

Solo Set 4/30/96
Gonzalez

Set List

007

I believe, i believe

I want a riff

Will you still love me tomorrow

TWO

A?

Where will I get off tonight

D

I'd swear I'd heard that song before

T-bar connection

Burnin' for you

Blue Oyster Cult :

Downtown in Flight :
5:10 AM 2/17/97

Carol

E

Just plain wendy

A#m

2:40

Hall of mirrors

Am

8

Pensive tune

Confusion

Covers?

My wife

B

Like a hurricane

Am

Go your own way

D

The dark and the rolling sea

Bm

Lola

E

O lucky man

I'm so tired

Behind blue eyes

Here in heaven

Lodi

Bad moon rising

Burnin' for You

©1981 Donald Roeser (Buck Dharma) and Richard Meltzer

Home in the valley...
Home in the city...
Home isn't pretty:
Ain't no home for me...

Home in the darkness...
Home on the highway;
Home isn't my way:
Home I'll never be...

Burn out the day,
Burn out the night,
I can't see no reason to put up a fight...
I'm livin' for givin' the Devil his due...
And I'm burnin', I'm burnin', I'm burnin' for you...
I'm burnin', I'm burnin', I'm burnin' for you...

Time is the essence...
Time is the season;
Time ain't no reason...
Got no time to slow.

Time everlasting...
Time to play besides;
Time ain't on my side:
Time I'll never know.

Burn out the day,
Burn out the night,
I'm not the one to tell you what's wrong or what's right.
I've seen and sensed at this phase in our lives that we're through...
But I'm burnin', I'm burnin', I'm burnin' for you...
I'm burnin', I'm burnin', I'm burnin' for you...

VOLUNTARY STATEMENT

023

PAGE ONE OF TWO PAGES

Date: ~~JANUARY 31, 1997~~

February 6, 1997

State of New York)

County of Tompkins) ss: KEVIN E. SAUNDERS DOB 05/01/56

Town of Dryden)

I, Kevin E. Saunders do hereby state that I am 40 years old, having been born on May, 01, 1956. I presently reside at 1668 Trumansburg Rd., Ulysses, NY 14850

I am giving this statement to Investigator Jeffery D Hall and Trooper Robert R. Turnbull, members of the New York State Police after being advised of the following:

I have the right to remain silent.

If I give up that right, anything I do say can and will be used against me in a court or courts of law.

I have the right to talk to a lawyer, and have that lawyer present while I am being questioned.

If I cannot afford to hire a lawyer, one will be appointed to represent me free of charge, and, before any questioning if I wish.

I may decide at any time to exercise these rights, and to not answer any questions or make any statements.

I fully understand these rights, and having these rights in mind, I wish to make the following statement: That on February 06, 1997, at approximately 5:00 A.M. I left my residence and drove to Hillside Trailer Park, lot #312. I believed that I was receiving ~~messages~~ through the radio telling me to kidnap my estranged girlfriend Susan Hamann who I thought was living at the above mentioned address. I brought along with me a butcher knife and another kitchen knife to use in my attempt to "kidnap" my estranged girlfriend. I arrived at Hillside Trailer Park, lot #312 at approximately 5:30 A.M. I went to the door and started to knock on it but nobody answered. I began to knock on it vigorously for a few more minutes. Then I ~~decided~~ to enter the trailer so I opened the window located to the immediate left of the door and climbed inside. Upon entering the trailer I was thinking that I had to hurry because I had to kidnap Susan so I went through all the rooms in the trailer looking for her. ~~I could not find her so~~ I saw a bunch of cans in the kitchen that I thought to be paint remover or paint thinner. I took one of the cans which was a rectangular can approximately 8 inches tall and I believe it was white in color with red and black letters. I poured the contents of the cans out onto the kitchen floor and took a lighter that I carried with me in my right

~~threaten~~

believe I had to do

believed that ~~the~~ ~~had to burn down the~~

skirt pocket and lit the liquid. A fire started on the kitchen so I quickly left the trailer out the trailer door. I ran to my car which was parked in front of the trailer and proceeded to drive out of the trailer park. I observed a police car entering the trailer park and it passed me on the way out. I turned left out of the trailer park onto ST-366 when I noticed the police car was following me. ~~I was thinking about trying to get away so I began to drive very fast.~~ The police car continued to follow me until I was near Cornell University where it pulled me over.

KE

I feared I would be ~~be~~ killed if I was apprehended.

I have read this statement which consists of 2 pages and the facts contained therein are true and correct to the best of my knowledge.

NOTICE: False statements made herein are punishable as a Class A misdemeanor pursuant to Section 210.45 of the Penal Law.

ALHA GONZA GLOTT
DEPONENT

Subscribed and Sworn to before me
this 6th day of February, 1997.

Witness: Jeffrey D. Hall

JEFFREY D. HALL
NOTARY PUBLIC, STATE OF NEW YORK
Cortland County, NO. 407723
My Comm. Expires Nov. 24, 1997

Susan Hamann and Clarice Starling: Impersonation or Reality?

On my first reading of *The Silence of the Lambs* on 2/3/97, which book differs greatly from the movie of the same name, I came to several startling conclusions:

- 1) Clarice Starling, the FBI trainee, is a spitting image of my beloved, Susan Hamann, physically, psychologically, and behaviorally, and there are numerous biographical parallels. Indubitably:

"She's glorious, glorious and remote. I think of her as a winter sunset..."

Dr. Frederick Chilton to Dr. Hannibal Lecter

(This is a better description than I've been able to come up with myself... "sunset" reflects the color of her hair, which is indirectly noted in other places in the book.)

- 2) Jame Gumb and Dr. Hannibal Lecter are likewise based on real characters.
- 3) Dr. Lecter was allowed to escape because he had made a credible threat to commit global genocide by unleashing a new strain of anthrax he developed from a sample obtained from Jame Gumb. He quotes John Donne in a letter to Jack Crawford (p. 42):

"O wrangling schools, that search what fire
Shall burn this world, had none the wit
Unto this knowledge to aspire,
That this her fever might be it?"

I'm so sorry about Bella, Jack

Hannibal Lecter

Lecter refers to advent of the millenium in his final letter to Clarice (p. 366):

"You owe me a piece of information, you know, and that's what I'd like."

. . . .

"Orion is above the horizon now, and near it Jupiter, brighter than it ever will be again before the year 2000. (I have no intention of telling you the time and how high it is.) But I expect you can see it too. Some of our stars are the same."

QED: Dr. Lecter has a program for the end of the world, scheduled at an appropriate time.

Q: What does he want in return for aborting the countdown?

Jame Gumb doesn't *really* scare me: Serial killers in general don't scare me: life goes on even if a psycho semi-randomly knocks off a few innocents, or if a war claims a few dozen million lives. The death of hundreds of millions at one stroke, the collapse of civilization, and (conceivably) the end of human life on earth scares me spitless.

Further research revealed not only that a radical feminist writer, Kathy Acker, has written several books, including "My Father, Hannibal Lecter," but also that some of the biographical material in these books parallels Susan's history and experience as related to me. Some of this material may well have been written by Susan, who is an exceptionally talented writer and poet. (Acker states on the back cover of "My Father, Hannibal Lecter," "All this writing is based on stolen material").

Moreover, incredibly, bizarre similarities between The Silence of the Lambs and Umberto Eco's The Name of the Rose (again, Eco has acknowledged, in Postscript to the Name of the Rose, that much of this book was cribbed, and that it started when he "asked a friend with a background in forensics how to kill a monk") lead me to believe that Susan might have contributed to this novel (my favorite novel, in my estimation the greatest novel of the 20th century, once again concerning a serial killer). Fire can be seen as the central theme of both books, although it is very coyly "revealed" in Silence of the Lambs.

This is the background behind which I interpreted songs played by radio station WIII (99.9 FM) as coded messages, and believed that voices I heard over the radio on WIII the morning of 3/6/97 were plausible as communications transmitted by parties who were technically capable of arranging such communications.

Please note that I have been suffering intermittently from a paranoid delusional state caused by a neurological disorder since 12/22/96, the focus of which since 12/29/96 has been Susan Hamann, towards whom I harbor no ill feelings or intentions despite her accusation of harassment on that date; on the contrary, though I have occasionally feared her, primarily I fear *for* her. At the height of my attack (1/18/97) I was practically incapacitated, flat on my back, palsied, and suffering through a lucid onoreitic daymare (awake, rational, but paranoid dream-state) in which I experienced the image of Susan Hamann as my anima, who was persecuting me in a nightmare world of deSadean immuration (cf. 100 Days of Sodom). (I realized shortly thereafter that the Susan's image was of course a projection of my own anima onto her form: this is *my* anima, this appalling terrorist... the vagina dentata I finally experienced is in reality my own alienated feminine identity.)

Note that the only person outside the FBI who can confirm or deny for me the reality of these possibilities is Susan Hamann, with whom I have not been allowed to communicate due to an Order of Protection which forbids not just stalking with intent to annoy, harass, or alarm, but communication of any sort: this lunatic feature of the Order of Protection is a crucial element of the recipe for my madness. Cutting a paranoid individual off from communication is a recipe for disaster....

Over the past two and one-half years, I've had an intense romantic relationship with Susan Hamann, with whom I've also shared responsibilities for caring for my daughter Rachel Anne Whelan (who spent 2-3 days a week at our home at 1668 Trumansburg). Susan was a beautiful wreck when I first met her; she has a number of physical and psychological problems, including but not limited to:

Psychological:

Attention Deficit Disorder

(she did not get high when she undertook a Ritalin trial,
which establishes that she suffers from an abnormality
in her dopamine levels)

Post-Traumatic Stress Disorder (childhood abuse, abduction/rape at 15)
Dissociative Disorder (ditto)

Borderline Personality Disorder (BPD) (ditto)

Depression (diagnosed by Dr. Longacre)

Physical:

Fibroid Tumors of the reproductive system (3 surgeries)

Rheumatoid Arthritis

Allergies which cause attacks of hives and life-threatening asthma attacks.

Numerous physical traumas:

Damage to back and neck from physical abuse

(which long preceded our relationship)

Scar on lip from being thrown by horse at the age of 15.

Scars on right hand from plate glass which broke while being placed on
a truck (resulting in damaged tendons).

Susan's inattention to deadly chemicals has caused her much damage:

Work constructing the event sensor at CISER (epoxy, washed with raw ?)

various chemical poisons: Toluene,

Allergens: petrochemical products, engine gunk

"Anger presents as lust, lupus presents as hives"--Hannibal Lecter, M.D.

Susan suffers from hives on her face when she gets allergized.

Rage is the primary affect of those suffering from BPD.

Quite an astonishing one-line diagnosis!

OBVIOUS OBSERVATIONAL PARALLELS:

Susan Hamann is a beautiful, highly intelligent, highly cultured woman with exquisite taste in both clothing and art, who is also aggressive both physically and psychologically. She is a RN with a specialisation in Psychiatry (she told me she studied at TCCC and interned at Willard), who also has practically completed of a BA in Psychology and Art History at Wells College.

Her psychiatrist, Dr. Longacre, consults with the FBI on Satanic cults, according to a statement Susan made to me recently.

BEHAVIORAL PARALLELS:

The priming clue: I have believed due to my research (including "Without Conscience: the Disturbing World of the Psychopaths Among Us," by Dr. Robert Hare, a UCLA psychiatrist who was the consultant for the movie version of "The Silence of the Lambs") that the psychology of the psychopath makes caring, empathic behavior impossible for a true psychopath; according to Dr. Hare, this can be caused by some form of failure in fetal brain development. Susan disagrees, and has repeatedly, and heatedly, strongly disagreed, STATING: "But in Silence of the Lambs--didn't he care about his little dog?"

I checked out Silence of the Lambs from the Tompkins County Library on February 3, 1997, because I felt that there was some significance in our disagreement; maybe she was right; perhaps I should reconsider my position; there was something there worth investigating in order to understand things better.

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As I read, I recognized a familiar poetic voice being quoted in the first person narrative of Clarice Starling: it was Susan Hamann's voice, which I love, and have heard over thousands of hours of rambling discussion (often one-sided) over the years of our relationship. Clarice Starling: A poetic FBI trainee, a tasteful sex bomb. (As an indication of her inclination to patriotic service, Susan once told me she almost signed up for the Air Force soon after coming to Ithaca, and that the recruiter was very enthusiastic, but she didn't follow through. I told her that I didn't think she'd fit into the Air Force very well because she's not a team player.)

Why would a woman of Susan's intelligence rely on a fictional character for support in an argument regarding the nature of criminal psychopaths? Although Gumb is said to have been a composite character based on Ed Gein, and no known persons exist who exactly parallel Gumb and Lecter, stranger things have happened in our times than the suppression of information regarding the apprehension and death of a serial killer ("There I was, driving around the streets of Kinshasha with the body of Patrice Lumumba in the trunk..." Victor Marchetti, describing an incident in his service with the CIA).

Susan's speech and other parallels include:

* "We're not in Kansas anymore, Toto..."

One of Susan's favorite phrases, used by Clarice. It always seemed natural for a gal from Kansas to use this phrase.

* "Hahahahahahahah! I'LL GET YOU... AND YOUR LITTLE DOG TOO!"

One of Susan's favorite jokes, delivered with psychotic conviction! This is a cute reference to Gumb: as you may note from Red Dragon, it takes a psycho to catch one ("set a thief to catch a thief"), and sometimes it's essential to out-psycho the psycho.

* "Jim doesn't understand... I'm a crow, I like to pick up shiny things, but I don't really care about them..."

Susan told me this during a phone call, regarding her picking up fashion magazines while wandering about Collegetown in the rain; they had been abandoned for garbage collection, and then she in turn abandoned them, while this friend of hers picked up again to preserve...

The story of the crow picking up items from the trash is crucial to Clarice's character as related in the book: Lecter likens Clarice to the crow who collects worthless items. This is the source of the pun in her name: "Clarice Starling" is like a "White Crow": she is a "rare bird," a "compassionate killer," like Will Graham in "Red Dragon". (Note that the pun indicates that Hannibal Lecter is NOT at all interested in "having her for dinner": he refers he to Alexander Dumas work on cuisine, which states: "If you cook your own liver, be sure to add some crow." Hannibal Lecter, we may rest assured, is not in the least interested in eating crow!)

Note that Silence of the Lambs abounds in puns, which do not appear in Red Dragon, indicating that Thomas Harris had at least some help writing The Silence of the Lambs. In general, Silence is head and shoulders above Red Dragon in literary terms, and it owes this quality to the distinct voice of the narrator; Red Dragon relies solely upon an omniscient narrator, as opposed to alternating "objective" description and narration with "subjective" first-person narration, which is indicated by italics as in Silence of the Lambs. (Harris' first book, Black Sunday, is literary trash pure and simple and possesses no qualities worth examining.)

* Snorting (not sniffing, but snorting like a bull). Susan snorts to indicate contempt or derision, as does Clarice. I've her do this repeatedly, and I have NEVER known or heard of ANYONE else who snorts in this fashion (Susan's contempt can be quite intense; one of her favorite retorts to arguments she dislikes is "That's ridiculous!" She actually said that once when I told her that up to the age of 18 I thought that women are superior to men :->).

Note that Will Graham likewise snorts to clear the odor of decay in "Red Dragon": I presume a forensic pathologist might develop the habit after repeated exposure to corpses which have developed "that smell."

* Susan has often referred to one of her friends who was a Russian sailor, like Klaus the Scandavian sailor in "The Silence of the Lambs", one of Jame Gumbs' victims (Raspail's lover, whose head winds up in the car in the garage with the Valentines).

* I've told Susan over and over again: her individualistic tendency to abandon the safety of a group gets her into trouble: though she's no fool, she tends to leap into unsafe situations with abandon. She consistently violates one of the fundamental rules of military strategy: "Never divide your forces." This is a bad practice, which weakens your forces from the perspective of psychology as well as practical force application. "Divide and Conquer" refers to dividing the forces of the enemy, both psychologically and physically: "Defeat in Detail." (The German Blitzkrieg of 1940 is the most famous application of these principles in modern times.) Clarice has the same problem, charging ahead into dangerous situations (the garage where she is poisoned, Gumbs' house) without any backup.

THINGS WHICH PROFOUNDLY UPSET SUSAN

To quote: "This scares me!"

"Love Soldier," a song by Robbie Aceto of Ithaca's own Red Letter

"Why do I feel
Like I'm going to war...
Every time
I go out my door?

I'm a love soldier..."

The "I, Claudius" television series, which concerns Livia's campaign of poisoning to obtain ultimate power for herself and her family members.
(A parallel to Lecter, who is an expert poisoner).

"The Doors" movie, a bad take on both Jim Morrison and Dionysianism
(Colt Python parallel, Apollo/Dionysus theme which resounds in SOTL:
Lecter is an Apollonian killer, Gumb is supposedly a Dionysian type,
although the Dionysian temperament is in truth a Joyful Christian
type of orientation.)

"Lecterisms" and "Gumbisms"

* Spinning. At times Susan has been obsessed with spinning, and has done so herself when she's extremely upset ("Why shouldn't I spin? It's normal to spin!"). Lecter

spins regularly as a matter of habit. I spin, usually when I dance, but also sometimes when I'm extremely upset.

* Head tilts. Lecter tilts his head. I tilt my head, especially when in my feminine mode; Susan hates this, and will say "Don't cock your head at me!"

* Piaget. I once received a lecture regarding Rachel's upbringing in which Susan told me I was remiss in not following Piaget's recommendations. Lecter cites Piaget as an authority also.

* Glenn Gould. Susan introduced me to Gould through the video series available from the Tompkins County Library. Gould is Lecter's favorite pianist (no surprise, since he's supposed to be the most subtle pianistic artist of the 20th century).

* Art. Susan has studied art history and has excellent taste, likewise with Lecter. One of Susan's friends is Susan Blakeney, who she claims is an internationally famous art restorer.

* Italy. We all agree, along with Friederich Nietzsche, that overall, Italian culture is superior to all comers and if there's one place on your itinerary, it must be Italy. (The Dutch may have the best painters, the Germans the best composers, the Scottish and ancient Greeks the best philosophers, Americans the best businesspeople, and the French the most beautiful poetic language (along with the biggest assholes), but there's something "well-rounded" about the culture that birthed the Renaissance which has a special allure for polymaths. They also know how to have fun... which is what compelled Nietzsche to emigrate...). BTW, the Baroque is Susan's favorite period, which speaks volumes about her psychology.

* It so happens I share some personality traits with psychologically "cold" serial killers. According to the Meyer-Briggs Personality Assessment, which by the way I discussed with Susan (the only psychometric test performed on me over five years of sporadic "talk" therapy, thanks very much: "what cannot be measured is not science but opinion"), I believed I was an INTP/J (Introverted iNtuitive Thinking Perceiving/Judging; as it turns out, according to the DDLI test, I'm actually an ENTP, Extroverted iNtuitive Thinking Perceiving). Both Lecter and Starling are claimed to be INTJs by a web page article discussing the INTJ traits, which incline one to view people as objects to be manipulated according to abstract concepts of justice.

* One source on the network refers to The Silence of the Lambs as a study of "masculine women and feminine men," which certainly applies to Susan and I. She's very aggressive physically, and claims to know karate.

* I've preferred feminine attire from a young age. I've shaved my legs regularly since 1990. I'm a physically a male person who has the psychology of a lipstick lesbian (and most likely a partially female brain: sexual brain differentiation is a scientifically established fact, and it DOES NOT necessarily correspond to genital sex). I have an extensive feminine wardrobe, primarily silk and rayon dresses, silk shirts, leather skirts, and shoes (mostly secondhand due to poverty, but with a value around \$5000). Unlike most "transvestites," I've never "purged" my wardrobe in an effort to "reform" and avoid dressing in a feminine fashion: I do NOT wear "women's clothes," I wear MY clothes. Note that Gumb is a transvestic leather worker.

Lecter, Susan, and I share an intense interest in high fashion (as exemplified by Lecter reading Vogue). Personally, I'm appalled by much modern fashion, since I prefer the refined styles and esthetic sense of the 30's and of the early 60's, which strive to emphasize and enhance natural beauty (e.g., Yves St. Laurent), rather than the extreme "fashion statement" (e.g., Gaultier, Madonna).

Although I've fervently maintained in the past that transvestic killers, who appear with startling frequency in modern cultural products (films such as *The Silence of the Lambs*, *The Rocky Horror Picture Show*, *The Crying Game*, *Dressed to Kill*, etc...), are purely a cultural invention, it turns out that my research into psychopathological killers in 1991 was inadequate: a number of deranged serial killers, including Ed Gein, Richard Speck, and Ottis Toole were evidently transvestites. Although the typical personality profile of transexuals is submissive and social (as noted in *The Silence of the Lambs*), evidently there are some prominent exceptions which should prompt wariness of some examples approximating the transexual type.

Biographical parallels between Susan and Clarice

Both Susan and Clarice were born in Chicago.

Susan moved to Kansas City; Clarice moved to Arkansas (Susan visited Northern Arkansas frequently on family vacations).

"Death" of Mother at 6 v. murder of father at 10 and early death of her mother.

Susan's paternal Aunt and Uncle lived on a farm in Iowa; her Uncle took over the farm at their parent's death, while her father Hal Hamann pursued a career as an electronic engineer working for AT&T. When Susan was 6, her mother's brother died (he was swept out to sea by a tidal wave while vacationing in Mexico). Joyce Hamann went to California for the burial, suffered from a profound depression and did not return from her mother's house for a year; when she returned she was "not the same mother" as the loving mother Susan had known before. During this year Susan's sisters stayed with her Aunt and Uncle. Susan stayed with a family in Kansas City, presumably because of difficulties with the uncle...

Susan once related a story regarding a horse which was to be put down; she got into trouble with her uncle, a rather harsh alcoholic type, when she tried to save the horse by taking it to the neighbor's. This very closely parallels the story in the book, where Clarice takes a favorite horse away after hearing the terrifying "silence of the lambs" (as usual the movie gets the truly terrifying aspect of reality all wrong: the ABSENCE of the baaing sheep is what strikes fear into Clarice, not the screaming of lambs being slaughtered: livestock are slaughtered in a slaughterhouse, dummy!*)

Susan's father's family was in the beef business. She told me her father was given responsibility for selling some livestock in Chicago on trips to the stockyard at a very young age; as an owner, he received a free pass on the railroad. Her Iowa family's dining room featured pictures of prize stock.

Susan told me that her mother withdrew from physical contact after she returned traumatized, and that her sister Nancy resorted to butting up against her, saying "I'm a little goat butting its mama!"

Susan has told me that she has no recall of three years of her childhood: Clarice spent three years in an orphanage after being thrown off the ranch because she took the horse.

Saint Cecilia (p. 80): Joyce Hamann was a talented classical pianist, hence the connection with the patron saint of music, a Christian martyr, pictured seated at the keyboard. Note Susan was also raised as a Christian.

The link between myself and the FBI (and Susan?):

There was an employment tiff between myself and Cornell in 1992. My bosses (Dick Cogger and Dave Lambert) believed that I had threatened to harm computer systems, possibly by the release of a computer virus. I was given a paid leave of absence under the condition that I attend sessions with a Cornell psychologist through the Employee Assistance Program, stay away from the Cornell campus, and make no attempt to use Cornell computer systems.

This was taken very seriously at Cornell due to the incredibly bad experience it had in 1990 with the Morris Worm incident (where Morris released a computer "worm" that penetrated and brought down computers containing highly sensitive information nationwide, including some computers on the military network).

(Note that the Iraqi air defenses were crippled during the Gulf War (1992) by the implantation of a virus in a computer chip contained in Texas Instruments printers connected to their air defense computer network: there are profound security implications to computer systems cracking/infiltration.)

This incident definitely prompted a call to the FBI, which is the first national security agency contacted when a domestic threat to computer systems is suspected. If they investigated my reading habits by examining records of books borrowed from the Cornell library system, this would reveal that I've done extensive research in psychopathology, transvestism, and serial murder, which would certainly set some *other* alarms off if examined by an FBI psychological profiler employed on an occasional basis... especially one who had experience in the investigation of a transvestic serial murderer.

Love Maps

John Money is Dr. Lecter? (Ehrhardt, A.) Johns Hopkins...

"Surgical Fetishism" is the practice of mutilating intersexed infants to correspond to social gender roles...

Money is an advocate of Kindersex tolerance...

Index of Members of the American Eugenics Society
(since March 1973 it has called itself
The Society for the Study of Social Biology)
Ehrhardt, Anke A. (D)irector!

forensics - see under Charney, M.; McCullough, J.M.

-- forensic DNA - see under Kidd, K.; Lewontin, R.C.

-- forensic sexology - see under Ehrhardt, A.A. (John Money) Money, John - see under Ehrhardt, A.; Zubin, J. psychopathology

- see under Bisch, L.E.; Erlenmeyer-Kimling, L.; Gottesman, I.; Hoch, P.; Laughlin, H.; Kallmann, F.J.; Willerman, L.

-- and sexuality - see under Burgess, E.W.; Erhardt, A. (John Money); Zubin, J.

degenerate - see under Ehrhardt, A. (John Money); race and decay; defective

New York State Psychiatric Institute

March - 1996 Calendar of Events

Thursday, March 7

HIV Center Grand Rounds: "Semen Conservation History and HIV/AIDS"
Presenter: John Money, Ph.D.; Director, Psychohormonal Research Unit;
The Johns Hopkins University and Hospital, Baltimore, MD
Free and open to the public; no registration required
8th Floor Auditorium - P.I. 09:30a-11:00a

Two profound policy questions are: (a) should a person who only after arrest claims a history of child abuse be exempt from jail and fines for seemingly abusive and illegal behavior? and (b) are the forensic uses of mental health syndromes scientifically based and consistently applied? For example, McHugh's colleague at Johns Hopkins, John Money, criticized the FBI's handling of the complaint against Sol Wachtler, chief justice of New York State's highest court, arguing that no one should hold Wachtler responsible for his actions because he suffered from advanced symptoms of an erotomanic delusional disorder, which is a devastating illness (Derschowitz, 1994, pp. 323-324).

The Handbook of Forensic Sexology. Biomedical and Criminological Perspectives, edited by J. J. Krivacska and John Money, reviewed by Abbey Strauss (Journal of Sex Research, 32/1 Spring 1995).

Sexual Signatures: On Being a Man or a Woman, Money, J., & Tucker, P. (1975), Boston, Little, Brown & Co. It cannot be said better than the authors in the first chapter: "This book is a road map to show you where you are now as a man or a woman and how you got there." There is considerable discussion of transsexualism and crossdressing.

Transsexualism & Sex Reassignment, Richard Green & John Money, (eds.). Baltimore, Johns Hopkins Press, 1968. This is the first in-depth account of the psychological and physical process of sex reassignment as performed at the Johns Hopkins University Medical Center. The book includes illustrations from surgeries undertaken in the 1960s.

Lovemaps, John Money, New York, Irvington Publishers, 1986. Dr. Money coined the term lovemaps to describe the mental template that is expressed in every individual's sexueroetic fantasies and practices. A large portion of the book deals with paraphilias and their concomitant, distorted lovemaps. Both transvestism and transsexualism are examined in relation to their respective lovemaps.

Venuses Penuses, John Money, Buffalo, N.Y., Prometheus Books, 1986. A collection of selected reprints from the large body of work by Dr. Money. Also included is a complete bibliography of Dr. Money's published work.

Sexual Landscapes; Why We Are What We Are, Why We Love Whom We Love, John Money & James D. Weinrich, New York, Scribner, 1987. The author's particular area of interest in the field of sexology is gender transposition, or "the transposition of masculine and feminine in comparison with the typical pattern." In this work he posits "a general theory of human sexuality and sexual arousal" and explains "other people's theories."

Gendermaps, John Money, Continuum Publishing Company, New York, 1995

Ehrhardt, Anke A. - 1986-88

Personal:

New York State Psychiatric Institute 1986-88

Publications:

1985 The Clinical Guide to Child Psychiatry. ed. w/ David D. Shaffer, Laurence L. Greenhill) New York, London, Free Press;

Psychosomatic Obstetrics and Gynecology. 1980 w/ David Young, New York, Appleton Century;

Man & Woman, Boy & Girl: the differentiation and dimorphism of gender identity from conception to maturity. 1972

w/ John Money, John Hopkins Univ. Press; 1966 "Defective figure drawing, geometric and human in Turner's syndrome", w/ J. S. Money, J. Nerv. Ment. Dis., v. 142:161 ff

Background:

Man and Woman, Boy and Girl. is "a well known study of girls who had been 'masculinized' by exposure in utero to androgenic steroids administered to their mothers..." according to Not in Our Genes. by R. Lewontin q.v. and others p. 136

Background:

-- John Money: MD; Prof. of Medical Psych. and Prof. of Pediatrics, Johns Hopkins Univ.; Founder, Psychohormonal Research Unit (SB, 1992, p. 323)

-- Other writings by John Money:

1993 "Parable, Principle and the Military Ban", Society, November 1993, p. 22 ("one might wonder about the fitness of avowed heterosexuals to be defenders of the nation if they are not able to secure one small appendage at the end of their bellies against the intrusive gaze, or even solicitation, of a fellow human being" (from "Parable, Principle and the Military Ban", Society, November 1993, p. 22; this same article suggests that those wishing to evade the draft in future wars might engage in homosexual acts down at the Washington Monument if the military ban stays in place.); 1992

The Kaspar Hauser Syndrome of 'Psychosocial Dwarfism': Deficient Statural, Intellectual and Social Growth Induced by Child Abuse 1992, Prometheus Press, New York; 1991

The Breathless Orgasm: A Lovemap Biography of Asphyxiophilia, Prometheus; 1989

Vandalized Lovemaps: Paraphilic Outcomes of Seven Cases in Pediatric Sexology, Prometheus; 1986

Venuses Penuses, Prometheus; 1985

The Destroying Angel: Sex, Fitness and Food in the Legacy of Degeneracy Theory, Graham Crackers, Kelloggs' Corn Flakes and American Health History, Prometheus; Gay, Straight and In Between; Biographies of Gender and Hermaphrodites; Lovemaps; Handbook of Forensic Sexology ;

-- Violence Initiative and Contraceptives

1993 Understanding and Preventing Violence National Research Council Report , Vol. 2 Biobehavioral Perspectives of Violence, Discussed in "The Biology of Violence, BioScience, May 1994. This report discusses work done at the Institute of Behavior Genetics in Colorado, which is headed by John C. Defries. The Institute says that genes contribute to alcohol and drug abuse in individuals with an anti-social personality disorder. The Report also discusses fetal exposure to testosterone. According to the BioScience article the Report says that "girls who were accidentally exposed to androgenic steroids in utero showed an increased tendency to be more aggressive than their peers whereas boys who were accidentally exposed to anti androgenic steroids were not as aggressive as their peers" ("The Biology of Violence, BioScience, May 1994)

Source: SB 1986-88

Zubin, Joseph;

Member 1974 Personal: New York State Psychiatric Institute, Dept. of Bio Research, New York City 1974; Veterans Administration Hospital, Highland Dr., Pittsburg, Pennsylvania 15206 Pubns: 1973 Contemporary Sexual Behavior: critical issues in the seventies, w/ John Money (see A. Ehrhardt q.v.), American Psychopathology Association; 1961 Comparative Epidemiology of the Mental Disorders ed. w/ P. Hock (sic in biblio); 1959 Discussion leader on "Differentiating Effect of Intelligence

and Social Status", at symposium, Eugenics Quarterly, v. 6, no. 2; Source: Osborne list

<http://seas.ucla.edu/~ogg/back/essay.html>

DEFINITIONS

Some of the words that will be used are not found in our ever day conversations, and therefore are explained below. I would like to thank Dr. John Money for his book Lovemaps, from which the following definitions came. This book, is by far and away the most informative book published to date on the subject of paraphilias.

autonepiophila - a paraphilia of the stigmatic/eligible type in which sexueroic arousal and facilitation or attainment of orgasm are responsive to, and dependent upon impersonating a baby in diapers and being treated as one by the partner.

lovemap - A developmental representation or template in the mind and in the brain depicting the idealized lover and idealized program of sexueroic activity projected in imagery or actually engaged in with that lover.

lovemap displacement - an intrinsic element that becomes developmentally incorporated into a lovemap, changing it from normophilic into paraphilic of the displacement type.

lovemap inclusion - an extraneous element that becomes developmentally incorporated into a lovemap, changing it from a normophilic into a paraphilic of the inclusion type.

narcissism - an arresting of development at, or a regression to, the infantile stage of development in which one's own body is the object of erotic interest.

normophila - A condition of being erotosexually in conformity with the standard as dictated by customary, religious, or legal authority.

paraphilia - Philia meaning love as in Philadelphia, the city of brotherly love, and Para meaning beyond that which is ordinary, or is apart from the usual by being delusional. It is a condition occurring in men and women of being compulsively responsive to and obligatively dependent on an unusual and personally or socially unacceptable stimulus, perceived or in the imagery of fantasy, for optimal initiation or maintenance of erotrsexual arousal and facilitation or attainment of orgasm. Paraphilic imagery may be replayed in fantasy during solo masturbation or intercourse with partner.

Archives of Otolaryngology
and Head and Neck Surgery

Original Article - January 1996

The Accurate Diagnosis of Oral Lesions in Human Immunodeficiency Virus Infection

Impact on Medical Staging

Gustavo D. Cruz, DMD, MPH; Ira B. Lamster, DDS, MMSc; Melissa D. Begg, ScD; Joan A. Phelan, DDS; Jack M. Gorman, MD; Wafaa El-Sadr, MD, MPH

Objective: To compare identification of oral candidiasis (OC) and oral hairy leukoplakia (OHL) by medical examiners and oral/dental examiners and to assess the impact of these diagnoses on the medical staging of the human immunodeficiency virus (HIV).

We thank Anke A. Ehrhardt, PhD, Dennis Mitchell-Lewis, DDS, Carla Pulse, DDS, Robert Kertzner, MD, John Grbic, DMD, and George Todak, MSW, for assistance in the collection of data and the preparation of the manuscript. We also thank Donald Sadowsky, DDS, PhD, for his helpful comments and criticism.

<http://www.ncf.carleton.ca/freenet/rootdir/menus/sigs/life/gay/xdress/trans3>

From: ae606@FreeNet.Carleton.CA (Victoria Edwards)

Sex reassignment, sometimes colloquially called sex change, refers to the surgical changing of a transsexual human's biological sex. A transsexual is a person, female or male, who perceives his or her gender identity as incongruous with the anatomical reality and actively seeks to resolve the conflict through sex-reassignment surgery. The term transsexual is used to refer to both pre- and postoperative men and women, though once surgery is completed the new identity of male or female is preferred.

Sex reassignment for transsexual humans requires various social, hormonal, legal, and surgical procedures. Social reassignment involves living and working as a member of the sex opposite from that which a person was born. In some cases, social reassignment suffices. In other cases, hormonal reassignment is required, in which hormonal therapy partially suppresses the existing phenotypic sex characteristics of the body and allows the development and maintenance of characteristics of the opposite sex. For male-to-female transsexuals, electrolysis of beard and body hair is necessary because estrogen does not stop hair growth. Also, estrogen does not elevate the pitch of the voice, although androgen lowers voice pitch in female-to-male transsexuals. In the United States, a legal change of sex involves chiefly a change in the birth certificate, but in Europe, legal reassignment is a more complex procedure.

Surgery

In the female-to-male transsexual, mastectomy might, for cosmetic and employment reasons, antedate surgery of the reproductive organs which involves hysterectomy (removal of the uterus) and oophorectomy (removal of the ovaries). For some female-to-male patients, subsequent phalloplasty (plastic surgery to attach a

penis) is important for their body image and self-concept. Phalloplasty is sought by these transsexuals despite the possible imperfection of the organ for urination and its guaranteed imperfection for copulation. Many transsexuals use a prosthetic strap-on or glue-on penis, which can be made lifelike by a medical sculptor.

The surgical technique for phalloplasty involves an attempt to create a tubular structure in a progressive series of operations in which the skin is peeled, rolled, and subsequently transplanted from the lower abdomen or inner thigh. This rolled skin is then attached in the position of a penis. The clitoris is left intact, embedded at the base of the penis, to preserve erotic sensation. In one type of procedure, the new organ is for copulation only and does not have a urinary connection, thus avoiding possible severe complications of urinary stricture and infection.

In male-to-female surgery, the penis and testicles are removed and a vulva and vagina are constructed by using the skin from the penis to line a vaginal cavity, which has been surgically opened. If the penile skin is not adequate, an augmenting skin graft is used. Some male-to-female transsexuals also undergo surgery to enlarge the breasts and seek other forms of feminizing cosmetic surgery, such as rhinoplasty (nose surgery) and hip augmentation. For those patients whose vocal cords have not become permanently habituated toward a feminine register, surgery can be used to shorten the vocal cords in order to elevate the pitch of the voice.

In female-to-male transsexuals, genital surgery involves no loss of erotically sensitive areas. In fact, under the influence of androgen, erotic sensitivity increases. In male-to-female transsexuals, however, genital surgery involves the loss of a great deal of erotic tissue. Whereas androgen enhances or intensifies the orgasm in the female-to-male transsexual, estrogen is antiandrogenic and diminishes or diffuses the orgasm as subjectively experienced in the male-to-female transsexual.

Bodily feminization in males and virilization in females occurs naturally in certain endocrine syndromes. In such cases, however, the affected people do not request sex reassignment but, rather, want to get rid of what is experienced as unsightly and abnormal.

TRANSSEXUALISM

On the basis of endocrine techniques now available, it is not possible to demonstrate a difference in steroidal sex hormones from the gonads in transsexual patients and normal controls. However, transsexual patients possibly are atypical with respect to the way in which the brain's hypothalamic-releasing hormones respond to and interact with pituitary and gonadal hormones. If such evidence proves correct, the transsexual condition most likely originates during prenatal or early infantile periods. No other feasible hormonal hypothesis exists at present on the etiology of transsexualism. Also, no feasible hypothesis of a genetic component in transsexualism exists, although the most likely explanation is that the condition is determined by various, sequential factors.

The developmental biographies of transsexuals vary. One type is that of effeminate males and, conversely, virilistic females. Such people have a history of active erotic imagery, if not experience, with same-sex partners from a very early age. A second type is that of a person who, even if he or she manifested no cross-gender signs in childhood and adolescence, was always secretly obsessed with being sex-reassigned; at puberty this person is erotically inert. A third type is that of a person who has a history of transvestism, manifesting two names, two wardrobes, and two personalities until middle life when, under the pressure of a major life crisis, full-blown transsexualism emerges.

Sex reassignment is a method of rehabilitation in selected, relatively rare cases of severe displeasure with a person's natal gender. Before surgical means are used, one way to evaluate the probable success of sex reassignment is to spend 2 years living, working, and becoming rehabilitated as a member of the other sex. Hormonal reassignment can be reversed, but surgical reassignment cannot; therefore, if all psychological and social consequences of sex reassignment are negotiated far ahead of surgery, the chances of error are virtually eliminated. At this moment in medical history, sex reassignment is the only effective form of treatment for transsexualism.

John Money And Viola G. Lewis

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A tribute to John Money

It will be John Money's 75th birthday on July 8, 1996. A former president of SSSS, he has written a new book entitled: *Gendermaps: Social Constructionism, Feminism, and Sexosophical History* by Continuum Publishers. He is also currently working on a book that is provisionally titled *Developmental Sexology* which should be published in late 1996 or early 1997.

Last year, the New York Society of Forensic Sciences presented John Money with a career achievements award for his contributions to forensic sexology. In honor of the occasion, Mark L. Taff wrote the following poem:

Forensic sexology - it sounds rather funny
Why are we here on a day so bright and sunny?
A lecture about weirdos who copulate like bunnies?
No, ladies and gentlemen, we're here to honor Dr. John Money.

Men dressed like women, tucked away in a cozy space
Fetishistic paraphiliacs into leather and lace
Gay, Straight and In-Between
Professor Money never fears the obscene.

Erections, penises, objects shaped like a phallus
Gender identity problems for a boy named Alice
Psychotherapists treat their patients on a couch
Freud, Jung, and Reich and now John Money - he's no slouch.

Sex for drugs, condoms for sex
Parental guidance recommended if the movie is rated X
Lesbian ladies; homosexual guys
Money knows why the church and gays don't see eye to eye.

S & M, whips and chains,
Sexual pleasure through torture and pain
Voyeurs, frotteurs, sex connoisseurs and whores
Money has analyzed them all and knows there's a great deal more.

From chastity belts to garter belts
Sexual preferences have changed over time
Behavioral patterns go in cycles
Money's patients are one of a kind.

Sex is determined at birth - it seems au natural
With hormones and surgery - voila, un transsexual!
John has explored exotica and erotica
His Lovemaps go from Baltimore to Antarctica.

<<http://www.gaycafe.com/books/info/sexology>>

DOCTOR OF SEXOLOGY : written by Constance Holden (A profile of Dr. John Money)
Source: Psychology Today ; May 88

A Risquilly BBS reprint (203-644-4236)

It is likely that no person has probed so deeply into the mysteries of sex and sexual identity as John Money, who for 37 years at Johns Hopkins University has done pioneering research in a field where, for all society's alleged liberation, titillers are still aroused at the notion of "sexology."

Indeed, there still seems something mildly shocking about the way the man smoothly natters on about micropenises and strangulation paraphilias in his urbane New Zealand accent.

Money, 67, has a calm, academic manner, but one would never mistake him for a conformist as he sits in an office adorned with Third World artifacts, including larger-than-life-size wooden hunting sculptures from Mali.

An emeritus professor for the past two years, Money still carries on several research projects on sex-related birth defects, especially abuse dwarfism, a growth hormone disorder resulting from child neglect and abuse. He also counsels families of children with gender disorders and continues to churn out books the latest being "Gay, Straight, and in Between", more than you ever wanted to know about homosexuality, which was published in April. Another recent book "Venuses Penuses", a collection of his writings ("My publisher said no book has ever had the word 'penis' or 'vagina' in its title," he says so he developed a hokey Latin-sounding title.)

Money, who immigrated to the United States in 1947, launched his career at Harvard University with a dissertation on hermaphroditism and soon afterwards came to John Hopkins to work with Lawson Wilkins, who had founded the world's first pediatric endocrine clinic. There Money became the first pediatric psychoendocrinologist.

He is still one of very few. "It's not been a field with a high degree of growth potential in it," he says with a sardonicism that is never far from the surface. You want to know why it's so hard to get money for sex research?" He brings out a book with pictures of young monkeys having sexual intercourse and of young children similarly engaged. "You have just become a criminal by looking at those pictures of children." In this kind of moral atmosphere it is difficult to get a levelheaded look at sex. "It's sort of like physics before the atomic age." The sexual revolution of the '60's, he says, was really more of a "reformation". But now we are already in the counterreformation."

In a field as small as his, Money has chalked up many firsts. He cofounded the Gender Identity Clinic at Hopkins and designed the first curriculum in sexual medicine for medical students. In 1965, he collaborated with the surgeon on the first sex-change operation at the university. He introduced the hypothesis (now widely accepted) that androgen is the libido hormone for both sexes. He was a pioneer in hormonal treatment to improve self-control of sex offenders and was the first to explore what he calls "behavioral cytogenetics" .. the psychological concomitants of sex chromosome disorders. A greater coiner of terms, Money is responsible for "gender identity", now a staple term in the language, and others such as "lovemap" (what you need to get turned on).

Since sex is intrinsically interesting, one would think that a lot of what Money has to say would be common knowledge. That men and women have different sexual turn-ons, for example, because men's brains, more so than woman's, are wired for visual stimulation. That pornography is not responsible for sexual degeneracy since people's lovemaps are pretty much set by the age of 8. That homosexuality is not a matter of choice.

Money has had an uphill struggle against popular sexual taboos and misconceptions but also against simplistic notions held by experts in related fields. First there are the environmental determinists, who have held much of psychology in their grip since Freud, and now there are the behaviorists. Psychologists and other social scientists even sex therapists ... have "a very difficult time dealing with anything that is labeled biology," Money says. "They don't know how to incorporate it into their system of thinking." In the 1950's, he says, when he was publishing papers on the behavioral influence of prenatal sex hormones, "many people in various branches of the social sciences were just enraged at the idea that hormones in the bloodstream before you were born could have a sex differentiating influence on you." People are starting to come around, but it is slow going.

Money has also done battle with the physiological determinists, with whom he has dealt on cases involving babies with ambiguous sex organs. These specialists "are totally convinced that the testicles dictate everything ... and don't want to hear anything about psychological determinants."

Such reductionists, for example, want to treat cases of babies born with micropenis (fully formed testicles but virtually no penis) with male hormones and rear them as male. But, says Money, each case should be decided individually. While it is possible to manufacture a functional penis for these people, they can be successfully reared as heterosexual women with the aid of surgery and hormone treatment.

Gender, Money emphasizes, is a "multivariate and sequential process." There are chromosomal sex, gonadal sex, prenatal hormonal sex, internal genital sex, external genital sex, pubertal hormonal sex, assigned sex and rearing and gender identity/role. With all these variables, it's a wonder so many people manage to develop unequivocal sex organs, much less routine heterosexuality.

The reasons for going off on the wrong track are far more complex than portrayed in the nature vs. nurture debate. Indeed, Money says the correct concept is more like "nature .. critical period hormonization, when the fetus becomes masculinized or not masculinized. Masculinization of a female fetus (when it is flooded with an excess of androgen), for example, will result in a hormonal syndrome that may be manifested both physically and behaviorally ... in an enlarged clitoris or even a fully formed penis, and in tomboyishness and lesbianism.

Another critical period is late infancy and early childhood, when environmental determinants, including sex rehearsal play and parental sexual problems, can have a profound and lasting effect on sexual identity. "One must never forget there's a biology of learning and memory too," says Money, "and it's just as permanent as if you've put it in with the genes and chromosomes." He compares gender identity with native language: The basic structure enabling language learning is laid down before birth; the specifics are installed afterwards, through the senses.

This is why homosexuality is so difficult to explain. The evidence suggests that it can result from prenatal hormonal events or from early childhood conditioning in a vulnerable individual. One thing that has been established is that sex-hormone levels are no different in gays than in straights. If hormones are responsible for homosexuality they are prenatal hormones.

The situation is very tricky, as Money illustrates with a film about a sheep

experiment at the veterinary school at Edinburgh University. The sheep were exposed in utero to implants of androgen at the precise time when their sex organs had already been formed but "their brains were still open to being influenced by androgen." The result? "One hundred percent perfect lesbian ewes," who urinated like rams and engaged in mating behavior just like rams. "These sheep are incredibly important theoretically because even though they behave like rams, they have only female hormones coming out of their ovaries. So the female hormone turns on the brain, but the pattern laid down in the brain is how to behave like a male."

Of course, it's simpler with four-legged species than with primates, Money says. "You can't do that with monkeys or humans because their lovemap isn't finished by the time they are born." Thus, a homosexual direction could be established in early childhood, but not later. Gays talk of "sexual preference," says Money, but there is no choice.

Money is acquainted with several cases involving "sissy boys" in which early childhood experiences are likely to tip the balance toward homosexuality in vulnerable children. In one case a psychiatrist asked for consultation about his son, who was becoming a sissy. When the man showed up with his wife, it became clear at once that "the relationship was one of extreme antagonism." The father liked to go out at night to hear loud rock music, which his wife couldn't stand. So he brought the 5-year-old boy along for companionship. "The question came up to what I thought the prognosis would be for this little boy, who really did want to be a girl. I said I am never totally pessimistic about a child as young as this. And the father looked at me and said, really shaken, 'Why am I feeling so angry with you for telling me that?' " He then acknowledged it was "probably something he didn't want to hear."

This was a tremendous insight for Money. "This suddenly gave me an understanding of why fathers of these sissy boys have not lived up to their stereotype," which is being disgusted with their sons for not being more macho. In truth, says Money, it is almost always the mothers who get alarmed enough about their sissy son's to seek help. In this case, "the father was getting an understudy, so to speak, so that this little boy would be a companion, a replacement for his wife, a little bride." The boy had figured out that "daddies come home at night because mommies are there, so if you play the wife, then Daddy won't leave."

In a similar case, the parents of a sissy boy fought all the time. The underlying cause was the father's reluctance to have sex. On Money's instructions, they ceased overt hostilities. "Within a week all the sissy behavior disappeared."

Money likes to talk about tribes in East Melanesia and New Guinea as illustrative of the amazing and still little-understood plasticity of the sexual response. It seems that in one village in East Melanesia all boys go through a period of exclusively homosexual activity as part of their passage into manhood, from the age of 9 to 19. After that, they get married and become heterosexual. One tribe in New Guinea has a similar set-up. "They have their own folk medical story, which is that a child needs its mother's milk to thrive when it's born, and then, to become a man and a head-hunting warrior he has to have a man's milk." So part of the ritual of going through puberty is to solicit semen from other young men. Says Money: "It's tremendously important that any theory of how people become heterosexual or homosexual or bisexual be able to account for this phenomenon of cultural bisexuality."

Money often compares modern attitudes unfavorably with those of primitive cultures. He attributes most pathological sexual behavior to society's "antisexual" attitudes. One of the most damaging of these, in his opinion, is the belief that "childhood erotic rehearsal" is bad. When monkeys' juvenile sex play is prevented, they do not grow into normal heterosexuals. The same is true of other primates.

This attitude, according to Money, plays a large part in the formation of paraphilias, the psychiatric and biomedical word for sexual perversions. These generally occur when young children, whose brains are vulnerable for reasons yet unknown, undergo experiences that make their wiring jump the normal tracks, and inappropriate stimuli, such as physical pain, get permanently associated with erotic responses. Men, because of the way their brains are made, tend to have visual paraphilias ... such as transvestophilia in which they need to wear women's clothing to perform sexually. Women are more likely to have "touchy-feely, masochistic." paraphilias.

Money is one of very few researchers who have done the kind of detective work necessary to track down the origin of a paraphilia. One thing all paraphiliacs have in common is the inability to form a romantic love bond. "I think the basic theorem of all the paraphilias is that probably from the time of childhood sexual rehearsal play, lust gets separated from love. Anything below the belt is lust and punishable, and love, affection and poetry go above the belt with kissing."

Money believes we have barely progressed from the days when aberrant sexual behavior was ascribed to demonic possession. "Everything in sex and sexual medicine is influenced by the fact that we have sexology the science of sex ... which is not very well developed, and we also have sexosophy [another Money neologism]. Every society had it's own sexosophy as part of it's religion millennia before it got down to having any science of sex." And unlike most other branches of science, where religious explanations have given way to scientific facts, our "sexosophy" continues to dictate many of our attitudes.

"We don't believe in demon-possession theories, we've given up the mid 18th-century idea that you degenerate yourself by losing your vital fluids. So now we're absolutely certain we know what causes all this weird sexual behavior: pornography." Anyone who thinks otherwise need only look at the work of the pornography commission headed by Attorney General Edwin Meese, which "totally disregarded" scientific testimony from several witnesses, including Money. Money says pornography, contrary to persisting beliefs, is not "contagious" and isn't going to make you do anything you didn't want to do anyway. "the only kind of pornography you can like is that which corresponds to your own lovemap. An example I give in lectures is that I could shut you up in a room for five hours of coprophilia movies and there's no chance you'd eat shit sandwiches for breakfast in the morning."

Money has earned the ire of some feminists by insisting that Women Against Pornography "was one of the biggest catastrophes that happened to the women's movement... It let the cat out of the bag that these women really hated men. They put ammunition into the hands of the archconservatives, who were able to say with total justification that women are not really equal to men, they're very weak and sensitive and need to be protected from men's pornography." (Over the past two years, however, new women's groups have emerged that support pornography, particularly pornography for women, Money says.)

Again and again Money reverts to religion, with it's concepts of sacrifice, guilt, and atonement, as being twisted in with pathological sexual attitudes and behavior. "It's quite uncanny how many rapists and lust murderers come from homes that were rigidly religious and antisexual." He cites one case of child abuse in which the mother was atoning for her sin by sacrificing her child: Her sin was that she had been conceived by incest between her father and her sister. Or take lust murderers. Money suspects that a common theme in their backgrounds is having had sex forced on them as little boys by older women. Murdering the sex object is the expiation for the childhood sin.

Money thinks probably all superrighteous moral crusaders are kinky. In a 1985 book, "The Destroying Angel", Money recounts the history of antisex crusader John Harvey Kellogg, the originator of Kellogg's breakfast cereals, which were developed to quell

lust. According to Money's interpretation, it seems Kellogg was a man who eschewed sex with his wife and got his sexual gratification from enemas .. known as klismaphilia. "When I see someone who cares self-righteousness to excess, I just automatically say if I scratch the surface on this one, I'll find the sin under there."

Although Money has often written about the need for a "sexual democracy" characterized by a realistic and unbiased approach to sexual problems, he won't say just how much taboo is a good idea. He muses over possible benefits: "What if we did what some of the tribal peoples do and at least felt good about kids discovering their sexuality?" But asked if it would be a good idea to encourage unbridled sexual play among children, he finally says: "No. Because I don't think our society would know how to do it yet. They would all fight each other."

Money does have some specific ideas on what to do about AIDS. He thinks the gays themselves had the right idea ... before AIDS made it's appearance ... when they started masturbation clubs that enable sexual stimulation without body contact. "What we should be doing as a society is giving very explicit and strongly positive messages to young people getting ready for puberty on the positive joys of masturbation not general instruction, but very explicit teaching."

There is no chance of that in the present moral climate, Money says. "I just sit here sometimes totally dumbfounded ... I see a nation sitting around complacently watching itself being destroyed by AIDS and not really doing very much about it."

Money is seen by many as a bit of an eccentric, in part because of his general iconoclasm, perhaps in part because he never seems to tire of talking about sex. But there is abundant testimony to his stature as a scientist ... including 25 years of continuous funding from the National Institute of Child Health and Human Development, and the American Psychological Association's 1985 Distinguished Scientific Award for the Applications of Psychology. Says Money serenely, "I don't mind being wrong a few times because I'm right most of the time."

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