who met Hades and worsted him (Homer, Iliad, 5.395ff). Hamlet admires Hercules, who killed the "Nemean lion," and he seems to have contempt for Claudius, who is "no more like my father / Than I to Hercules" (1.4.83; 1.2.152–53).


122. Livy I.vi.10–12. On parallels between the Brutus and Hamlet stories, see Detter, "Hamletsage." Cf. the tale of Brutus as treated by Machiavelli: "It is very wise to pretend madness at the right time"; "In order to maintain newly gained liberty, Brutus' sons must be killed" (Discourses, 3.1.2–3).

123. Brown, Love's Body, p. 33, refers to Brutus as liberator from the tyranny of Tarquin.

124. Livy II.v.8.


126. Salutati, Epistolario, 1, 10; trans. Kantorowicz, King's Two Bodies, p. 245.


128. Apokolokyntosis 12, 2. In "English Seneca," Montgomerie considers the possible influence on Shakespeare of this work, only sometimes said to have been written by Seneca.

Chapter 6


2. Mère Angélique de St. Jean Arnauld, daughter of Antoine Arnauld (1560–1619), secured the abbess' chair in 1599 when she was eight years old and started to reform her convent in the direction of its original rule in 1608. Her brother was the great Antoine Arnauld (1612–1694), the most famous of the Jansenist theologians. She is to be distinguished from her niece, Angélique de St. Jean Arnauld d'Andilly (1624–1684), who herself eventually became abbess and produced important writings.


4. Picard, in Racine, Oeuvres, p. 35.


6. Racine was sent in 1653 to study at the Port-Royalist grammar school with such masters as Nicole and Le Maître.

7. Racine went to live with Father Sconin, vicar-general in Uzès (Languedoc), in November 1661.

8. Sainte-Beuve suggests that Racine had a sister Marie who was Oblate at Port-Royal. (Sainte-Beuve, Port-Royal, 3:538).


12. Mauron interprets Angélique's divorce of parents only from the perspective of a genitor or genetrix who has lost a daughter to a Being who is both Paternal and Spousal (Christ) and regards himself or herself as betrayed. "Aggression against the real father is consum-
mated by a sort of social suicide at the profit of the mystical spouse" (L'Inconscient dans l'oeuvre, p. 202, my translation).

13. The psychiatric tradition concerning hysteria and religious celibates here includes Charcot's "Hystéricques" (1878) and Leçons du mardi (1892) as well as earlier works by Richer, Ferran, Rathéry, and even by Briquet (1859). For Freud and Breuer in the 1890s, "hysterical deliria often turn out to be the very circle of ideas which the patient in his normal state has rejected, inhibited, and suppressed with all his might" ("Mechanism of Hysterical Phenomena: Lecture," Standard Edition 3:38). With Charcot, Freud presumes to explain why "the hysterical deliria of nuns revel in blasphemies and erotic pictures" ("Footnotes to Charcot," SE 1:138; cf. "A Case of Successful Treatment," SE 1:126; and Freud and Breuer, "On the Psychical Mechanism of Hysterical Phenomena," SE 2:10–11). For other traditional psychoanalytical articles on religious celibacy, see Steffen, "Zölibat"; Levi-Bianchini, "La neurosi antifallica"; and Gilberg, "Ecumenical Movement."


15. "Je te fais aimer comme ma fille et mon esposue. Voilà la leçon que je te donne, sur laquelle tu dois souvent faire réflexion, anéantissant toujours tes pensées en ma présence..." (Autobiographie, ed. Charcot, p. 46). Jeanne des Anges was seduced by the priest Grandier, who had written a well known book on spiritual sexuality, the Celibat des prêtres (see Jeanne des Anges. Autobiographie, pref. Charcot, p. 10).

16. Sainte-Beuve, Port-Royal, 3:538, 549.


18. Josephus, Jewish War 2.2, in Racine, Oeuvres, ed. Clarac, p. 599. On Racine's "Des Esséniens," written between 1655 and 1658, see Vaunois, Racine, p. 152. The view that Jesus resided with the Essenes is probably a romanticism promulgated by Christian biblical scholars who have been fond of seeing this sect as the direct link between pre-rabbinic Judaism and Christianity.


21. For the legal definition of "spiritual incest" as a Brother or Sister's having sexual intercourse with anyone at all, see chap. 1, n. 69.

22. Josephus's description of the Essenes' aversion for marriage is relevant: "[I]t comes not from a desire to abolish the succession of children from fathers... but from their belief in the incontinence of women, who, in their opinion, almost never remain faithful to their husbands" (Josephus, Jewish War 2.2, in Racine, Oeuvres, ed. Clarac, p. 599).

23. This was in October, when he was nearly eighteen; he entered the Collège d'Harcourt, where he boarded with his second cousin Nicolas Vitart, steward of the Duke of Luynes. His Jansenist surroundings continued at the Collège, since the Duke of Luynes was a severe Port-Royalist.

24. The baptismal certificate of Jeanne-Thérèse Olivier is in the registries of Notre-Dame, the Auteuil parish (in Racine, Oeuvres, ed. Mesnard, 1,187–8, and ed. Picard, p. 32).

25. When Du Parc conceived again, she was poisoned by the notorious Catherine Voisin. Racine was nearly charged with murder. Some literary historians compare "la Voisin" with Locuste in Britannicus.

26. Racine, pp. 42–43 Though the word "incest" appears infrequently in Racine's works (J. G. Cahen, Vocabulaire), the theme is still pervasive.
27. La Thébaïde, 4.1. The love between the siblings has existed since “infancy” (Bajazet, 5.5, cf. 1.4, 5.6). They have loved “since almost forever” (Mithridate, 1.1, 1.2, 3.5).


30. For a fuller discussion, see chapter 4.

31. For Racine’s translations of ecclesiastical writings (1655–1658), see Vaunois, Racine, p. 155.


33. Whether Racine knew Pascal personally is considered by Vaunois, Racine, pp. 149–51.

34. Racine, Abrégé, in Oeuvres, ed. Clarac, p. 332.

35. Cited in Woodgate, Jacqueline Pascal, p. 82.

36. “Leurs coeurs n’étaient qu’un coeur.” Cited in Mauriac, Pascal, pp. 5, 43.


38. “Vous savez assez que c’est de [Dieu] seul que procède tout l’amour” (Cousin, Jacqueline Pascal, p. 167).

39. “Si vous n’avez pas le force de me suivre, au moins ne me retenez pas” (Cousin, Jacqueline Pascal, p. 170).

40. “Non seulement il n’avait point d’attache pour les autres, mais il ne voulait pas du tout que les autres fussent pour lui” (Cousin, Jacqueline Pascal, p. 338). Cf. the discussion of siblings in Giraud, Soeurs de grands hommes.

41. Cousin, Études sur Pascal.

42. Cousin, Jacqueline Pascal, p. 399; Études sur Pascal, p. 452.


45. Chateaubriand, René, trans. Putter, pp. 108, 111. Soon afterward, Sister Amelia tells her brother René that “for the most violent love, religion substitutes a sort of burning chastity in which the lover and the loved are one,” develops a burning fever, and dies (Chateaubriand, René, p. 142).

46. On Chateaubriand’s devotion to Lucile, see Aubrée, Lucile et René; on his entering the orders, see Chateaubriand, Mémoires 1, 78, and Oeuvres romanesques, pp. 121–22; and on his libertinism, see Barbérès, “René,” pp. 51, 249–50.


49. Libation Bearers, trans. Lattimore, 11. 239–43.

50. Cf. the remark of Coriolanus’ mother Volumnia that her son is no longer akin to his Roman mother, wife, and child (5.3.178–80; 5.3.101–3). One parallel in Shakespeare’s work to the Roman Catholic profession in which a woman takes leave of her earthly family (“dies to the world”) and enters the heavenly family (“is reborn”) by becoming the wife, sister, daughter, and mother of God is the scene in which Coriolanus, banished by the Romans, his “brothers,” and “servanted to others” (the Volscians—5.2.84), claims that he no longer knows “wife, mother, child” (5.2.83).
51. Dante, Paradiso, 33: “Vergine Madre, figlia del tuo Figlio.”

52. Die Geburt der Tragödie, sec. 9, in Werke 1:58.

53. Butler, introd. to Racine’s Britannicus, mentions Racine’s weeping at the funeral of Thérèse Du Parc.

54. Butler, introd. to Racine’s Britannicus, p. 12; Sainte-Beuve, Port-Royal, 3:596.

55. Louis Racine, Mémoires, with reference to the profession of Sister Lalie. Cited in Mauron, L’Inconscient dans l’oeuvre, p. 217; emphasis mine.


57. Lacretelle, La Vie privée de Racine, cited in Mauron, L’Inconscient dans l’oeuvre, p. 217. Marie eventually married in 1699, the year of Racine’s death. The youngest children, Françoise and Madeleine, remained single, contemplated taking the veil, but did not enter the cloister.


60. Quesnel, letter to M. Willard, February 14, 1697.


62. Narcissus/Pallas ensured Messalina’s death; Britannicus, 1123. Tacitus suggests that Pallas was Agrippina’s lover.

63. This is according to the Twelve Tables (see Watson, Rome of the XII Tables, esp. pp. 52–70).

64. Pavel argues that in Britannicus “the main character [Britannicus] has a stronger hereditary claim to the throne of Rome than his elder step brother Néron” (Pavel, “Racine and Stendhal,” p. 274).

65. Caligula consciously imitated the incestuous despots of Egypt like Cambyses and the Ptolemys, claimed (according to Suetonius) that Augustus had had incestuous relations with his daughter Julia, and announced in A.D. 38 that he would marry his sister Drusilla and make her Empress. Suetonius reports that Caligula “had violated Drusilla during their adolescence.” Caligula had lived in habitual incest with all his sisters (Santiago, Children, p. 58).

66. With this double meaning compare Latin sacer. For other such terms, see Freud, Totem, p. 18.

67. C. E. Smith, Papal Enforcement, p. 6, shows that “adoption has the same effect in precluding marriage as does kinship by blood”; Fowler, “Incest Regulations,” p. 40, says, however, that this view has been contested. On marriage between adoptive children, see relevant passages in Pope Nicholas I, “Responses to the Questions of the Bulgars,” sec. 2, in Mansi, ed., 15:402. Nicholas states that one ought to treat a godparent like a parent, even though the relationship is spiritual and not one of blood. There cannot be marriage in these relationships for the same reason that the Roman law disallows marriage between those one adopts and one’s own children” (Fowler, “Incest Regulations”). For adoption in Roman Christianity as an impediment to marriage, see Justinian, Digest, 1.23, tit. 2, lex 17; Gratian, Decretum, caus. 30, q. 3, c. 6; Ivo Carnotensis, Decretum, Patrologiae (Latina) 161:657; and Oesterlé, “Inceste,” in Naz, ed., Dictionnaire 5, 1297–314.

68. Britannicus, 480; Tacitus, Annals, 1.6.

69. Britannicus, 876; 1450.

70. On Roman women being barred from inheritance, see Watson, Rome of the XII Tables, esp. pp. 134–50 (on mancipatio), and pp. 150–57 (on usus). Barthes (On Racine, pp. 9, 38n) claims Agrippina is the patriarch of Racine’s Britannicus. I think he is mistaken: If
there is a single patriarchal figure in the play it is not Agrippina but Augustus Caesar. Agrippina does have "male" qualities (like Clytemnestra's in the Oresteia), just as Nero has "female" qualities (like the ones he loved to portray on stage); see Montgomerie, "More an Antique Roman than a Dane."

71. Del Mar, Augustus Caesar.
72. Tacitus, Annals, 12.1–3.
73. Britannicus, 1157.
75. Tacitus, Annals, 12.42; emphasis mine; in Racine, Britannicus, ed. Butler, Appendix I, p. 191.
76. Britannicus, 156.
78. Gazier, Étude sur Racine, pp. 114–20; Picard, Racine, p. 306n; citing Chateaubriand, Génie du Christianisme.
79. Britannicus, 1415.
80. Barthes, On Racine, p. 84.
81. Britannicus, 254. In the sources, the woman with whom Nero fell in love was not Junia, but Acte. Racine says in his preface that the "Junia" with whom the Roman historians claim Nero had an affair is not the same person he depicts in Britannicus: The Junia of the historians, he reminds us, was accused of incest with her brother. Venesoen, Racine, p. 139n, suggests the playwright "historise avec coquetterie" the relations between Agrippina and Nero.
83. Suetonius, Nero, in Lives, p. 8. The republican Julius Caesar had similarly refused the title.
84. Hamlet, ed. Jenkins, 5.2.402.
85. As in seventeenth-century France, the word parricide—literally "one who kills a father"—was taken to include "every attack against authority, including Father, Sovereign, State, and the gods" (Barthes, On Racine, p. 39).
86. Tacitus, Annals, 14.9.
87. Britannicus, 644.
88. Mozart's opera La Clemenza di Tito, with libretto by Metastasio, tells the story of a man who, like Hamlet, refuses to become cruel like Nero. The opera is set just after the affair of the incestuous Berenice and the Roman emperor Titus.
89. Already in 1670, Edmè Boursault argued that this twists historical facts and does not allow the spectator to pity Junia in the proper Aristotelian way (Artémise et Pollaïante, in Britannicus, ed. Caput, p. 127).
90. On Nero's reaction when he learns that Junia has successfully entered the vestals' sanctuary, see Butler, notes to Racine's Britannicus, 1. 1756.
91. In the story of Phaedra as told by Euripides, Hippolytus, son of the Amazon Antiope—"Hippolyte" is another name for "Antiope"—tries to devote his life to chaste Artemis (Euripides' Hippolytus, 81ff). But his attempt to be chaste angers the unchaste Venus (Phèdre, 257–58). Lemaître, Racine, stresses Phèdre's consciousness of the importance of the chastity she would violate, and he compares her to "some religious woman or nun consumed in her cloister by an incurable and mysterious passion" (cited in Racine, Phèdre, pp. 121, 123).
92. The profane aspect of Britannicus concerns the struggle between Nero and Agrippina (Hubert, Essai, and Edwards, Tragédie). The sacred aspect concerns "the conflict between
[novice-vestal] Junia, whom Racine treats as a tragic figure, and the world" (Goldmann, Dieu caché, p. 367). Cloonan, Racine’s Theatre, p. 46, dismisses the idea that there is any real struggle: “Néron shares center stage with no one.”

93. The kinship arrangement of the institution of the vestal virgins was like that of Roman society generally.

94. Boursault comments on the ending of Britannicus that Junia “becomes a nun in the order of Vesta.”

95. See Angélique Arnauld’s description of the Port-Royalist profession for the ceremony, see Aulus Gellius 1.12.

96. Marbeck, Book of Notes, p. 15. On Roman adrogation, see also Watson, Rome of the XI1, pp. 41-42.

97. Blaise Pascal had opposed Jacqueline’s intentions to “die to the world,” citing propertal considerations. See Cousin, Pascal, p. 170.

98. Butler notes to Racine’s Britannicus, p. 169. Butler adds that the convent “was used as a means of enforcing obedience upon a recalcitrant daughter.”

99. See Brody’s consideration of “the voice of blood” in Racine (“Racine’s Thébaïde”) and Barthes’ suggestion that in the “Racinian metaphysics” of blood, “what is in question is not a biological reality but a form” (On Racine, p. 390).

100. One of her brothers, Silanus, had committed suicide on the day of Agrippina’s triumphant marriage to Claudius, and Agrippina poisoned the other (Britannicus, 66, 226, 1141, 612). Silanus, who had been betrothed to Octavia (as Racine notes from Tacitus), was expelled from Rome as the result of the charge made by anonymous enemies (including perhaps Agrippina) that Silanus had committed incest with his sister.


103. These words of Isaiah speaking to God (Isa. 45:15), central to Goldmann’s analysis, are emphasized by Saint John of the Cross, Spiritual Canticle.

104. “I learn that, to save her child from death, Andromache tricked the clever Ulysses, while another child, torn from her arms, was led to death under the name of her son” (Racine, Andromaque, 1.1).

105. Pace Barthes, it is not so much infanticide as supposititiousness of parenthood that counts in Racine (Levitan, “Seneca in Racine,” pp. 205-6; Barthes, On Racine, p. 39).

106. Thayer, Preliminary Treatise, pp. 346-47.

107. Fuller, Legal Fictions, p. 300.


110. Gazier, Racine; and Orcibal, cited by LeRoy in his Notes to Sainte-Beuve, Port-Royal, 3:936.

111. Esther, 47, 48, 97.

112. Esther, 54.

113. Esther, 1033, 1037.

114. Esther, 485, 170. Certain critics, including Mauron, aver that Esther’s “crime” is that she is a Jew.

115. Some of the Spanish and Portuguese Marranos, or anusim—the “raped ones”: the Jews who were “compelled” to convert to Christianity during the sixteenth century but who also secretly remained Jews—prayed to Saint Esther as to a patron saint. The Marranos, some say, worshipped Esther (Yovel, Spinoza, p. 21). But was it really a secret that Esther
was a Jew? Although the Book of Esther (2.10; cf. 7.3ff) insists it was, it is nevertheless the case that she was taken from Mordecai's house—that of her uncle and foster-father,—who was well known to be a Jew (3.4; cf. 6.13). One Sabbath, in the (old) Spanish and Portuguese synagogue in Montréal as a child, I wondered if Esther, blessed as the savior of her people, could actually have converted—had been compelled to convert—to the Persian creed. Could it be, in fact, that Esther was one of the anusim? Perhaps her mother was not Jewish. Her being both crypto-Jewish and Persian would explain her status as a Marrano heroine.

116. Racine, preface to Esther. On the presentation of these plays at Port-Royal, see Vosslcr, Jean Racine, p. 90, and Sainte-Beuve, Port-Royal, pp. 581–602.

117. Esther, 952, 996.

118. See King, Tudor Royal Iconography, esp. fig. 80.


120. Boswell estimates that during the first three centuries of the Roman Empire, 20 to 40 percent of urban children were foundlings (Kindness, p. 135).

121. Matt. 27:46.

122. See Boswell, Kindness, p. 151. Cf. Psalm 22:1; the biblical Hebrew term a-zav—"abandon," "forsake"—is also used for a man's leaving his parents ("Therefore a man leaves his father"; Gen. 2:24), a wife's forsaking her husband ("You will be saved from the loose woman . . . who forsakes the companion of her youth"; Prov. 2:17), and an animal's abandoning its young ("Even the hind in the field forsakes her newborn calf because there is no grass"; Jer. 14:5). See Gesenius, Hebrew Lexicon, pp. 736–37.


124. Tolle, tollere, subtuli.

125. Oxford Dictionary of Latin, p. 1974A. Aufhebung, the German translation of the Roman sublatio, similarly refers to a "higher" recognition of something as one's own.

126. See my discussion of Aufhebung and modus tollens in my Money, Language, and Thought, pp. 139–42. Mozart, Waisenhaus-Messe, K. 139, was performed in Rennweg on December 7, 1768; the Empress and her children were in attendance. The passage from the Catholic Mass is here quoted from Missel Quotidien, p. 1130. It recalls John 1:29.

127. See Jesus' use of the terms for "adoption of abandoned children," giothesia and adoptio (Rom. 8:15 and 23, 9:4; Gal. 4:5; Eph. 1:5).

128. 1 Sam. 1–2.

129. For the argument that oblation is a form of abandonment, see Boswell, Kindness, p. 228. Cf. Boswell, "Expositio et Oblatio."

130. Offero, offerre, obtuli.

131. Cf. Daube, "Lex Talionis."

132. OED 7:18.

133. Boswell, Kindness, p. 74. In the greater oblation, or offering, physical bread and wine are consecrated in the Eucharist as the mysterious body and blood of Christ; in ordinary oblation consanguineous kinship is entirely sublated by kinship in Christ.

134. Bernard's cousin Robert, an oblate from Cluny who had his profession at Clairvaux, wanted to return to Cluny; Bernard said he couldn't and the Popes said he could. See Bernard, letters 1, 324, 325 (in Patrologiae [Latina] 182), and Boswell, Kindness, pp. 312–13.

135. In exceptional historical circumstances—the expulsion of the Jews and Muslims from Roman Catholic Spain in 1492 and the attempted genocide of Jews by Nazi Germany in the twentieth century—Jews and Moslems were willing to abandon their children, or at least permitted child abandonment.


138. Boswell, *Kindness*, pp. 157-160. Vico condemns propagation outside the bond of the traditional "cyclopean" family as nonhuman, insofar as the children of such unions will be abandoned and devoured by dogs or raised as if they were animals, reverting to incest ("sons with mothers and fathers with daughters"—New *Science*, sec. 336; citing Xenophon, *Memorabilia* 4.4.19-23).

139. Some historians say that nearly 150,000 children were shipped out between the years 1853 and 1917 (100,000 placed by the Children's Aid Society founded in 1853 by Charles Loring Bruce and 50,000 placed by other institutions); see McIlough, "Orphan Train," p. 145. For the view of the Church, see Fry, "Children's Migration," p. 79.


141. In Paris in 1721, 9 percent of births were foundlings; by 1790, it had risen to 29 percent. Between 1713 and 1722, 8.6 percent of the births were bastards, whereas between 1785 and 1794, it was 19.8 percent (Meyer, "Illegitimates and Foundlings," p. 252; cf. the lower rates given in Yves Blayo, "Illegitimate Births in France"). In 1793 the revolution leveled the legal distinction between marital and extramarital children: even children of adulterous unions were given the same right as others to inherit. See Law of 12 Brumaire, Year 2 (1793). The term *enfants hors mariage* was used. In 1803 a new law entitled "Filiation in the Civil Code" returned France to its more traditional concerns with illegitimacy.

142. Rousseau writes: "Five children resulted from my liaison with the poor girl who lived with me, all of whom were put out as foundlings. I have not even kept a note of their dates of birth, so little did I expect to see them again" (letter to the Marchale de Luxembourg [née Madeleine-Angélique de Neufville de Villeroj], June 12, 1761 [Rousseau, Correspondance, 6:146]; my translation). Elsewhere he explains that "by destining my children to become workers and peasants instead of adventurers and fortune-hunters I thought I was acting as a citizen and father, and looked upon myself as a member in Plato's republic" (Confessions, p. 333). Jacobus, "Incorruptible Milk," comments aptly that "the Republic is imagined as Platonic parent, both the enfant trouvé and the culpable parent disappear from the record." Rousseau's "common law wife" was Thérèse Levasseur.

Rousseau's assignment of his consanguineous children to "oblivion" has encouraged moralists to condemn him as an unloving parent and even as a child-killer (since conditions in the foundling hospitals were often unhealthy). Rousseau's abandonment of his children is discussed by Blum, *Rousseau and the Republic of Virtue*, esp. pp. 74-92. For Rousseau's account in the *Confessions* of placing out his children, see his *Oeuvres*, 1:356-58.

143. For Sade, see his "Français, encore un effort si vous voulez être républicains," in *Philosophie*, esp. pp. 221-22.

144. For Rousseau, see his *Confessions*, in *Oeuvres* 1:357.

145. In 1717 the infant Jean le Rond d'Alembert was left on the doorstep of a church by Tencin, who denied maternity throughout her life. (Mme. de Tencin broke off her vows before 1714, when she received technical permission for her "secularization" from the Pope himself.) The illegitimate Jean was raised in foundling and foster homes. Thanks to the family of his natural father—the Chevalier Le Camus Destouches—d'Alembert was eventually educated at the Jansenist Collège, where he wrote a *Commentary on St. Paul*. See Hankinds' introduction in d'Alembert, *Traité de Dynamique*, p. xiii.


147. Garden, *Lyon*.

148. See the frontispiece to the 1787 French edition of *Letters from an American Farmer* by Crèvecœur, a French immigrant to America, entitled *Ubi panis, et libertas, ibi Patria*. It depicts "American sucklings feeding... on their Indian Ceres" (p. 80; reproduced in Sol-
lors, Beyond Ethnicity, p. 77). On the idea of the American alma mater generally, see chapter 1.

149. Vovelle, Revolution française 4, 142. (For the Bastille, see 4, 143.)
150. Michelet, Histoire 1:6, 8; 8:193, 194.

151. Revolutionary thinkers generally attacked the Catholic orders themselves, including the Cistercian houses, finding transcendent spiritual incest by participation in the Holy Family repressive and teleologically genocidal. They charged that even sincere monks and nuns, including those in the Jansenist tradition, were unable to sublimate their desires, and that most religious celibates were, in any case, insincere. (See Diderot’s La Religieuse and other texts discussed in Ponton, La Religieuse.) They confiscated the property of the orders and executed their members. Francis Poulenc reminds us of the result, however, in his opera Dialogues of the Carmelites: The central scene of the Dialogues involves a sister’s decision to become a sister against the will of her brother; the last scene depicts a series of triumphantly sacrificial decapitations of the Carmelite Sisters, with the last to lose her head being the sister. (On monachism and the French Revolution generally, see Estève, “‘Le Théâtre ‘Monacal.’”) The sister in the Dialogues is twice victimized, first in the name of the Christian family, when she dies “to the world,” and then in the name of the nation, when she is decapitated.

152. De Quincey, Autobiographical Sketch, in Collected Writings, v, chap. i.
154. Contarini Fleming, pt. 1, chap. 1; cf. pt. 1, chap. 7. Disraeli himself was very close to his sister Sarah.

155. Coleridge, fearful of incest, dropped his utopian ideals and excepted his sister from the group of all human beings. See letters of September 20 and October 14 (in Robert Southey, Life and Correspondence 1:219, 227). Cf. Coleridge, Notebooks, no. 1637 (November 1803), on William Paley’s approach to incest (Principles, bk. 3, chap. 5).

156. Byron, Selected . . . Works, p. 35. Shelley’s “Revolt of Islam” is, in part, an attempt to revive these ideas in the sphere of poetry.

157. As Chinese couples are compelled to have no more than one child and so were pressured into giving up or even selling any extras, so Romanian couples under the tyrannical Ceaușescu were compelled to have so many children that they had to abandon some and donate others to national hospices where they were raised, if at all, as equal brothers and sisters. Perhaps, if these children had been raised in decent living conditions—under the watchful eyes of consanguineous parents, as on Israeli kibbutzim, for example—such hospices might have encouraged the sort of liberal equality and communalist fraternity that Rousseau pretended to have in mind instead of abetting the death by AIDS that now faces so many Romanian children.

159. See Arthur Wolf, “Adopt a Daughter-in-law.”

Chapter 7

1. The average cost of keeping a pet suggests the importance pets have to their owners. In 1986 a ten-pound cat cost about $3957 during its lifetime. (This figure does not include the cost of “extras” such as licensing and grooming.) An eighty-pound dog cost $8353.

2. Each of these benefits has been studied separately. For protection and security, for example, see Sebkova, “Anxiety Levels.” For companionship, see Beck and Katcher, Between Pets and People; consider also the advertising literature distributed by marketers of