

*ON EARTH AS IT IS IN HEAVEN*

**UTOPIAS, IDEAL SOCIETIES, IMAGINARY VOYAGES**



**BERNARD QUARITCH LTD**

**LIST 2016/5**

## ‘ON EARTH AS IT IS IN HEAVEN’

### UTOPIAS, IDEAL SOCIETIES, IMAGINARY VOYAGES

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#### CHRISTIANOPOLIS ANDREAE’S UTOPIAN MASTERPIECE

1. [ANDREAE, Johann Valentin.] *Reipublicae Christianopolitanae descriptio ... Strasburg, heirs of Lazarus Zetzner, 1619.*

Pp. 220, + 4 leaves, blank, except for the third, which has errata printed on recto; **with a folding engraved plate depicting Christianopolis.**

[bound before:]

*Herculis Christiani luctae XXIV. Strasburg, Lazarus Zetzner, 1615.* Pp. [4], [1-]54, 59-62, + 3 blank leaves; lacking pages 55-58.

[and:]

*Turris Babel sive Judiciorum de Fraternitate Rosaceae Crucis Chaos. Strasburg, heirs of Lazarus Zetzner, 1619.* Pp. 72.

[bound at the end:]

*Civis Christianus, sive Peregrini quondam errantis restitutiones. Strasburg, heirs of Lazarus Zetzner, 1619.* Pp. 235, + 2 blank leaves.

Together four works in one vol., 12mo; very lightly browned; excellent copies in contemporary yapped vellum, spine lettered in ink; early inscription in ink on upper margin of the *Herculis Christiani luctae* (bound first); 18th-century notes on rear free end-paper; 19th-century bookplate of ‘James Brown Thornton’ on front paste-down. £12,500

**A fine Sammelband of four first editions by Andreae, including his famous Christian utopia.**

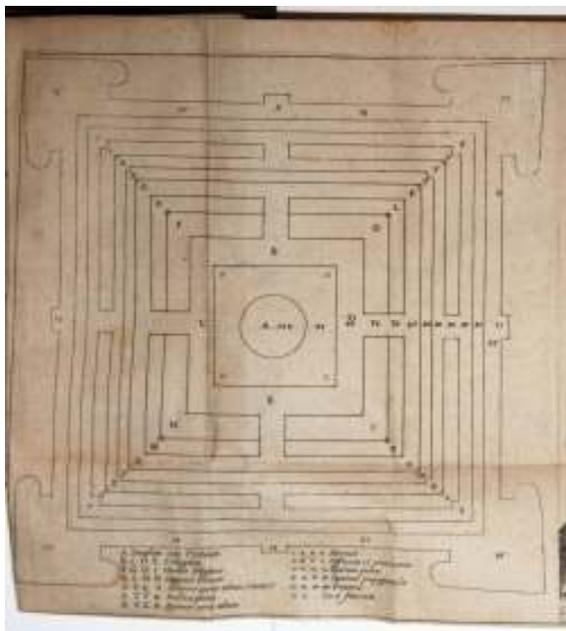


I. ‘In this portrait of an ideal Christian society science and orthodox Lutheran religion are completely integrated; while knowledge of Christ is the highest good, physical science becomes a major human preoccupation that has been sanctified ... The **Christianopolis** **departs in significant ways from its utopian contemporaries.** It is fervently Christocentric, and the observer who is the protagonist is not a wooden robot; he is psychically transformed by the experience of the holy city. Christianopolis is the history of **an adept in an ideal Lutheran community, and the alterations of his**

**inner being, his exaltation through the sight of the meticulously ordered Christian city, is the heart of the work.** By contrast, nothing much happens to Bacon's sailors shipwrecked on New Atlantis; though they feel amazement and gratitude for the kind treatment they receive, they do not undergo a spiritual conversion. As for the Genoese captain who has seen the glories of Campanella's *City of the Sun*, he is nothing but a figurehead, in haste to sail away once his tale has been recounted.

'The hero of Christianopolis is Cosmoxenus Christianus, a stranger, a pilgrim who suffers from the corrupt uses of the world; the allegory is not disguised. Raphael Hythlodæus, the hero of More's *Utopia*, is presented as a member of Vespucci's expedition functioning on a realistic level, and More's artifice throughout is to preserve verisimilitude. Andrea's pilgrim embarks on the ship named Fantasy; after it is wrecked, he is washed ashore on Caphar Salama (named for the place where Judas Maccabæus conquered Nicanor's forces), an island whose inhabitants live in community under a spiritual rule. Caphar Salama is described in fifty chapters covering all aspects of the society under as many headings. The guardians of Christianopolis first submit the outsider to a moral examination, which he passes. Immersion in the sea, represented as a baptism, has prepared him for a new life ... Andreae's man has been restored to the dignity forfeited by Adam's transgression, and through the Holy Spirit he has entered upon a new relationship with nature ...

'Andreae does not rely on the mere mechanics of a social utopia to bring about the general reformation of mankind. They are a part of the propitious setting of a Christian renewal; but only after men have undergone an inner transformation can they realize a terrestrial Christianopolis that will be both a simulacrum and a foretaste of the heavenly city. Universal brotherhood, godliness in men's hearts, must precede the establishment of Christianopolis' (Manuel and Manuel, *Utopian Thought in the Western World*, pp. 289-305).



**The folding plate, which is sometimes missing, shows a plan and a birds-eye elevation of Christianopolis.** 'In its quadratic shape the topography of the Christian city is reminiscent of the plan of Solomon's Temple, which has been interpreted as a type of Christian rule. The concentric arrangement of the squares reminds of the rings of Campanella's City of Sun which, however, depict the heliocentric universe and are to be interpreted astrologically, not Christocentrically' (Translated from Wilhelm Schmidt-Biggemann, 'Von Damcar nach Christianopolis. Andreaes "Christianopolis" als Verwirklichungskonzept der Rosenkreuzerideen', in *Rosenkreuz als europäisches Phänomen im 17. Jahrhundert*, Amsterdam, 2002).

II, III & IV. The *Herculis Christiani luctae* includes biographical material on Andreae's friend and mentor, Tobias Hess; *Turris Babel* is Andreae's 'critical assessment and analysis of the unexpected effects of the Rosicrucian idea' (Martin Brecht in "Das Erbe des Christian

Rosenkreuz”, Amsterdam 1988, p. 151); the didactic and pedagogic element of *Civis Christianus*, the last work in this volume, found echo in Comenius’ *Labyrinth of the World*.

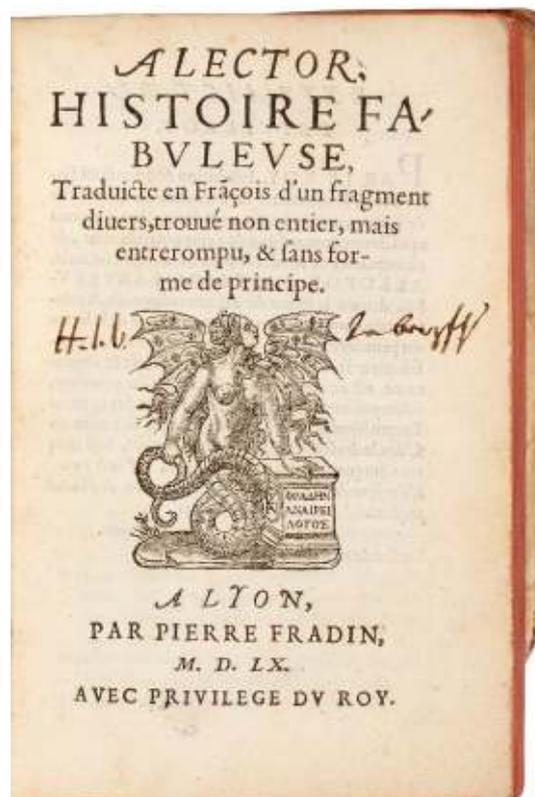
I. Dünnhaupt 23 (‘Erster evangelisch orientierter utopischer Staatsroman im Geiste von Moore’s Utopia und Campanella’s Sonnenstaat’); Faber du Faur I 128; Gardner 38: II. *Cimelia Rhodostaurotica* 46; Gardner 30: III. *Cimelia Rhodostaurotica* 285; Gardner 39: IV. *Cimelia Rhodostaurotica* 284; Gardner 42.

## THE FIRST FRENCH UTOPIA 4 OTHER EXTANT COPIES

2. [ANEAU, Barthélemy]. *Alector, histoire fabuleuse*. Lyon, Pierre Fradin, 1560.

Small 8vo, pp. [xxviii], ff. 152; minute pinhole to the last quire, but a fine, crisp copy, extremely well-preserved, in contemporary vellum, remains of ties, red edges, ink titling on spine; old small shelfmark label on the front free endpaper, early ownership inscription on the title. £25,000

**Extremely rare first edition of the first French Utopian novel**, the only novel by the humanist, poet and professor of rhetoric Barth Aneau, a member of the humanist circle of Lyon which included Marot, Dolet and Rabelais. Although More’s *Utopia* appears to have been an influence, this work is wholly original, built on the thread of the protagonist’s travels on the back of a flying hippo, mixing genres such as classical myths, fable, historical novel, fable, philosophical tale, utopia proper.



The work has been described as a ‘fabulous story centred around a pacifying hero, ...a reservoir and manual for interpreting Renaissance imagery, a dictionary of emblems, and an architectural utopia of a circular city’ (D. Bjai). Indeed, as it has been recently pointed out (J. Meyer, 2015) this fictional narrative displays an idealized version of the French monarch’s global role. A utopia/*speculum principis*, the book emphasizes the new relevance of world geography to the king’s mastery of governance, as well as the superior destiny of the French monarch.

The book was printed the year before Aneau’s assassination, which was perpetrated by a mob, suspicious of his protestant leanings, while he was lecturing at the Collège de la Trinité in Lyons. Brunet lists it under Alector, rather than Aneau, and only as an ‘attributed’ work.

Brunet 156. **No copies outside Europe**; 2 in French libraries (BNF, Lyon), 1 in the UK (BL), 1 in Denmark (Kongelige Bibliotek). No copies in auction records in the last 40 years.



**RARE ENLIGHTENED UTOPIA  
THIS EDITION IN THOMAS JEFFERSON’S LIBRARY**

3. [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 18th-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 chimère’; 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.

### ‘UNIQUE ÉDITION EXTRÊMEMENT RARE’

4. [ARIZZI, Francesco.] *Il buffone di nuova invenzione in Italia. O sia i viaggi del vagabondo Salsiccia Salisburgese [...] con un commento in dialogo tra un’Italiano, ed un Tedesco, il quale rende ragione di tutta l’opera, e della sua idea, rischiarando molti passi oscuri, dà ragguaglio di più Paesi, e costumi di popoli oltremontani, e ultramarini [...]. Venice, Antonio Bortoli, 1740.*

8vo, pp. 270, [2, blank]; engraved frontispiece by Giuseppe Filosi depicting a buffoon in a camp of vagabonds; margins a bit short, some scattered foxing, a short repaired marginal tear to title page, with no loss, but a good copy in early twentieth-century vellum, title direct-gilt to spine. £600

**First and only edition** of Arizzi’s *Buffone*, on the imaginary travels through Europe of a sort of ‘John Sausage’ peasant character, a free adaptation of Gottfried Prehauser’s *Wienerische Hannswurst ... in verschiedene Länder*, published anonymously and for a long time wrongly attributed to Benedetto Marcello.

The comedy character of ‘Hanswurst’, inspired by characters of the Italian *Commedia dell’Arte*, was first popularized by Joseph Anton Stranitzky (1676 – 1726) around 1717, and later by Gottfried Prehauser when he succeeded the former as the leading Viennese comedian

(taking over also Stranitzky's literary property and therefore publishing the Wienerische Hannswurst as his own). 'Hanswurst' is 'a half doltish half cunning partly stupid partly knowing enterprising and cowardly self-indulgent and merry fellow who in accordance with circumstances accentuated one or other of these characteristics' (Pischel, *The Home of the Puppet-Play*, p. 22).

*Neue Deutsche Biographie*, 25, pp. 473-475; Brunet, III, 1396; Olschki, *Choix*, 190: 'Unique édition extrêmement rare'.



### THE MOST DISTINGUISHED MINERVA PRESS NOVELIST

5. [BAGE, Robert]. *Hernsprong; 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 Hermsprong, 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 Hermsprong 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).

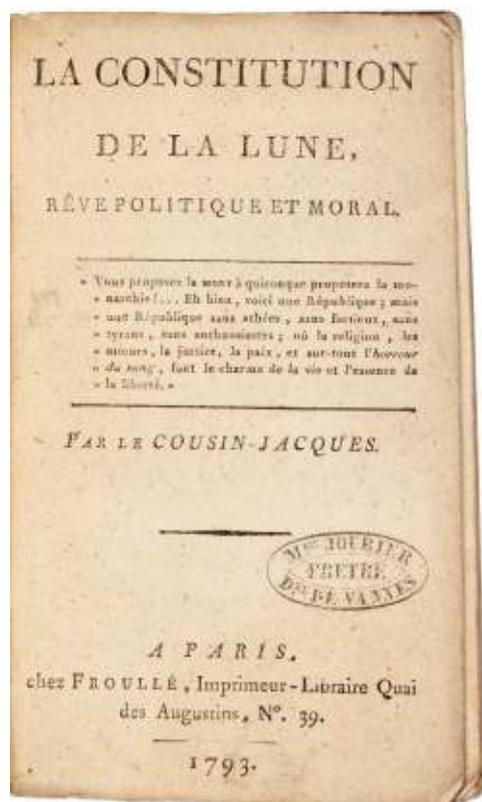
Black. *The Epistolary Novel*, 357.

## LUNAR UTOPIA – A SINGLE COPY TRACED OUTSIDE EUROPE

### 6. [BEFFROY DE REIGNY, Louis-Abel]. *La Constitution de la Lune, rêve politique et moral.* Par le Cousin-Jacques. Paris, Froullé, 1793.

12mo, pp. [ii], 302; small ink stamp of a priest of the diocese of Vannes on the titlepage, else a clean, very good copy in contemporary wrappers, bound without the last blank, and with the addition of a leaf at head to strengthen the front wrapper; some wear to the spine and the edges of the wrappers; preserved in a protective sleeve. £950

**Rare first edition of a utopia set on the Moon:** the articulation of a ‘political and moral dream’ in such contrast with the reality of the Terror that it cost its pro-Revolution author (called by his contemporaries ‘the Revolution’s comic poet’) a period of prison conviction.



Full of forests, meadows, lakes, rivers and streams, vineyards and orchards, the Moon offers the best geographic resources to its population, which is organized ‘large cities full of air, all perfectly straight, but set in the valleys, because public buildings are extraordinarily tall’. The capital city, Lunol, boasts ‘1,600,000 souls, which is double than Paris’.

Versin remarks: ‘Son style, en harmonie avec ses manières, est étonnamment décontracté, et ses thèmes ne le sont pas moins. [...] la fantaisie se

présente souvent sous une forme qui enchanterait les chercheurs actuels. [...] Et dans tout ceci, à profusion, une imagination conjecturale à faire rêver’.

A second edition was published in the same year. While that second edition is represented in a handful of copies, **the first edition is very rare, apparently one copy only being held worldwide outside Europe (Oxford).**

Versins, p. 209; Barbier, I, col. 799.

## ‘BERKELEY’S UTOPIA

7. [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, rebaced; 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.

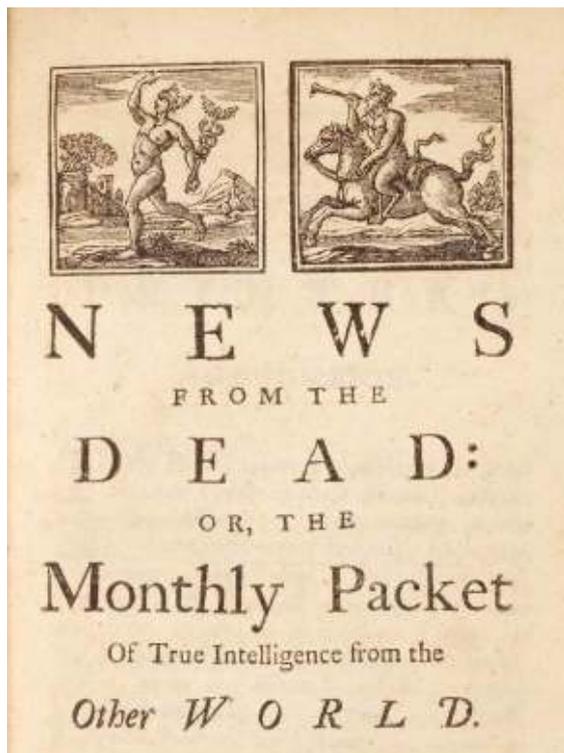
The title continues: ‘Making a discovery of an unknown country in the midst of the vast deserts of Africa ... Copied from the original manuscript kept in St. Mark’s library at Venice: with critical notes of the learned Signor Rhedi, late library-keeper of the said library. To which is prefixed, a letter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

McBurney 323; Esdaile, p. 163.

## FIRST 'CACOTOPIA'

8. [BERINGTON (Thomas)]. **MERCURY.** News from the dead: or, the Monthly Packet of true intelligence from the Other World. *London, J. Morphew, E. Berington, 1715.*

8 parts in one vol., 8vo; the last issue bound in without the title or the last leaf (blank), some light dusting and a few spots, small paper strip on the first title bearing in manuscript 'Part I For the Month of January'; contemporary half roan, marbled boards; spine and extremities rubbed. £2200



**Extremely rare first edition of the complete run of this satirical journal, based on imaginary journeys to hell.** It appeared between January and August 1715. The author/editor, Thomas Berington, here introduced the neologism 'cacotopia' (using it seventeen times), a satirical take on a tendency that utopias seemed to exhibit: to turn out very different to what their propounders had wished. Berington coined the term by using the Greek prefix kako-, a direct opposite of the benigne eu-, perhaps hinting to the fact that utopias had been more commonly hailed as eu-topias (good places) than referred to as ou-topias (no places). Berington's perception was to be echoed a century and a half later by John Stuart Mill, who used the term again in 1868, claiming 'What is commonly called Utopian is something too good to be practicable; but what they appear to favour is too bad to be practicable'. The discovery of Berington's

primacy in the introduction of this term was made recently, in 2011, by the Bulgarian scholar V. M. Budokov: the Oxford English Dictionary had only gone as far back as 1817-8, with Jeremy Bentham (Plan of Parliamentary reform). Berington's *Cacotopia* aims to conjure up a nightmarish vision of Britain mired in moral abjection, where the reprobate and unprincipled succeed in presiding over a morally bankrupt society through sacrilege.

**The first edition appears to be truly rare.** 2 copies in the UK (British Library, with the first issue in second edition, and Cambridge), and 4 in the US (Indiana, Michigan, NYPL, Yale).

## SHIPWRECKS, DOG-BIRDS, AND CANNIBALS

9. **BINGFIELD, William, pseud.** *The Travels and Adventures of William Bingfield, Esq; containing, as surprizing a Fluctuation of Circumstances, both by Sea and Land, as ever befel one Man ... with an accurate Account of the Shape, Nature, and Properties of that most furious, and amazing Animal, the Dog-Bird. Printed from his own Manuscript ... Vol. I [-II]. London, printed for E. Withers ... and R. Baldwin ..., 1753.*

2 vols, 12mo, pp. viii, 269, [1]; viii, 246; with a fine folding frontispiece by Boitard of Bingfield in a landscape full of wild creatures, cannibals, and his pet Dog-Bird; a very good copy in contemporary speckled pale calf, neatly rebacked, new endpapers. £3250

First edition of one of the most entertaining imaginary voyages of the eighteenth century.

The pseudonymous Bingfield, brought up by his mother in Norfolk after his father had been killed in the Battle of the Boyne, joins the army, buys a commission, and meets and falls in love with Sally Moreton. Their courtship is cut short when she is sent to an uncle beyond the sea and Bingfield's regiment is despatched to Africa. South of the Line his ship encounters a fierce storm that drives it on for eighteen days before it sinks. Washed up on a fertile island, he encounters 'a very large Creature of the Bird Make', ferocious and flightless, 'walking upon two Legs, but without the least Feather or Down about it, its Covering being long shaggy Hair. It had ... the sharpest and strongest Teeth in its Mouth ... and a long Tail hairy, and like a Pig's.' A pair of the 'Dog Birds' can run down and kill a tiger or a stag. Bingfield shoots one of the creatures, finds her nest, and brings up the young who become quite tame. The tame 'Dog-Birds' help him to rescue his beloved Sally (shipwrecked herself on the way to an enforced marriage in India) from cannibals.

Together they rescue Malack, a black man from another island who had been a prisoner of the cannibals. With Malack as their guide they restore a captive native king to his throne and help another to overcome his enemies. After Sally dies, Bingfield and La Bruce, a French female captive, set out for a Portuguese factory, marry, and set sail for Europe, only to encounter pirates off Madagascar. Having seized the pirate ship, but short of food and water, they are rescued by a Dutch vessel bound for the Spice Islands. Eventually they get back to England, where Bingfield's mother is still alive, and they live happily and raise a family.

Chapter XIX in volume II includes 'reflections on the right to make slaves', the Dutch sea captain having sold into slavery Malack's long-lost mistress (and future wife) Hormunka, whom he regarded as his property because he had rescued her from the sea. After much discussion the transaction is reversed.

According to Lockhart this tale was a favourite with Sir Walter Scott, who first read it at the age of ten and only after some difficulty re-acquired it in later life. His copy is still at Abbotsford. Dickens refers to it in *All the Year Round* as 'the most popular successor to Peter Wilkins'. ESTC lists six copies in the U.K. and twelve in North America. Raven 174; R. J. Howgego, *Encyclopedia of Exploration [volume V]: Invented and apocryphal Narratives of Travel* (2013), p. 46.



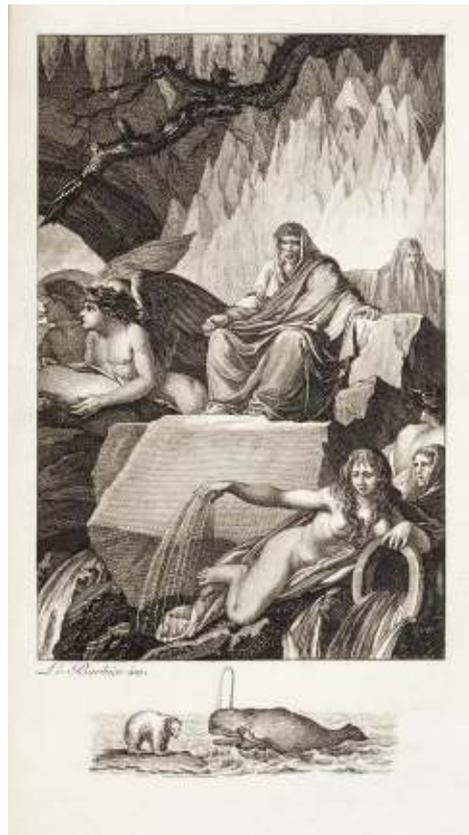
10. [BOISTE (Pierre Claude Victor)]. *L'Univers, poëme en prose, en douze chants; suivi de notes et d'observations sur le système de Newton et la théorie physique de la Terre. Paris, Boiste, Agasse, Deterville, an IX [1801].*

8vo, pp. xii, 478, 8; with six finely engraved plates after Raphael, Fuessli, Le Barbier and Poussin, beneath which smaller engravings after Monnet and Lejeune appear; short marginal tear to the preliminary leaf containing the instructions to the binder, but a very good copy, in contemporary tree calf, triple gilt rolled border to the sides, flat spine decorated in gilt with fleurons, green morocco lettering-piece; a little worm-work at the foot of the spine causing minor losses, surface abrasion to the lower outer corner of the upper side, spine a little rubbed. £400

**First edition, elegantly illustrated with six engraved plates**, of this 'poem in prose'. The author proposes to look at the Universe from four perspectives: physical, moral, political and religious, intertwined with one another through the more general opposition between Good and Evil, 'wherein I have set the action of my poem. [...] I have done this for my own pleasure, to distance myself from this reign of terror, and to improve myself in my moments

of leisure' (preface, our translation). Not easily to be pigeon-holed within the boundaries of a specific genre, this metaphysical epopee unites elements of scientific, literary, apocalyptic, philosophical and utopian prose. The last 130 pages are wholly dedicated to observations on the Newtonian system. Our copy is complete with the Directions to the binder for the placement of the plates, and with the interesting 8-page *Opinions littéraires sur le poème de L'Univers* at the end of the volume

Monglond, *La France révolutionnaire et impériale*, V, 722. Rare: beside a few copies in France, 4 copies in the UK (BL, Oxford, Leeds, NLS) and **2 copies in the US** (Congress, Burndy at MIT)



## EXTRA-TERRESTRIAL LIFE

11. **BRUNI, Francesco.** Lettera su la ipotesi degli abitanti de' pianeti... Al signor Conte Monaldo D. Leopardi. *Naples, 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.**



12. **CAMPANELLA, Tommaso.** A discourse touching the Spanish monarchy. Wherein we have a political glasse representing each particular country, province, kingdom, and empire of the world, with wayes of government by which they may be kept in obedience. As also, the causes of the rise and fall of each kingdom and empire . . . Newly translated into English, according to the third edition of this book in Latine. *London, printed for Philemon Stephens in Paul's Church-Yard, 1654.*

Small 4to, pp. [viii], 232; contemporary calf; a little rubbed, joints slightly cracked at ends, but a very good copy, from the library of the earls of Macclesfield. £7500

**First edition in English.** The translator's preface to the reader is unsigned, but the translation is usually attributed to Edward Chilmead (see Oxford DNB). He explains that he could not discover in which language the Discourse was originally written in, but that the recent [1653] Latin edition published by Elzevier at Amsterdam was the third and claimed to correct the corruptions in 'the two former editions'. Gibson notes that it was first printed in German, translated from an Italian manuscript, in 1620.



‘Written in 1598 or 1599, rewritten about a year later, this political tractate prophesies and advocates the achievement of a universal Christian monarchy – the fifth great monarchy in history – by the Spanish king. Chilmead, in “The translator to the reader”, states that it presents “both in a methodical and copious way, a perfect model both of the original and principles of government”; however its utopianism has realistic limits, for Chilmead adds that Englishmen may learn from this advice to the Spaniards the good counsel of maintaining perfect unity among themselves and of sowing seeds of division among enemies’ (Gibson). The Spanish monarchy was ‘clearly not, as many of Campanella’s Protestant readers (and not a few of his Catholic ones) took it to be, a “Machiavellian” strategy for extending the power of the papacy and the Spanish monarchy, so as to reduce the peoples of the world “under the unsupportable tyranny both in [matters] civil and spiritual” of Spain. God’s design clearly indicated (in Campanella’s view, at least) that His agent in the final unification of the world was to be Spain. But the purpose of the universal monarchy was, he insisted, not merely protective. It was to make its citizens “happy” (Campanella never lost sight of either the Republic or Utopia), happiness and the unity of the entire community through knowledge and love being the true end of all states. It could never, therefore, be a matter of indifference what kind of society the future Spanish empire turned out to be. As he later told Louis XIII, no state can hope to survive under an unjust ruler, and the only possible source of justice is to be found in the true respublica where the king is the servant of his people and the laws he makes are not “useful to the king”, but “useful” to the community’ (Pagden, *Spanish imperialism and the political imagination* pp. 62–3).

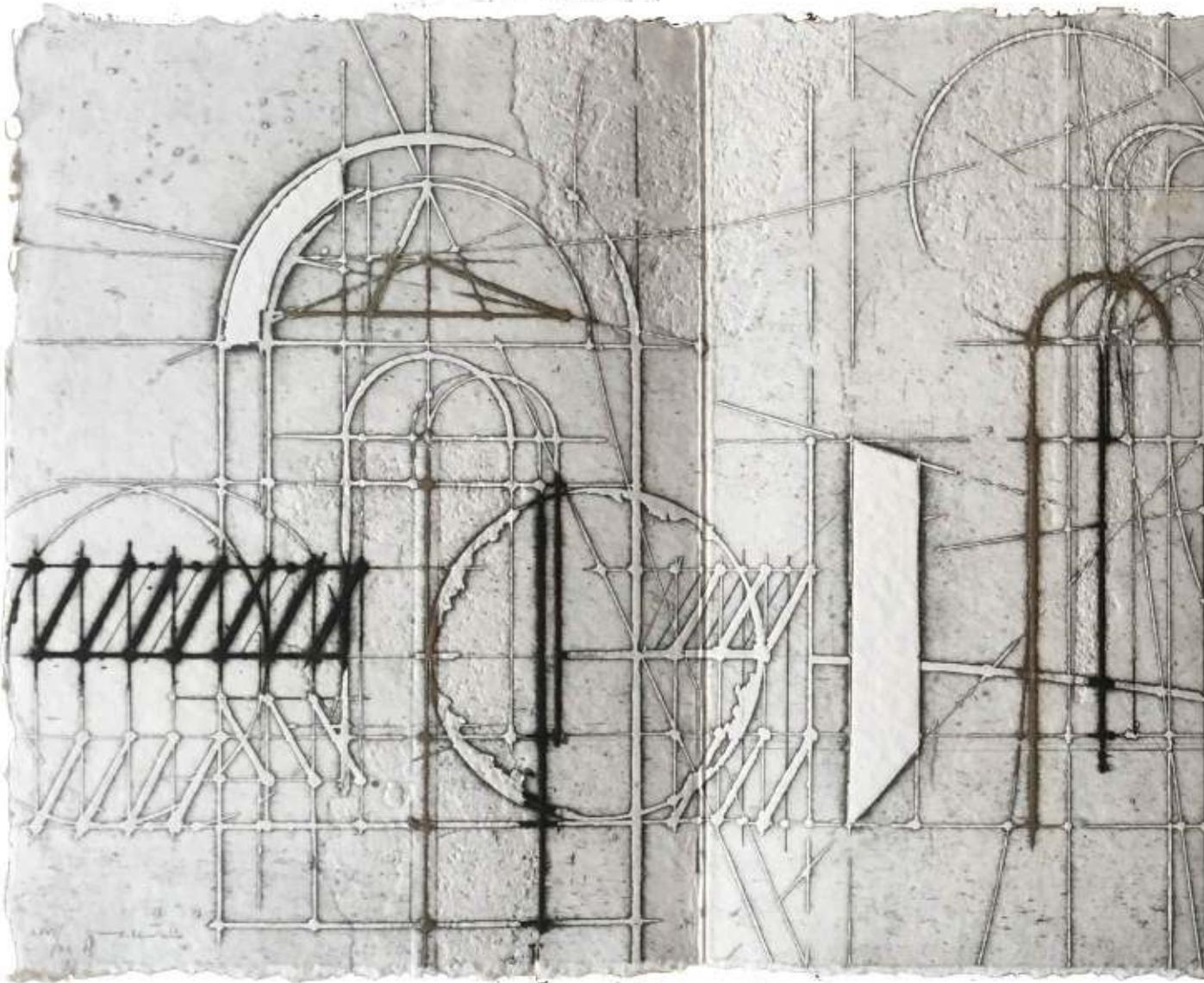
Alden 654/31; Gibson 650; Palau 41135; Sabin 10198; Wing C401. ESTC notes variants of the title-page: a comma can be printed after ‘glasse’ (sixth line) and in the imprint ‘Church-Yard’ can be misspelt ‘Curch-Yard’.

## THE CITY OF THE SUN ACCORDING TO VALENTINI

### 13. CAMPANELLA, Tommaso, and Walter VALENTINI (artist). The city of the sun. Lodi, Zazzera, 1987.

Folio (mm 370x270), pp. [viii], 34, [1], printed on Alcantara paper, headed by a blank with a chalcography reproducing the title-page of the original first edition, and at the end a large folding engraving by Walter Valentini; loose leaves, gathered in the original engraved wrappers by Walter Valentini; preserved as issued, in a hinged plexiglas box by Piergiorgio Spallacci; in pristine condition. £800

**Only edition thus of this exceptionally beautiful work on paper**, copy number LXVI (of 180), one of the 90 copies numbered in Roman numerals and printed in English language on Alcantara paper.

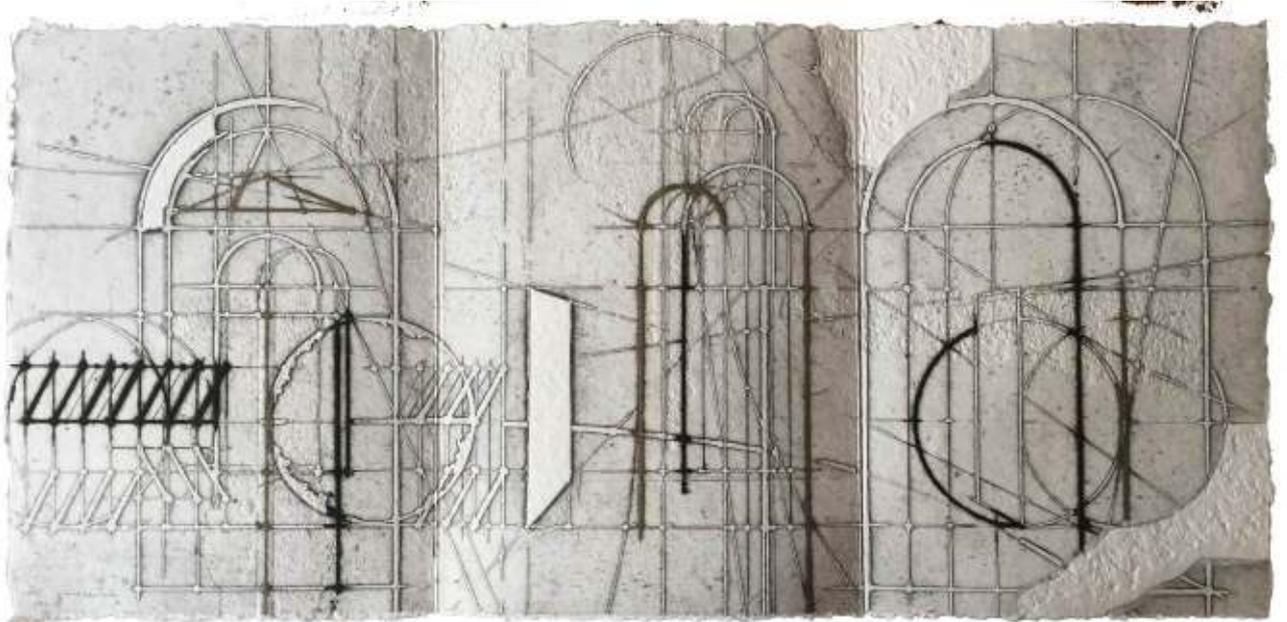


Campanella's *City of the Sun* is one of the earliest utopias, written in 1602 but first published in 1623. The work we offer is a beguiling complementary union between the text as established by the pre-eminent Campanella scholar Luigi Firpo (in the English translation by

Ann E. Berman) and the graphic interpretation of artist Walter Valentini, whose uncompromising geometric, formal eye and terse style have accompanied meditations on time, space and the ideal city for four decades, with worldwide acclaim. Valentini's explorations of the Ideal City culminated in the late 1980s and early 1990s with a series of metal sculptures, this text-and-image production, a work on canvas *Città del Sole* for the Chamber of Labour of Reggio Emilia and a large-scale installation in Pesaro.

The artistic conception of the book encompasses all aspects: not just the relationship between the text and the images, but also the aptness of the support medium and of its protection: it is through the absolutely pure, pristine nature of the paper's white and its thick, textile quality that the engravings, modulated on a supremely essential palette, entice the spectator into a three-dimensional world of possibilities: a world essentially 'other' and ideal, in its absolutely orderly disposition. It is through Valentini's unyielding reduction to the purest white and to gold, greys and black that the rigorous order of the geometries, rather than locking the spectator into a confining space, invites to a flight, and ultimately to freedom.

Healey, R. *Italian Literature Before 1900 in English Translation*, 8710.



### RARE JOURNEY TO THE MOON: TECHNOLOGY AND UTOPIA

14. [CATHELINÉAU (Alexandre)]. *Voyage à la Lune, d'après un manuscrit authentique, projeté d'un volcan lunaire. Paris, Librairie Achille Faure, 1865.*

12mo, pp. [iv], 310, 2]; with full-page engraving on the verso of the half-title, by Marchand, representing the spaceship *Micromégas* during take-off; a very clean, crisp copy in French half morocco by Roger Devauchelle, marbled boards, gilt lettering and decorations on the spine. £550



**First edition of a proto-science fiction, the tale of a voyage to the Moon planned with the aid of ingenious technology:** a test space ship, the Terrinsule, is filled with plants for the purpose of providing the travellers with oxygen, before the true space ship, Micromégas, built by the best engineers and gardeners aided by freed slaves, is finally sent off on its adventure. The inhabitants of the Moon are peaceful, serene and attractive individuals, who speak a musical language and enjoy a happy life free from illness, war and strife, thereby without any need, the author points out, for lawyers: truly ‘a paradise superior to Adam and Eve’s’. Buildings on the Moon are made of wood, and transportation happens with the help of fast-footed deer or on the wings of strong birds. Though many goods are shared, socialism is rejected. When terrestrial visitors land on the moon, they forget all about their life on the Earth.

This work appears to be a rather free adaptation of *The History of a Voyage to the Moon*, by ‘Chrysostom Trueman’ (1864), ‘adding plausibility to the suggestion that it may have influenced Jules Verne’s *From the Earth to the Moon* (1865)’ (Encyclopedia of Science Fiction).

Rare: 4 copies in the US (Harvard, Congress, California Riverside, Huntington), 1 in Canada (McGill), 1 in the UK (BL) and a handful on the Continent.

## WANDERING SOLDIER

15. **CÉSPEDES Y MENESES, Gonzalo de.** *Varia fortuna del soldado Pindaro. Lisbon, Geraldo de la Viña, ‘626’ [i.e 1626].*

Small 4to, ff. [iv], 188, woodcut printer’s device on title; minute pinhole through the lower margin, repaired, one or two quires very lightly toned, but a very good copy, gently washed, bound in modern vellum gilt. £9500

**Rare first edition of this semi-autobiographical picaresque novel**, printed while the author was in exile in Lisbon following the publication of his politically controversial *Historia apologética en los sucesos del reyno de Aragon* (1622).



‘[Céspedes y Meneses’s] achievement was to blend courtly and picaresque elements into a genre which reacted against the more sordid situations then popular in fiction’ (Ward). Céspedes y Meneses has been described as a ‘faithful reader of Cervantes’ (Gonzales-Barrera). His work blends the idealism of the romance with the realism of the novella. Beside the general influence of Don Quixote, more specific structural connections have been found between the Soldado Pindaro and Cervantes’s *Novelas ejemplares* (1613), which indicate not only that Céspedes y Meneses read the collection of stories, but based some episodes and some characters on three of them: *El casamiento engañoso*, *Las dos doncellas* and *La señora Cornelia*.

Gallardo II 1793; Palau 54195. See J. Gonzales-Barera, Soldados, doncellas y expositos: Gonzalo de Céspedes y Meneses, un fiel lector cervantino, in NRFH, 57, no. 2 (2009), pp. 761–776.

**OCLC locates just four copies worldwide:** two in Spain (BNE and Barcelona), one in the British Library and one at the University of Alberta.

### ‘SOTTILISSIMA ALLEGORIA’: THE UTOPIA OF ABUNDANCE

16. [COCKAIGNE]. Lettera scritta da Livorno ad un amico a Firenze per ragguagliarlo 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).

### ‘A VERY GOOD SAILOR MAY MAKE BUT A VERY INDIFFERENT AUTHOR’

17. [DEFOE, Daniel]. *A new Voyage round the World, by a Course never sailed before. Being a Voyage undertaken by some Merchants, who afterwards proposed the Setting up an East-India Company in Flanders. Illustrated with Copper Plates. London, printed for A. Bettesworth ... and W. Mears ..., 1725.*

8vo, pp. [2], 208; 205, [1], with engraved frontispiece map and three other plates (a mutiny, the crew's welcome in Chile, and a pass through the Andes); some browning and foxing throughout, but good copy in later speckled calf, joints cracking (not weak); the Minto copy, with booklabel; early signature to title-page of William Crankes, 1748. £1750

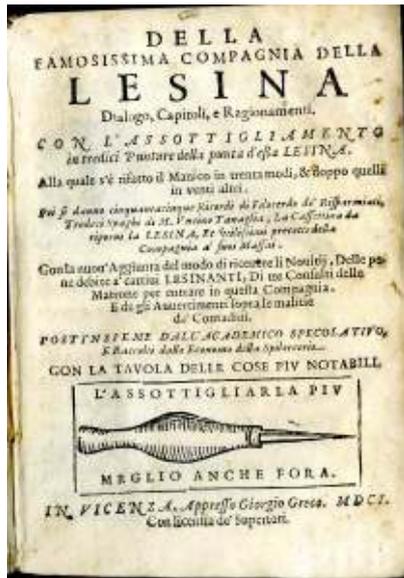
**First edition of one of Defoe's less familiar works of fiction, an imaginary voyage and perhaps his 'best travel book'** (Earle). As with Robinson Crusoe, *A new Voyage* left contemporary readers confused as to whether it was a travel book or a work of fiction. Defoe's captain-narrator insists on going round the world 'the wrong way via the Cape of Good Hope to the Philippines'. Ports of call include Madagascar, India, Ceylon, Sumatra, and Singapore. Off the coast of Chile he stops at Alexander Selkirk's island – the setting for Robinson Crusoe. There the crew 'fell to the old Trade of hunting of Goats'.

Defoe's captain gives a lively account of trading glass beads and looking-glasses with the Philippine islanders, witnessing a volcanic eruption in Chile, and shooting penguins in the islands off Port St. Julian. He pours scorn on previous books of voyages ('tedious Accounts of the Logwork ... useful indeed for Seamen going thither again, and how few are they'); and points out that 'a very good Sailor may make but a very indifferent Author'. There is, however, more than entertainment here. 'Defoe puts over many of his ideas for increasing trade and colonial expansion' (Earle), notably the establishment of an English colony in Patagonia connected with trading ports in Chile by routes across the Andes. In later years this fantasy was realised in part, but the colony was Welsh.

Furbank & Owens 221; Moore 469; Peter Earle, *The World of Defoe*, pp. 54-5; P. B. Gove, *The Imaginary Voyage in Fiction*, pp. 241-2; Esdaile, p. 209; Sabin 19291.

18. [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.

19. GIONO, Jean. *Colline. Paris, Bernard Grasset, Les Cahiers Verts, 1929.*

8vo, pp. 201, one of 170 numbered copies on vélin pur fil; a very good copy, uncut in the original printed wrappers. £450

**First edition of Giono’s first book;** it forms the first part of his successful ‘Pan trilogy’ with *Un de Baumugnes* (1929) and *Regain* (1930).

‘With his *Trilogie de Pan*... Giono had an immediate impact on a reading public that shared his aversion for a civilization it believed responsible for the disaster of World War I. Conditioned by a youth spent reading the Bible and Homer, and listening to Provençal tales told at the fireside, he transposed into the novel the form and style of the oral tale, transforming his native Provence into a semilegendary realm peopled with beings halfway between peasantry and poetry; against a background of the recreation of the world, Giono set down words and actions in which simple, solid values resumed their place in contrast to the morals of a humanity he saw as decadent. This beginning-of-the-world universe, its joys and its labors, also its sorrows – love, death – belonged to the old utopian tradition calling for a

return to primordial nature where mankind can once again find happiness' (Germaine Brée, *Twentieth Century French Literature*).

20. **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 SAMMELBAND ON PEACE  
INCLUDING RARE PAMPHLET ON WILLIAM PENN AND WILBERFORCE  
AND A RARE UTOPIA BY A FOURIER DISCIPLE**

21. **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:]

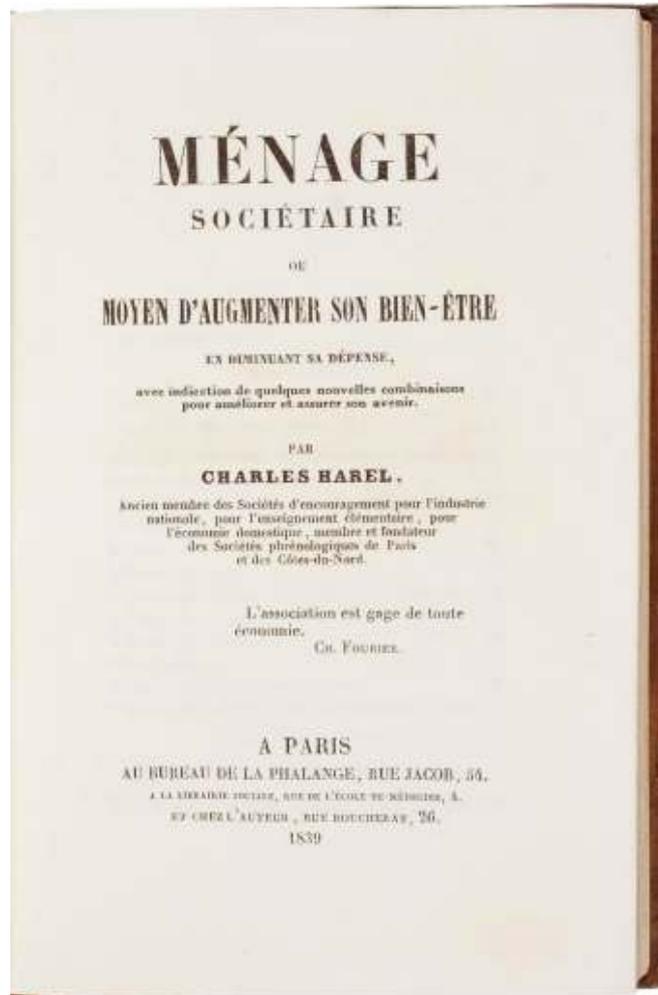
**[WILBERFORCE]. LA ROCHEFOUCAULD-LIANCOURT, M. de.** Notice historique sur la vie de Williams Wilberforce. Paris, Henry, 1833.

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

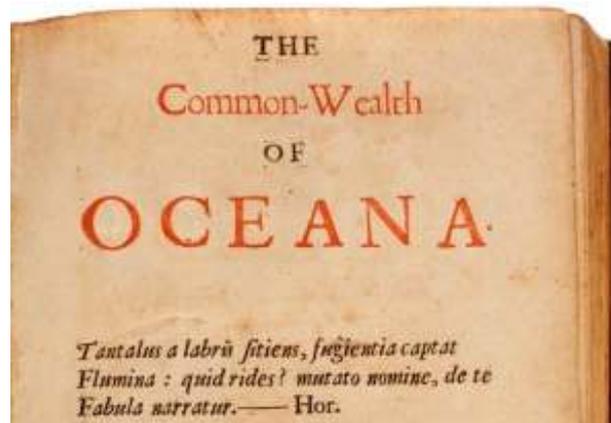
1. **First edition of this work by the entrepreneur and inventor Charles Harel (1771-1852), a friend and disciple of Charles Fourier's. This plan describes Harel's project for the founding of a community of 200 celibates: a utopia of communal life** detailing rules ('love', 'the library'...) practical 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 19th 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.



22. [HARRINGTON, James]. *The commonwealth of Oceana. London, printed for J. Streater, 1656.*

Small folio, pp. [xii], 1–239, [1, blank], 255–286, 189–210, [1], [1, blank]; title printed in red and black; light browning, faint damp-stain in the upper margin, but a good, honest copy in full calf, worn, joints split but holding; armorial bookplate of Matthew Bell; from the library of the bibliographer Graham Pollard, with his printed exlibris to the verso of the front board.

£3750

**First edition, first issue:** the imaginary utopian disguise of Harrington's England and the most potent contemporary criticism of Hobbes' Leviathan. 'Oceana presents Harrington's vision of the ideal state: an aristocracy of limited, balanced powers. Harrington believed that democracy is most stable where a strong middle class exists and that revolution is a consequence of the separation of economic and political power. These beliefs particularly influenced U.S. Pres. Thomas Jefferson's democratic agrarianism ... His ideas are said to have been partly responsible for such U.S. political developments as written constitutions, bicameral legislatures, and the indirect election of the president' (*Encyclopedia Britannica*).

There are two variants, of which ours ('printed by J. Streater') is the first, the second being 'printed for D. Pakeman'. The different issues were the result of political interference during the printing of the book. The 'Epistle to the reader' says that the copy was 'dispersed into three presses' and the errata list notes that a 'spanell questing hath sprung my book of one presse into two other' (this is readily apparent from the three distinct typographical sequences that characterise the book: one printer produced quires [-]-li, the second quires Kk–Nn, the third Pp–Rr). As Streater and Chapman were radicals opposed to the Cromwellian protectorate, it is likely that it was Oceana's printer and publisher, rather than its author, that prompted the government's attentions, and that this is why distribution was at some point entrusted to Daniel Pakeman, a non-controversial publisher mainly of law books. 'But 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).

Oceana 'is of the greatest importance: in general terms as showing how it was possible to rethink the entire institutions of an extensive nation-state along republican lines, and to write a detailed constitution for it; and in relation to the Roman Republic as being by far the most detailed – if sometimes erratic – use of its institutions (far more detailed than by Machiavelli)

to construct a feasible model for the present' (Millar, Roman republic in political thought pp. 95–6). 'A thinly disguised account of England and gives an imaginary account of how its dictator set up a utopian commonwealth. It is no chimerical state which Harrington described, however, but a social and political organization intended to be immediately applicable to the England of his day ... The chief importance of Harrington's utopias is their clear enunciation of the principle that the economic factor in a state determines its government. ... Oceana and Harrington's other accounts are not utopias in the literary sense of the term. They are magnified constitutions intended as solutions for actual problems' (Negley, *The Quest for Utopia*, pp. 380-383).

Gibson 704; Wing H809; Pforzheimer 449; ESTC R18610; Goldsmiths' 3735. Kress 2225.

### **JOURNEY BENEATH THE SURFACE OF THE EARTH: THE EARLIEST FICTION BASED ON HALLEY'S COSMOLOGY**

23. [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, pp. 303-5; Nicolson, *Voyages to the Moon*, pp. 226-30.

**24. [IMAGINARY VOYAGES. LIBERTINE. ANON.]** Sei anni della vita galante del signor dal Monte. [N. p, n. p.], 'da' Confini d'Italia', 1818.

8vo, pp. 149, [3] blank; some light foxing, but a very good copy, uncut in the original printed wrappers, typographical borders to both wrappers, printed titling to spine. £500

**First and sole edition, not represented in any holdings outside Italy, of this fictitious epistolary novel** describing six years of the 'amorous life' of Signor Dal Monte, 'corresponding' with a friend from towns in Northern Italy (Vicenza, Brescia, Padua) as well as Danzig and Königsberg, offering details of his gallant prowess and even copies of letters from the ladies who have fallen prey to his charms. The purpose of making these stories public, explains the author to the publisher in the introduction, is to enlighten blindly-trusting fathers and husbands as to their women's business.

ICCU finds 2 copies in Italy; **OCLC offers no other record.**

## MILLENNIUM AND APOCALYPSE

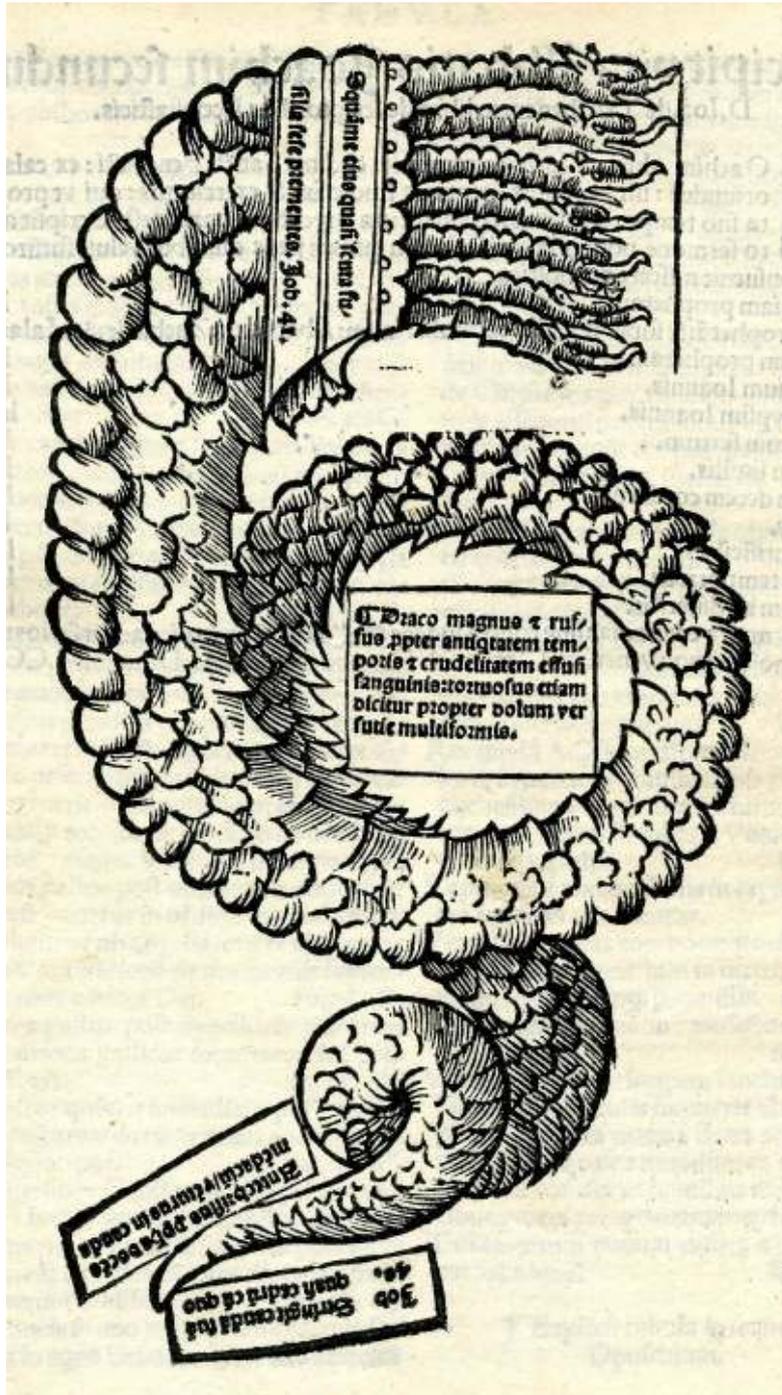
**25. JOACHIM, Abbot of Fiore.** Expositio magni prophete Joachim in librum beati Cirilli de magnis tribulationibus et statu Sancte matris Ecclesie . . . Item explanatio figurata et pulchra in Apochalypsim . . . Item tractatus de antichristo magistri Ioannis Parisiensis ordinis predicatorum. Venice, Bernadino Benali, c. 1516 (*privilege dated 4 April 1516*).

4to, ff. 80 (mis-numbered '78'), printed in roman letter in double columns; woodcut of the author on title, one full-page woodcut of the Leviathan and 75 woodcuts in the text; early twentieth-century vellum; with the collation of mark of Joseph Martini (1870–1944; possibly the copy in his Catalogue 25). £8500

**One of the two first editions of the first of Joachim's apocalyptic prophecies to appear in print, of enormous influence throughout succeeding centuries.**

Two Venetian editions appeared more or less simultaneously: (1) the present undated edition printed by Benali consisting of 80 leaves which Dennis Rhodes places first (no. 111); and (2) another, printed by Lazzaro de Soardi, April 5, 1516, consisting of 76 leaves. Benali and Soardi were friends and often collaborated in joint editions; indeed these two editions share the same woodcuts, although ours has two extra impressions and one full-page cut of the Seven-headed Serpent not found in the Soardi edition. Dr Rhodes records two copies of our

edition, both in the British Library, and eight of the Soardi edition (his no.112), of which one is incomplete.



Joachim, the 12th century Abbot of Fiore in Calabria is famous as a mystic and prophet and founder of the 'Ordo Florensis', a sect based on a mystical tradition and condemned as heretical by the Council of Arles in 1260. His commentaries on the Old Testament prophets, his profound study of the Apocalypse, and his prophetic view of the future of the Church are full of extraordinary visions and prognostications. In spite of the heresy attached to his name, Dante places him in Paradise (Canto XII, 139 sqq.).

Some of the prophecies are not without political significance: the Emperor Frederick II was made out by the Joachimite friars to be the great Beast of the Apocalypse. The publication of Joachim's early works in the first quarter of the sixteenth century is characteristic of the Renaissance revolt against the scholasticism of the Middle Ages.

'It has been not implausibly said that [Joachim] has had an influence on European history comparable with that of Marx . . . . What makes Joachim extraordinary . . . is the persistence with which, over the centuries, he was read, interpreted and distorted by commentators hungry for apocalyptic prophecy. Yeats and Lawrence studied Joachim and used him in their writings; in doing so they were carrying on a tradition of a nineteenth-century Joachimite revival involving names as serious as those of Hegel, Comte and Renan, and carried on by Spengler and Ernst Bloch in the twentieth. In earlier times Savonarola was a Joachimite, as George Eliot knew when she wrote *Romola* (1862–3), and so was William Blake, influenced perhaps by the lingering memory of the doctrines promulgated by dissenters in the mid-seventeenth century' (Frank Kermode in his introduction to the catalogue of the British Museum exhibition, *The Apocalypse and the shape of things to come* (ed. Frances Carey, 1999).

Essling 1896; Sander 3607. D. E. Rhodes, *Annali tipografici de Lazzaro de' Soardi*, no. 111. OCLC locates three copies only (Danish Union catalogue, Paris Mazarine and Institut Catholique de Paris).

### INSCRIBED FROM MRS DAY TO MARIA ELIZABETH BICKNELL

26. **KEIR, James.** *An Account of the Life and Writings of Thomas Day, Esq. ... London, printed for John Stockdale ..., 1791.*

8vo, pp. iv, 144; a good copy in neat recent quarter calf, inscribed on the front free endpaper 'Maria Elizabeth Bicknell / The Gift of Mrs. Day', with later biographical notes by the local historian G. T. Lawley. £1500

**First edition of a literary biography** of the author of *The History of Sandford and Merton* (1783), political campaigner, and friend of Richard Edgeworth, **written by a fellow-member of the Lichfield Lunar Society.**

Thomas Day (1748-89) had early been attracted to the philosophy of Rousseau, whom he visited with Richard Lovell Edgeworth. He was particularly concerned with the education of children in the 'school of nature' and 'with this view he received into his guardianship two female children, whom he intended to educate himself according to his pre-conceived system. And he actually proceeded, during some years, in the execution of this project' (p. 27). By 1769 he was also in search of a wife, and 'it is not improbable ... being himself but young, he might entertain some expectation of marrying one of them' (p. 28). Though one girl, whom he named Lucretia, was soon passed off to a milliner, the other, Sabrina Sidney, seemed a more promising candidate, and Day brought her back to Lichfield at age 13. 'But after conducting some rather extraordinary experiments, which included dropping hot sealing wax on her arm, he concluded that she was insufficiently phlegmatic' (Oxford DNB). Sabrina was then entrusted to the care of Maria Elizabeth Bicknell, mother of John Laurens Bicknell (1746-1787), with whom Day was then writing *The Dying Negro* (1773). While Day was eventually to find his long sought-for ideal in Esther Milnes of Derby (they married in 1778),

John Bicknell himself married Sabrina when she turned 25, two years before his death. She bore him two sons and went on to serve as an assistant to the ageing Dr Charles Burney.

A remarkable association copy, inscribed by the dedicatee, Day's widow Esther, to her friend Mary Elizabeth Bicknell, who had in turn been foster mother and then mother-in-law to Sabrina Sidney, one of the subjects of Day's extraordinary educational experiment.

### HEAVEN: WHERE, EXACTLY?

27. **KERKHERDERE, Jan Gerard.** *De situ Paradisi Terrestris ... Praecedit... conatus novus de Cepha reprehendo 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. Boulats 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.

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

28. [LE BRET (Alexis-Jean)]. *La Nouvelle lune, ou Histoire de Poequilon. Amsterdam, et se trouve à Lille, Henry, 1770.*

Two vols in one, 8vo, pp. [4], vii, 191; [iv], 165; minor dusting to the title, the odd 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 a morocco lettering-piece (chipped), extremities rubbed. £1500



**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.

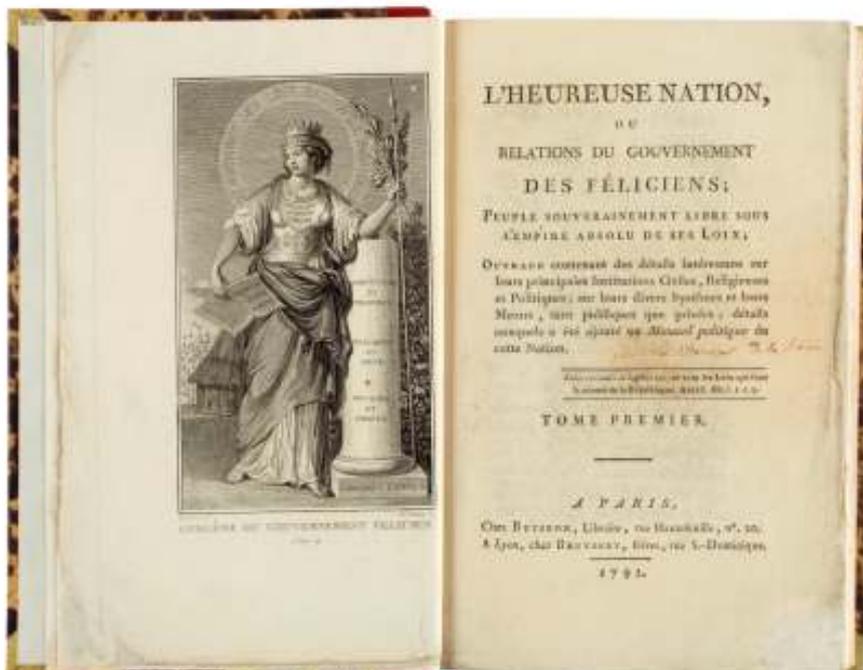
OCLC locates 4 copies in America: at Dartmouth College, University of Pennsylvania, Harvard, and at Vanderbilt University.

29. [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 Bruysset 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. £4000

**Rare first edition.** This utopia, according to Daire, is a variation of the material in Le Mercier's *Théorie du despotisme légal* and *L'Ordre naturel et essentiel des sociétés politiques*. A German translation, *Die glückliche Nation*, appeared in 1794: see below.

Einaudi 3304; INED 2790; Negley 774; Quérard V, 140; not in Goldsmiths' or Kress; OCLC lists only 3 copies (Stanford, Harvard, Duke).



30. [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. £2250

**First edition in German.** The present German translation is extremely rare: beside six copies in Continental Europe, OCLC finds a single copy, at New York Elmer Holmes Bobst Library. Not in Einaudi, Goldsmiths' or Kress.

31. [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.

### EUTOPIE IS IN SOUTH AMERICA - NO COPIES IN THE US

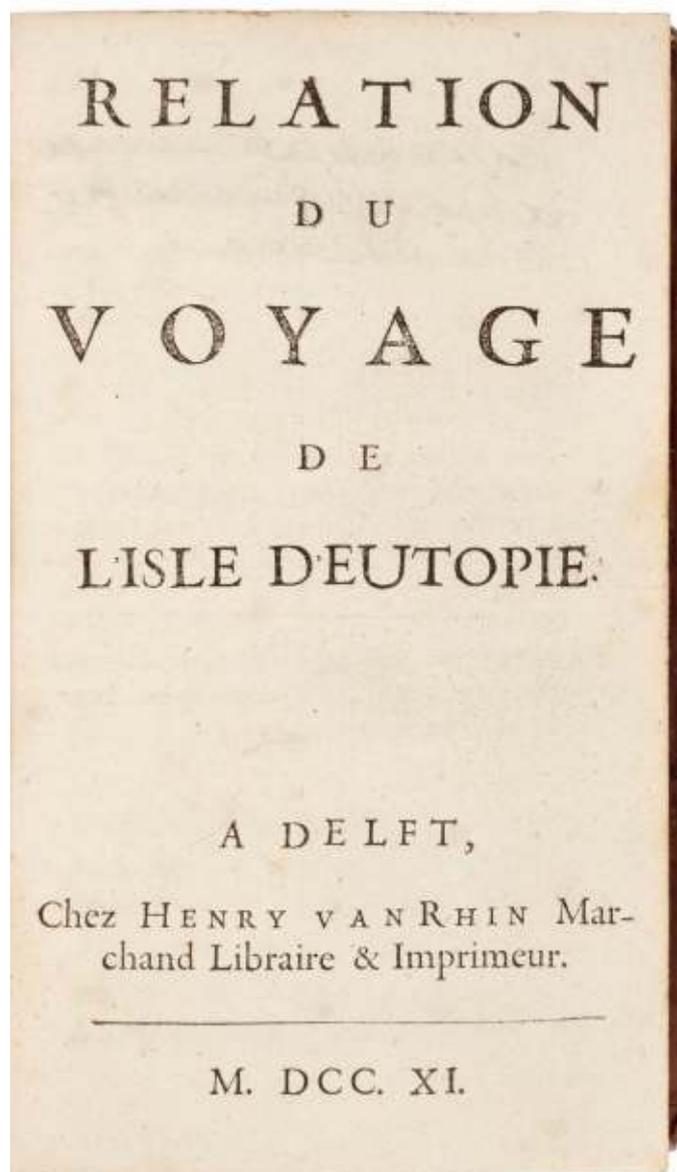
32. [LEFEBVRE, François]. Relation du voyage de l'isle d'Eutopie. *Delft, Henry van Rhin, 1711.*

12mo, pp. [iv], 240; a clean, crisp copy in contemporary calf, panelled spine decorated in gilt, red morocco lettering-piece; spine just chipped at head, a few scuffs to the sides, edges a little rubbed; contemporary ink inscription on the verso of the title-page, scribbled over in contemporary ink. £2000

**First edition, rare, of a utopia set on an island in South America,** 'a little south of Guinea [...] by the Capricorn' where a group of migrants found a colony which, according to the author, through wisdom and true piety deserves to be hailed a the paradise on Earth. The political and religious capital of the island, auspiciously named Macarie (anyone familiar

with the Greek text of the Sermon on the Mount will have immediately appreciated the Christian nature of communion and happiness on Eutopie), home to 40 thousand people all descending from the family of a single French merchant quite explicitly likened to Abraham, is structured exclusively along straight lines in a grid. The republic of Eutopie hosts all sorts of virtuous ways of life, animated by a spirit of community and by authentic piety, devised by the founders after a reflection on the corrupted ways of the motherland: thanks to their frank examination, society was 'gradually reformed by men's reasoning their way to discover the best procedures' (Gibson).

Gibson 673; Negley, 324; Versins p. 933-4; not in Barbier. Besides 2 copies in France, **OCLC finds 1 copy in the UK (LSE) and 1 in the Netherland (IISG).**



33. [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.

### IMAGINARY BALLOON VOYAGE TO CHINA

34. [MARESCHAL, Jules]. *La navigation aérienne en Chine. Relation d'un voyage accompli en 1860 entre Fout-Cheou et Nant-Chang par Delaville-Dedreux. Paris, Desloges, 1863.*

12mo, pp. 71, [3, advertisements], with a wood-engraved plate depicting a fantastical Chinese-style balloon; a very good copy, in recent marbled wrappers. £850

**First edition, very scarce**, of this curious work in which the author expounds his ideas on airships by way of an imaginary balloon voyage to China. Mareschal begins by citing the claim that a balloon was launched at Peking in 1306, enabling him to propose that aerial navigation in China had achieved a state of perfection that was unknown in Europe. The narrative that follows, partly in the form of a dialogue with the author's fellow balloonist, Kié-Fo, allows Mareschal to make various observations on aeronautics at a time of considerable development in airship technology: only a few years after Henri Giffard's pioneering engine-powered flight of 1852. There is also a notably early suggestion that the North Pole could be reached by aerostat, which would entail a journey of about 600 miles each way and which, given favourable winds, could be covered in two days.

COPAC records the British Library copy only.

## UTOPIA IN PERU

35. **MERCIER, Louis-Sébastien.** *L'homme sauvage. Histoire traduit de...* Paris, veuve Duchesne, 1767.

12mo, pp. [3-7], 8-309, [1 blank] (complete); some faded ink notes on the half title, recto and verso, but a fine, crisp copy in contemporary French mottled calf, flat spine gilt with fleurons, red morocco lettering-piece; joints cracked but holding well, minor wear to the edges, one or two small surface scuffs. £1000

**First edition, rare, of this utopia of the 'noble savage' living in an ideal society in the South of America,** freely adapted from the novel *Der Wilde* by Gottlieb Benjamin Weil by the French novelist and dramatist who has been called 'the father of modern utopia'. An issue with the place Amsterdam in the imprint also appeared, otherwise identical.



The introductory narrative takes place in Kilkenny, Ireland, where a nobleman on a quest for truth and the wisdom of 'natural men' finds a happy man who lives on the fruits of his life's honest work. Though by appearance a simple Irish farmer, this man, whose direct account occupies most of the book, reveals himself as the last survivor of a Peruvian tribe who lived in perfect harmony and within an ideal society in the New World before being slaughtered by the Conquistadores at the instigation of corrupt missionaries. This book is the earliest instance of Mercier's engagement with the utopian and fantastical genre, later fully explored in his landmark novel *L'an Deux Mille Quatre Cent Quarante*. As evidenced in this early

work, Mercier was a committed disciple of Rousseau, to the point of being nicknamed by detractors ‘le singe de Jean-Jacques’.

Higgs 4232; Versins, p. 582.

## 2440

### 36. [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.

## CHRISTIAN UTOPIA

### 37. MOLINIER, Etienne. *A Mirrour for Christian States: or, a Table of politick Vertues considerable amongst Christians. Divided, into three Bookes. Reviewed, and augmented, by E. Molinier, of Tolose Priest, and Doctor of Divinitie. And by him dedicated, [t]o the most illustrious Lord, the Lord Cardinall of Valette, Archbishop of Tolose. Translated into English, by William Tyrwhit, Sen. Esquire ... London, Printed by Thom. Harper. 1635.*

Small 4to, pp., [24], 216, 219-361, [1], complete despite pagination; small wormhole at inner margin up to 2C3, not affecting text, occasional slight dampstains; else a very good copy in full calf circa 1900. £1600

**First edition in English** of *Les Politiques chrestiennes ou tableau des vertus politiques considérées en l'estat chrestien* (Paris, 1621); these sheets were reissued the following year with a cancel title-page as *Essayes: or, morall and politicall Discourses*.

Gibson described the *Mirroure*, a sort of Christian courtesy book for politicians, as a collection of short essays 'containing no imaginary commonwealth but propounding some utopian, anti-Machiavellian ideas', for example: 'That true political wisdom is to be received from God and heaven', and 'That Injustice, even against strangers, cannot be profitable to States'. Molinier (d. 1650) was a lawyer-turned-preacher from Toulouse, and spoke 'with the greatest success in the principal churches of Provence and Paris. He even preached before Louis XIII, when the monarch was crowned in 1610' (*Nouvelle bibliographie générale*); he was also closely involved with Marie de Gourney, the adoptive daughter of Montaigne. Of the translator William Tyrwhit we have discovered little; his only other known work is a translation of *The Letters of Mounsieur de Balzac* (1634).

STC 18003; Gibson 735.

## UTOPIA

38. **MORE, Thomas.** *The Common-wealth of Utopia: containing a learned and pleasant Discourse of the best State of a publike-Weale, as it is found in the Government of the new Ile called Utopia ... London, printed by B. Alsop & T. Fawcet, and are to be sold by Wil: Sheares ..., 1639.*

12mo, pp. [4], 288, 279-305, [1], with the additional engraved title-page by William Marshall cut down, mounted, and inserted; small section of lower corner of title-page torn away (touching the border of printer's tools), sporadic wormtracks in margins, touching the odd letter only, paper flaw in O3; withal a good copy in eighteenth-century sprinkled calf, rebacked, manuscript biographical notes from Rapin at the front and an index at the rear; ownership inscriptions of the bibliographer and librarian Edward Gordon Duff. £2500

Fifth edition of More's *Utopia* in English, translated by Ralph Robinson – the last edition of his translation, first published in 1551, and revised in 1556. Alsop printed a corrected edition in 1624, with a dedication to More's grandson, Cresacre More, which is reprinted here.

There appear to be a number of issues. In the present pp. 299-302 are correctly numbered.

STC 18098; Gibson 29; Pforzheimer 741.

## ‘OEUVRE MAÎTRESSE DE LA PENSÉE UTOPIQUE DU XVIII SIÈCLE’

39. [MORELLY]. 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. £1000

**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, *Naufage 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 XVIIIe siècle*, p. 55; Higgs 1107; Kress 5457.

### WITH A LONG ORIGINAL ESSAY BY PATRIOT AND POET E. M. ARNDT

40. [MORELLY]. Grundgesetz der Natur von Diderot. Nebst einer Zugabe von E.M. Arndt. Leipzig, [Brockhaus], 1846.

8vo, pp. xii. 403, [1]; recently bound in olive stiff boards, the original printed wrappers pasted onto the covers; occasional very light spotting, but a very good, crisp copy of a rare book. £750

**First edition in German, rare, the translation with accompanying commentary which brought the *Code de la nature* to the German-speaking readership** on the eve of its large-scale recognition by the 1848 revolutionaries.

Until then, the *Code* had known only one brief, if spectacular, moment of notoriety: during the trial of Babeuf and Buonarroti following the Conjuraton des Égoux in 1797 at Vendôme. Yet what was later to be hailed as the most remarkable proposal for the ideal state was not reissued in any language (except as part of Diderot’s collected works) from 1755 until as late as 1840, when F. Villegardelle offered a selection of passages, followed by a complete edition in 1841. It was with Villegardelle’s edition that Morelly’s authorship was reinstated, after almost nine decades of erroneous attribution to Diderot - a mistake which both writers had found expedient not to correct. On publishing his translation, though, Ernst Moritz Arndt, one of the founding fathers of German nationalism and of the movement for German

unification, was unaware of the correction. **His version is followed by a substantial original commentary of more than 200 pages, one of the weightiest essays on the text to be published in the nineteenth century.** His discussion, rich with notes on Napoleonic Europe and the post-Napoleon era, aims at re-contextualizing the *Code*, and at making its propositions relevant to contemporary political debate.

OCLC gives 4 American locations: Boston, Princeton, Michigan and Syracuse. COPAC lists one copy at BL and one at Oxford.

## THE UTOPIANS OF NEW YORK

41. **OLIPHANT, Laurence.** *Masollam; a Problem of the Period. A Novel ... in three Volumes. Edinburgh and London, William Blackwood and Sons, 1886.*

3 vols, 8vo, with half titles; advertisement leaf and publisher's catalogue in volume III; a very good copy in the original pale blue cloth decorated in red and green, pale coffee patterned endpapers; spines darkened; W.H. Smith subscription library labels, bookplate of E.K. March-Phillips. £500

**First edition, Oliphant's fictionalisation of his experiences as a disciple of the American mystic and self-proclaimed prophet Thomas Lake Harris.**

Oliphant 'stands out from the history of his age as a notable Victorian eccentric': in the course of his colourful life he was employed variously as a spy, a barrister, a diplomat, a journalist, and an MP (Sutherland, *Longman Companion to Victorian Fiction*). In 1867, he resigned his seat in Parliament to join Harris's community, named the Brotherhood of the New Life, at Brocton in New York State. Taking the name 'Woodbine', Oliphant donated his fortune to the cult and became Harris's spiritual slave. Years later, disenchanted with Harris's spiritual practises and doubtful about his financial probity, Oliphant broke with the prophet, who denounced him as 'the greatest apostate since Judas Iscariot'.

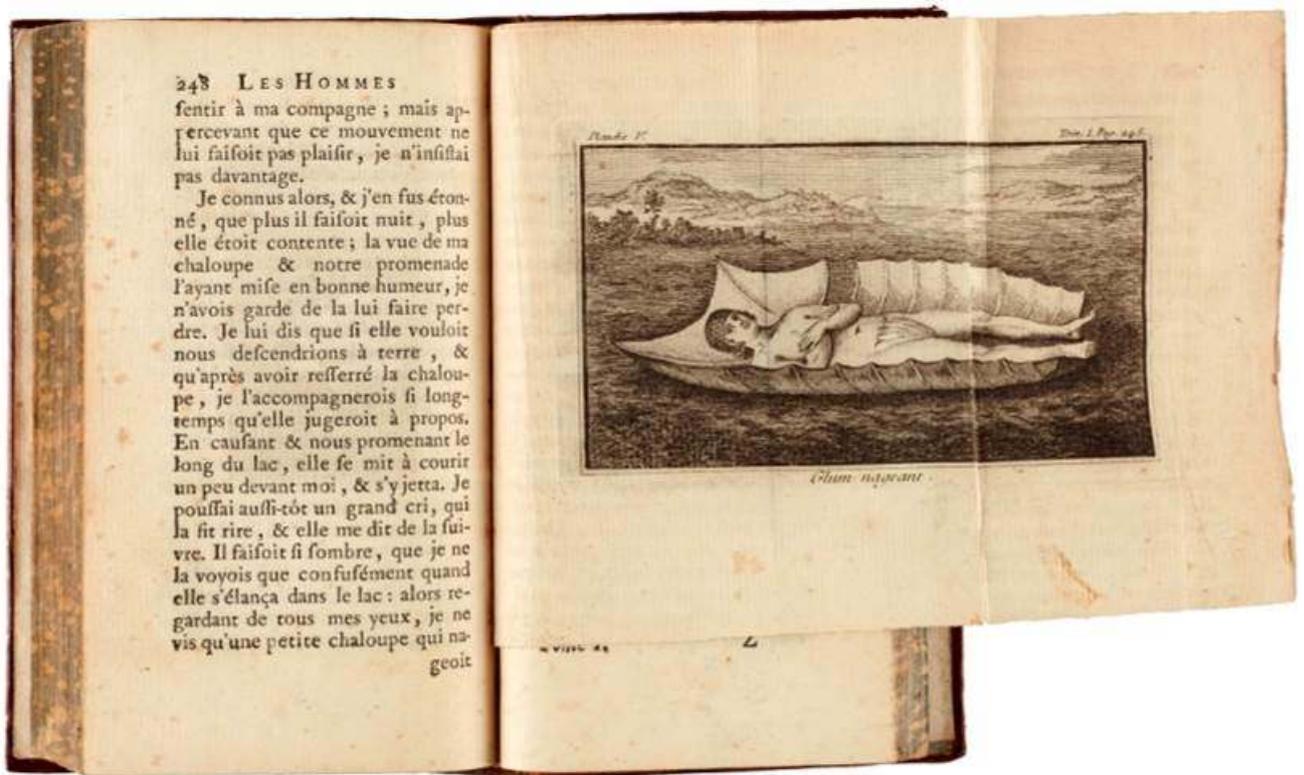
The titular main character, David Masollam, is a mystical charlatan based on Harris; the protagonist, Santalba, is a thinly veiled self-portrait. The story concerns the struggles of Massolam's daughter Amina, and Santalba to escape the prophet's domination, and depicts Harris's real attempts to use his hold over Oliphant's wife to have the author declared insane. The book also provides a vehicle for Oliphant's ideas about sexual mysticism: Santalba proposes that 'it is only when the sexes are united according to the divine intention that the redemptive forces for the world's deliverance can play through them'.

Sadleir 1842 (pearl-grey cloth, coffee endpapers). Wolff 5211 (pale blue cloth, dark red endpapers).

**LES HOMMES VOLANS: “THE MOST BEAUTIFUL CREATURES OF  
IMAGINATION THAT WERE EVER DEVISED”**

42. [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.£3500



**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 Gawryes, 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; ESTC lists ten library holdings.

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

#### 43. 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.** 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.

Plato's *Republic* marked the foundation of western utopian and political thought, and was the text 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).

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

## MUNCHAUSEN ENLARGED AND ILLUSTRATED

44. [RASPE, Rudolf Erich]. Gulliver revived; containing singular Travels, Campaigns, Voyages, and Adventures in Russia, iceland, Turkey, Egypt, Gibraltar, up the Mediterranean, and on the Atlantic Ocean: also an Account of a Voyage into the Moon ... By Baron Munchausen. The fourth Edition, considerably enlarged, and ornamented with Sixteen explanatory Views, engraved from original Designs. *London, printed for G. Kearsley ... 1786.*

12mo, pp. viii, 168 [of 172, wanting the last two leaves (P1-2, printed as a5-6)]; with sixteen engraved vignettes on five folding plates (dated 20 April, 26 May, and 10 June 1786); title-page dusty and foxed, some light spotting throughout, a couple of the plates slightly worn at the edges and one with an old tear repaired along the crease; an unusually tall copy in nineteenth-century quarter red roan and marbled boards, rubbed. £600

‘Fourth’ edition, very rare, though unfortunately imperfect. Published in the same year as the previous four editions, this is the first London edition, the second by Kearsley, the third with illustrations, and the fifth overall. There are two new chapters (pp. 152ff.), including a second lunar voyage; three new plates, including a fabulous image of the Baron crossing the sea-bed; and a new Preface, dated 12 July 1786, which mentions the slow sale of the first edition, and the surprising success of the following printings, which ‘were purchased within a few days after they were printed’.

**This edition is among the rarest of the early printings.** ESTC shows two copies only (Cornell and UCLA), and there was a copy sold at Sotheby’s 10 July 2003 (£3200).

Garside, Raven & Schöwerling 1786: 38n. Wackermann, Münchhausiana, 3.5.

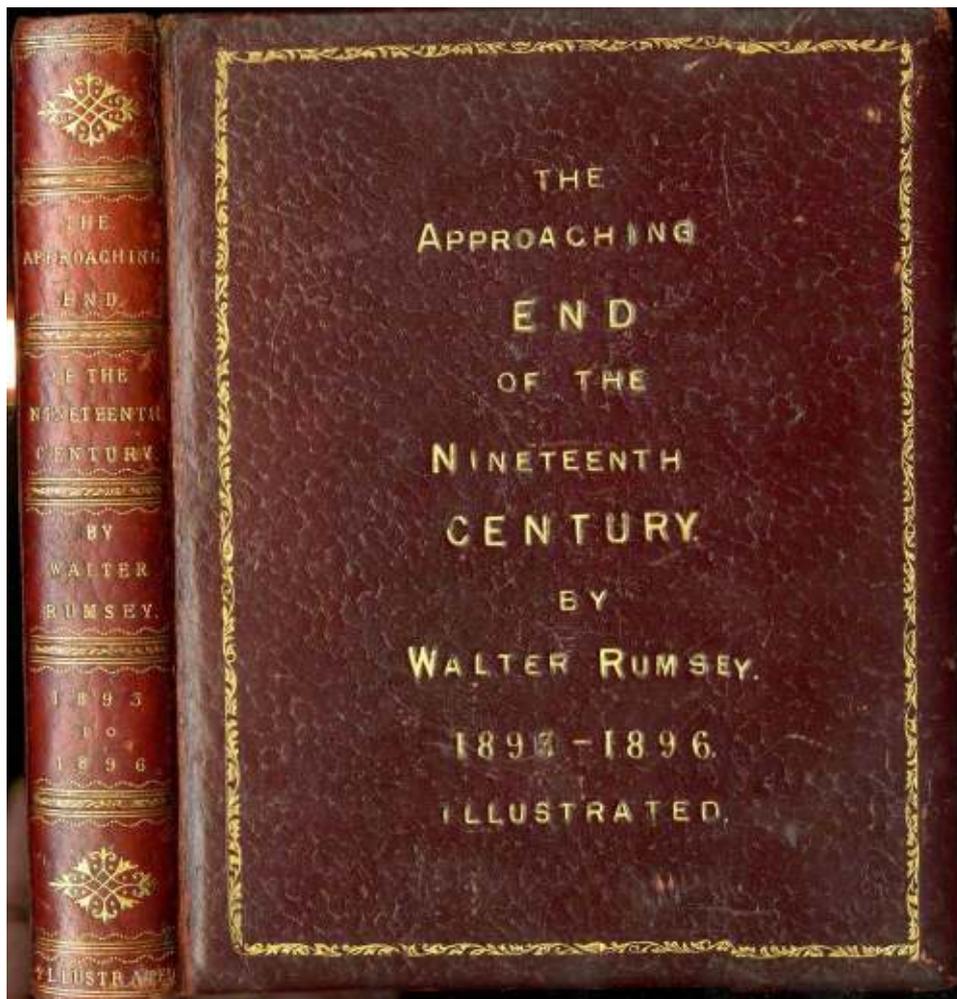
## BRITISH ISRAELITE ASSOCIATION TREATISES

45. RUMSEY, Walter. Manuscript copy of *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 is not an author listed in World Cat, 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’.

### ‘A NEW ORDER, BASED ON REASON’ – PRESENTATION COPY BOUND WITH AN EXTREMELY RARE POLITICAL WORK

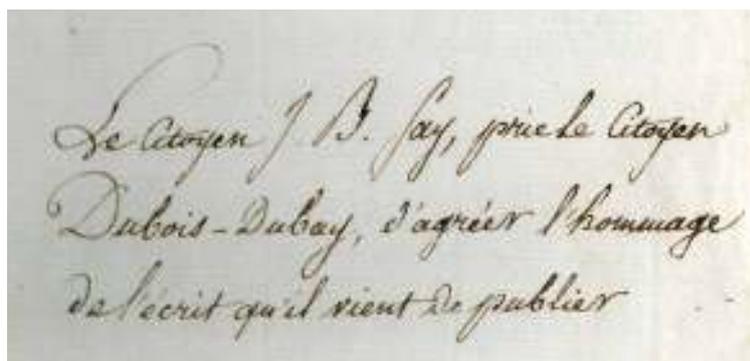
46. **SAY, Jean-Baptiste.** *Olbie, ou Essai sur les moyens de réformer les moeurs d’une nation.* Paris, Deterville and Treuttel & Wurtz, ‘an VIII de la République’ [1799–1800].

[Bound with:]

[ANON]. *Principes politiques*, par F. M. S\*\*\*. Paris, Magimel et al., 1818.

8vo, pp. xii, 132; [2, blank], [ii], 28; Say: with an extra leaf inserted after the half-title, bearing an engraved vignette showing a trial scene with a caption; fine copies, clean and crisp, uncut in the original boards, flat spine filleted in gilt with a contrasting gilt lettering-piece; some surface rubbing to the orange paper cover on the sides, small chip to the paper at the foot of the spine; the author’s dedication inscription to Mr. Dubois Du Bais penned on an extra leaf inserted after the first title-page, and a later inscription by one of Dubois Du Bais descendents in red ink on the front free end-paper. £5000

**Presentation copy with the author’s inscription of the rare first edition of Say’s utopia**, written in response to a competition organized by the Académie des Sciences Morales et Politiques on the question: ‘Quelles sont les institutions capables de fonder la morale chez un peuple?’. Say treats the question from an economic viewpoint, and this work can, in some ways, be seen as a preface to his *Traité d’économie politique* of 1803.



Le Citoyen J. B. Say, prie le Citoyen  
Dubois-Dubay, d'agréer l'hommage  
de l'écrit qu'il vient de publier

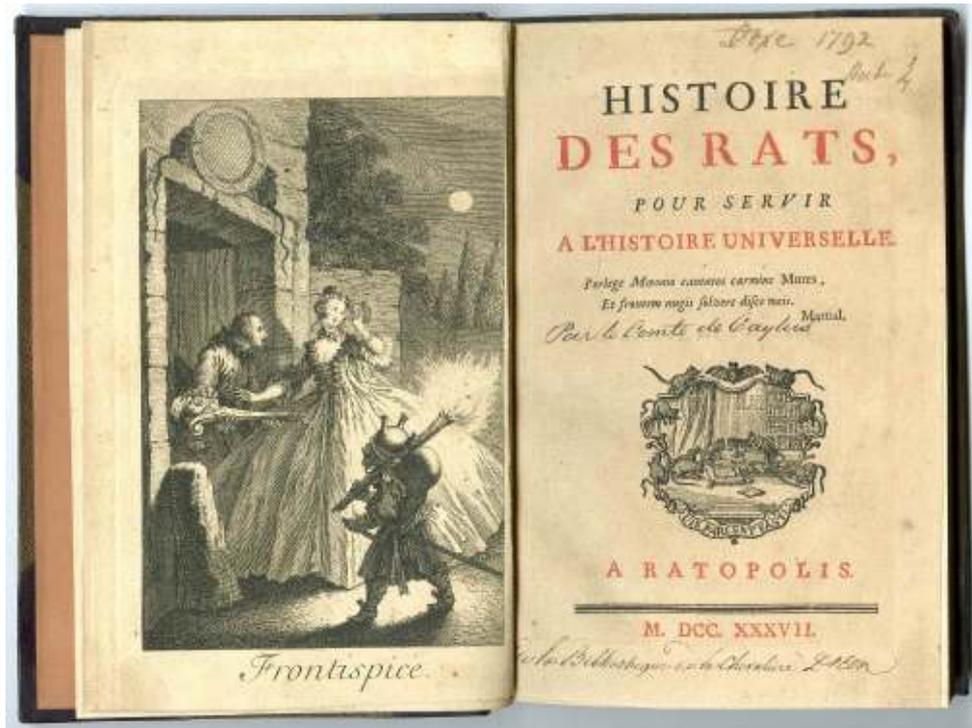
With Olbie, ‘Say instaurait un ordre nouveau sur les ruines de la monarchie absolue, ordre basé sur la raison: “Ainsi le premier livre de morale fut-il, pour les Olbiens, un bon traité d’économie politique.” En Olbie, les femmes ont des emplois réservés à leurs capacités, les ouvriers des caisses de prévoyance. Enfin, l’oisiveté est stigmatisée, ainsi que les vices: “Il en coûte plus pour nourrir un vice que pour élever deux enfants”, lit-on dans les bâtiments publics’ (Versins, *Encyclopédie de l’utopie et de la science fiction*, p. 798).

**The work bound after Say’s is an exceedingly rare item, of which one copy only is recorded in OCLC (BNF): a work of political philosophy which places the notion of force/strength at the centre of its examination of governments.** The unidentified author sees the dynamics between government and oppositions in terms of physics: if the two opposing forces are equal, inertia is the result. This inertia is what plights many European governments, he claims. Public opinion is the resulting figure of the sum of individual minds. Any governing body ought to – first and foremost – count its heads. The author goes on advising states on how to deal with public opposition to taxation when seen as too high. His definition of a working and modern state, which he sees as a democracy, consists of ‘citizens all equal before the law; a monarch or head who is elected and temporary; a chamber of representatives re-nominated at regular intervals’ (transl. from pp. 18-19).

Say: Einaudi 5117; INED 4109; Kress B.4266; Negley 1002; not in Goldsmiths’.

**47. SIGRAIS, Claude-Guillaume Bourdon.** *Histoire des Rats, pour servir a l’Histoire Universelle. ‘Ratopolis’ [Paris?], 1737.*

8vo, pp. [4], xvi, 140, [14]; with two engraved plates, title printed in red and black with engraved vignette; title somewhat toned, one or two spots, but a very good copy in early twentieth-century half morocco, panelled spine lettered and numbered in gilt; edges a little rubbed; **from the library of the French diplomat, spy, freemason known as the Chevalier d’Éon** (d. 1810), with his ink inscription on the title-page, and afterwards **in the library of the British politician, statesman and writer Robert Offley Ashburton Crewe-Milnes, 1st Marquess of Crewe**, with his exlibris on the front paste-down. £550



**First edition** of Sigras' first book, a piece of satirical fiction which, the author claims, by grace of its theme will not be prey to the bottomless hunger of such a pestiferous bibliophagitic species. Rats are the ideal subject through which to explore universal history because, Sigras explains, there is nothing in history with which rats have had nothing to do. More specifically, rats are presented as the best approximation to humanity - 'Learned people who have examined the nature and character of rats have found in them our inclinations, passions, virtues and vices': the perfect medium for an explicit dystopia.

Barbier, II, 764; Cohen de Ricci, 954; Weller, Druckorte, 101; Dobbertin, *Rattenfängersage*, 121.

### FIRST EDITION OF SWEDENBORG'S SEMINAL TREATISE

48. [SWEDENBORG, Emanuel]. *De Coelo et ejus Mirabilibus, et de Inferno, ex Auditibus & Visibus*. London, [Printed by John Lewis,] 1758.

4to, pp. 272; woodcut device on title-page, marginal insect track to last few leaves but a fine copy in contemporary speckled calf; inserted slip 'A present from the author', unidentified gilt shelf-mark '2303' on spine. £1300

**First edition, early issue before the final errata leaf was ready** (several copies in ESTC are the same). In 1758, the scientist and theologian Emanuel Swedenborg travelled from Stockholm to London to oversee the printing of five new books, in which he sought to explode conventional understanding of the heavenly order. At the age of fifty-three he had started to experience visions which culminated in a spiritual awakening, whereby he claimed to have been appointed by God to write heavenly doctrine and reform Christianity. Of these

five works, and indeed of all his eighteen theological treatises, *De Coelo* was to become his best known work, particularly in its later vernacular incarnation Heaven and Hell.

*De Coelo* introduces some of Swedenborg's key revelations: that the earth is a proving ground for the soul, that marriages on earth can continue in heaven, and that people move toward heaven or hell according to their ruling love, be it a selfless desire to serve others or a selfish obsession with worldly pleasures. In a departure from the accepted theological stance of the time, the book asserts that people of all faiths can be accepted into heaven, and that even unbaptized infants will ascend should they die.

Several writers were palpably influenced by Swedenborg, including William Blake (although he ultimately renounced him), Elizabeth Barrett Browning, Ralph Waldo Emerson, Baudelaire, Balzac, Yeats, Sheridan Le Fanu, and Jorge Luis Borges. Hyde, 1002.

49. [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. £1000

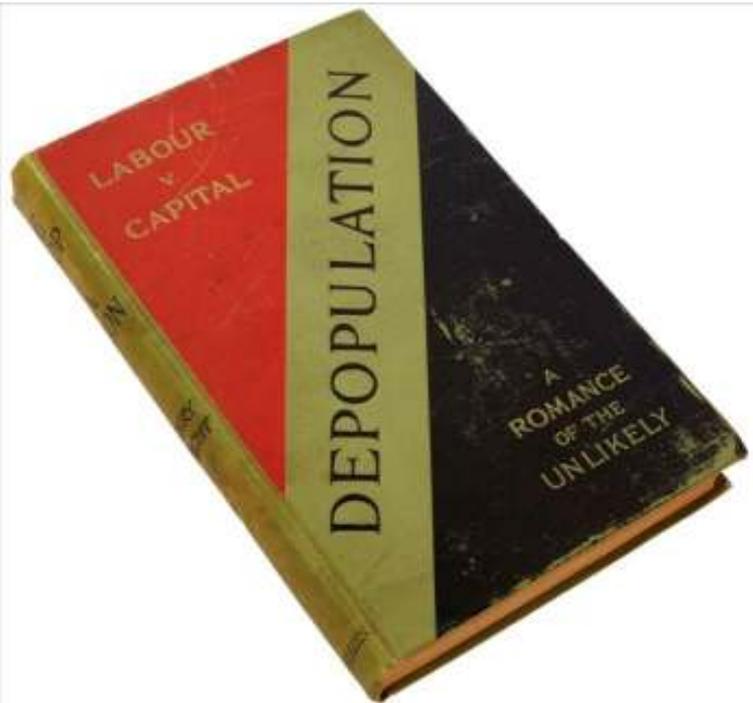
**First edition.** In this **account of a dreamed lunar citadel, Sélénopolis**, the author (of whom little is known) explores a classic theme of Enlightenment thought – the comparison between the natural and the social state of man. The work is particularly notable for its ideas on technology, aviation 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 XVIIIe siècle*, p. 57; Negley 1141; Quérard, *Supercheries littéraires dévoilées* [1965] II, 791. See Versins, p. 540.

## LABOUR VS CAPITAL IN A VICTORIAN DISTOPIA

50. **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.

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