

# TV GUISE

Vol. 1, Issue 4

A Polygenderous Publication

July, 1991



## Queen of Queens WINNER!

Hey, check this out—the whirlwind of queens that swept into Modesto July 12 & 13, were absolutely blown away by Sacramento contestants Racine and Chelsea! Yes indeedee, darlings. Our hometown girls brought home all the gold, and the tiaras for Queen and First Attendant!!

Racine, CGNIE's Grand Duchess XI (The Bitch With The Ruby Red Slippers) is now the reigning Queen of Queens. She also took home the gold for Friday and Saturday Entertainment, plus Daywear (a marvelous little open-web outfit).

Chelsea, in her very first pageant/competition, is the reigning First Attendant to the Queen. She won Evening Gown and Poise (it was a fab gown, darlings but you should have seen her two-piece bathing suit).

Judging was so close that the judges were called into a back room after their scorecards were turned in. Rumor has it that our girls actually tied.

Congratulations to the three other contestants, Angelica of Modesto, Melissa of Fresno (voted Miss Congeniality by the contestants), and Vanessa of Stockton.

Queen of Queens was started last year by Keith and Greg of the Modesto Empire as a fundraiser for the Court's Scholarship Fund (1/2) and General Fund (1/2). A \$500 scholarship has already been awarded.

Don't miss next year's pageant! Be there for the flair! Contact the Neon Owl Court of Empress Rocky XVII & Emperor Roland XVII, POB 2691, Modesto, CA 95351.



## CD A HIT!

Donna Freeman, one of the organizers of the Diablo Valley Girls (DVG) became the first person to fork over some dough to **TV Guise!** She surprised this writer at the ETVC social of June 27 by making a genuine faith donation!! **\$5!!!**

Lordy, lordy. I hope she doesn't expect any special treatment or anything. (You know, like a mention in this newsletter.)

**Calendar— see back page**

## Billie Jean Blabs

28 June 1991

Dear Darlings,

Little boxes, little boxes, little boxes made of ticky-tacky, little boxes made of ticky-tacky and they all look just the same. In a closet, in a closet, in a closet made of fear and pain, in a closet made of fear and pain and they all feel just the same. Little coffins, little coffins, little coffins made of stereotypes, little coffins made of stereotypes and they all look just the same. (With thanks and apologies to Malvina Reynolds.)

If you believe in stereotypes, you will never know yourself.

Closets in closets, like boxes in boxes; peel an onion layer by layer; look behind the curtain and see the puppeteer, look further and see another puppeteer, and another, and—who pulls your strings?

We are all born with potential, no one can define our individual potential for us. But everyone tries to, don't they? Does that make you happy? Not me. In fact, Billie Jean don't play that. Billie Jean is only happy when she is on the path of realizing her potential. When she ignores her potential, she gets cranky. And when she denies her potential, oh darlings, she is a Bitch. A bitch in the closet labelled self-hate. Open that door and suffer the volcanic eruption of Mega-Anger spilling into the hallway, burning down the house, raging through the streets, decimating planets; entire solar systems consumed in a super-nova burst of rage until the universe collapses into itself—one big black hole. Depressing, isn't it?

What to do?

Good question—now we're beginning to get somewhere. Choices, choices, choices—moments of decision. Let's see now... hmmm, I guess you could stop reading this. After all, this is a very complicated subject. Yeah, you might not wanna go any farther; in fact, you might pick up a virus from this. One of those virulent viruses that could course through your self and render your assumed immune system useless.

Egads.

(Warning! If you are one of the rabid dogs of rhetoric who fashions fabricated realities of rationality—forget it. This piece is not rational. No way.)

Oh! Just in case you only know what to think, instead of how to think, the subject herein is coffins, I mean boxes, no—closets. Yeah, closets—that's it.

Okay, so how do you get inside a closet?

Heck, I don't know. I don't even know how many closets there are (everything is a closet). I believe the last closet you can get locked into is your own coffin. Not that your body needs to die first, though. It's like when I went to my twenty-year high school reunion a few years ago, I saw my peers, my former classmates, and they looked so *solid*, like coffins. And then I started wondering just what the hell I'd gotten into that was so solid I couldn't see through. Might have been the American Dream.

You know, Mr. & Mrs. Cleaver get married, fuck in the missionary position once a month until she gets pregnant,

they buy alla these maternity clothes and baby clothes, only they don't know what kinda baby they're getting so they get pink and blue stuff cause Mrs. C. wants a girl and Mr. C. wants a boy, and finally they rush off to the hospital closet and a doctor shoots up Mrs. C. with a lotta drugs so she won't know what's really happening, Mr. C. hangs out in the waiting room closet, The Doc cuts Mrs. C. in the delivery room closet, sticks in his thumb, pulls out a plum, and calls it, "a boy." A buncha nurses wash off the blood and guts, wrap up the infant and flop it in a box. Then they go tell Mr. C. what a fine son he has. Mr. C. is of course, tremendously relieved that the ordeal is over and that somebody came and opened his closet. So he wobbles over to the baby viewing closet and checks out the baby in the box before going into Mrs. C's closet. "Good job," he tells her, and then he trucks on to their home closet and locks alla the pink stuff in the attic closet before booking down to the toy store closet to buy some guns and rockets.

So, the first box is the gender box.

A closet? A coffin? Could be—ask yourself. Inside the gender box you may find several compartments that impose definitions that you, the person, may find personally inappropriate. Perhaps the person you are is too large, too complex to fit in the box someone or something seems to be cramming you in. Perhaps you will learn to "act" like the person you are not in order to protect the person you are—that may be the definition of a closet. Perhaps you will learn to "act" like the person you are not, and thereby lose sense of the person you could have been—that may be the definition of a coffin.

How to get out of a box? Refuse the packaging; tear down the cardboard walls; accept your self.

Ah, there's the rub—who are you? I don't know who you are, I barely know my self, each day I live I find more of me. My search has led me to the unravelling of the fabric of my entire living experience, thread by thread, strand by strand, like a big ball of string. All these threads and strands are connected to my birth as a person, to that first moment, *in the womb*, that I became. That first recognition that—**I am!** In that first moment, I believe I was perfect. Why? Because, for however brief that moment was, it consisted of a single thought or a single feeling. No complications, no contradictions, no limitations. Whenever I successfully unravel the threads of my life, and get close to that moment, I "see" my individual potential. Whenever I am happily weaving the threads of my life, I "know" I am realizing that potential. When I am not a happy weaver, it is because I am not weaving my pattern, which means I must unravel, perhaps changing the pattern, perhaps changing the thread or the color, texture or

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*Billie Jean Blabs*—(Continued from page 2)

size. None of the filaments, strands or threads come from boxes. The fabric of my life will not fit in a box. The fabric of my life is inextricably woven into the fabric of our infinitely expanding universe.

How to get out of a closet? Open the door. It's locked you say? Close your eyes, visualize your "closet," locate the door, the door knob, the lock. Is the lock on the outside as if someone locked you in? Good. Now move the lock to the inside, unlock it, open the door and step out. Do I hear anyone say, "I can't, Billie Jean.?" Darlings, the only person that can unlock a closet is the person in the closet, the only person that can open the door and step out is the person inside, the only person that "knows" they are in a closet is \_\_\_\_\_ (fill in the blank). The only person that can lock the door in the first place is the person who is locked inside. "I'm afraid, Billie Jean." Oh, sweetheart, that is the first closet: Fear.

Closets in closets. Open one and there are more; step into the hallway and find a dozen doors. The more you open, the more choices you have. Moments of decision—you can't open them all at once; you must decide which ones to choose first; every entrance is an exit, every exit is an entrance: All Truth is a paradox; each of us must find their own path.

All I know is that when I am on my path I am a happy weaver realizing my potential; my potential is the raw material (strands) of my threads. Stretching before me (my future path), are my potential warp threads, piled around me are my potential woof threads, which ones I choose to twist together and how I choose to weave them is my present path, the fabric I have produced is my past trailing behind me.

You think I'm warped? Well, woof!

The only reward you get in this life is your own happiness; the only punishment you can receive is from your own unhappy state. Choose.

Whether I like my past depends on whether I am happy in my present. Whether I am happy in my present depends on whether I like my future choices. Whether I like my future choices depends on whether I am fulfilling my individual potential.

And that concludes today's whether report.

"Hey, Billie Jean, did you forget about coffins?" Not really, sweetie. It's just that Billie Jean doesn't think very highly of coffins. They are for dead people. Don't get in one. Live, sweetheart—just live. When your body dies, someone else can put it in a coffin.

Luv,



## Gratuitous Filler

Back issues of **TV Guide** (April, May & June) are still available by mail. Send one dollar plus one (29¢) first class stamp each. Also, for those may want **TV Guide** to continue, faith donations (cash preferred) will be gladly accepted.

## Conversation with Chelsea

TVG: "So what's it like to be backstage with a whole group of sister drag queens in absolute pandemonium and madness?"

C: "Well, sometimes I feel like I don't fit in. I mean, I'm fairly new at this and it's like they're all family, you know? They're all nice except I feel like they don't really think of me as part of what they're doing. It's not like we're friends outside of the show, we see each other at the show, we do what we have to do, we talk, then outside of the show—nothing. And that's sad because I like to be able to talk, I like a lot of different inlets, outlets, and friends. It's kinda hard."

TVG: "What do you think about the gay community's general attitude toward drag queens?"

C: "I've only heard a couple of things, like we give gays a bad name. Which is stupid because there's even straight people that cross-dress, you know. All it is, is being what you are and who you are, and if you're too afraid or too ashamed to admit who you are, what you are, then you got your own problems. I can get dressed and go out to Lyon's, sit in the restaurant and all the waiters and waitresses know me, and coach me when they sit down and talk to me. Does that mean I'm a bad person, that I'm sickening? If these straight people can come and talk with me, and enjoy talking with me, does that mean I'm a really sick person because I'm dressed? No. It's fun. And just because some gays might think they can't have fun, do they have to put down drag queens 'cause they're having fun being a drag queen *and* being gay? That's really stupid."

TVG: "Do you ever do drag and go out and sit around gay bars, or are you telling me you go to straight places because you get into more conversations?"

C: "Yeah. For instance, I usually go to Beau Jangles every other Wednesday in drag. Wednesday is men's night, so I go there and it's fun. A lotta gay people bring straight girlfriends and other straight friends, and when they see something like that [Chelsea in drag] they get blown away. Just a couple of weeks ago I was in drag and a friend of mine brought his girlfriend—a straight woman—and she didn't believe I was a man. So he brought her over to talk to me, and she was saying, 'no way.' It's like... how would you say it? It's like a form of trickery, you can go out and fool a lot of the human eye. I think that's fun, too."

TVG: "It seems to me that the majority of people that I know who cross-dress, at about four or five feet away, you know they're not female. I have the feeling that you get a lot more acceptance than that—that people do perceive you as a female when you're in drag. How does that feel?"

C: "Oh, it's all my mom's fault. I'm the youngest of three sons and we all have one trait, and that's our nose—that's how you know we are brothers. Aside from that, everything about me is my mother. My brothers have my father's everything else."

TVG: "What do you mean when you say they have your fathers' and you have your mothers'?"

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**Chelsea**—(Continued from page 3)

C: "I have my mother's features, her eyes, more or less her mannerisms. My parents divorced when I was seven, so I was brought up solely by my mother. Which a lot of people say is why men are gay, but I don't believe that because even when I had a father I knew I was gay. When I was five years old I knew I was different—I knew I wanted to play with the boys not the girls, in a sexual way."

TVG: "When you were five?"

C: "I can remember my first childhood experience when I was five-and-a-half."

TVG: "Your first childhood sexual experience?"

C: "Yes."

TVG: "Was that pleasurable?"

C: "The fact that it was with a boy, yeah. But then there was the other part, supposedly that it wasn't right. But at that age you can't know anything except for the fact that it might not be... that you're not supposed to have a sexual act going on when you're that young. It's not socially accepted. All kids fool around when they're young.

"When I started growing older, when I was twelve or thirteen, I was more feminine than the other guys and I started being called a queer, and fag and stuff. I didn't really know what they meant, but I knew that they must be talking about the way I felt inside with other guys. Then when I was seventeen, I knew there was nothing I could do about it. I had to break free, and so I did. I felt more better about myself when I told my close friends.

"I thought I was going to go to my grave without telling my mother. I didn't think we would have this strong of a relationship as we have now that she knows I'm gay. She goes out with me all the time, we go to bars, she goes to my shows—we have a blast."

TVG: "How did you find the courage to talk to your mom?"

C: "Well, it was by accident that she found out. I was friends with this teacher friend of mine, and he was gay, and he was one of the first men I met when I went to Beau's. I was seventeen. He would give me a call—he lived in San Jose—and say, you know, maybe we can get together. So, he called one day when I was in the shower and my mother talked to him, wrote his name down and when I got out she gave me the message to call him right back. I talked to him for a little bit. Then she asked me, 'How old is he?' and I said, 'About forty-two.' 'So why is a forty-two year-old man calling you?' And I said, 'Scuze me, he's a friend of mine, and he's a teacher.' 'Is he gay?' 'Oh mom, his sexual preference is his business—I don't know.' She asked me if I was gay, and I said, 'It's none of your god damned business.' I walked to my room and shut the door. And so she knew.

"She walked in and said, 'Whatever goes on in my house with you living here, is my business.' So I told her. She was emotionally sick for a couple of days. She progressed and dealt with it in her way, by telling my whole family—her side of the family, anyway. Her parents, her sisters, my brothers—she told them. And then of course, making it an open discussion at Christmas dinner. I was wrecked."

TVG: "With the family?"

C: "With the family. I mean, I could talk about it and feel fine about it. For instance, my older brother was preaching to me like, 'Well how do you know you're gay, you haven't had a real piece of ass!' So I said, 'But you're wrong, I have.' And he was really, really wrecked. And so that was over with, and mom accepted it. And then, when I came home one night in drag—I'd gotten ready at a friend's house, it was my first night out—she saw me and had another hysterical fit. So it was like she had two big blows: with being gay one minute; and being—I call it a transformer, that's my little term for a drag queen, 'cause you are going from one to the other—a transformer. She saw that and she said, 'There it is again, you're going to get kicked out.' And she saw it was something I enjoyed and kept doing whether she liked it or not. I'd do it at a friend's house and come home, and I wouldn't have it on but she'd know; mascara lines or something. Then she started noticing that I was actually pretty when I continued to do it more and more; and that it was almost an illusion—she would see her son go in the bathroom and when her son came out, it no longer looked like her son. She says she can't be a perfect judge on the fact that I look like a woman because she can still see her son. But she does agree that I have talent; and she's been my number one supporter, she loves it. When I quit for a couple months, she encouraged me. Now I'm back and she's happy."

TVG: "How do your older brothers handle it now?"

C: "The issue of me being gay was one thing. Especially with my middle brother. When he found out, his first thing was the fact of AIDS—automatically, when anybody knows somebody is gay the first word that comes out of their mouth is that they're going to get AIDS and die—he cried on Christmas eve when we were all together, and said he didn't want his baby brother to die. I was emotionally wrecked because he's a macho guy, you know. He gave me a hug and said, 'No matter who you are or what you do, I'll always love you. I just want you to be careful.' That was one of the big things that made me realize, that hey, being gay isn't that bad, you have family and friends who will love you, no matter what. My older brother, though—he has basically cut me off. Whenever he comes by, it's like 'Hi' and 'Bye.' Never, how are you, how's work going. When he calls, it's how's mother, what's she doing; not how are you doing. I was really proud of these portraits I had taken, and I showed everybody, and I showed him, and he said: 'Do you really want me to see them or should I burn them right now?' Now I really realize I'm not even going to deal with that, I'm not going to involve him in any of my social activities or whatever."

TVG: "He's doesn't get any free passes to your shows?"

C: "No. But I have my other brother, my mother, her sisters, her parents—my grandparents. A lot of family. I haven't told my father I'm gay or that I cross-dress. Whether my brothers have, I don't know, it's never been a subject. And yet, when I've performed, my father's parents have been there, his sister and his brother's wives have been there and seen my show. They say they don't talk to him about it, and that's almost like there's a life that all my family knows about except my father. I wish I could include him in all this; I just don't know

how he would react. I *think* he would react like my middle brother because he is of my father's mold, definitely. My older brother is a splice between my mother and father. He has my mother's emotions and my father's outlook—you know, his "butchness." And I'm of my mother. So with three kids you have one of the father, one split, and one of the mother—all the genes were divided out and I got my mother's."

TVG: "And her dresses?"

C: "Well, I did try on her dresses when I was fourteen, she used to wear the same size I did. So one day I was kinda walking around the house in one and she came home. I took it off real fast and ripped it, and it was her favorite dress. She thought it got ripped in the washing machine and I let her think that. I never put on make up or anything like that until I was sixteen or seventeen, and then I started playing around. I never thought I could be pretty—I wouldn't want to be in drag if I didn't look like a woman. I want it to be an illusion, I want it to be of real people, I want it to be like a game. I want to walk around and see who—I mean, because straight men that I've gone to bed with, a lot of their friends who are open-minded see me and want my number and don't believe it when they're told I'm a man—so, that's like the whole object. But when I first went out I didn't believe I looked like a woman.

"The thing that got me started was an ex-boyfriend—I used to wear eyeliner to bring out my eyes—and he said, 'You know, you would probably make a flawless drag queen.' I didn't really know what a drag queen was then. But my friend and I got charge cards on the same day and we said, 'Let's do it.' So we ran to Weinstock's and brought prom dresses and wigs. We went out and got pretty good reviews for the first time—with no help. At seventeen, eighteen, how is one to know how to pull off looking or acting like a woman? What you use, how to use it. I mean, I know so much more now, like plucking under the eyebrows for height, pulling skin from each side to give you cleavage, none of that stuff was thought of. Or even wearing two pair of nylons with tights instead of shaving your legs. Those are all backstage tips you find out. And I never used to wear false eyelashes but I do now when I do Madonna, 'cause she has big lashes."

TVG: "How did get started performing?"

C: "Last August, Racine asked me to perform during her campaign for Grand Duchess—she's the one who encouraged me to begin with. I owe her for that."

TVG: "So, are you considering making a Madonna impersonation/impersonation your career?"

C: "Not so much a Madonna impersonator, but a female impersonator, yes. I would love to be a female impersonator for La Cage Aux Folles, or Finochios, or something like that. That's my type of thing. But I don't think I have the—I mean, it seems like there's something that might stop me, I don't know what that is; I have the ambition to do it, and I hope I have the look to do it but I will have to wait and see. I'm taking little steps, like the Queen of Queens pageant. I want to see how well I can do there."

TVG: "Are you going to take any dance lessons, or voice lessons?"

C: "No. I can't sing for sure, and the way I dance is the way

Madonna dances. I learn everything from her stage shows. I would rather watch a video than pay somebody to teach me."

TVG: "Do you spend hours watching Madonna's concert films in order to replicate her act?"

C: "Yes, and so maybe some people will know, when they see me, that I am doing it they way she does it. I get so furious when people come up to me and say, 'Oh, you looked great but I think I can help you with your routine.' I spend hours and hours every day learning to do it exactly they way Madonna does it, you can not teach me anything I don't already know. I hate that. Maybe I don't have enough grace. You could even critique me on that—if I don't have enough grace on stage—you saw the last show."

TVG: "I already told you the last show knocked my stockings off. I think the best thing in criticism, is for you to look at your own video tape and make the decisions as to your own quality and your approach. Nobody taught Madonna how to be Madonna, and nobody can teach Chelsea how to be Chelsea, but if Chelsea doesn't teach Chelsea how to be Chelsea then Chelsea may not be a very good act."

C: "That's true."

TVG: "I saw you dancing by yourself one night at JTC, in front of the mirror. Do you do that often?"

C: "No, I can't stand looking at myself in the mirror."

TVG: "No? When you rehearse you don't look at yourself?"

C: "No. Maybe that's a fault, maybe I should so I can see how it's looking, but I don't like looking at myself on video, or pictures. I'm kind of a shy person and I don't like to see myself. But, when I watched the video from last Saturday's show—and I don't want this to sound conceited—I was actually impressed, because you don't see much of that in Sacramento. You usually see someone go out there and do a song, and sure they're good, they do the work, they have the aura, but you don't see many routines. You don't see the dance part of it, and that's what I wanted to bring out.

"And, you know, being so young—I think a lot of people think I'm a snob, or something, because I get a lot of attitude when I'm walking through the bar—I feel it, you know? I wish they would give me the time of day, maybe they would notice and realize I'm a nice person. And a lot of drag people are nice, but there are also the ones who are so bitchy, it hurts."

TVG: "Who are the four dancers you performed with?"

C: "They're friends of mine, friends I've known for a couple of years. We used to dance at clubs and when I started doing Madonna I asked if any of them knew how to Vogue. Two said they would try and we rehearsed for a week, then the other two joined us the next week."

TVG: "How long have you all been together?"

C: "Just three weeks before the show at Joseph's. We were going to perform in Reno the week before but one of the guys wasn't twenty-one yet and another didn't have ID, so we couldn't. The Do-Cats show was actually the first time we performed together."

TVG: "Good luck at the Queen of Queens."

C: "Thanks."

(Conversation conducted June 20.)

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## Conversation with Barbara G.

TVG: "Today is July 8th, where would you like to start Barbara?"

BG: "I'm here, we could talk about anything; I'm open."

TVG: "Okay, we met at an ETVG meeting, and you told me that was the first time you had ever gone to a cross-dresser's social club."

BG: "Absolutely. I'd heard about them from several people, and my doctor had told me about that one—actually the Chez Mollet. It interested me that a group of people would come together where gender is the key issue. Particularly because of my studies."

TVG: "Your educational pursuits involve studying sociology?"

BG: "Social science is my major but that involves several fields of study; sociology, psychology, economics, geography, etc."

TVG: "Is it your intention to become a counselor or helping professional in the field of sociology?"

BG: "Sociology is my favorite of all the disciplines in social sciences. I'm considering becoming a social worker, but I also have an interest in law as well. Criminal justice is my minor."

TVG: "I believe one of the things you told me at the ETVG meeting was that you really wanted to be of some help to people that had gender issues. And then you blew my mind by telling me that you were a transgendered person, whereas I would have never, in a hundred years, "made" you as anything other than a female."

BG: "Well, that's me."

TVG: "And a drop-dead knockout female besides."

BG: "(Giggle) Thank you, Billie; you're too kind. I do have an interest in helping people in transgendered situations. I think it's real hard when you go to an agency or speak with someone when you need some kind of help and the person you deal with is not aware of your lifestyle, they don't know what it's like to be what you are. They can't relate."

TVG: "Did you just graduate from college?"

BG: "Actually, it will be in December. I have one more semester."

TVG: "How much exposure do you get, in the course of your studies, to transgender issues?"

BG: "Oh, zero. Absolute zero. You're either male or female, there is no "T." I have seen very few people on campus like me. When I am there, I am alone with my issues. I know where the gay, lesbian and bisexual club is, but there are no transgender or transvestite club, per se."

TVG: "You are going to a major college, and in the course of your studies as a social major, what classroom activities are there involving gender?"

BG: "That's an interesting question. There are issues involving gays and lesbians; that's an up and coming field. They have a whole department, a curriculum. For the transgendered person, there is very little attention. Mankind is just beginning to deal with gay and lesbian issues; they're just not ready for the gender mix."

TVG: "How long have you lived your life as a female?"

BG: "Well, I dressed around my house, as a child, all my life. I used to wrap a sheet around me, pretending it was a beautiful gown, and my parents always knew that. We lived in a small town and everybody knew about me—I didn't have to hide. When I left my mother and father's house, I was sixteen, and I decided to find other people like me; I knew there were other people like me and I wanted to find them, and I wanted to find out how to do it."

TVG: "When you say you wanted to find other people like you and you wanted to find out how to do it, what do you mean specifically?"

BG: "I meant males who like to dress as females; that liked to look like women; that actually looked like women, every day, all the time. And what it was like to be free enough to wear whatever you want to wear—I wanted to know what that was about. Once, my older brother showed me a transgendered person, and this person was absolutely gorgeous, and I wanted to do that."

TVG: "You wanted to look that gorgeous?"

BG: "I wanted to look that gorgeous and not have anyone know what I was."

TVG: "You said your brother pointed out a woman walking the street?"

BG: "Yes, she was walking down the street, minding her business. Now that I think about it, I think she was working more than anything else."

TVG: "How old were you then?"

BG: "About fifteen."

TVG: "So, a year later you went on a search for other transgendered individuals?"

BG: "Yes I did, I went back to the same area I saw that one in, but at night, I knew they would come out at night."

TVG: "You knew they would come out at night?"

BG: "I was hoping they would come out at night, you know? I mean, there's a certain eroticism about all that. Sexually, when you're coming into puberty, you realize there's something more to life than just, you know..."

TVG: "Than wrapping a sheet around you and pretending?"

BG: "Sure—what is it like to be out at night. So I went there."

TVG: "What did you find?"

BG: "I saw some of the most gorgeous girls! But some of the girls didn't look so real. Some of them were absolutely gorgeous. I saw a black girl, she's dead now, bless her resting soul, she looked just like Diana Ross without even trying. This was in the 70's. I also found out the kind of culture that comes along with that—dressing and looking and being."

TVG: "And just what, specifically, was the culture that you found there as a sixteen-year-old?"

BG: "I found that there was a sexual link with women's attire. I found the world of prostitution. A world of drugs. A world of hotel rooms. Sorrow. Sadness. Depression. Hard times. But through all that, I found the determination that allows you to persist at being. I think it's important that people realize that. Women are perceived in many different ways depending on the arena they play in. If you're into prostitution, you gotta be a sexual object, and you have to understand

that's what you are. As a child, that was my first lesson: a woman is a sexual object."

TVG: "As a sixteen-year-old you learned this?"

BG: "This is what I learned at sixteen, when I went into the world to find out what the world was like."

TVG: "Did you move away from home at that time?"

BG: "Yes."

TVG: "And you met working prostitutes who were gorgeous women who were born as males?"

BG: "That's right."

TVG: "Did you develop friendships?"

BG: "Oh, of course."

TVG: "And you got tips on how to dress?"

BG: "Yes. Very few tips, by the way."

TVG: "Did you begin living your life as a woman at that age?"

BG: "I decided then I would. At that time I said I will find out, and I will have to grow from a girl to a woman, 'cause I was still a teenager and I knew I was."

TVG: "So there you were, a sixteen-year-old budding teenage girl getting her first make up and..."

BG: "(Giggles) That's right, and having a ball in the city!"

TVG: "So, how did you support yourself?"

BG: "That's how I supported myself. That's where my gender and sexual issues came together: I was a prostitute, a sixteen-year-old prostitute. And that's why I can relate to the runaways now, the teenage runaways, and the gays. I went through that because that was my means of support, for a while. For a while, Billie Jean, for about a year of finding out the ins and outs. However, I always kept a job, a nine-to-five job just for the challenge of it.

"I decided to leave home before I graduated because I didn't need to graduate to make money, to earn a living, to be productive, and to do the things I thought were important. I know there's value in getting a degree, but I looked at my older brother, who's now a graduate of UCLA, and I remember thinking: he's being programmed to be a certain way, and I didn't want to be programmed."

TVG: "So you didn't want to stay in school because of that, although your parents were supportive of your personage—what you really wanted was to get out in the world and fly?"

BG: "And I did. I wanted to learn about people like me. I had found that there was someone else in the world *like me*. For so long, I thought I was the only person like that. After I saw that person, I was fascinated, all I could think of was wearing that dress, I couldn't think about anything else. So what do people like me do? What do they eat? I was just so curious, I had to find out. And I did find out, although I never did drugs."

TVG: "Did you enjoy becoming a woman, and being a prostitute?"

BG: "There's a certain enjoyment that comes from going to bed with a stranger. There's a fascination, a certain eroticism about it. You do appreciate being held, being loved, being needed, being wanted. You know love when you feel love, and there was a certain amount of love to it. And so that was an additional satisfaction for me. Even though it wasn't *supposed* to be."

TVG: "So you were happy?"

BG: "For what it was worth."

TVG: "So, by the time you were eighteen, were you living full-time as a woman and not being a prostitute?"

BG: "Oh yeah, by the time I was seventeen. Actually, when I was sixteen, I got my first job in a laundry. You had to wear a uniform, so I got this really cute pantsuit and a wig, an Afro, just like Angela Davis. Everybody accepted me, it was never a problem, so I went to work as a woman. When I got paid, I put a down payment on a car, a black and white Ford. Then I moved."

TVG: "And you never moved back home?"

BG: "You know, I talk to my parents at least once a week—they're still together after forty-five years—and my father always says to me, 'Once you left, you never looked back, that's one thing I can say about you.' No I didn't, Billie, I didn't go back home. Once I put that dress on, and found out what it was about, I decided to wear it well."

TVG: "So, at seventeen, eighteen you were out of prostitution and working a regular job?"

BG: "It was like both. If I had just worked and became assimilated into society, like everyday Johns, then I would have missed out on the other part that it really takes to bring it together and make it happen. The culture and vibrancy—if your not programmed otherwise, you learn there's a certain amount of extra required of you. What I'm saying is, yes you have a job, but you also have a hustle. Especially if you know street life. You know you can make money and you don't have to sweat eight hours to make it. You can make as much money in one hour—it's your choice. What do you think? Do you want to go to somebody's shop and work for eight hours, five days a week, or you can lay with a man for one hour, or two, and have that and more? That's what the young girls like me saw. The only place we had to go was the streets, our role models were prostitutes—and that's a dead-end. So it became an issue of balancing, for me. And it was a challenge—I had to get out but I needed the money. I saw my parents sweat hard and never have enough, and I said I don't want to be like that. My mother had six kids, actually seven but one died, she would have been my older sister."

TVG: "Which child were you, one through six?"

BG: "I'm the third, the middle child."

TVG: "How many are boys and how many are girls?"

BG: "I have two older brothers, two younger sisters, and I have one other queen sister."

TVG: "Have your other siblings always accepted your lifestyle choices, your lifestyle expressions, and those of your younger queen sister?"

BG: "Well, yes. They've always accepted me, they love me, they say, 'you are my brother, my sister, you are family.' It has been an educational process, I'll have to say, because even though they don't understand, they are so accepting of me that I make sure they know what it's all about. It's been a beautiful relationship, I can go home any time of day or night and I never feel out of place. I think that all comes from my parents accepting me. There were times when it was pretty

(Continued on next page)

**Barbara G.**—(Continued from page 7)

difficult for them, they had to tell people that I was not a matter of discussion, they did not knock me among their friends. 'That's my child,' my father would say, 'when all is said and done, that's mine, and I will always love 'em.' My mother calls me Barbara, but my father calls me what he named me. And I love that because it never let's me forget who I am—it's my mirror, one of the few. They're as straight as an arrow but they still understood enough about the process of life to say, 'you are free to live; there's nothing wrong with you.' It's such a good thing, you know? So, my siblings couldn't do anything else but fall in line because they're learning about life, just as I am, from our parents."

TVG: "Have you ever had a sexual relationship with a genetic female?"

BG: "No. I've never had the desire."

TVG: "How about another transgendered person?"

BG: "This is getting too personal."

TVG: "You don't have to answer. However, I did want to ask you if you've had long-term relationships with men?"

BG: "Absolutely. All my life. I've always been a kept woman, Billie."

TVG: "A kept woman?"

BG: "A kept woman, in addition to the many other things, a kept woman. Oh yes, even when I was sixteen."

TVG: "A sugar daddy?"

BG: "No, no. A *man*. A husband, darling. A provider. I've always had a man—my queen sister says, 'you can't live without a man.' I can't help it, I can't live without a man, yes, my life is based on men; I thought you knew. I've had several long lasting relationships. The one I'm in now has been going on three, three-and-a-half years. The longest one was about five years."

TVG: "Do you feel comfortable in the gay community?"

BG: "Absolutely. They try to tell me that I don't fit, they try to tell me, 'You can go to straight clubs, you can do anything you want—why are you here?' I say, because I'm gay. And that's reason enough. Am I supposed to run away? I've always felt a part of the gay community once I found out what the word meant."

TVG: "Have you ever experienced prejudice within the gay community because you are a transgendered person?"

BG: "All the time. It's so bad. It's an uphill fight being a transgendered person *and* an African-American. You experience so many prejudices. I found that the transgendered person—I guess they call us drag queens—we are the minority within the minority, we are the lowest on that echelon; they don't have too much regard for us, they don't take us very seriously. But there are a few of us who take ourselves seriously, and I think it's our responsibility to be there, to be in their face and let them know I'm a part of all this too, and I'm not going to go away just like you don't go away, I don't go away either. I am a part."

TVG: "You don't strike me as a stereotypical drag queen, in that you look very feminine, very naturally good looking, sexy, comfortable with yourself, whereas the stereotype of a drag queen, at least for me, is way overboard on glamour, sequins,

feathers, and generally performing in a club someplace."

BG: "It's interesting that you would bring that up. I think that's a big misconception of a queen, certainly from my perspective. I find that we're not taken seriously. We are the entertainment, we're the feathers, the beads, the bangles, sequins, rhinestones, we're all the glitter and glamour, but we're not real. I think that's a big misconception because there are women, like myself, who feel very real all the time. What you see about me and my surroundings (a clean, rather typical apartment), and my lifestyle show that I feel real. I have feathers and beads, rhinestones, bangles, sequins; I have all that, too."

TVG: "But you live every day of your life as a woman, most of the drag queens I know, do drag one or two times a week."

BG: "Then I am *not* a drag queen."

TVG: "You don't seem like a drag queen, you seem more like a woman."

BG: "I am more than a woman. A woman told me one time: 'I am a *woman*.' And I said, 'I am more than a woman.' And I keep that in my mind all the time, Billie Jean, I am not just a woman. I'm not like Mary who lives down the street and has three kids and menstruates every month, and has female trouble. I am not her; my name is not Susan. I am a different type of woman. You want to say transgendered—I don't know how to explain it. I've always considered myself as a queen, because I knew I was different; I had to have some distinction between the two. I have a mother, aunts, sisters; a strong family background—I know what a woman is. Oh yes, I know what a woman is, but I'm a different kind of woman. I've read about these transsexuals that have the sex reassignment surgery, and they want to assimilate themselves into life and become "regular" women. I say that's interesting that you would give up your uniqueness like that, so easily. But, I am unique, and I'm going to remain unique. You know, my father offered to pay for a sex-change many years ago. I told him I would think about it, and I did. Then I told him thanks for the offer."

TVG: "So, a few years ago you decided to put yourself through college?"

BG: "Yes, it was time. I had experienced street life and escaped that trap. I had been working but I found I didn't have the position that I wanted. I said, 'How do I become the supervisor? I know I could do her job, what's the difference?' They told me: 'The degree.' So I decided, okay, if that's what it takes, I'll go get a degree."

TVG: "Did you tell me, at the ETVG meeting, that you were on a scholarship for a graduate program?"

BG: "I was offered a scholarship when I graduate, in pursuit of a masters in Social Work—an MSW—and Urban Studies, a combination."

TVG: "What kind of career choices are you contemplating?"

BG: "It's too early to say, I don't even know all my options. Depends on what attracts me."

TVG: "Right now, you're attracted to the things you want to learn more about?"

BG: "Yes, the broader; it's basically social work but you can fine tune that at any time. I need the broader first in order to



find out what my options will be."

TVG: "It seems to me, in the basic culture that we live in, being a black woman is, perhaps, the worst choice you could make for an ethnic background and a gender choice, given the historical prejudice of the United States."

BG: "I disagree with that totally. I couldn't say anything like that, I think that the black woman, certainly today, has the best of advantages— if she only realizes it. You have to understand, Billie, that the white male has always been attracted to the black woman, down through the history of black people. The white man is in power, he's in charge. The black woman is his perfect complement because she is in charge, too—in a different way. Sexually, she turns him on; she is the strength and backbone of her family; she's got all the nurturing; everything of woman essence. There's an old saying: The black woman and the white man can rule the world. I've always believed that."

TVG: "Okay, but the question I had, had to do with historical discrimination by the white society against blacks, for years and years. And in the same time period women, of all ethnic backgrounds, have suffered. So, my question was, have you experienced, or do you feel discriminated against because of being a black female?"

BG: "I can't say that in those terms. As a black, I experience prejudice— as a woman, I do not. I think this is a very good time for women, and that's what I responded to. Even though women are making less money than men, women are upcoming, there are a lot of opportunities, so I think it is a good time. The prejudice I receive is from ignorance— total ignorance. The person doesn't know why they're doing it, so I write their prejudice off as ignorance. However, there are a vast amount of opportunities out there for women."

TVG: "It's interesting that you mention that because, in my opinion, women have been defining themselves as women since the 60's—a lot of diverse role models of femininity—and have taken their right to do so. And I believe women do have the greatest opportunities to become whole people, especially as compared to men, who have not defined themselves, and masculinity, to the culture at large. So I appreciated your answer because women have laid the foundation for what's happening now. And that leads me to the question— are you, or have you been involved in the women's movement?"

BG: "No. As a black woman I've always believed black women were liberated, that they have always taken their rights. Even within the racial structure, black women have always been free. So I didn't see a need for further deliverance. You are your rights."

TVG: "You take your rights?"

BG: "You take your rights— I've done that all my life."

TVG: "Have you ever been afraid of being found out as a female impersonator, as it were?"

BG: "Oh, sure. I think we all experience that when it's not kosher for everyone to know. I've been to a lot of really nice places, the opera, fine restaurants— and a person like me— I've been told I have a stunning beauty—gets attention, gets noticed, people are going to look at me, and I try to put that on, that's what I want them to see."

TVG: "Have any of your lovers had a problem dealing with social acceptance in the gay community because they are with you?"

BG: "Social acceptance in the gay community?"

TVG: "Well, we talked earlier that a queen or transgendered person in the gay community does experience prejudice. So, do your lovers ever experience problems because they are with you, and you live your life full-time as a woman?"

BG: "To begin: I'll have to say that none of my lovers seek acceptance in the gay world; my lovers are men, they are men who love women and they do not associate themselves, or affiliate themselves with the gay community."

TVG: "Golly, that should have been my first question."

BG: "Sure. My lovers do not perceive me as gay, so there's no question of acceptance in the gay community; they are into me, and that's fine with me."

TVG: "Do you enjoy presenting yourself, as the woman you want to be, in a variety of situations, and what other situations are there besides the opera and fine restaurants?"

BG: "Oh wow, enormously; I enjoy being versatile. I love it: expressing myself in all the different ways a woman can. Chaka Khan sums it up in a song— I'm every woman. That's part of the happiness, you can express a lot of different feelings. The options are endless, just going to the grocery store, power suits, big glasses— you can be whatever you want to be."

TVG: "Have you ever done hormones or electrology?"

BG: "No electrology, I didn't find a need for it, there's a certain amount of organic qualities about me, and electrology is not a natural thing for me. So, I have done nothing physical to my body, other than take hormones. I do take hormones, I think they are basic for a girl like me. For any number of girls they are an important part of your being— like vitamins."

TVG: "Do you exercise and work out to keep yourself so fabulously fit?"

BG: "I do exercise, I've studied dance, I've taught dance as well. I do aerobics, I ride a bike, I put on a record and dance for an hour or so."

TVG: "We've been listening to Sarah Vaughan for most of the time, who do you dance to when you work out?"

BG: Oh, Prince, or different songs for different days."

TVG: "So what's on the horizon for Barbara?"

BG: "I have my hands full right now, I couldn't imagine adding anything else."

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## CGNIE Funds Charitable Causes

At the July 2nd Imperial Court meeting, \$500.00 checks were presented to the Lambda Community Center, WEAVE (Women Escaping A Violent Environment), SAF (Sacramento AIDS Foundation), SAGA (Sacramento Arts & Games Association). Additionally, a \$1,000.00 check was presented to Hope House.

## My Monthly Rag— I

(I missed my ranting flow last month)

There has been a lot of talk floating around gender-related meetings, newsletters, the magazine Tapestry, even television shows— regarding acceptance and civil rights for cross-dressers, transvestites, transgenderists, and transsexuals. Many people seem to find this as an opportunity to go to war, carry the shield, fight the good fight, slay the enemy. Those people scare me.

The Pogo comic strip summed it up very well one time: "I have seen the enemy, and he is us."

Will we become the victims of our own war? Do we need a war? Are we going to repeat the mistakes of the past?

Who among us believes our American culture, as it exists today, is satisfactory in respect to civil rights, prejudice and discrimination? Personally, I do not. Nor do I believe our educational and health care systems are satisfactory. And I firmly believe our political system suffers from the nearly absolute control of the wealthy.

Be that as it may, who among us believes using the techniques that got us where we are today, will make anything better?

I'm talking about the proposed assault on local, state and federal legislative bodies to add specific wording to include civil rights for CD/TV/TG/TS individuals; and the changing of the definitions contained in the DSM-3-R (Diagnostic and Statistical Manual of Mental Disorders, Third Edition).

What distresses me is the approach that states the DSM-3-R has defined transvestites as sick, abnormal people; that I should be ashamed to have this label applied to me. But that's not what the Manual states. It states I have a disorder if I suffer distress, disability, or daredevilism— regardless of the potential root cause.

Through lack of education, most psychiatrists equate cross-dressing with a disorder, even when none of the three conditions listed above apply. That is a case of ignorance, not definition. Additionally, the committee charged with reviewing the diagnostic criteria for the next edition of the Manual, has stated there will be no changes without research findings; expert opinion will no longer be sufficient.

Before some of us go marching off to war, shouldn't we all look at the ramifications and possible results before either joining the army, or dodging the draft?

Isn't the basic issue this: What do we want to be accepted for? And, aren't there a lot of different "us's"?

Who dares to speak for me? For you?

Who dares to tell me what and who I am? Who you are? Cowards? Fools? Idiots? (Self-appointed leaders?)

I really don't know. Can't we all discuss it first, then debate it, then find a consensus that encompasses our diversity, and then mobilize a campaign of education?

I would support that.

But first, I believe we must *individually* define ourselves. It is our right and we must *take that right* or have it taken from us. Secondly, I believe we must *individually* define what we want to be accepted for.

Personally, I do not suffer a lack of rights, civil or otherwise. No one (besides myself) has ever stopped me from doing what I wanted to do for myself— although I have slowly come to the realization that I can't achieve perfection, or tell anyone else what to do.

So, I don't have any expectations as to what I want to be accepted for, other than continuing to *take my right* to be me.

However, I do recognize that some legislation needs to be modified/added to insure the legal recognition of all legal citizens, starting with the Equal Right Amendment for women, followed by all ethnic groups, gays and lesbians.

In fact, I believe that if the gender-related community actively supported these causes in a *visible* manner within the larger community, then the gender-related community would gain powerful support from those who had been helped (and educated), in addition to defining what level of acceptance was lacking and needed to be changed.

Isn't it time we all started to demonstrate our value, our honor? How else can we take our place as honored members of society?

For me, cross-dressing is not an end-all, be-all thing. It can be an enjoyable aspect of my total personage when I'm integrating my molecules in the Dance of Life.

(My molecules are dancing that Shiva/Shakti spin  
I hope that you can feel the Yin and Yang we're in.)

Last Monday, I was talking to a person, an ex-biker now public cross-dresser. I asked her the question of what does the community want to be accepted for. She, unlike most people I've asked, had an answer: "I just want to be ignored."

"A face in the crowd?" I asked.

"Yeah, more or less."

Upon reflection, I've taken this to mean we may want to be allowed to express ourselves without being harassed, attacked, fired, evicted, paid less, cheated, or be made the butt of jokes. But, it could also mean many of us want to hide.

I'm not hiding.

I'm proud to be an Androgyne.

Last month, a person told me I should feel ashamed to call myself a transvestite and ridiculed the name of this newsletter (a triple pun by the way— yes, I'm a *punster*, do you think I should be *punished*, or sent to the *punitentiary*?).

I'm not ashamed.

I'm proud to be a TV— I come in many different colors, on many different channels and at many different times.

I'm waving my freak flag high.

How 'bout you?

## Gender Organizations

**C.G.N.I.E., Inc. (Court of the Great Northwest Imperial Empire, Inc.)** POB 160636, Sac, CA 95816. CGNIE was organized to raise funds for charities and continues to do so. Primarily part of the gay community, membership is open to anyone with an interest. CGNIE maintains an active relationship with many other Court Systems in the western United States. Annual events include elections of Emperor & Empress, Grand Duke & Duchess with related campaign events culminating in Coronation Ball and Grand Ducal Ball; and other Balls as selected by the Court. A variety of other events and fund raisers are scheduled by the reigning Court. Court Imperial (general meetings) held on first Tuesday of the month at Faces, 2000 K Street, Sac, CA, 7:30pm. No door charge. Annual dues— \$24 (or \$2 per month).

**DVG (Diablo Valley Girls)**—POB 272885, Concord, CA 94527-2885. DVG is a non-sexual social club currently forming in the Cocord/Walnut Creek area. Monthly socials held at Just Rewards, 2520 Camino Diablo, Walnut Creek, CA on the third Monday of each month, 8pm. Write for details.

**ETVC (Educational TV Channel)**— POB 426486, San Francisco, CA 94142-6486. Phone (Hotline) (415) 763-3959. ETVC is a non-sexual organization with the purpose of serving the educational, social, and recreational needs of gender-challenged people, their spouses, significant others, family members, friends and professionals in the helping services. ETVC is the largest organization of this type in Northern California and provides a wide variety of support including: rap groups, a significant other support group, print & video libraries, outreach, education and lots of social activities, plus more. Theme socials the last Thursday of each month, Chez Mollet restaurant, 527 Bryant St., SF, \$3. members, \$5 non-members (certain event/themes may be higher priced). Newsletter every other month included with annual dues—\$20.

**G.A.L. (Gender Alternatives League)** POB 3392, Napa, CA 94558 Phone: (707) 257-1973. GAL is a group attempting national representation of "Genderists." Predisposed to political activism, GAL is will also be publishing "The Genderist" four times a year— \$20.

**Gender Dysphoria Support Group** POB 1895, Sacramento, CA 95866. GDSG is a FTM (female to male) closed group. Write for details (formerly care of J.A.G.).

**I.M.A.G.E. (I'm Making A Gender Expression)** 2094 California St., Sutter, CA 95982 Phone: (916) 755-1073 between 6pm-11pm. IMAGE is a closed social club still in formation (started Jan. 1). The stated purpose is to: assist members in appearance; perform educational outreach; organize social and recreational activities for the enjoyment of members and friends. New members must be sponsored by an existing member and accepted by membership vote. Three classes of membership: Individual, Couples & Honorary. Annual dues not established.

**RGA (Rainbow Gender Association)** POB 700730, San Jose, CA 95170. RGA is a non-sexual social club open to anyone interested in gender issues. Poker Socials, Rap Group (with ETVC), Computer Bulletin Board: (208) 248-4162 (300-2400 baud), plus more. General meetings twice a month (1st & 3rd Fridays at 8pm) at the New Community of Faith Church, 6350 Rainbow Drive, San Jose. No dues or door charge; contributions accepted. Newsletter every other month for \$5 per year.

**S.G.A. (Sacramento Gender Association)** POB 215456, Sac, CA 95821-1456. Phone: (916) 441-8379. SGA is a non-sexual social club open to anyone interested in gender issues. General meetings are held on the fourth Saturday of the month at Joseph's Town & Country, 2062 Auburn Blvd., Sac, CA, 7pm if you want dinner, meeting follows, 8pm. \$2 door fee (\$4 non-members). General meetings usually include a presentation, such as make up, clothing, etc. SGA Executive Committee meeting held the third Friday, same location, 7:30pm, open to members and guests— free. SGA is currently trying to organize a significant others support group, and a drop-in rap session. Annual dues—\$20.

**I.F.G.E. (International Foundation for Gender Education)** POB 367, Wayland MA 01778. Perhaps the largest organization concerned with the CD/TV/TG/TS Community. Publishers of TV/TS Tapestry Journal. Educational— write for details.

## Support Organizations & Services

ETVC/RGA Rap Group meets on the second Monday of each month at the New Community of Faith Church in San Jose, from 8 to 10pm. Contact Kim at (408) 243-3919 or Martina at (408) 984-5619.

A peer support group is forming for Transgenderists who have recently crossed over, or are seriously contemplating doing so. Contact: Boxholder 229, 3311 Mission St, SF, CA 94110.

ETVC's Significant Others Support Group meets the second Thursday of each month, from 8 to 19pm. SOS meetings are open to people involved with a CD/TV/TG/TS person, but who are not one themselves. Next meeting will be in Pleasant Hill, August 8. Write to ETVC's PO Box or call Ginny at (415) 664-1499. Make new friends at ETVC's "Friendship Night" July 25.

The Human Outreach and Achievement Institute is addressed at: 405 Western Avenue, Suite 345, South Portland, ME 04106. (207) 775 0858. HOAI sponsors the following services: GAIN (Gender Awareness and Involvement Network), a service for helping professionals to access and share information relative to counseling and therapy; a Speakers Bureau; dozens of Seminars and Workshops; Information Packets and Periodical Publications; Fantasia Fair; and jointly with Theseus Counseling Services, HOPEFUL (Helping Our Partners Experience the Fullness of United Love), a program for couples who have learned to live with cross-dressing but who want more out of their relationship. Write for free brochures. Theseus Counseling Services is addressed at: 233 Harvard Street, Suite 302, Brookline, MA 02146. (617) 277-4360.

## Bay Area Sexuality Guidebook

(Originally published in ETVC's July/August Newsletter.)

Classes, organizations, events, crisis hot-lines, stores, health care, publications, therapists, alternatives, seminars, support groups, clubs, workshops, singles' resources, and much more—plus many discount coupons. For additional information send a self-addressed, stamped envelope to:

P.O. Box 1261/ET, Berkeley, CA 94701-1261.

## Special Thanks

A special note of thanks to Bobbie F. of Sacramento for her generous faith donation and letters of support: Thank You!

And to Telzey of ETVC for her likewise generous faith donation and kind words: Thank You!

And to the organizations that have allowed me to distribute this newsletter: CGNIE, DVG, ETVC, Lambda Center, RGA— Thank You!

Also the following businesses: Faces, Joseph's Town & Country, Our Place, Films For Days— Thanks!

## My Monthly Rag— II

AB101 has passed the California Assembly by one vote. The bill has passed the first Senate subcommittee, is currently in the Appropriations subcommittee and is expected to hit the Senate floor for a vote in August or September.

Now is your chance to provide support. Contact the LIFE lobby (Lobby for Individual Freedom and Equality) at 926 J Street, Suite #1020, Sac, CA 95814, (916) 444-0424. Ask who your Senate representative is and write a letter to them, or phone their office and state your support.

The LIFE lobby will also provide you with the names of Senators who oppose the bill. Write them a letter (I did this to the opposed Assemblypersons, delivered the letters to LIFE and they delivered to the Assemblypersons).

Calling by phone is private. No one asks your name. It takes about one minute.

At least call the Governor's office— (916) 445-2841.

### SGA Plans Committees

The Sacramento Gender Association has decided to form three committees: Education; Outreach; Social. Each committee will be headed by a co-chair (two people) as elected by membership. Persons interested in participating or running for co-chair are being encouraged to step forward.

## Upcoming (Mostly) Local Events

**July 25**— Gran Duke and Duchess kick-off campaign show at the Mercantile Saloon. 7pm, free, donations accepted.

**July 25**— ETVC presents "Friendship Night" 8pm, Chez Mollet Restaurant, 527 Street, SF. \$3 members, \$5 non.

**July 27**— SGA General Meeting, 8pm at Joseph's Town & Country (7pm for dinner). \$2 members, \$4 non-members.

**July 27**— The Sacramento Do-Cats perform, 9pm at JTC's upstairs showroom. No charge, tips & donations accepted.

**August 3**— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

**August 3**— The First Imperial Imposters Ball at Bjorson Hall, 2258 MacArthur Blvd., Oakland. Come as your favorite Imperial (Court) personality—past or present. Awards for best Comedy skit, best Musical Number; trophy for "Imperial Imposter of the Year." Open at 7, ball at 8pm, \$10 @ door.

**August 6**— CGNIE Court Imperial Meeting, 7:30pm at Faces. Open to all, no charge.

**August 6**— Lauren, the "Singing Transvestite" will be at the Freight & Salvage, 1111 Addison St., Berkeley. 8pm.

**August 10**— "Dragoons" softball game. CGNIE drag queens play SAGA. 21st & C 12pm. Open to all, no charge.

**August 11**— SLA Benefit with Paul & Stacey, "A Night of your Fantasy," a variety show. 8pm at The Mercantile, free.

**August 16**— "Harlequin Romance" a Mystical Masked Ball will be held at Club Paradise, 10100 N. Lower Sacramento Rd., Stockton. 9pm, \$5 donation. Prize for best mask.

**August 16**— RGA social, New Community of Faith Church,

6350 Rainbow Dr., San Jose. 8pm, donations accepted.

**August 17**— SGA Executive Committee Meeting, 7:30pm at JTC. Open to all, no charge.

**August 19**— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

**August 22**— In Town Show at Faces, 2000 K St. 7pm, free. Local performers (part of Ducal Ball).

**August 23**— Out of Town Show at the Townhouse, 1517 21st St. 9pm, free. Out of town performers (part of Ducal Ball).

**August 24**— "Spirits In The Night" a masked Ducal Ball will be held at the Tuesday Club, 2722 L St. 7pm, \$15.

**August 24**— SGA General Meeting, 8pm at Joseph's Town & Country (7pm for dinner). \$2 members, \$4 non-members.

**August 29**— ETVC presents "Dance, Dance, Dance" 8pm, Chez Mollet Restaurant, 527 Street, SF. \$5 members, \$8 non.

**Sept. 3**— CGNIE Court Imperial Meeting, 7:30pm at Faces. Open to all, no charge.

**Sept. 14**— A Barn Dance will be held at JTC, to celebrate the Cowboy/Cowgirl contest and just plain party. Benefits CARES, Fairy Godfather Fund, SAF. 8pm, \$3 donation.

**Every Monday Night**— Movies at Faces (video room), free. Refreshments available. No door charge.

**Every Friday Night**— Cafè Lambda is open to all, but remember there are no prudish restrictions on flirting. Refreshments available. No door charge.

(The events listed here may be attended in drag or drab.)