

TV GUISE

Vol. 1, Issue 9

A Polygenderous Polemic In Process

Dec./Jan., 1992

DANGEROUS CURVES AHEAD.

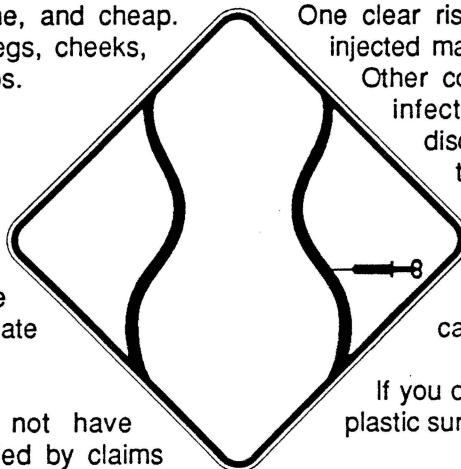
Curves! Beautiful, sexy, feminine, and cheap. Breasts, hips, thighs, buttocks, legs, cheeks, chins, and even full, voluptuous lips.

Sounds too good to be true?

Yes, it is.

By now, you may have realized that we are talking about silicone injections (the kind that no legitimate physician would ever administer).

Freely injected silicone does not have USFDA approval. Don't be fooled by claims such as "Just as good as surgical implants, but without the price." The truth of the matter is that non-medical, non-sterile grade silicone is often used, and is frequently adulterated with other non-medical grade substances. It is injected by people not trained in medical techniques or human anatomy, who frequently reuse needles.



One clear risk is migration or slippage of the injected material into other parts of the body.

Other complications include inflammation, infection, and connective tissue disorders, as well as extrusion from the body. AIDS (from contaminated syringes) and other dangers may not become apparent for some years.

Sometimes the price of beauty can be too high.

If you desire surgical augmentation, see a plastic surgeon.

Send for our free pamphlet, "Dangerous Curves Ahead: Why Silicone Injections Can Be Hazardous to Your Health."

A public service of

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Write us at:

AEGIS

P.O. Box 33724

Decatur, GA 30033-0724

The front cover page of this issue was provided by AEGIS as a public service. The organization is putting out some very needed and helpful information in addition to this warning about liquid silicone. AEGIS also publishes *Chrysalis Quarterly*, an excellent magazine you could receive four times a year. Perhaps orientated more to "transsexual" persons than other persons, CQ is rapidly becoming a valuable information resource for anyone with an interest in making healthy changes. The second issue focused on health care for "transgendered" persons, with emphasis on being an informed consumer of such services. Please consider contacting AEGIS for additional information on the range of services they are currently providing.

Calendar— see back page

Billie Jean Blabs

Dear Darlings,

Ahem, since I am the newly selected Miss ETVC '92/93, I believe it is appropriate to state that the views expressed in **TV Guide** are not representative of ETVC, or the Miss ETVC title. Accordingly, as I am also the Imperial Androgyne in CGNIE, the views expressed in **TV Guide** likewise do not represent CGNIE. The views, opinions, styles and other related characteristics of **TV Guide** represent the unique qualities of the persons who contribute them. When I express something in these pages, I represent my self as an individual (I speak for me).

Speaking as Miss ETVC, I would like to wish you all a full and happy life— may all your dreams be realized.

Special thanks go to all the "contestants." Any one of the other people (Evette, Deirdre, Lauren, Leslie, Pammela, Shawna) who participated would have deserved the title, which, in and of itself, is like an empty cup. I believe that whether or not I will be a good representative depends on what I do over the next year to fill it (the proof is in the pudding).

Special Thanks are deserved by the individual members of ETVC who put out the real effort to put on the Cotillion. This has become a National Event (within the gender-related paraculture) only because it is a quality team effort. The same kind of quality team effort that makes ETVC the diverse and excellent organization it is. The kind of organization that brings consultants to work with the contestants in a spirit of mutual assistance and support. The kind of organization that counts among its members over two dozen individuals who donated hours and hours of work building sets and props; setting up scaffolding, tables, chairs, decorations, and, taking it all down and cleaning up; individuals who rehearsed and performed; who made costumes; who worked backstage; who arranged judges, performers, special guests; who sold tickets, arranged publicity, worked the door, and more, more, more. A lot of really dedicated people who worked long and hard for no glory.

While there certainly was a very special rush to being crowned, I do feel a bit awkward about being the visible tip of the iceberg, since none of the Cotillion would have existed without the fifty or so individuals who really put the whole event on.

Additionally, the outreach effort that ETVC continues to effect was visibly manifested by a great audience that consisted of a lot of people— gays, straights, bi's; a variety of cross-dressers and non-cross-dressers; even Senator Milton Marks and spouse.

So, Thank You ETVC for providing an opportunity for people to express themselves, have fun, and participate in making a better world. (And, Thanks for the gift certificates I received!)

Okay, on with the column. Due to the "holidaze," and the extensive rehearsal schedule for the Cotillion, I missed a few events around and about (and most of the photos I took at all these events never saw the light of day due to three separate camera malfunctions). However, there was a lotta good stuff

going on: CGNIE fed at least two hundred Thanksgiving (Thanxgrabbing?) dinners at Faces, free— I arrived just in time to miss dinner and dessert. However, I managed to get back from SF in time for Christmas (Christ-mess?) dinner, also served to about two hundred people. Met three gorgeous gals who rarely show up in gay bars (a post-op, for more than ten years, and two full-time transgendered, also more than ten years), a lotta cool blabbing.



Chelsea's "Madonna Birthday Party" at JTC was a blast, as well as an event that brought out a buncha young cross-dressers, several who performed for the first time. A great mix of diverse people. RGA's pot-luck social was a surprise to me (I had missed the last three months), but the delicious feast was enjoyed by fifty or so rather festive ladies and a few of their spouses. And, those devilish Diablo Valley Girls had another highly attended social in December (sorry I missed January) with lots of munchies and socializing. I also missed most of SGA's December social because I attended the Do-

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Cats show upstairs (which was a fairly traditional Drag Show), however, SGA is trying to interject more fun into the socials, largely in part to Glenda stepping in (way to go, girl!). SGA has started a photo album, so get yer picture innit! Their newsletter should resume publication soon.



Had a fun time at the Exotic Erotic Ball in San Francisco. Mainly because my formerly soon-to-be-ex-spouse and I reunited just before Thanksgiving. Neither of us had been to an Exotic Erotic event before— golly-gee, what fun it is to select outfits together! She decided on a black bra with knee-length fringe and fish-nets (mondo-hot), while I went in stockings, pumps, and men's silk pajamas over a black bra (we made sure that it showed). Several flirty guys came up and blabbed with the Mrs. (while ignoring me), until one of 'em turned and asked me why I dressed that way. I said, "You mean why am I wearing men's pajamas?" He looked and said, "Oh." Then he returned his disappointed gaze to the Mrs., after realizing she wasn't available— awww.

Hey! Anybody seen the recent issue of *RE/SEARCH?* (issue #13) "Angry Women" is the theme. If you wanna check out some of the women (Diamanda Galàs, Annie Sprinkle, Lydia Lunch, Susie Bright, Karen Finley, and more) on the cutting edge of radical feminism, check it out: sex, sexuality, gender, politics, philosophy and more (and a big Thank You! to Marriette Pathy Allen for sending me a copy). For a catalog, send an SASE to *RE/SEARCH* Publications, 20 Romolo #B, San Francisco, CA 94133). Also, the current

issue (#33) of *Magical Blend* has a theme of sexuality, gender politics and personal identity— some very interesting stuff (although I tend to avoid all the "New Age" advertising).



JTC hosted a benefit for Bobbie Callicoatte, an internationally known Female Impersonator who is suffering from AIDS related illness. The Jan. 15 show raised \$800.00 (including \$380 from Modesto). Bobbie is a very talented individual but only had the strength to perform four numbers; several Sacramentans performed as did Mother Chris from Modesto. Miss ETVC was introduced to the attenders (hey look: outreach!). Miss ETVC also made an appearance at Lily's in SF on Friday (1/17) for the campaign kick-off party for Velveeta Mozzarella, candidate for Empress (along with Jackie). If you think Velveeta's name is cheesy, you ain't seen nothing yet—this girl is one whirlwind of way wacky cool camp, complete with garlic clove earrings and Handi-Snacks with campaign buttons stuck in 'em— Luv Ya! Course, Miss ETVC was under the impression that this event was the gala campaign kick-off for all the candidates, but surprise! (the gala was Saturday). At least the candidates were all there, and I would be remiss without adding a plug for Jackie, who is a transsexed individual (21 years a "new woman") and a very vivacious and charming one.

Back in Sac... Miss ETVC was very graciously received at the SGA Executive Committee meeting (and mini-social)— Thank You, ladies. Chelsea and Brenda put on a show at JTC last Saturday (1/18) that was simply outstanding! Why? Because the variety and new talent was a remarkable difference rarely seen. For those of you who missed it, or left early— too bad.

Oh my Goddess, have any of ya noticed the "hits" GAL (Gender Alternatives League) has been receiving in the "community press"? Seems GAL's NED (National Executive Director) is and has been involved with alienating a large number of individuals and groups who were initially drawn to the political activism potential of GAL (mucho resignations). Unfortunately, GAL's NED (and founder) hasn't been able to forge and maintain a consensus with others— perhaps due to a stubborn determination to do everything the one true way of GAL's NED. (I just love the patriarchal implication of NED— it's so butch!) (Golly, there I go getting snotty, again.)

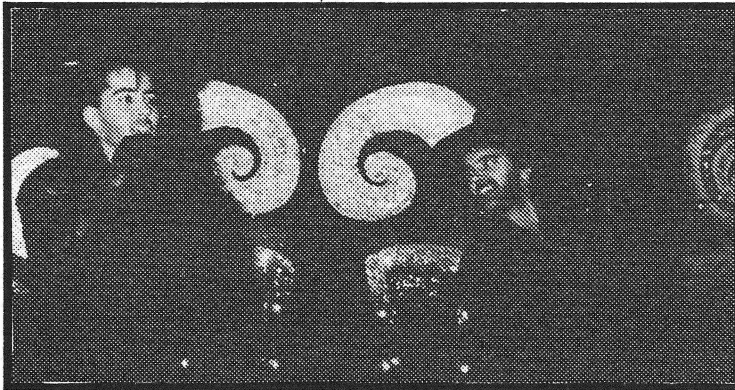
(Continued on next page)

Billie Jean Blabs, and blabs — (Continued from page 3)

While I express no ill will to the remaining individuals in GAL, including its founder, the failure of the approach (that of a totalitarian dictator) is a lesson well learned. When the factions of the gender-related paraculture can coalesce enough to build a PAC (Political Action Committee) from the base up, instead of the top down (such as GAL attempted), then real progress will be made. When androgynes, cross-dressers, drag queens, eonists, female impersonators, gender benders, gender blenders, male impersonators, transgenderists, transsexuals, transvestites, et al, whether they are gay, straight, bi, asexual, sex-negative or positive, black, white, green or purple, and any other persons interested in gender expression(s) can connect on issues of political need, then a true PAC might be possible. Something like a Gender Alternatives Program (GAP) could be formed to lobby for political changes as regards inequities under the laws of this country as well as others. The GAP PAC could be a lobby group of Gender Alternative Persons, a nondiscriminatory coalition of males and females, of all ethnic and special interests who are willing to invest the time, patience and effort to accommodate differences.

Speaking of dreams...

One of mine was that this very publication would become an interactive voice for persons interested in getting their opinions, comments, and perspectives "out there." However, hardly anyone seems to be interested in wielding their pens. So... what's the deal? I mean, is thing too boring or something? Oh, I get letters, but they just say "good job," etc.—not much to print. I can't believe everybody agrees with what I say—come on, where's the righteous indignation, the intelligent rebuttal, the far-flung opinions? (However, thanks for all the cash contributions!)



Joshua and friend tear it up at Chelsea & Brenda's show.

OH! The San Francisco Coronation will be held on Saturday, February 22. If you haven't been to a Coronation, try to make one. They are formal affairs where you can get dolled-up and show off, be entertained by some of the best, and see some of the most glamorous gals in high drag, besides performing valuable outreach. Miss ETVC just went to Chico's first ever Coronation (1/25). Chico was part of CGNIE's federal empire, so this event was the birth of an empire, kids. Great production numbers with a twenties theme (flappers and gangsters—in the production numbers, the gangsters were females in man-drag, the flappers were

males in girl-drag)—way cool.



Birth of an Empire: The first Emperor & Empress of Chico.

Miss ETVC left at 11:58, took off her painfully heavy earrings, calculated that she had just enough fuel to make it back to Sac... but, ya know, I think the gas gauge played a trick on Miss ETVC because at 1:57am her chariot turned into a pumpkin about thirteen miles from home.

Picture this: It's a cold, tule fog night; mists swirl in the orange freeway light. A car is on the side of the freeway next to an on-ramp, emergency flashers blinking rhythmically. Huddled under a long black coat in the passenger seat we find Miss ETVC shivering in her purple chiffon gown, 20's style—dropped waist with fanny sash, beaded jacket top, bias skirt with kerchief hem, nice cleavage. She has thin purple stocking that offer no resistance to the damp night air, her feet are clad in three inch, purple suede pumps. She is trying to sleep in the cold, being very tired and far away from any telephones, gas stations or warm places to be. She is also very, very hungry; she skipped dinner because she would have been late.

Huge trucks roll by splitting the night air and hurling gusts of wind that rock her car, jolting her awake every few minutes. She has a compelling need to use a rest room. She opens the passenger door and daintily walks across the on-ramp, tries to step down the embankment but her heels sink into the soft ground. Nothing to do but stand tall, lift up the skirt, pull down her undergarments and let it all hang out. She hears the diesel growl of a moving beast, and checks the freeway where no lights of on-coming vehicles are. Suddenly, off to her left and down below the embankment on a frontage road, the twin headlights of a truck pierce the foggy mist. "Ah," she thinks, "that driver probably can't see me." She watches the moving lights, concludes with relief and walks to her car, opens the gas cap, rocks the car hearing nothing—empty, empty, empty.

She opens the driver's door, wraps her coat around her and settles in, locking the doors. She closes her eyes and tries to sleep. But she can't. The diesel growl is getting louder

and she realizes the beast is pulling onto the freeway from the on-ramp. Except, the beast stops next to her car, a man's legs descend from the cab, Miss ETVC rolls down the passenger window an inch, the man crouches, looks in and says: "Having trouble, sir?" Miss ETVC knows the man has seen her whizzing off the embankment because her make up is looking good and she hasn't spoken a word, yet.

"I'm out of gas," she trills in her highest register.

"Do you want a ride?" he asks.

"No, I need a tow truck with some gas," she sings.

"I can call on my radio," he says.

"Oh, thank you," she answers. She settles back in the seat and tries to nod off. A van pulls over, parks in front of her. A security guard walks back to her window. She rolls it down an inch while reading 'Private Security' on the man's arm patch.

"Trouble, ma'am?"

"Yes, I think I'm out of gas."

"Hmmm, I don't have any but I can call the Highway Patrol on my radio."

"Oh, thank you, sir."

Miss ETVC nods off, waking up every now and then. She doesn't have a watch, her car's clock is digital, but she is afraid to use the car battery more than having the blinkers on. She wakes in a bright glare of lights filling her car from behind: headlights and a spotlight in the rear-view mirror. She sees a flashlight waving in the cold, misty night. A CHP officer arrives at her window.

"Having trouble, ma'am?"

"Yes, I'm out of gas; my gas gauge says I have enough but it must be wrong."

"What do you want to do about it?"

"I need a tow truck with some gas— a security guard stopped and said he would call you."

The officer shines his flashlight around the front seat of her car and says, "Let me go asked my partner if we had a call." He leaves. His partner accompanies him back, shines his flashlight around the front seat. "Is this your car?" he asks.

"Yes."

"May I see some registration, please?"

She hands over the registration.

He asks, "May I see your drivers license, please?" She opens her purse and hands over the license. He shines the flashlight on it and looks closely. "This is your current residence in Sacramento?"

"Yes, sir," she says demurely.

"May I ask you a question?"

"Of course," she answers, already anticipating the possibilities.

"Why are you dressed in female clothing," he asks.

"Actually, they're feminine clothes— clothing doesn't have a sex," s/he begins, hoping that this educational outreach won't be interpreted as smart-alexis. "I belong to several groups that do this kind of thing; I write about it, as well as attend events for cross-dressers— I am returning from one in Chico."

"Okay," he says handing the papers back. "We'll call a

tow truck but I think it'll take at least thirty minutes."

"Oh, thank you," s/he answers catching a glimpse of his watch: 3:30am.

Miss ETVC rolls up the window, tucks her coat tightly around her chilly legs while hoping the truck comes soon. She leans back and drifts off to sleep.

Someone is rapping at the window. Bright lights shine through the back window. It is the tow truck and driver. She rolls the window down.

"Did the CHP call you?"

"Yes."

"Do you have gas?"

"Yes, I have five gallons."

"How much will it cost?"

"A service call is fifty bucks cash. Do you have fifty dollars?"

Miss ETVC is digging in her purse: Forty-two dollars, "I only have forty-two dollars."

"Well," he says standing up straight and rubbing his chin.

"I have change," she blurts, "another three dollars!"

"Okay," he says, "forty-five dollars."

He walks back to the truck. Miss ETVC watches as he wrestles the can into position in the swirling mist. It takes several minutes of jiggling the can, turning it one way and another, up and down, side to side before the can is emptied. "Okay," he shouts, "try it!"

Dead battery.

"Shit!" she hears him exclaim. He moves the truck closer, unrolls jumper cables. She pops the hood and hollers, "The hood won't stay up by itself!" He holds the hood on his shoulder and attaches the cables. The starter grinds and grinds and grinds and the motor catches, fizzles, dies. She tries again. And again. And again. And finally it catches, stays running, and he slams the hood.

"Okay, forty-five dollars," he says at her window.

"Do you have any cigarettes?"

"Sorry, guy, I don't smoke."

Miss ETVC eases onto the vacant freeway while trying to imagine the CHP calling the tow company: "Yeah, we got a man in a dress out of gas on the freeway..."

She cruises through the misty night, which now seems to be a little brighter. She glances at the clock, which reads 6:49am, and thinks, "Damn, the clock must be messed up, too." But the farther she drives, the lighter it gets. By the time the heater thaws her legs, Miss ETVC realizes it is 7:02am, the precise time she arrives at the AMPM five blocks from her apartment. She clicks in and purchases carcinogenic devices while considering the value of educational outreach s/ he is performing by appearing in the early morning hours in a fine evening gown, complete with glittering accessories, even though she has bloodshot eyes, when suddenly she remembers: "Oh No! I forgot to put my earrings back on!"

—There's always something, ya know?

Luv,



Who Speaks Genderlingo?

Have ya noticed all the talk about social stereotypes of people who cross-dress? Stuff like: a guy inna dress is a fag; a prostitute; a pervert. That people do it as a sexual fetish; a parody of women. That butch looking women are dykes. How 'bout this: gay men do it to sexually attract men (!?). Are these the mainstream stereotypes?

What about David Bowie, Boy George, Prince, Michael Jackson, K.D. Lang and Madonna? Aren't these people changing the mainstream stereotypes of gender?

And, what about the term "Cross-dresser?" Doesn't that imply a person who wears clothing intended for the opposite gender? So why do people who cross-dress, wear make up, padding and wigs call themselves cross-dressers when they are clearly impersonating/emulating/mimicking their opposite gender (based on their interpretation of what their opposite gender looks like)?

According to many, it is because the term transvestite carries a negative connotation. So they want a term that is "unloaded," in other words, a positive connotation is desired. So they seem to be in a constant search for the one, universal, liberating term. However, the culture-at-large is familiar with transvestite and transsexual, so when a new term begins to be circulated, the culture-at-large is, in effect, excluded. So, the definitions of TV/TS remain fixed in the public consciousness until another television show or public performance. Additionally, regardless of the efforts of a few people, the culture-at-large recognizes the terms "gender-benders" and "gender-blending"; two terms the so-called "gender community" seems to ignore as overall, general terms.

When David Bowie initiated androgyny within rock 'n' roll concerts (or carried forth Little Richard's contribution to gender role presentation in rock), a whole subset of rock developed called "Glam-rock." Entire bands performed in make up and clothing intended for women. Recent bands such as Guns 'N' Roses often present a cross-dressed aspect on stage. Boy George performs "in face". Prince appears cross-dressed (without padding) in concert and on album covers. Michael Jackson has had his face carved and tattooed to look like a woman. K. D. Lang dresses in a decidedly masculine style.

These people sell millions of recordings world-wide, and generate billions of dollars in sales. Madonna likewise generates reams of publicity involving gender perception, as well as racking up astounding sales. All of these performers have advanced the perception of gender far beyond anything the "TS/TV Community" has done.

Why aren't their voices included in "our community's" dialogue? Why aren't their contributions honored? Why do we keep hearing the same stuff about "the gender minority" being unfairly stigmatized by "society?"

Could it be that the voices being published within the so-called "gender community" do not reflect much of the gender community at all?

What and who constitutes the "gender community?" Is

Virginia Prince correct when she states that is a dumb term because everyone has a gender? Perhaps. But I believe the more important issue is *who* speaks for the so-called gender community?

If the number of people who have a gender conflict, or issue, is indeed three to five percent (let's just say four percent) of the general population, that means ten million people in the USA. Obviously that number is not reflected by membership in social-contact clubs. Even if the percentage was applied to males only, that would imply at least four million males; let's say half that for females, giving us six million (two point four percent of assumed US population of two-hundred and fifty million). The occurrence of transsexualism in males is reported as one in twenty thousand (fifty thousand persons in the US); in females as one in fifty thousand (thirty thousand persons in the US). So, of the assumed six million people with a gender conflict/issue, eighty thousand are at the "gender dysphoric" level (find it hard to bear living in the gender role congruent with their biological sex classification).

It is widely assumed that the majority of persons with any kind of gender conflict/issue are "in the closet." And further, that this "closet" is primarily an erotic closet (sexual desire/fetish). The secondary "closet" being a fear of discovery closet.

ETVC, the largest social-contact club in Northern California, had four hundred and fifty memberships last year drawing on a population base of four-and-a-half million. Using ETVC membership as a reflection of "out" persons, the amazing math department reports that less than one-half of one percent of persons with a potential gender conflict/issue in ETVC's population base are members of ETVC. Review of ETVC's newsletter suggests less than ten people are regularly published in their newsletter. So, approximately two percent of membership has a voice, which equates to less than one one-hundredth of one percent of the population assumed to have a gender conflict/issue.

Tapestry, the most widely circulated publication in the US sells less than two thousand copies by individual subscription, and prints ten thousand copies of each issue. Looking at a few issues of *Tapestry*, one can find, at best, twenty regularly published voices, which equates to one percent of subscribers, two-tenths of one percent of copies printed, three-ten-thousandths of one percent of persons assumed to have a gender conflict/issue in the USA.

While I admire the inclusion of many voices in *Tapestry*, the steady tone of the magazine resonates with "respectable" transsexuals and transgenderists, an obvious minority within the spectrum.

Using ETVC's percentage of "out" membership (.004) times six million, equates to twenty-four thousand "out" people in the US. Are there even twenty-four thousand different individuals collectively in social-contact/educational gender organizations? Doubtful, but even if there were, that would only represent a few of the persons who are assumed to have a gender conflict/issue.

Who speaks for this community? *A miniscule percentage*

who influence a few people.

And what of this influence? It seems to follow that the voices of the miniscule percentage will cause adoption of their message by the few, who will in turn perpetuate these messages while ignoring the obvious global messages being sent out by pop musicians and received by a much larger segment of the general population, including the majority of people with a gender conflict/issue.

The result of this will self-perpetuate the potential schism between the vocal minority of "out" gender conflicted persons and the general population as defined by the self-proclaimed spokespersons of the "gender community."

Further, the voices of this minority faction are nearly uniform in representing emulation of some women (perhaps also based on interpretive stereotypes) as role models—in other words, males imitating the physical appearance of females who adopt feminine aspects based on mainstream cultural expectations; males who live as women; males who undergo sex reassignment surgery. These voices also tend to be sex-negative.

TV Epic, California's most widely circulated sex-contact magazine for TV/TS interested persons contains over one-hundred-and-fifty personal ads from California alone, easily outdistancing the sixty-four social-contact ads from California in *Tapestry*. Can one assume that sex-positive "out" persons outnumber sex-negative "out" persons two-and-a-half to one? That would total sixty thousand people, one percent of persons assumed to have a gender issue/conflict. And, the sex-positive "out" people, a majority of "out" persons, don't have a voice except sex ads. Which means that their perspective is not represented.

Therefore, it is my further contention that the voices who speak "for the community" rather than *for themselves*, perpetuate misinformation and myth.

How? By making assumptions, accepting the assumptions as fact, and then arguing a position built on a house of cards.

Some examples: "Ninety-eight percent of the gender minority are mentally healthy." No statistics to support. The facts seem to support an assumption that ninety-eight percent of the sex-negative people "out" have possibly learned to accept and deal with their gender conflict, but this only represents an extremely small percentage of persons with a gender conflict/issue. Additionally, many of these "out" persons have enlisted the help of a qualified therapist in order to accept themselves, and their personal stories often contain passages of extremely destructive behaviors prior to coming to grips with themselves. It would appear that the statement of 98% is based on the assumption that only 2% of people with a gender conflict/issue have been "sampled" to generate certain "opinions." These same practitioners of assumptive sophisms also seem to comprise the loudest voice that terms such as transvestite and transsexual carry a negative connotation.

Another: "Homosexuality among gender conflicted persons is less than in the general population." Again, no statistics to support. The empirical facts seem to support a higher incidence of bisexuality than within the general popu-

lation (which is only beginning to examine its bisexual component); and, gay men who cross-dress are generally excluded from the "gender community" (which is unfortunate in that gay men have been the male 'leaders' in changing masculine gender perception for years, and, these CD's suffer discrimination within the gay community that is possibly more "oppressive" than from the general population, not to mention the discrimination by omission from the minority of the vocal "gender community" which then makes self-serving statements). While this may serve to "provide comfort" to spouses of "bigendered" persons, it also perpetuates homophobia, and puts undue pressure on people to resist their bisexual capacity through homophobic stigma. It is my personal observation that many, many men-to-women transsexuals "switch" sexual orientation/attraction after surgery (from women to men), a clear indication of bisexuality and also an indication of homophobia influencing sexual expression (I couldn't fuck him when I was a man but now that I'm a woman it's okay). The fantasy fiction and personal ads within the "community" are filled with bisexual desires. Ours is a "sex-negative" culture: Why perpetuate that aspect?

Another: "The DSM-III-R unfairly labels "us" as perverts." This statement, and others like it, are utter hogwash. The manual does not label anyone as a pervert, nor in fact does it label anyone. It does list indicators of behavioral disorders to aid "helping professionals" to make a diagnosis of a person who has solicited help. That some minority vocal elements within the "out" minority continue to call for a unified "attack" is an indication of a disorder. If these same elements were really concerned about changing cultural information about gender expressions, they would stop excluding the majority of persons with a gender conflict/issue, and utilize the existing mainstream educational institutions such as television, radio, newspapers, movies, schools, shopping malls and other social/political organizations, rather than wasting energy on an obscure, esoteric manual that virtually nobody reads.

Who speaks for the "gender community?" Only a minority within a minority of a minority. Quite properly then, "the miniscule gender minority." And who do they speak for? A minority of persons with a gender conflict/issue—a limited aspect of the "gender minority."

In the children's story of the blind men examining an elephant and describing what an elephant was, the examiners argued with each other over what the elephant was. Each had a different portion of the elephant to examine. Rather than sharing information, they argued. Rather than examine different portions, they argued. The sighted readers of the story laugh because they've seen an elephant, they know each blind man has only a single aspect and their singular arguments are due to their limited perspective. The story is not factual and did not survive because it is a good children's story. It survives because it is a good adult lesson.

How big is the gender elephant? Say six billion people. How many blind persons will argue to death just what the gender elephant is? How many will laugh? Cry? How many will turn away?

These are some thoughts I had today.



PHOTO CREDIT: MARIETTE PATHY ALLEN

Personally Gratuitous Filler

I couldn't resist throwing in these photos of "Miss Tacky," a variation on my Dazee Jane character. The one on the left is the first incarnation of Miss Tacky, all decked out for Toilet Ball at JTC in October, 91 (check out the rubber gloves). The photo above is from the Fantasia Fair costume party. That's Aunt Helen on the left. Next to her is Jane Peabody (she's 72, kids—check out those legs!) Then we have an aspect of Bill Henkin, who has so many personalities, I can't remember this one's name (Bill doesn't believe in "multiple personality disorders," rather, he believes in letting them be discovered and nurtured— Playtime!). That's Baby Sybil (if I remember correctly) on the right. These two are incredibly interesting and I hope to be blabbing with them soon.

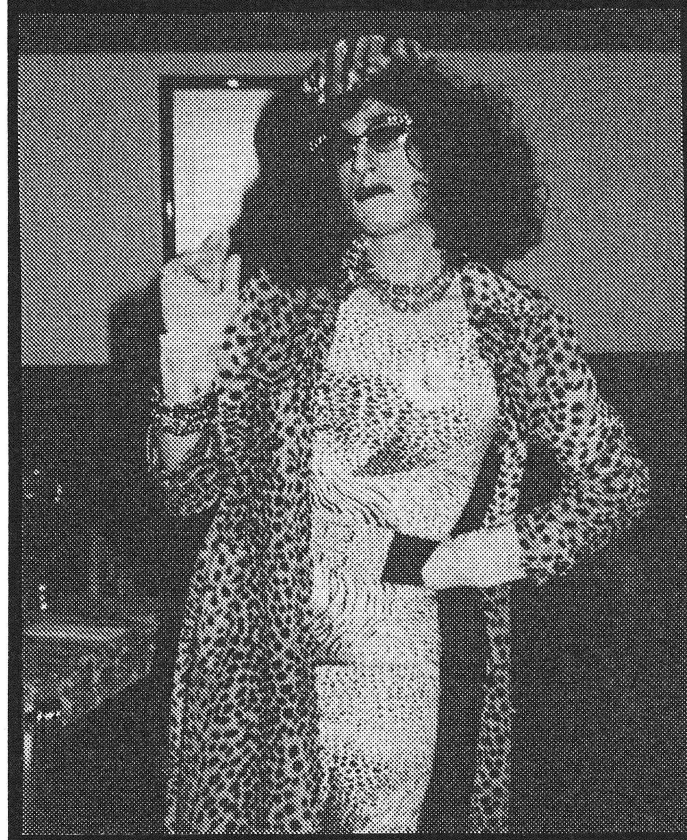
The pose? Well, Mariette put me up to it (I agreed right away, of course), and I flopped on top of everyone while they were talking and having a good time (how tacky!).

Speaking of tacky, a week later I wore the same thing to ETVC's costume party.

I didn't win anything!

How tacky.

PHOTO CREDIT: JOAN E.



The Dictionary Project

For the last coupla months I have been corresponding and talking with many people regarding some of the terminology used within the so-called "gender community." While there is a great deal of talk about labels being discriminatory and unfair, there is also a great deal of energy being expended to come up with new terms to encompass the phenomenon of gender expression. It seems as though as soon as one gets a handle on the use of a term, either it has been replaced, or its meaning has been changed. Then there is the vocal element that insists that the APA (American Psychiatric Association) through their DSM (*Diagnostic and Statistical Manual of Mental Disorders*) oppress "transsexuals" and "transvestites" by labeling them as mentally disordered. While there may be negative social stigmas associated with cross-dressing, and crossing gender-role lines, removal of the four classification terms within the DSM-III-R, **Transvestic Fetishism** (listed under Paraphilias in Sexual Disorders); **Gender Identity Disorder of Childhood**; **Transsexualism**; and **Gender Identity Disorder of Adolescence or Adulthood, Nontranssexual Type** (all listed under Gender Identity Disorders), will do so little to change any social understanding as to be non-existent. Why? Virtually nobody has access to, or reads the DSM. Not even the few thousand "helping professionals" who may have access to a copy.

Several months ago it occurred to me that much of the "community" is being sidetracked over the use of gender terms in the DSM. First, because the DSM provides a description of behaviors to aid in diagnosis of people who seek relief from "helping professionals"; it does not label people, nor does it even use the terms "transsexual" and "transvestite." Secondly, the argument that excluding the use of these terms in the DSM will be a positive change in removing alleged social stigmas doesn't hold much value when you consider how limited the distribution and use of the DSM actually is.

Even so, there is merit in working to build a broader understanding of gender conflict, and the forms of gender expression that result from such conflict, however mild or strong such conflict may be. The real question seems to be: How do you get the most bang for your buck?

This is a capitalistic culture—*let the buyer beware*. Can the "TV/TS Community" afford television? Radio? Print media? Can it finance a public relations campaign?

No.

Even if the funds were available, the disparate elements wouldn't be able to agree on a program—our own "house" needs some fairly major work. Like learning how to tolerate and accept differences. After all, isn't that what "we" want from the culture-at-large? To be tolerated and accepted?

And, in my own heart and mind, "we" need to demonstrate our value to the culture-at-large (as well as to ourselves). Without funds, we still have energy to use. Of course, that leaves the problem of how to use that energy. Since I feel the "assault" on the DSM is a gigantic waste of effort, with no

practical "bang" for the buck, I am proposing a Dictionary Project to enhance the definitions related to gender found in common dictionaries, the "manuals" of our "literary language."

Regardless of the vernacular terms used linguistically (of the tongue), our culture collects the definitions of words into said manuals, and the vast majority of people access the language through them. An important aspect of a dictionary, is the usage of terms, and their adoption into the formal language (literary language). Adoption of a term used linguistically, is not immediate. For example, the term "alright," or "allright," is not included in our literary language; writers may include the form if writing dialogue by/between characters, but otherwise must write "all right" in order to be literarily correct. The term "crossdresser" must be hyphenated (cross-dresser) in order to be literarily correct—that is why a competent writer will hyphenate certain terms (by the way, the term cross-dresser is not found in most dictionaries, so a person who desires to check the definition, hopefully to increase their understanding, will not be able to do so).

Generally, the terms that most dictionaries use that impact gender expression are: Gender, Female, Feminine, Male, Man, Masculine, Transvestite, Transsexual, Woman. Different dictionaries offer different meanings associated with these literary terms. While there are many other terms associated with gender conflict and gender expression, the Dictionary Project proposes to deal only with the few that have been placed in our literary manuals. The scope of the Project will be to enhance those meanings, and to influence a more uniform application of the meanings. For example, while *The American Heritage Dictionary* (Second College Edition © 1985, 200,000 entries) defines **transvestite** as, "(n) A person, esp. a male, who dresses in the clothing of the opposite sex for psychological reasons."; *Websters New World Dictionary* (Paperback © 1970 & 1984, 59,000 entries; 22 million copies in print) defines **transvestite** as, "(n) A person who gets sexual pleasure from dressing in clothes of the opposite sex."; *The Quintessential Dictionary* (Paperback, © 1978, printed 1984) defines **transvestite** as, "(n) A person, who derives sexual pleasure from dressing in the clothes of the opposite sex."; and then defines **transvestitism** as, "The practice of wearing clothing appropriate to the opposite sex, often as a manifestation of homosexuality."

(In a spot check of one bookstore, nine dictionaries were checked for the terms "**cross-dresser**"—only one listed it, *Websters 9th New Collegiate Dictionary* © 1991 [which also dated the earliest literary usage of the term as 1911]; "**transsexual**" [1966] was listed in seven; "**transvestite**" [1922] was listed in all eleven; "**transvestism**" or "**transvestitism**" was listed in three.)

In observing the work contributed to the understanding of gender by those who have preceded us, I believe the most important basic elements have been the distinction between sex, gender and sexual orientation. Yet, even the most liberal definition above contains the error that clothing has a sex. There is a simple test to distinguish sex from gender: If I leave my male clothes in contact with my female clothes, will I

(Continued on page 10)

Dictionary—(Continued from page 9)

eventually get baby clothes? If not, then my clothing has no sex. Sex, as a biological classification (a noun) is not synonymous with gender (also a noun)—this distinction is a valuable contribution by the “gender minority” to the culture-at-large, but it needs to be implemented. So does the “incorrect,” but prevalent use of synonymously interchanging male and female as adjectives to describe gender attributes such as masculine and feminine. Reaching out to help make that distinction a part of our literary language will help educate the general culture that biological sex attributes are separate from cultural gender attributes, and that neither biological or gender attributes determine sexual attraction/orientation—e.g. “That male-woman in the chiffon evening gown is my sister’s monogamous spouse.”

Who will help? So far, IFGE has expressed a willingness, as has the Outreach Institute, JoAnn Roberts of CDS, and Dallas Denny of AEGIS. Various other groups and individuals have been notified. Who will help will depend on who comes forward, because the individuals/groups mentioned above have limited time/resources.

This project will not be a debate on the negative connotations of labels, nor will it attempt to define all terms related to all issues of gender. However, Dallas Denny is willing to write a proposal for a long-term Nomenclature Project that would attempt to encompass such a large scope.

The Dictionary Project is intended to be a shorter-term project to expand and enhance the meanings of certain terms already found in the manuals of our literary language. The Project could also be an ongoing effort to add new terms and enhance existing terms in dictionaries as well as encyclopedias.

Dictionaries are not uniform as regards definitions, and the same publisher will have different definitions in different editions. Many of the larger, hardbound editions have been in print for ten to fifteen years, and the smaller, paperback editions stay in print for five to ten years. The definitions are generally determined by Usage Panels, consisting of hundreds of individuals from a broad range of disciplines and specialties.

Persons interested in socially networking and working to develop the educational resources necessary to effect this outreach effort, are invited to contact this writer.

Bev Duffy submitted the following definition:

BITCH— Beautiful, Intelligent, Talented, Charming, and Horny. (But, not necessarily in that priority.) Thanx, Bev!

Gratuitious Filler

Back issues of **TV Guide** (April, May & June) are still available by mail for one-fifty (\$1.50) postage paid; the July, August, September, October & November issues are available for two bucks (\$2.00) postage paid (first class USA only). Also, for those may want **TV Guide** to continue, contributions (articles, letters, etc.), and faith donations (cash preferred) will be gladly, joyously, gratefully accepted. Due to demand, future issues will be mailed on a month-to-month basis for \$2.00 each, paid in advance (please include your address and make checks payable to Billie Jean Jones).

Fantasia Fair Reflections

© 1992 by Lisa Martin

(EDITORS NOTE: I've taken the liberty of editing Lisa's article due to space limitations, and because I felt her reflections and feelings said much more than the detail recounting of each day of the Fair. And besides that, I can't type very fast and I need to print this in an hour.)

It was with great excitement and enthusiasm that I, Lisa, prepared for Fantasia Fair. The experience is uniquely exciting, exhilarating and challenging. You are suddenly immersed into living as a woman, full time, even if you have never been out dressed before. I hope some of Lisa's experiences and reflections may be interesting to those who have not gone through such a metamorphosis.

What a first day! It included a great time dancing and feeling very feminine and sexy. A guy asked Lisa to dance and it was fun. I never would have guessed I'd have accepted the offer to dance, much less find it enjoyable prior to the Fair (another door opened). The eclectic composition of the crowd (gay, bikers, lesbians, Fair participants, and locals), made it very exciting... not quite your typical run-of-the-mill evening out. The night was capped by an extended rap session at my residence; intense at times, even dealing with one girl's very existence!

One of the great excitements and enticements of this week is the complete freedom to do and be who and what you want to be. The thrill of modeling various outfits in the fashion show was a sensual sensation for me. The photo sessions generated similar sensations—the verve, the pizzazz, the wearing of a number of outfits in different settings has me feeling like a high-fashion model! The atmosphere here encourages one to take risks in permitting normally suppressed personas to surface—Lisa is like a little girl at the circus for the first time. She seems to be on a long-lasting high, having a continuous learning experience, and she loves every moment of it. Lisa may even find out who she is someday—but, you know what? It doesn't matter. The “do nots” have been discarded, and as each new curve is rounded, and each door is opened, something new and exciting happens. Many people never allow themselves to even see what choices they have—I get to choose!

I went out dancing after the costume party in my most flamboyant outfit, and while I was standing at the bar, a voice asked if he could “buy me a drink.” Without looking I said yes (wrongo!). The guy was reeking of alcohol and wanted a “real relationship” not just sex! I extricated myself and went to the dance floor. Later, he showed up again, and it took a while to end” our discussion. Then, some other jerk who was all hands wanted to make it with me (oh, for Billie Jean's stun gun). Alycia and I got out of there.

The Fair experiences and associated highs become the basis of lasting memories. The high points for me are the making of new friends and reinforcing relationships with old friends. But, a certain sadness overcomes one as it nears time to depart and the Fair ends—until next year.

FanFair Notes & Folks

I ran out of space in the last issue and I wanted to blab about more of the people I met at Fantasia Fair. And, I wanted to run this photo of me which, in my opinion, is a perfect expression of the happiness and joy I experienced there.



PHOTO CREDIT: HELEN STRONG

People do it for me—the only regret I have concerning the Fair is that I didn't get to meet and blab with everybody (although I did get to blab at everyone via the *Gazette*). A few thumbnail sketches...

JoAnn Roberts: Publisher of *Ladylike* and *International Tran Script* (ITS) magazines, plus a few books; spouse, parent, entrepreneur and blabbermouth. Dear heart, I love you, too—I just couldn't say it without crying. My best memory of you is at the opening Cocktail Party when I stood by you, said "Hi," and you said "Hello," and returned to your conversation even though I just stood there with a little smile, waiting until you had to look again. When you did, I noticed

you tried to read my name tag but it was too dark. Then you said, "Do I know you?" "Well," I said, "we have communicated." (We had exchanged a dozen letters, and I am the "Left Coast" editor for ITS, however, we have never blabbed on the phone, just via letters and computer disks.) "Who are you?" I loved your expression as your eyes popped—"Oh my god... you don't look like your picture! Bette! (JoAnn's spouse) you won't believe this..." JoAnn is one of the hardest working individuals in the "gender-related community." Check her out in the *Renaissance Newsletter* (one of the best in the country), in addition to the CDS publications.

Bette Roberts: Spouse of JoAnn and one of the nicest people you could meet. She told me JoAnn had been driving around that day trying to figure out if any of the various participants were me (after all, she had a picture—ha-ha). Bette, thanx for the hugs, all the blabbing, and for grabbing my butt at every opportunity: "Is this really you?" she would ask.

Laura Moreno: A beautiful soul from Mexico. "How's the CD scene in Mexico City?" I asked. "None," she answered. Since she had travelled with two others from Mexico, I asked how they met. "Through my personal listing in *Tapestry*," she replied. This woman had a smile that said 'I Love You' for everyone.

Jenny Sand: A Nordic princess from Norway, she had the best comment regarding yours truly: "You know, Billie Jean, when I first met you, I thought you were an airhead." "Well," I countered, "that's why I wear clip earrings—to keep the air from leaking out."

Joanne White: (How come so many members of Renaissance are named Joanne?) Consistent wearer of the shortest skirts at the Fair, except for the night of the Outreach Awards when she wore an ankle length sequined gown, but I didn't notice that at first. She was sitting down and the gown was slit almost to her waist, so I thought she had the absolute shortest skirt possible (actually, I guess that would be a belt). Thanx for the card, Joanne!

Alexandra Irving: A Most Proper English Lady, veteran of some sticky British Navy adventures during WWII, and an extremely patient, gracious person (and well she was since she was 'House Mother' at my residence). Of course, I couldn't resist playing with an English accent: "Elo love, and 'ow are we today?" "We are fine, thank you." "And, what are we about, this fine day?" "Just popped over to check on the colonies, you know."

Lorraine Fisher: Legendary TradeWind resident, retired military; does this Doris Day song every year at the Follies (well maybe just the last three or four years. "You never know when this crazy urge to dress comes over you. I remember driving from base to base, and bingo! I'd pull into a town, find a thrift store, buy an outfit for \$20, change in a rest room and drive on. Then, when I'd get close to the base, I'd take it off and throw 'em away—jeez, it was so sad!"

Chris Howey: Successfully transitional from the man-role to the woman-role while maintaining her advertising business. A great deal of energy surrounds Chris wherever she is. Did a hilarious skit in the follies for a 'Popeil Sex-change Kit.' Here's Chris holding up a grinder: "The Black & Decker home

(Continued on page 12)

FanFair — (Continued from page 11)

electrolysis attachment— takes hair off *below* the skin line!" Madness.

Wendi Kaiser: A New Woman (two-and-a-half years), and this year's FanFair do everything (Coordination, registration, advertising, gofer this gofer that), and appropriately recognized at the Outreach Banquet with one of those cute, and coveted medallions (got a new outfit for it yet, hon?). Also able to withstand a few barbs in the Gazette for being a fascist—"We gotta get to the printer, NOW!" "Ya, Frau Kaiser!"

Janis Walworth: A genetic woman, the real workhorse of the Fan Fair Gazette (and a thousand other details), and Wendi's lover. Janis is one of those rare individuals who can roll with just about everything, and always with a smile. She got involved with Fair after finding out that Ariadne Kane, a personal friend of her family, was a cross-dresser. She managed to slip some dishy gossip into the Gazette about me, too (surprise, surprise— oh well, I knew I deserved some payback).

Clio: A genetic woman, Minister, married with kids—never been around CD's before—Janis invited her. Hmm, this is kinda how Clio described herself and spouse: "I knew I was a square, but after meeting all of you, now I know my husband is cubed." Well, they live in a kind of secluded, white-folks-a'plenty suburb near the Midwest, see? Anyway, Clio was mondo-impressed with the openness of the CD's: "There's real conversation going on all the time," she exclaimed with flashing eyes. Somehow we ended up dancing after the Follies, and she stripped off my jacket and pulled down my lace camisole on the dance floor. Then she wanted to take pictures as I 'transformed' myself back at the Inn. Too tired that night. Coupla nights later, after the Fantasy Ball, she did (hey Clio— send me the extra set of prints, damnit!). Picture Clio standing in my shower while I, in skimpy blue panties, wash off my face.

Yvette DuCharme: Canadian lawyer, Board of Directors for Outreach, veteran participant of the Fair (Gee whiz, she was in the Fashion Show, the Follies, won best costume at the Fantasy Ball, conducted a workshop on Legal Aspects of Cross-dressing). I actually made it to the luncheon that preceded her workshop but, as in most cases, I chomped the feedbag and split to work on the *Gazette*. As I was leaving, Yvette was telling everyone "There is no law that prevents you from going out 'dressed.'" I couldn't resist blurting out: "Yeah, but if you go out undressed, you'll get busted fer shur." "Good point," she quipped.

There were so many other wonderful people at the Fair I haven't mentioned... I hope that these few examples may encourage those of you who haven't attended the Fair, or any of the other large events, to go and participate, and— Enjoy!

At the top of next column is a photo of Sterling Stowell, who attended Fantasia Fair. I mentioned Sterling in the last issue as one of the men challenging and changing gender perception— Sterling never tries to "pass" as a woman because he's happy to be a "gender bender." The second photo is of Merissa Sherrill Lynn (L) and Ariadne Kane laughing at the goofy face I made. PHOTO CREDITS: HELEN STRONG.



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. 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— \$22 (or \$2 per month).

DVG (Diablo Valley Girls)—POB 272885, Concord, CA 94527-2885. Phone (510) 849-4112. DVG is a non-sexual social club in the Concord/Walnut Creek area. Monthly socials held at Just Rewards, 2520 Camino Diablo, Walnut Creek, CA on the first Tuesday and third Monday of each month, 8pm. No door charge. Monthly newsletter included with annual dues— \$10.

ETVC (Educational TV Channel)—POB 426486, San Francisco, CA 94142-6486. Phone (Hotline) (510) 549-2665. 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.

FTM (Female to Male) Newsletter— 1927 Haight Street #164 SF, CA 94117. FTM publishes a newsletter for women cross-dressers and transsexuals, and is currently selling paperback copies off Lou Sullivan's *Information For The Female-To-Male Crossdresser And Transsexual*, \$10.

G.A.L. (Gender Alternatives League) POB 3392, Napa, CA 94558 Phone: (707) 257-1973. GAL is a group attempt-

ing national representation of "Genderists." Predisposed to political activism, GAL is also publishing "The Genderist" four times a year— \$20.

I.F.G.E. (International Foundation for Gender Education) POB 367, Wayland MA 01778. The largest informational organization concerned with the CD/TV/TS Community. Publishers of TV/TS Tapestry Journal, and more.

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; 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 \$10 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. Social 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). SGA Executive Committee meeting (club business and planning) held the third Friday, same location, 7:30pm, open to members and guests— free. Call SGA for current schedule of their significant others support group. Annual dues— \$20.

Society for the Second Self (Tri-Ess)— POB 194, Tulare, CA 93275. Tri-Ess is a 'sorority' for heterosexual males who cross-dress, and their families. A variety of social and educational services are designed to foster self-acceptance and expression. Individual chapters are located throughout the US and abroad. Publishes the *Femme Mirror* four times a year which is included in annual dues of \$35. Write for application & info.

Support Organizations & Services

RGA Rap Group meets the second Monday of each month at the New Community of Faith Church in San Jose, from 8 to 10pm. Contact 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 10pm. SOS meetings are open to people involved with a CD/TV/TG/TS person, but who are not one themselves. Write ETVC, or call Ginny at (415) 664-1499.

W.A.C.S Newsletter [Women Associated with Cross-dressers Communication Network], c/o Cynthia Phillips: POB 17, Bulverde, TX 78163.

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.

Special Thanks

Special Thanks to Lisa Martin for her reflections.

Special Thanks to Doreen for her \$10! faith donation and kind note. To Evelyn for her threepat \$5! and her attempt for a fourth at the Cotillion. To Bobbie of DVG for the \$2! Zia of ETVC, your \$1.25 and purchase of ITS deserves more mention than this (Zia is involved in everything). To those SGA ladies, Renee, \$5 and Roberta, \$3; and Lonnie, a waiter at JTC, \$5— an extra big THANKS! Mondo-HUGE THANKS to Joe D. Pulido (Dianna of the Fabulous Foxes), one of the co-founders of ETVC for the \$20! donation. And to Joan Sheldon, another ETVC co-founder for the \$10 you stuffed down my dress after the Cotillion! To Danielle of Transgender Airways fame, Thank You for the \$10, your warm letters, and, I'm sorry I haven't written you back (as well as about 30 other people I haven't answered— yet). Special Thanks to Celeste R. of Alabama, \$5; Joni Chrissman of Minneapolis, \$20; G.C. of NorCal, \$10— for the combined faith donations and orders for TVG issues. Special Thank You's to Frances H. of NorCal, \$2; Lisa M. of New Jersey, \$10; Wendy B. of Wisconsin, \$1.50— for their purchases of TVG's.

Yesterday, I picked up my mail and found a \$50 check from Alycia Anne Davis, Ms. Cinderella of Fantasia Fair '91. She commented that it was for "good Community service." I am at a loss as to how to Thank Alycia. My best guess is to accept her decision, and go forward. Thank You, Alycia— the donation means far less than your friendship and love.

Some Very Special Thanks to Holly Cross, Marriette Pathy Allen, Dallas Denny, Linda Phillips, and Jim Bridges (and

Anthony, too) for their complimentary letters on issue #8 (Virginia Prince interview). And, to Ariadne Kane: Thank You for the wonderful Christmas card, the photos, and for spending hours on the telephone letting me "interview" you for ITS (International Tran Script).

The very same Special Thanks to those who sent cards/ letters wishing me luck in the Cotillion: Bobbie F., NorCal; Donna Freeman, DVG; Jenny Sand, Norway; Sheryl Ann of Sac.; Alexandria Irving, Great Britain. And to Janet Nichols for the congratulatory note and DVG offer to help "Miss ETVC" during her tenure.

And a Special Thank You to Boulton & Park Society for their kind words in *Gender Euphoria* (see ya'll at the 'T' Party!).

Additionally, if I missed anyone who wrote, it's because I've not yet caught up with everything (and to those who have been corresponding from their incarcerated locations— Thank You for the kind words).

Mucho BIG Thank You's to all those who came up after the Cotillion and offered your congratulations (Hey! Like, my fifteen minutes of fame was extended to forty-five minutes!).

Finally— to my daughter and spouse: Thank You for the support and enthusiasm at the Cotillion, it meant more than I ever mentioned (these two were the happiest women at the Cotillion, not to mention two of the giddiest celebrants!)— I Love You Both Very Much. To my son, who with his friend, played and recorded the music to my song— THANX, RAT! And to my mother who sent me a Good Luck card, and who giggled and giggled upon hearing the results of the Cotillion— I can never Thank You enough, so this is all you get.

Upcoming (Mostly) Local Events

Jan. 20— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Jan 25— SGA monthly social at JTC, 8pm (7pm if you want dinner). \$2 members, \$4 guests

Jan 25— First Coronation of the new I.S.C.C.D. (Imperial Sovereign Court of the Czaristic Dynasty) of Chico. Wall Street Arts Center, 330 Wall St., Chico. 7pm sharp— \$20.

Jan 30— ETVC presents "Another Evening at the Chez" at 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. \$3 members, \$5 guests.

Feb. 1— Sac. Leather Association presents "Ms. Sacramento Leather Contest" at JTC, 8pm. \$7 advance, \$10 at the door, benefits WEAVE and Hope House.

Feb. 4— CGNIE Court Imperial Meeting, 7:30pm at Faces. Open to all, no charge.

Feb. 4— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Feb. 7— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Feb. 8— CGNIE presents "Red/White Sweetheart Ball" (Valentine) at JTC, 8pm— \$5.

Feb. 8— ETVC presents "Make Up Magic by Herman," a professional stage & television make up artist. 2pm (following the Education Committee meeting) at Lily's, #4 Valencia St., SF. \$3 donation.

Feb. 13— CGNIE presents a Court Show at the Mercantile Saloon, 20th & L Streets, Sac. 8pm, donations accepted.

Feb 13— ETVC's SOS Group meets at 8pm in Palo Alto. Call (415) 664-1499.

Feb. 15— SGA Executive Committee Meeting, 7:30pm at JTC. Open to all, no charge.

Feb. 17— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Feb. 21— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Feb. 22— SF Emperor & Empress Coronation, "OZ, Where The Rainbow Begins" 7pm at the San Francisco Fashion Center, 699 8th Street, SF. \$20 per person.

Feb. 22— SGA monthly social at JTC, 8pm (7pm if you want dinner). \$2 members, \$4 guests.

Feb. 27— ETVC presents "Fashion Fling" at 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. \$3 members, \$5 guests.

Feb. 28— The fourth annual "Texas 'T' Party" in San Antonio, TX, through Mar. 1. Details? Call (512) 438-7604, or write POB 17, Bulverde, TX 78163.

Every Friday Night— Café Lambda, 1931 L Street, Sac. Smoke-free, alcohol-free— no door charge.

(The events listed here may be attended in drag [DRessed As a Girl] or drab [DRessed As a Boy].)