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collected, which includes a lot of Virginia princes, writings and works in lots of magazines from way back newsletters and such a lot of printed material, as well as books and other collections and memorabilia. Something like two rooms full of it, the material is presently sadly sitting in a storage locker, not presently available to any historians. And plus it's it's in a place it's pretty inaccessible. You know, it's Atlanta and although there is a transgender community in Atlanta, that's not the heart of where most transgender activists and transgender historians aren't. There is a move afoot in San Francisco, we're trying to convince the board of agents to allow us to transport those materials to the archive at San Francisco, the gay and lesbian Historical Society's archives, were probably retain the name of the Transgender Archive, from Dallas attendees original, which call it the national Transgender Archive, to



01:12

Transgender Archives, right? National Transgender Archives,



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that'll probably be retained as the name and you know, somewhat have a separate identity, but it would be available through the gay and lesbian Historical Society of Northern California as archive procedures with the stipulation or understanding that our community would still retain most of the controls and materials, especially through the transgender advisory committee that's now being formed, as I just mentioned earlier, but also trans activists.



01:44

How far back do you find that the, the trans history goes in this country? I mean, I know what people let go, you know, little Dion and people like that. But realistically, you know, how far back would you have you been able to find? Well,



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we can definitely go back to 19th century we've got Jack Garland male or female to male in San Francisco, we've got Ray Leonard, another female to male in Lebanon, Oregon. Then there's an individual that's usually called Nell Pickrel. That's a, again, another female to male. It seems like a lot of the 19th century figures that we know about are female to males. And there's several others that are a little more doubtful. We don't know as much about them. But there seems to be quite a bit of rich history from the 19th century, just around the turn of the century. And then coming into the 20th century. We can easily see people like Alan Hart, which are clearly transsexual, who like Alan Hart even had hysterectomies and other surgeries. He veered from 1886 to 1962. In 1917, he transitioned while still in his last year in medical school,



03:01

in the 1970s 1970s, amazing,



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graduated from medical school in Portland, Oregon, which is now known as O S. O S. H. U. N. It was his graduating picture shows a young man not a young woman, but a young man and uses his name Alan Hart. He then goes off on a private practice. He gets married soon after. He's outed, unfortunately, it is first private practice in Gardner, Oregon, and has to leave. He travels a bit around, he lives for a while in Seattle in Montana, and then eventually settles in later life in Connecticut, Hartford, Connecticut. And he's quite the character. Just before his death, he was speaking at a Unitarian church that he went to. And he is talking about what it was like one night to be sitting up all night in this lonely cabin of one of his patients, way out in the boonies. And how, you know, he hadn't bathed for a couple of days and news, spirited grown out. And he'd go wait a minute, you know, he's talking about the 50s. While he is a physician, hormones were available, you know, they were available starting about 1940. So here he is, he's probably prescribing hormones for himself. So the classic female to male transsexual who lived in essentially the first half of the 20th century.



04:36

Now, why would the gay community want to appropriate something? History that's it seems is clear cut is something like that. What benefit is there to it for it to them?



04:46

Well, essentially, there's a concept that that I'm developing to explain what happens, looking at the writings of people like Jonathan Katz, who did the original research on Ellen Hart. He basically believes that transgendered people are oppressed as homosexuals, and are trying to escape that oppression. By assimilating into a straight World pretending or passing as the opposite sex.



05:17

Something like that. It makes sense that I don't like that concept because

Don't like that. It makes sense that I don't like that concept now



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why. And of course, a lot of us think what I mean, I could even consider that. But if they're not transgendered, they don't have that as their primary experience, they're going to try to fit it into their own experience, which is their experience is trans as homosexual, gay or lesbian. By the way, there are youth homosexual and not gay, you know, because historically, that term doesn't come into use until the second half of the 20th century, historians have to be careful about what words you use, that it may have political connotations, as opposed to descriptive connotations. Right? So anyways, getting back to this, here's Alan Hart, being described as a lesbian, simply because the gay community cannot imagine what it means to be transgendered. And wanting to have their own history, but a lot of the history, let's face it, gay people are divisible. I mean, if you're successfully closeted, as was necessary, in the early half of the 20th century, because it was illegal. When think of this, you know, the first state to let go of their anti sodomy laws was Illinois, that was in 1961. It was that way, I didn't realize that it was 1961 was the beginning of the first successes of what was then known as the homophile movement, to get rid of the sodomy laws that basically made it illegal to be gay. Now, a little bit of under interesting history. It was also illegal to be transgendered. But it was at a different level and different laws. Right? Usually, the laws against homosexuality were at state level. Right? The laws against being transgendered. Were at the city level.



07:01

That's us. Yes, I know, that certainly been true here in Texas,



07:04

it was true just about everywhere, San Diego only very recently overturned its law against being transgendered. You can, you can see that, you know, the history of getting rid of the illegality of being transgendered. And suddenly, we also see cities are the first ones that are starting to protect transgender people won't make sense. They have the longest history of oppression against transgender people, they really should be the first ones to start protecting, because of guilt, or because of, you know, historical pressure against the cities to change their ways. Seriously, I mean, all the states had horrible laws against being homosexual. And to be homosexual in the early 20th century, was terrific imprisonment, or even sterilization.



08:02

So in essence, then what the benefit to them is that it's easier to find us basically, we were much more visible in the game. Exactly. I got it.



08:12

Because when we're found out, you know, if they're successfully passing, nobody's gonna know. But if you're found out the history is very clear. because you start making slashv

headlines. Got it? You know, woman found out to be man, or another unfortunate thing that happens, a murdered woman with a man. Yes, you know, we still have that we're dealing with don't do that.



08:37

We're dealing with that exact issue. All right. Now, there was a body of a transgendered person found behind one of our bars here is just like last night, last night. Yeah. And that's exactly the way that the news reported it was that this was a, a man dressed as a woman. And I was just livid. In So yeah, we're still at that stage, I'm sorry to set



09:02

the stage for the press, essentially, also discounts our experience, very much. So that makes it both easier for the historian to find and harder to track sometimes, because you don't find a word transgender anywhere in the newspaper article. So you can't do a search on it. You have to look in other ways. That's right. So it's both help and hurt. It's easier to find us at the beginning of the 20th century that it is to find a gay person. But it's also harder to track, statistically when we're trying to find out how many hate crimes are against us because you don't know how we're going to be described in the paper.



09:41

Well, again, it's funny, that's an issue that I have been involved with both the national level and at the state level. And they are always they always seem to be very surprised when I explained to them that many of the hate crimes that reported as being against gays and lesbians are actually can transgendered individuals. And they kind of look at me say, oh, no, no, that's not true. Well, it is true.



10:00

It is absolutely true that he was getting back to our history, you want us to know what our history was as far as the 20th century? Right? How far back how far back? Yeah, well, the more important thing is, you know, how far back does the recognition of being transgendered. And getting the history going, is, I think you can really trace the modern concept of being transgendered and of getting medical help. As opposed to just being out there and passing or not passing or, you know, experiencing something or not experiencing something, we can see that it's going back to ancient times. But if we think in terms of modern experience of receiving medical health, medical recognition, for being transsexual, or transgendered, that would probably have to be right at the beginning of the 20th century. And it starts in Germany. There was a man named Magnus Hirschfeld, very well known to the Gay Lesbian historians, because he formed the scientific humanitarian committee in 1897. Right, the first gay rights organization, truly the first gay rights organization? Well, by 1917. You know, this was our 1990 Excuse me, he had gained a lot of experience with working with the whole gamut of what was to be found in the gay and lesbian community. And he also noticed, by that time, transgendered people, so we find in 1910, he writes a book about quote, transvestites. Now,

you have to be careful historically, that transvestite does not mean the same thing that we use today is in a heterosexual crossdresser, who does not seek further medical intervention? And 1910 That term transvestite essentially meant transgendered essentially meant people who did want medical intervention.



12:00

Oh, that's interesting. I didn't realize that, right?



12:03

The word later became narrower to describe the trans transvestite who only wants to do it for a rock purposes, Only later, only by the middle of the 20th century. So we see the first surgeries, the first surgeries that were done, worked out in essentially in Germany unless you count Alan Hart, but his surgery was done a little bit on the QT. Okay. But if you talk about open research on transgender people, again, it's Germany. It starts with the opening of the Institute for sexology. Again, Magnus Hirschfeld, he founded this institute in 1919. And from 1919 to 1933. When the Nazis shut down, they offered transgender people medical help in the form of surgery. So we see as early as 1930. Male to Female surgery, including full vaginal plasti labia plastic being available,



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as far back as 1930. That's really amazing. Oh, yes.



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You can easily see that in a paper by Felix Abraham, who was one of the main surgeons at the Institute. He wrote a paper on the genital reconstruction of two male transvestites. That's the name of the title. Remember, transvestite did not mean what it does today and it's closer to our meaning of transsexual. Then you can also see some records of what it was like to be a transsexual in the beginning of the 20th century. And really help Lili Elbe wrote a book about her transition, she essentially lived half time for 20 years, from about 1910 to 1930. Passing is Lily ELP at parties and soirees and various things in Paris, high society and you know, not high society, but intellectual society. And she was also of course known as the painter on our regular. So she essentially has two personas, who did not have any medical help, she was constantly seeking medical help from the from the French medical community. There was essentially turned away all the time. They said you're crazy. You're You're perfectly normal gonna be a man. Well, finally, when she gets in touch with the people in Germany, they said, Well, wait a minute, you know, we, we find something interesting here. You've got more female hormone than male hormone in your system. You're some kind of intersex



14:46

Ah, interesting. Oh, yes. That was their



14:49

value. That was that was their viewpoint. They viewed transsexuals as a form of intersex and they found lots of evidence to indicate that that was in fact true. They were doing assays of For blood levels, they were doing other things. And it's most likely true that Lily ALP was an intersex probably chromosomally intersex or what we call Klinefelter syndrome. But Klinefelter syndrome was not recognized as a chromosomal syndrome, until 1942. So here was these early researchers on unsure of exactly what kind of intersex people they were dealing with, but they were pretty certain that they were intersex, the different kinds of intersex so they were taking it on faith, these people were not crazy. And we're offering the kind of medical help they asked for. I didn't tell interested in 1933 when the Nazis, their very first act in power was to shut down this institute. It wasn't, you know, going after the gays first, it wasn't going after the Jews first. No, the very first victims was the Institute for sexology which dealt with transgender people, which dealt with birth control. Remember, the Nazis did not like birth control at least for areas if your area and then they wanted you to have lots of babies if you're Jewish, well, that's a different facts. But so that they shut this, this horrible thing down was they consider this horrible, horrible, you know, depravity, the awful, you know, effeminate, homosexual, and transgendered people and you know, libertines and you know, and a botanist, all these things that you could say get into the same, you know, right wing type of diatribes that we find here in the United States are essentially thrown out. The German researchers back in the 30s



16:49

it really the roots of today's modern transgendered movement. So true that really was started in the 70s. Or is that was that too late for that to have actually beyond?



16:58

We see evidence of an active transgendered community in the 50s. In the 50s. Really, absolutely. People getting together for for informal gatherings at people's houses. Strikers come across the name of an individual, Luis Thompson. I'm not certain I was nervous, Luis something. I'm afraid I can't remember her name. I don't have my notes in front of me. But Louise's early as the mid 50s was having gatherings that sort of led to an impromptu our ad hoc connection of transsexuals in various areas that formed the earliest Trans activist connections. But it's not the same kind of trans activism, as you see today. I mean, it's no street level stuff. It's no open organizing, more like the kind of thing of, you know, let's go down and talk to our legislators. Explain this issue quietly.



18:07

That's pretty gutsy for the 50s. Exactly. Wow. A lot of quiet



18:11

activism occurred in the 50s and 60s, where you would go and talk to you, maybe you'd even

go with your doctor, you and the doctor would go and talk to the legislatures or talk to the aldermen of your, your city and explain the issues and try to get something changed, get your birth certificate to go talk to the vital statistics bureau and say, you know, look, this is a medical thing. And this needs to be treated quietly. And the network that was established would say as soon as you are in the network and say, Oh, here's how you do it. You don't make a big fuss. You just simply go to this particular individual at this particular place. And they'll quietly handle your paperwork. Interesting. In the 50s and 50s. I never would have guessed that. No, it's definitely true. Now, by the 60s, you know, the mid 60s, you started to see a lot of interest in among the the researchers. And we started seeing the clinic starting to open up around 66 to 68. By that time, by 68. The Trans to the transsexual community especially, was starting to become vocal. It was definitely starting to become vocal, especially in the larger areas of Los Angeles, New York, the Miami area and in San Francisco. David form, street organization kind of things, you know, go out there and protest if necessary, police harassment, especially police harassment. That was one of the biggest problems because there were still laws against being transgendered that were applied pretty indiscriminately. I mean, you know, you never knew when the paddy wagon would come up and pull your way. what finally happened at Stonewall You know, it wasn't gay people that were being harassed, you know, the most extensively, it was transgender people, because it couldn't prove that you've done something criminal, or gay.



20:09

You know, we had Sylvia Rivera on the show, and she talked about that exact point. And she made the point over and over and over, that these were people who were living cross gender. Right, you know, and I found that really interesting. I've always thought that was the case. But it's interesting to hear someone like her just come right out and stated, in be really emphatic about this.



20:29

Yet, we see this over and over, in fact that the terms this is part of the problem of doing research, is that the some of the words that we've used have shifted meaning, for example, the terms queens in the 50s. And 60s did not mean what we would say today, which would be an outrageous gay man, this what we've used it today, some outrageous gay men will clean in 1955. Was transgendered person.



20:55

Interesting. I had no, I did not know that.



20:59

So it had a completely different meaning. So the connotations were very different. Exactly. And this is one of the things that's important, when looking back in any records, when you say such and such was the queen, you know, it did not mean the same thing. As today,



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I am really looking forward to seeing the results of all this, I realize that you're just really getting started with this, is there any sort of timeframe on in which you think you'll start making some of the research public or



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actually, that's already starting to happen? I'm offering a class in San Francisco through the Harvey Milk Institute. Just next month, I'll be offering for five consecutive Tuesdays for two hours. So it'd be 10 hours total. Essentially, the the history of the transgender community in the 20th century, is also have a website that is available that is sort of the beginning of my notes for what will eventually become my thesis, my master's thesis that I'm working on. And I hope that to make my thesis a book as well, why don't you go ahead and give your website address the website. Unfortunately, I apologize. It's very long. I hope someday to have simpler one. But it's out in the geo cities, and that makes it a long one. So it's [www dot geo cities.com/west. Hollywood slash, height, slash 6735](http://www.geo-cities.com/west-Hollywood-slash-height-slash-6735). and follow the links out to transgender history.



22:32

Okay, now I've got your I've got your your, your website here, so I'll give it again. Well, I'm sorry, I don't live closer to you. So I could attend these classes. But I have really enjoyed this. This is an issue. There was recently a magazine here they did an article on the 30 years of gay lesbian history. And surprise, surprise, we weren't mentioned once in 30 years. Which is, which is really amazing. Consider this is a city in which we have three national transgender leaders who live here. Phyllis fie course. Really, he was started raising hell here in the 70s. I started hearing the 80s in and Jane Ellen Fairfax from Troy yesterday, lives within five miles of me. And yet somehow, they just managed to neglect the fact that they were ever transgenders in this city. And I thought, you know, it's time for us to start talking about our own history. So I'm really excited about this. Kid is thank you very much. I've really enjoyed this. And good luck, I know this project will be a big success.



23:31

Thank you, sir. I really appreciate it.



23:32

Sure. Thank you very much. And we are back. And very, I hope that you enjoyed that interview. One of the things we were talking about while while that interview was playing, is that for a long time on this show, I was talking and saying that I was the first openly transgendered radio host. In one day, I was reading something on the net, and I came across an obituary. And it turned out that this as I read the obituary that this person had been actually an openly transgendered radio host back in the 70s in LA. So you



24:10

were the first you knew about, but there was somebody hiding in the depths of time.



24:14

Yeah. And it made me wonder how much more is out there that we don't know about? How many more firsts are there? What part what other parts of the history exist that we don't know? Oh, sure. And so listening to Candice as she talked about, Alan Hart and some of the other people that the very early people, and she talked about Magnus Hirschfeld, or, you know, doing basically pioneering sex change operations in the 30s in Germany. I'm really looking forward to seeing a lot more about this. One of the more interesting points I thought she made is how our history has been appropriated by the gay and lesbian community And I asked her specifically why that was. And what it came down to was the gays and lesbians are, are basically invisible. But transgendered people stuck out like sore thumbs. And so we, we sort of we were easy targets to be appropriate. Yeah. Because we because when one of us was discovered it made splashy headlines, you know, transsexual you know, formerly man sort of thing. And



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the people who are blonde, yeah, and the people who are reading the headlines can't tell the difference anyway. Well, I mean, to them, they don't see the distinction.



25:39

Well, that and she made the point that gays and lesbians where she was in California, didn't make the distinction because it was a cognitive issue. They literally didn't recognize transgenders when transgenders were right in front of them. And I thought that was very interesting as



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well, I guess the single thing that sums that up for me most is the question, who threw the stones at Stonewall? That's the gay and lesbian kick her off of the history, right? Yeah. Except that it wasn't folks in there too. But you know, well, and



26:09

still, the American made that point numerous times that these were people who live cross gender. And in the interview, Candace says that one of the problems here is that the terminology keeps shifting. She said that in the 50s and early 60s, a queen did not mean then what it means now, okay, that a queen today would be an outrageous gay man. Right. But in the 50s, that was a transgender person. Yeah, that was a person who live cross gender. And she kept talking about how the terminology, the language gets us in trouble. Yeah. And I

thought that was an interesting point, because I hadn't thought of it in those terms. In one of the pieces that I had edited out, was I asked her about transgenders during the McCarthy era. And she sort of wandered all over with it. But basically, what it comes down to is that the at that time, people were not smart enough to know the difference between Jason gays and lesbians and transgender people. So they prosecuted everybody. Sure. And all that was happening at the same time, just about the same time that Christine Jorgensen was 5353. Yeah. And in the whole idea of a transgendered history, I think is long overdue. Yeah, no question. And I don't know where is it? You know, how long this is going to take? She's pointed out that the transgendered History Archives, which Delos Denny put together,



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are now well, actually Dallas, Denny inherited from Sister Mary Elizabeth, and actually that we infer that from the Erickson foundation in the 60s and 70s. And it's got a long history, but



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they're in a pile in his storage warehouse in Atlanta, right? Where they're basically inaccessible, because, you know, Aegis is folded. Yes. And they are trying to get the archives out of Atlanta and move to New York, where they can be used by a to to California, rather, where they can be used by the researchers. And to me makes a lot of sense, it makes a lot more sense, leaving the storage to rot. No, yeah. I mean, that's 30 or 40 years worth of our history in archives. I was telling her about how this show, in its own way, has become a repository of transgendered history, for Houston in for taxes. That's true, because there's so much money after almost five years in the year now, we've seen so many changes take place, and so much growth has occurred. And really, we've almost become the repository. And she said, Well, you know, what would we have to do to get copies of those tapes? Oh, excellent. And I thought, well, that's that that would be good. So the history project will come along. I just made me so angry to want to read outsmart, and have seen them discuss 30 years of gay and lesbian history, and transgenders were not mentioned in our one time ever. They just infuriated me. And I thought, I'm not gonna sit still for that



29:07

good reason. I mean, that would infuriate anybody who knew the story really?



29:13

Well, you know, you know, the first gay gay lesbian Pride Parade. They had the second gay and lesbian pride they had here actually, they didn't have the money for the insurance and Phyllis pride paid for that out of her pocket. No kidding. Yeah. And now she's up for possibly the Grand Marshal in the parade. Oh, cool. I don't know if she'll get it. I mean, Nancy Ford is running against her. But I mean, she's certainly worthy of it. Yeah. So, you know that I mean, that's a part of the gay and lesbian history that certainly didn't get mentioned, but I was smart. Yeah. You know, in her activities, and when she started lesbians were being prosecuted for wearing button fly dreams. That's right. Yep. And she took that case to court and beat it. She took the

case of a gay policeman who's being prosecuted here in Houston and gotten got him off of that charge. And yet she's not mentioned anywhere. And I thought This really sucks. Yeah, yeah, sincerely really sucks. And it's like that stuff just goes back in the dim history. So if we don't reclaim our own history, it's obvious no one else is going to do it for us. It's too bad. Well, let's do it change the subject here. Before we run out of time, I want to read the audience a letter that I got this was from a person who had been a prisoner in jail in San Antonio. And let me tell you, tell you upfront that the person who wrote this I'm not gonna give his name, obviously. But it's obvious this is not a not an educated person. There are misspellings throughout this letter. But I'm gonna read this and then I want to talk about what's become of this. He says, I am not really a constituent in your movement. But I do believe in human respect for to all people. This is why I am writing to you in what happens in the downtown jail facility in downtown El Paso. I would not usually write about this, but the stories that I hear have to be heard by someone, and someone has to know what's happening down there. My father and my brother who worked for the El Paso Sheriff's Department, they were both at one time detention officers for the downtown jail facility. They are good officers to their jobs, as are all the others that work there. There is a problem, however, in the way that they treat any transgendered people to get arrested in this facility. El Paso borders war is a city in Mexico. A lot of transgendered people come over to party in El Paso. Some are normal transgendered people, some are prostitutes, and some are cross dressers. In staying in this side of the border, some of them get in trouble and get placed in prison. They are treated like normal prisoners, except when it comes to placing them in the jail. They are not considered as different and are put in the same facility with the men. They go through the same incredible amount of pain from the stories that I have heard, some get beat up, some get rapes, and some well, even worse, it used to be that they would separate all across trust or transgendered people, which was something happened. And now they place them together with the men, they do not really care what happens to them in the cells. And I think this is wrong. I have heard of countless stories of how bad they get treated, and no, no one does anything to stop this. I would not usually write a letter concerning this. But I believe in the respect for all people, I do not approve of what is happening there. I was just bringing this up to your attention. I do not know if you will do something about it or not. I just thought that I would let you know. If you would like some more info email me, I would appreciate it. If you would not use my name in which course I have not. Well, okay. So I contacted the police department no pass out who denied everything tonight at all, your prize, said that it wasn't true that they did segregate transgender people. So that's interesting, because this is the second or third letter that I've gotten like this, and they say you don't kind of long was Yeah, said, Well, that's not true. I said, Well, let's find out. So we had a couple of transgender people in El Paso and I emailed them and said, See what you can find out. Turns out that El Paso doesn't have a written policy on how to handle transgender people. Yeah. Which is not a big surprise, surprise. Apparently, it's an extremely old facility, okay. And they simply don't have space for segregation. To which my response was, Houston didn't have the space either. But they made the room. So I sent them a copy of the Houston jail policy, that Ray Hill in a nice, nice, Parker put together, right. And they emailed me back and essentially said, Well, that may work in Houston, but ain't gonna fly, fly in El Paso, which didn't make me happy. So to make a long story short, I've turned this information over to the American Civil Liberties Union. And I am very actively engaged with a discussion with them to sue the city of El Paso interest for violation of human rights. And then we will see what comes with it. I don't care if they are on the other end of the state. I ain't sitting still



34:22

for this. This is still Texas, just as much as they are.



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And you know, I had somebody say, Well, you know, they're probably a bunch of Mexicans to which I say yes, and I don't care. Yeah, I don't care if the Russian Nigerian Mexican if they're being raped or beaten beaten prisons, or worked on assume yeah, that's all we're gonna sue to get it stop. Yeah. Now it turns out the Texas does have a jail commission. But they don't get out the West Texas very often. Apparently. They get to the big cities. They get to Houston, Dallas and San Antonio, but not the places like El Paso and what we forget is



34:56

El Paso is a fairly big City



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is the fourth largest city in the state.



35:02

Yes. You guys are getting to I don't care if you do have to drive through car Blanca.



35:08

Yeah. You know, and I'm just not gonna sit still for that. So I forwarded a copy of this to the ACLU. And I'm an active disc actively engaged in this. And my hope is that within a fairly short amount of time, that we will be able to bring a lawsuit against the state of El Paso, and the cities in the state of Texas. Yeah. And that probably won't win me any friends. And you know, I don't give it in.



35:34

Are you in this business to make friends? You can't be



35:37

in this business and make a lot of friends. It's kind of doesn't, really doesn't go together. I mean, you hope it will. But I don't care. I mean, their responses were utterly inadequate. And so we'll see. I'm glad that I'm glad I was glad to receive this letter. This letter was sent through to Nancy nan jeroni, in Boston, somehow, in Nancy turned around and sent it back to me. And I held on to the other emails that I received like this. It also makes me wonder though, if this is happening in El Paso, what would it be like to be arrested in Podunk Texas? You know, yeah, Tyler, Tyler? Well, as it turns out, we've had a couple of people who in the past year or so have

been arrested in places like Bel Air. It turns out the Bel Air is not a hell of a lot better than El Paso. And so looks like there may here's another area of activism. And yet when I talked about this to some people that I knew their response was, Well, I don't know that we want to be real active because after all these people were in jail. Yeah. So are they any



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less people innocent till proven guilty? Yeah, this is not prison we're talking about this is jail, there is a difference.



36:50

Innocent until proven guilty. See Linda Tripp as example. But the point is, so they stopped being people because they're in prison. What kind of is this? Yeah, you know, and I thought, I don't care.



37:04

And, you know, I'm gonna have to completely agree with the guy here when he says that he's got respect for all people, you know, I don't care whether they're prisoners, or whether they're just in jail or any of the above.



37:13

And I don't care that this person can't spill it. Yeah. You know, it's it makes it hard to read the letter. But



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what the heck, you know, the sentiments there, the the ideas are there?



37:22

Well, the point I was making, when I said there's a difference between jail or prison, the difference is, if you're in prison, there's been a trial you've been convicted wrongly or rightly, jail, you can be walking down the street, someone thinks you look like someone who might have done something, you could end up in jail, you may get out in an hour or two, if you can call a lawyer. But that hour or two, you're in there. You don't know what the hell happened. Well, this anyone can end up in jail, no matter



37:46

what this person says that people have been raped and beaten and worse. Yeah,



37:50

it only takes, you know how many minutes it takes for that to happen.



37:54

Yeah. And as I pointed out to the folks from the ACLU, we're talking about El Paso, Texas, not El Paso, Mexico, right,



38:02

in a different timezone. Not under a different constitution. Exactly.



38:05

Right. And that's exactly the case that I'm making here is I don't care. And I need to I'm probably gonna go ahead and forward this letter over to Ray Hill as well. Because I think Ray would probably be pretty interested in this. It just amazing. I, it does bring up an interesting point, though, for those of you that are out there, and you're coming home from the bars now. I sure as hell hope you have your ID in order. Yeah. And I hope for heaven's sakes that you're not out there driving drunk. Because friends and neighbors, even though Houston has a fairly liberal policy on jail, jail ain't no fun, and we aren't coming to bail you out. As they say.



38:46

Yeah. And let's face it, I know excuse for driving drunk.



38:50

That's right. No judge is gonna care if you're transgender, if you're driving drunk, they're gonna tell you we're driving drunk. And that's it for you. But



38:56

and I don't think judges often but they shouldn't. You're driving drunk. Too bad.



39:00

That's it. It's especially it's interesting. You know, Katrina, one of the things that interests me most is it's usually the crossdressers. They have no clue how much trouble they can be in here. They will go out on the town with very little sense of what it is they're getting into it and I was

concerned, you know, that there was the murder of the person last week, I was really concerned in talking to some of the cross dressers, who was telling me things like, Well, that can't happen to me. They forget they're dressed as women, they can be raped like any other woman. They can be beaten, killed. It's like what part of that is not connecting. And so you know, that worries me quite a bit. Can't do anything about it, but boys and girls, be safe out there and be smart. So I think we're about coming to the end of the show here.



39:54

It's another three hours gone by in a blink. Blink.



39:58

Yeah, you know, Oh, as I just looked up and realize we have three minutes to go. That's right. Beth, thank you for coming in in such short notice, you caught me at what about six tonight, six tonight, and she's here and doing the show. And I really appreciate that. And Katrina. Thank you very much, Jimmy, I hope you get to feel better. And as always, we'd like to leave the show and with what has become kind of our theme here. When decorum becomes repression, the only dignity that free people have is to speak up. Good night, folks. Thanks for listening.