

scientific experiment is one subject of Temerlin's *Lucy: Growing Up Human*. Desmond, *Ape's Reflection*, calls Lucy "a chimpanzee who lives literally as one of the family. She is analyzed according to Freud, but not treated according to Darwin, by which I mean that whenever possible she is interpreted as a primal human." In the book a photograph of Lucy shows her and her human "foster mother" looking at an issue of *Playgirl* magazine with expressions of enjoyment. Cf. Sperling, *Animal Liberators*, p. 171. Humans joining troops of apes—as opposed to animals joining families of humans—enjoy a special prominence in the popular imagination, as in the scientific experience of Jane Goodall and fictional tales about Tarzan. In Hugh Hudson's film version of the Burroughs novel, *Greystoke: The Legend of Tarzan, Lord of the Apes*, Tarzan grieves in Edwardian England over the dead body of the old ape who raised him as a son in the jungle ("He was my father"). Then he decides to leave his biological father's civilized land and return to the jungle. Jane, a little like Beauty, loves the half-Beastly Tarzan well enough, but she is cowed by the taboo on bestiality and does not follow Tarzan to the Land of the Apes. Much less would she kiss a gorilla. Jane would marry one of her own kind—or is it kin?—, preferring the apparent other to the real brother.

170. William Blackstone (*Commentaries on the Laws of England*, bk. 4, chap. 23), says that the Forest and Game Laws were founded on the "unreasonable" notion of permanent property in wild creatures. On the other hand, Adam Smith (*Lectures on Jurisprudence*, p. 15) says that nonwild living things—crops and herds—were the *earliest* form of private property. There is a longstanding debate about whether animals that are neither wild nor useful can be property (Thomas, *Man and the Natural World*, p. 112), that is, whether pets can be private property.

Chapter 8

1. P. 238. Compare Freud's discussion of Saint Francis and the ideal of universal sibling love (*Civilization and Its Discontents*, pp. 49, 56, cf. p. 59). "Love on the hippie scene," writes Yablonsky in his *Hippie Trip*, p. 309, "tends to be egocentric and onanistic in practice—even though vast feelings of love are felt in a general way. In the psychedelic drug reverie the individual is loaded with oceanic feelings of love and compassion; but in action, aside from a casual embrace or a sexual act, little concretely is done. . . . Very little action is unselfishly taken for another or others. . . . To feel love for everyone and everything is to love nothing."

2. Aristotle, *Poetics*, 2.1.12–13.

3. In the fifth book of the *Republic* one Platonic doctrine concerning enemies and foes arises in considering the connection between the doctrine of the national autochthonously generated family, whose existence is the gist of the "noble lie," with the practice of incest. Wondering when it is proper for a man to be kissed by a person he likes—whether male or female and whether kin or nonkin—Socrates remarks that "when Greeks fight with barbarians and barbarians with Greeks we'll assert they are at war and are enemies by nature and this hatred must be called war. While when Greeks do any such thing to Greeks we will say they are by nature friends, but in this case Greece is sick and factious and this kind of hatred must be called faction" (*Republic* 470c, trans. Bloom).

4. Matt. 5:44; Luke 6:27.

5. Cf. Schwab, "Enemy oder Foe," and Schmitt, *Concept of the Political*, p. 10, n. 20.

6. See Heidegger's ambiguous letter to Schmitt (April 22, 1933). Heidegger, who had once entered a Jesuit novitiate and would seem to have intended to become a Catholic Brother, wrote at least two essays praising Brother Abraham a Sancta Clara, the barefooted Augustinian of the second half of the seventeenth century who claimed Messkirch as his native ground (like Heidegger) and was a well-known German nationalist and influential anti-Semite: Brother Abraham wrote propaganda that was both anti-Jewish (Jews are the

enemy *within*) and also anti-Turkish (Moslems are the enemy *without*). Heidegger's two essays on Brother Abraham were written half a century apart, "Abraham a Sancta Clara: Zur Enthüllung seines Denkmals" in 1910 (*Gesamtausgabe* XIII) and *Über Abraham a Sancta Clara* in 1964. Essays specifically about Heidegger and Abraham a Sancta Clara include Canelo, "Reflexiones de Martin Heidegger," Capánaga, "Martin Heidegger," and IJsseling, "Martin Heidegger."

Heidegger's "Self-Determination of the German University"—his Rector's Address of May 27, 1933—follows the Nazi line in grounding national spirit in blood and earth. "The spiritual world of a people . . . is the force of the deepest preservation of its powers of earth and blood, the power of the innermost excitement and most profound shock (*Erschütterung*) of its existence. A spiritual world alone bestows greatness on a nation, for it forces it to the ultimate decision as to whether the will to greatness or a tolerance for decline will become the law for our nation's future history" (Heidegger, *Selbstbehauptung der deutschen Universität*, p. 5). A couple of weeks earlier Heidegger might have read in the local right-wing student newspapers that "the synthesis of blood and land . . . is decisive for the fate of a nation" and that the fight against the Jews will allow for "the gigantic spiritual revolution that National Socialism has set in motion" (*Freiburger Studentenzeitung*, May 16, 1933, p. 2; trans. Heidegger, *German Existentialism*, pp. 52–53).

The specifically Catholic background to the development of National Socialism in Germany is the subject of considerable debate. On relevant Catholic German xenophobia of the late nineteenth and early twentieth centuries, see Weinzierl, "Der österreichisch-ungarische Raum," and Pulzer, *Entstehung des politischen Antisemitismus*. A relevant work for the study of Heidegger in particular is the essay by his one-time associate Gröber ("Altkatholicismus in Messkirch"). Cf. Farías's quasi-biographical *Heidegger*, which Lacoue-Labarthe, (*Heidegger, Art, and Politics*) severely criticized for its inattention to textual analysis; for an overview of literature of relevant seventeenth-century German anti-Semitism, see Frankl's 1905 work *Der Jude in den deutschen Dichtungen*.

7. Pp. 28, 29.

8. Stratagems attributed by the Old Testament to Jehu (2 Kings 10:18–20) were permissible to Christians in their ferreting out of heretics. In Marlowe's *The Jew of Malta*, Barabas remarks that Christians "hold it a principle, / Faith is not to be held with heretics" (*Jew of Malta*, 2.3.311–12; cf. Marlowe, *Tamburlaine the Great* [pt. 2], 2.1.33–63). The debate within Christianity about whether the church condones the breaking of such promises often centers about the treatment accorded to the so-called heretic John Hus, as in Molanus' *De Fide Haereticis Servanda*. Lupton, in his *Persuasion* (p. 47), writes: "For it is a maxime and a rule with the Pope and his partakers that *Fides non est seruanda haereticis*, Faith (or promise) is not to be kept with Heretickes." For the contradiction of the view that faith need not be kept with heretics, see the *Noli* in the *Decretum* of Gratian (Nelson, *Idea of Usury*, p. 27n).

9. See Vico's consideration in his *New Science . . . concerning the Nature of the Nations*, sec. 638, of the problem of the alien or enemy (*hostis*) in relation to the idea of the nation as expressed in the Twelve Tables of the Romans (3.7 and 2.2; in Bruns, *Fontes iuris Romani antiqui*).

10. Balthasar-Portia, who pretends to uphold the Christian ideal of universal brotherhood, uses a particularist law that discriminates between citizens and aliens.

If it be proved against an alien
That by direct or indirect attempts
He seeks the life of any citizen,
The party 'gainst the which he doth
contrive
Shall seize one half his goods; the other half

Comes to the privy coffer of the state;
And the offender's life lies in the mercy
Of the Duke. . . .

(*The Merchant of Venice*, 4.1.347–54)

Portia turns the attention of the Venetian court to “the first and most obvious division of the people,” as William Blackstone says, the division “into aliens and natural-born subjects” (Blackstone, *Commentaries* 1, 354). This turn contradicts a universalist ethic (“All men are my brothers, none are ‘aliens’”).

11. Schmitt also passes over how the Platonic doctrine concerning enemies and foes arises in connection with sometimes discomfoting problems involving incest and the doctrine of the nation as family.

12. Mitchel, “Advice to the First-Time Butcher,” who writes in practical terms of how it might be possible to conceive of a shepherd as “good” at the moment of slaughtering his lambs.

13. *Hamlet*, 4.3.19.

14. Ps. 23:5.

15. Nationalist liberals often seek to distance themselves from “mere racialists” by claiming that whereas the racistist wants to violate the incest taboo, presumably in order to keep the blood pure, nationalist liberals want to be chaste (literally, nonincestuous). The liberals are correct about the racistist’s tendency toward the endorsement of incest. For example, Gobineau criticizes French attempts to ratify in law prejudices against consanguineous marriages and praises the Seleucids, Ptolemies, and Incas, who he supposes married their sisters as a means to keep their tribes pure (foreword to *Essay on the Inequality of the Human Races*, 2nd ed., in Gobineau, *Selected Political Writings* [hereafter SPW], p. 234); he lauds, in his play *The Renaissance*, the supposed incest of Lucrezia Borgia (pp. 199–200); he draws parallels, after befriending Richard Wagner in 1876, between race and species, endorsing incest in the same way he condemns miscegenation; he encourages incest among the pure *Volk*; and he attacks that “liberalism” which, in its dislike of “parochial exclusiveness . . . , celebrates the union of Negro and white man as much as possible—hence the mulatto” (foreword to *Human Races*, 2nd ed., in Gobineau, SPW, p. 234). But the nationalist liberals, by the same token, are incorrect about liberalism. Even universalist liberal ideology, which would enlarge the particular siblinghood to include all humankind, compels all people either to marry within the same siblinghood or not to marry. The liberal maxim “All men are brothers” requires a lifting of the incest taboo in much the same way as the racistist rule “Marry only your brother.”

16. Arendt, “Race-thinking Before Racism,” p. 5.

17. OED 7:30; emphasis mine.

18. Gobineau, foreword to *Human Races*, 2nd ed., in Gobineau, SPW, p. 232; see also Gobineau, *Human Races*, in Gobineau, SPW, p. 59.

19. Gobineau, *Histoire d’Ottar-Jarl*.

20. Gobineau, *Human Races*, in Gobineau, SPW, p. 71.

21. Gobineau, *Third French Republic*, in Gobineau, SPW, p. 213.

22. See Cassirer, *Myth of the State*, p. 240, on Gobineau’s *Human Races*.

23. Gobineau, *Human Races*, in Gobineau, SPW, p. 71: “They end up one day by summing up their views in the words which, like the bag of Aeolus, contain so many storms—‘All men are brothers.’”

24. The reunion of all persons living within the boundaries of German lands east and west into a single national siblinghood is expressed in hand-held placards reading “Wir sind ein Volk” [We are one people], which in the first days of German “reunification” celebrated Chancellor Kohl’s idealistic promise of one boundaried nation. But at violent rallies in March

1991, there were already signs reading “Wir sind (k)ein Volk!” [We are one people—or none]. (See Regis Bossu-Sygmá’s photograph.)

25. *Ency Phil.* 5:443.

26. Renan, *Oeuvres complètes* 1:904. Prime Minister Trudeau, in a well-known speech to the Canadian House of Commons in 1980 about whether Québec might legally disassociate from Canada as the result of a one-time referendum proposed by the nationalist Parti Québécois, gave special prominence to Renan’s view (Trudeau, “Un plébiscite de tous les jours,” p. 400).

27. Leibniz adds that “nature has seen fit to keep these at a distance from us so that there will be no challenge to our superiority on our own globe” (*New Essays*, pp. 472–73).

28. Leibniz, *New Essays*, p. 314.

29. *New Essays*, p. 314.

30. See the criticism of this view in Godwyn, *The Negro and Indians Advocate*, pref. and ch. 1 (cited in Popkin, “Medicine, Racism, Anti-Semitism,” p. 411).

31. See Matt. 1.

32. Chateaubriand, *Les Martyrs*, in *Oeuvres* 3:641.

33. Chateaubriand, *Le génie du Christianisme*, in *Oeuvres* 3:37. For some of the following references I am indebted to Crowe, *Extraterrestrial Life Debate*; here p. 181.

34. Edward Young, *Night Thoughts*, 9:1777–79.

35. Or perhaps Oliver Goldsmith—the attribution is uncertain.

36. Citation is from Engdahl, *Planet-Girded Suns*, p. 67.

37. Rittenhouse, *Oration*, pp. 19–20.

38. Dostoevsky, “Dream of a Ridiculous Man,” pp. 314, 316. Describing Alyosha gazing at the stars after the death of Father Zosimov, Dostoevsky writes: “There seemed to be threads from all those innumerable worlds of God, linking his soul to them”; that soul was trembling all over “in contact with other worlds” (*The Brothers Karamazov*, p. 340).

39. “Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily they are reflected on: the starry heavens above me and the moral law within me. . . . The former . . . broadens the connection in which I stand into an unbounded magnitude of worlds beyond worlds and systems of systems. . . . The former view of a countless multiplicity of worlds annihilates, as it were, my importance as an animal creature, which must give back to the planet (a mere speck of the universe) the matter from which it came” (*Practical Reason*, p. 569).

40. See Paneth, *Chemistry and Beyond*, pp. 110–111.

41. Kant, *Theory*, p. 182. I refer to the concluding third part of the 1755 edition. In the 1791 edition, much of Kant’s discussion of extraterrestrial life has been omitted.

42. *Theory*, p. 190.

43. Paul, *Tibetan Symbolic World*.

44. Noyes’ American Perfectionists held that the godhead was both male and female. Ann Lee (“Mother Ann”), founder of the Shaker society in America in the 1770s, regarded herself as “the female element that supplemented Jesus and thus completed the revelation to the world of a father-and-mother God” (Andrews, *Shakers*, pp. 96–97; cf. Benjamin Young, *Testimony*). Eldress Anna, a Shaker, says that her community “is the only society in the world, so far as we know, where women have absolutely the same freedom and power as men in every respect” (Evans, *Autobiography*, p. 268).

45. Gal. 3:26–28. Concerning the millennialist works: In the *Gospel according to the Egyptians* it is written: “When Salome inquired when the things concerning which she asked should be known, the Lord said: ‘When ye have trampled on the garment of shame, and when the two become one and the male with the female neither male nor female.’” Another version of the Egyptian Gospel goes: “For the Lord himself being asked by someone when

his kingdom should come said: ‘When the two should be one, and the outside (that which is without) as the inside (that which is within) and the male with the female neither male nor female’” (James, ed., *Apocryphal New Testament*, p. 11; cf. G. Wilson Knight, *Christian Renaissance*, p. 11, and Heilbrun, *Androgyny*, pp. 20, 179).

46. See 1 Pet. 5:14; for Paul, see Rom. 1:16, 1 Cor. 16:20, and 1 Thess. 5:26. See Perella, Kiss, esp. pp. 12–50.

47. See the Middle English translation of Aelred of Rievaulx’s *De vita eremitica*, 329; Juliana of Norwich, *Revelations*, 58–6; and Thompson, ed., “Ureisun of Ure Louerde,” p. 2.

48. Cousins, *Bonaventure*, p. 20.

49. Condorcet, “Admission,” pp. 99–100, 102. Condorcet’s essays appeared in the *Journal of the Society of 1789*. For this and some of the following references I am indebted to Landes, *Public Sphere*; here pp. 115–16.

50. Condorcet, “Admission,” p. 100.

51. Landes, *Public Sphere*, p. 122.

52. Landes, *Public Sphere*, p. 139.

53. Palm, *Appel*, p. 123.

54. Hippel, *Status of Women*, pp. 120, 121.

55. Wollstonecraft, “Vindication,” p. 53.

56. Wollstonecraft, “Vindication,” p. 5.

57. Cf. Harding, *Coleridge*. In Coleridge the ideal of marriage is expressed mathematically: “1 and 1 = 2; but 1 cannot be multiplied 1:1×1 = 1” (Coleridge, Letter to H. C. Robinson, 1811). On the connection between spousal and sibling love in Coleridge, see below.

58. See the French law of September 20, 1792; cf. Landes, *Women and the Public Sphere*, p. 122.

59. Godwin, *Political Justice*, p. 763.

60. Sade, *Philosophie*, pp. 179–245, esp. pp. 221–22. On incest and the revolutionary ideals of Mirabeau and Shelley, see Jones, *Hamlet*, pp. 89–102. Shelley’s “Revolt of Islam” is in part an attempt to revive in poetry some of these ideas about incest.

61. Cited in Kramnick, introd. to Godwin, *Political Justice*, p. 14.

62. Landes, *Public Sphere*, p. 148. Compare MacCannell’s question in her *Regime of the Brother*, p. 27: “We [women] accepted (far too long) the patriarchal power to define, shape, and twist woman’s identity, woman’s desire, at will, and to go without fulfilling her claims to identity, her demands for love, or even meeting her minimal material needs. But what about now, during—and after—the Regime of the Brother?”

63. On the Catholic Sisters’ participation in the politics of 1789, see Landes, *Public Sphere*, p. 107.

64. Landes, *Public Sphere*, p. 175.

65. For “Sister in Humanity,” see the dedication to the 1842 edition of Tristan’s *London Journal*.

66. Tristan, *Workers’ Union*, p. 88.

67. See Tristan, *Workers’ Union*, introd., pp. xv–xvi; Tristan, *La Tour*, pp. 102, 139. On the life of Saint Teresa, see chap. 4, above.

68. Origen, *De oratione*, 15.4.

69. Basil, *Regulae brevis tractatae, Patrologiae (Graeaca)* 31:1153; Gregory of Nazianzus, *Epistolae*, 238; and Macarius, *Homiliae*, in *Patrologiae (Graeaca)* 34:468. When Jerome said, “Te universa salutat,” he meant that only his own community of Eremites are brothers to him (Jerome, *Epistolae* 134).

70. See Cyprian, *Epistolae*, 53, in *Corpus scriptorium ecclesiasticorum latinorum* 3:620.

71. Optatus, *Contra Parmenianum*, in *Corpus scriptorium* . . . , p. 5.

72. Gal. 3:26–28.

73. Among them: Ignatius of Antioch, *To the Ephesians*, p. 653; Clement of Alexandria, *Stromata*, p. 61; Justinian, *Dialogue with Tryphon*, 96, p. 704; and Tertullian, *Apologeticus*, 39, pp. 8–9.

74. Matt. 23:9.

75. 3.2.11–12. On *Measure for Measure*, see my *End of Kinship*.

76. For the Ten Commandments: Exod. 20:12—“Honor thy father and thy mother.” For the name “father” in the mystery cults, see Preisendanz, *Papyri graecae magicae* 4, 115ff; and, for additional evidence, see Henzen et al., *Inscriptiones*, nos. 406, 727, 2233.

77. See Cyprian, *Epistolae*, 53, in *Corpus scriptorium* . . . , 3:620.

78. F. Dolger, “Brüderlichkeit,” in *Reallexikon* 2:641–46.

79. In Christianity political liberty is possible, if at all, only in the death through celibacy universalized of the body politic. Paul, seeming to retreat from the Christian ideal of a free association of *liberi*, or free siblings, writes: “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy Neighbour as thyself” (Gal. 5:13–14). We are enjoined to love all people equally (as free children, or *liberi*, of the Father), while we are enjoined not to disobey the old rule against loving all people equally. (The old rule enjoined a different kind of love for siblings and kinsmen than for others, and also a different kind of love for spouses—who were others before marriage—than for siblings, kinsmen, or others.) Paul thus refuses both to transcend and to accept the old rule: he ejects the incestuous Corinthians from the Christian community and may even have killed them.

80. That is the crux of Shakespeare’s *Timon of Athens*. Timon who has no particular family of his own, slides easily from thinking that he loves every member of humankind to thinking that he hates every one. *Timon of Athens*, more Hellenist in spirit than either Greek or Roman, demonstrates the slide from the Stoics’ and Christians’ doctrine of the universal love of mankind to the universal hatred of it. From admired brother to despised other is but the journey from “What a piece of work is man!” to “Man delights not me!” (*Hamlet* 2.2.300–305).

81. Gilson (*Dante*, p. 166) argues that in his *Monarchia* (esp. I, 16, 23 and III, 10, 44), Dante “borrowed from the Church its ideal of universal Christendom and secularized it” by substituting “mankind” for “Christendom.”

82. Douglas, *Implicit Meanings*, p. 289.

83. Gal. 5:14.

84. Matt. 5:43. Stade, *Geschichte des Volkes Israel*, considers the view that Jews cannot understand universal love.

85. For Islam, see chapter 2. It is worth mentioning here that the Koran includes Sabianism as well as Christianity and Judaism as religions of the Book worthy of protection. And since at different times varied groups such as Zoroastrians in Persia and Hindus in India were said to be Sabians (see Carra de Vaux, “*al-Sabi’a*,” p. 20), the distinction between a non-Muslim people of the Book and a pagan people was not always clear. Islamic doctrine also included the doctrine of universalism based on common descent: “Mankind is from Adam and Eve, and all of you are alike in your descent from them. On the Day of Judgment, God will not ask you about your noble descent or your lineage; rather the most honoured of you before God on that Day will be the most righteous of you” (Ibn Kathir [A.1]; commentary on Sura 49:13; cited in Chapra, “Economic System of Islam”; cf. Bernard Lewis, *Political Language of Islam*, p. 17). Goitein (“Concept of Mankind in Islam”) discusses aspects of this Muslim universalist humanism.

86. For profession: see chapter 6. For John of the Cross: *Collected Works*, pp. 656–57.

87. Freedman, note to Sanhedrin 58a, in *Babylonian Talmud*, ed. I. Epstein.

88. The *rikkub* principle in the logical system of a group of Jewish Karaites, the *Ba'ale ha-Rikkub*, includes the rule of “nominalism,” whereby, for example, a stepsister has the status of a sister if she is called one. See L. Epstein, *Marriage Laws*, pp. 266–67; on the *rikkub* principle, in general, see Jeshua ben Judah, *Sefer ha-Yashar*, cited in Nemoy, ed., *Karaite Anthology*, esp. pp. 127–32. For a related consideration of the wife-sister motif in the Bible, see also Sanhedrin 58a–b, in *Babylonian Talmud*, ed. I. Epstein.

89. Isa. 56:7 (cf. Bickermann, *Ezra to Maccabees*, p. 19). Zech. 8:23 (cf. Bickermann, *Ezra to Maccabees*, pp. 19–20).

90. For the Stoics, see chapter 5. For Alexander and the Jews, see Torrey, *Second Isaiah*, p. 126, and Finkelstein, *Pharisees*, 2, 566.

91. Genesis Rabba, 39.

92. Mal. 2:10. This verse might seem to extend fraternity from all human beings to all animals, including both domestic and wild ones. Kalonymos ben Kalonymos' *Book of Animals and Men* (A.D. 1316), composed by the “Society of Pure Brethren”—whose remarkable membership included Jews, Christians, and Muslims—is a philosophical dialogue whose central question is, “By what right, if any, do men justify the enslavement of animals?” The dialogue includes the Rooster's Lament: “At midnight I rise to pray . . . / But the sleeping ones lay hold of me . . . / They slaughter me and eat me. / Have we not all one father? / Has not one God created us all?” (trans. Schochet, *Animal Life*, p. 256). Cf. Eccles. 3:21: “Who knoweth the spirit of man whether it goeth upwards, and the spirit of the beast whether it goeth downward to the earth?”

93. On loving neighbors: Lev. 19:18. On strangers who dwell within the community: Lev. 19:34.

94. Hillel, in *Pirque Aboth* 1.12 (cf. Hillel, *Shabbath*, 31a); Meir, in *Pirque Aboth* 6.1.

95. Aaron ibn Hayyim, *Korban Aharon*. In accordance with the tradition of the imitation of God—“as he is merciful so be you merciful” (*Shabbath*, 33b)—mercy transcends familial bonds to encompass the entire range of human relationships. Cf. Eccles. 18:13 and Genesis Rabba, 33. For the doctrine of universal human love in modern Judaism, see Hirsch, *Horeb*; Hermann Cohen, *Religion der Vernunft*; Buber, *I and Thou*; *Ency. Judaica* 11:530; and the ruling of the synod at Leipzig held in 1869 and the German-Israelite Union of Congregations in 1885. On the injunction to love even outlaws and criminals, see Sanhedrin 45a. Compare Judaism's potentially universalist notion of pedagogic kinship. “One who teaches another's child Torah is regarded by the tradition as one who gave birth to the child” (*Sanhedrin* 19b).

96. See chapter 2 on how Spinoza's way of opposing Judaism's real particularism to Christianity's ideal universalism might amount to a “Machiavellian” strategy . . . to lay out a practical groundwork for a real universalism based on the ancient Hebrew constitution and on a catholicism where Christians and Jews might live together tolerably well (Strauss, *Spinoza*, pp. 16, 18).

97. Deut. 23:19–20. Cf. Deut. 28:12 and Lev. 25:35–37. On usury and brotherhood, see my *Money, Language, and Thought*, esp. chap. 2.

98. Saint Jerome, *Comment. in Ezechielem* 6:18, in *Patrologiae (Latina)* 25:176. In this vein Henry Smith wrote: “Of a stranger, saith God thou mayest take usury; but thou takest usury of thy brother therefore this condemneth thee, because thou usest thy brother like a stranger” (“Examination of Usury: The First Sermon,” pp. 97–98).

99. Aristotle, objecting to the identification of monetary offspring with natural offspring, argues that “currency came into existence merely as a means of exchange; usury tries to make it increase [as though it were an end in itself]. This is the reason why usury is called by the word we commonly use [*tokos*]; for as the offspring resembles its parents, so the interest bred by money is like the principal which breeds it, and [as a son is styled by his father's

name, so) it may be called 'currency the son of currency.' Hence we can understand why, of all modes of acquisition, usury is the most unnatural" (Aristotle, *Politics*, 1258). As Francis Bacon puts it, "it is against nature for money to beget money ("Of Usury," *Works* 12, 218). Luther says, that "money is the sterile thing" [*pecunia est res sterilis*] (*Tischreden* 5, 5429). On the identification of monetary offspring with natural offspring in Shakespeare, see also my *End of Kinship*, esp. pp. 29–30, 126.

100. Clement of Alexandria followed the Hellenic Jew Philo in interpreting the Old Testament term *brother* to mean merely "a child of the same parents," for example. Philo said that *brother* meant "not merely a child of the same parents, but anyone who is a fellow-townsmen and fellow tribesman (Philo, *De virtutibus* 14.82; discussed in Wolfson, *Philo*, 2:365). Clement of Alexandria said that *brother* might refer to "whoever is of the same tribe, [namely] of the same faith, and who participates in the same *logos*" (Clement of Alexandria, *Stromata, Patrologiae (Graeca)* 1023–24; cited by Nelson, *Idea of Usury*, p. 3).

101. See the argument connecting Calvin with these sects in Bouyon, *Réfutation*, esp. pp. 186–93. *Patarenes*, or *Patarelli*, was the name first used in the eleventh century to denote the extreme opponents of clerical marriages. It was appropriated by the Cathars in the thirteenth century. Like the Anabaptists, Patarenes are closely linked with the Bogomils, who held that marriage was not a sacrament (*Ency. Brit.* 5:119). See too Nelson, *Idea of Usury*, p. 73. On the relationship between the "invention" of purgatory and the gradual acceptance of the practice of usury, see Jacques Le Goff, *Your Money or Your Life*, p. 93.

102. John of the Cross, *Collected Works*, pp. 656–57. On Saint Teresa's "judaizing" grandfather, see Serís, "Nueva genealogía."

103. Seneca, *De Clementia*, bk. 1, chap. 26; my translation.

104. Maine, *Village-Communities*, pp. 225–27; cited in Nelson, *Idea of Usury*, p. xvi.

105. Bing, in *Lettres*, pp. 8–9. For this and many of the following references I am indebted to Berkovitz, *Shaping of Jewish Identity*.

106. For other implications of the biblical passages here referred to, see Nelson, *Idea of Usury*, and Rosenthal, "Interest from the Non-Jew."

107. Tama, *Transactions*, p. 198.

108. Bing, in *Lettres*, pp. 54–55.

109. Durham, *Report on the Affairs of British North America*, 2:16.

110. Re: Clermont-Tonnerre, quoted by Berkovitz, *Shaping of Jewish Identity*, p. 71. The relevant benediction, "Bless the Revolution which will make us all brothers," was heard in the General Assembly in 1790 (*La Révolution française et L'emancipation des juifs* 7:34, cited by Trigano, "French Revolution and the Jews," p. 171).

111. Napoleon, *Selected Letters*, trans. Thompson, pp. 155–59.

112. Tama, *Transactions*, pp. 133–34.

113. Tama, *Transactions*, pp. 76–80.

114. On the official French Commissioners' dissatisfaction with this answer, see Schwarzfuchs, *Napoleon, the Jews, and the Sanhedrin*, p. 206n. On the controversy surrounding such rulings, see Katz, *Exclusiveness and Tolerance*, esp. pp. 182–93.

115. Tama, *Transactions*, pp. 199–200.

116. Cahen, *Précis*, pp. 12, 25–26.

117. Halévy, *Instruction religieuse*, pp. 99–100.

118. Bloch, "Sur l'esprit," p. 73.

119. Cited in *Ency. Brit.* (11th ed.), 3:563.

120. See Mendelssohn, *Jerusalem*, trans. Jospe, esp. pp. 106–8; and chap. 2.

121. Nelson, *Idea of Usury*, p. 113.

122. Chamfort's 1793 remark about the potentially deadly quality of the Jacobin definition of liberty as an association of sons (*liberi*) led to his arrest (Teppe, *Chamfort*, p. 53).

The epigram confuses the familiar and unfamiliar forms of pronouns. For example, the speaker's command that his interlocutor should become a family member implies that he is not already familiar. (The speaker says "Soyez mon frère" instead of "Sois mon frère.") By the same inversion, the speaker's threat to kill his interlocutor implies that he is already familiar. (The speaker says "Je te tueraï" instead of "Je vous tueraï.") Compare the American Patrick Henry's revolutionary slogan, "Liberty or Death!"; in the 1990s, automobile license plates in the American state of New Hampshire still read "Live free or die."

123. Quoted by Berlin, *Crooked Timber of Humanity*.

124. Emerson, "Ability," in *Essays and Lectures*, p. 810; cf. *Journal LM* (1848), 10:310.

125. Chamfort said: "The fraternity of such people is the fraternity of Cain and Abel" (quoted in Teppe, *Chamfort*, p. 53). Connolly (*Unquiet Grave*, p. 78) suggests that "the complexity of Chamfort's character would seem to be due to his temperament as a love-child; he transmuted his passionate love for his mother into a general desire for affection."

Conclusion

1. *Bartlett's Familiar Quotations*, p. 720, quoting Wells, *Outline of World History* (1920), chap. 41.

2. See Wells' comment on the extermination of the Tasmanians in his *War of the Worlds*, p. 113; quoted as an epigraph to the section "War of the Worlds" in chapter 8. In the wake of a devastation he called "the war to end wars," Wells, his science-fiction writing now decades behind him and Hiroshima still ahead, wondered where might lead "the 'legitimate claim' . . . of every nation to manage its own affairs . . . regardless of any other nation?" (Wells, *Outline*, p. 782). Cf. his view of the idea that "men form one universal brotherhood" (*Outline*, pp. 426–27).

3. In *From Generation to Generation* Eisenstadt discusses "nonkinship, universalistic principles"—that is, principles according to which persons "act towards other persons without regard to familial kinship, lineage, ethnic, or hierarchal properties of those individuals in relation to their own." He remarks that "it should, of course, be emphasized that no society can be entirely and wholly universalistic" (*From Generation to Generation*, pp. 116, 117). Eisenstadt does not discuss the incestuous implications of nonkinship or universal brotherhood.

4. Shakespeare, *Measure for Measure*, 3.1.138; see my discussion of incest as the antonomasia of unchastity in *End of Kinship*, pp. 103–4.

5. For the use of the term "distant-close" [*loingpres*], see Dagens, "Le 'Miroir des simples ames' et Marguerite de Navarre."

6. See Révah, "La controverse sur les statuts de pureté de sang," p. 265.

7. Barthes, *Sade, Fourier, Loyola*, pp. 137–38.

8. Wells, *Outline*, p. 780.