

craft in the medieval mind and in the texts of canon law darkened the penumbra of infamy that enveloped sins "against the order of nature."

French usage of the eighteenth century employed such expressions as *goût infâme*, *vice infâme*, *commerce infâme*, *moeurs infâmes* to designate homosexual relations; Voltaire in the *Dictionnaire philosophique* (1764) could even speak of the *amour infâme*. The records of the Paris police even use these expressions as technical terms for sodomy and those addicted to it when recording the activities of the vice squad in its surveillance of the homosexual underworld of the capital. Occasional lingering examples of the word in this meaning are found as late as the nineteenth century, in Pierre Proudhon and, somewhat ironically, in the "decadent" bisexual poet Paul Verlaine.

Cesare Beccaria, in his treatise *Dei delitti e delle pene* (1764), attacked the concept of infamy in the Roman law of late feudal and early modern Europe, and the favorable reception of his work in the early Republic accounted for the reference to "a capital, or otherwise infamous crime" in the Fifth Amendment to the American Constitution. However, although Beccaria's principles were enacted into law in the Bill of Rights in 1791, the criminal penalties for sodomy, and the infamy of fact attaching to the homosexual in public opinion, remained in the United States and generally in the Protestant countries of northern Europe, whose religious tradition had discarded the notion of infamy of law. Down to the second half of the twentieth century the overt, known homosexual continued to be a criminal and an outcast in the eyes of his fellow Americans.

Thus the Old Regime survived among a people who believed that its forefathers had left such intolerant practices behind when they set foot in the new land. The gay rights movement of today carries on the struggle against this survival of medieval infamy by combatting the defa-

mation which the church had practiced for centuries—and in many instances continues to practice in the face of the modern understanding of homosexual behavior and of twentieth-century norms of personal freedom and self-determination.

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INGLE

This word is now obsolete in English, but in the late Elizabethan era and afterward it designated a catamite or kept boy. The earliest quotation is from Thomas Nashe, *Strange News* (1592): "I am afraid thou wilt make me thy ingle." J. Z. Eglinton has suggested that the word may derive from Medieval Latin *angelus* through one of the Celtic languages, Irish or Scots Gaelic, which has the word *aingeal* meaning "angel." The depiction of the angels in Christian art as beautiful, epicene creatures of the sort desired by the boy lover would have motivated the semantic transition. Ben Jonson, in the play *Epicene* (ca. 1609), has one character voice envy for another's luxury, including the option of "his mistress abroad and his ingle at home." The term was also used as a verb, attested by John Florio in *A World of Wordes* (1598), an Italian-English dictionary with the entry: *Cinedulare*, to bugger. . . to ingle; while *ingler* designated the active partner: *pedicone*, a bugger, an ingler of boys.

The word should not be confused with the homophone *ingle*, "fire," which is derived from the Scots Gaelic *aingeal* (a homophone of the first *aingeal*) in the same sense, but of unknown origin; it is probably cognate with Old Prussian *an-*

glis, Lithuanian *anglis*, Russian *ugol'*, Polish *wggiel*, Albania *thëngjill*—all with the primary meaning “glowing coal.” The second English word figures in *inglenook*, “the nook or corner beside the hearthfire, chimney corner”; however, influenced by the erotic associations of the homonym, *inglenook* itself acquired the meaning “female pudendum.”

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INJUSTICE COLLECTING

The Vienna, then New York, psychoanalyst Edmund Bergler (1899–1962) developed the theory that the basic neurosis is psychic masochism, and that homosexuals are neurotic “injustice collectors.” In Bergler’s view the provocative behavior observed in his patients arises in the following manner. They create a situation in which some substitute for the mother of early childhood is perceived as “refusing.” Not realizing that they are themselves to blame, they become aggressive in righteous indignation and self-defense alternating with self-pity, while “unconsciously enjoying psychic masochism.” Under the façade of pseudo-aggression are hidden deep self-damaging tendencies. The psychic masochist in the homosexual “habitually transforms conscious displeasure into unconscious pleasure,” so that he can resign himself to the punishments resulting from the humiliation and insult heaped on him by an intolerant society. Instead of learning to avoid punishment, the homosexual actually enjoys it, and by turning displeasure into pleasure he “takes the sting out of the pain and defeat of his tormented existence.” Such were Bergler’s idiosyncratic views.

While it is true that a homosexual with self-damaging tendencies (and such people do exist) is likely to encounter reprisals from a society permeated with Judeo-Christian homophobia, only a shrinking minority of homosexuals are of this type. Moreover, early writers denying the pathological character of homosexual-

ity pointed to the success with which many closeted homosexuals deceive intolerant heterosexuals in their entourage with the skill of an accomplished undercover agent or spy. But the “injustice collector” mentality may also have had the function of preserving the individual’s self-esteem in the face of society’s condemnation and rejection. Instead of internalizing the values of the homophobic culture, he can in effect say: “You are the wrongdoer, and I am the one to whom the injustice is being done.” The alternative would be to accept the stigma of being a sinner, a criminal, and a monster—which a rational subject could scarcely do without a total loss of self-respect. Whatever therapeutic results Bergler scored with his homosexual analyses seem to have been with individuals whose superego had been unable to ward off society’s castigation of their behavior and the ensuing guilt and self-reproach. Then his very success with them attracted ever more to his couch, so that his “patient universe” became skewed in the direction of such guilt-ridden personalities.

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INQUISITION

During the Middle Ages the Roman Catholic church established special ecclesiastical courts to detect and punish heretics, blasphemers, witches, and sorcerers. Stemming from the Latin for “investigation,” inquisitions may be divided into the episcopal phase, which began informally by 312, the papal phase, which began in 1232, and the royal phase, which lasted in Spain from 1478 to 1834. It was the royal Spanish Inquisition which was