

Bernard Quaritch 2014  
List 2014/1

## UTOPIAS

### IMAGINARY VOYAGES

### IDEAL SOCIETIES



40 South Audley Street  
London W1K 2PR  
[b.scalvini@quaritch.com](mailto:b.scalvini@quaritch.com)

## UTOPIAS, IMAGINARY VOYAGES, IDEAL SOCIETIES

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### RARE ENLIGHTENED UTOPIA IN THOMAS JEFFERSON'S LIBRARY

1. [ANON]. *Lois de la Nature. Ouvrage divise en deux parties. Nantes, Ode fils, and Paris, Arnaud, 1803.*

8vo; pp. [8], 254, [2]; 187, [1]; some light waterstaining to the outer portion in the first part, but a very good copy in half calf, boards covered with marbled paper, flat spine decorated in gilt, gilt lettering-piece; minor repairs to the joints. £1500

**First edition, rare**, of this late 18<sup>th</sup>-century utopia and political-economic meditation, published anonymously at least six years after its composition. Thomas Jefferson, who owned a copy (now in the Library of Congress), attributed it to J.-F. Cornu La Poype. In the preface, evidently written closer to the publication date, the author introduces his key notion that 'la liberté sans la vertu et surtout sans l'humanité... est une chimere'; he adds that such observations, originally developed during a time of calm, have been validated recently 'au milieu des troubles qui ont agité l'Europe pendant plusieurs années'. The preface is followed by a letter from the Minister Lavater, dated Zurich, April 1797, returning the manuscript to the author after 'much delay', with the minister's unconditional approval of the author's views.

This work addresses 'the rich and the poor, luxury, agriculture, manufacturing. Part one: the author, a disciple of Rousseau, frequently attacks luxury, and in particular wishes that the manufacturers of luxury items should dedicate themselves to agriculture; he asks for a minimum living wage and social security for workers; he examines the qualitative losses of the population, he condemns manufacturing where it is imposed by luxury and where work is done in unsanitary conditions. The second part, a sort of utopia, describes an ideal country governed according to the laws of nature' (transl. from INED).

I.N.E.D. 4658; Library of Congress, Library of Congress, Sowerby Catalogue J. 18. Not in Barbier or Quérard. Four copies in the US (LoC, Cuny, Berkeley Law, and UCLA). No copies in COPAC.

2. **ATLANTICUS, pseud.** *Ein Blick in den Zukunftsstaat. Produktion und Konsum im Sozialstaat. Mit einer Vorrede von Karl Kautsky. Stuttgart, J. H. W. Dietz, 1898.*

8vo, pp. xxiv, 104; lightly browned throughout, a very good copy bound in recent green roan-backed boards **preserving the original printed paper wrappers**; extremities a little rubbed; with the bookplate of Baron and Baroness Ernest Seillière on the front paste down and a contemporary French newspaper review pasted to the front flyleaf. £150

**First edition of this utopian essay** on the industrial and commercial composition of the ideal socialised state. The most common attribution is to the Latvian-born economist Carl Ballod, though some, including the British Library, suggest the author Gustav Jaeckh. There is a significant forward (pp. V-XXIV) by the Czech-German philosopher and Marxist theoretician Karl Kautsky (1854-1938).

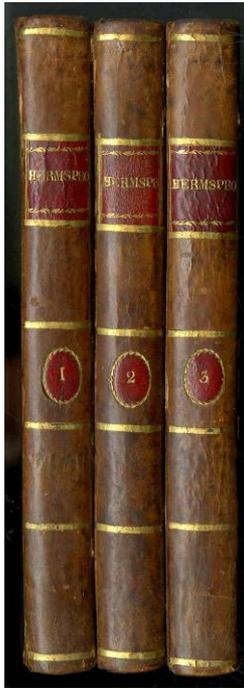


### THE MOST DISTINGUISHED MINERVA PRESS NOVELIST

**3. [BAGE, Robert].** Hermsprong; or, Man as he is not. A Novel ... By the Author of Man as he is. London, printed for William Lane, at the Minerva Press ... 1796.

Three vols., 12mo, lacking half-titles but with four pages of advertisements at rear of vol. I (including a long review of *Man as he is*), and single leaf of advertisements at rear of vol. II; small hole in L6, vol. III, loss of one letter; contemporary tree calf, morocco lettering and numbering-pieces; slight crease to back cover of vol. III, slight cracks to joints but not weak, a very good copy. £2400

### First edition of Bage's last and finest novel.



In *Hermesprong*, Bage contrasts the deficiencies of English society with the beauties of the utopian community among the 'aborigines' of North America. 'There is occasionally a little tincture of the new philosophy, as it is called, and a shade of gloom is thrown upon human life' (*Critical Review*); but his philosophical tendencies never obscure his powerful characterisation and style. The plot turns on the wooing of a peer's only daughter by an American 'incognito' who settles in Cornwall.

Despite a considerable contemporary reputation, Bage remains one of the lesser-known novelists of the revolutionary and philosophical school led by William Godwin and Thomas Holcroft. Strongly influenced by Voltaire, Paine, and Rousseau, Bage used his novels to express his ideas about social equality and the rights of man. But *Hermesprong* is also 'rich in that half-acid, half-tolerant revelation of the permanent foibles of human nature in which Bage anticipated Jane Austen ... [Bage's] sound judgement of character, and the pleasant irony of his style, give him at least a place in the company of Fielding, Austen, and Thackeray' (Blakey, p. 65).

Black. *The Epistolary Novel*, 357.

### 'BERKELEY'S UTOPIA'

4. [BERINGTON, Simon]. *The memoirs of Signor Gaudentio di Lucca: taken from his confession and examination before the Fathers of the Inquisition at Bologna in Italy...* Dublin, George Faulkner, 1738.

12mo, pp. xii, 310, [2]; floriated headpieces and initials; a few small marks; a very good copy in contemporary calf, rebacked; later ownership inscription of J.D. Nesbitt to the title. £1000

Second edition (first 1737). In spite of its claim to have been 'copied from the original manuscript kept in St. Mark's library at Venice' the work is in fact a novel, one of the earliest to be written on a utopian theme, penned by the otherwise obscure Simon Berington.

**This rare imaginary voyage enjoyed immense popularity**, in part as a result of its erroneous attribution by Halkett & Laing and many others to Bishop Berkeley, the great Christian idealist: 'it attained to a rank and dignity comparable to that of the *Republic* of Plato, the *Utopia* of Sir Thomas More, and the *New Atlantis* of Lord Bacon' (Lee M. Ellison, 'Gaudentio Di Lucca: a Forgotten Utopia', *PMLA*, L [1935], 494-509). Berkeley's authorship was not seriously questioned until about 1885, and the true author not identified until Ellison's article.

Of the nature of Berington's imaginary kingdom, Ellison observes: 'The earlier utopias lacked concreteness. In fact, they can hardly be said to exist in an objective sense, but

only as abstractions. Berington's Mezzorania, on the other hand, is as real as Mexico and Peru; and integrated with his philosophy and social theory is a narrative that runs the whole gamut from idyllic romance to luscious intrigue and bloody adventure.' Gove, pp. 295-300.

The title continues: 'Making a discovery of an unknown country in the midst of the vast deserts of Africa ... Copied from the original manuscript kept in St. Mark's library at Venice: with critical notes of the learned Signor Rhedi, late library-keeper of the said library. To which is prefixed, a letter of the secretary of the Inquisition'

McBurney 323; Esdaile, p. 163.

**5. BOND, Frederick Bligh [& CRAM, Ralph Adams.]** *The Hill of Vision: a Forecast of the Great War and of Social Revolution with the coming of the New Race ... London, Constable & Company, 1919.*

8vo, pp. xxv, [i], 134 [+ errata leaf, inserted between pp. 6-7]; with folding facsimile 'of a page of the automatic writings'; a good copy, book-block uncut; bound in olive green cloth with black lettering. £75

**First edition.** Bond's publication of 'alleged messages from medieval monks' (DNB). These 'communications' emerged with the discovery of the foundations of two chapels near Glastonbury Abbey, a project detailed in *The Gate of Remembrance* (1918). 'They speak to us of things greater than the Abbey, of interests more comprehensive of the general destiny of our race. ... [They have] hinted at the coming of a great world-crisis, or war and revolution ...' (introduction, pp. 2-3). The DNB writes: 'Bond's research was highly controversial and the diocesan trust, uneasy over his methods—despite his successes—and unhappy with the publicity, dismissed him from his post as director of excavations in 1922'.

## EXTRA-TERRESTRIAL LIFE

**6. BRUNI, Francesco.** *Lettera su la ipotesi degli abitanti de' pianeti... Al signor Conte Monaldo D. Leopardi. Napoli, Raimondi, 1836.*

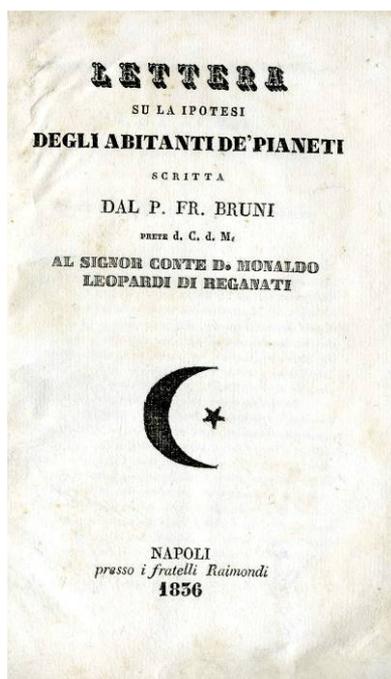
8vo, pp. 12; simple woodcut with a moon and a star on the titlepage; one or two rust-spots, but a very good, crisp copy in the original blue wrappers. £700

**First edition of a Franciscan's defence of the plausibility of extra-terrestrial life.**

Herschel's discoveries, the advancement of astronomy at the turn of the century, and the legendary, pretend discoveries of life on the moon which proliferated in the 1830s questioned once again the stance of Christian theologians of various denomination. Could life exist outside the Earth? If a discovery were to be made which supported the existence of life on other planets, would that disprove the cardinal beliefs of faith? Francesco Bruni writes, as a man of faith and of science, to the staunchly conservative father of Giacomo Leopardi, the Italian poet gifted with very fine philosophical

sensibilities. He argues that, in fact, there is nothing more blasphemous than man's petty pride in abusing science by drawing boundaries to God's infinite power and free will.

No copies traced worldwide, beside two in Naples.



## ICARIE AS A DYSTOPIA

### 7. [CABET, Etienne]. *La Cabetise, ou Voyage en Ignarie*. Paris, René, 1848.

8vo, pp. 8; rather foxed in places, particularly in the initial page, but a very good copy of a work printed on a single quire, wholly uncut and unopened. £300

**Extremely rare pamphlet** dismantling Cabet's narrative blueprint of a socialist utopia, the 1840 *Voyage en Icarie*. The anonymous adversary begins by pretending to be a faithful pupil of the utopian socialist philosopher. But, as he *verbatim* cites from passages of Cabet's plan for an ideal society, where all is communal and equality reigns, and as he comments on them, he throws light on the plan's darkest corners, and exposes it as an actual dystopia, where the impositions of equality reduce man to a paradoxical state of slavery and dependence.

This brochure, an ephemeral publication printed on a single quire, in this copy survives completely uncut and unopened.

A rare survival: no copies recorded in the US or in the UK; one copy in France (BNF), and two in Switzerland (Geneva and Lausanne).

## LIBERTINE UTOPIA

### 8. [CAHUSAC, Jean-Louis de]. *Grigri, histoire veritable*. Traduite du Japonnois en Portugais par Didaque Hadezczua, Compagnon d'un missionnaire a Yendo; & du

Portugais en Francois par l'Abbe de \*\*\*, Aumonier d'un vaisseau Hollandois. Derniere edition moins correcte que les premieres. *Nangazaki* [Paris?], *Klnporzenkeru*, seul imprimeur du tres auguste Cubo, *L'an du monde 59749* [1739].

2 parts in one vol., 12mo, pp. xxiv, 167, [1 blank]; [4], 221, [1 blank]; a very good, crisp copy in contemporary speckled calf, rebacked preserving the original spine, panelled spine filleted in gilt with gilt morocco lettering-piece; corners repaired, some very light rubbing to cover, but a very good copy. £1100

**First edition.** A utopian and erotic tale of unbridled inventiveness, it was published anonymously –but the author's name is anagrammed in the title as 'Didaque Hadezcuca'-by Louis de Cahusac. The novel is set in the idyllic ambience and ideal society of the imaginary island Fortunee; in a mixture of utopian, libertine, erotic and frivolous themes, it recounts young and clumsy Grigri's courting of Queen Amethiste. Grigri's fairy godmother arms him with a magic watch and ring that warn him (conspicuously, to hilarious dramatic effects) whenever he is about to say or do something silly, by ringing or clutching his fingers: 'on devine les scenes comiques et un peu libres qui decoulent de cette donnée' (Gay-Lemonnyer).

Styled as the French translation from the Portuguese of a Japanese novel, according to Barbier and Quérard it was published in 1739, though Gay-Lemonnyer suggests the identification 'l'an du monde 59749' with 1749. An Amsterdam imprint appeared in 1745; by 1782 the novel had gone through six editions. Its libertine tone and erotic passages earned the novel an entry in an 1825 police index.

Cahusac (or Cahuzac), a prolific playwright, was best known as the librettist to many of Rameau's opera, and as the author of the successful *Danse Ancienne et Moderne*, a classic history of dancing.

Barbier, II, 575a; Gay-Lemonnyer, II-435; Quérard, II, 14a; see Rose, *Register of erotic books*, 2067 (ed. 1782); Cioranescu 15083; Mylne, p. 61; P.M. Conlon, *Le siècle des lumières* IV, p. 221; *Nipponalia* Suppl. 2656.

## THE IDEA OF PERPETUAL PEACE

**9. CASTEL DE SAINT-PIERRE, Charles Irénée, abbé.** Projet pour rendre la paix perpétuelle en Europe. Tome I [& Tome II]. *Utrecht, Antoine Schouten, 1713.*

[with:]

Projet de traité pour rendre la paix perpétuelle entre les souverains Chrétiens, pour maintenir toujours le commerce libre entre les nations: pour affermir beaucoup davantage les maisons souveraines sur le trône. Proposé autre fois par Henry le grand, roy de France. *Utrecht, Antoine Schouten, 1717.*

Together 3 vols, 12mo, pp. [vi], xxiv, 400, [8], [1], errata, [1] blank; [ii], 423, [8], [1, errata], with two frontispieces; pp. xxxiv, [x], 455, [1] *avertissement*, [2] errata, [1] *avis au relieur*, [1] blank, with two portraits and a folding allegorical plate; titles printed in red and black; marginal tears in A2, N1 of vol I, paper flaw in D1 of vol III with slight loss of text, otherwise clean copies in contemporary calf, spines gilt decorated in compartments with morocco lettering pieces, chipped at head and foot of vol I; fore-edge of rear board of

vol I gnawed, inoffensive water staining to vols II and III, a couple of corners a little worn, bookplate of Armand de Troisbrioux to pastedowns; overall, a very nice set.  
£12,000

**First edition of ‘the first expression of an idea – the idea of perpetual peace** – that exerted considerable influence on the way in which many Enlightenment thinkers saw international politics, especially Rousseau and Kant’ (Brown, *International relations in political thought*, p. 380). Saint-Pierre was a member of the French delegation which negotiated the Treaty of Utrecht in 1713 that ended the War of the Spanish Succession.

‘If the post-Renaissance predicament was the corrupt interlocking of war and commerce, then Europe had to depoliticize its markets. The task was the creation of a European free trade area. In order to achieve that objective, Europe needed political-military unification. Foreign trade could then be downgraded to interregional and domestic trade and freed from the distortions of state rivalry... This option was articulated most powerfully in the Abbé de Saint-Pierre’s project for perpetual peace.’ (Hont, *Jealousy of trade: international competition and the nation-state in historical perspective*, pp. 27–8). Saint-Pierre concluded that: ‘Neither the balance of power nor treaties are sufficient to maintain peace; the only way is by a European Union’ (trans. Brown, p. 398).

Rousseau, who was commissioned by Saint-Pierre’s family to edit his works and published in 1761 an *Extrait du Projet de paix perpétuelle* which assured Saint-Pierre’s European reputation, was pessimistic in his assessment of Saint-Pierre’s proposals: ‘Realize his commonwealth of Europe for a single day, and you may be sure it will last forever; so fully would experience convince men that their own gain is to be found in the good of all. For all that, the very princes who would defend it with all their might, if it once existed, would resist with all their might any proposal for its creation... Accordingly Saint-Pierre’s book on *A lasting peace* seems to be ineffectual for founding it and unnecessary for maintaining it. “It is then an empty dream”, will be the verdict of the impatient reader. No: it is a work of solid judgement, and is of the last importance for us to possess it’ (trans. Brown, p. 426–7).

Goldsmiths’ 5071; Einaudi 933; *En français dans le texte* 137.

## COCKAIGNE, THE UTOPIA OF ABUNDANCE

**10. [THE LAND OF COCKAIGNE].** Discriptione del Paese di Chucagna dove chi manco lavora più guadagna. [*Bassano, Remondini, XVIII cent.*].

Large engraved and etched plate (mm. 393 x 523, plus margins); coloured by a contemporary hand.  
£8500

**A superb handcoloured specimen of Remondini’s Land of Cockaigne, the mythical land of plenty and idleness, one of the most popular utopian icons of its age.**

Cockaigne, a utopia of overabundance and excess born out of the strictures of Medieval dearth and toil, was a vivid popular concept embodied throughout Europe, with countless variations, in texts and images since at least the thirteenth century. Its images, both literary and graphic, lived on, indeed thrived throughout the early-modern era.

The Remondini firm was by the second half of the eighteenth century one of the biggest publishers in Europe, if not the biggest. Their Chucagna, or Cuccagna, sold in several variants throughout Europe and in the Orient. This vision of the land of contrary includes a large cauldron on a mountain of cheese with bread erupting into a river of running butter, rivers of Spanish wine, a sea of wine, poultry raining from clouds down onto a laid table, other clouds producing a precipitation of coins and gold, trees heavy with fruits, a fountain sprinkling with malmsey, many idle characters helping themselves to the liberal yields of the land, and a large forbidding fortress, prison for all who insist on working. The Seigneur of Chucagna, a portly character honoured with the title by virtue of his unmatched idleness, hails a cup while riding a boar and carrying the standard of Chucagna.

Zotti Minici, 241.



### ‘SOTTILISSIMA ALLEGORIA’

**11. [COCKAIGNE].** Lettera scritta da Livorno ad un amico a Firenze per raggiugarlo della Festa della Cuccagna. *Lucca, Domenico Ciuffetti, 1732.*

8vo; woodcut decoration to title-page, large historiated woodcut initial and head-piece; light uniform browning, but a very good copy, disbound. £1000

**Very rare account of a memorable celebratory Cuccagna, a document which testifies to the political significance of a primeval utopia of abundance.**

This *lettera* was printed in the context of the celebrations organized by the city of Livorno for the visit of the young Duke of Parma Charles I, heir to Philip V of Spain, and his successor as King of Spain and the Spanish Indies in 1759. The Cuccagna staged in the main Piazza for the fifteen-year-old prince is described in great detail, from the sceneries, of the grandest theatrical tradition, to the exuberant cornucopia of the richest

edible delicacies, cleverly and attractively arranged. It is immediately hailed as a fabrication devised and enacted by the Jews of Livorno for the glory of the sovereign and the delight of the people. The five-page majestic description of quantities upon quantities eventually gives way to the account of the quasi-epic assault of the crowds. The anonymous author draws conclusions which must have been clear to all witnesses: the Jews' Cuccagna, first and foremost, happened as a 'sottilissima allegoria', a most ingenious allegory of the hopes of progress, prosperity, wealth, commerce and welfare collectively pinned on the young prince.

Moreni I, p. 619. Two copies located worldwide, both in Tuscany (Florence and Livorno).

## DURKHEIM ON SOCIALISM AND SAINT SIMONISME

**12. DURKHEIM, Émile.** *Le socialisme. Sa définition, ses débuts. La doctrine saint-simonienne.* Edité par M. Mauss. *Paris, Librairie Felix Alcan, 1928.*

8vo, pp. vii, 352, [1]; margins slightly browned, short tear repaired to the upper wrapper, half-title and title-page, else a good copy in the original publisher's printed paper wrappers, fore-edge uncut, spine slightly soiled. £150

**First edition**, published posthumously and edited with an introduction – 'La place de l'Histoire du Socialisme dans l'oeuvre de Durkheim' – by Marcel Mauss.

By the end of the nineteenth century Durkheim – among many intellectuals – tried to outline new ways for socialism while Marxism's success was growing. A witness of this involvement is this collection of pieces. In the academic year 1895-1896 Durkheim gave lectures on the history and development of socialism. He wanted to extend the series to include later socialists such as Fourier, Proudhon, Marx and Lassalle, but had no opportunity to do so. Some of the lectures appeared as articles published before this book.

Durkheim was sympathetic to socialism but never dedicated enough to join a French socialist party. He disliked revolution and strife among classes and was concerned with the good of the whole of society. Opposed to any form of facile radicalism, he saw socialism as a social fact like any institution in society. It is necessary, he says, to trace the origins of the doctrine of socialism from a scientific perspective and to attempt to account for its rise as an ideology. At the heart of socialism lies criticism of the way wealth is distributed. Up to the nineteenth century economic growth had been haphazard: with industrial development and bureaucratic government a planned economy is possible.

Durkheim contrasts socialism with communism which, for him, is akin to utopianism. He views such theories as backward-looking, opposed to industrial production, suitable for small groups in society and essentially ascetic in advocating a simple way of life. He feels that while communistic ideas could never be widely accepted, socialism must be realizable in modern society.

The book is centred on the work of Saint-Simon, whom Durkheim thought a genius, but whose thinking, he feels, was too rigid. Saint-Simon's notion that industry, once properly

organized and autonomous, would put all difficulties to right and usher in socialism was naïve. Durkheim argues that moral discipline is required even within socialism, in order that citizens are satisfied with what they have.

Mauss held that 'no other comprehensive statement on the beginnings of socialism can compare in clarity and force' with this book.

Lukes 1928a.

**13. [FULIGNATI, Giuntino (pseud. for Tommaso BUONI?).]** Della famosissima compagnia della lesina. Dialogo, capitoli, e ragionamenti. [*Bound with:*] Continuazione de gl'ordini, & capitoli della compagnia della lesina [*and:*] Consulto delle matrone, seconda additione a gl'ordini, & capitoli della lesina. *Vicenza, Giorgio Greco, 1601.*

Three parts in one vol., 8vo, ff. [viii], 108, [7], [2 blank]; ff. 81, [1 blank]; separate titles with woodcut awl device, woodcut decorative initials; occasional spotting and light water-staining, a few small stains, but a very good copy in contemporary limp vellum, lightly soiled. £800

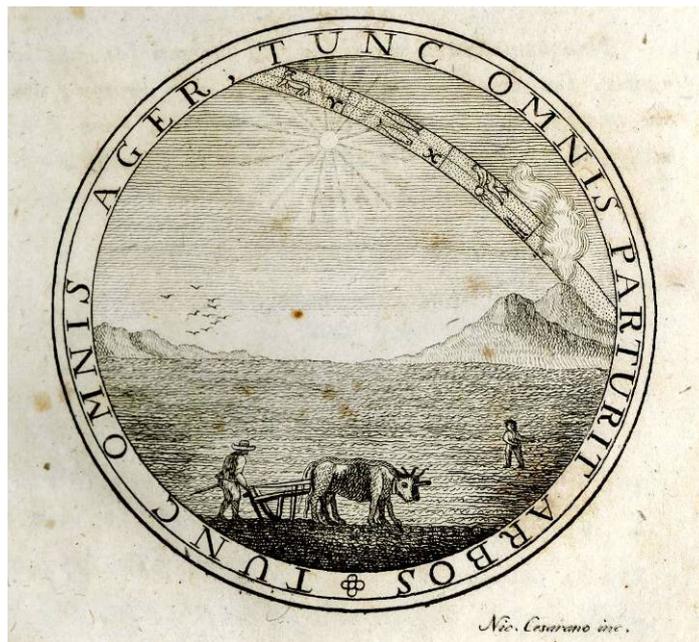
**Scarce humorous dystopia of indigence, first edition thus: the first to include a section specifically directed at women.** Styled as the statutes and histories of a fictitious society, the 'Company of Stinginess', founded to promote thrift in an age of economic depression and scarcity, made its debut in Italy in the 1550s. In a satirical upturning of the outlook of the Renaissance *homo quidam deus*, the characters decry in man 'the blindest of all animals ... a mathematical body without points, raw material without power ... beast of burden with no control' (transl. from the dedication to 'The Stingy'). In a parody of the happy citizens of Utopia, Cockaigne and all Renaissance utopian reformers, the *Dialogo* offers improbable suggestions for thrift in all aspects of life, particularly food, drink, clothing. This is the first edition to include the final part, over 160 pages devoted to thrift in a woman's life.

Westbury, *Handlist of Italian Cookery Books*, p.97; see Goldsmiths'-Kress 4750-1 and Goldsmiths'-Kress 29580-1.



**14. GUIDI, Leandro Maria.** Sulla propria stagione di seminare il grano. Ragionamento ... dedicato alla Maestà di Ferdinando il Quarto Re delle Due Sicilie, e di Gerusalemme. *Naples, Stamperia Reale, 1794.*

8vo, pp. [8], xiv, 121, [1, blank]; emblematic vignette engraved by N. Cesarano on title, of **a farmer ploughing a field against a smoking Vesuvius**; initial and final leaves very lightly foxed, but a very good, clean copy in contemporary sprinkled half calf, marbled boards, flat spine filleted in gilt, gilt contrasting morocco lettering-piece; shelf label of Biblioteca Banzi. £1150



**First edition; a rare Enlightenment utopia sketched through a sustained agricultural metaphor.** The correspondence between the rhythms of the land and those of humankind is traced in every aspect. Experiments, observation and science in agriculture must supplant inherited beliefs, just as prejudice, ignorance and superstition must be swept away by enlightened philosophy in the government of nations. Perfectibility applies to the soil as much as to humanity; technology is one aspect of a necessary drive towards progress; humanity must see itself as a unit, held together in perpetual peace by the laws of harmony of an immanent deity. At the beginning of every chapter the agricultural clothing takes centre-stage, but the metaphor is consistent throughout, dominant and well-nuanced. Such title as ‘On the right season for sowing grain’, combined with a consistently agrarian discourse, would no doubt have helped this book through the claws of the censor (indeed the censor charged with the Royal print shop) of the severely-guarded Neapolitan regime.

OCLC locates copies at UCLA and Harvard only.

**A RARE UTOPIA BY A FOURIER DISCIPLE  
A RARE PAMPHLET ON WILLIAM PENN AND WILBERFORCE  
IN A SAMMELBAND ON PEACE**

**15. HAREL, Charles.** Ménage sociétaire ou Moyen d'augmenter son Bien-être en diminuant sa dépense, avec indication de quelques nouvelles combinaisons pour améliorer et assurer son avenir. *Paris, Bureau de la Phalange, à la librairie Sociale, 1839.*

[bound after:]

GIROU DE BUZAREINGUES, Charles. De la Nature des Êtres, essai ontologique. *Rodez, N. Ratery, 1840.*

[with:]

SOCIÉTÉ de la Paix fondée à Londres en 1816. [*Paris, H. Fournier et Compagnie, n.d. (c. 1846)*].

[with:]

LA GUERRE est antichrétienne. [*Paris, Claye, Taillefer et Compagnie, n.d. (c. 1850)*]

[with:]

L'OLIVIER ou Résumé historique des travaux des Sociétés de Paix jusqu'à la fin de l'année 1846. N. 3. [*Paris, n.p., n.d., ca. 1847*].

[with:]

[NECKER]. Réflexions sur la guerre ... extraites de son ouvrage sur l' "Administration des finances de la France". [*Paris, Fournier, n.d.*].

[with:]

[WILLIAM PENN]. Entrevue de Guillaume Penn et Charles II. (1681). [*Paris, Claye, Taillefer et c.ie, n.d. (1840)*].

[with:]

SOCIÉTÉ de la morale Chrétienne. Comité de la paix. [*Paris, Henry, n.d.*].

[with:]

[WILBERFORCE]. LA ROCHEFOUCAULD-LIANCOURT, M. de. Notice historique sur la vie de Williams Wilberforce. *Paris, Henry, 1833.*

9 works in one vol., pp. x, ii, 212, with one plate; 91, [5]; 4; 4; 16; 19; 4; 20; 23, [1]; contemporary polished tree calf, flat spine gilt, morocco lettering piece; a few minor abrasions to sides. £4000

**1. First edition of this work by the entrepreneur and inventor Charles Harel (1771-1852), a friend and disciple of Charles Fourier's.** This plan describes Harel's project for the founding of a community of 200 celibates: **a utopia of communal life** detailing rules ('love', 'the library'...) practical advice (the influence of specific foods, magnetism, exercise). It is accompanied by a facsimile of an autograph letter from Charles Fourier to Harel.

2. First edition of these scientific remarks on space, void, the barometer, electricity and other phenomena of physics by a distinguished agronomist and physicist, the inventor of a micrometer.

3-5. First editions: a presentation of the Sociétés de la Paix founded at the end of the Napoleonic wars, first created in America in 1815, and two rare pacifist pamphlets

6. Rare *tiré-à-part*, a pacifist pamphlet containing an extract from Necker's *Administration des Finances de la France*, with a demonstration of the deadly economic consequences of war.

7. **First edition of this imaginary dialogue featuring William Penn.** Quakers played a pivotal role in the formation of the Sociétés de la Paix and in the establishment of the pacifist movement in the 19<sup>th</sup> century.

8. First edition, rare, of a report for the year 1843 of the first pacifist association in France, founded in 1821 as 'Société de la Morale Chrétienne'.

9. **First edition of this note on William Wilberforce.**

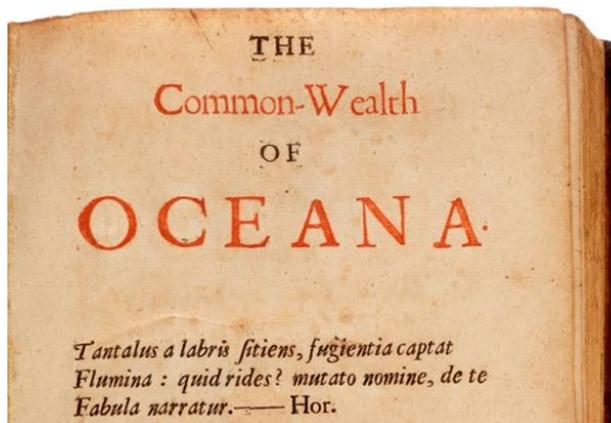
### **'THE MOST ORIGINAL AND INFLUENTIAL OF ALL THE ENGLISH TREATISES ON FREE STATES' (SKINNER)**

**16. [HARRINGTON, James].** *The common-wealth of Oceana.* London, J. Streater for Livewell Chapman, 1656.

Small folio in fours, pp. [xii], 239, [1, blank], [255]–286, [189]-210, [1], [1, blank]; title printed in red and black, blind stamp of the 'Essex Institute 1848' to title, evenly browned throughout, with intermittent spotting (as always), the errata corrected in a contemporary or near contemporary hand; a crisp copy in contemporary sprinkled calf, neatly rebacked, preserving the original spine; paper labels to spine, raised bands, upper and lower boards ruled in blind; extremities a little rubbed, later ink ownership inscription to the front pastedown. £4250

**First edition, the rare imprint, of *Oceana*: the imaginary utopian disguise of Harrington's England and the most potent contemporary criticism of Hobbes' *Leviathan*.**

There are two variants, one having the imprint 'printed for D. Pakeman', the other (as here) 'printed by J. Streater for Livewell Chapman', the result of political interference during printing. The 'Epistle to the reader' explains that the work was 'dispersed into three presses', while the errata list informs us that a 'spanell questing hath sprung my book of one presse into two other' (this is apparent from the three distinct typographical sequences that characterise the book: one printer produced quires [-]-Ii, the second Kk-Nn, the third Pp-Rr). As Streater and Chapman were radical opponents of the Cromwellian Protectorate, it is likely that it was *Oceana's* printer and publisher, rather than its author, which aroused the government's interest. The distribution was at some point entrusted to Daniel Pakeman, a non-controversial publisher (mainly of law books); copies with this more inflammatory imprint are consequently scarce.



‘With the appearance in 1656 of Harrington’s *Oceana*, we encounter a major thinker

. . . . At one level [it] can be understood as an attempt to come to terms with the brutal abolition of the old order and with the new facts of power. The work was also a response to Oliver Cromwell’s seizure of power in 1653. It is likely that Harrington was in touch with the “commonwealthmen” – a group

of parliamentary and army leaders who wished to restore the republic Cromwell had destroyed. Even so, *Oceana* was ostensibly loyal to the Protector, whom it invited to fill the role of republican lawgiver’ (Worden, ‘English republicanism’, in Burns, ed., *CHPT* p. 450).

Yet ‘*Oceana* is one of those works that transcend their immediate context. The book’s historical significance is that it marks a moment of paradigmatic breakthrough, a major revision of English political theory and history in the light of concepts drawn from civic humanism and Machiavellian republicanism’ (Pocock, *Machiavellian moment* p. 384). Worden adds: ‘His repudiation of medieval politics presented a fundamental challenge to the conventional terms of discussion. To Charles I’s parliamentary opponents – and to Harrington’s republican successors – the “Gothic” polities of Europe and the “ancient constitution” of medieval England, whatever their defects, had sustained a liberty which early modern monarchy had undermined. Harrington swept such notions aside. The “Gothic” constitution had been “no other than a wrestling match” between crown and nobility; and now it was in ruins. Salvation lay not in its resurrection but in its abandonment, and in the adaptation of classical political principles to English circumstances.’ Axiomatic to Harrington’s constitutional blueprint is his ‘doctrine of balance’. ‘Its premise was that political power always follows economic power . . . . In classical terms, the predominant form of government – monarchy, aristocracy, or democracy – must be chosen according to the distribution of landed wealth. But Harrington also believed that the only government capable of answering to the “interest” of the whole community . . . was a predominantly democratic one’. *Oceana*’s playful fictional form ‘can give us an impression of remoteness from reality’, yet its author ‘was convinced that his country’s happiness depended upon the implementation of his ideas’ (Worden, ‘English republicanism’, pp. 450–55).

In the eighteenth century, ‘Harrington became one of the principal authorities in England and especially in America for Commonwealthsmen . . . . He was especially valued for the intimate link he had asserted between liberty and civic virtue, and conversely between corruption and arbitrary government . . . . More dramatically, perhaps, Harrington was clearly being read by radical lawyers during the French Revolution, and the French constitution of 1799 (at least until it was subverted by Napoleon) was clearly modelled on parts of the *Oceana*’ (*Oxford DNB*).

Gibson, *More* 704; Goldsmiths’ 1385; Wing H809. Pforzheimer 449 provides a detailed collation. On Harrington’s utopianism, see Davis, *Utopia and the ideal society* pp. 205–40). See also Feather, ‘The publication of James Harrington’s *Commonwealth of Oceana*’, *The Library*, 1977, and ‘*Oceana*: the circumstances of publication’ in Pocock, ed., *Political works*

of *James Harrington* pp. 6–14. Besides the two 1656 variants, there is a third, with Pakeman's imprint, dated 1658: Feather and ESTC correctly identify the three as variants, or issues, of a single edition, differing only in their title-pages, not as three separate editions. The few textual variations were probably introduced while the book was in press (see e.g. Pocock's edition, pp. 185–7 nn.).

(Headline quotation from Q. Skinner, *Liberty before Liberalism*, p. 15.)

## FREELAND

**17. HERTZKA, Theodor (and Arthur RANSOM, translator).** *Freeland: a social anticipation.* London, Chatto & Windus, 1891.

8vo, pp. xxiv, 443 [1 blank] + 32 (publisher's catalogue); a very good copy in the red cloth, stamped in black on the upper side and the spine. £200

First edition in English of the Austrian-Hungarian economist Hertzka's influential utopia, first published in German in 1890. Hertzka's 'proposal to set up a new society in East Africa was enthusiastically received in several countries, including England and the United States. The society portrayed - the gentle, pleasant, though hard-working life of Freeland's inhabitants - is certainly high on the scale of major utopian proposals' (Lewis).

Lewis, *Utopian Literature*, pp. 87- 9; Negley 561.

## JOURNEY BENEATH THE SURFACE OF THE EARTH

**18. [HOLBERG, Ludvig, Baron].** *Nicolai Klimii Iter Subterraneum novam telluris theoriam...* Copenhagen and Leipzig, Jacob Preuss, 1741.

8vo, pp. 388; with an engraved title-page, engraved frontispiece, a folding map and two plates; some light uniform foxing, but a very good copy, in contemporary speckled calf, panelled spine decorated in gilt with a gilt morocco lettering-piece; corners bumped, extremities rubbed, foot of spine a little chipped, but a firm copy in an unsophisticated state. £1250

**First edition of a classic utopian novel, the archetypal journey to the centre of the Earth.**

In a fortunate turn of literary fiction that would appeal to many future writers, Niels Klim discovers a happy society living in peace, reason and lawfulness when, stepping into a hole near his Norwegian town of Bergen, he descends beneath the crust and finds himself on a planet apparently orbiting around a star located at the centre of the Earth. This narrative is the earliest instance of 'science fiction' making use of Halley's theory, suggesting that planets consist of nested spheres around a small central sun.

Life on planet Nazar is largely conducted according to very unearthly principles. In Potu, the most enlightened of Nazarian cities, women appear to be equal to men and to

be doing much of the ruling, while peasants are held in great regard and are the highest-ranking class in society. Less advanced or over-indulgent societies are also to be found on Nazar: Holberg's inventiveness thrives on these comparisons which allow him more sophisticated political and sociological observations, as well as explicit satire ('Martinia' is modelled on France, 'Quama' on Russia).

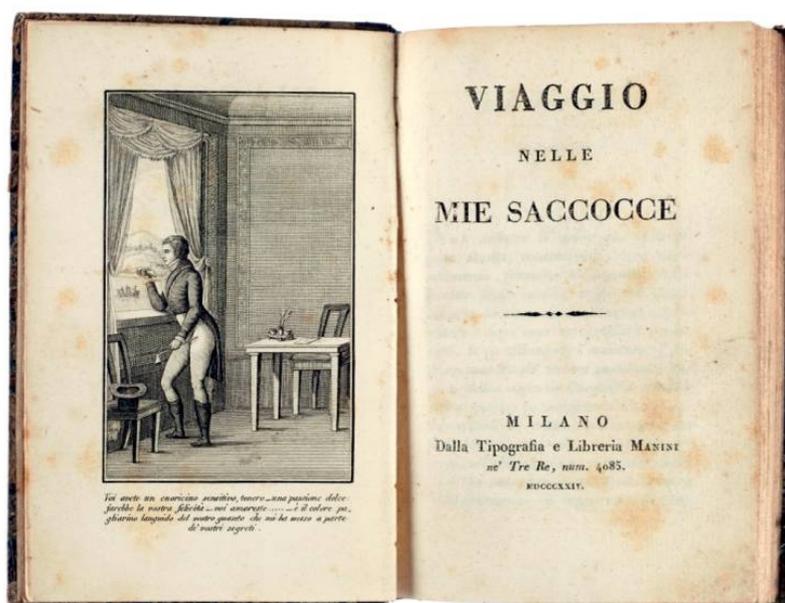
'Holberg was one of the leading scholars and playwrights of the eighteenth century, perhaps the chief literary figure in Denmark to date. Niels Klim has been translated into at least thirteen languages and published in more than sixty editions, including at least eight in English. It is in the genre of the imaginary voyage which has been so much a part of utopian writing from its very beginnings. ... Scholars have pointed out numerous resemblances to *Gulliver's Travels*, and there are, indeed, many similarities. Perhaps the chief difference is that Swift was concerned with the behavior of individuals and Holberg with that of society' (Lewis).

Negley 575; Lewes, p. 92; see Bleiler, *Science-Fiction: The Early Years*, 1114; Gove, *The Imaginary Voyage in Prose Fiction*, pp. 303-5; Nicolson, *Voyages to the Moon*, pp. 226-30.

## A JOURNEY THROUGH MY POCKETS

19. [IMAGINARY TRAVELS]. [MONTANI, Giuseppe]. *Viaggio nelle mie saccocce. Milan, Manini, 1824.*

8vo, pp. viii, 9-184; with an engraved frontispiece; a little foxing in places, but a very good copy in contemporary marbled boards, aubergine cloth spine lettered and decorated in gilt; a little surface wear. £600



Only edition of this humorous and extravagant imaginary journey through one's pockets, a parody of costumes and a reflection on human nature built on the template of the grand travel literature, and inspired in its device by Xavier De Maistre's *Journey around my room*.

Montani cites Sterne (translated by Foscolo), and hints to De Maistre's work in one of the initial chapters, when he gives the reasons for undertaking such a journey, powered by imagination alone, and bent on the discovery of what is human. But Montani's 'magnifying glass' is even stronger than that of De Maistre: his physical universe even more shrunken, his capacity for movement even more reduced to the extreme of finger-rummaging, the evocative power of each item even more heightened. So his rambling takes him to a little wax ball, a handkerchief, a glove, personal cards, keys, wallet, the daily paper, a 'necessary companion' etc.: each object the springboard for a meditation of human nature and its foibles, or a satirical look on contemporary costumes. One of the most effective digressions is the chapter bearing Walpole's praise of Pope Benedict XIV.

Not in Negley or any other Utopia bibliography. No copies in the UK; the only copies recorded outside Italy are the two held in California (UCLA, and Davidson Library, Santa Barbara).

### FOR PARADISE, THIS WAY

**20. KERKHERDERE, Jan Gerard.** *De situ Paradisi Terrestris ... Praecedit... conatus novus de Cepha reprehenso ex Galatarum secundo capite. Louvain, Martin van Overbeke, 1729.*

12mo, pp. [ii], xcvi, 96; with a folding engraved map; a little light browning, small tear at gutter near the fold of the plate (far from printed area); a very good copy in contemporary full tan calf, sides ruled in blind, panelled spine gild with fleurons and gilt lettering piece. £800



**First edition.** Kerkherdere addresses the question of the location of the Garden of Eden, the earthly Paradise, accompanying his conjecture with a map engraved by P. E. Boultats of Antwerp; the perusal of various sources, geographical studies and toponymic considerations lead the author, an Imperial historian, to placing Eden in the area of

Mesopotamia directly South of the river Euphrates, not far from Babylon. The treatise is preceded by another tract addressing a passage in St. Paul's letter to the Galatians, seemingly evidence of conflict between Peter and Paul. While some of the Fathers and early doctors (Origen, Chrysostom and Jerome) saw the episode as a 'staged' conflict, a rhetorical device meant to illustrate the issues at stake, Augustine read the disagreement as genuine, and saw in it Paul's claim of the superiority of the Word over Peter's office and authority.

OCLC records only 3 copies outside Europe: Cambridge, Villanova and Harvard Divinity School; Depaul has a copy of another edition.

**20\_b. KOEBEL, W. H.** *The singular republic. London, Francis Griffiths, 1908.*

8vo, pp. 335, [1] blank, 8 advertisements; lightly browned throughout; original publisher's cloth, sides panelled in red and the upper side lettered in gilt, spine lettered in gilt; some evidence of water-staining and fading to cover, front hinge cracked but holding firmly.

£75

**First edition** of a utopian novel set in 'Neuvonie'.

'The author has imagined a Republic in South America -which is entirely owned and administered by its President out of his own private fortune. Such a method of government may indeed be called singular, and Mr. Koebel works out with some ingenuity the inevitable destruction of this purely artificial nation. The politics of Neuvonie are more interesting than the love affairs of the hero of the story, though there is considerable humour in the account of his arrival in the 'singular Republic'. He is received with extraordinary honours and demonstrations of pleasure. So great are these indeed that he imagines he has been taken for a personage of great importance. Such, however, is not the case. He is received on his own merits, for is he not the very first tourist whom Neuvonie has ever welcomed?' (F. Griffith's contemporary review in *The Spectator*, 22 August 1908).

## EUTOQUIE AND A VOYAGE TO THE 'NEW MOON'

**21. [LE BRET, Alexis Jean].** *La nouvelle lune, ou histoire de Poequilon. Par M. Le B.\*\*\*. Amsterdam, et se trouve à Lille, chez J. B. Henry, 1770.*

Two vols in one, 8vo, pp. [4], vii, 191; [iv], 165; minor stain to fore-edge in places, some minor marking to the title, occasional light foxing; a very good copy in contemporary sheep, spine gilt with remains of morocco lettering-piece, head and tail chipped, corners rubbed.

£1750

Scarce first edition of this lunar utopia, a philosophical novel set on the moon, in which Le Bret, a follower of Voltaire patently sympathetic with Rousseau, imagines alternative models of society.

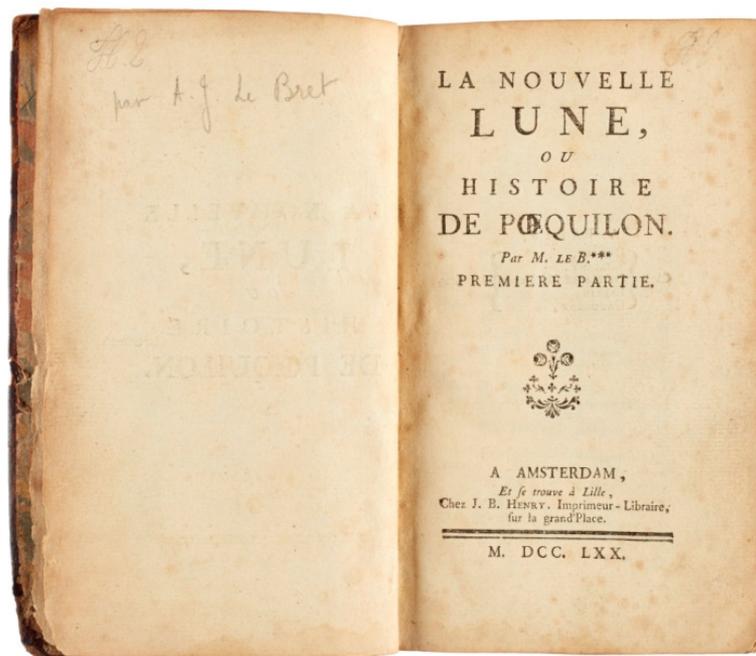
Having had his three wishes granted by the lunar monarch Selenos, king of the 'heady' realm of Verticéphalie, the protagonist Poequilon finds himself extremely rich, surrounded by a harem of beauties, and eternally young. The fulfilment of man's more

immediate and perhaps common wants, however, does not make Poequilon happy; after a series of extravagant adventures which include various forms of adultery, gender change, invisibility and other fantastic narrative turns, the 'blessings' reveal themselves as curses, as Poequilon's wife and children are abducted to the island of Eutoquie, and Poequilon begins his true quest.

His journey on the Moon leads him to encounters with various peoples, each portraying a social model, each through their ways of life contributing to a discussion on such themes as tolerance, conquest and colonialism, liberty, slavery, gender stereotypes, sexuality from both men's and women's perspectives. Successful in his search for Eutoquie, Poequilon becomes the king of the island, and with his wife reigns, in Rousseauvian style, 'with pure and innocent authority'.

See Georges May, 'Un voyage peu connu de 1770: La nouvelle lune, ou histoire de Poequilon d'Alexis-Jean Le Bret', in *Essays on the Age of Enlightenment in Honor of Ira O. Wade*, 1977, pp. 205-232.

OCLC locates three copies in America: at Dartmouth College, University of Pennsylvania, and at Vanderbilt University.



## THE HAPPY NATION

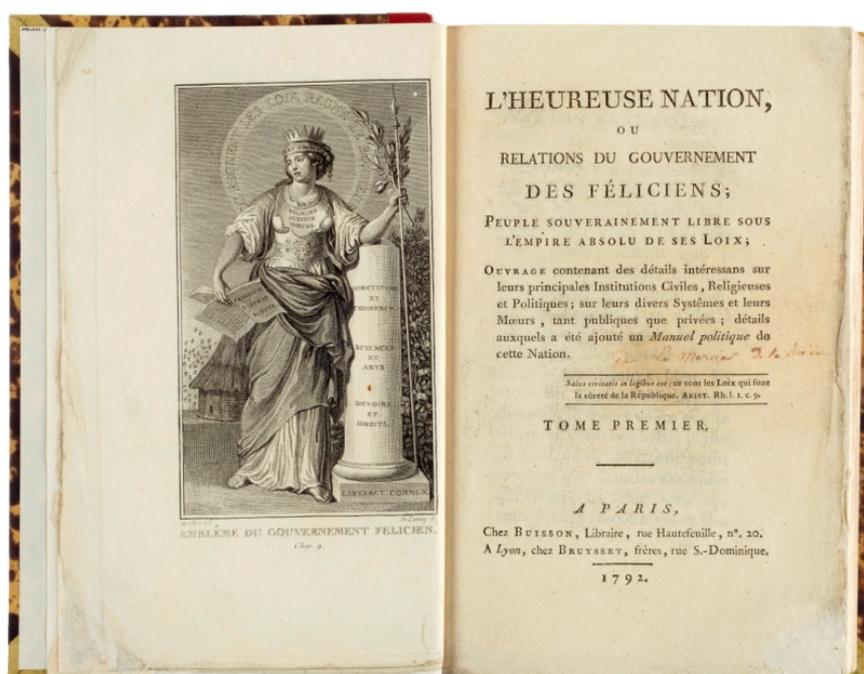
**22. [LE MERCIER DE LA RIVIÈRE, Pierre Paul].** L'Heureuse Nation, ou Relations du gouvernement des Féliciens; peuple souverainement libre sous l'empire absolu des Loix ... *Paris, Buisson and Bruyset bros. (Lyons), 1792.*

Two vols, pp. [4], lxxi, 334, [2] errata + engraved frontispiece; [iv], 496 + errata leaf; in vol. I, C3 and C6 misbound; some mis-signing; old ink attribution to the title in vol. I; a

very good copy, lightly washed, uncut in recent quarter morocco and marbled boards, gilt lettering-pieces to spines. £6000

**Rare first edition of the only physiocratic utopia.** ‘A non-fictional work of social and political theory, in fact a plan given as if already in place. ... The preliminary discourse gives the philosophical and social principles that should be at the core of a political organization: men must be governed as men. The proposed government is a monarchy, provided it is endorsed by public will. Equality and right of property are guaranteed, public education is guaranteed and free. This plan, which admits hereditary nobility justified by merit, and proposes merely symbolic restrictions to land ownership, reveals the middle-classes’ disposition towards social compromise in 1792’ (translated from Hartig, p. 77).

Einaudi 3304; INED 2790; Negley 774; Quérard V, 140; not in Goldsmiths’ or Kress;



**23. [LE MERCIER DE LA RIVIÈRE, Pierre Paul].** Die glückliche Nation, oder der Staat von Felizien. Ein Muster der vollkommensten Freyheit unter der unbedingten Herrschaft der Gesetze. Aus dem Französischen. Erster [- Zweiter] Theil. *Leipzig, Voss, 1794.*

Two vols, small 8vo, pp. [2], 542 + engraved frontispiece; [2], 484; small inkstamps on versos of title-pages; ownership stamp ‘F’ and some soiling to the title in vol. II; light browning and offsetting throughout, more so to the final few leaves in vol. I, but still a good copy in recent marbled boards. £2750

First edition in German, **extremely rare**: KVK locates the Wolfenbüttel copy only, and there is no copy in OCLC.

Not in Einaudi, Goldsmiths’ or Kress.

## COSMOS IN SOCIETY

**24. [LECOUTURIER, Henri].** *La Cosmophie, ou le socialisme universel. Paris, for the author, 1850.*

8vo, pp. [iv], 350; contemporary ink ownership inscription to the front free endpaper; contemporary quarter cloth. £300

**First edition.** Lecouturier viewed the natural state of society in cosmological terms: just as the planets' orbits are governed by the gravitational force of the sun, human activity ought ideally to be dictated by a 'fulcrum of necessity'. However, the author suggested that contemporary social structures fell foul of such natural laws and, indeed, that human society – based neither on association nor solidarity – was something of an aberration. Hence the revolutions of 1848 are seen by Lecouturier as an important step towards the creation of Utopia, forcing the removal of tyrants, while re-establishing the very laws by which the universe is governed.

Stammhammer I, 130; not in Negley or Sargent.

## BY A WOMAN, FOR WOMEN

**25. [LOQUET, Marie-Françoise].** *Voyage de Sophie et d'Eulalie, au Palais du vrai bonheur; ouvrage pour servir de guide dans les voies du salut: par une jeune demoiselle. Paris, Charles-Pierre Berton, 1781.*

12mo, pp. x, [ii] advertisement, 451, [3] Privilege du Roi; a very good, clean copy in contemporary mottled sheep, upper joint starting, the very tips of the spine worn off, corners worn; 1797 ownership inscription on the front free endpaper, by Marie Anne Michel Adelaide Condray De Merant. £1500

**First edition of this rare utopian voyage written by a woman for a readership of women.**

In the author's note, Loquet states that she wrote 'this pious fiction' at the age of fifteen, and hopes that the reader will excuse 'her sex and her age', though the novel went through some mature reworking before publication. The peculiarity of it being a work written by a very young woman explicitly for ladies is remarked upon by the publisher, who describes it as 'un ouvrage *tout neuf*, non quant à la doctrine, mais *quant à la maniere de la traiter*'. He sees in the book the multifarious appeals of the best novels: interesting turns of events, moral instruction and inspirational characters; and he prepares the reader to enjoy an imaginative style rich with 'ingenious emblems, allegorical figures, poetical descriptions, and simple and pathetic discourses'.

The book enjoyed enduring success and repeated editions for three decades; it was also translated into English.

OCLC records one copy in North America, at Chicago, with two further copies in Europe, at Augsburg and BNF.

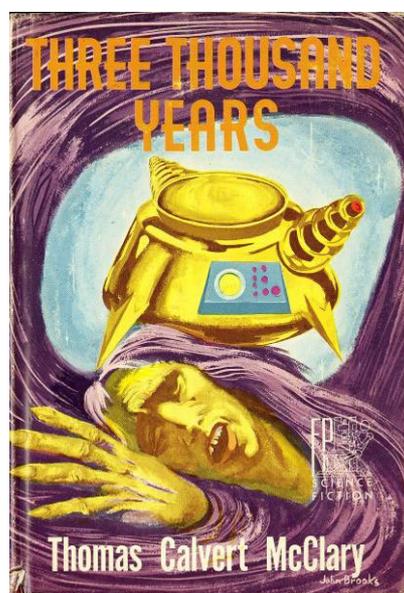
26. **LUCIAN.** *I dialoghi piacevoli, le vere narrationi, le facete epistole ...* (Translated from the Greek by Nicolo da Lonigo.) *Venice, Giovanni de Farri & fratelli, 1541.*

8vo, ff. 223, f. [1] (blank), italic letter, **30 woodcuts in the text**; printer's woodcut device on title; title-page a little soiled, a few spots here and there but a fine copy in the original limp vellum, upper hinge splitting at top. £2250

One of a handful of **charmingly illustrated** editions which were published in Venice between 1525 and 1551.

Lucian was a favourite with the humanists: More and Erasmus also translated selected dialogues, and certainly **his influence can be seen both in the *Utopia* and *Moriae Encomium***. As Professor Trapp has written in his Panizzi lecture, 'Among Greek authors, there can be no doubt that More's favourite was Lucian, in early days at least. The witty Syrian rhetorician, set to 'drive and whoop idolatry out of the world' and 'show all the gods and goddesses to be no better than a company of gypsies' looks a rather uncharacteristic choice for someone who was later to be so much involved with defence of his Church's views... [but] in his dedication More writes of the delight and instruction to be got from Lucian, who is the model moral censor, not arrogant like the philosophers or wanton like the poets, but skilful in thrusting deep without wounding. Moreover, he was much approved by earlier and therefore better Christians such as St. John Chrysostom' (*Erasmus, Colet and More: the early Tudor humanists and their books*).

Sander 4039.



27. **MCCLARY, Thomas Calvert.** *Three thousand years.* *Reading, Pennsylvania, Fantasy Press, [1954].*

8vo, pp. 224; a very good, crisp copy in the original publisher's cloth and the original pictorial unclipped dust-jacket; dust-jacket a little worn at extremities, one or two closed short tears to the rear and to the folds. £50

**First edition.** After a thirty-centuries' slumber, mankind awakes in an unrecognizable, hostile planet Earth. The striking jacket was designed by John T. Brooks.

**28. [MERCIER, Louis Sébastien].** *L'An Deux Mille Quatre Cent Quarante. Rêve s'il en fût jamais; suivi de l'homme de fer, songe.* [Paris?, n.p.,] 1786.

Three vols, 12mo, pp. xvi, 380, [2] index; [iv], 381, [2] index, [1] blank; [ii], 312, [2] index, with engraved frontispiece to each volume; dampstain to the frontispiece of vol. 2, tear to p. xi of vol. 1, tear to corner of p. 251 of vol. 2, some browning and light foxing to vol. 3; contemporary calf, covers ruled gilt, spines decorated gilt with contrasting morocco labels; spine ends and extremities worn with some loss of leather, corners bumped, book-plate to the front pastedowns. £450

Expanded three-volume edition of a work originally published in 1771; Negley cites two other editions (one from 1772, the other from 1775), although the preface to the present work claims that these were pirated. One of the best-known utopian novels, in which Mercier imagines that he has awoken from a seven-hundred year sleep, discovering that France has since become an enlightened world of flourishing arts and science. While the technological and political advances envisaged by Mercier are modest by the standards of modern readers - carriages remain horse-drawn and the France of 2440 is still a monarchy – the work is clearly immersed in Enlightenment values, and provides a powerful voice against the intellectual debasement associated with tyranny.

Louis Sébastien Mercier (1740–1814) began his literary career as an iconoclastic dramatist, bemoaning the French preference for Classical theatre over more innovative models. An ardent Republican, Mercier remained loyal to his beliefs throughout the Empire, and died shortly after the restoration of the Bourbons.

Manuel & Manuel, pp. 131–148; Versins, pp. 581–3; see Negley 772 for the first edition.

### **'OEUVRE MAÎTRESSE DE LA PENSÉE UTOPIQUE DU XVIII SIÈCLE'**

**29. [MORELLE].** *Code de la Nature, ou le véritable Esprit de ses Loix, de tout tems négligé ou méconnu.* Paris, n. p. (*Par-tout, chez le vrai Sage*), 1755.

8vo, pp. 236, [4] contents; title printed in red and black with an engraved vignette; some very light spotting, else a very good, crisp copy in contemporary sprinkled sheep, spine decorated gilt in compartments, red morocco lettering-piece, a very attractive copy. £3500

First edition of the 'oeuvre maîtresse de la pensée utopique du XVIII siècle' (Hartig). Written in answer to critics of the author's literary utopia, *Naufrage des Isles flottantes* (1753), the work is remarkable both for its extreme socialism, at a time when most thought in political economy proceeded on classical lines, and for the fact that it was conceived not as a mere utopia but as a practical programme for reform. Morelly's proposals for the ideal state include unity of funds, common use of tools and products, equal education, communal self-sufficiency and the abolition of financial remuneration. See Manuel & Manuel, *Utopian Thought in the Western World*, p. 561f.

Barbier notes that the work was reprinted in the fraudulent collection of *Oeuvres de Diderot* (1773) and thereafter often wrongly attributed to Diderot.

Barbier I, 623; Hartig 'Essai de Bibliographie' in Hartig & Soboul, *Pour une histoire de l'utopie en France, au XVIII<sup>e</sup> siècle*, p. 55; Higgs 1107; Kress 5457.

**30. NORDHOFF, Charles.** *The Communistic Societies of the United States; from personal visit and observation: including detailed accounts of the Economists, Zoarites, Shakers, the Amana, Oneida, Bethel, Aurora, Icarian, and other existing societies, their religious creeds, social practices, numbers, industries, and present condition ... With Illustrations.* London, John Murray, 1875.

8vo, pp. viii, [9]–439, [1] blank; with 38 illustrations in the text and on 15 plates including the frontispiece; occasional spotting; still a very good copy in a contemporary library binding of half calf over cloth, gilt library stamp to upper board and spine, rebacked, gilt lettering-piece to spine. £350

**First edition;** another issue (New York, Harper & Brothers) appeared the same year. Nordhoff's extensive study was written at a time when the rapid growth of large-scale industry and organized labour were rendering communitarian models of social organization obsolete. Yet Nordhoff upheld the communitarian ideal as the means to 'exchange dependence for independence' (Introduction). 'Motivated by this idea, Nordhoff undertook to visit all the existing communities and to study carefully the literature of each. His ability as a serious journalist had been demonstrated by long service as managing editor of the New York Evening Post, by several substantial travel narratives and books on public issues, and by his recent appointment as Washington correspondent of the New York Herald. His book on the American communities was easily the most thorough and objective piece of reporting ever done on the subject' (A. E. Bestor, *Backwoods Utopias. The Sectarian and Owenite phases of Communitarian Socialism in America, 1663–1829*, p. 249).

Stammhammer I, 159.

**FLYING MEN: "THE MOST BEAUTIFUL CREATURES OF  
IMAGINATION THAT WERE EVER DEvised"**

**31. [PALTOCK, Robert].** *Les hommes volans, ou les aventures de Pierre Wilkins, traduites de l'anglois, & ornées de figures en taille-douce...* London and Paris, the widow Brunet, 1763.

Three vols, 12mo in eights and fours, pp. [2], xvi, 312, with one folding, engraved plate; [2], 330, with four engraved plates; [2], 318, with one folding, engraved plate; some light spotting; faint damp-stain to the margin of pp. 297-322 of vol. II, but a good set, handsomely bound in contemporary mottled calf, spines decorated gilt in compartments,

red morocco lettering- and numbering-pieces, joints and spine ends discreetly repaired, marbled edges. £4500

**First French translation of this utopian romance**, originally published in English in 1750. In its English form, described as ‘the illegitimate offspring of a not very natural conjunction betwixt *Gulliver’s* travels and *Robinson Crusoe*’ (*Monthly Review*, 1750), it tells of the shipwreck of Peter Wilkins and his remarkable discovery of a new world where the human inhabitants, the Glums and Gawrys, can fly. The hero’s surname recalls the seventeenth-century bishop John Wilkins, who had written on the art of flying. The heroine, Youwarkee, is said to be modelled on Elizabeth, Countess of Northumberland, the dedicatee of the English original, signed R.P. This book, like its English counterpart, was published anonymously, but Paltock’s authorship was an open secret among his contemporaries, and the original contract, preserved among Dodsley’s papers, has confirmed this.



The translation was produced by Philippe Florent de Puisieux. As well as practising as a lawyer in the *Parlement de Paris*, he translated many works from Latin, Italian and English, including Fielding’s *Amelia*.

The only review of the original work was negative and this translation, published thirteen years later, would not have profited Paltock. The book only achieved widespread recognition after his death and was then frequently reprinted; from 1800 to the 1870s it was celebrated for its aptness for pantomime and melodrama.

Lamb (who writes of Peter Wilkins in ‘Christ’s Hospital Five and Thirty Years Ago’), Coleridge, Shelley, Southey (‘Of Peter Wilkins and the flying Women’), and Leigh Hunt all display some acquaintance with this pre-Romantic adventure. In his *Poetical Works* (1838), Southey called the winged people ‘the most beautiful creatures of imagination that were ever devised’. In France, the prolific libertine writer, Rétif de la Bretonne, was inspired by Paltock’s work to create his own flying men in *La découverte australe* in 1781. The same translation appeared again in 1788 in a collection titled *Voyages imaginaires*, published in Amsterdam and Paris.

The six engraved plates depict the extraordinary wing-mechanism of *les hommes volans*.

Barbier II, col. 861, Gove pp. 320-27 (with a reference to the French translation), Rochedieu, p. 241, Versins pp. 648-50. Scarce.

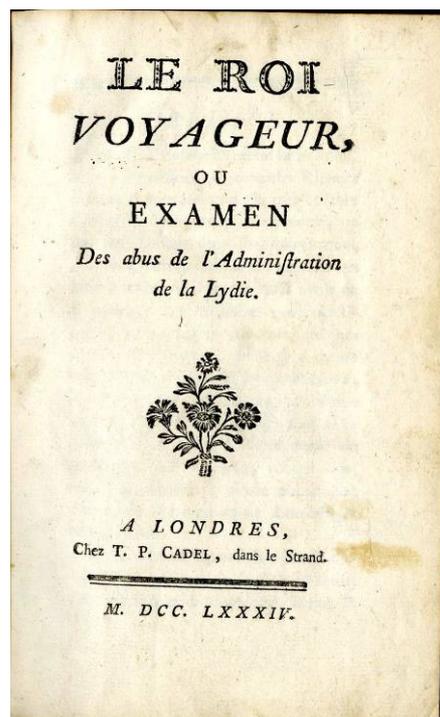
## LYDIA

**32. [PERREAU, Jean-André].** *Le roi voyageur, ou Examen des abus de l'administration de la Lydie.* London, Cadel, 1784.

8vo, pp. viii, 211, [1] blank, [3] contents, [1] blank; some light thumbing or soiling, mostly marginal, but a very good copy in contemporary half calf, panelled spine tooled in gilt, morocco lettering-piece; very light rubbing to spine. £1250

**First edition.** The well-tried literary device is that of the 'finding' of a manuscript. In this case, the fictitious codex bears the laws and institutions of a utopian 'Lydia', a paragon of freedom of trade, liberal policies in agriculture and labour, civic and familial virtues, openly in contrast with the state of contemporary France. The author was Professor of Law at the College de France. A few years later he edited the *Journal du vrai citoyen*.

Gioranescu 49566; Conlon 84,1625; INED 3522, Hartig & Soboul, p. 68; Kress S.5048; not in Negley.



## 'IDEAL UNIVERSE' (PMM): THE EARLIEST UTOPIA

**33. PLATO.** *Divini Platonis operum a Marsilio Ficino tralatorum tomus primus [- quintus].* Lyons, Jean de Tournes, 1550.

Five vols, 16mo; with printer's 'viper' device on titles and 'prism' device on all final leaves; closely trimmed with some shoulder notes just shaved, but a good copy, in nineteenth-century brown morocco, panelled spines ruled in blind with labels; a few

joints and headcaps sympathetically restored; from the Mount Street Jesuit Church in London, with bookplates on front paste-downs. £2200

**The only de Tournes edition of Plato's corpus, rare. It includes the Republic, the text regarded as the foundation of western utopian and political thought, to which (whether explicitly or allusively, in the authors' or the readers' mind) most successive utopian writings referred.**

'With Plato, Greek genius gave birth to the grand philosophical utopia of antiquity, a plan for a just and harmonious urban society based on a hierarchy of virtues and instinctual repression, which continued to attract and often enthral later generations' (Manuel & Manuel, p. 64).

The Latin text is that of Marsilio Ficino, the first complete translation of Plato's work into a Western language, and 'the best translation of that author Italy can boast' (*Enc. Brit.*), which the translator discussed with the best philologists of the Florentine circle, including Poliziano and Landino; first published in 1484-85, Ficino's landmark translation became a fundamental text in the development of Renaissance Neo-Platonic philosophy; it is here printed with the revisions of the distinguished theologian friend of Melancthon and Erasmus Simon Grynaeus.

Cartier 179. BMSTC (French), p. 353. Not in Adams.

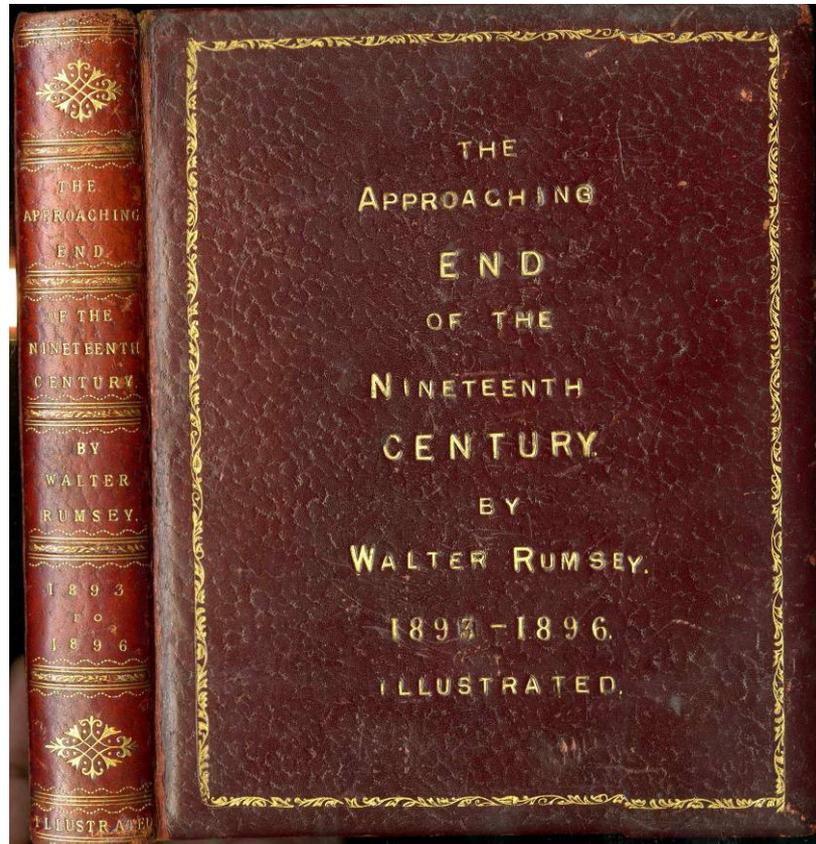
### BRITISH ISRAELITE ASSOCIATION UNPUBLISHED MANUSCRIPT

**34. RUMSEY, Walter.** *The Approaching End of the Nineteenth Century. In View of which, Most of the Great Problems of the Day are Carefully Considered. Followed by The Great Battle of Armageddon. The Last Historic Struggle: Russia v. England...* [London, 1893-4, 1895-6].

Manuscript on paper, 4to, pp. 334 342-56 (blank); with two fold-out maps, photographic and engraved images pasted on four leaves; written in brown ink in a clear cursive nineteenth-century hand, circa 20 lines to a page, underlining, capitals in chapter headings, and quotations written in red ink; bound in contemporary morocco, some light abrasions to the lower board, sides with gilt-tooled floral borders, upper board gilt lettered, spine (lightly sunned) gilt-tooled and lettered with raised bands, gilt dentelles and marbled endpapers, all edges gilt. £2500

**An apparently unique unpublished manuscript of two treatises** on British Israelism and Millenarianism. In the first treatise Rumsey aligns himself with the British-Israelite movement, identifying *British-Israel Truth* by Denis Hanan and Herbert Aldersmith as 'our handbook which should form a portion of all libraries, however small' (p. 119). Rumsey quotes correspondence in which his message and a copy of the handbook are rejected; there he names fellow believers in the cause: 'if I am to be condemned, you condemn Earl Radnor, the Rev. Mark Guy Pearce, several Generals, Admirals and ministers of the Church' (p. 125). Rumsey inquires into the origins and destiny of the Anglo-Saxon race and hails the second coming of Christ. While Rumsey does not appear to be recorded as an author in institutional library catalogues worldwide, he indicates that he expects people to have read his other works, suggesting a reliance on manuscript publication;

‘once again it is my privilege to place before the reader’ (p. 8). The address written below the introduction in the manuscript is presumably Rumsey’s own: ‘16 Woodland Road, New Southgate, London N’. Rumsey may be identified as the twenty-five year old London-born commercial clerk listed in the 1891 census, or the accountant (b. 1871) who married Alice Eunice Copleston on 24 June 1899 in Haringey, North London.



The first work in this manuscript volume (pp. 8-272) is divided into five chapters: ‘Our Israelitish Origin’; ‘How an Effort to spread the Truth failed’; ‘Another Confession: Scholar versus Critic’; ‘A National Challenge’; and ‘A Final Survey, and the Conclusion’. Rumsey declares that ‘when the Saxon Public awakens to the fact that they have been deliberately deceived as to “Our Identity,” and that the whole apposition to it has arisen from those who are committed advocates of the great perils that threaten all of our free institutions with destruction, the barriers of prejudice will go down, and those who rejected the question once [...] will hasten to redeem themselves from a lasting and indelible disgrace, if it be not too late!’ (p. 10). He concludes that ‘It is a dangerous thing to change the times and seasons, and trifle with ancient Records which conclusively demonstrate that we constitute the “chosen people” of God’ (p. 271).

In the second treatise (pp. 273-334), Rumsey discusses Russia, Israel, and impending Armageddon. The treatise ends with a poem on ‘The Present Political Aspect of Europe’.

## BLUE-STOCKING TALES

**35. [SCOTT, Sarah].** A Description of Millenium Hall, and the Country adjacent: together with the Character of the Inhabitants, and such historical Anecdotes and Reflections, as may excite in the Reader proper Sentiments of Humanity, and lead the Mind to the Love of Virtue. By a Gentleman on his Travels. *London, Newbery, 1762.*

Large 12mo, pp. [4], 192, 195-218, 217-262, [2] (adverts), irregular pagination, but complete, with engraved frontispiece by and after A. Walker; a very good copy bound in contemporary dark mottled calf, single gilt fillet on covers, modestly gilt spine. £475

**First edition.** A fictional description of a community of lady-residents in a utopian secular convent, engaged in charitable work to help the labouring poor. The novel has a strong proto-feminist flavour, constituting an alternative to the otherwise obligatory marriage and children for which women of Scott's class were destined. The utopian commune depicted in the work must have been based in part on the 'school of industry' set up by the author, Sarah Scott, and Lady Barbara Montagu at Bath Easton, where they spent summers from 1754.

The author was the younger sister of Mrs. Elizabeth Montagu, and the two were educated in part in Cambridge, at the home of the antiquary Conyers Middleton, their step-grandfather. Sarah married in 1752, but her marriage was short-lived, and she afterwards set up house with Lady Barbara Montagu. Horace Walpole was perhaps correct in thinking that Lady 'Bab' Montagu collaborated with Sarah on this novel.

F. G. Black, *The Epistolary Novel*, 719; Temple Scott, p. 90; I. A. Williams, p. 127; Roscoe A365(1).

## UTOPIAN 'LANDMARK'

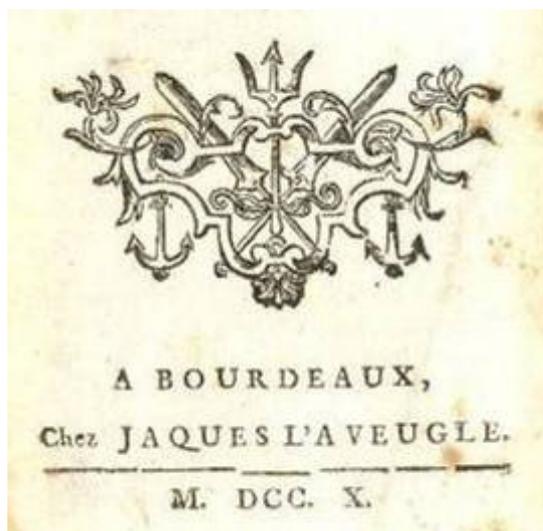
**36. TYSSOT DE PATOT, Simon.** *Voyages et Aventures de Jaques Massé. 'A Bourdeaux, chez Charles l'Avengle, 1710' [France, 1714?].*

8vo, pp. [viii], 508; printer's device on title, with trident and anchors; some light spotting, more so to title, but a good copy in contemporary speckled calf, panelled spine gilt in compartments; joints cracked, spine and extremities worn with loss of label and part of the gilding; ownership inscription (Mary Cowper, 1737) to title. £850

One of the two editions published around 1714 (four exist with a false 1710 imprint) of a **classic in the utopian genre**, pronounced by Atkinson a 'landmark' in the development of the French voyage novel.

A story of shipwreck, discovery and reconstruction set in the 'fertile, happy valley, free of wars' of Australian mainland (Lewis), with its unprecedented references to fantastic animals, flora and fossils survived from a prehistoric era, this tale is also the earliest example of the modern subgenre of 'lost world' novel. Among its most notable ingredients, the creation of the utopian Kingdom of Butrol, the implicit or barely veiled addressing of contemporary scientific controversies, the attack to core articles of the

Christian faith and to the Church as an institution, a fable of the bees, as well as a reference to the Wandering Jew.



Many passages of realistic rendition (the building of a raft, the etching of a detailed landscape) have been likened to well-known pages in the later *Robinson Crusoe*: 'The realism of the setting is based upon a close following of accounts of real travellers, such as Dellon, Tavernier, Mocquet, and Lahontan. There is nothing fantastic, unbelievable or overdrawn in the descriptions of the Austral continent. Tyssot seems to restrain himself consciously in order to write an apparently true story. Indirect criticism by the example of an imaginary and virtuous community is used here as in all the previous novels of the type. The journey to

the unknown land is very carefully authenticated, as is the return journey. Discussions of science and religion are fitted into the adventures much more artistically than in the case of the novels of Foigny and Vairasse. ... Voltaire's opinion of the Massé story would argue some appreciable influence on the part of this long forgotten novel. From the point of the history of ideas [it] is a very interesting document' (Atkinson).

Aubrey Rosenberg has proposed a relative (and also, tentatively, absolute) dating of the four editions bearing 1710 in the imprint. A and B were probably published in close succession around 1714-1716, the former appearing probably in Rouen and B shortly afterwards in two issues somewhere in France. Editions C and D were produced about twenty years later, a testimony to the lasting echo of the Massé utopia. This copy is edition B, variant ii (priority between variants not established), with the trident and anchor in the title-page device among its features. 'Edition B is clearly a *contrefaçon* of edition A and was probably published soon after edition A and in any case, as we have seen, not later than 1717. Little can be said with certainty about where it was published. [...] it looks as though we are dealing with an edition that was probably published in France' (Rosenberg, p. 94).

Barbier IV, 1103; Cioranescu 62587; Negley 1117; Rosenberg B ii; see Atkinson, *The Extraordinary Voyage in French Literature from 1700 to 1720*, pp. [67]-97, and Lewis, *Utopian literature*, p. 192. Rare: along with a couple of copies in Europe and one in Australia, Rosenberg's list of library holdings identifies copies of this edition and issue at Newberry, Harvard and Princeton only, while Yale and Duke hold copies of edition B issue i.

### A 'ONCE UPON A TIME' UTOPIA

**37. VESQUE DE PUTTELANGE, Jean. *Le roi Guiot*. Histoire nouvelle, tirée d'un vieux manuscrit poudreux et vermoulu. [N.p., n.p.], 1791.**

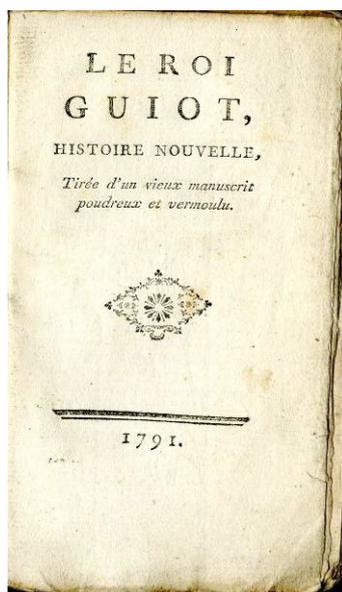
12mo, pp. vi, 7-144; small tear to the lower outer margin of the last leaf (blank area), a little dust-soiling, but a very good, crisp copy, uncut in the original pink wrappers, paper label to spine; spine foot worn, edges lightly rubbed. £1250

**Only edition, rare.** ‘Once upon a time there was a king’. This most classic of openings ushers in the story of a realm which the author immediately likens to Plato’s Atlantis, and which he conjures, he writes, from ‘within my four walls of an evening, free to reflect on the vanities of the world, and to think of the happiness that my nation once enjoyed...’.

This fable-like utopian book tells the story of a fictitious King Guiot who, spoiled from birth by a fanciful and damaging education (rendered by a sequence of satirical cameos portraying the worst of *Ancient régime* pretences of diplomacy, chivalry, and amorous exploits), nullifies the enlightened reforms of his predecessors. A journey in incognito to a neighbouring, wisely administered realm brings Guiot in touch with a different, possible reality, but too late: his own people, tired of despotism and bureaucracy, rebel. And rightly so, interjects the author: ‘The moment a government forgets what it owes its people, the people are entitled to refuse their obedience, which is only due to just laws’. King Guiot dies, and his people, ruled instead by a philosopher-king, prosper as ‘one of the most enlightened nations of the world’.

The last half quire is filled with a short erotic story, entitled *Bagatelle*.

One copy in the UK (BL), two in the US (Cornell, Univ. of California Riverside).



### BALLOONING TO THE MOON, IN VERSE

**38.** [WATKINS, William]. *The Whitby Spy ... Whitby, printed by C. Webster on the Crag, 1784.*

8vo. in fours, pp. [2], v, [1], 240, [8], with initial and terminal blanks and an index at the end; in thirty numbered part, each 4 ll.; a little dusty, the odd leaf foxed, but a good copy, in contemporary quarter calf, worn, free endpapers torn away. £2000

**‘Midst the most furious of Tornados, / In my *Balloon* I left *Barbadoes*, / Exactly at the hour of noon, Upon a journey to the Moon.’** Using a technique from an unpublished manuscript by Paracelsus found ‘wrapped round some Westphalia sausages’, the traveller ascends to the lunar plane, meets the inhabitants, has his balloon destroyed by thugs and returns by a new method far surpassing the ‘crotchets of Montgolfier’s brain’. Inspired by the recent successes of the Montgolfiers (‘The attention of public curiosity has of late been engrossed by what are called *Air Balloons*, (invented by our volatile Gallic neighbours)...’), this amusing verse narrative of ballooning to the moon is one of the three long fictional pieces in *The Whitby Spy*. Ours is a **complete run of this very rare Yorkshire periodical**, published twice weekly in thirty numbers 1 September–11 December 1784. An advertisement at the end of No. 26 states that ‘the four succeeding Numbers which are necessary to compleat the Volume, will be published together, on Saturday the 11th of December; and a Title Page, Index, and Preface, will be ready for delivery at the Printer’s, the Saturday after.’

In ‘The Story of Henry and Louisa’ a frenzied narrative skips from Yorkshire to the plains Indians of Canada, from shipwreck in Newfoundland to captivity in Spain; Henry is finally reunited with his childhood love, just as she is about to take her vows as a nun, but fate intervenes – Louisa succumbs to the shock, and Henry shoots himself. Meanwhile, in the ‘Eastern Story’ of Ahmed son of Almoulin the merchant of Schiras, a young man schooled in temperance under the dervishes is swayed by the voluptuous court of King Hormoz, falls into disrepute and misfortune, is banished and repents.

The author, William Watkins (the attribution unknown to ESTC but see George Young’s *History of Whitby* 1817), published several rare narrative poems (*Athelgiva* 1778, *Coucy and Adelaide* 1784), and followed *The Whitby Spy* with a periodical *Anomalix* (1797-8). Brought up to the sea, he retired as a schoolmaster in 1794. Here he remains wryly anonymous (‘sheltered beneath the veil of an obscurity, which nearly approximates to insignificance’), but provides an amusing spurious autobiography in the first number. He bows out in number thirty: the function of a ‘diurnal essayist’, ‘however pleasing it might appear in speculation, I have found, when it became exacted as a periodical duty, a painful and burthensome one’.

Rare: ESTC shows copies at Bodley (lacking Nos. 1, 16, 27-30 and index), York Minster and Yale only. There is also a copy at Toronto, provided by us in 2008.

**39. [VILLENEUVE, Daniel Jost de].** *Le Voyageur philosophe dans un pais inconnu aux habitans de la Terre ... Par M. Listonai. Tome premier* [– second]. *Amsterdam, ‘aux depens de l’éditeur’, 1761.*

Two vols, 12mo, pp. xxiv, 339, [1] errata; vi, 384; titles printed in red and black; some light browning, but a good copy in contemporary mottled calf, extremities rubbed, short crack to joints at head and foot, spines stamped gilt in compartments, with contrasting gilt morocco lettering- and numbering-pieces. £2250

**First edition.** In this account of a dreamed lunar citadel, Sélénopolis, the author (of whom little is known) explores a classic theme of Enlightenment thought – the comparison between the natural and the social state of man. The work is particularly notable for its ideas on technology, aviation and space travel. Volume II consists of discourses on a variety of subjects germane to the voyage.

Hartig, 'Essai de Bibliographie', in Hartig & Soboul, *Pour une histoire de l'utopie en France, au XVIII<sup>e</sup> siècle*, p. 57; Negley 1141; Quérard, *Supercheries littéraires dévoilées* [1965] II, 791. See Versins, p. 540.

## 'THE THEORETICIAN OF THE EUROPEAN PROLETARIAT' (MARX)

**40. WEITLING, Wilhelm.** *Garantien der Harmonie und Freiheit ... Vevey, for the author, 1842.*

8vo, pp. xii, [1] divisional title, [1] blank, 264; staining to p. 1, offset onto facing blank page; generally a very good, bright copy in recent red leather, spine label. £7500

**Rare first edition**, published in Vevey (German: Vivis), near Lausanne. Wilhelm Weitling (1808–1871) was the most important figure in pre-Marxian German communism and its first proletarian leader. This is his major work, in which Marx later saw 'the jejune and feeble mediocrity of the German bourgeoisie [contrasted] with the incomparable and brilliant début of the German working man' (quoted in Palgrave).

'The nineteenth century's first two German Socialists of any originality or influence were Wilhelm Weitling and Moses Hess. Both agitated years ahead of Marx and Engels, and both struggled with Marx and Engels for control of the German left. Weitling was born in Magdeburg, in 1808, the illegitimate son of a French officer and a German serving girl. A tailor by trade, he spent his early years wandering through France and Germany as an itinerant artisan. He agitated for socialism among German workers in Paris during the later 1830s, and among German artisans and students in Switzerland during the early 1840s. In 1843, the Swiss government arrested and imprisoned him because of his political activities. His sentence was only a few months, but he was banished from Switzerland, and he became more or less politically inactive. He wandered through Germany and then migrated to England, where he was given a hero's reception by the émigré German Socialists there. Weitling's socialist thought was laid down in three works, *Die Menschheit, wie sie ist und sein soll* [Paris, 1838], a small pamphlet written in France during the 1830s, *Garantien der Harmonie und Freiheit*, a book-length expansion of the pamphlet's ideas, and *Das Evangelium eines armen Sünders* [Bern, 1845]. The first two works expressed Weitling's theory of and plan for socialism. The third combined his political and economic beliefs with his political philosophy ...

'To Weitling, God was not only the author of all creation, but also of freedom and liberty ... Anything that interfered with freedom, even the family relationship, was immoral. Property in itself was not an evil, but when population grew to the point that there was not enough productive wealth for everyone, then property became an instrument by which one person could oppress another. He felt that a natural law of progress guaranteed the eventual coming of socialism. He pictured socialism as a utopia without war, crime, or any human conflicts. He hoped for a peaceful transition to socialism by means of democratic processes, but in case the propertied elements should oppose the will of the people, he advocated revolutionary measures. He called for a group of devoted followers, willing to devote their whole lives to preliminary agitational and organizational work' (Elliot Erikson, *Karl Marx and the Communist Manifesto*).

Before falling out with Weitling, Marx was most generous in referring to him: 'When drawing conclusions about Weitling's brilliant book [i.e. *Garantien ...*], one must admit that the German proletariat is the theoretician of the European proletariat, as the English proletariat is the economist, and the French the politician.' Engels wrote that Weitling was 'the only German socialist who has actually done anything.'

Menger, col. 392 (erroneously *sub* Weiss); Stammhammer I, 261; this edition not in Kress (cf. C.5983 for the third); not in Einaudi or Goldsmiths'; OCLC locates only three copies in North America (Harvard, Maryland, and New York Public Library).

**41. WEITLING, Wilhelm.** *Das Evangelium eines armen Sünders.* Bern, Jenni, 1845.

8vo, pp. [2], iv, [5]–133, [1] blank; excised section of title-page repaired; a little side-lining in pencil, with some light offsetting; contemporary patterned cloth, soiled and sunned. £4250

**Very scarce first edition** of the work in which Weitling 'proclaimed in prophetic language, like a revivalist preacher, his gospel of revolution, liberation and equality, attacked the forces of money and property, and called for a Messiah to lead the workers to a society of equals governed by scientists and sages' (*Australian Marxist Review* 39, Feb. 1998).

After completing his first major work, *Garantien der Harmonie und Freiheit* (1842), Weitling turned to a new topic: to prove the compatibility of communism and Christianity. With the new work still in manuscript, he had a subscription prospectus printed in 1843; but, alarmed by its content, the Zurich church council endeavoured to have its publication stopped on religious grounds. Weitling was duly arrested, his manuscript confiscated, and was subjected to solitary confinement for ten months. Only on his release could he arrange for his 'gospel of a poor sinner' to be published, before his eventual banishment from Switzerland for good.

Stammhammer I, 261; OCLC locates 5 copies (Library of Congress, Chicago, Louisiana, Harvard, and Johns Hopkins).

## LABOUR VS CAPITAL IN A VICTORIAN DYSTOPIA

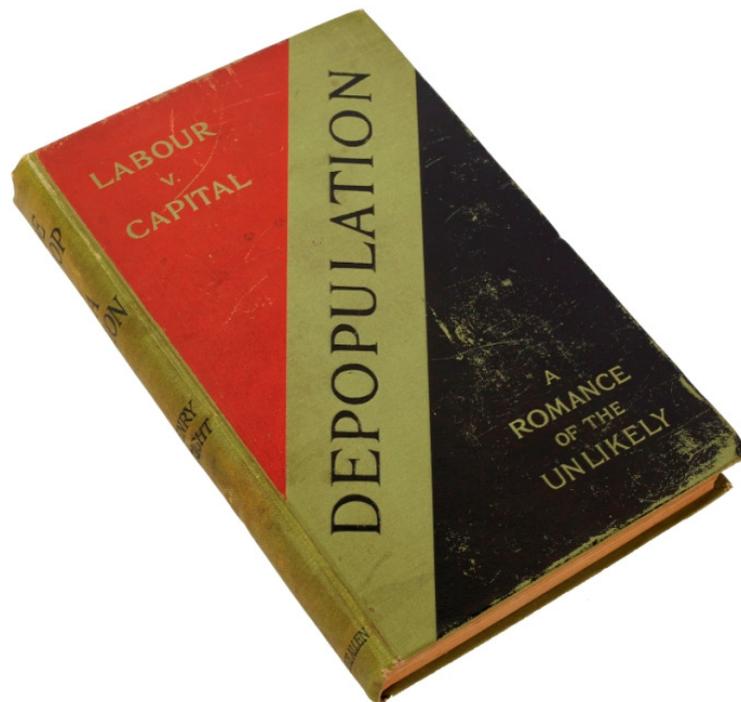
**42. WRIGHT, Henry.** *Depopulation: a romance of the unlikely.* London, George Allen, 1899.

8vo, pp. vi, 7-166, [2 (advertisements)]; original green publisher's cloth, upper side stamped with red and black diagonal design and lettered in black, spine also lettered in black; very slight rubbing to the lower joint and the upper side stamp, light discolouration to the endpapers, nevertheless a very clean copy. £400

**First edition.** An attractive example of late Victorian dystopian fiction, Wright's *Depopulation* presents an account of social strife in Minosa, a booming American prairie city whose citizens are headed by a small elite interested only in financial profits. The

exploited workers form the Depopulation League in order 'to reduce the present population so much, that gold will be cheap and human beings dear'(p. 129), instigating upheaval in the status quo as Minosa races towards deliberate self-extinction. With darker dystopic undertones and sharp observations of the value systems of the American middle class, this novel positions itself at a juncture of fiction, politics and economics.

Worldcat records only three copies present in American institutions (Harvard College Library, Pennsylvania State University Libraries, University of Missouri-St. Louis).



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