transvestite was Lady Esther Stanhope. Although her husband was a member of the staid and dignified House of Lords, Lady Stanhope would greet Parliamentary friends and social guests, while wearing a business suit, obviously designed for a male.

Two of the most famous transvestites in history are: Chevalier d'Eon and Lord Francois Timoleon DeChoisy, both of whom we shall discuss as follows:

His full name was Chevalier d'Eon de Beaumont who eventually served as a French diplomatic agent for the court of Louis XV. His early childhood was one of frilly gowns, ribbons, feathered hats and clothes of such brilliant colors that artists spent years in an effort to recapture their beauty on canvas. Such an exposure had an influence on Chevalier d'Eon who was a close friend of the two princely sons of Anne of Austria—young Louis (later to become the ill-fated Louis XIV) and Prince Philippe Anjou. It was the custom in royalty as well as many other households, to dress young boys into long dresses and white bloomers, thigh length silk stockings, be-jewelled buckled shoes, lace collars, and all other feminine frillery. When the boys became six years of age, they were given male clothing to wear.

Physicians and psychiatrists agree that the sex life of the child until about seven years, vividly determines his sexual behavior for the rest of his life. Apparently, D'Eon was so influenced by wearing floor-length satin and silken gowns, that even after he came of age, he still loved to wear girlish clothes and made a lifetime practice of doing so. D'Eon, it is said, even wore his feminine garments in the French court and so perfect was his disguise

that he was sent to London to act as agent for Louis XV and it is also said that he was able to obtain military and state secrets from British men of rank because he was disguised as a woman. Only at his death, did London rock with scandal when the secret came out and some of the leading British nobility suffered embarrassment at having been so duped.

Lord Francois Timoleon DeChoisy is described in thumb-nail form by Havelock Ellis as follows, "He wrote his own memoirs which reveal him, as from other sources he is also known, as a man of urbane and sociable temper, generally popular, in spite of his anomaly refined, amiable, and rather feminine, a devoted admirer of women, with rather less than the average degree of sexual passion but the father of at least one child, a man of genuine intellectual ability, the esteemed friend of many of the best people in his day.

"He became a distinguished ecclesiastic, the historian of the Church and the Doyen of the French Academy."

What led DeChoisy to become a transvestite? Picture if you will, the French court in the year 1648. Anne of Austria now sits upon the throne since Louis XIII passed away just five years pre-

viously in 1643. Anne's son, Philippe was destined to become the Duke of Orleans in 1660 and a young man would be named as his Chancellor. Who is this nobleman?

None other than Francois Timoleon DeChoisy who, in this perfumed and flowered year of 1648 is but four years old. And what an attractive child he is as he wears a floor-length gown of pure purple satin, embroidered with lovely sunflowers and bright red roses, complete with green stems and two gilded leaves that are almost lifelike. His tiny waist is bound with a cream colored sash and fastened at the side with a large peach colored ribbon. Francois' hair is long, falling in graceful chestnut waves to his slender little throat. A lovely green bow keeps his hair in form. His ears have been pierced and two jade colored earrings glitter in the fast sinking red sunshine that streams through the open window.

Francois hurries to his mother to show her the beautiful skin-tight silk stockings that reach all the way up to his hips. Flesh colored, the stockings also have a delightful garter around Francois' tiny knees. As Francois lifts his dress proudly, he also displays his satin panties, lace trimmed with hidden elastic around the waist. Pink, they match his silk stockings.

Francois is delighted with his girlish clothes; he loves nothing better than to run and scamper about, the rustle of silk and satin against his ankles. Sometimes, his mother places little floral wreaths of posies and daisies in his hair; other times, she permits him to wear a ruby necklace, perhaps a diamond pendant, and a brooch upon his collar or sleeve. Francois DeChoisy was dressed in feminine clothes, just as were all children of that era, in their younger days. It was not considered unusual, by any means.

In fact, in 1650, Prince Philippe, younger brother of Louis XIV, celebrated his tenth birthday in quite a manner—it would be the envy of any transvestite today, yet in that age, nobody thought twice of the action. First, Philippe was completely bathed in scented waters and perfumed bath salts. Second, his maid and manservant then rubbed him dry and completely powdered him with fragrant orange blossom, from his head, down to each tiny toe. (His hair was kept shielded, of course.) Completely powdered, his skin satin smooth, Philippe was dressed in the standard costume for young boys of that day.

First, Queen Anne, his mother, saw that he put on his blue, transparent bloomers, which had tiny

forget-me-nots embroidered at the edges in pale blue lace. The bloomers reached his slender knees and here they were fastened with a satin covered, rose colored pair of garters. Silk stockings reached up to his knees and were purple—the color of royalty. His satin covered slippers were high-heeled, the square buckle glittering with real diamonds. Then, Philippe was put into his gown—the skirt was pleated and as he moved, the pleats swirled, revealing green tints, in contrast to its pale blue brocaded design. The hem was stitched with pure white ermine. The long sleeves, fastening at his wrist, were matched with white ermine cuffs. His collar was likewise trimmed with white ermine. Philippe was the darling of his mother, Queen Anne, who desired him to wear girlish clothes because he was the daughter she had always yearned to have but never did!

Philippe and DeChoisy were childhood friends. Of the latter, it is recorded that not until he was eighteen, did he first wear male clothing! DeChoisy's mother, it is said, was an extremely ambitious person who was one of the most influential in the French court. She sought the favors of Queen Anne and used young Francois as a means of obtaining her wishes. Even when Francois DeChoisy outgrew

his girlish clothes, Madame DeChoisy bade him to put them on because whenever Duke Philippe came to visit, he would wear his own satin brocaded gown. And so, Francois hardly had an opportunity to wear male garments and garbed in elegant female attire, would giggle behind his widespread fan, or clap his fingers together in jest, the fingers completely decorated with glittering rings. Francois DeChoisy was an expert with makeup and painted his entire face almost chalk white, dabbed two round circles below his cheekbones for rouged effect, and painted a Cupid's Bow type of lipstick upon his mouth. He also took to wearing powdered wigs, as the years went on, to complete the effect.

The Duke Philippe and Queen Anne were delighted with DeChoisy. If he ever expressed a desire to wear man's clothing, it has not been recorded. His mother, Madame DeChoisy wanted to remain in the good graces of royalty and kept him in frilly clothes as much as possible. The memoirs of Madame De Motteville also reveal that both Philippe and Francois DeChoisy were beautiful looking youths, with long eyelashes, soulful eyes, creamy white skin and delicate eyelids and lips. Respectfully, Queen Anne and Mme. DeChoisy adored

their girlish children. They always bought exotic perfumes for their two children, sought out exquisitely colored blouses and dresses for them to wear.

As Francois grew older, Mme. DeChoisy trained him in the use of corsets and bustles and taught him to "swagger" when he walked to achieve the right effect when being presented at Court. There is no doubt that the Duke Philippe and Queen Anne were so impressed by young Francois, that it led to his later appointment as Chancellor, for Philippe the First, Duke of Orleans.

Other historians also relate that Queen Anne was frightened that if young Philippe could become very masculine, he would be a competitor for the throne against his brother who later became Louis XIV. Therefore, Queen Anne (perhaps influenced by Cardinal Mazarin who favored Louis) kept Philippe in gowns and corsets to make him gentle and very timid—not the kingly type, to be sure.

Later, Philippe distinguished himself in 1677 by defeating the Dutch Army and William of Orange at Cassel. Philippe was also a brilliant military man on the field, the father of a half dozen children and

married two times. Perhaps he favored silk bloomers and a waist-pincher or corset, but he was a brilliant General.

Francois DeChoisy wore dresses until he was eighteen. The death of his mother made him want to become masculine. Although DeChoisy did not cut his long, flowing hair (all men wore shoulder-length hair at that time), he did try to wear knee breeches and overcoats. But, in 1662, he appeared in public as a man and was looked upon as being too feminine, too dainty to wear such clothes. Such a pretty figure, face and manner of wearing skirts and dresses could not adopt a man's garb! After eighteen years as a transvestite, DeChoisy could not find happiness in man's clothing. He wore dresses and feminine apparel at all times, was the darling of society, feted and celebrated by young and old alike. Although everyone knew he was a man, he was still accepted. A flirt at heart, he captivated many a young lady at that time.

By a strange quirk of fate, a small incident took place that sent him into hiding, so to speak. It began when, dressed in a brocaded gown, he attended the theatre and paid his respects to the young Dauphin who would soon rule as King of France.

The Dauphin's tutor, Montausier, grew angry at DeChoisy and publicly rebuked him for masquerading as a woman. This so upset the Dauphin that he compelled Montausier to resign. And Francois DeChoisy was so deeply hurt by this remark that he left Paris and took up residence in Bourges at the Castle of Crepon. Here, he became the Madame la Comtesse, wore a magnificently plumed hat, ankle length gowns of velvet and swirling satins, wigs of various shapes and designs, all studied with glittering rubies, snow-white pearl strings or amber tinted amethysts. No one knew his true sex. He fired all his old servants and hired new ones . . . as a woman!

He was very well received in local society and no one ever suspected that he was a man in women's clothing. He returned to Paris some years later when he learned that he had inherited the title and income of Abbe of Saint Seine in Burgundy. As Abbe, he wore a violet-colored robe and while he did not act in a religious capacity, he was the holder of a benefice and was given regular commissions from the profits brought in by monasteries.

DeChoisy was a brilliant as well as wealthy man. In 1676, he accompanied Cardinal Bouillon to Rome to attend the Holy Conclave which would elect a

pope as a successor to Clement X. As a Conclavist, Abbe DeChoisy was a brilliant conversationalist, fluent in many languages, well-informed on almost all subjects and a most graceful host. When the King of Siam received a Special Embassy from France, it was DeChoisy who was given the honor of being the Special Envoy Coadjutor. DeChoisy greeted the King of Siam, dressed in a gorgeous plum colored evening gown, glittering emeralds around his throat, his high, four-tiered wig, decorated with matching rubies and pearls. The Siamese King received him in this apparel, probably feeling that this was a tradition in Europe.

When DeChoisy died in 1724 at eighty-one, he was one of the most fabulous characters of France, well-loved by all. He had always been happy as a transvestite.

CHAPTER 3

TRANSVESTISM IN OTHER LANDS

The wearing of either male or female clothing is determined by the society in which we live. In the United States, men wear trousers and females wear dresses. In the Orient, the complete reverse may be true and is very acceptable. The form of clothing worn is actually just a custom and tradition. What may be transvestism to one land, may be thoroughly acceptable in another. Anthropologists have observed that in some countries and primitive tribes, the urge to cross-dress is inter-related with sexual urges.

In the Bering Sea neighborhood in the land of

the Kadiak, when parents see that their son has girlish tendencies, he is dressed and reared as a girl and remains at home, doing women's work. When he reaches teen-age, he may marry a female and still carry out the feminist role himself at home. Some Kadiak youths have homosexual tendencies and scientists report that they are free to marry (so to speak) another male who is called "achnuchik" or "shoopan." This is a thoroughly accepted practice.

Another anthropologist, Dr. Borgoras gives the following account of a similar practice carried out among the Chukchi people who live on an island in the Bering Sea. "It happens frequently," relates Dr. Borgoran, "that under the supernatural influence of one of their shamans, or priests, a Chukchi lad at sixteen years of age will suddenly relinquish his sex and imagine himself to be a woman. He adopts a woman's attire, lets his hair grow, and devotes himself altogether to female occupation. Furthermore, this disowner of his sex takes a husband into the home and does all the work which is usually incumbent on the wife in most unnatural and voluntary subjection. Thus it frequently happens that the husband is a woman, while the wife is a man!"

In Tahiti, there are men who are called mahoos, by the natives. These mahoos assume the dress,

attitude and complete mannerisms of female and have all the coquetties and oddities that are displayed by women. They wear feminine clothing, associate with women as "sisters." The chiefs of these tribes actually encourage this form of transvestism.

In Japan, until the middle of the last century, there were teahouses in which male geishas performed.

Some Zanzibar women like to wear men's clothes, even perform masculine occupations and enjoy playing the role of females wearing male clothes.

When Margaret Mead, Ph.D., made studies among tribes in Melanesia, she discovered that many communities have more dominant types of women while the male remains completely passive; he often adopts feminine attire. Here the connection between masochism and transvestism may be seen. A mild mannered person, frightened of the responsibilities of aggression and power forced upon him by male clothing, retreats to the comparative safety of skirts and dresses where he may safely remain passive.

Arabians, both male and female, wear robes and cloaks but are not called transvestites. This is their natural costume. Many of the Balkan nations have, as their national costume, billowing knee-breeches

of silk and satin, fluffy white, or embroidered pink. The men wear these knee-breeches which actually resemble bloomers; a garter strap at the knee, white silk stockings, short jackets which are often just blouses and very gaily embroidered at that, completing the outfit.

There are other reports of men who dress as women but anthropologists tell us that they are, in reality, homosexuals and use feminine clothing as a means of attracting customers as male prostitutes. They cannot be considered as true transvestites, under such circumstances.

The Scotch kilts are actually swirling, feminine skirts worn by men, often into military battle; it is the official uniform of Scotland. Beneath these skirts or kilts, the men wear "troos" or trousers which are snug fitting panties, usually white.

Margaret Mead, Ph.D., and brilliant anthropologist made numerous studies among primitive societies. She gives the following account of a transvestite. "I observed in some detail the behaviour of an American Indian youth, who was in all probability a congenital invert, during the period when he was just making his transvestism explicit. This man had, as a small boy, showed such marked feminine physical traits that a group of women had

once captured him and undressed him to discover whether he was really a boy at all."

Dr. Mead then says, "As he grew older he began to specialize in women's occupations and to wear female underclothing, although he still affected the outer costume of a male. He carried in his pockets, however, a variety of rings and bangles such as were worn only by women. At dances in which the sexes danced separately, he would begin the evening dressed as a man and dancing with the men; and then, as if acting under some irresistible compulsion, he would begin to move closer and closer to the women, as he did so putting on one piece of jewelry after another.

"Finally, a shawl would appear, and at the end of the evening he would be dressed as a *berdache*, a transvestite. The people were just beginning to speak of him as 'she.' I have cited this case in this connection to make clear that his aberrancy appeared to have a specific physiologic origin; it was not a mere temperamental variation that his society had decided to define as feminine."

Dr. Mead then describes a boy in a Middle Western city who had lived as a girl for twelve years, used the name Maggie, did girl's tasks, wore girl's clothes. The boy, himself, had discovered that he

was anatomically a male, yet he did not care to change his clothing habits. His parents, for some reason that was never made public, chose to dress him as a female and Maggie, the boy, thought it was an acceptable way of fashion.

"Once one has identified a pattern," says Dr. Mead, "one carries with one a live awareness to any deviation from it."

CHAPTER 4

THE MASOCHISTIC COMPULSION

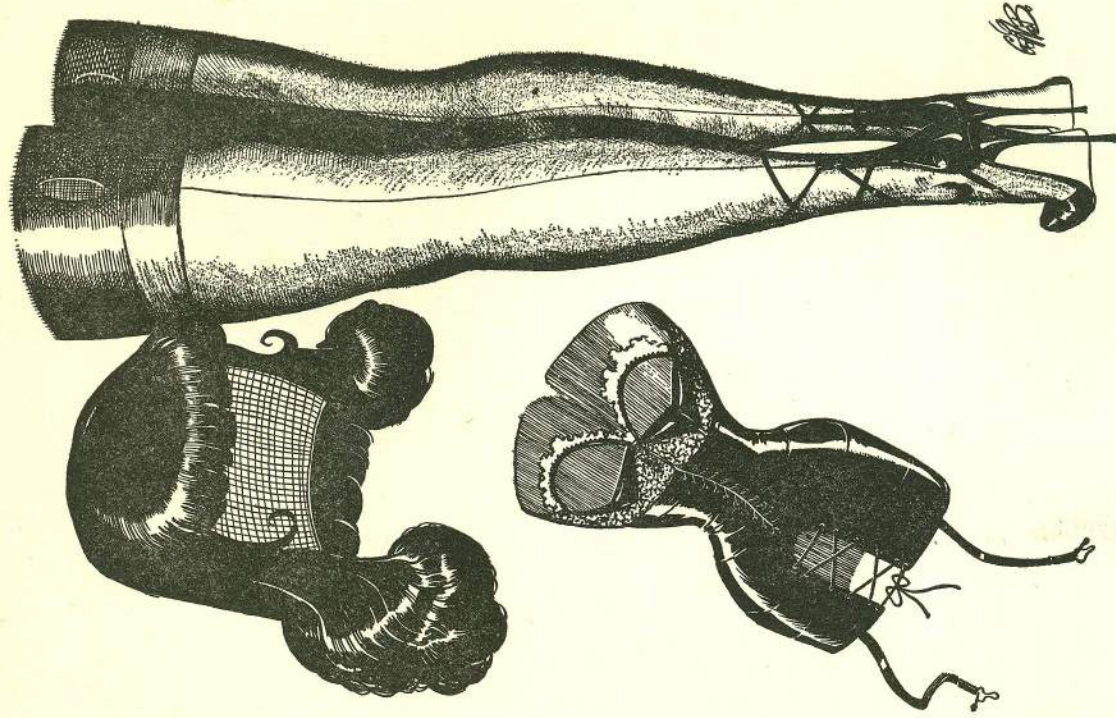
In recent years, the two sexual instincts of masochism and transvestism have been remarkably drawn together. It led David O. Cauldwell, Sc.D., M.D., to say, "When we think of the days of corsets when women were painfully laced into the unhealthy contraptions, it is surprising to learn that there are male transvestites who are happy only

when laced as tightly as possible into a corset and wearing painfully small shoes with extremely high heels. This, of course, involves masochism (sexual stimulation through pain and punishment) or fetishism (sexual stimulation through sight, touch, and smell of certain objects or articles.) The latter includes various parts of the body."

Dr. Cauldwell goes on to explain, "It should be stated that because of persistence and devotion to cross-dressing, transvestites almost universally make a fetish of their obsession. Furthermore, the obsession often becomes a compulsion."

Some transvestites obtain gratification when a very tight corset laces them into an hour-glass figure. There are medical records of men who love nothing better than to have a female (especially an aggressive, domineering type who can subjugate them) tighten the laces on a corset as they are tightened into the bone-ribbed contraption. The same applies to hip or knee-length leather boots. (Leather acts as a symbol of being downtrodden.) These boots usually imprison the man and he feels completely overpowered which helps stimulate his emotions.

Dr. Cauldwell referred only to a corset to appeal to the masochistic tendencies of the transvestite. The following case histories and analysis appeared



The Transvestite's Wardrobe.

in the Psychoanalytic Quarterly, written by the noted physician, Bernhard Berliner, Ph.D., M.D. Dr. Berliner goes to the core of the feeling of masochism, elaborating on Dr. Cauldwell's brief interpretation.

The first definitely scientific observation of the experiencing of sexual sensations in physical pain was made by Krafft-Ebling, who named this anomaly masochism, after Sacher-Masoch, a German author who frequently made this observation the substratum of his writings. In early studies this anomaly was thought to be manifested only in abnormal individuals; but later studies brought out the fact that persons who would be considered otherwise normal, were also afflicted with this strange feeling in varying degrees.

Dr Bernhard Berliner reports as follows:

History furnishes several authentic instances of individuals with this taint (of masochism) who indulged in painful practices for the purpose of awakening lustful pleasures. During the thirteenth and fifteenth centuries, groups of persons organized themselves into sects who went about the streets beating themselves on the bare backs with stout whips. They did this ostensibly as an atonement and to mortify the flesh (in accordance with the prin-

ciple of chastity promulgated by the church; i.e., the emancipation of the soul from sensuality). Such sects were at first favored by the church; but after the realization that the real purpose of these flagellations was to incite lustful pleasure, the church was finally compelled to oppose them.

In modern times, many cases are recorded of persons who underwent physical torture to experience pleasurable emotions. Cox tells us of the case of a man who, for the purpose of deriving sex thrills therefrom, bared the upper part of his body, lay down on the floor, crossed his hands on his abdomen, closed his eyes and had people walk over his chest, neck and face, urging them at every step to press hard on his flesh with the heels of their shoes. Sometimes he ordered one person to stand on his breast, having the others turn his person about until his skin was torn and bleeding from the contact of the shoe. There is no doubt that this man had extreme lustful sensations, accompanied by sensations when the heels drew blood. So concluded Bernhard Berliner, Ph.D., M.D., in the *Psychoanalytic Quarterly*.

An explanation for this anomaly is offered by Krafft-Ebing. "The person in a state of lust-ecstasy feels no pain, either because by reason of his

emotional state (like that of a soldier in battle), the physical effect of his cutaneous nerves is not perceived, or because (as in the case with religious martyrs and enthusiasts) in the preoccupation of consciousness with lustful emotion, the idea of maltreatment remains merely a symbol without its quality of pain."

Many male adults today will remember how they were disciplined during childhood, by often being compelled to put on a dress or girlish garments as punishment for "acting like a child." Accompanying this forced cross-dressing was punishment. Childhood influences are very powerful. Medical men agree today, that the sexual preferences of adults are influenced almost entirely by childhood conditioning and experiences. A child who is forced to wear a dress and then punished may develop a craving for this type of activity which later develops a craving for masochism and transvestism.

To be forced to wear girlish bloomers and silken slips and panties is a form of humiliation which is much desired by the masochist. Punishment for some minor transgression also causes pleasurable sensations and not pain as is often believed.

The erogenous zones (areas of stimulation) of

the male and female center around the pelvic region and torso. When subjected to friction or even exposure, these parts become aroused and send waves of arousal throughout the person. Methods of arousal may consist of the usual technique of marital love; but they may also consist of an action not formed out of love. For example, many a child recalls how he was turned over his nursemaid's knee and given a sound thrashing which provoked strange sensations—and not necessarily pain. Thus, the individual regresses into masochism and actually seeks out punishment as a means of obtaining erotic emotions. And transvestism accompanies masochism when the individual craves to be completely subjugated and humiliated—this is accomplished when a female dominates the male and demands that he don girlish dresses and silk underthings. It is a humiliation to his male pride . . . and he sorely craves such a humiliation.

An excellent illustration based upon a case history concerns Bobby, a young man who had devised a little game with a little girl of his same age, about 6 or 7. One summer afternoon, these two little children were bored, after playing in a back yard. Bobby suggested that they both exchange clothing. The little girl, the very soul of innocence as was Bobby,

agreed and within a few moments, the boy was wearing her clothing, including cotton panties, white pinafore with a green sash tied around his waist, patent leather shoes, bobby socks and even the ribbon around his hair. And she, in turn, wore his jumper and cotton shirt and saddle shoes.

Bobby's mother happened to go outdoors to fetch her boy indoors for a glass of lemonade. Horrified at what she saw, she seized the confused child and promptly spanked him. Bobby may have cried, but the experience remained with him forever. Not only did the spanking produce pleasurable sensations, but in years to come, he sought out this same means of stimulation but only when dressed in girlish clothes. He associated the punishment with the feminine apparel and they both went hand in hand.

Had Bobby's mother been tactful and casually suggested that they both get back into their proper clothes, this masochistic transvestism would have been avoided. Yet, her very action started the impulse toward this deviational behaviour in later years.

To compel a masochistic transvestite (or any other type of cross-dresser) to "go against the grain" and wear "normal" clothing, can have very serious

and often tragic consequences. Kenneth Walker, M.D., gives a typical case history as follows:

"Mr. X, aged thirty, is an artist by profession. As far back as he can remember, he has always wanted to be a girl and whenever he was given the chance to do so he dressed himself up in girls' clothes. Only then did he feel happy and at ease. He can remember an incident that happened when he was an infant lying on his nurse's knees after a bath. 'Why, you might be a little girl,' his nurse murmured in his ear as she dried him.

"This was exactly what he wanted to be even then, and he recalls how happy he was for a whole week after the incident. The desire grew stronger as he became older. He heartily disliked the things his fellow school boys liked and preferred instead girlish occupations, a preference which did not make school life easier for him. As a youth he had no sexual feelings toward either sex.

"At the age of twenty-four, and in spite of the absence of real sexual desire, he married, in all probability because he had found a capable and affectionate girl who was eager to look after him. Two children were born and outwardly he and his wife appeared to be a contented and happily married couple. But he was very far from being happy

for the desire to be a transvestite was as strong as ever in him, so strong at times that it became unbearable.

"When their elder child was five years old, his wife asked him to cease dressing himself up in female clothes in the privacy of home, as he had formerly done. She did this with good reason believing that it would be confusing for the child to see his father in woman's attire."

Dr. Walker then goes on to explain how the shock of this request drove the transvestite berserk; denied this pleasure, he became frantic and in a wild fit, took a pair of scissors and horribly mutilated himself so that he was an inadequate male from that time on. Psychotherapy was useless and he became a frightened individual thereafter. "Life would be intolerable for him but for two things," concludes Dr. Walker. "His interest in his art, for which he has considerable talent, and the remarkable understanding of his wife."

Before anyone undertakes to either criticize or rebuke the transvestite, caution should be exercised because of the deep feeling of hurt that may be inflicted upon the sensitive cross-dresser.

CHAPTER 5

THE PROFESSIONAL FEMALE IMPERSONATOR

As entertainers, there are about one hundred professional female impersonators who perform in various night clubs and theatres around the country. Because of judicial limitations, they are denied entrance into a lot of cities and many states. Yet, female impersonating in the theatre does manage to succeed, especially in films. The well-known CHARLEY'S AUNT was entirely a female impersonating film and it was shown in motion picture

houses throughout the country, in those same cities which prohibit female impersonating on the stage.

More recently, *SOME LIKE IT HOT*, with Tony Curtis and Jack Lemmon was featured in which both of these film stars wore female clothing. Other films, too numerous to list, have been made in which popular actors were female impersonators.

Yale University and Harvard University also have theatrical societies such as the Hasty Pudding Club and the Powdered Wig Society. Composed of students (all male, of course) they wear feminine clothing and take the parts of females on the stage. This is a tradition with these very dignified higher institutes of education.

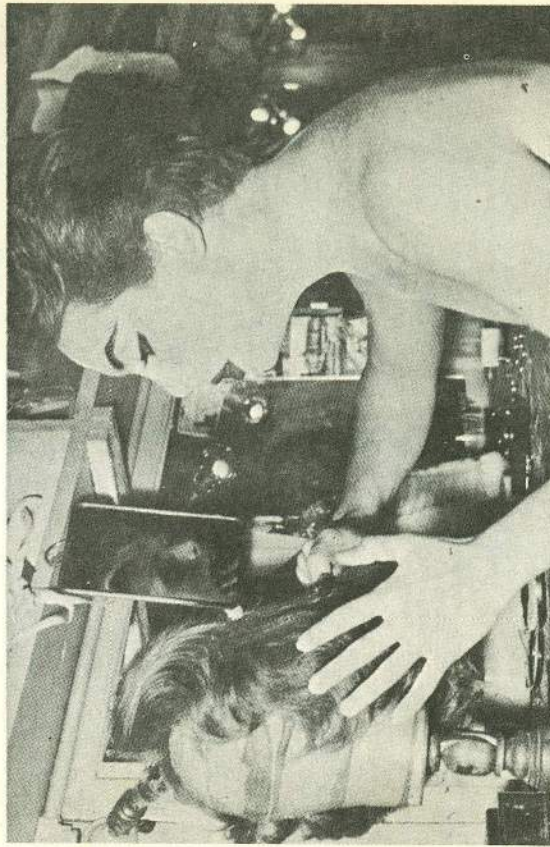
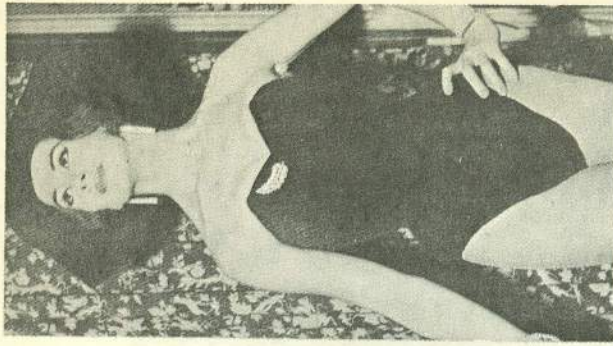
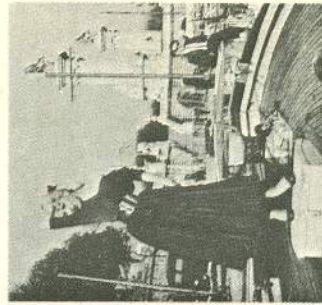
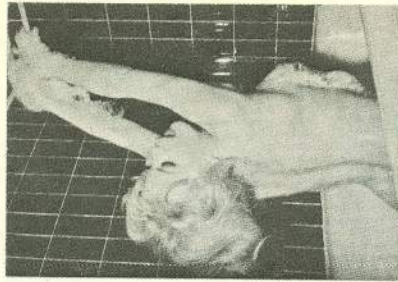
The centuries-old Kabukai Theatre of Japan endowed by the Empress, always featured complete male casts. Males would take female parts by dressing in garments suitable for the role. The Kabukai is a traditional theatrical group in Japan and one of the most brilliant in the world—and they are, by today's standards, composed of transvestites!

In the days of Shakespeare, all the roles were also adopted by males. Young boys who did not yet shave, took the female parts, donned wigs and wore satin and silk gowns of brocaded velvet and lace.

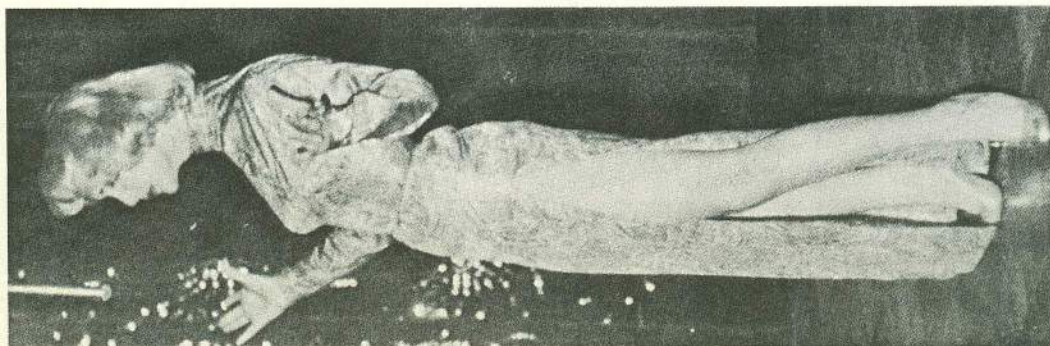
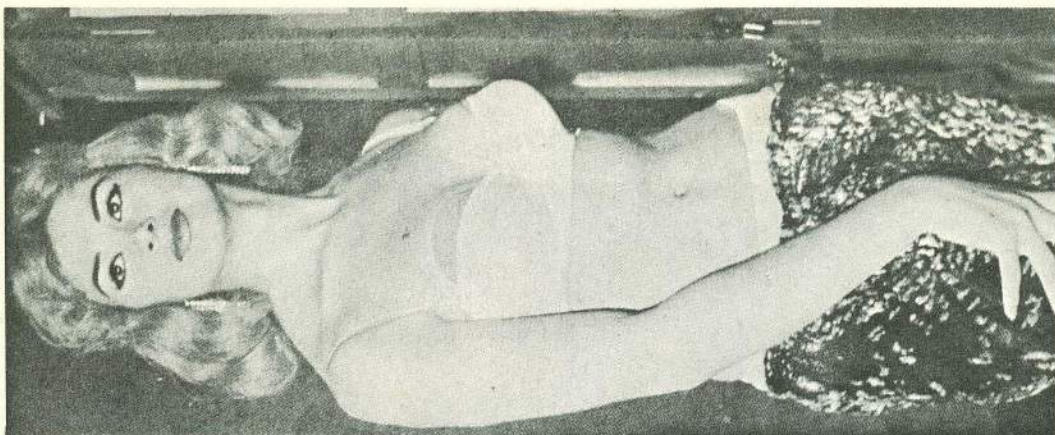




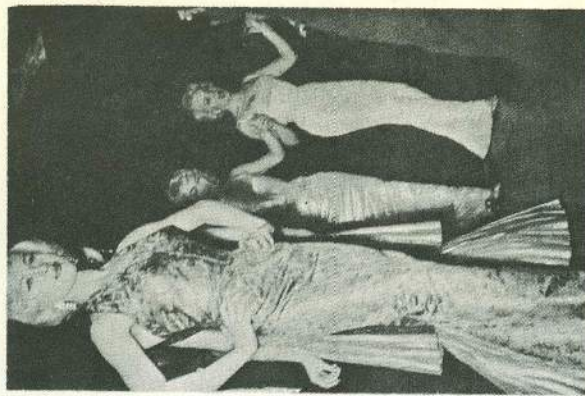
Coccinelle again.



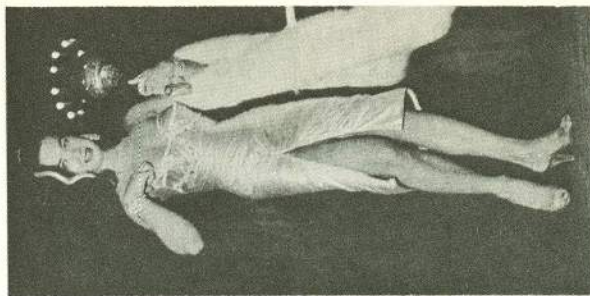
Bambi, another startling performer at Madame Arthur's in Paris.



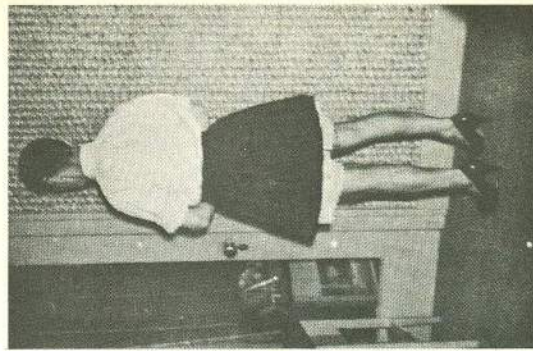
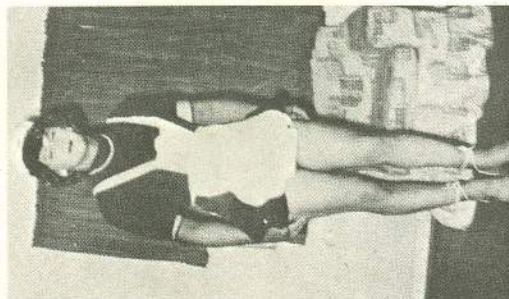
More of the entertainment from Madame Arthur's.



"Boys will be girls."



A few of the participants at a "drag" held in New York City.



Two "secret" transvestites relax in the privacy of their homes.



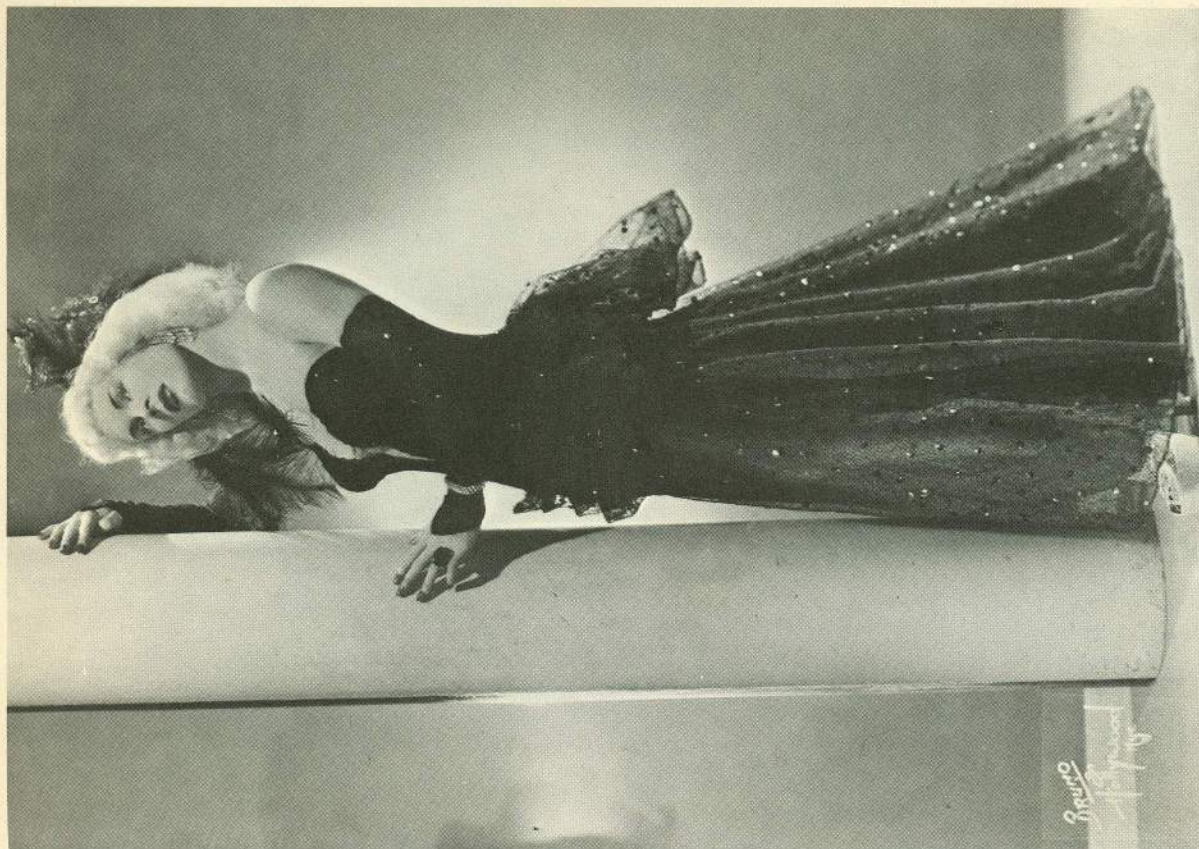
Top-Kitt Russell, one of this country's top impersonators.
Below—the entire cast from one of New York's most unusual night-clubs.



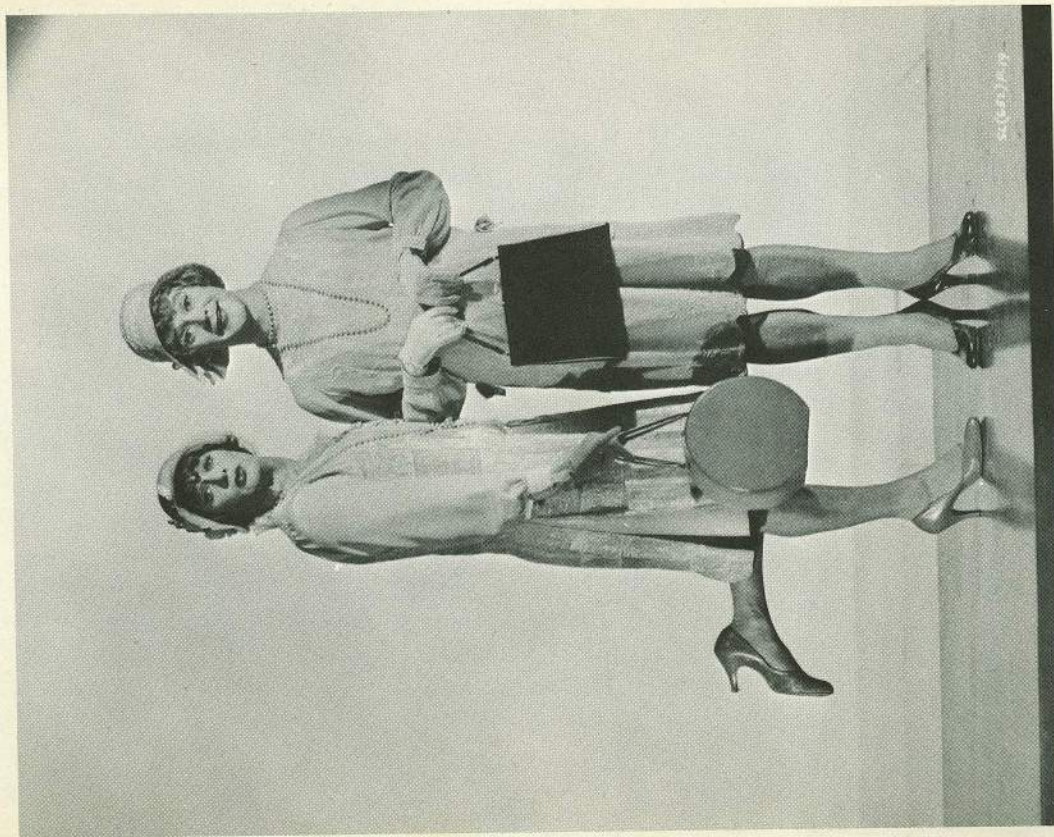
The Princeton University Triangle Club puts on a remarkable performance each year.



Kitt Russell . . . again.



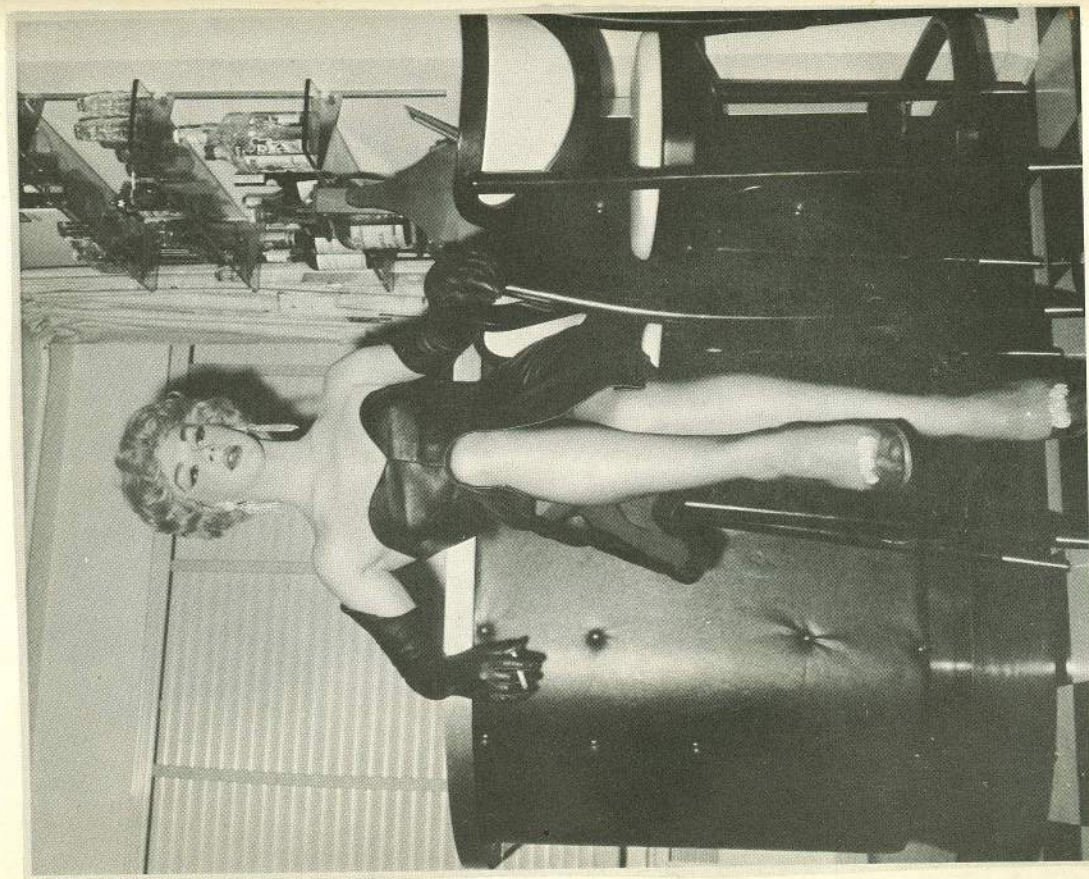
Ray Leen . . . another amazing performer.



Tony Curtis and Jack Lemmon played the part of two females in the United Artist's production "Some Like it Hot."



Another remarkable transformation.



More of the same.



"Burma," an amateur impersonator.

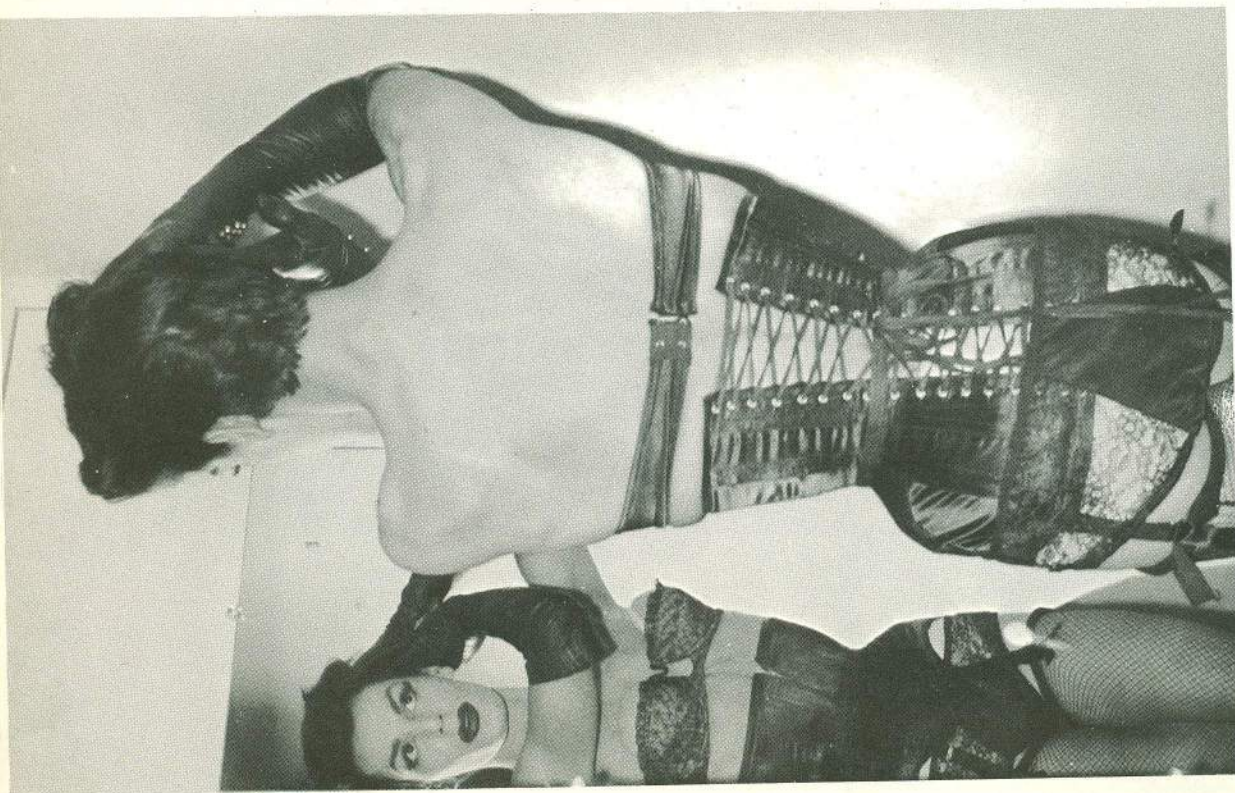
THE PROFESSIONAL FEMALE IMPERSONATOR

They were highly praised for their acting ability and nowhere has anyone ever called them transvestites!

In our modern time, we have a number of extremely popular female impersonators. Why does a man choose this means of entertainment as an outlet for his emotions? Here are several reports concerning modern, present-day impersonators.

Tony Midnite was a former female mimic and mid-west costume designer. "We don't want to become women," emphasized Tony when interviewed recently. "We just impersonate them on the stage." In his early 30's, Tony has the distinction of being an expert maker of G-strings. Each year on Chicago's South Side, there is an annual Halloween Ball. During this one day, transvestism becomes legal and the throngs come out. It is an opportunity for impersonators to display their abilities and receive appreciation for the fine craftsmanship of wearing female clothes with good taste. What started Tony in female impersonating? In his own words:

"I started in a chorus line when I was not quite 16. It was in New Orleans. There were supposed to be eight girls in the line, but really three of us were boys. The director said she liked it better that way.



Preparing for the deception.

She said the boys were a lot less trouble than the girls. Most of the boys in the business start in similar ways. They just sort of fall into it. It's a real art—mastering the actions, the costume and the makeup to create a real illusion. It's quite a challenge. Actually, many get so much money involved in costumes, that they can hardly get out."

Another former singer of Xavier Cugat's band is young Mario Costello. Born in Puerto Rico, he has lived in the States since he was 9. With a dark, Latin complexion and thick, black hair that hung in loose waves, someone suggested to Mario that he would make a good impersonator. He tried it and is quite successful, having appeared in Finocchio's at San Francisco, the My-O-My, Angel Room as well as the famous Florida entertainment circuit called Jewel Box Review. Mario was also a football player in high school.

Keith O'Neill was formerly with Mae West and Del Del Mar who has retired from the lucrative profession and works as an assistant to Tony Minite.

Mario Costello owns a white mink stole that is valued at \$5000. Their gowns are usually estimated at \$1000 and upwards, for each.

In preparation for an evening's show, the boys

go backstage to their dressing rooms early enough to properly dress up in time. First, the sheer silk stockings and then the five inch heeled shoes; usually, they are gaily colored in blue or green or "shocking pink" which will appear very powerfully under the spotlight. The vamp may boast a beautiful multi-colored bow, or a diamond, perhaps a glittering red ruby. Sometimes, the shoes are studded with diamonds and rhinestones and produce a glittering effect on stage. As in all forms of show business, female impersonating also requires careful dressing techniques to create a theatrical mood.

Female impersonators slick down their hair so it becomes skin-tight to the scalp with the use of a moist piece of soap. Make-up consists of a jar of theatrical grease-paint. From hairline to cleavage, the make-up is completely applied. Since the shoulders and back and other exposed anatomy will be showing, makeup covers all of these areas. The eyebrows are likewise slicked down with moist soap. Many impersonators who do not wish to spend time with eyebrow pasting, will go to a beauty parlor and have them plucked into pencil-line shape.

To complete the "boudoir" look that is a "must"

among show people, the boys apply mascara and eyeshadow. They also use false eyelashes, the black, curled and long ones that add lustre to their eyes. Some impersonators will stick "flitter"—tiny sparkling particles—to their eyelids.

By now, the greasepaint is thoroughly applied. Foundation paint and then makeup is applied deftly, followed by red lipstick, usually put onto the lips with a brush. Then comes the tight panty girdle, a foam rubber padded brassiere, then the gown.

Tony Midnite, it is said, has a platinum wig of long, silky tresses that carries close to \$500 insurance. To cover his hairline he applies a white compound called "clown white" which hides the dark hair so that it does not show through the wigline. Spirit gum fastens the wig to the scalp. A female impersonator will spend more time with his wig than any other wearing apparel because detection usually is made by the hairline. If an impersonator or transvestite is successful in the art of wig-application, he can delude many people. Each night, the average impersonator puts his wig on a wigmaker's block and combs the tresses and then brushes it thoroughly, much as he would his own hair.

How is cleavage possible? Tony Midnite says,

"Simple." He uses adhesive tape, about three inches wide. "You tape your chest to make the crease." He shadows the indented area with brown and blue make-up. This creates an image of depth. Another boy applies the tape from armpit to armpit, forcing the pectorals together. Those who are less muscular, merely have a smaller bosom.

Following the dressing, they usually wrap a mink stole or fur piece around white shoulders and putting on elbow length velvet gloves, sequin-studded, together with a sparkling bracelet or two, they are ready to perform.

Female impersonators date their trade to the era that even precedes the days of Shakespeare. At that time, Papal regulations forbade women from appearing in the theatre or any stage performance on the grounds that it was immoral. Therefore, males took the parts designed for women.

During World War II, female impersonators received such acclaim when G.I.'s, anxious to put on a play, farmed out female parts to soldiers since, obviously, they were in areas where women were not available. The trend caught on and many men found that it was enjoyable to dress as women and perform on the stage.

Female impersonators often perform as strip-

teasers, so clever is their deception. They select appropriate G-strings. A favorite is black nylon lace over fine satin and edge-trimmed with ruffled nylon lace, in colors of black and pink or black and gold. Some men prefer a matched fringe strip panty and bra set in a chartreuse or turquoise set. For the more experienced impersonators who defy detection, they may wear a sequin trimmed hip fringe and patch set. One impersonator always wears a pleasant G-panty and French show bra set with imported lace over deluxe satin. Colors are black ruffled lace trim over red, green or blue satin. As always, the female impersonator aims for color, brilliance of shimmering sequins and rhinestones. It is part of the act.

Some are so perfect in their craft that they wear pasties. Only those who are very, very close can detect a flat chest. The preferred is a beadette pastry with tiny breast cups, each tipped with a simulated pearl and rimmed with a row of sparkling rhinestones within a circle of small simulated pearls.

A favorite trick is to toss a garter to the audience. An impersonator may wear an exquisite black chantilly lace and satin jewelled buckle. It has a contrasting lining and tailored bow with a jewelled rhinestone square. It is available in colors of tur-

quoise, black or American beauty. A French version of a garter is black and red satin with black and red lace trim to match. It features a knotted black ribbon rosette with ruby red center stone.

On hosiery, impersonators always see that the seams are perfectly straight. They wear garter belts, girdles and corsets which pinch in the figure to an hour-glass shape. All of this adds to the appearance and there are many who agree that few women can boast such perfection of fashion and make-up.

Female impersonators are men who obviously are transvestites but who have carried their desire to the professional stage where they may receive public approval of their abilities. It helps satiate the inner longing to be accepted as a male in female dress.

The famed psychiatrist and criminologist, Dr. Norwood East differentiates between transvestism (and female impersonation) and the oft-thought belief that they are really devotional individuals.

"Although homosexuals may dress up as women," says Dr. East, "to increase or vary their attraction to other men, the true male transvestite obtains gratification from pretending to be a woman and his phantasy is facilitated by wearing her clothing."

In appearance, manners and interest, they seem and feel more feminine than masculine and naturally adopt the little characteristic mannerisms of women. In the true transvestite, sexual activity is confined to phantasy.

CHAPTER 6

WHAT IS TRANS-SEXUALISM?

"Trans-sexualism," says Harry Benjamin, M.D., "is the intense and often obsessive desire to change the entire sexual status, including the body structure. While the male transvestite enacts the role of a woman, the trans-sexualist wants to be one and function as one, wishing to assume as many of her characteristics as possible, physical, mental and sexual."

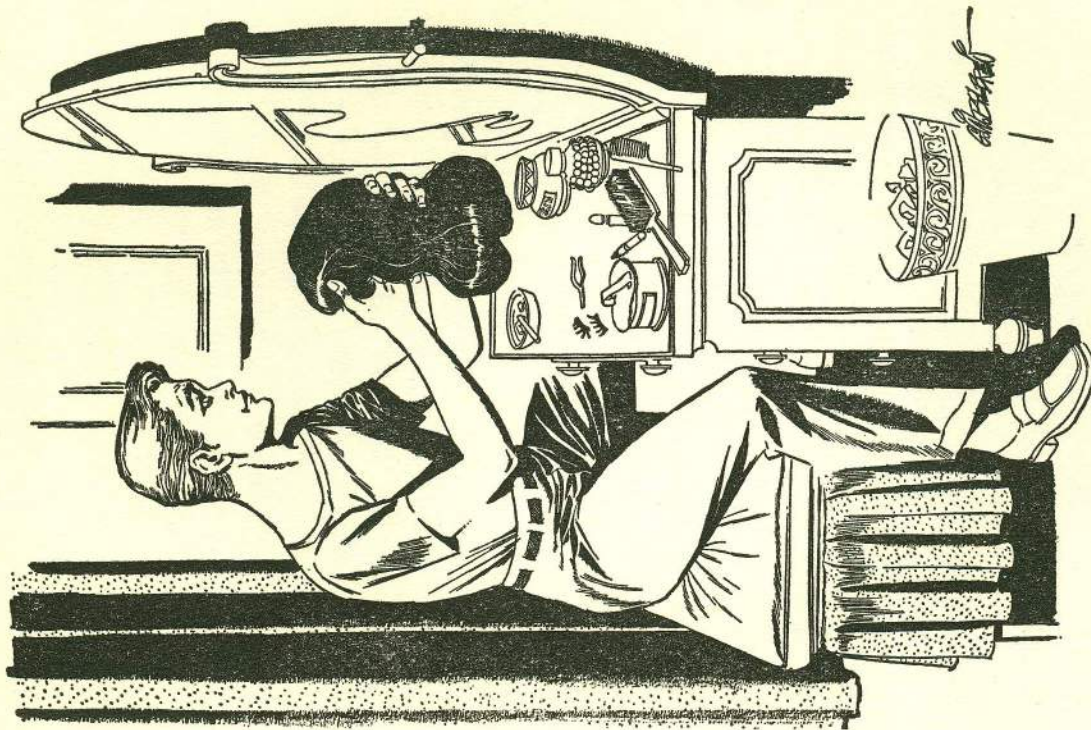
Dr. Benjamin then emphasizes, "In fact, most transvestites would be horrified at the idea of being

operated upon. The trans-sexualist, on the other hand, only lives for the day when his hated sex organs can be removed, organs which to him are only a dreadful deformity!"

Therefore, it is clearly seen that transvestites, who derive satisfaction and pleasure from wearing female clothing, are not trans-sexualists, who yearn for excision of their reproductive organs to become a female.

The world was shocked when a blond, slender young man and Army dischargee, went to Denmark for an operation. George Jorgensen returned to the United States as a tall attractive blonde called Christine Jorgensen. Here, as a trans-sexualist, it is an example of the type that harbors the feeling that he is a woman but with faulty sex organs. There are cases recorded in which immature reproductive organ development actually required surgery to determine the proper sex of the person. But sex conversion changes, such as those that followed since the above case, have been merely castration of organs that are otherwise healthy and capable of functioning.

Carlos Eduardo Sosa, in his book, *I HAD BEEN A WOMAN* (published by Ultimas Noticias or Latest News, Venezuela) explains how he was origi-



First Step to Femininity.

nally a woman but changed into a fully capable man.

Carlos had always been brought up as a girl, wore long hair, played with dolls and liked to wear dresses and panties and bloomers, not to mention silk stockings. But even as a girl, he could not find himself sexually attracted toward boys. Constant illness, severe euphoria, depression, fits that resembled epileptic attacks, sent Carlos (as a girl) to the doctors. Many examinations and tests followed. The startling news was revealed that he was a male pseudo-hermaphrodite—his external reproductive organs appeared to be more female than male. For example, his scrotum was “undescended.” The male organ was believed to be a small clitoris. A false and very shallow cervix gave the impression of a female organ. Through X-rays and other tests, his male sex glands thoroughly showed up. Following surgery, he was able to develop as a male and his sex was legally changed.

In approving the change, the judicial body in Venezuela said on a certificate, “We, the undersigned surgeons, declare that we have examined the petitioner at various times and performed on him a surgical operation. We certify that his sex is masculine.” Carlos Eduardo Sosa became a male and is

now preparing for marriage to a charming young lady.

Sexual characteristics are usually a combination of male and female genes. Organic, endocrine or other factors may cause a male at birth to eventually develop into a female or vice-versa.

Havelock Ellis gives us a complete interpretation of Nature and how sexual changes are possible through no control of the individual. Says Havelock Ellis, "When a complex of glands to which the testes is central predominates in the organism we have an individual of male sex; when a complex of glands to which the ovary is central predominates we have a female. Thus are secured normally the primary sexual characters.

"All of these processes are liable to much variation. The sex glands or the sexual characters may shift towards an inter-sexual type, which in one way or another—physically, psychically, or both—may approximate the opposite sex.

"The syndromes thus observed are in the majority of cases traceable either to the stimulating influence, or to the defect of such influences, of the internal secretions—the hormones, or chemical messengers, entering the blood from the various ductless glands of the body. By over-secretion,

under-secretion, or disordered secretion, the physical conformation of the body and the psychical disposition and aptitudes, may be modified, and even the sex virtually changed. Any disfunction of one is apt to unsettle the balance of the others!"

Medical men, in accordance with ethics, decline making an operation in which the patient's health is not at stake. A trans-sexualist who is physically and organically a male is one who is in perfect health and therefore inoperable. Where there are hormone disfunctions and other organic deformities, an operation to restore the chemical balance of the body and determine the true sex, is one that medical men will consider in the light of performing any surgery to correct any illness.

But since trans-sexualists are mentally "females," treatment is usually confined to their mental outlook which requires help, not the physical.

Of course, operations to change sex are performed in various parts of the world. A well-known fighter pilot who became a woman was very satisfied. When interviewed, she was asked if she did not suffer from so many operations. Her reply was:

"It was nothing compared with the sufferings with which I had to contend previously, before I managed to get anything done."

Physician Kenneth Walker, M.D. says, "The obstacles standing in the way of surgical treatment are formidable. In the first place, there are few surgeons capable of carrying out the series of plastic operations required to bring about an external change of sex. In the second place, many of those who now clamour for surgical treatment would hastily withdraw their candidature if they were to be told precisely what it entailed. In the third place the legality of the conversation operation is debatable."

Dr. Walker then goes on to say that, "It must be borne in mind that all the surgeon manages to do if he consents to operate on these cases is to change the secondary sex characteristics and the external genitalia so that the patient may be able to live the kind of life he or she is anxious to live.

"Sex is genetically determined and this cannot be altered. There is no reason to believe that eonism is an indication that the patient comes from a degenerate stock. The mentality of many of these people is well above the average level, and some are particularly distinguished members of their profession."

Physicians all agree that before any surgery treatment is to be contemplated, psycho-therapeu-

tic treatment is most vital. Once the male organs are excised, there is no turning back. Severe repercussions may develop—both mental and physical, in later years.

CHAPTER 7

THE LAW LOOKS AT TRANSVESTISM

Legally speaking, transvestism is classified as a perversion and perversions are against the law! Strictly speaking, if the law were to punish all transvestites, we would find almost three-quarters of our population behind prison bars. Women wear slacks, short pants, complete business suits designed for men; and in New York, the United Nations is replete with delegates from the Orient, the Near and Far East, and other sections of the world, Africa, Arabia, etc., where wearing of robes would be con-

sidered transvestism—although in their lands it is an acceptable custom.

So we can see how vague and contradictory the law is when it is concerned with transvestism. V. C. Branham, M.D., of the Neuropsychiatric Division of the Veterans Administration, says:

"The law makes provision for the punishment of the wearing of clothing of the opposite sex but the law is not rigidly enforced. Male transvestites are well known to the police and are able to ply their homosexual trade upon the streets in a surreptitious manner only."

Note that the connection between homosexuality and transvestism is clearly indicated as far as the law is concerned. Yet, what of transvestites who are not homosexuals?

In the Encyclopedia of Criminology, of which one of the co-editors is Samuel B. Kutash, Ph.D., formerly a psychologist for the New York State Department of Correction, the following statement appears:

"Transvestism among females is very common and seems to be socially acceptable, the concept of the community being that it has no particular sexual significance from a perverted point of view and is more or less of a gay prank.

"Certainly, the use of male attire by females does not possess the perverted interest that is shown by the male in such action. Transvestism among females is often encountered among women who have an unusually large male component in their make-up. Such women dress mannishly, particularly in business pursuits. The Law does not consider transvestism in the mannish woman as being punishable. Homosexuality in this group is proportionately less than might be assumed, but these personalities are rigid and without richness in emotion."

In the eyes of the law, a crime is a crime whether it is committed by a male or a female. Hardly any distinctions for sex are made when laws are written. Yet, the above very clearly shows that the law takes one stand on female transvestites and provides them with complete immunity; yet, male transvestites have often been arrested. And public appearance of a male in a dress, with high heeled shoes, silk stockings, face powder, lipstick and rouge, not to mention mascara and a silver fox muff and matching fur wrap, would surely bring down the law upon him.

If the law considers transvestism a perversion and perversions are guilty, then why is one sex completely immune from prosecution, while another

(the male) receives the full punishment? If we interpret the law very strictly, it would seem that females may practice perversions but males are prohibited.

It is a difficult situation and perhaps the only solution lies in the prophecy given by Dr. Kenneth Walker:

"The law shows as little understanding of transvestism or eonism as it does of other deviations of sex. If a male, of any age, if found dressed in female clothes, he is promptly arrested and charged with masquerading for improper purposes. If he endeavors to qualify for wearing female clothes by undergoing a serious operation, the law again steps in to forbid it on the ground that it is of a mutilating character.

"When doctors are able to do as little for patients as we doctors can manage to do for the more distressing cases of transvestism, it would perhaps be better for us to make efforts in another direction. Instead of treating the patients themselves, we might treat with more profit the society which makes it so difficult for these unfortunate people to live.

"In time—but many years will be required for this—a society which at present looks upon these

strange afflictions of their fellow men with loathing, hatred and horror may become sufficiently educated to look upon them with compassion. Or is this too much to expect of nations which claim to follow the teachings of God?"

CHAPTER 8

WHY I BECAME A TRANSVESTITE

by
BRUCE OR "HONEY BUNCH"

To feel silky undergarments against my hips and legs brings out strange thrills that are difficult to describe. Why do I dress as a woman? Does it bring me pleasures that cannot be obtained from male clothing? First, listen to the explanation given by Edwin W. Hirsch, M.D., an outstanding physician and urologist specialist. "Feminine attire inspires the mind of the receptive male and stimulates the

formation of dashing and provocative images of beauty, grace and charm. On the other hand, when the man clads himself in women's undergarments and wears a fashionable gown so as to be admired and to awaken his dormant sexual energies, it is comical to the normal onlooker. It is, however, an exquisite joy to such men, who are fascinated into states of passion by women's clothing."

My desire to wear dresses actually began when I was a mere child. Born in a family of six sisters, I had to compete for the affection of my parents. I was an unwanted male child, let alone child, at all. Being a boy, changes in household routine had to take place and this inconvenienced my parents and they developed a form of mild resentment toward me. I craved for the affection they bestowed upon my sister; all sorts of garments, dresses and clothing were bought for my sisters and I wore the same monotonous corduroy trousers and white shirt. Hoping to win their affection, I decided to put on some of my sister's clothing. Physicians today tell me that by deciding to cross-dress I was attempting to change my sex and become a welcome member of the family which preferred girls. At that time, sex was not even in my thoughts; I only yearned for their love.

When they were in another part of the house, I sneaked into my sister's bedroom and rummaged through her bureau drawer. First, I put on a pair of black panties—the pair was a brief whisper of sheer nylon with a high cut French leg line that was trimmed with saucy ribbons and loads of frothy nylon ruching. I then put on the brassiere. Flesh colored pink, the three section bust building cups were wired for extra lift and molding . . . it was overlaid with nylon lace for lovely feminine appeal. The brassiere also featured breathing nylon leno sides and back with the same slight boning as in front, for sure, stay-put fit. The low back and the plunge front made it an exciting strapless creation.

Then came a pair of honey colored silk stockings which fit me quite well; I made certain the seams were straight as I had watched my sisters also examining themselves in the mirror. Finally, I put on a one-piece nylon shorty which came to my thighs. It was prettily and permanently pleated and hem-trimmed with ruching, scoop-necked and slit at the sides for a sensational effect. The shorty was flowering orchid color. I had no time for shoes, and anxious to receive family approval, rushed out to surprise them. And they certainly

were surprised—some of my sisters laughed but they all gathered me up, kissed me and mentioned something about a “childish but harmless prank.” Such love bestowed upon an affection-starved child is long remembered. From then on, they let me wear girlish clothes around the house and I was accepted as one of the “sisters.” I was now a happy member of the family.

As I grew older, more frilly clothes were given to me. I loved long, black silk stockings, particularly waist-nippers and bone-ridged corsets. The latter, in particular, because my sister helped to lace me into the garment. And I, who had never been loved, was now the center of attraction. And so, the only way I could receive the love I so deeply wanted, was to be dressed as a “sister.”

Of course, in school, I had to wear boyish clothes which was terribly monotonous—just regulation browns and blues. While the modern “ivy league” has some color, it’s only a substitute. Why shouldn’t I have the real thing?

But beneath my boyish clothes I loved wearing silkish bloomers and sometimes a half-slip. While I wore mannish garments outside, I could be close to my beloved girlish clothes next to my skin, underneath my regular clothes.

My hair, always a soft and brown color, was naturally curly. In later years, I started putting on lipstick, mascara, powder with a fluffy powder puff, rouge and eyelash shadow. All of this was done at home and nothing pleased me more than to have my sisters and my parents gather around me, flattering me for my exquisite combination of colors. My curly brown hair gave me a pixie look. It was this affection from my family for which I lived. Nothing could take its place and I was willing to wear feminine clothes forever if necessary.

Naturally, it is not so easy to overcome the habits that form in childhood. I am now in my mid-twenties and go to work every day. I have to wear mannish, business suits during the day but at home, I put my hair up in pin curls, don my silken dresses, or gorgeous scoop sheath gown of shimmering satin. My favorite contains pale golden daisies upon a field of moist green grass tint. Delicate looking silken laces peek through to the rustling silken midriff. Wasp waist, the gown is tight around my hips. I wear high heeled shoes of shantung green to match this gown. Sometimes, I wear black mesh stage hose or seamless silk stockings. If I really feel like dressing up, I’ll include wrist length velvet gloves with a shimmering bracelet around my left

wrist. Secretly, I had my ears pierced and plan on surprising my family by wearing earrings of shimmering rubies or sparkling diamonds.

What do they all say about my cross-dressing? My mother considers me her darling. My father says that I am no different from the rest of the family and if I want to wear dresses, then it's all right with him. I have been accepted. I no longer feel the pangs of loneliness of being an "outsider."

CHAPTER 9

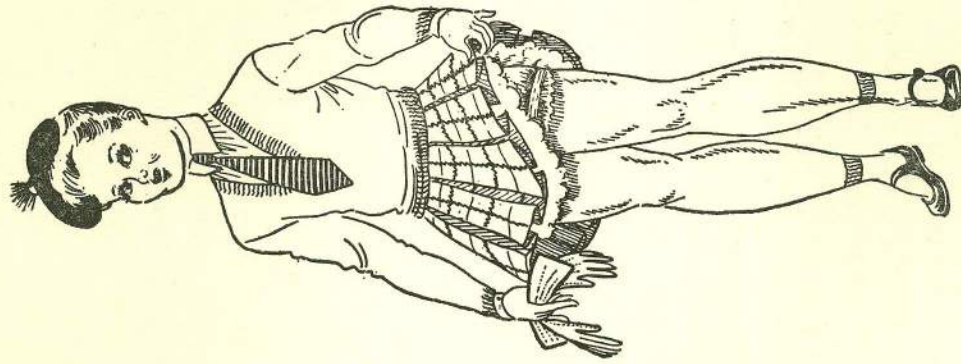
BLOOMERS ARE MY LIFE

by
"FLOSSIE"

My home is in the Northwest, situated in the rough and tough lumberjack district where men are as rugged as they come, chopping down tall timbers, wearing rough-hewn overalls and red flannel shirts and thick hunting boots. I am one of those men—and beneath those rough clothes, as I chop down tall trees, and saw through thick bark, I wear knee length bloomers of pink and green, with tight elastic bands.

How did my love for feminine finery begin and why do I practice this custom? In my neighborhood, the local schoolhouse was an isolated one with few students. My classes were usually filled with girls because boys worked on the farms to help out their parents. My folks wanted me to obtain an education. I was just one of four boys in a class of thirty-six pupils. Having few boys to play with, I joined in lots of games with girls. At my impressionable age, I adopted characteristics of those around me. The girls talked freely about clothing, bloomers and silky underwear. My interest was aroused. I became curious when, during classes, my eyes strayed and I saw little white or pink bloomers peeking out beneath the hems of the girls' dresses. How did they feel?

Once, I begged a girl to let me wear her bloomers. She consented and once the soft, silkiness embraced my hips, I could never forget it. Soft and luxurious, the silk was an ecstatic delight, compared to the rough lumberjack clothing that the boys wore in that area, similar to their fathers! It was a conditioning that started my quest for more comfortable clothes. I next sneaked into my older sister's room and secretly put on a slip, once daring to slip into silk stockings. My entire body felt



It Usually Begins in Childhood.

bathed in a soft lustrous glow, just wearing girlish clothes. Feeling the hem of a pink, pleated skirt as it rustled against my calves was a thrill I would never forget.

And so, my desire for bloomers and feminine clothes increased. But my satisfaction was still lacking the one essential that is craved by all transvestites—public approval! I loved to sit before my mirror and admire myself in secret, but I wanted others to admire me as well. I secretly bought clothes from the general store with my allowance. In a short time, I had a whole wardrobe hidden away in the bottom of my closet.

My yearning for praise overpowered all sense of reason. One day, when my parents and sister were in the parlor, after supper, I decided to surprise them. I put on a complete outfit—with silken bloomers, tight elastic band pressing against my hips and thighs, then a pretty white silk slip, a gorgeous waist cincher that tucked in my tummy. Made of satin lastex, it was lightly boned and had four garters with front hooks that held my stockings straight and very sheer. My gown was an Oriental design, fashionable with an exotic mandarin neck which plunged deeply. Chinese designs of gold upon a sky blue silken iridescent cloth. I put on

several slave bracelets that jangled as I walked. My shoes had five inch heels as thin as match sticks. Polished leather but bareback, the vamp was trimmed with a saucy red velvet rose blossom. My big toe, painted red to match my newly manicured fingers, peeped through. My hair, while short, was a boyish bob style. In this manner, I walked down the stairs, come what may, prepared to face either punishment or approval. I could no longer control myself.

My parents were slightly stunned but my sister was all approval. She complimented me upon my good taste. I explained that I had read so many fashion magazines that came through the mail order houses, that I just had an urge to know how I'd look in girlish clothes.

My father said that I did look pleasant and he was also grateful that I did not turn out to be one of those "roughneck" types that get in trouble. I hastened to point out that to my knowledge, no transvestite ever is a trouble-maker. In fact, any man who wants to wear female clothing is the most honorably, decent respectable citizen that can be found.

I have now added more clothing to my wardrobe; for example, a two-piece silk print dress

(with a peek-a-boo slip, the ruffled edges that peek out are positively charming), hats with pink or polka-dotted veils, even a double-breasted but girlish raincoat. I have a variety of silk scarves and kerchiefs to fit any occasion. At night, when the area is asleep, I sneak out of doors and just love walking around in my feminine fashions. Some day, I may go out in full daylight.

Transvestites have the same interests in life as other people—marriage, raising a family, working, etc. They just love to wear feminine clothing. That is the only difference.

Today, I am a typical lumber jack. Nobody suspects that I wear feminine clothing underneath my ultra-masculine work clothes. I am happy and that is all that matters to me.

CHAPTER 10

I AM A ROCK 'N' ROLL TRANSVESTITE *by*

BILLIE

You probably see my type on the streets, or in newspaper photos. I go to school, attend dances and parties, like rock 'n' roll and can talk about sports and jazz. I am a boy—but I love to wear clothing for girls.

As an orphan, I was taken to some elderly aunts for upbringing. Old-fashioned, they were very strict with me. In my neighborhood, I joined a fast

crowd of teen-agers, put on rivet-studded black leather motorcycle jackets and tight worn, blue jean trousers. During a street fight, in which I was an innocent bystander, I was arrested. My aunts, shocked by the scandal, punished me by forcing me to remain indoors for a whole week.

To add to the humiliation, they destroyed all my clothes which they said was a symbol of teen-age "nonsense." And to further my embarrassment, they forced me to put on slinky, silk panties, even a brassiere, some silk stockings and a dress. I wept when they insisted upon watching me dress in front of them but they felt it would help me get rid of my rough ways. They, along with others today, feel that the teen-age gangs would lose their power if forced to get rid of their "uniforms" such as I wore when I was with the gang. They were right!

Even after my tears dried, I felt less wild, more subdued and obeyed their instructions. As further punishment, they threatened to send me out of doors and be exposed to my "Hoodlum" friends. This made me very obsequious and I was too frightened to protest. After a week of this "punishment," I found that I enjoyed wearing these clothes. My aunts kept giving me new clothes every day,

thinking that if I wore a variety, including a panty girdle, sheath, beige colored cotton house dress, even silky lingerie in which I slept, it would heighten the punishment.

But the reverse was true. The more I was exposed to feminine clothing, the greater became my interest and I began to look forward to new styles and designs and fashions.

When I timidly remarked that I would like to wear women's clothing around the house, they eagerly bought me more, hoping it would keep me well-disciplined. And so, I found that I now feel safe and happy in women's clothing. I once wore a pair of tight panties underneath my ordinary school clothes. How delightful and heavenly it felt as I moved about, sending waves of thrills throughout my soul! But the risk of suddenly having to undress for a school physical examination or to participate in sports or go to a gym where my panties would be revealed when I stripped, is too great a danger! And so, every night when I come home, I love to slip into a strapless baby doll of sheer silk with saucy red lips embroidered down the front. Trimmed in dainty edge lace, this reached right to my thighs. And here, a matching pair of wonderful white panties blend in perfectly.

I love a terrific black chemise that is a joy to behold and a pleasure to wear. The exciting peek-a-boo silk lace with a button crotch is trimmed with exquisite Belgian lace. To fill out my bust, I wear foam rubber pads. This chemise is fastened with shoulder straps, behind. On the street, I still wear boyish clothes and look like any teen-age rock 'n' roll fan you see. But indoors, I am a cross-dresser. I have done some reading on the subject and understand my strange desires. But they do no harm to anyone else and they give me satisfaction and I will continue wearing feminine clothes wherever I can.

CHAPTER 11

ARE CROSS-DRESSERS AFRAID OF SEX?

by

ANONYMOUS

The following case history as presented in the writings of Dr. Edwin W. Hirsch, so parallels my own, that I have decided to discuss it in intimate detail. Dr. Hirsch, in many of his monumental books, pleads for understanding of transvestism. He says,

"What is the nature of transvestism? Is it purely a psychic phenomenon? Are there material elements that incite this inclination? What is that

elemental 'something' that causes a man to be so changed by feminine finery that, under favorable circumstances, his mind is thrown into a whirl and he is transposed into a state of ecstasy? Is the essence of this passion solely mental or do physical components also play a part in its derivation?"

Dr. Hirsch then adds, "One cannot avoid biochemical concepts of material influences on the brain matter causing the sexual trend to take an unfortunate turn. It is too simple to set up hypothetical postulates and to rely solely on psychic processes to explain why the sexual instinct practically reverses itself in the male who poses as a woman."

"Truly, to understand anomalies in the erotic instinct one must have lived in close proximity to those whose spirit must slouch in an underworld of sensuousness before they can be themselves. One has to see it to believe it. There is the mild-mannered Mr. X who goes into raptures masquerading as a woman at a costume ball. Decked out as a siren in an evening gown and a mink coat that he has kept in his lavishly furnished, highly perfumed closet for this great occasion, Mr. X is in ecstasies."

In my case, I am married. But I cannot make love to my wife unless I am dressed in chiffon, organdy

or lace underclothes. This nightwear so stimulates me that I can then function as any male.

My father never loved my mother and he hated me—I was the symbol of his forced marriage. Mama is a very plain-faced woman and one night, when my father had a little too much to drink, he went all the way. He married my mother in a "shotgun" affair and hated us both for it, ever since. Mama was a clothes designer and had her own dress shoppe. My father deserted us and I hardly even know what he looks like. Mama, afraid that I would grow up and leave her, kept me by her side at all times. She refused to let me go to public school and hired an expensive private tutor for me. Denied association with other boys of my age, I grew very close to Mama. I loved to help her sew clothes, select fabrics and she often asked me to act as her "model" for some garments, as I grew older.

Remember that identification with a parent is a decisive factor in determining his characterization. A boy raised with a mother and father has an even balance. Raised alone with a mother, he becomes feminine, assuming the characteristics of the person with whom he identified himself. Having only my mother, I imitated her characteristics, feminine ways, likes and dislikes. My mother was my alter

ego, my ideal. I sought to imitate her in every way.

My mother said that women were sinful, that no woman could be trusted; no girl was too good for "my little darling." Mama even let me "play" by putting on fashionable dresses and brocaded silk dressing gowns and flimsy lingerie. The craving for female affection (non-maternal, that is) received an outlet by being close to the object of females—their clothing. Yes, it is a substitute, perhaps a fetish, but it brought me release from nervous tension of normal heterosexual yearnings.

When I married, in a desperate urge to get away from Mama's clutches, I found myself an inadequate male on my honeymoon. My wife was furious. I ran home to Mama, the marriage dissolved, and Mama was triumphant that no girl was good enough for me.

But my worries mounted. Yes, I liked to wear frilly, girlish clothes and I still did so—but I had decided to give it up when I went on my honeymoon. Could that have any connection with my impotence? I sought medical help by reading up on the subject. Dr. Edwin Hirsch, in treating another person with a similar affliction, opened up a world of hope for me. He had said, to his patient,

"There is no denying that you were brought up

in an anti-sexual environment. Your mother hovered over you and prevented you from associating with boys and girls of your own age, thereby thwarting your maturing processes. You really lived in a feminine world. Too much of your attention was focused on what articles of wear would appeal to a woman so that she might be attractive to a man.

"Besides all these feminine influences, you heard your mother talk against your father in such a way that you regarded him as unworthy. This had a negative influence on your personality. Selfishly, because she wanted you for herself, your mother never promoted any social gatherings so that you might form healthy associations with your own and the opposite sex.

"Masculine desires come about as a result of the hormones that are secreted by your sex glands. But every day of your life, you mentally and physically lived in the feminine world. Feminine ways became a part of your being. As a consequence, you were in a state of conflict. Female biochemical substances were developed in your system and you began to acquire some traits characteristic of the female sex.

"Estrogenic hormone substance, a female hormone, may be secreted in the male if he has rudi-

mentary female sex glands. Sometimes the secretion of the male hormone, the androgenic hormone, is minimal while a considerable quantity of the female hormone circulates in their system."

My fear of sex was further explained by Dr. Hirsch. He says that many transvestites he knew were smothered with love by their mothers. They regarded females as the holy of holies, the untouchable, the pure. This very fear of consummating the marital act with a "holy" object is one of the major causes of sexual fear.

But physically, and organically, I was healthy. I loved to wear pink lingerie, boudoir gowns, transparent and ruffled nighties, sometimes a heavenly pair of silk shantung bedroom slippers with scrumptuous high heels. This, too, was the influence of my mother who is a fashion designer. Perhaps I was unable to become a sewing girl, but to emulate her, I could wear such clothes. And when wearing a nightie, I could then feel safe and secure, and then function as an adequate male.

Alas, where is the woman who will understand my urges? Some women marry men who drink, gamble, who never hold jobs and are willing to make sacrifices because love is a stronger requirement than any material possession. But few women

will marry a man who intimately confesses of his penchant for female clothing, even if he is a secure and respectable business person.

Mama is not entirely to blame. She just did not understand what her over-protectiveness could do to me. She did mean well, however wrong her methods were.

Today, I am still single, live with Mama, but wear my dresses, even a short fur wrap, matching silk hose for whatever tint of dresses I wear. Last evening, I put on a beige halter neck playsuit, bare arms with a pretty peach colored kerchief. For a bracelet, I selected a diamond studded or simple platinum silver wrist band. My shoes may be evening slippers made of ruffled satin, with a bunny tail fluff that bounces in pretty white dazzle as I walk. I feel perfectly happy this way and I know that I can function as a satisfactory husband—but I must have my beloved dresses and gowns with me.

The error may not lie in my fetish—it is the fault of the person who does not understand me!

CHAPTER 12

WHY I, A MAN, MUST WEAR DRESSES

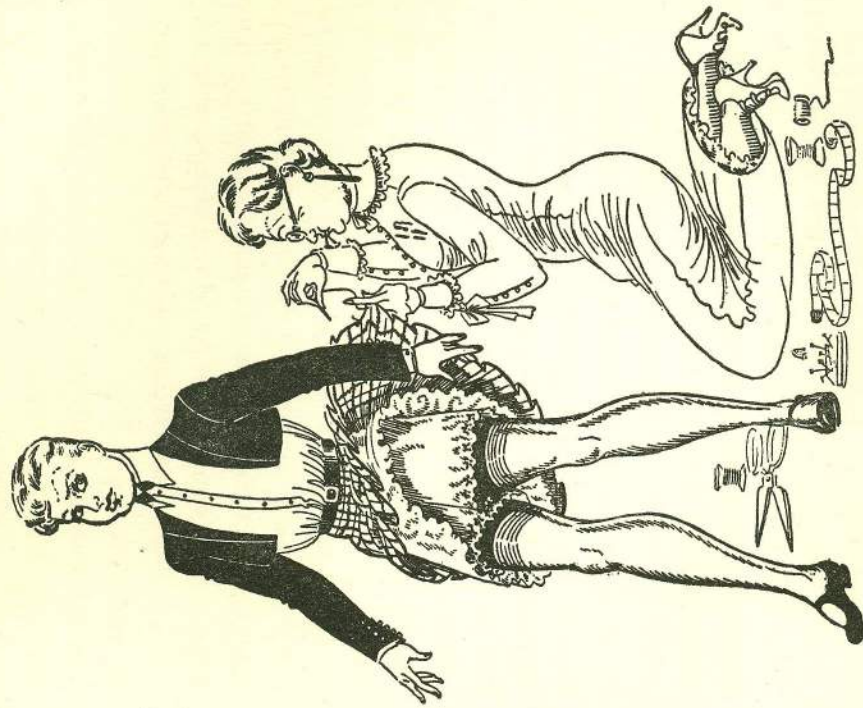
by
"M. L. B."

During the daytime, I have to wear business suits when I appear in public. But when I come home at night, the first thing I do is get rid of all my man-nish clothing and slip into a pair of soft step-ins, sheer silk hosiery and a silk slip. My dress may be a pleated skirt arrangement, perhaps a strapless evening gown. Nothing gives me more pleasure than to wear dresses, especially those of silk.

As far back as I can remember, I have had this compulsive urge to have silk against my body. It builds certain scintillating emotions within me that are difficult to explain but they make me feel overjoyed and exhilarated—and I see no harm in wearing dresses, even if I am a man.

Perhaps my yearning for dresses originated when my parents used to dress me in silky underclothes. When I began to walk, my mother loved to dress me up in silkie undies and the luxurious softness sent waves of thrills into me that I have always longed for ever since. My parents were very loving and always gave me the best—hence, their eagerness to provide me with silken clothes, velvet and lace shorts and shirts. My longing for silks probably originated with my parents' exposing me to this type of garment. As I grew older, conditioned to the wearing of silk, it became a fetish with me and even in my high school years, I played on the basketball team just because the uniforms were charming red silken shorts and it was a means of being close to my beloved silk.

As I grew older, my ingenuity for silks increased; I would select, at the general store, a large bolt of silk and hurry home. Here, I would cut out a large piece of silk and just wrap it around myself in



The Parental Influence.

the form of a diaper. (Here, regression to infantile yearnings is apparent.) The feel of soft silk against my pelvic area sent electrifying sensations shooting up and down the whole length of my body. I was in positive ecstasy!

My parents understood my love for silks; they, too, had an admiration for good fabrics and permitted me to indulge in my little "Hobby." Now that I live by myself, my "hobby" has grown into a nightly ritual. Without silks, I feel completely lost and my life is empty.

Those who say that transvestites are sexual deviants are usually misinformed persons. The brilliant physician, George W. Henry, M.D., classified transvestism as a form of heterosexuality. "It can be a goal in itself, but it also can be a man's manifestation of frustration and a retreat to childish pleasures." The latter part of his explanation—about a retreat, would apply to my own urges.

To further illustrate the heterosexual desires of transvestites, you probably know of Dr. Kinsey's voluminous reports on sexual behaviour in males and females. He interviewed countless thousands of persons and obtained intimate revelations of their sexual habits. His conclusion is, "There are some psychiatrists who consider all transvestism homo-

sexual, but this is incorrect. Transvestism and homosexuality are totally independent phenomena, and it is only a small portion of the transvestites who are homosexual in their physical relationships."

Wearing man's clothes makes me feel very uncomfortable and I lack the self-confidence that is mine when I slip my legs into a pair of smoke-tinted silk stockings or when I wiggle into a rubber panty girdle and my hips are snug and shapely. When I put on a bright pink or plum colored silk dress, with velvet ribbons on the elbow-length sleeves, and then tie a silk ribbon around my hair (I always wear my hair as long as possible, without attracting attention), and when my feet slip into polished black leather shoes, skyscraper heels—there can be no limit to my feelings of self-assurance and confidence.

Some claim that men wear dresses because they feel sexually inadequate. The term "organ-inferiority" is one that has been too loosely tossed around. My male vigor is as healthful and developed as any other male. Of course, I'll confess that I do become "frigid" if I have to wear male clothes preparatory to relations. There have been many occasions when, either during a summer resort weekend or (to be perfectly honest) with a streetwalker, I have felt

completely frigid. I just could not consummate the act! It is a blow to my pride and this fear of psychic impotence prevents me from wanting to get married. On a few occasions, when my sexual urge required relief, I visited a call girl and wore silk bloomers and even a pair of tight step-ins. In my pocket, I carried a pair of silk stockings and before consummating our love affair, if you'd call it that, I had to put on my silk stockings. The sheer thrill of this fabric sent titillating emotions throughout my body and I was then able to function as a complete male. In fact, wearing silk step-ins which were removed when necessary, made me so potent that the girl complimented me upon my virility.

And so, how can anyone claim that transvestites are sexually impotent? Perhaps we need silken garments as an aid to function—but don't many men require a drink to bolster their courage or soft music or some other pet idiosyncrasy which helps stimulate their libido? Well, I require silk dresses and silk underwear—and I think it is far more favorable than the man who is so frightened of proving his virility that he has to get inebriated in order to enter into sexual relations.

If my silkie undies are "abnormal" then so is the man who insists that his wife wear black silk

stockings or some other male preferential garment.

During the evening at home, I like to dress up in silks or a satin dress and just let myself relax. My love for dresses is so strong that I will not even think of marriage unless my intended understands my desires and is willing to accept me as such. I shall always wear dresses!

CHAPTER 13

MY HUSBAND IS A TRANSVESTITE

by
MRS. "FANNY"

I would not reveal my true identity because my husband would be socially and business-wise disgraced and nothing will be accomplished by telling you my real name. My husband wears female attire and we are both happy.

While childhood traumatic experiences condition transvestism among many boys, this may not be the situation with my husband whom I'll call Fanny.

Perhaps he did have an early exposure to female clothing and it remained repressed until an incident occurred in our early marriage that probably brought it to the surface. There are many childhood experiences that fade into dim retrospection, remain dormant and in adulthood, something occurs that suddenly brings the believed-to-be-forgotten incident into activity again.

Fanny said he does not recall any early experience that led to his present transvestism but it was my doing that brought it to the surface, even if it was in his subconscious.

Fanny was gaining weight. He has a good appetite and kept eating as much as he could; clothes are very expensive and we live on a tight budget. When I told Fanny (a nickname I devised in the hopes of shaming him about his spreading shape) that we couldn't afford new wardrobes for him, he replied, "Well, you eat all you want and you still wear the same clothes. What's your secret?"

This upset me and I told him that if he was going to be stubborn, he could know my "secret"—wearing a tight corset, bone-ribbed with laces that reached from the hips up to the armpits. And as a form of punishment, I insisted that he put on this corset.

Little did I know how his desires for feminine apparel would grow from just this one corset. I laced him up into the corset, fastening the satin laces as tightly as possible. Fanny was very pleased with the result; surprised that the corset could tuck in his spreading hips and also give him a wasp-waist which he felt he could never have because of his appetite for good food.

It looked foolish for him to walk around in a girlish corset and wearing male jockey shorts so I let him slip into a pair of black lace trimmed, filmy panties. He flushed when he flipped his hips into the garment and turned his back to me. But he enjoyed the soft, cool feel of silk so much that he slept in the garment all night long. From then on, his curiosity about women's clothes got the better of him and he was soon wearing a slip, then a dress and finally, he now wears expensive, rhinestone studded evening gowns with a fur muff. Says Fanny, "I'm just like a dream in my white strapless gown with my red velvet elbow-reach gloves."

Fanny's urge to wear the feminine clothes is now so great, that he just insists that we go out in the street together. Legally, complications are involved, should a cross-dresser be apprehended. But when Fanny puts on his lipstick and powders his

face and wears either a brown wig or a multi-flowered hat with ribbons and a diamond clasp, he does look like any charming woman who may be a bit plump but her sex permits her to wear a girdle or corset. I see no reason why a man can't wear a girdle if he needs it.

Fanny wears a pale blue veil to complete the costume. He likes to dress in a silk shantung dress, a silver fox fur if the weather is cool, sometimes he slips into a transparent but pale red raincoat with a belt in the middle. His stockings are rarely seamless; he likes to have a neat seam running all the way up. His taste for shoes are exquisite. He always selects pencil-thin heels, patent leather in black or purple and they make very gentle footstep sounds as he walks with me on the street.

Both of us together do not attract attention as would be the risk involved if he went out alone. During late evening, we are two nicely dressed ladies out for a stroll and nobody is the wiser. I purchase most of his clothes because he professes to be timid and bashful about going into any department store all by himself.

How does it feel to be married to a transvestite? As a husband, Fanny is as devoted and loving as could be expected. We have no difficulties as far

as "marital relations" are concerned and we are as compatible as they come. Fanny likes to putter around the kitchen, do some cooking and even helps out with housework (wearing feminine clothes, of course), but don't many husbands do the same thing? And many wives beg their hubbies to help out around the house, so you can see how thankful I am that Fanny willingly offers his assistance.

Fanny is not by any means a "sissy" as some transvestites are cruelly called. If anyone said so to his face, they would soon see how masculine he can be and they'd feel sorry for having hurt his feelings. Fanny also does home repairs when needed.

He is the finest husband I could ever hope for; although he now dresses in feminine finery every single evening, I find that we both get along very well and there are no problems. He borrows my stockings and silk hosiery when he runs short of his own supply, but I'm only too happy to help him become a "perfectly dressed woman."

Perhaps my suggesting that he wear the corset brought out tendencies that lay asleep for many years. Or, he may have secretly longed to wear feminine clothes but was afraid to broach the subject and seized the opportunity when it was

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presented to him by my own request. The satisfactory conclusion is that he and I are both happy—what more could we ask for?

THE END

TRANSVESTISM

TODAY

The Phenomena of Men Who Dress as Women



EDW. PODOLSKY, M. D. and C. WADE

TRANSVESTISM TODAY

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