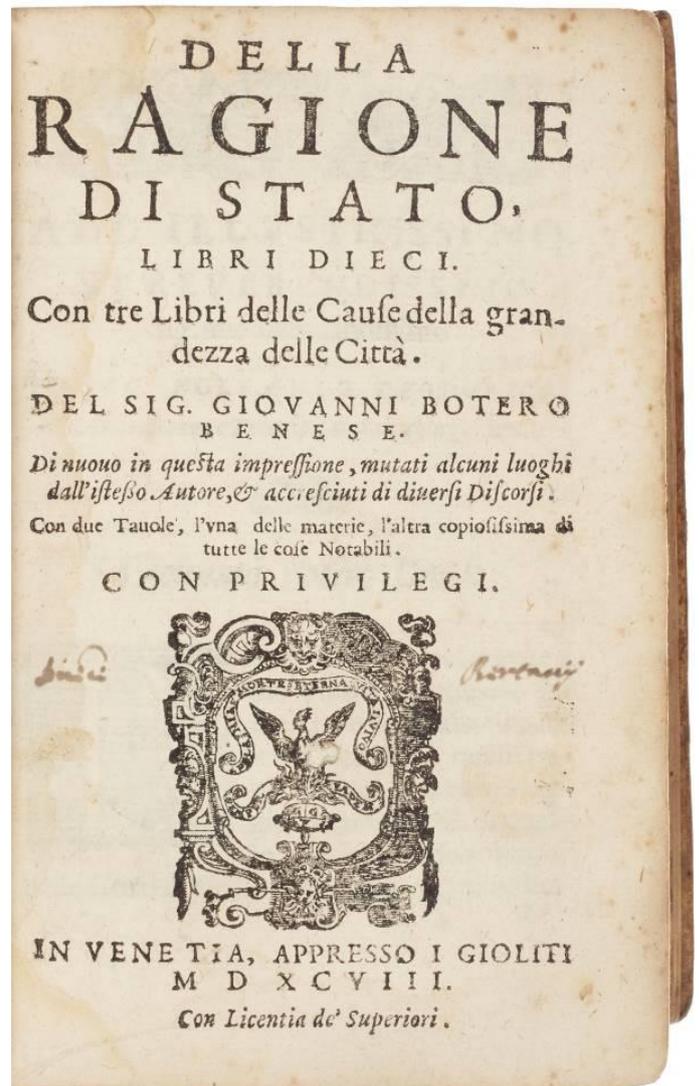
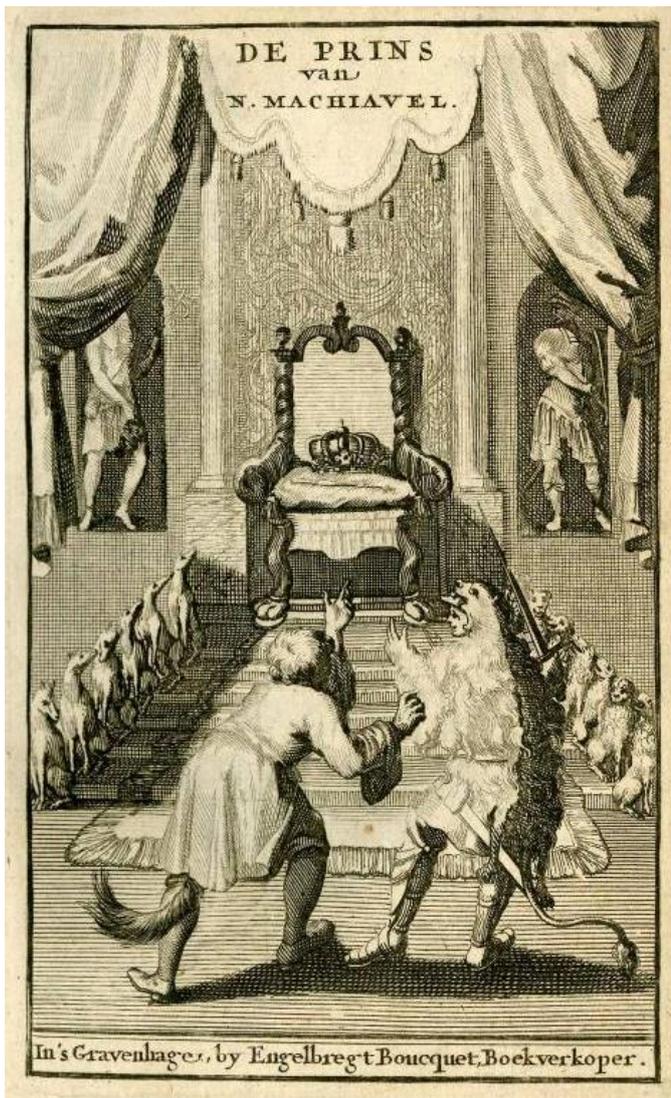


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POLITICS, STATECRAFT, MIRRORS OF PRINCES



List 2017/14

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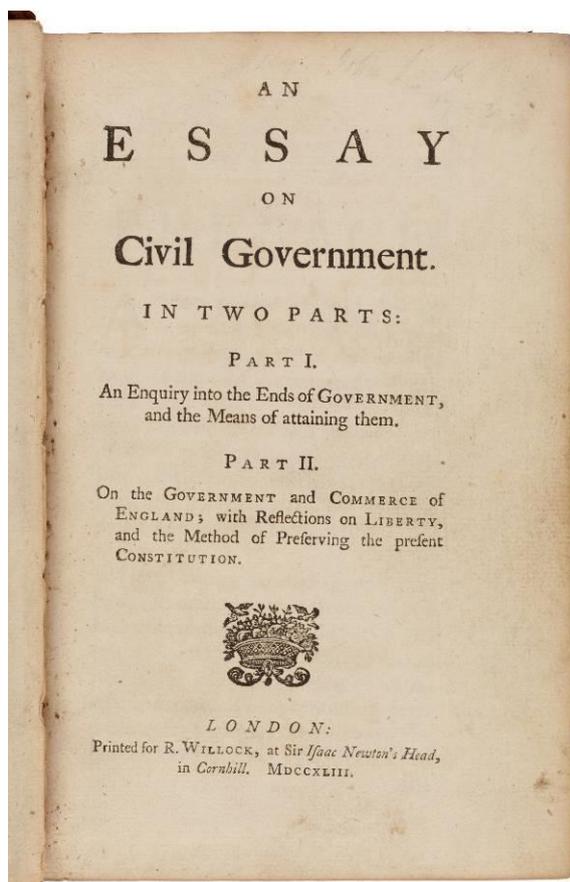
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MEMBER

POLITICS, STATECRAFT, MIRRORS OF PRINCES

STATE AS A PROTECTOR OF PROPERTY AND DEFENDER OF LIBERTY

1. [ANON. **LIBERTY AND GOVERNMENT**]. An essay on civil government. In two parts. Part I. An Enquiry into the Ends of Government, and the Means of attaining them. Part II. On the Government and Commerce of England; with Reflections on Liberty, and the Method of Preserving the present Constitution. *London, R. Willock, 1743.*

8vo, pp. [4], ix, [15], 363, [1]; woodcut device to title page and tailpiece at end; occasional light foxing, half title partly detached, but internally in very good condition; in contemporary calf; front cover cracked and held by threads, corners worn, abrasions to the sides. £750



Uncommon: the first and only edition of an anonymously published essay on liberty and the role of government, the title and content of which point to the political philosophy of John Locke. Concerned primarily with the role of the state as a protector of property and therefore defender of liberty, the author also addresses issues concerning the East India Company, the South Sea Company, the value of money, and interest. 'The Essay argued that the end of civil government was the protection of property, and took a whiggish turn in allying property with liberty. More novel, but characteristic of the period, was the expansive conception of property, both national and personal, that the author expounded' (D. Armitage, *The Ideological Origins of the British Empire*, pp. 187–8).

A previous owner inscribed 'John Locke' in pencil on the title-page of this copy: which inscription was erased at a later stage.

ESTC T55970. Though represented in 12 US and 9 UK institutions, this title is scarce on the market.

RARE ENLIGHTENED UTOPIA

2. [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 chimere’; he adds that such observations, originally developed during a time of calm, have been validated recently ‘au milieu des troubles qui ont agité l’Europe pendant plusieurs années’. The preface is followed by a letter from the Minister Lavater, dated Zurich, April 1797, returning the manuscript to the author after ‘much delay’, with the minister’s unconditional approval of the author’s views.

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

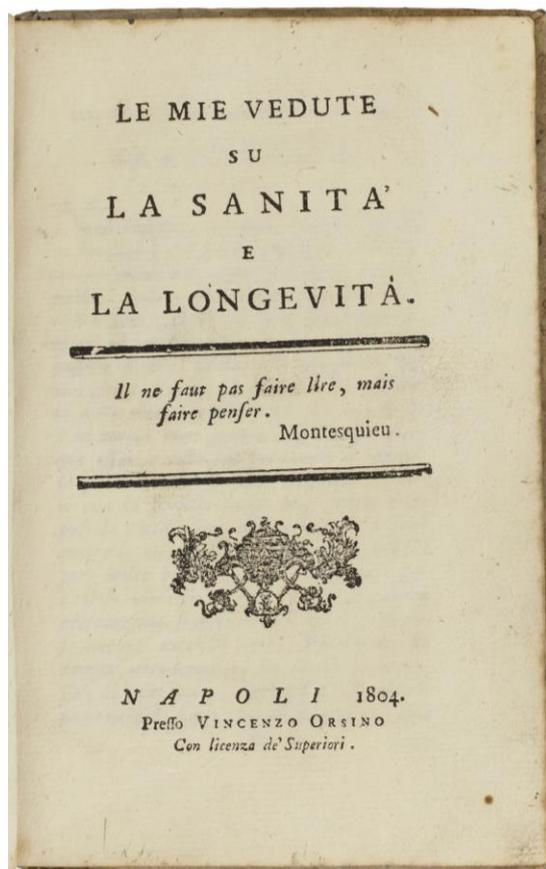
I.N.E.D. 4658; Library of Congress, Library of Congress, Sowerby Catalogue J. 18. Not in Barbier or Quérard. Four copies in the US (LoC, Cuny, Berkeley Law, and UCLA). No copies in COPAC.

TO CURE AN AILING [POLITICAL] BODY

3. [ANON]. *Le mie vedute su la sanità e la longevità. Naples, Vincenzo Orsino, 1804.*

8vo, pp. 91, [1] blank, [1] errata, [1] blank, [4]; a very good, crisp copy in contemporary vellum, flat spine with remains of a lettering-piece. £950

Rare first edition, purportedly a reply to Sir John Sinclair’s 1802 pamphlet *An essay on longevity*.



The discourse, on the surface merely concerned with physical health and medicine, is in fact an enticing, ironic, sustained metaphor **disguising a radically materialistic and liberal tract concerned with political, social and economic welfare.** Among the recommended cures, the anonymous author (no doubt a Southern-Italian Bourbon subject living in one of the most reactionary contexts in Europe) **suggests the unification of Europe, to be governed by a Supreme Council.**

The camouflage worked: after the errata leaves at the end, there are two leaves of letters of approval to the censor, dated 1805: one of them is by a theology professor, stating that nothing in this book is opposed to the Christian religion, despite a sentence smuggled in in the early paragraphs, referring to the world as a mass of matter and nothing else, and other similarly unchristian statements. This anonymous work was republished in 1826 with an appendix of three essays by one Nicola Pilla.

Not in OCLC or COPAC. ICCU locates one copy only, in Avellino (without errata and letters of recommendation at the end).

A KINGDOM'S HISTORY SEEN THROUGH ITS ARCHIVES

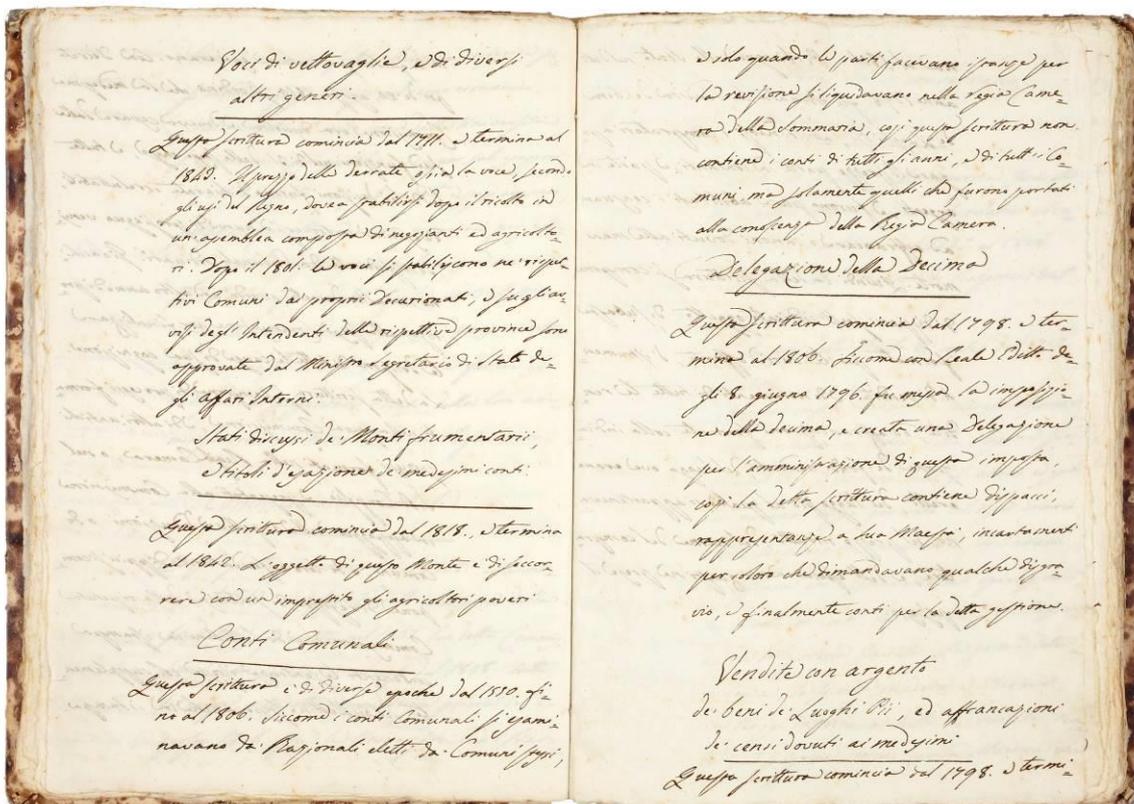
4. **[ARCHIVES.]** *Descrizione dell'archivio del regno e delle scritture che lo compongono. [Naples, post 1838].*

Manuscript on paper, folio, pp. [126], [50 blank], written in elegant legible italics, pages uncut; light vertical creases where once folded, in excellent condition; contemporary quarter vellum over marbled boards; corners a little worn. £1500

An extremely interesting, unpublished history of the Kingdom of the Two Sicilies, from the Normans to the nineteenth century, narrated through a detailed description of the organisation of its national archive. The work is divided into five sections: a brief historical introduction (noting that almost all cultured nations recognise the importance of archives and their conservation) is followed by four parts relating to the four different 'uffizi' of the national archive, further divided into their respective subcategories. The detail, written in clear and elegant Italian, is fascinating, covering, among much else, the archives relating to royal and diplomatic departments, to the police, treasury and customs offices, and to banks. The financial records encompass roads and bridges, the royal theatre, fortifications, public education, and the botanic garden.

With the aim of describing the organisation of the ‘Grande Archivio’, the anonymous writer leads the reader through the histories of the different institutions of the government. For each different section of the archive, with its own precise type and category of documents, the writer recounts relevant related historic events, bringing the archive to life and demonstrating its importance in preserving the Kingdom’s history. In the section on ‘Conti della stamperia reale’, for example, the text explains that the press was founded to print the ‘Reale Museo Borbonico’, the great work on Herculaneum, while the passage on ‘Conti liquidazioni e documenti dell’armata austriaca dal 1821 al 1827’ narrates, from an archival point of view, the story of the first riots in the Kingdom that would lead eventually to the unification of Italy, and the efforts of the Holy Alliance to stop them.

The structure of this document resembles the Ragionamento degli archivi napoletani (Napoli, 1845) written by the director of that institution, Antonio Spinelli di Scalea, the last prime minister of the Kingdom of the two Sicilies who tried in vain to oppose Garibaldi’s invasion.



DEMOGRAPHICS SHOULD SERVE POLITICS

5. [AUXIRON, Claude-François Joseph d']. Principes de tout gouvernement, ou Examen des causes de la splendeur ou de la foiblesse de tout État considéré en lui-même, & indépendamment des moeurs. Paris, J. Th. Hérisant fils, 1766.

Two vols in one, 12mo, pp. lxxx, 213, [1] blank; [iv], 314, [4] privilège; light waterstain to the upper corner of a couple of leaves in the preliminaries; upper edge lightly browned throughout, with the odd spot elsewhere; a nice, crisp copy in contemporary full mottled calf, marbled endpapers, red edges, spine tooled gilt in compartments, with an armorial gilt stamp to the bottom compartment, raised bands, with a gilt morocco lettering-piece. £2800

Rare first edition of an important contribution by Claude-François Joseph d'Auxiron (1728–1778), a major anti-physiocratic economist before Malthus and a significant early advocate of mathematical economics.

'Auxiron's work is significant chiefly because of his analysis of the determinants of population capacity, and his treatment of the relation between population growth and the interoccupational and interclass movements and balance in society' (Spengler, *French Predecessors of Malthus*, p. 296). Auxiron stressed the importance of commerce in the attainment of maximum yield from the given land area of any country, allowing for specialisation through trading, thereby creating a wealth-induced population expansion which would be impossible in a closed economy. He opposed Rousseau's beliefs on the relationship between labour and production. 'Si la terre rendoit ... proportion des travaux de ceux qui la cultivent, comme certains Auteurs l'ont avancé ce que nous disons ici seroit entièrement faux. Mais l'expérience de tous les lieux & de tous les siècles fait voir que la fécondité de la terre ne dépend pas uniquement des travaux des hommes ... Il est étonnante,' he continues, 'que de tous les auteurs, ce soit M. Rousseau de Genève qui ait le plus fortement soutenu la proposition que je combats, lui avoit sous les yeux la preuve la plus convaincante du contraire' (II, 302–4).

Higgs 3943; INED 145; Kress 6314; not in Einaudi or Goldsmiths'; uncommon: further copies are recorded at Berkeley, Princeton, and Syracuse Universities; see Perrot, *Une histoire intellectuelle d'économie politique* (1992), for a detailed discussion of Auxiron's work.

ON REPRESENTATION, EQUALITY, RIGHTS

6. **[BAILEY, Samuel]** *The Rationale of Political Representation*. By the author of essays on the formation of opinions, &c., &c. London: R. Hunter. 1835.

8vo, pp. vi, [2, advertisement]; a good copy in contemporary calf-backed marbled boards, spine decorated gilt in compartments, extremities rubbed, French armorial bookplate to front pastedown. £550

First edition. The *Rationale...* examines many aspects of political representation, from chapters on the 'Grounds of Preference for a Representative Government' to a 'Discussion of Changes in Political Institutions'. Alongside this extended treatise there are two further supplementary essays: on political equality and on rights. Referencing the 'successful operation of representative governments' in England and 'in a still more striking manner' in America, Bailey argues that this state will naturally extend over many other countries (p. 1). Thus, Bailey argues that his discussion of the objects and capabilities of representative

government has great merit: 'When it is considered what an important influence political representation is likely to have on the future destiny of the world, every one will perceive how desirable it is, that the system should be thoroughly examined, its merits placed on their proper ground, and the reasons for its various arrangements clearly exhibited' (p. 11). This work was later reviewed by John Stuart Mill in *Essays on Politics and Society*. The supplementary essay on political equality argues that 'political power can be properly conferred for no other purpose than the common weal' and his work 'On Rights' discusses the way that rights have been incorrectly defined by Burke and Bentham: 'the world is yet very far from being aware of the immense importance of precise phraseology.' (p. 418). 'The politics displayed in these works are those of a moderate utilitarian radical with a strong objection to state interference.' (DNB).

POLITICAL CONSEQUENCES OF CURRENCY FAILURE: BARBADOS

7. **[BARBADOS. FINANCE AND UNREST].** Three letters to Charles Spencer, Earl of Sunderland, two of which are copies of letters sent to him by Col. Sharp, 'president of the Council of Barbadoes', relating to 'the present disorders'; the third is a letter from four Lords Commissioners of Trade and Plantations introducing Col. Sharp's communications. *Barbados, 5 December 1706; Barbados, 2 January 1707; Whitehall, 18 March 1707.*

Manuscript on paper, folio, pp. [1], [1 blank]; [3], [1 blank]; [8], [2 blank]; in neat eighteenth-century hands, brown ink, approximately 30 lines to a page; on the first leaf the signature of four commissioners, including that of economist John Pollexfen; the three letters stitched together preserving the original thread, unbound; occasional light discolouring, but all documents in excellent state of preservation. £2250

Three contemporary letters from officials, documenting one of the earliest crises triggered by the introduction of a form of paper money. The papers illustrate the political and social difficulties of developing a fiat money standard acceptable to creditors. The cover letter is signed, among others, by the political economist John Pollexfen, who in 1696 had published his successful *Discourse of trade and coyn*.

In 1706 the colonial assembly of Barbados passed a law that launched one of the most unusual monetary experiments in history, creating a fiat domestic currency that was virtually legal tender. Slave traders, merchants, the Royal African Company and creditors of all kinds immediately reacted with protests which violently shook the British hold of the Colony.

The British Board of Trade intervened to force the redemption of the paper money, but the 'heats and animosities which have so long distracted this unhappy place', described in plenty of detail in these documents, revealed the deep-rooted and acerbic conflicts of interest besetting the Colony.

Under the patronage of Sir Bevill Granville, then lieutenant-governor, the powerful planters' party obtained the approval of a 'proposal to create a locally issued paper money [which] allowed each planter to receive "bills of credit" equalling in value to one quarter of the planter's estate. The institution issuing these bills was a bank, and the bank manager was

called the holder. Among other duties the holder had sole responsibility for appraising the estates of the planters, one of the many objections of the creditors. The legislation called for the acceptance of the bills at face value in all domestic transactions, and required creditors to forfeit half of a debt for refusing to accept the bills in payment. Planters had to redeem the bills in one year, or renew them. Renewed bills remained in circulation. [...]

Whitehall March 10th 1707

My Lord

Having received by the last Packet from the West Indies, two Letters from Col: Sharp, President of the Council of Barbadoes, relating to the present disorders in that Island, occasioned chiefly by Col: O'Neil, Col: Colleton and Col: Holder; We send your Lordship Copies of the said Letters whereby it will appear to Her Majesty the great Necessity there is of a speedy Redress in those affairs, which may very much endanger that Island.

We do likewise inclose to your Lordship the Copy of a Letter from Col: Lark, Her Majesty's Governor of the Leeward Islands. We are

Your Lordships
most humble Servants

Rob: Ceill
John Pollexfen
W. Blatney

We are likewise informed, that one of the two Ships intended for Nevis & St. Christophers is taken by the French, which will require to be replaced.

At Home the Earl
of Sunderland

‘The major flaw of the bills in the eyes of the creditors was that they paid no interest to their holders. The planters paid 5 percent interest on the bills, which went to the bank to cover the administrative cost of issuing, redeeming, and renewing the bills. The merchants and traders who received the bills in payment earned no interest while they held them, a factor that assured the rapid depreciation of the bills in value.

‘The Royal African Company, a slave-trading company, was among the major critics of the law, and vigorously objected, with other merchants and traders, to the British Board of Trade. The British government recalled Granville, and sent as a replacement Mitford Crowe, an individual in good standing with the merchants. The British government ordered Barbados to redeem the bills held by creditors involuntarily. Meanwhile leadership in the assembly lost confidence in the new bills, and, failing to persuade the assembly to take action, dissolved it,

calling for new elections. The new election became a battleground for a clash between creditors and debtors, and the creditors came out on top. The new assembly passed the Relief Act of 1707, which forced planters to redeem their paper bills in one year or face foreclosure auctions' (B. Allen, *The encyclopedia of money*, Greenwood, 2009, p. 39).

TO IMPROVE PARLIAMENTARY PROCEDURE

8. **BERNARD, James B.** Theory of the constitution, compared with its practice in ancient and modern times: with an enquiry how far the late reform of parliament is, or is not, consistent with the principles of the constitution ... *London, James Ridgeway and Sons, 1834.*

8vo, pp. xxiv, 518; some very light spotting, but an overall very good, clean copy, uncut, bound in modern cloth and marbled boards, flat spine with gilt lettering-piece; ink ownership inscription on front free end-paper. £60

First and only edition. Writing from King's College, Cambridge, the author describes his work as an attempt to 'try the existing condition of this Kingdom by principles never applied to it before, and to found thereupon a plan for redressing its accumulated grievances' (iii-iv). Bernard's efforts concentrate on looking for ways in which the two Houses, each analysed in its prerogatives and shortcomings, might better be integrated in order to improve the legislative power of Parliament.

THE ARCHETYPAL EMPIRE

9. **BEVER, Thomas.** The History of the legal polity of the Roman State; and of the rise, progress, and extent of the Roman laws. *London, Strahan and Cadell, 1781.*

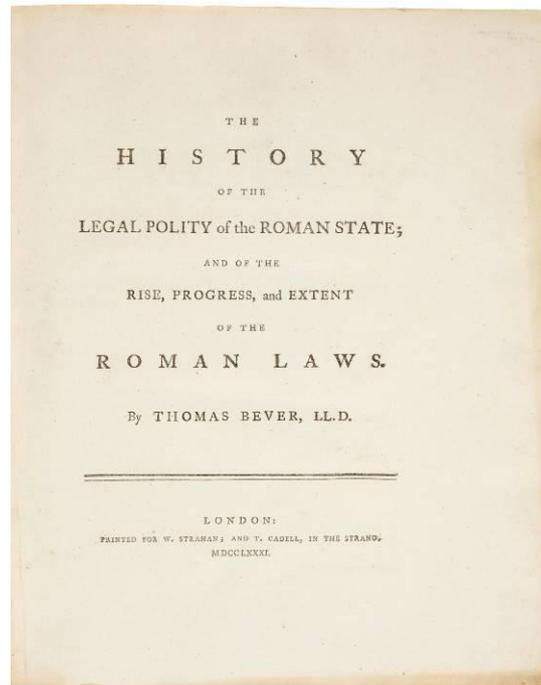
4to, pp. [xii], xii, 515, [1 blank]; endleaves a little foxed, but a very good copy in contemporary sprinkled calf, rebacked, a few minor abrasions to the sides; nineteenth century inscription to the front free end-paper placing the book in the possession of the Hely-Hutchinson family, earls of Donoughmore, with estates at Palmerstown (co. Dublin) and Knocklofty (co. Tipperary). £1500

Sole edition of a history conceived along the lines of Gibbon's history, an account that was meant to furnish leaders of the emerging British Empire with a helpful knowledge of the past from the perspective of the evolution of legal systems.

'In 1762 the success of Blackstone's lectures on English law induced Bever to obtain the permission of the vice-chancellor and the consent of the Regius professor of civil law (whose health was alleged to prevent him from lecturing) to deliver a course upon civil law which was intended to provide his auditors with that knowledge of the nature and general principles of law which should form part of a general education, rather than to prepare them for practice as advocates. He continued for some years, though his auditory was sometimes small enough

to be accommodated in his rooms at All Souls, and published his introductory lecture in 1766 as *A discourse on the study of jurisprudence and the civil law, being an introduction to a course of lectures*. He left his manuscript of the course to his friend Dr John Loveday, upon condition that he would promise not to permit any part of it to be printed. It is now All Souls MS 109⁷ (J. L. Barton in ODNB).

Sweet & Maxwell V, 139.



STATECRAFT AND RESOURCES

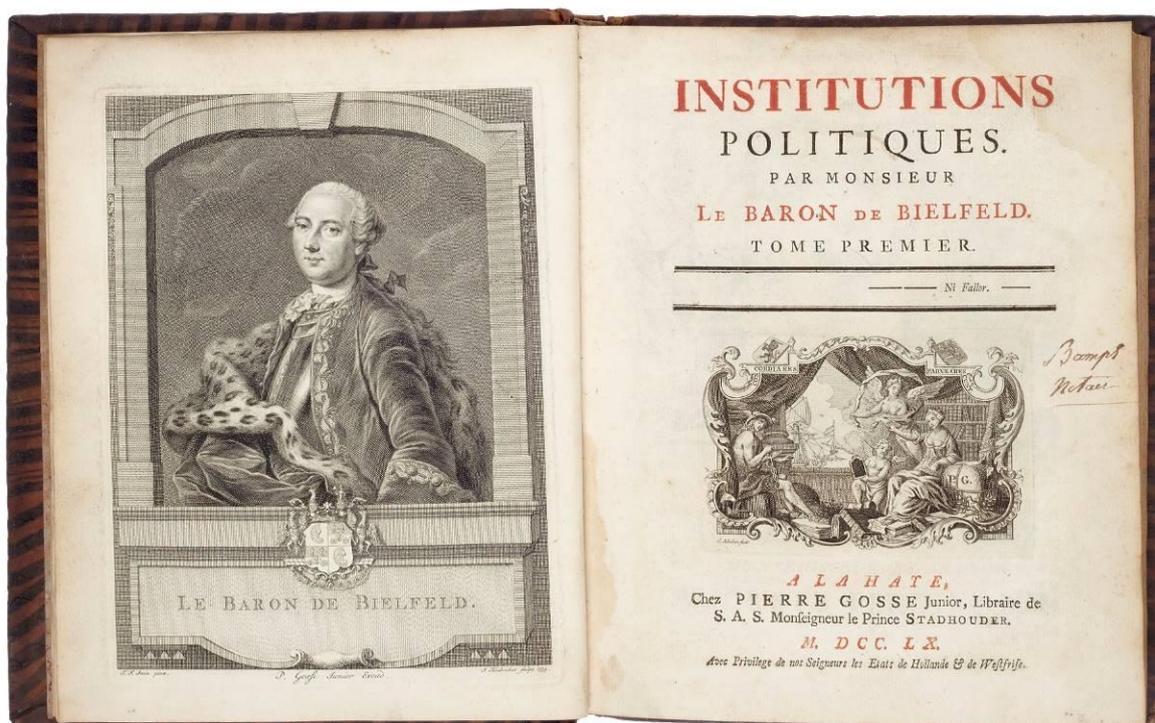
10. **BIELFELD, Jacob Friedrich, Freiherr von.** *Institutions politiques*. Tome premier (- troisième). *The Hague, P. Gosse jr., 1760 (I-II), and Leiden, S. & J. Luchtman, 1772 (III)*.

Three vols, 4to, pp. [x], 358, [8]; [vi], 344, [8], 32 (supplement); xviii, [2], 456, [16]; titles in red and black with allegorical engraved vignettes, author's engraved portrait by J Houbraken to vol. 1, engraved medallion portrait of Catherine II of Russia (dedicatee) to vol. 3, head-pieces and initials; with, in all, five folding plates; some light marginal soiling, but a very good, clean copy in contemporary speckled sheep, panelled spines gilt in compartments with red morocco lettering-pieces; edges and corners a little rubbed, a few surface scratches; all volumes with the contemporary ownership inscription of Belgian notary and collector Bamps.

£2000

First edition, a rare complete set including the third volume, which, since published by the author's wife (using the author's notes) twelve years after the publication of the first two parts, is almost invariably either absent or not homogeneous.

Baron Bielfeld was personal advisor to Frederick II of Prussia and mentor to Prince Ferdinand. His work aims at examining the foundations of the modern state and at outlining a science of government. His perspective is economic as well as political, his leanings are towards policies of free trade, of paced but timely freeing of colonies, of fight against poverty. He traces a history of political arithmetic citing Graunt, Petty, Süssmilch and the English and French ‘calculateurs’ in the chapter entitled *Des calculs politiques*. He examines the sources of the wealth of nations devoting particular attention to trade, mentions the effects of American lands and resources on Spain and Britain. In the chapter devoted to the wealth of nations (I, 10) he reserves three pages to the analysis of the financial innovations introduced in France by John Law, describing them as ‘le plus beau plan pour les [*scilicet* affaires] rétablir qui soit jamais sorti du cerveau d’un habile Financier (p. 162).



‘Bielfeld, although a German, first published his books in French; he relied in large measure upon the French data and writers’ (Spengler, *French predecessors of Malthus*, p. 79). ‘It was more successful outside Germany than any other Cameralistic work, presumably because it was written in the international language of the Eighteenth Century – French’ (Carpenter).

Adam Smith owned and used a copy of this work; on passages from it he based, for example, his definition of police in the *Lectures on jurisprudence* (Mizuta).

Higgs 2422; INED 496 (only vols 1-2); Mizuta 161; Carpenter, *Economic Bestsellers*, XX. 9. Not in Kress or in Goldsmiths’.

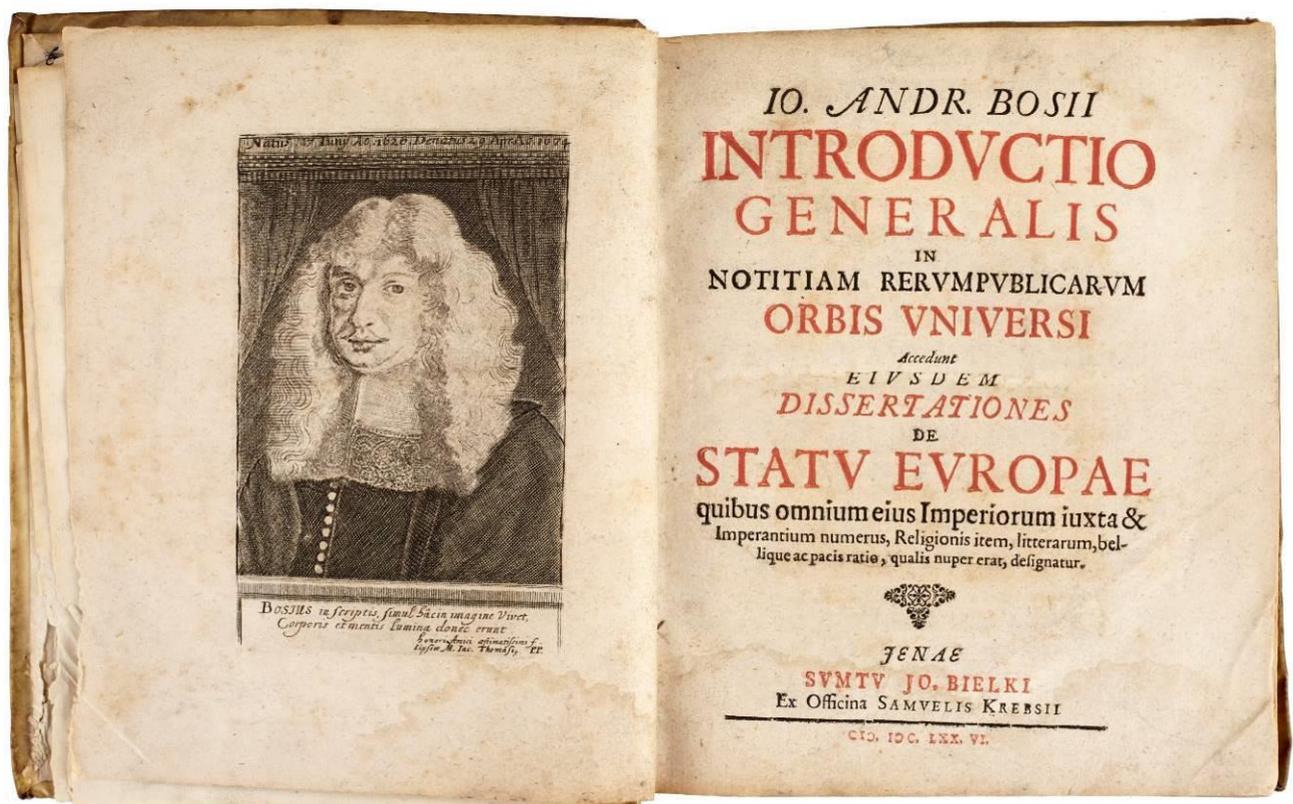
PIONEERING THEORY OF STATISTICS
ALSO A RARE AMERICANUM

11. **BOSE, Johann Andreas.** *Introductio generalis in Notitiam Rerum publicarum Orbis Universi. Accedunt eiusdem Dissertationes de Statu Europae quibus omnium eius Imperiorum iuxta et Imperantium numerus, Religionis item, litterarum, bellique ac pacis ratio, qualis nuper erat, designatur. Jenae, J. Bielki, 1676.*

4to, pp. [xvi], 370, [22]; with including an engraved portrait of the author; some browning due to paper stock, a few light water stains, but a very good copy in contemporary vellum.

£3000

First edition of a pioneering work of statistics and rare Americanum, by the philosopher and historian Johann Andreas Bose (1624-1674). Bose's crucial intuition as a student of human societies lies in his advocacy of interdisciplinary investigations. His work 'on all the states in the world' marshals data and outlooks ranging from geography to economics and trade, politics, history, sciences, religion, and includes several remarks about the age of discoveries, particularly noting the impact of the Europeans' encounter with America.



The book is of considerable theoretical importance, as it sets out a specific status for the discipline of statistics within the realm of the human sciences. Bose 'analyzes the differences between the universality of politics (constitutional doctrine) and the singularities of history. Statistics, Bose reasons, is therefore not part of political philosophy, since it does not manifest itself in the discussion of constitutional law as applied to a given state. Nor can

statistics be classed as a genus of history writing, which “represents individual state actions with the details of time, space, social condition, character and other circumstances” [...] Instead, statistics bestows a “more general treatment” [...] on the details of history. [It] represents the concerns of individual states “principally from a universal point of view and not tied to this or that point in time or these or those specific persons”. In accordance with the famous formula from Aristotle’s *Poetics*, which claims that poetry, in the medium of probability, brings the singularities of history closer to the universality of philosophy, statistics is poetical. Statistics is the poetry of the state’ (R. Campe, *The Game of probability. Literature and calculation from Pascal to Kleist*, Stanford University Press, 2013, p. 244).

Not all of Bose’s works passed muster with censorship. Yet his career at Jena was a success: after holding of the chair of history for seven years, counting Leibniz and Pufendorf among his most illustrious pupils, he became rector in the same University.

Not in Sabin, not in Brunet. See Robert Horvath, *La France en 1618 vue par un statisticien hongrois, Márton Szepesi Csombor*, in: ‘Population’, 40e année, n°2, (1985) pp. 335-346.

FIRST RULE FOR RULERS: TO MASTER DEMOGRAPHICS

12. **BOTERO, Giovanni.** Della ragione di stato, libri dieci. Con tre libri delle cause della grandezza della città ... Di nuouo in questa impressione, mutati alcuni luoghi dall’istesso autore, & accresciuti di diuersi discorsi. Con due tauole ... Venice, Gioliti, 1598.

[bound with:]

---- Aggiunte di Gio. Botero benese. Alla sua ragion di stato, nelle quali si tratta dell’eccellenze de gli antichi capitani, della neutralità, della riputatione, dell’agilità delle forze, della fortificatione. Con vna relatione del mare. Venice, Giovanni Battista Ciotti, 1598.

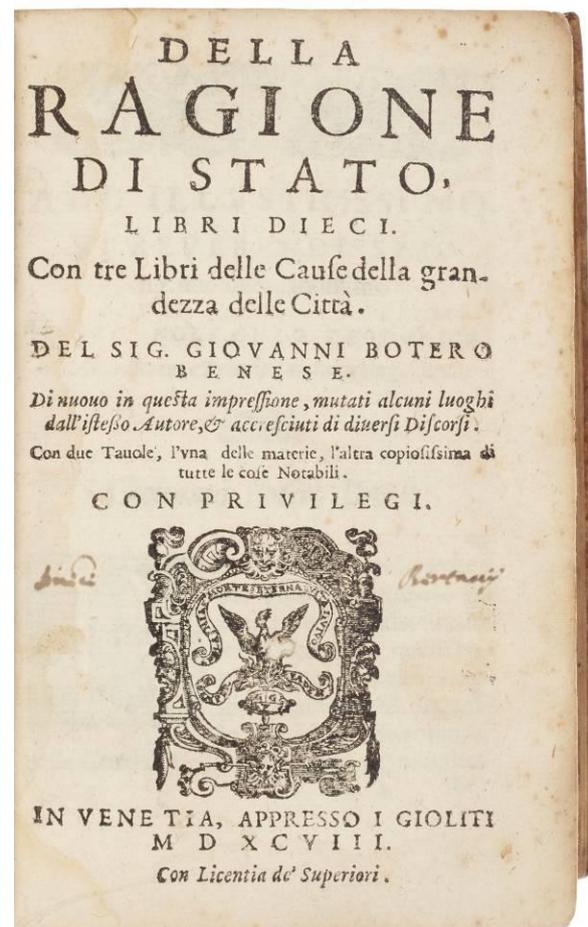
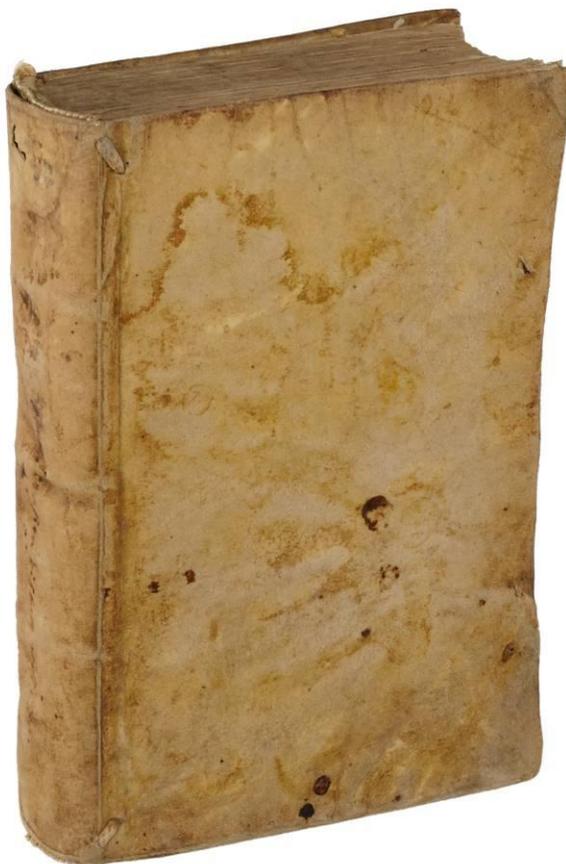
Two works in one vol, 8vo, pp. [xl], 375, [1]; ff. [viii], 95, [1] including blank K7, K8 and M8; devices to title-pages, ‘Relationi del mare’ in second work has separate title-page, woodcut head- and tailpieces and initials; small hole to first five leaves of first work, some foxing and damp staining throughout; in 17th-century limp vellum, ink lettering to spine, new endpapers; a few wormholes to spine, some staining; armorial bookplate of Franz Graf Lamberg to front free endpaper, old ownership inscription on title-page; preserved in a cloth box with a printed spine label. £2200

The second Gioliti edition of Botero’s neglected masterpiece in the history of economics, first published in 1589, bound with the first Venice edition of the *Aggiunte*. Of the first work, Schumpeter writes: ‘Divested of nonessentials, the “Malthusian” Principle of Population sprang fully developed from the brain of Botero in 1589: populations tend to increase, beyond any assignable limit, to the full extent made possible by human fecundity (the *virtus generativa* of the Latin translation); the means of subsistence, on the contrary, and the possibilities of increasing them (the *virtus nutritiva*) are definitely limited and therefore impose a limit on that increase, the only one there is; this limit asserts itself through want,

which will induce people to refrain from marrying (Malthus' negative check, prudential check, "moral restraint") unless numbers are periodically reduced by wars, pestilence, and so on (Malthus' positive check). This path-breaking performance – the only performance in the whole history of the theory of population to deserve any credit at all – came much before the time in which its message could have spread: it was practically lost in the populationist wave of the seventeenth century. But about two hundred years after Botero [1540–1617], Malthus really did no more than repeat it, except that he adopted particular mathematical laws for the operation of the *virtus generativa* and the *virtus nutritiva*: population was to increase "in geometric ratio or progression" (Schumpeter, *History of Economic Analysis*, pp. 254–5).

The *Aggiunte* adds six essays to Botero's masterpiece, and was published in the same year at Venice, Rome and Pavia.

First work: Bongi, II, 462. Second work: Mattioli 394. COPAC records only one copy of the first work (York Minster) and one of the second (Senate House Library).



PHILOSOPHICAL FOUNDATIONS OF THE DECLARATION OF INDEPENDENCE

13. **BURLAMAQUI, Jean Jacques.** *Principes du droit naturel.* Geneva, Barrillot & fils, 1747.

[bound with:]

BURLAMAQUI, Jean Jacques. *Principes du droit politique.* [Geneva, C. & A. Philibert], 1754.

4to, pp. xxiv, 352; vi, 305, [1 blank; occasional browning and foxing, a small worm-hole through the gutter in one quire skilfully filled in; good copies in contemporary stiff vellum, flat spine with gilt lettering-piece. £2500

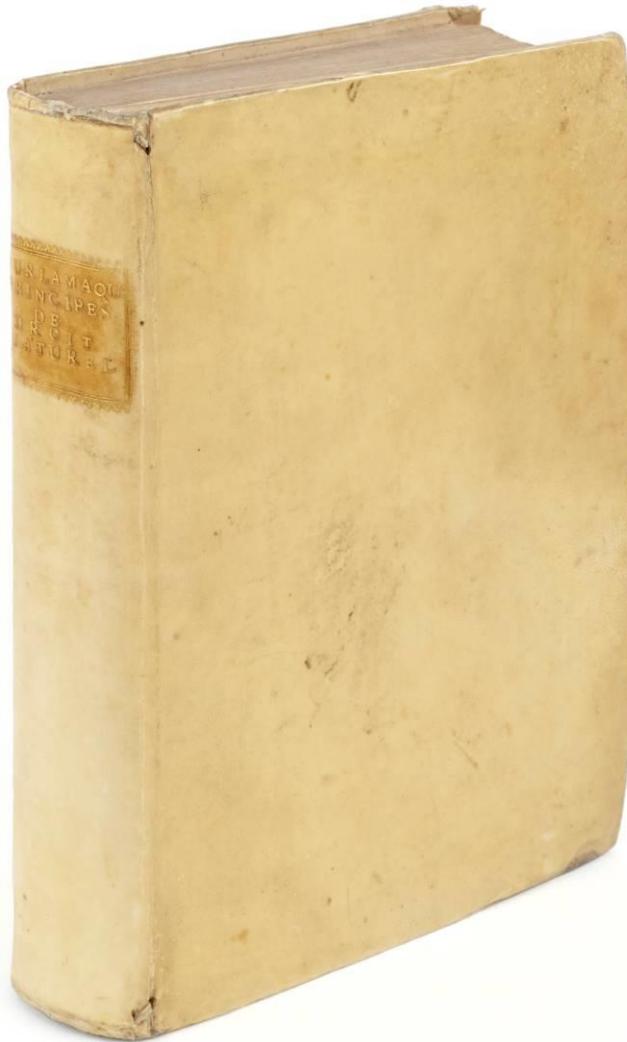
First edition of the first work, bound with a very early edition of the second work. The *Droit politique* was first published posthumously in 1751 as the necessary companion to the *Droit naturel*; when in contemporary bindings, they are sometimes found together in various combinations of editions.

Burlamaqui, the eminent editor of Grotius and Pufendorf, was professor of law at Geneva and a member of the city's council of state. His writings on natural law circulated widely in America in the decades leading up to the Revolution, with Jefferson foremost among his readers. **'Burlamaqui reveals more explicitly than any other writer read by Jefferson the logical substructure upon which Jefferson built when he wrote in the Rough Draft [of the Declaration of Independence]:** "We hold these truths to be sacred and undeniable; that all men are created equal & independent, that from that equal creation they derive rights inherent & inalienable, among which are the preservation of life, & liberty & the pursuit of happiness; that to secure these ends, governments are instituted among men" ' (White, *Philosophy of the American Revolution* p. 163). For the dissemination of Burlamaqui's works in America, see Harvey, *Jean Jacques Burlamaqui* pp. 79–105.

In the debates leading up to the Declaration of Independence Burlamaqui's ideas powerfully swayed Jefferson and the jurist James Wilson not to identify property as a natural right. This was an important and awkward political issue, because while nobody claimed that the American Indians, though primitive, had no natural rights, the admission of a natural right to property would put under suspicion virtually all land held by descendants of European settlers in America (also contentious was the matter of a natural right to property in relation to the legitimacy of slavery). **Jefferson and Wilson, both of whom owned his works in the original French, found in Burlamaqui a very clear message about property and rights,** for within the natural state of man Burlamaqui made a distinction between the primitive, original state as created by God, and adventitious states where man is placed by his own acts: the 'property of goods' is one such adventitious state. In regard to rights, Burlamaqui lay down a parallel distinction between natural rights appertaining originally and essentially to man, and acquired rights, being those which man does not naturally enjoy but are owing to his own procurement: the right to self-preservation might be cited as an example of a natural right, the right to property as an example of an acquired right. If Jefferson and his colleagues realised that the designation of property as an unalienable human right would be politically

unwise, it was Burlamaqui who showed that it was philosophically unjustified (see Garnsey, *Thinking about property* pp. 222–5).

En français dans le texte 150; Lonchamp 499.



THE RARE FIRST ITALIAN TRANSLATION

14. **BURLAMAQUI, Jean-Jacques.** *Principii del diritto naturale.* Venice, Giovanni Gatti, 1780.

[offered with:]

BURLAMAQUI, Jean-Jacques. *Principii del diritto politico.* Venice, Giovanni Gatti, 1780.

Two vols, 4to, pp. [xxxii], 342, [2]; 342 [2]; woodcut printer's device on titles, woodcut initials; mild waterstaining to upper right hand corner of both volumes, and also to upper left of *Politico*, inksplash to G1 of *Naturale*, but overall very good clean copies, uncut, in contemporary decorated paper over carta rustica. £750

Rare first editions in Italian of the works of Burlamaqui, whose theories of natural law divulged the principles of rational utilitarianism throughout Europe, and helped shape the ideological roots of the American Revolution. The translation of this edition is attributed to Count Battista Crespi.

OCLC finds no copies outside Italy.

WHEN IT COMES TO WAR

15. **BYNKERSHOEK, Cornelis van.** *Quaestionum juris publici libri duo, quorum primum est de rebus bellicis, secundus de rebus varii argumenti. Leiden, Johannes van Kerckheim, 1737.*

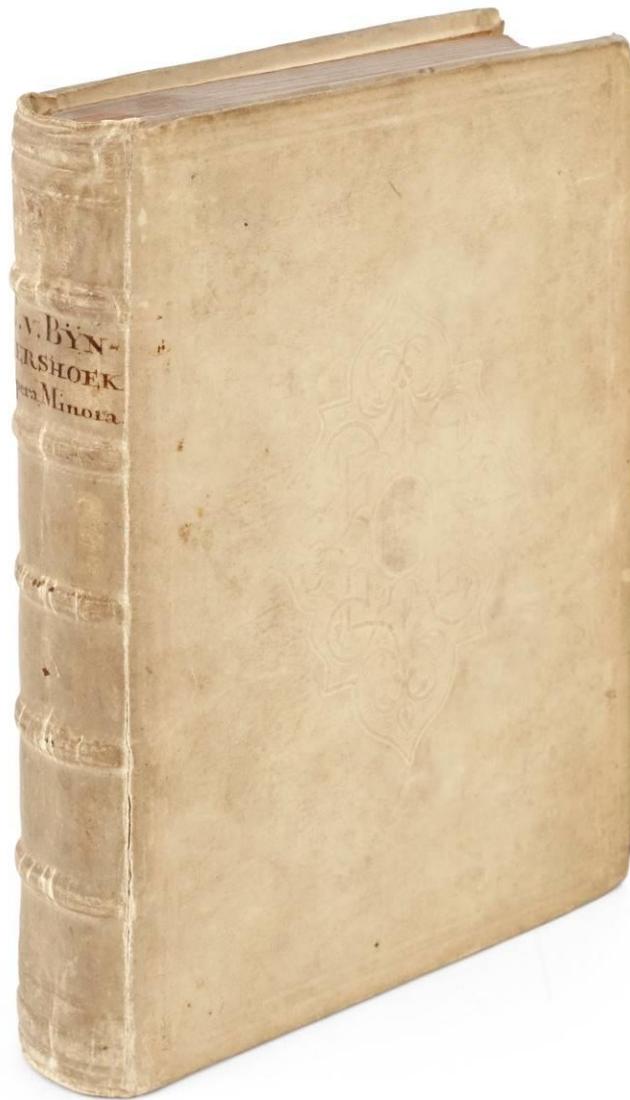
Small 4to (200 x 150 mm), pp. [xxiv], 384, [32]; title printed in red and black and with an engraved ornament; contemporary blind-stamped vellum over boards, slightly soiled.

£450

First edition. ‘Bynkershoek, a lawyer who served as a member and eventually as president of the Supreme Court of Holland, is perhaps best known for his treatise on the law of the sea, a topic of particular concern to the Dutch of the seventeenth and eighteenth centuries. But he wrote on many other branches of law. His *Quaestionum juris publici* (1737) contains several chapters concerned with diplomacy and one concerning **the fundamental principle of the law of treaties: the obligation to respect treaties in good faith**. Although Bynkershoek rejects the arguments commonly used to justify the unilateral abrogation of treaties, he acknowledges that a state cannot be required to perform a promised act if circumstances have made its performance impossible Because he sometimes draws upon the practice of states to establish his conclusions, Bynkershoek is often, if misleadingly, considered a pioneer of international legal positivism, the theory that international law must be inferred from state practice rather than deduced from natural law; in fact he draws upon both’ (Brown, *International relations in political thought* pp. 252–281).

A still controversial issue raised in *Quaestionum juris publici* is the extent to which war can be limited to professionals and the civilian population exempted from responsibility or involvement. Bynkershoek ‘candidly pronounced war to be an “attempt to subjugate the enemy and all that he has by seizing all the power that the sovereign has over the state, that is to say, by exercising complete dominion over all persons and all things contained in that state”. He expressly contrasted war with civil litigation, where a strict proportionality prevailed, in which “we do not exact from a debtor more than he owes us”. Bynkershoek had a number of intellectual heirs in the nineteenth century, especially in the English-speaking world, where writers tended to cling to the older view of total hostility between warring populations. In the words of H. W. Halleck [*International law*, 1861], for example, the outbreak of war meant that “the whole state is placed in the legal attitude of a belligerent toward another state, so that every member of the one nation is authorized to commit

hostilities against every member of the other, in every place and under every circumstance” ’ (Neff, *War and the law of nations* pp. 204–5).



ANGLO-DUTCH RELATIONS IN SURINAM

16. [**CLIFFORD, Jeronimy**]. The case of Jeronimy Clifford, merchant and planter of Surinam. Paper, No. 160. [London, n.p., 1711].

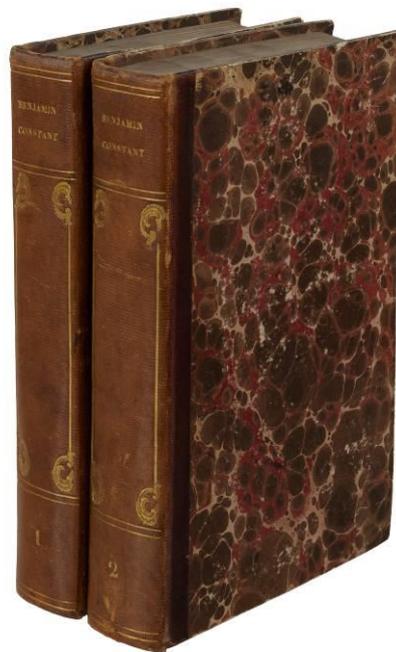
Folio, pp. 32; several contemporary ink workings beside the printed calculations, else a clean copy; disbound. £1250

First extended account of Clifford’s long-running legal battle with the Dutch West India Company in Surinam over Corcabo, his sugar plantation. The earlier publications had been just four pages long; this work furnishes us with plantation account details and testimonies, chronologically arranged with commentaries, covering the period up until 1710.

Under the terms of the Treaty of Breda (1667) English claims to Surinam were ceded to the Netherlands, but English subjects residing there retained their rights, including those of disposing of their property and removing their effects from the country. Andrew Clifford and his son Jeronimy, owners of a substantial plantation in Surinam, were prevented by the Dutch West India Company and its successor, the Chartered Society of Surinam, from taking their wealth out of the colony, which led to prolonged litigation, continued by Jeronimy's representatives long after his death in 1737.

The company resorted to particularly underhand tactics throughout the course of the affair. When Andrew Clifford first tried to sell the land in 1675 he was given a bill of exchange for the land which was not honoured when he returned home to England, forcing him to return to Corcabo allegedly for a further two years. However, once the Governor had secured the continued stay of the Cliffords, he arranged that Jeronimy, whose plantation contributed about one sixteenth of all the sugar produced in the colony, be taxed at a higher rate, and for some of his lands to be seized and redistributed. When Jeronimy seemed about to leave for Jamaica various ruses were constructed to prevent him from removing his fortune from the colony: he was imprisoned for his refusal to take an oath which was contrary to the third article of capitulation, and a division was effected between Jeronimy and his wife in order to make her 'consent that her sister's husband, a Dutchman, might be put into the possession of Mr. Clifford's plantation, as a guardian of it for her; and because she would not consent to it, they impos'd fines upon her, for which they executed Mr. Clifford's goods' (p. 3).

Alden & Landis, 711/38; Goldsmiths' 4722. Not in Sabin.



CHAMPION OF FREEDOM OF SPEECH

17. **CONSTANT, Benjamin.** *Discours de M. Benjamin Constant à la Chambre des Députés.* Paris, Ambroise Dupont, 1827-8.

Two vols, 8vo, pp. vi, 580; vi, 644, frontispiece portrait of Constant, folded facsimile; foxing, a few ink stains not affecting text; bound in contemporary quarter morocco over marbled boards, gilt spines; boards and spines slightly worn; a good copy. £350

First edition of a collection of speeches delivered to the Chamber of Deputies by Benjamin Constant whose eloquence and oratorical skill led him to become a leader of the parliamentary block known first as the *indépendants* and later as *libéraux*. One of the first liberals to go by the name, he was the outstanding champion of freedom of speech and liberty of the press in the face of the right wing radicalism of the royalist Ultras. These volumes include speeches delivered by Constant in opposition to the Ultras' attempts to instate *droit d'aînesse* and *lois sur les sacrileges*.

Courtney E2/1.

RARE COYER
INCLUDING WAR, BEASTLY LANGUAGE AND SEX CHANGES

**18. [COYER. WAR OF THE AUSTRIAN SUCCESSION.] Recueil des Pièces.
France, various places and printers, 1744-1749.**

4to, pp. [694] with a few blanks, various paginations; one plate with fold showing the siege of Berg-op-Zoom; woodcut devices and initials to most pamphlets; a few pamphlets torn or trimmed with loss, including the Voltaire *Fontenoy*, which has several holes pp. 3-8 with loss, and a few soiled, else all good copies bound in a near-contemporary binding of polished calf with blindstamped border, rubbed; original blue ribbon; joints slightly cracked; spine gilt.

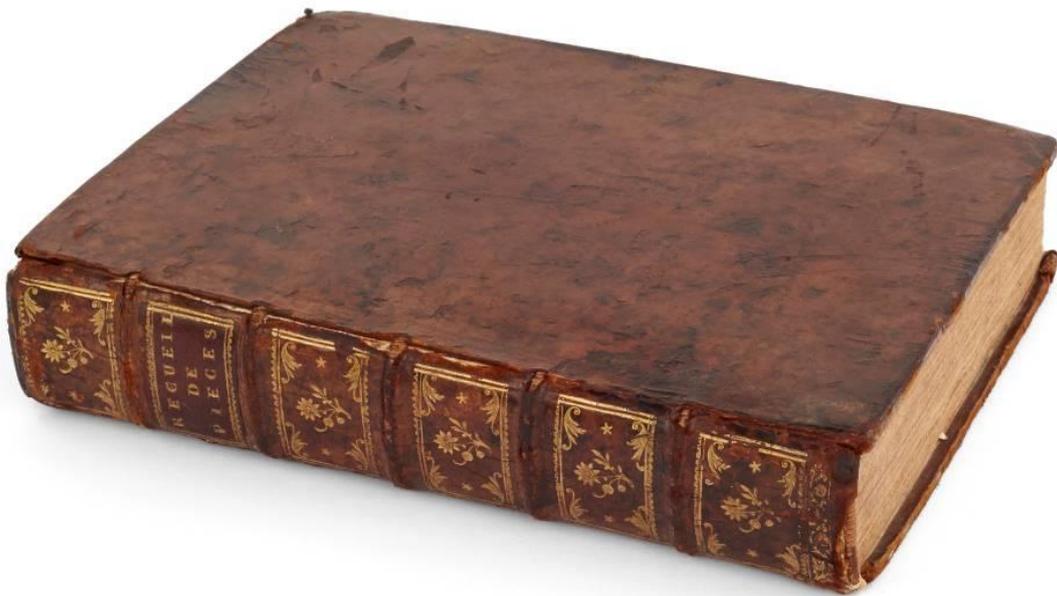
£6500

An impressive *recueil* of 75 patriotic and political pamphlets, several of which are extremely scarce, relating to successful French exploits throughout Europe during the War of the Austrian Succession, including the Dutch and Italian campaigns and the conclusion of the war in 1789.

Of particular note here is the rare material surrounding the Abbé Coyer's famous satirical utopia, *L'année merveilleuse* (1748), in which the author predicts that on the 1st August of the same year, due to an unprecedented alignment of five planets, 'les hommes seront changés en femmes & les femmes en hommes.' Coyer satirises the effeminacy of the modern man, depicting a metamorphosis whereby he is suddenly found to be wearing earrings and taking audiences in bed in the middle of the day. In this *recueil* Coyer's pamphlet is preceded by his *Supplement de l'année merveilleuse* (1748), which bears the fictitious imprint of Pegu in Myanmar. The *Supplement* provides a more scientific explanation of the astrology behind Coyer's prediction and describes, in addition to the usual gender-transmutation, the occurrence of natural phenomena in the Far East, such as the flooding of the Ganges (both Barbier I.202.b); the *Supplement* is rare, **OCLC notes 3 copies, BnF, Bibl Mazarine and Danish Natl Bibl; not in COPAC**. Further material relating to Coyer's pamphlets includes two humorous critiques, Valdancourt's *Lettre a un abbé sur l'année merveilleuse* (1748) (Barbier II.1117.e) and the *Lettre de Mademoiselle D*** a*

*Monsieur l'Abbé du R*** sur le supplement de l'année merveilleuse* [?1748] (Barbier I.202.b); both are very rare: **OCLC shows only one copy of each worldwide, both in the BnF; not in COPAC.**

The *recueil* contains another tract of Coyer's, also very rare, *L'astrologue du jour* [?1748], without imprint but written from 'the Observatory', in which Coyer makes further prophetic predictions of two eclipses to occur in the following year, and answers the attacks suffered by the *L'année merveilleuse* and *Supplement*, this time using the term *Hermafrodites*. **OCLC shows only one copy worldwide, at the BnF; not in COPAC; not in Barbier.**



Of significant interest is the material relating to the Battle of Fontenoy, especially an appearance of Voltaire's poem *La bataille de Fontenoy* (1745). This is an **apparently unrecorded early printing of the poem**, without an imprint and with approbations, probably false, signed by Crebillon and Marville; the date of the first approbation is obscured by a tear, the second is signed 7th June 1745. The dates of the approbations of the present edition follow shortly after the first anonymous edition, which was published by Prault Père and bore approbations by Crebillon and Marville, dated the 17th and 20th May respectively (Bengesco 610). All of the recorded first printings of the poem are anonymous or bear the shortened name *M. de V. hist. de France* (*ibid.*); our printing bears Voltaire's name and must have been one of several, almost certainly pirated, that quickly followed Prault Père's, slightly amending the text and adding explanatory footnotes. In the pamphlet that here precedes *La bataille*, the author Dromgold addresses to Voltaire his profound irritation at the profligacy of printings, claiming that five versions appeared in the eight days following the battle. OCLC lists only one edition with the same collation (7 pp.), which we have been unable to examine, but this apparently bears imprints of both Paris and Dijon. Cf. Besterman, *Studies on Voltaire, vol. CXI: Some eighteenth-century Voltaire editions unknown to Bengesco* (1973), p. 97.

A second rare, anonymous work by Voltaire is present later in the volume, *Epistre sur la victoire remportée par le roi à Lavfeld* (1747), a verse epistle praising King Louis' military prowess. First edition, first issue (Bengesco 779). **OCLC shows copies in BnF and Erfurt Gotha only; not in COPAC.**

Voltaire's *Bataille de Fontenoy* had a significant influence on the literature surrounding the battle, such that almost everything written in the aftermath of the battle makes some allusion to the poem (Quérard, *Supercherries littéraires*, I.501.f). One such response contained in this *recueil* is a **first edition, first issue** of Jean-Henri Marchand's anonymous satire, *Requête du curé de Fontenoy, au roy*. Supposedly completed in three hours, it is the complaint of a 'curate' of Fontenoy to the king about the eight thousand interments he has had to perform since the battle, and the economic quandary this has placed him in. Furthermore, the *fameux Monsieur de Voltaire* has already done the business of mourning the perished nobility and has thus stolen the curate's prerogative, leaving him jobless! OCLC shows numerous copies on the continent and in the US; **COPAC lists 3 copies in British institutions, of which only the Cambridge UL copy is the first edition**; cf. Barrovecchio, *Voltaireomania* (2004), p. 27.

Equally of note is a very rare and curious tract arguing for the *anima viventis* in animals, *Lettre de Madame de *** a Madame de *** sur ... le langage des bêtes* (1748), written in contradiction of the Cartesian idea of the 'animal-machine'. The heavily ironic pamphlet consists largely of onomatopoeic animal noises (*kro, kro, kro; glou glou glou*, etc.), used to demonstrate that animals must be more than automatons because they communicate in a complex and emotional language. The author describes the ingenuity of a number of creatures, including beavers, monkeys and antlions, and illustrates instances in which humans have been known to copy intelligent animal behaviour. **OCLC lists only one copy worldwide, at the BnF; not on COPAC**; not in Barbier.

Another very scarce edition is the *Ode sur la paix* (1748), signed by M. Masson, *Trésorier de France*. *La France littéraire* (1769) gives the author as Pierre-Toussaint Masson (b. 1715), whose original Latin poem was translated into French by Charles le Beau (vol. I, p. 331); this work is not listed under Masson's entry in Quérard. **OCLC and COPAC together list three copies of a 1750 edition of this translation, at the BnF, BL and Oxford, but no copies of this 1748 edition, presumably the first**; not in Barbier.

A full listing is available on request.

‘WHOEVER IS THE CAUSE OF ANOTHER’S ADVANCEMENT IS THE CAUSE OF
HIS OWN DIMINUTION’
CONFLICT IS IN THE NATURE OF AN EMPIRE

19. **DAVENANT, Charles.** *Essays upon peace at home, and war abroad. In two parts. Part I. By Charles D’Avenant, L.L.D. London, Printed for James Knapton, 1704.*

8vo, pp. [24], 425, [7] (publisher's catalogue); lightly toned throughout, but a clean and crisp copy bound in contemporary Cambridge-style full-speckled calf, re-backed. £500

First edition, all published. Both Hanson and Kress note that despite the title calling for two parts, only this part was published. ‘This was written, it is said, at the request of Lord Halifax, and is dedicated to Queen Anne. It urged the necessity of all parties in the state uniting to carry on the great continental war in which England was then engaged. On account of Davenant’s alleged change of sentiments, he was attacked by many who had formerly supported him’ (DNB). Davenant pointedly states (p. 205) that, with regards to empires, ‘whoever is the cause of another’s advancement is the cause of his own diminution’: a nation could not remain, in his view, unarmed and inactive, while other nations enlarged their dominions.

Goldsmiths 4036; Hanson 340; Kress 2418.

ANTICIPATING SPENCER: SOCIETY AS AN ORGANISM, AND THE STATE AS THE
GUARANTOR OF LIBERTIES

20. **DUNOYER, Charles-Bathélemy.** *L’industrie et la morale considérées dans leurs rapports avec la liberté. Paris, A. Sautet, 1825.*

8vo, pp. [vi], viii, 450; a very good, clean copy in contemporary calf-backed boards, spine gilt in compartments, gilt morocco lettering-piece; upper joint cracked but firm, small chips at head and tail of spine; small ownership inscription on title-page. £350

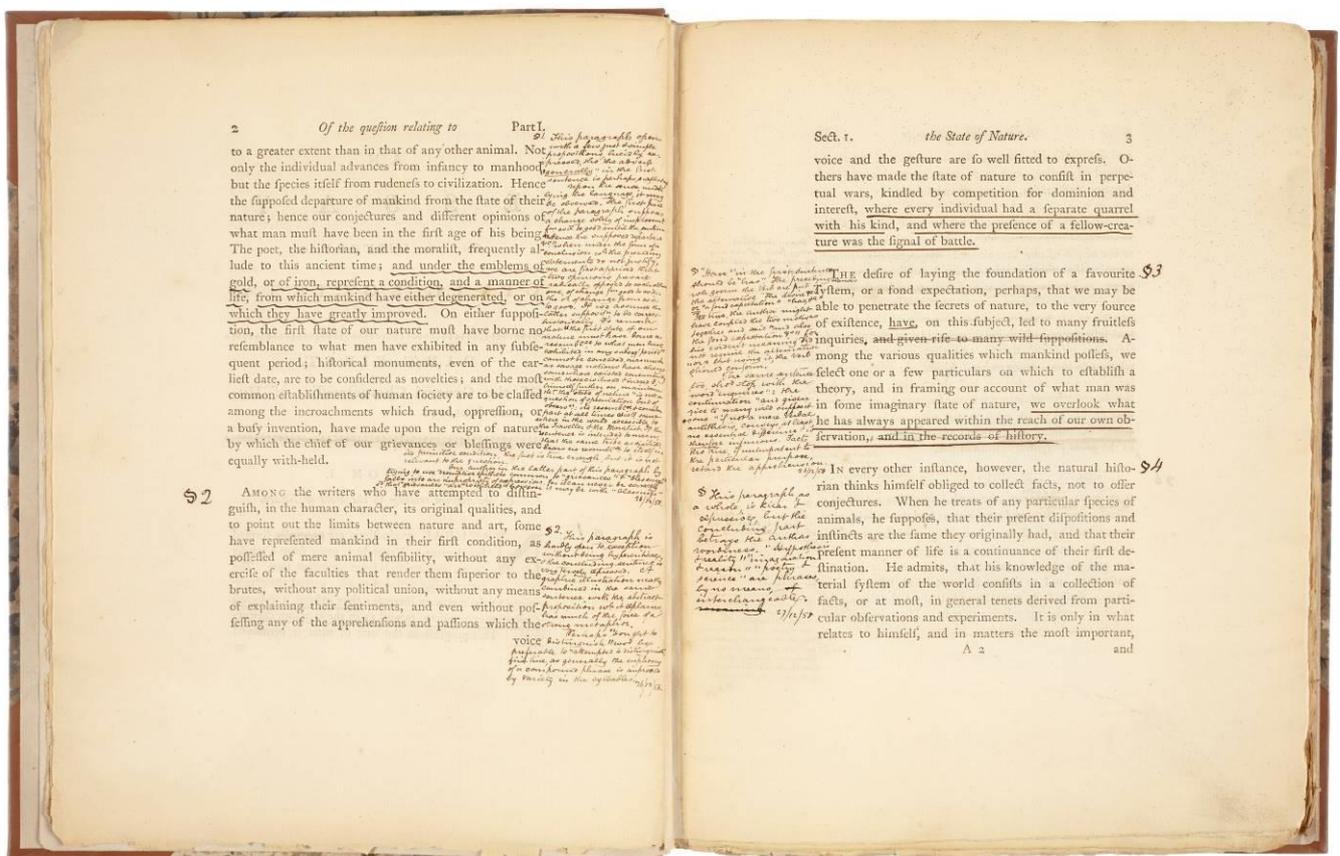
First edition of this defence of the old economic liberalism against the new democracy by the French economist and politician Dunoyer (1786-1863). ‘In anticipation of Spencer, Dunoyer here developed the idea that society was an organism, in which it fell to the lot of a congeries of institutions and individuals to perform specific functions. The function of government was the preservation of order, and to this role ... he ... assigned vital importance. To justify the work of government officials as well of those supporters of the bourgeois monarchy who were drawn from the professional classes, Dunoyer extended the classical concept of product to include the ‘immaterial’ product or service; in this he followed J. B. Say, Germain Garnier and Destutt de Tracy’ (*Encyclopaedia of the Social Sciences*). Dunoyer defined liberty as the power to make free and intelligent use of faculties. This work was later revised and enlarged under a new title, *De la liberté du travail* (Paris, 1845).

Einaudi 1652; Goldsmiths’ 24398; Kress C.1413.

HOW SOCIETIES GROW – AND WHY THEY DECLINE

21. FERGUSON, Adam. An Essay on the History of Civil Society ... Edinburgh: Printed for A. Millar & T. Cadell ... London, and A. Kincaid & J. Bell, Edinburgh. 1767.

4to, pp. vii, [1], 430, [2, blank]; some leaves skilfully repaired at gutter, one loose, else a good, wide-margined copy, bound in modern half morocco, red morocco lettering-piece; ownership inscription of B. ?W. Kirkham (1858) with annotations and some underlining in his hand. £3750



First edition, a copy bearing the annotations, corrections and underlining of a keen nineteenth-century reader, of the principal work of the philosopher Adam Ferguson, professor of moral philosophy at the University of Edinburgh and a leading figure of the Scottish Enlightenment. A friend and colleague of Dugald Stewart, David Hume, and Adam Smith, 'Ferguson is today remembered for his *Essay*', an early classic of sociological thought, 'rather than for his contributions to moral philosophy or Roman history: he was what we would now call an intellectual historian, tracing the gradual rise of the human mind from barbarism to political and social refinement His discussions of politics, economics, history, aesthetics, literature and ethnology were the synthesis of the thought of his time' (*Encyclopedia of Philosophy* III, 187).

Beginning with the general characteristics of human nature and the history of rude (*i.e.*, primitive) nations, the *Essay* traces the history of social evolution through the rise of policy and arts ('Of National Objects', 'Of Population and Wealth', 'Of Civil Liberty', 'Of the History of Literature'), the advancement of civil and commercial arts, and their consequences. The final chapters discuss how nations can decline as the result of waste, luxury, corruption, and political slavery. Ferguson's influence extended to such nineteenth-century political thinkers as Comte, Mill, and Marx, who made use of his notion of the division of labour.

Kress 6432; Goldsmiths' 10264; Higgs 3973; Jessop p. 122.

HENRY GEORGE AND TOLSTOY

22. **GEORGE, Henry.** *Izbrannyya rechi i stat'i ... Perevod s Angliiskago S. D. Nikolaeva. [Collected lectures and essays ... Translated from English by S. D. Nikolaev]. Moscow, 'Posrednik', 1905.*

8vo, pp. [4], 391, [1], with a portrait of the author; slightly browned, old stamp and inscription (excised) to title; a good copy in contemporary (original?) green buckram, worn, hinges cracked. £1500

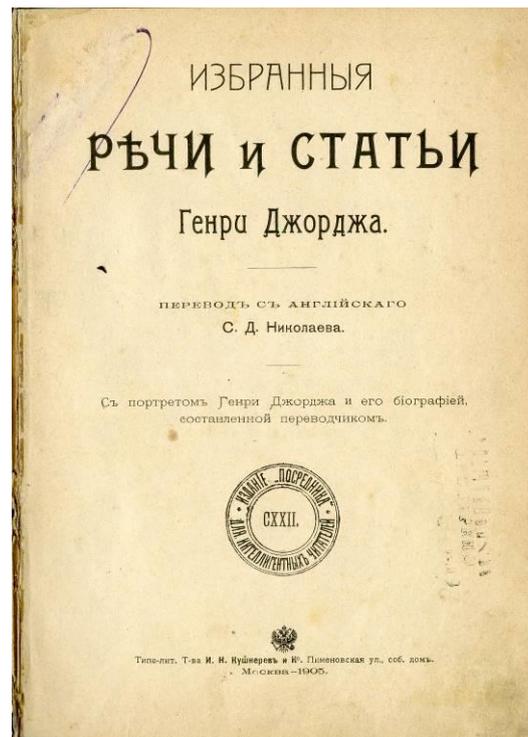
First edition, very rare: Russian translations of 11 lectures and essays, published by the 'Posrednik' publishing house founded by Tolstoy, who was a vocal supporter of George and saw Russia as the natural home for his philosophy on the land question.

Tolstoy had first encountered George through *Progress and Poverty* in the 1890s and the powerful influence is visible in his diaries, correspondence, the testimony of his daughter, and the incorporation of George's philosophy into the novel *Resurrection*. The translator Sergei Nikolaev (1861-1920) was a friend of Tolstoy and an equally committed Georgist, having translated *Progress and Poverty* in 1896; he made his library on the subject of land reform available to Tolstoy and his daughter.

The publication of the present collection, in a year of much social unrest in Russia, reignited Tolstoy's interest – in April he recorded: 'I very much want to write an exposition of my belief and also something about Henry George, whom I read in [Sergei D.] Nikolaev's edition and was delighted by once again.' In the event he was to write an introduction to Nikolaev's translation of *Social Problems* (1906).

The lectures and essays translated here comprise: 'The study of political economy', 'Moses', 'The crime of poverty', "'Thou shalt not steal'", "'Thy kingdom come'", 'Land for the people', 'Justice the object, taxation the means', 'The single tax – what is it and why we urge it', 'Causes of the business depression' and 'The condition of labour'. Also included is a long biographical essay mostly extracted from *The Life of Henry George* (1900), and a bibliography of works in Russian by or about George.

Not in OCLC, COPAC or KvK. There is a copy at the National Library of Russia.



RELIGIOUS FAITH IS COMPATIBLE WITH THE INSTITUTIONS OF GOVERNMENT

23. **GIUDICI, Gaetano.** *La ragione e la religione considerate nel loro rapporto alla morale dell'uomo. Milan, Andrea Mainardi, anno VII [1798-1799].*

8vo, pp. [20], 300; edges untrimmed; intermittent foxing; generally a good copy in contemporary blue paper wrappers. £150

First edition of this work by the Milanese Jansenist abbot Giudici (1766-1851). It discusses the formation of a moral code and the relationship between civil authority and sovereign powers, asserting the importance of a code of morality to both religion and civil society, and advocating the compatibility of religious faith with reason and the institutions of government. It was written after the creation of the *Corpo legislativo* saw Giudici appointed to the *Consiglio degli iunori* in 1797. Giudici played a prominent role in public life, in the Cisalpine Republic, in the Italian Republic's Ministry of Worship, and then under the Austrian government. He was a close friend of Alessandro Manzoni, persuading the novelist to retain a passage in *The Betrothed* which he had wanted to suppress.

Melzi, II, 408.

WHAT IS CITIZENSHIP
A COPY ANNOTATED BY J. A. HOBSON

24. **GREEN, Thomas Hill.** Lectures on the principles of political obligation ... with preface by Bernard Bosanquet. *London and New York, Longmans, Green, and Co., 1895.*

8vo, pp. xxiv, 252, 24 (publishers' catalogue of April 1895); with the half-title; some foxing to first quire and in a few places thereafter; original maroon cloth, gilt-lettered spine, neat repairs to head and tail; book label to front pastedown recording the **ownership of John Atkinson Hobson**, circular ink stamp of King's College Newcastle Library to head of title and a few other pages, Hobson's pencilled notes to back free endpaper, other pencilled marginalia, pencil sketches of two heads in profile to back pastedown. £550

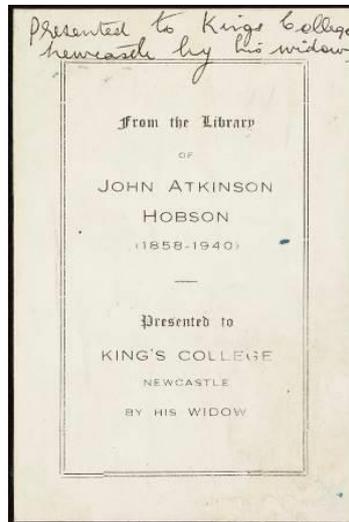
First edition in this form of Green's lectures, from the library of the social theorist and economist John Atkinson Hobson. Based on lectures given by Green at Oxford in 1879, the text is here reprinted from his *Philosophical Works*, with the addition of a preface and brief supplement by his student and fellow idealist philosopher Bosanquet. The *Lectures* contain **chapters on freedom, Spinoza, Hobbes, Locke, Rousseau, will, the rights of citizens and the state, and virtues.** The continued interest in this text is shown by the publication of a revised edition as recently as 2002.

'Every important philosopher in Britain between 1880 and 1914 responded in some way to [Green's] work ... [and] his work was considered seriously in the USA, Italy, and more particularly in Japan ... In addition, he made a pivotal contribution to the professionalization of philosophy in Oxford, encouraging a much more rigorous research-orientated approach to the discipline and widening its sphere of operation to include continental philosophy ... The central category of Green's political philosophy was citizenship ... The citizen, for Green, was not simply the passive recipient of rights, but rather an active self-realizing being. He viewed all political concepts from this standpoint. Rights, obligations, property, or freedom were devices to allow individuals to realize their powers and abilities. These, and other themes, are explored in his *Lectures on the Principles of Political Obligation*. The nub of his vision of politics was the provision of an ethical "enabling and educative state".' (Andrew Vincent, *ODNB*).

This **important association copy** of Green's work bears a book label recording its ownership by John Atkinson Hobson (1858-1940) and its presentation to King's College Newcastle by his widow. Hobson is best known as an underconsumptionist who dissented from neoclassical analysis. J.M. Keynes paid him a handsome if belated tribute in his *General Theory*, acknowledging how far his concept of effective demand had been foreshadowed in Hobson's work. Hobson did not know Green personally at Oxford (see his *Confessions of an economic heretic*, 1938, p. 26) and Jules Townsend remarks that it is difficult to gauge Green's influence on him. But Green, together with Mill, certainly created the intellectual environment into which Hobson entered (Townsend, *J.A. Hobson*, 1990, p. 21).

Marginal pencil notes by Hobson appear in this copy on several pages, and there is frequent pencil underlining and marking, including occasional question marks. An annotation to

Green's discussion on determination of will reads, 'A particular determination of the Will has reference to an event in time and as such is like the determination of any natural phenomenon' (p. 13). On Green's comment on wrong-doing, Hobson remarks that 'Here G departs from his Utilit[aria]n standard' (p. 167). Other annotations relate to Green's discussion of state punishment, moral depravity, and voluntary taxation. On the final free endpaper, Hobson has written in pencil his own index to particular passages in Green's text.



25. GRIMKE, Frederick. Considerations upon the nature and tendency of free institutions. *Cincinnati, H. W. Derby & Co., 1884.*

8vo, pp. viii, 544; foxed and spotted throughout, with a short tear to the foot of p. 347, but a good copy in contemporary black embossed cloth, extremities chipped, hinges starting but firm. £1750

First edition, scarce in commerce, of this 'significant contribution to American thought' written by a Supreme Court judge who advocated the 'popular election of judges for specific terms' (Supreme Court of Ohio biographies online, 'Grimke'). Grimke (1791-1862) studied at Yale and Carolina, rising quickly to become a judge of the Court of Common Pleas and then of the Supreme Court ('Publisher's Preface' to *The Works of Frederick Grimke*, 1871). This work is divided into four books which treat government and elections, the constitution, institutions (medical, religious, military etc.), and the American constitution the context of European government.

'All governments are to a degree dependent upon the manners, habits, and dispositions of the people among whom they subsist. This connection is closer and more striking where the institutions are democratic [...] In a commonwealth, where the standard of popular intelligence is high, and no impediment exists to the exercise of that popular authority which rightfully springs from such a state, the people may truly be said to create and to uphold the government. On the contrary, where the population is sunk in ignorance and apathy, government assumes the character of a self existing institution, for there is no power beyond to direct and control it. In one instance, the will of society impresses itself as an active power upon the institutions, both ordaining and controlling them: in the other, for defect of will, the government is simply permitted to be what chance, or circumstances originally made it. The

political institutions of Russia, and the United States, equally depend upon the social organization; but in the former the influence is negative, in the latter it is direct and positive. In the former, the people, by their inaction, contribute to rear the fabric of despotism; in the last, they have created free institutions' (pp. 4-5).

Sabin 28855; COPAC cites just one copy (British Library); within Europe, WorldCat locates only one further copy (Bibliothèque National de France).

THE VIRTUES OF A MONARCH

A PAN-EUROPEAN HANDBOOK

26. **GUEVARA, Antonio de.** *L'orloge des princes, oeuvre de très excellente & admirable doctrine ... compose en espagnol ... Traduict en françoyes. Paris, Estienne Groulleau, 1552.*

Small 8vo, ff. [12], 423; contemporary limp speckled vellum, spine with a calf overlay. £600

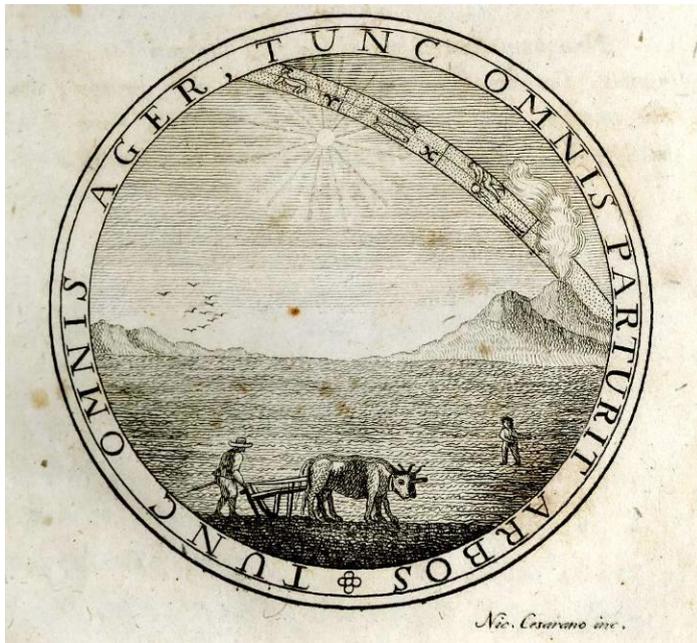
Guevara's *Relox de principes* (1529) first appeared in French in 1540 (his earlier *Libro aureo de Marco Aurelio*, which the *Relox* incorporated, had appeared in French in 1531). Guevara's writings were popular in France, especially among the essayistes - Montaigne, of course, but also others, such as Pierre Bouaystuuau (see G. L. Michaud, 'The Spanish sources of certain sixteenth-century French writers', *Modern Language Notes*, 43, 1928, pp. 157-63).

'The Spanish bishop, Antonio Guevara, court preacher and historiographer to the Emperor [Charles V], wrote a work on imperial and royal virtue, the *Relox de principes*, which was widely read all over Europe. Guevara repeats the old imperialist arguments for the rule of One Monarch from analogy with the rule of one in smaller social units ... Yet many-sided Renaissance influences also fashioned the new imperialist propaganda, and are to be found in Guevara's work. He cast his treatise in the form of an imitation of the meditations of the Emperor Marcus Aurelius, the great Stoic emperor. Stoicism, a strong tradition in Spain, was widely revived in the Renaissance ... Stoic thought encourages a universal outlook on affairs, and Marcus Aurelius was the great exemplar of stoic moral idealism and universalism' (Yates, *Astraea* p. 22). Guevara's treatise 'is not aimed at formulating a viable condition for the republic, but for man - and one man above all others, the prince. A thoroughgoing political moralist, Guevara wastes no time on institutions; his only preoccupation is the one concrete reality under the heavens from which everything else in the commonwealth flows: man himself ... As Guevara sees it ... everything hinges on the prince. His ideal monarchy is not contractual but absolute. His ruler makes the law and administers justice. He governs responsible only to God. This, of course, makes the task all the more difficult, for the greater the power the more telling the responsibility and the more immediate the threat of tyranny. The awesome nature of the king's responsibility lies in that the shepherd shall eventually render detailed account of his management to the supreme master of the flock. And so, Guevara concludes, a prince cannot be like other men'. (Fernandez-Santamaria, *The state, war and peace: Spanish political thought in the Renaissance*, p. 261-6). See also Luper, *Romans in a new world*, pp. 50-6. See Palau 110175-6.

ENLIGHTENED STATECRAFT

27. **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.

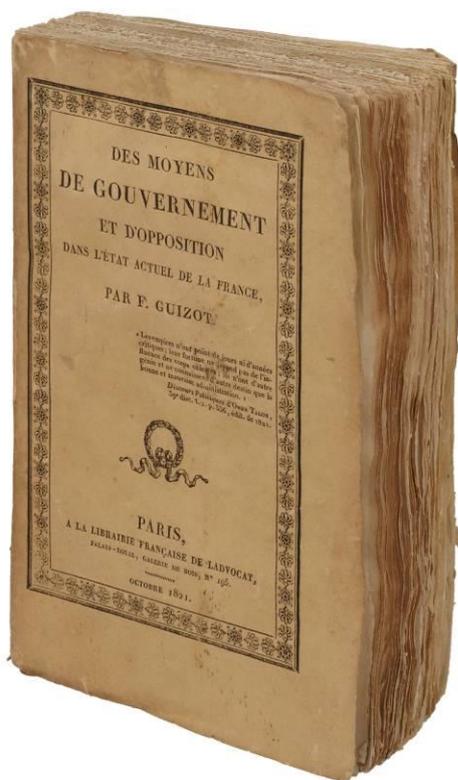
OCLC locates copies at UCLA and Harvard only.

TOCQUEVILLE'S TEACHER

CAST BY MARX AS THE EXORCIST OF THE COMMUNIST SPECTRE

28. **GUIZOT, François Pierre Guillaume.** *Des moyens de gouvernement et d'opposition dans l'état actuel de la France.* Paris, *Librairie française de Ladvocat*, 1821.

8vo, pp.[xii], 398; light foxing to pp. 200-201, p. 213 a little creased, one or two minor spots, a fine copy, uncut with last quire partly unopened, in the original printed wrappers (very lightly soiled); preserved in a modern of green half morocco box lettered in gilt. £1250



First edition, a fresh, unsophisticated copy in the original wrappers, of Guizot's second great treatise on government. Guizot, the leading liberal anti-Bourbon doctrinaire whose lectures Tocqueville found 'truly extraordinary' (letter to Beaumont 30 August 1829), introduced his pupils and readers to the notion of democracy as a rising social state, was the first to show the impact of democracy and centralization to be superior to that of particular events in the shaping of the French (and any) civilization, and adopted an analytical, rather than narrative, outlook in the account of history and cultures which was to form the character of Tocqueville's own writing. Although Tocqueville progressively matured an irreconcilable opposition to the doctrinaires' propositions, culminating in an open rejection around 1840, and although Guizot's understanding political democracy never chimed with Tocqueville's, it has been remarked that 'Tocqueville's political vision had crystallized before

he embarked on his famous voyage to America' (Craiu), and that Guizot's lectures and published works provided him with a lasting outlook. Guizot's moderatism was perceived by Marx and Engels as the arch-enemy of their revolutionary program: they mention Guizot at the beginning of the Manifesto of the Communist Party as a member of the reactionary alliance together with Metternich, the Pope and the Czar.

See A. Craiu, *Liberalism under siege: the political thought of the French doctrinaires*, Lanham, MD, 2003, and Tocqueville's *Correspondance*, *passim*.

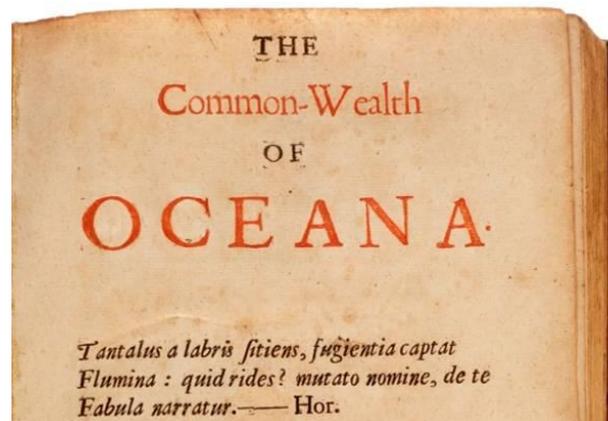
SHAPING JEFFERSON'S DEMOCRATIC AGRARIANISM

29. [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. ‘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).

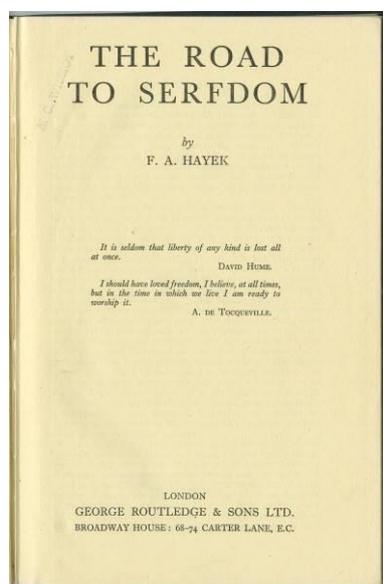


There are two variants, of which ours (‘printed by J. Streater’) is the first, the second being ‘printed for D. Pakeman’. The different issues were the result of political interference during the printing of the book. The ‘Epistle to the reader’ says that the copy was ‘dispersed into three presses’ and 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.



HAYEK’S *SERFDOM* OWNED BY TOCQUEVILLE SCHOLAR

30. HAYEK, F. A. *The road to serfdom*. London, George Routledge & Sons Ltd., 1944.

8vo, pp. viii, 184; a very good, clean copy in the original publisher’s blue cloth, flat spine lettered in red; corners slightly bumped, extremities a little rubbed; from the library of Jacob Peter Mayer, his blind stamp to the front free end-paper and a few light pencil strokes in the margins near salient passages, earlier fading stamp (A. C. Wilmot) to the inner margin of the title-page; reader’s page-marker of machine-embroidered ribbon preserved inside the book.

£300

Early edition with a notable association of one of the most important books of the twentieth century.

The Popular Edition was published in October 1944, the first edition having been published in March that year; the Popular Edition was then reprinted in April 1945. This copy was owned and used by P.-J. Mayer (1903 -1992), the writer, editor and founder of the De

Tocqueville Centre at Reading University where he was Professor Emeritus. He was a leading figure in the anti-Nazi movement in Germany in the mid-1930s.

The association is of significance: Tocqueville is cited by Hayek in the epigraph, 'I should have loved freedom, I believe, at all times, but in the time in which I live I am ready to worship it'. And indeed it was very much in the spirit of Tocqueville's warnings against the threats of modern kinds of slavery that Hayek composed, in Hazlitt's words, 'one of the most important books of our generation. It restates for our time the issue between liberty and authority ... it throws a brilliant light along the direction in which the world has been heading ... it is an arresting call to all well-intentioned planners... to those who are sincere democrats and liberals at heart, to stop, look and listen' (*The free man's library*, New York, 1956, pp. 82-3).

31. **HAZLITT, William.** Political essays with sketches of public characters. *London, William Hone, 1819.*

8vo, pp. xxxvi, 439, [1] blank; some very light browning, but a very good copy, uncut and unopened in the original green cloth, paper lettering-piece on the spine, yellow paste-downs; corners bumped, spine extremities a little rubbed; early ownership inscription (F. English, Stamford, 1840); from the collection of the bibliophile Hans Fellner. £550

First edition, in an unusual binding, of one of Hazlitt's most interesting collections, including his reviews of Southey as Poet Laureate, of Coleridge, Burke, Napoleon (one of Hazlitt's favourite characters) and (at length) of Malthus. The bibliographer Keynes does not mention copies bound in cloth.

Keynes 49.

'A CONTINUATION OF LEVIATHAN BY OTHER MEANS'
GILBERT REDGRAVE'S COPY

32. **HOBBS, Thomas. HOMER.** Homer's Iliads in English ... to which may be added Homer's Odysseys Englished by the same Author ... *London, Printed by J[ames] C[ottrell] for William Crook ... 1676.*

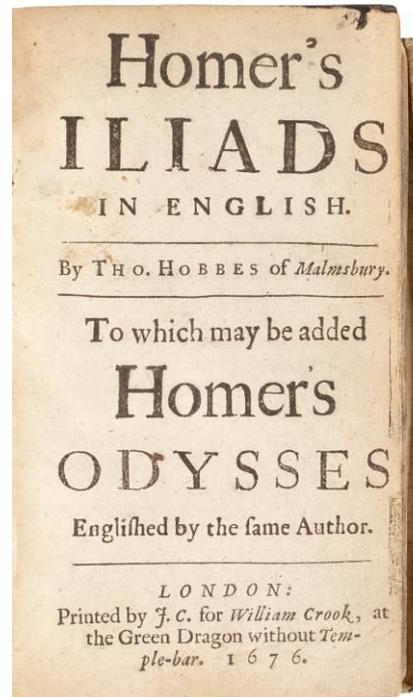
[Bound after:]

VIRGIL, and John Ogilby, (transl.). The works of Publius Virgilius Maro. *London, Printed for Andrew Cook, 1665.*

Two works, 12mo., pp. [4], 380; [12], 384; very mild toning, two very good copies bound in contemporary stiff vellum, flat spine lettered in ink; ownership inscription on the first title-

page (Michael Richey, 1703), **bookplate of bibliographer Gilbert Redgrave to the front pastedown**, with his manuscript notes in ink on the front free end-paper. **£9000**

First edition of Hobbes's *Iliads*, bound with a rare edition of Ogilby's *Virgil*: Gilbert Redgrave's copy. Despite the fact that the title of the *Iliads* implies that it might have been issued or sold together with the *Odyssees*, published by Hobbes the year before, the two works are rarely, if ever, found together.



Hobbes's Homeric translations have long been neglected, in part because his own declaration that he worked on them 'because I had nothing else to do' was taken at face value. In contrast, the recent Clarendon edition at long last has provided a systematic study, revealing their importance in the context of his more famous political work. From the 1660s, censorship and repression prevented Hobbes from publishing any works on politics or moral philosophy: deprived of other direct means, 'the elderly Hobbes chose the Homeric epics to "teach the precepts of his philosophy"' (Nelson, p. xxi), and to correct what he saw as dangerous in the rendition and reception of the classic masterpieces.

'Hobbes routinely departed from Homer's Greek and from previously published translations in order to bring the Iliad and the Odyssey into alignment with his views on politics, rhetoric, aesthetics, and theology. **His Iliad and Odyssees of Homer are a continuation of *Leviathan* by other means'** (*ibid.*, xxii).

Hobbes' Homer is bound here with a rare edition of Ogilby's popular translation of Virgil corpus, first published in 1649. A manuscript note in this copy by the bibliographer Gilbert Redgrave remarks on the rarity of this edition, noting that the home of the translator, as well as the bookseller's stock, were destroyed in the Fire of London the year following this publication.

Iliads: Wing H 2550; Macdonald & Hargreaves 79, **extremely uncommon**, recorded in thirteen copies in ESTC. **Virgil:** Wing V612; ESTC shows fourteen copies worldwide.

THE BIRTH OF THE SOCIAL CONTRACT

33. **HOBBS, Thomas.** *Leviathan, or the matter, forme, & power of a common-wealth ecclesiasticall and civill.* London, Andrew Crooke, 1651.

Folio, pp. with the engraved additional title, and folding table; some very light foxing to the initial two and final two leaves, minute marginal paper flaw to M2 and Q1, outer margin with some faint dampstains, and a little worn in the last three quires, withal a very good copy, in contemporary calf, rebaced preserving the contemporary gilt lettering-piece, corners skilfully repaired; Joseph Henry Shorthouse's exlibris on the front pastedown. £29,000

The true first edition - often referred to as 'first edition, first issue', but in fact the only first printing - of a milestone of political philosophy: the earliest English book to set out a complete political system, **the first modern philosophical formulation of a social contract theory**, and a work made almost universally iconic by its illustrated frontispiece, perhaps the most famous graphic representation of a political theory.



The idea of the necessity of a State authority as a remedy to the brutal anarchy of the natural condition ('Man to Man is an arrant Wolfe'), and the associated idea of political representation, were the conceptual foundation of enlightened monarchies throughout Europe: while the legitimate source of power is the people, its exercise pertains to the monarch, the people's designated representative. 'This book produced a fermentation in English thought not surpassed until the advent of Darwinism. Its importance may be gauged by the long list of assailants it aroused. It was placed on the Index Librorum Prohibitorum 7th May 1703, though all Hobbes's works had previously been condemned *in toto*, and it still remains a model of vigorous exposition, unsurpassed in the language' (Pforzheimer).

'Thomas Hobbes of Malmesbury is a unique figure in the history of English political thought. His defence of absolutism, unpopular from the day it was published to the present, is based on expediency. The individual (except to save his life) should always submit to the State, because any government is better than the anarchy of the natural state. Though his ideas have never appealed to proponents of the individual rights of man or to the modern totalitarians with their mystical vision of Volk, the fundamental nature of Hobbes's speculation has stimulated philosophers from Spinoza to John Stuart Mill' (PMM exhibition catalogue, 272).

The second edition, produced abroad with a false imprint, has a device on the title of a bear clasping foliage; the third, which was actually printed about 1680, has modernised spelling, a triangle of type-ornaments in place of the device, and a much worn impression of the original engraved title.

Provenance: the copy which belonged to the novelist Joseph Henry Shorthouse (1834-1903). It is worth noting that Shorthouse's first and most famous work, *John Inglesant* (finished and privately printed by 1876 but published commercially only in 1881), is a historical novel set in Hobbes' times. It has been described as 'one of the best examples of the philosophical romance in English literature' (Britannica). The main character expounds Hobbes' political and religious points of view, and quite explicitly declares at one point 'We had first the authority of a Church, then of a book, now Mr Hobbes asserts the authority of reason' (p. 292).

Kress 831; Macdonald & Hargreaves 42; Pforzheimer 491; PMM 138; Wing H2246.

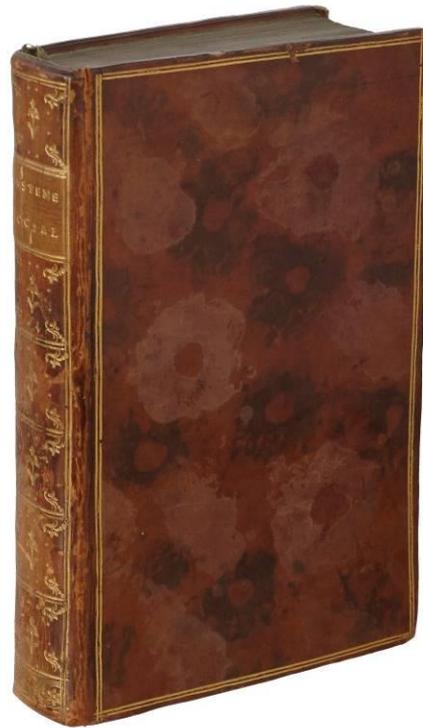
THE PEOPLE'S RIGHT TO OVERTURN AN UNJUST RULER

34. [HOLBACH, Paul Thiry, Baron d']. *Système sociale. ou principes naturels de la morale et de la politique. Avec un examen de l'influence du gouvernement sur les moeurs. 'Londres' [recte Amsterdam, Marc Michel Rey], 1773.*

Three vols in one, 8vo, pp. [vi], 210; 176; 167, [1 blank]; including half-titles; a very good, clean, fresh copy in contemporary mottled calf, sides filleted in gilt, flat spine gilt with fleurons, gilt morocco lettering-piece; some light rubbing along the joints, one or two very minor scuffs at edges. £750

Complete with all three parts, dealing with ‘Natural principles of morals’, ‘Natural principles of politics’ and ‘Influence of government on customs’, this edition was published anonymously and with a false imprint in the same year as the first. Holbach’s system of ‘natural politics’, based on the same premises as the materialism which animated the *Système de la nature*, freed public morals from the realm of received authority or religion and built its foundation on the will of the people. It was man’s duty to assume the full responsibility of mankind’s independence: ‘la morale convenable à l’homme doit être fondée sur la nature de l’homme; il faut qu’elle lui apprenne ce qu’il est, le but qu’il se propose, & les moyens d’y parvenir’. Sovereignty of the people did not mean disorder, quite the opposite: Holbach ‘rejected revolution as a solution to political problems, [asserting] that revolution is worse than the disease which it is supposed to cure’ (Copleston, *A history of philosophy*, vol. IV, p. 50). The citizens’ happiness features as natural end and therefore natural foundation of any political body, the legitimate nature of which can and ought to be questioned if the citizens find the ruler unjust. The book was seized and put on the Index in 1775.

Vercruysse 1773-A5; Barbier IV, 621-22; Cioranescu II, 34061; Quérard IV, 119; see Einaudi 2911; Goldsmiths’ 10952; Higgs 5873; Kress S, 4739; Tchemerzine VI 246 (a).



THE ORIGINS OF AMERICANS

35. **HORN, Georg.** *De originibus Americanis libri quatuor.* Leiden, P. de Croy, for A. Vlacq at The Hague, 1652.

Small 8vo, pp. [xx], 282; title printed in red and black; light browning, last three leaves bound out of sequence; contemporary sheep, rebaked. £500

First edition. This treatise on the origins of the American peoples was a product of the polemic between Joannes de Laet and Hugo Grotius provoked by publication of the latter's *De origine gentium Americanarum* in 1642. De Laet's ideas were generally endorsed by Horn.

Ignoring evidence and advice from de Laet, Grotius's work propounded that all the Americans were late arrivals, it proposed Norwegian origins for the Indians in the North, Ethiopian for Yucatán, and Chinese for the Peruvians, and rejected all other theories. De Laet's rebuttal (1643) was fully endorsed here by Horn, who argued that the diversity and large number of American peoples could only be explained by their ancient origins, that these were Asiatic, and that Asia and America had at some remote time most probably been connected by land (Genesis-based traditions of diffusionism, that all tribes were descended from Adam by way of Noah, ruled out the possibility of an autochthonous 'wild state' of man in America for all parties in the controversy). See Huddleston, *Origins of the American Indians* pp. 118–127.

Alden 652/111; Field 717; Meulen & Diermanse p. 330; Sabin 33014.



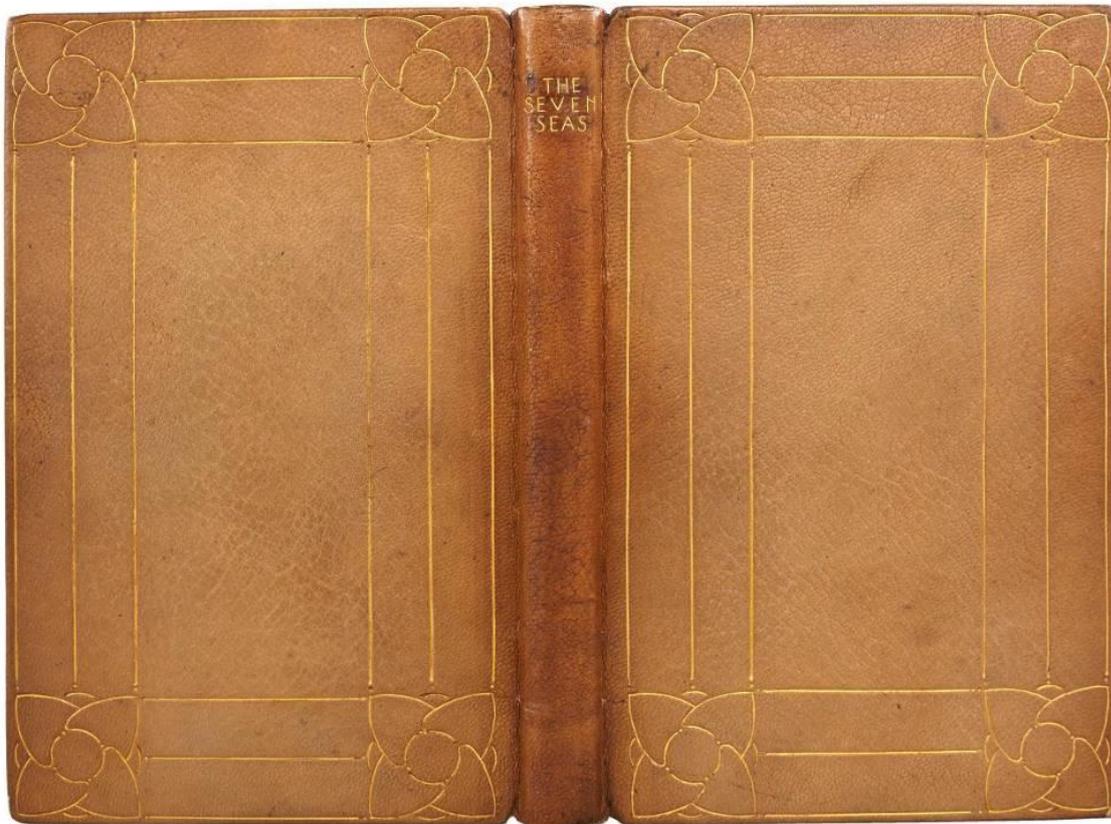
MARGARET THATCHER'S COPY
HER BEST-LOVED AND MOST-QUOTED POET

36. **KIPLING, Rudyard.** *The Seven Seas.* London, Methuen, 1896.

8vo, pp. [xvii], 230; title printed in red and black, woodcut title vignette; a fine copy, top edge gilt but otherwise uncut, bound by the Guild of Women Binders in beige gilt morocco, sides finely panelled with fillets and geometrical stylized floral corner-pieces, flat spine lettered in gilt, marbled end-papers; lower corners a little rubbed, upper corners very slightly bumped. £3750

One of 150 copies printed on handmade paper of the first English edition of Kipling's anthology. This copy from the library of British Prime Minister Margaret Thatcher. Her biographers concur is singling out Kipling as her best-loved poet, and not just on the grounds of her many assertions. In the Summer of 1976, having been chosen as leader of the Conservative party and having since happily adopted the soubriquet of Iron lady devised for her by the Soviet Defence Ministry, Thatcher selected for her holiday reading Kipling's poems, and during that Summer she read them all. She was fond of quoting Kipling, both in her speeches, which are peppered with citations from numerous poems, and in her dedication inscriptions.

Stewart 140.



TO MAKE AN OLD MODEL FIT FOR NEW CHALLENGES

37. **LEONI, Giovanni Battista.** *Considerationi . . . sopra l'istoria d'Italia di messer Francesco Guicciardini. Venice, Gioliti, 1583.*

Small 4to, pp. [viii], 177, [15]; contemporary limp vellum.

£450

First edition of this mirror of governance which advocated Republicanism whilst acknowledging the new social agents of the early-modern era. An extended refutation of the Florentine Guicciardini's censures of Venice expressed in his history of Italy (1561), which, for example, blamed the selfish ambition of Venice for preventing Italian unity in the face of foreign incursions. Despite their disagreement, Leoni expressed his admiration for Guicciardini in the *Considerationi*: his stance is indicative of a growing interest among Venetians in the political culture of Florence and a shift towards a political and historical understanding resembling that of the mature Florentine Renaissance, moving away from the traditional static idealism that held that Venice's perpetuity was guaranteed by an original constitution which had achieved a perfect balance of social forces (see Bouwsma, *Venice and the defense of republican liberty* pp. 69, 269).

Adams L489.



NO SOCIAL EXPERIMENTS PLEASE:
THEY MIGHT WOUND OUR SENSIBILITY... OR JUST ANNOY US

38. **LEWIS, George Cornewall.** *A treatise on the methods of observation and reasoning in politics. London, John W. Parker and Son, [1852].*

Two volumes, 8vo, pp. [xi], 479, [2]; [xi], 475, with half-title and errata at rear of both volumes; uncut; both volumes internally very good, rebound in quarter modern green cloth, some wear and tear to both.

£200

First edition of a remarkable treatise on the appropriateness of a certain kind of political action. Published at a time when the phrase ‘social experiment’ was becoming established (amongst others, Auguste Comte wrote about them), the Treatise resoundingly denies the appropriateness of political experimentation on people for the sake of scientific research. Scientific experimentation, Lewis says, is ‘the physical mastery or manipulation of the object observed’: unacceptable, he finds, as it would imply ‘destroying [man’s] life, or wounding his sensibility, or at least subjecting him to annoyance and restraint’ (pp. 158-159, 161). George Cornwall Lewis established himself at the heart of early Victorian Liberal politics and letters by securing the editorship of the *Edinburgh Review* in 1852 (Oxford DNB).

POLITICAL VIEWS OF A BARBADOS PLANTER

39. [LITTLETON, Edward]. The management of the present war against France consider’d in a letter to a noble lord. By a person of quality. *London, Printed for R. Clavel, C. Wilkinson and J. Hindmarsh, 1690.*

4to; pp. [i], 30; previous owner’s inscription in contemporary ink manuscript on final page; light toning throughout but a good copy, disbound. £300

First and only edition. Edward Littleton was a planter and judge in Barbados who, by 1673, had become one of the largest landowners in the area with over six hundred acres to his name (Oxford DNB). Littleton returned to England in 1683 and published six years later a pamphlet outlining the struggles of sugar planters in Barbados, which was received well. ‘The management of the present war against France’ would be published a year later anonymously, a well-articulated defence of the new King William’s disposition militarily to unite English and Dutch interests.

ESTC R18766.

A MOMENTOUS PUBLICATION

40. [LOCKE , John]. Du Gouvernement civil, où l’on traite de l’origine, des fondemens, de la nature, du pouvoir, & des fins des sociétés politiques. Traduit de l’Anglois. *Amsterdam, Abraham Wolfgang, 1691.*

12mo, pp. [xii], 321, [1 blank, and bound without the final blank leaf]; woodcut printer’s device on title, a couple of leaves lightly browned or spotted, but a very good copy, in contemporary speckled calf, panelled spine gilt, red morocco lettering piece; headcaps defective, corners a little worn; early ownership inscriptions on the title. £3500

First edition in French of Locke’s *Essay concerning the true original extent and end of civil government*, one of the most famous and influential works in the history of liberalism, which had originally appeared the previous year as the second of the *Two Treatises of Government* (1690). The anonymous translator is generally thought to be David

Mazel, a ‘Huguenot pastor living in Holland’ (Yolton); ‘it is surprising to note that all translations of this work up to 1800 were only of the second treatise’ (id.). It was to a great extent thanks to his translation that Locke achieved a wide readership on the Continent.

‘Mazel’s translation provided the Francophone readership with **an anti-absolutist critique of the French regime**, and ... emanated from the circle of Locke’s closest friends. It was through the intermediary of a handful of Francophone Protestants that the Continental audience became aware of Locke’s arguments and that he became known, not only as a theoretical philosopher, but also as a political theorist – as the author of, not the *Two treatises*, but the *Du gouvernement*’ (S.-J. Savonius, ‘Locke in French: The Du Gouvernement Civil of 1691 and its readers’. *The Historical Journal* 47:1, March 2004, p. 47).

Attig 166; Christophersen, p. 101; Yolton 46.



FRENCH REVOLUTION GONE TOO FAR

41. **[LURI, Bonifacio da].** Riflessioni politiche e morali su i progressi della rivoluzione di Francia. *Foligno, Giovanni Tomassini, 1794.*

8vo, pp. XVI, 199, [1, blank]; a very good copy in half vellum with contemporary marbled paper boards, neatly rebacked. £350

First edition. Da Luri examines the idea that Voltaire had championed a ‘conspiracy’ designed to promote anarchy and destroy the Catholic Church. He condemns the corruption of morals that the spread of the ‘modern philosophy’ had brought to France, envisaging the likely divine punishments precipitated by the likes of Voltaire, Diderot, D’Alembert and Rousseau.

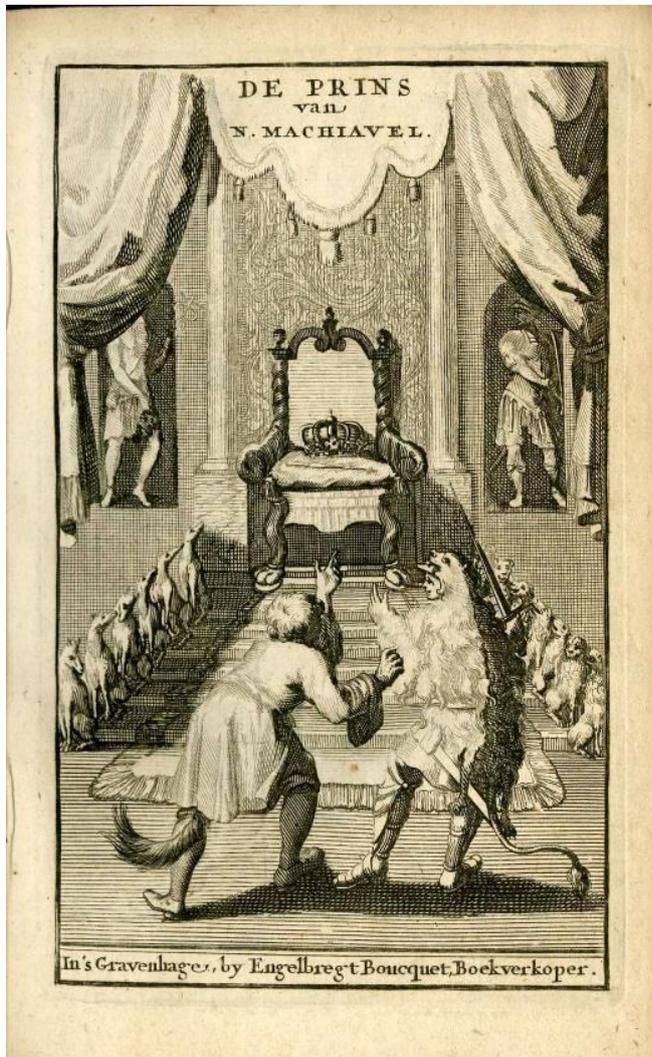
Da Luri is clearly inspired by *Mémoires pour servir à l'Histoire du Jacobinisme* by Augustin Barruel, which had appeared in the same year, arguing that Voltaire had ‘consecrated his life to the annihilation of Christianity’.

ILLUSTRATED DUTCH MACHIAVELLI

42. MACHIAVELLI, Niccolò. *De historische en politieke werken.* 's Gravenhage, Boucquet, 1703-1705.

Five vols, 8vo; with two engraved title-pages (one for the Histories and one for the Prince) and a set of 12 engraved plates illustrating the Histories, each accompanied by a caption; a very good copy, in contemporary half vellum, boards with pink floral pattern, spines lettered in ink; modern pen ownership inscription to the front free endpaper of the first volume. £4000

Rare first edition in Dutch of Machiavelli's complete works, preserved in all its five



parts. The set includes the *Historie van Florence* (1703, translation of the *Istorie fiorentine*, two parts), *De Prins* (1705, the first appearance of a new translation of the Prince, after that of 1615 made by Adam van Zuylen van Nijvelt; it is followed here by other shorter works by Machiavelli) and *De Republicq* (1704, translation of the *Discorsi*, two parts).

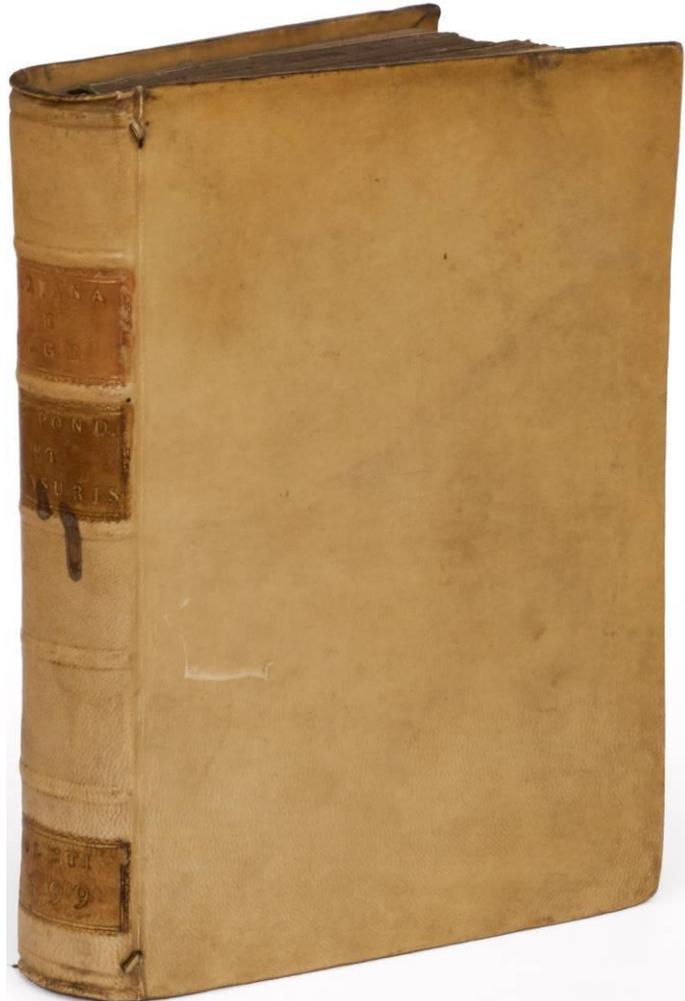
The Prince, translated by Daniel Ghys, is prefaced by the commentary of the French translator Abraham Nicolas Amelot de la Houssaie, his dedication to the Grand Duke of Tuscany, Machiavelli's own letter to Lorenzo de' Medici, and Ghys's introduction.

This translation of the Prince marks a significant shift in the attitude towards Machiavelli which occurred at the beginning of the eighteenth century. Instead of excuses or rhetorical devices bent on distancing translators and editors from the stance of the compromising Florentine, which had been the case for the first Dutch translation of 1615, here Ghys begins with an outright defence of

Machiavelli, who ‘feared God, loved harmony, order, justice and discipline in the state, [and whose] intention was to rid mankind of idleness and voluptuousness. It was precisely Machiavelli who showed the activities of eminent persons in the “honest affairs of a

republic” (E. Haitzma Mulier, ‘A controversial republican’, in Machiavelli and Republicanism, Cambridge, Cambridge Univ. Press, 1999, p. 252). The Prince is embraced without embarrassment, and so is the nuanced, refined political science of the Discorsi, with its open republicanism.

Muller, 780 (2 parts of only); De Vries, 185; Scheepers I, 496. OCLC finds no copies in the US and, in the UK, a partial copy at the British Library (parts 1 and 2 only).



‘PRINCEPS NON EST LEGIBUS SOLUTUS’
A PRINCE IS NOT EXEMPT FROM THE LAW

43. **MARIANA, Juan de.** De Rege et Regis Institutione Libri III. *Toledo, Pedro Rodriguez, 1599.*

[bound with:]

MARIANA, Juan de. De ponderibus et mensuris. *Toledo, Tomas Guzman, 1599.*

Two works in one volume, 4to, pp. [viii], 446, [10]; [viii], 192; in the first work woodcut arms of King Philip III, the dedicatee of the work, on the title-page, and historiated woodcut

initials and tailpieces; in the second work large woodcut Jesuit emblem on the title-page, text within woodcut border, historiated woodcut initials and tailpieces; occasional light browning and foxing, but two very good copies bound together in eighteenth-century stiff vellum, panelled spine, three morocco labels lettered and dated in gilt; preserving the original green silk bookmark; contemporary ownership inscription on the first title: ‘Assistentiae Hispaniae, et Canariae P. substituti’ (the Jesuit priest responsible for the Hispanic district), later long manuscript bibliographical note in Italian on the front end-paper, engraved bookplate of the Law Society of England and Wales to the front pastedown. £7000

The first edition, and the only one to be published uncensored, of Mariana’s fundamental *De Rege*, one of the most momentous works of political thought in Western culture. In it Mariana states that **the king, though endowed with authority above his subjects, is not above the secular, natural and divine laws**. When a king oversteps the mark of his lawfully legitimate powers, he becomes a tyrant. This distinction leads Mariana to the framing of his notorious justification of tyrannicide, which was construed by many contemporaries as a denial of the divine right of kings, and, in the event, as a proof that the Jesuits were responsible for the assassination of Henri IV of France. Not surprisingly, the work was banned by the French parliament and all copies sentenced to be burned. It is consequently very rare in first edition.

The book had been commissioned by the Archbishop of Toledo, Juan García de Loaysa, as a *mirror of princes*, for the education of his pupil, the young king Philip III. As a practical guide for a princely ruler, the *De Rege* ‘discusses practical questions of administration, such as taxation, poor relief, and military policy; and gives sound advice as to how a ruler may retain the good will of his subjects. The general tone of the book is distinctly Machiavellian’ (R.G. Gettell).

De ponderibus is a systematic study of Greek, Roman, Hebrew and Spanish coins, measures and weights, an important prelude to Mariana’s later *De monetae mutatione*, the tract on money which contains one of the earliest formulations of the concept of inflation – and which led to the 73-year-old Mariana’s condemnation to life imprisonment (commuted to a year’s confinement in a Madrid convent).

De ponderibus and *De rege* appeared together in later editions, but with the undesirable passages in the *De rege* censored.

Palau 151713 (‘uno de los libros más atrevidos que se han publicado’); STC Spanish, p. 127; Sommervogel V, 557 (‘rare’). Colmeiro 265; Goldsmiths’ 290; Kress 214; Palau 151724; STC Spanish, p. 127; Sommervogel V, 560; not in Einaudi or Matsuda.

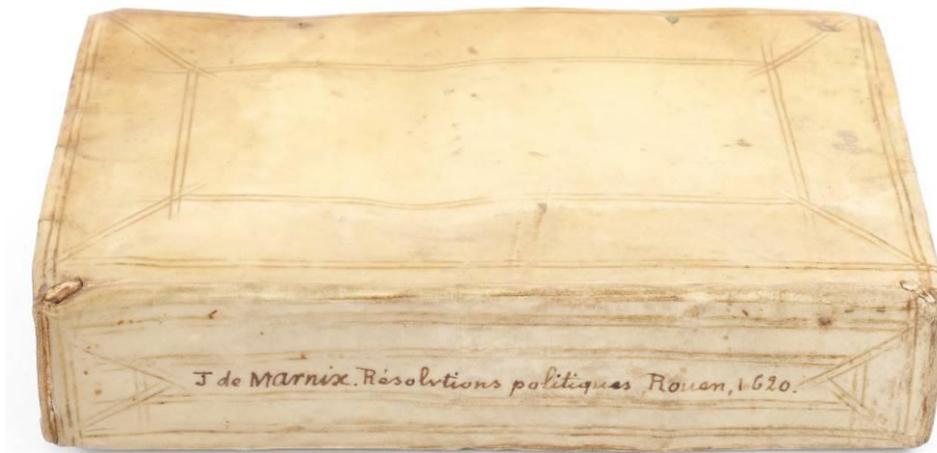
PARLIAMENTARY LIBERTIES IN 1570

44. [MARNIX, Philips van, or Petrus DATHENUS, or or Fernando ALVAREZ de Toledo]. Libellus supplex Imperatoriae Maiestati, caeterisque Sacri Imperii electoribus, principibus, atque ordinibus, nomine Belgarum ex inferiori Germania, Evangelicae Religionis causa per Albani Ducis tyrannidem eictorum, in comitiis Spirensibus exhibitus. [N. p., n. p., but printed in Germany], 1570.

8vo, ff. [xii], 46; very small circular worm-hole straight through the text with loss of one letter on each page, not impairing legibility, shoulder notes closely cropped, occasionally just shaved, but a very good copy, bound in eighteenth-century full speckled calf, sides ruled and tooled in gilt, panelled spine tooled in gilt; contemporary ink annotation to title-page ('Lechi dignissimu[s]'). £850

First edition, not found in institutions outside Europe, of a tract on Parliamentary liberties, a petition presented to the Reichstag in the initial phase of the Dutch Revolt, to substantiate William of Orange's case against the Spanish Empire. Translated into English the following year, the petition asserted that from the beginning of civilization princes have been subject to the prerogatives of the Parliaments, have been elected by them and in their approval have found legitimacy. The contractual obligations with which rulers must comply are grounded in the canon of the late-medieval commentators Bartolo da Sassoferrato and Baldo degli Ubaldi.

Adams L646A. OCLC finds no copies in the US.



ATTACK ON THE MONARCHOMACHS

45. **MATHAREL, Antoine.** Ad Franc. Hotomani Franco-Galliam Antonii Matharelli, reginae matris à rebus procurandis primarij, responsio. In qua agitur de initio regni Fra[n]ciae, successione regum, publicis negotiis, & politia, ex fide annalium nostrorum, Germaniaeque, & aliarum gentium, Graecisque & Latinis scriptoribus. Paris, officina Federici Morelli, 1575.

8vo, pp. 163, [13, verses]; elegant engraved initials and headpieces; some light damp staining and occasional light foxing; a very good copy in contemporary limp vellum, thin slips of 12th-century(?) manuscript visible in hinges; a little marked and cockled; manuscript notes in an 18th-century hand to front flyleaves, including biographical notes on Hotman; ownership inscriptions 'Rigaud 1644' and 'A Claude Guillaud' to title; numerous marginal annotations in a contemporary hand and a few later ones. £550

First edition, with contemporary annotations, of Matharel's royalist attack on the famous Franco-Gallia (1573) of the Huguenot jurist and 'Monarchomach' François Hotman. Written in the wake of the St Bartholomew's Day massacre, Franco-Gallia was the first major work of political theory to emerge from the French civil wars, and one of the earliest works to assert that legitimate authority rests upon the consent of the people, thus deriving a right of resistance to despotic power. 'The book purported to be a constitutional history of France, showing that the kingdom had never been an absolute monarchy. Even hereditary succession Hotman held to be a custom of comparatively recent origin, dependent merely upon the tacit consent of the people. More specifically he held that the king was elective and his power limited by the States General which represents the entire kingdom ... the consent of the people ... is the rightful basis of political power, and the crown itself derives its authority from its legal position as an agent of the community' (Sabine & Thorson, *History of Political Theory*).

The monarchist Matharel (1537-86), who served as conseiller to the Parlement of Rennes and procureur to the queen, dedicated his *Responsio* to king Henry III. The prefatory material includes a short piece by Jean Papire Masson attacking Hotman's work for containing more wrath than wisdom, and a warning from Matharel to his readers to avoid the Franco-Gallia lest it corrupt their morals.

USTC 170243. Scarce at auction.

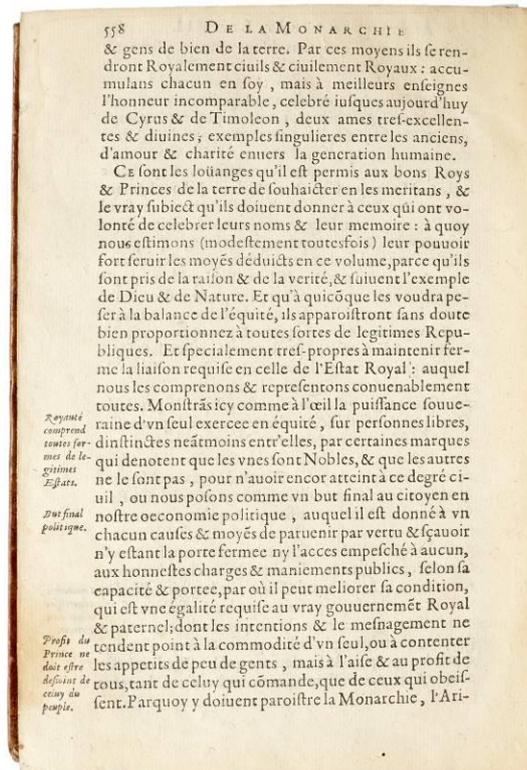
'OECONOMIE POLITIQUE' FOUR YEARS BEFORE MONTCHRETIEN

46. **MAYERNE, Louis Turquet de.** *La monarchie aristodémocratique, ou le gouvernement composé et meslé des trois formes de legitimes républiques.* Paris, Berjon and le Bouc, 1611.

4to, pp. [xx], 562, [10]; large engraved vignette with motto, hand-coloured, to title, one large and several smaller engraved grotesque initials, engraved grotesque headpieces marking the beginning of each part, printed shoulder notes; upper margin shaved close to the running titles, small worm-hole, insignificant in several quires then slightly larger in about thirty leaves affecting at most three or four letters per page, without impairing legibility, faint dampstaining to the lower outer corner of the initial quires, a few spots here and there, but a good copy, in an eighteenth-century prize binding of full polished calf, gilt arms of the Parisian College d'Harcourt to sides, panelled spine direct-lettered and tooled in gilt; spine extremities skilfully repaired, cover a little rubbed; bound with a printed and manuscript leaf dated 17 August 1741 commemorating the conferring of the prize to Louis Bernard de Menon (see below) on the occasion of the anniversary of the foundation of the College; faint stamp of the Bibliothèque des Petits-Bois on front free end-paper. £15,000

Rare first edition of an influential work of political science, and **the work which contains the first noted occurrence in any modern language of the phrase 'political economy'** ('oéconomie politique', p. 558, as first observed by James E. King in 1948). The phrase was successively employed by Antoyne de Montchretien in his *Traicté de l'oéconomie politique* (1615), and became common currency in the discourse of economists and administrators

who, in the seventeenth and eighteenth century, endeavoured to extend the Aristotelian *oikonomia* (the successful running of a private estate) to the realm of statecraft, for the governance of a modern nation state. ‘Political economy’ retained the same meaning and defined the common effort of public administrators and political thinkers across Europe for nearly two centuries. It is only with Book IV of Smith’s *Wealth of Nations* that a different meaning is offered, which obscures the normative character of the common interpretation (a set of rules by which to govern a modern state and increase its wealth) and defines political economy as the set of theories by which we attempt to explain economic facts.



In contrast with Bodin’s theory of the supreme power of the prince, Mayerne defends the sovereignty of the Estates-General and the right and duty of the landed gentry to check the monarch’s power. Such prerogatives Mayerne finds on the concepts of citizenship and civic virtue, in turn based on landownership and wealth as the necessary attributes of the free citizen. The book was found to be seditious, confiscated and banned; Mayerne was imprisoned and sent to the Bastille for a few months, then freed by Marie de’ Medici.

The title-page is recorded in two states with variants in the imprint (Cambridge University Library catalogue); our copy bears the version ‘chez Iean Berjon... Et chez Iean le Bouc’.

This copy was received as a prize for excellence in Latin and French by the ‘ingenuus adolescens’ Louis Bernard de Menon. He was in all likelihood the younger brother or a close relative of the agricultural reformer Louis-François-Henri de Menon, marquis de Turbilly (1717-1776), author of a *Mémoire sur les défrichements* which proved instrumental in the revolution of French agricultural practices. The prize was conferred to Louis Bernard de

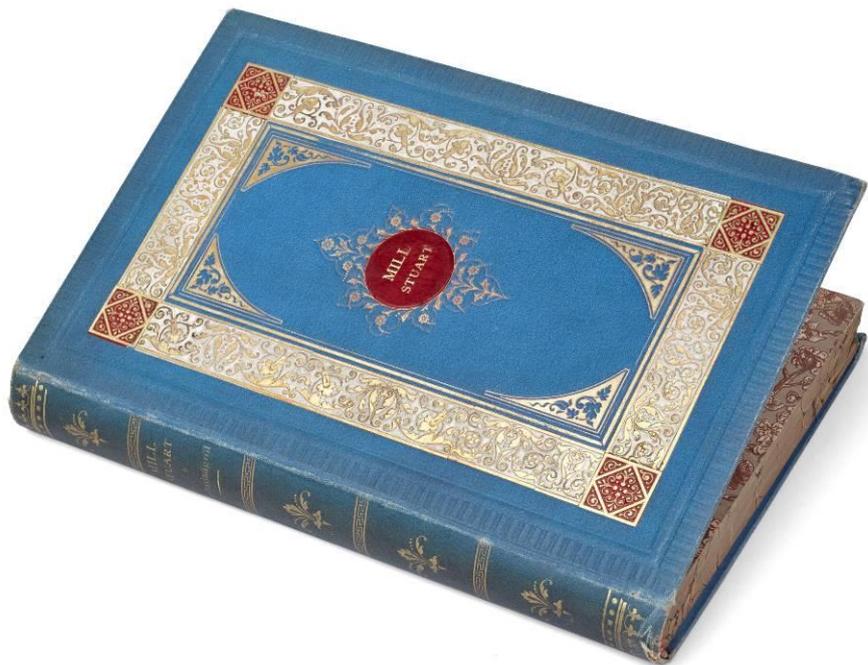
Menon by the prestigious College d'Harcourt, which in the eighteenth century hosted and educated several Jansenists, *philosophes* and encyclopedists, including Diderot.

Brunet III, 1558; INED 3117; Matsuda 577 (locating only one copy in Japan, at Tokyo Keizai University Library. See J. E. King, *The origin of the term 'political economy'*, in 'Journal of modern history' 20 (1948).

'ON LIBERTY' IN HUNGARY, AT THE RIGHT TIME

47. **MILL, John Stuart.** *A szabadságról.* Fordította és az előszót írta Kállay Béni. *Pest, Ráth Mór, 1867.*

8vo, pp. [iv], lxiv, 184; occasional pencil underlining, but a very good, clean copy in the original publisher's decorated cloth, panelled sides with white- and red-on blue bands gilt with floral motives and a central crimson panel lettered in gilt, flat spine lettered and decorated in gilt; joints cracked but holding, foot of spine a little worn; twentieth-century private ink stamp, cancelled, and ink ownership inscription on the title-page. £1100



Extremely rare (1 copy worldwide) first Hungarian edition of John Stuart Mill's *On Liberty*. This translation, published in Pest, came out as the Habsburg Emperor accepted the consequences of a twenty-years-long strife for autonomy and rights on the part of Hungarian subjects. Mill's anti-paternalistic view of liberty, which claimed a threefold understanding of the concept (the "inward domain of consciousness," liberty of tastes and pursuits, and the freedom to unite with others) would have rung clear that year on the occasion, in the same year 1867, of The Austro-Hungarian Compromise, or Composition, which partially re-established the sovereignty of the Kingdom of Hungary, separate from, and no longer subject to, the Austrian Empire.

The only copy listed by OCLC is in the Lucian Blaga Central University Library, Cluj-Napoca, Romania.

A CATHOLIC SPECTRE IS THREATENING AMERICAN LIBERTIES...

48. [MORSE, Samuel Finley Breese]. Foreign conspiracy against the liberties of the United States: the numbers of Brutus, originally published in the New-York Observer. Revised and corrected with notes, by the author. *New York & Boston, Leavitt, Lord & Co., G. & C. Cavrill & Co., Crocker & Brewster, 1835.*

12mo in sixes, pp. 188; some light spotting and unobtrusive damp staining to the upper margins of the middle leaves; bound in contemporary plum cloth with a printed paper lettering piece to the spine; spine slightly sunned, corners bumped, and boards lightly soiled, but an overall good copy. £750

Scarce first edition in book form of this impassioned **polemic by Samuel Morse, previously published as articles in the New York Observer.** The author, in addition to co-inventing Morse code, wrote this treatise to raise awareness of what he perceived was a plot on the part of Catholics and Europeans to subvert American ideals and institutions: ‘That a vigorous and unexampled effort is making by the despotic governments of Europe to cause Popery to overspread this country, is a fact too palpable to be contradicted.’ (p. 10).

Sabin 50961.

A DIFFERENT *PRINCE*

49. **PIGNA, Giovanni Battista.** Il principe di Gio. Battista Pigna, al sereniss. Emanuele Filiberto duca di Savoia. Nel qual si descrive come debba essere il principe heroico, sotto il cui governo un felice popolo, possa tranquilla & beatamente vivere. *Venice, (colophon:) Francesco Sansovino, 1561.*

Small 4to (210 x 150 mm), ff. [4], 71, [9]; blank S4 present; minor worming in margins of final leaf; eighteenth-century sheep-backed boards, spine chipped. £500

First edition of this *Prince*, a Renaissance mirror of monarchs. Pigna’s was a severe rebuttal of Machiavelli’s work written under the patronage of the duke of Ferrara (see NBG) and dedicated to the Duke of Savoy.

Adams P1207.



PLATO'S POLITICS TRANSLATED BY A HUMANIST PUPIL OF CREMONINI

50. **PLATO.** *La disciplina civile di Platone divisa in quattro parti, et riformata da Troilo Lancetta Benacense. Venice, Guerigli, 1643.*

Folio, pp. [viii], 334, [38]; with large engraved arms of the dedicatee, Emperor Frederick III to the title, running titles, printed shoulder notes, woodcut initials, head- and tail-pieces; a very good, clean, attractive and unsophisticated copy in strictly contemporary, perhaps original limp vellum; a few smudges and a scuff on the surface; two engraved ex libris (Nicolao de Nobili, Gelardi) on the front pastedown, ownership inscription on the half-title.
£600

Very rare first edition (3 copies in the US, 1 in the UK) of this translation of Plato's political writings in the *Republic* and *Laws* by Troilo Lancetta, a humanist and student of the scientist and philosopher Cesare Cremonini.

In an interesting variation on the theme of the Renaissance genre of the Mirror of Princes, Lancetta translates the work in which Plato emphasizes the importance of civic virtue (a ruler should aim for the common good) together with personal virtue (the notion of the 'just man') in the make-up of a good –indeed ideal - ruler. Particularly poignant, in the mid-seventeenth-century, is the passage in Book V, in which Plato asserts that until rulers have the nature of philosophers or philosophers become the rulers, there can be no civic peace or happiness. Lancetta dedicated his translation to the Holy Roman Emperor Ferdinand III Absburg, then implicated in the political complexities of the Thirty years War. The year after he received this dedication, Ferdinand III gave to all rulers of German states the momentous right to conduct their own foreign policy (*ius belli ac pacis*), in an attempt to secure allies in the negotiations with France and Sweden.

Rare. Outside Europe, OCLC finds 3 copies in the US (Berkeley, Penn State, Lincoln Nebraska) and one in the UK (BL).



RALEIGH'S PRINCE, LEICESTER'S COMMONWEALTH, AND
THE 'MOST IMPORTANT DESCRIPTION OF THE CONSTITUTION AND
GOVERNMENT OF ENGLAND WRITTEN IN THE TUDOR AGE'

51. **RALEGH, Sir Walter.** The prince, or maxims of state. Written by Sir Walter Rawley, and presented to Prince Henry. *London, 1642.*

Small 4to, pp. [viii], 46, with an engraved portrait; without the final blank; some browning; bound with other works in eighteenth-century half calf, the spine labelled 'Political & Historical', and with a manuscript contents list on the front endpaper; from the library of the earls of Macclesfield. £1550

First edition. Like many of Raleigh's works this circulated in manuscript before its posthumous appearance in print and the attribution to him might be suppositious. 'The fact that contemporaries who did not wish him well called Raleigh a Machiavellian means little, and Raleigh himself comments adversely on Machiavelli all three times he mentions him in the *Maxims of state*. But, consciously or unconsciously, this is a smoke-screen and . . . much of the material in the *Maxims* is derived from *Il principe*' (Raab, *English face of Machiavelli* pp. 70–1). Beale I/ii p. 368; Brushfield 259; Sabin 67599n.; Wing R179.

[**TITUS, Silius.**] Killing no murder: briefly discoursed in three questions. By William Allen. [London], reprinted 1689. pp. [iv]; 27; quotation on title and some side-notes shaved.

In the 1650s Titus 'became acquainted with the plotters John Wildman and Edward Sexby. It was Titus who encouraged the former Leveller Sexby in his plans to assassinate Cromwell and from March to April 1657 the pair lurked in the Netherlands. It was at this time that Sexby composed his pseudonymous pamphlet *Killing no murder*. In 1697 Titus claimed sole authorship of this notorious publication, but it is likely that Sexby, who was no fool, and a very capable author in his own right, had the main part in its creation. It may be that Titus, who later became known for his quips in parliament, added some of the wit that sparkles throughout the work. But after Sexby's arrest in July 1657 it was he, not Titus, who publicly acknowledged the pamphlet as his own' (*Oxford DNB*). Wing T1312A.

[**LEICESTER, Robert Dudley, earl of.**] Leycesters common-wealth: conceived, spoken and published with . . . affection towards this realm, for whose good onely, it is made common to many. [London], 1641. pp. [viii], 182.

The early annotation 'by Fa. Parsons' on the title-page of this copy reflects the traditional attribution to the Jesuit controversialist Robert Parsons, but it has also been attributed to Charles Arundell (see Allison & Rogers II p. 9). Clancy 1353W; Wing L969aA.

[**ROGERS, Thomas.**] Leycesters ghost. [London], 1641. pp. [2], 35 (in verse), without the final blank.

Leycester's common-wealth, an attack on Leicester's character first printed in 1584 (as *The copie of a letter . . . concerning . . . Leycester*), alleges that he was responsible for the earl of Essex's death, 'motivated, as he may well have been, by his adulterous relations with Essex's wife. A contemporary ballad, *Leycester's ghost*, repeats the story, but it was not published until 1641' (*Oxford DNB*, s.v. Devereux, Walter, earl of Essex). Wing R1837A.

SMITH, Sir Thomas. The common-wealth of England, and the maner of government thereof . . . Newly corrected and amended. London, John Smethwicke, 1609. pp. [viii], 134, without the final blank; text printed in black letter; headlines on final leaf cropped.

The ‘most important description of the constitution and government of England written in the Tudor age’ (Pforzheimer). First printed under the title *De republica Anglorum: the manner of the government of England*, it was written between 1562 and 1565 and circulated widely in manuscript, but not published until 1583. ‘Smith explained to his friend Walter Haddon that it was written “in a style midway between the historical and the philosophical, giving it the shape in which I imagined that Aristotle wrote of the many Greek commonwealths, books which are no longer extant” (*De republica*, ed. Alston, xiii–xiv). Smith offered a brief analysis of English society, and a fuller account of institutions and the legal system. He was able to draw upon his civil law training and experience of the Continent to make comparisons to establish the distinctiveness of English institutions. *De republica Anglorum*’s presentation of England as a “mixed monarchy”, however, also owes something to the recent experience of minority and female rule, and the work may have been intended as an intervention in the debate between Haddon and the Portuguese Osorio da Fonseca over the legitimacy of Elizabeth’s reformation. Whatever its immediate polemical purposes, *De republica Anglorum* enjoyed great popularity, going through eleven English editions by 1640 Smith would have been surprised by later suggestions that he had made a case for parliamentary sovereignty against the crown. When he declared that the authority of parliament was absolute, he meant that it enjoyed a monopoly of law-making, and that its acts were binding on the whole population. He saw the monarch as part of parliament; parliament could not therefore be conceived as the two houses working against the monarch. Nevertheless the basically descriptive nature of *De republica* meant that in the parliamentary debates of the next century, it could be mined by both upholders of the royal prerogative and exponents of the liberties of parliament’ (*Oxford DNB*). Pforzheimer 951; *STC* 22862.

[**VICARS, John.**] Former ages . . . parliamentary transactions, beginning . . . 1640. *London, M. S. for T. Jenner, 1656.* pp. [ii], 60 (only, lacks final leaf), with engraved illustrations in the text. Wing V306.

THE VERY RARE FIRST ITALIAN EDITION

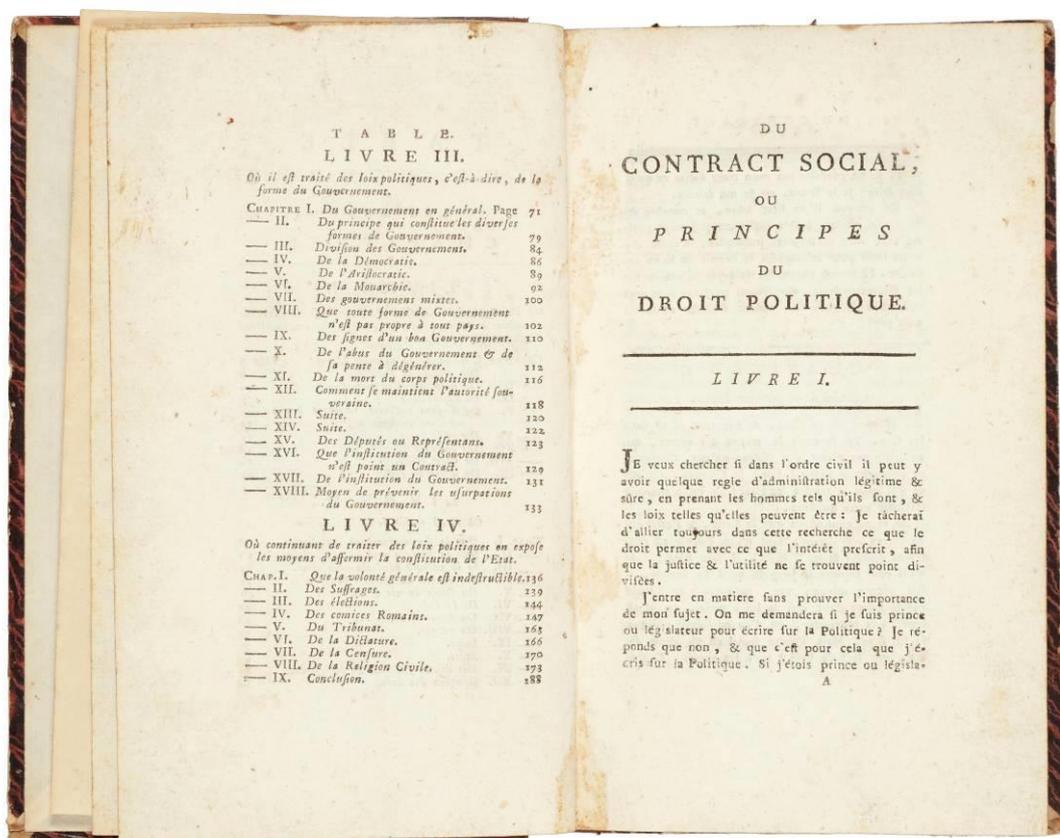
52. ROUSSEAU, Jean-Jacques. *Du contract social, ou, Principes du droit politique.* Milan, Pogliani, 1796.

8vo, pp. [4], 188; with Avertissement on the verso of the title-page; title-page a little spotted, else a clean, crisp copy in near-contemporary quarter calf, marbled boards, flat spine decorated and lettered in gilt; edges a little rubbed, a few scratches to the sides; contemporary pen monogram and a modern ownership inscription on the front free end-paper. £3500

First edition printed in Italy, very rare, of Rousseau’s *Contrat social*.

'[Rousseau's] fundamental thesis that government depends absolutely on the mandate of the people, and his genuine creative insight into a number of political and economic problems, give his work an indisputable cogency. It had the most profound influence on the political thinking of the generation following its publication. It was, after all, the first great emotional plea for the quality of all men in the state: others had argued the same cause theoretically but had themselves tolerated a very different government. Rousseau believed passionately in what he wrote, and when in 1789 a similar emotion was released on a national scale, the *Contrat social* came into its own as the bible of the revolutionaries in building their ideal state. Still in print, translated into every language in cheap editions and paperbacks, it remains a crucial document of egalitarian government' (PMM 207, describing the original edition of 1762).

Dufour, 154; S nelier, 719. No copies recorded in the UK, one in the US (Berkeley). OCLC finds 3 copies in Switzerland and one in Italy (Arco).



53. **RUGE, Arnold, and Clair James GRECE, Paul NERRLICH (ed.).** Unser System ... Herausgegeben von C. J. Grece, LL.D. Zum 100. Geburtstage des Verfassers, mit einem Vorwort von P. Nerrlich und einem Nachwort des Herausgebers. *Frankfurt, Neuer Verlag, 1903.*

8vo, pp. 16; 55, [1 blank]; iv, 63, [1 blank]; viii, 86; 8, [4]; photographic frontispiece with a portrait of the author; occasional faint spots, but a very good copy in the original stiff vellum, gilt titling on the upper side and on the spine, patterned printed end-papers. £150

A rare celebrative reprint of the most detailed exposition of Arnold Ruge's philosophy (originally published in 1850).

A member of the circle of Young Hegelians, Ruge acquired prominence in 1837 as co-founder of the *Hallesche Jahrbücher für deutsche Kunst und Wissenschaft*, an outlet for the discussion of current affairs from a Hegelian perspective.

‘Ruge shared Hegel’s belief that history is a progressive advance towards the realization of freedom, and that freedom is attained in the State, the creation of the rational General Will.[...] At the same time he criticized Hegel for having given an interpretation of history which was closed to the future, in the sense that it left no room for novelty’ (Copleston). After the suppression of the journal in 1843, Ruge moved to Paris, where he briefly co-edited the *Deutsch–Französische Jahrbücher* with Karl Marx. Their partnership did not survive the differences between their respective persuasions. Ruge eventually moved to Germany, then in 1849 to London (where he worked alongside Mazzini) and finally in 1850 to Brighton, where he died in 1880 after many years spent as a teacher, political writer and local campaigner.

54. SAINT-PIERRE, Charles Irénée Castel de. *Annales politiques ... Premiere [-seconde] partie. Londres [i.e. Paris?], 1758.*

Two vols, 12mo, pp. 402; 402; a few small marks in blank margins, a few small spots; a very good copy in contemporary mottled calf, flat spines gilt in compartments, gilt-lettered labels, marbled edges and endpapers; extremities a little rubbed, but a nice set. £350

Second edition (following the first octavo edition of 1757) of a valuable contemporary history of the period 1658 to 1739, summarising political events in Europe and ‘containing original thought and, very often, the signs of good sense and consequently of a sober and impartial judgement’ (Palgrave).

‘Dans son dernier ouvrage, intitulé *Annales Politiques de Louis XIV*, où il juge très sévèrement ce monarque, l'abbé de Saint Pierre a rassemblé toutes les idées répandues sans ses autres écrits. Il voulait rendre utiles à l'Etat les ducs et pairs, les académies et les sermons; donner toutes les places par élection, diminuer les pensions, abrégé les procès, abolir le célibat ecclésiastique, etc.’ (*Nouveau dictionnaire d'économie politique*).

Saint-Pierre published his works at his own expense for free distribution. This work was prepared from a manuscript acquired by the editors after his death in 1743.

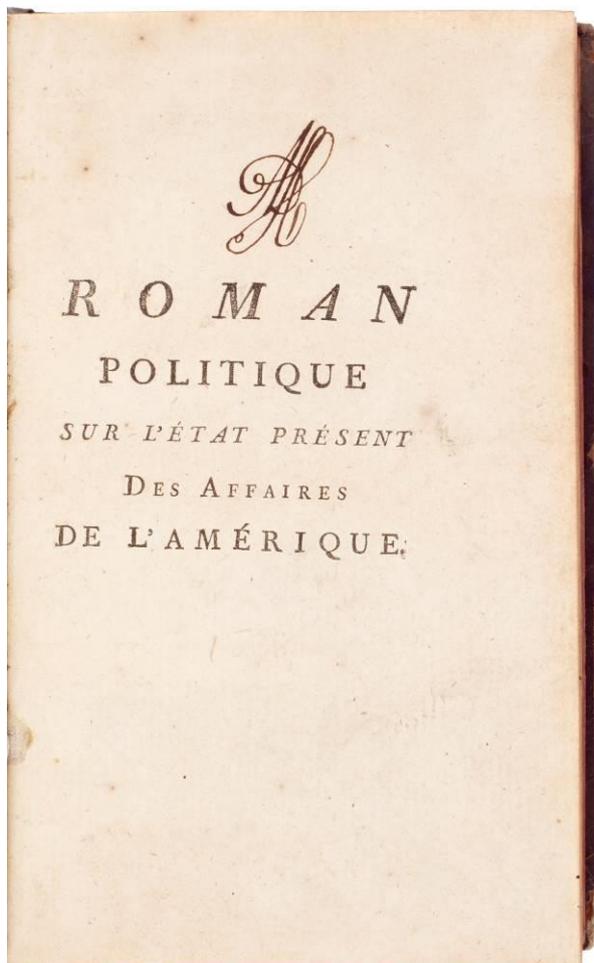
ESTC T98047. This edition not in Einaudi, Higgs, or INED.

AMERICA'S ROLE IN WORLD BALANCE OF POWER

A RARE EXAMPLE WITH UNIFORM VARIANTS

55. [SAINTARD, Pierre-Louis de]. Roman politique sur l'état présent des affaires de l'Amérique, ou Lettres de M***. à M***. Sur les moyens d'établir une paix solide & durable dans les colonies, & la liberté générale du commerce extérieur. *Amsterdam, and to be sold in Paris by Duchesne, 1756.*

16mo, pp. xlvii, [1], 352; engraved head-pieces; a little foxed in places, occasional spots, but a very good copy, in contemporary mottled calf, flat spine finely gilt with red morocco lettering-piece, red edges; small chips to spine extremities, a little surface wear, an attractive copy. £2000



Rare first edition of Saintard's influential work on the international balance of power, in which he considers the consequences of the presence of European colonial powers in North America. The text is presented as a series of letters dated from July to September 1756, on the eve of the Seven Years' War, and seeks to find a balance of power among the colonizing nations which would eliminate war and encourage commerce. To preserve peace in Europe, Saintard advocates the avoidance of conflict in the French and British colonies and freedom of the seas.

'There are several issues of this edition occasioned by cancellanda. No copy is known, however, that is not a mixture of both cancellanda and cancellantia: thus, what the original text was as first printed is problematic' (Echeverria & Wilkie). The copy we offer contains the complete series of cancellantia: D4 and 5, D11 and 12, E10, G11, and I5-8. 'In the two BN copies ... the imprint date has been altered in manuscript to read M.DCC.LVII'. The title-page in our copy has not been altered.

Chadenat 4121 ('Intéressant pour l'origine de la guerre du Canada'); Echeverria & Wilkie 56/40; Higgs 1501; INED 4034; James Ford Bell Library S61; Kress 5567; Sabin 75520.

SAY'S UTOPIA (PRESENTATION) BOUND WITH A VERY RARE POLITICAL WORK

56. **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].

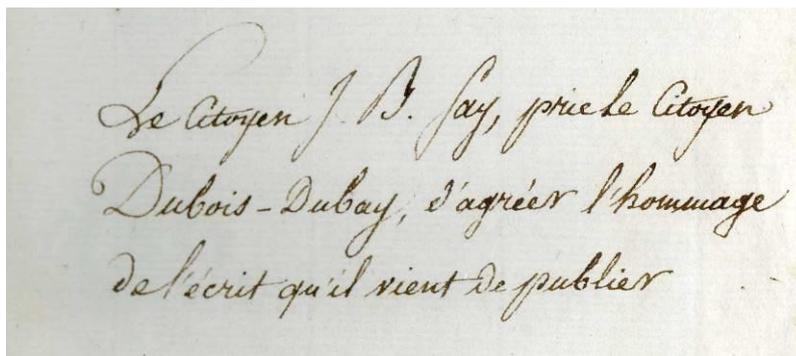
[Bound with:]

[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.

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).



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

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’.

DISTRIBUTIVE JUSTICE: A JESUIT JURIST’S TREATISE

57. **SCHETTINO (or SCHITTINO, or SCHITTINI), Natale.** *Tractatus de iure et iustitia distributiva complectens omnes leges divinas & humanas ... in duos libros divisus. Madrid, Tipographia Regia, 1617.*

4to, pp. [14], 299, [22]; liber secundus with separate title-page but continuous pagination; a very good copy in contemporary vellum, ink titling to the spine, preserving leather ties and catches; remains of old stamp and inscription on the title-page stating this copy as a duplicate of the Colegio Imperial of Madrid, the Jesuit college. £2000

Very rare first and only edition of this early Spanish work on the idea of ‘distributive justice’ as understood in the classical, then Scholastic, then neo-Scholastic tradition. Schettino, chaplain to the Spanish Viceroy in Naples, to whom the book is dedicated, offers a comprehensive theory of justice which in part builds on Suarez’s *Tractatus de legibus* (1612), seeking to deepen the analysis of the law and rights connected with offices, and to clarify the flow of authority and legitimacy by which laws are generated both in canon as well as civil law.

OCLC only lists 2 copies worldwide (Spanish National Library, and Biblioteca nazionale Centrale in Rome); no copies in the UK or US.



58. [SERRES, Jean de]. *Gouvernement politique et economique. Tome premier [-troisieme]. Amsterdam, aux dépens de la Compagnie, 1766.*

Three vols, 8vo, pp. [iv], 469, [5 +2 errata]; [iv], 328, [2 +2 errata]; [iv], 207, [3 +2 errata]; engraved floral vignette on titles, woodcut vignette at the opening of each book, typographical ornaments; very light spotting in the initial quires of vol. I, one or two occasional spots, some very light uniform toning; a very good copy in contemporary mottled calf, panelled spines gilt with fleurons, red morocco lettering-pieces; spine extremities of vol. I and head of spine in vol. II chipped, spines and edges rubbed. £3500

First and only edition, rare, of a little-studied work on politics and economics attributed to the president of the Chambre des Comptes of Montpellier. The *Avis* tells us that the author had completed his work by 1759. By the beginning of the printing he had modified his original manuscript in two chapters: that devoted to Alexander the Great, and that on St Ignatius and the Jesuits.

An ambitious, all-encompassing work of political theory and political economy, Serres' three-volume study addresses forms of government (monarchy, despotism, Republic, the separation of powers – in vigorous acceptance of Montesquieu's theory), foreign policies and ambassadorial prerogatives, the military arts, the status and role of nobility, justice (with a rejection of torture on ideal as well as practical grounds), population, luxury (with reference to and approbation of Hume's defence of it), money, commerce, manufacture, value of the land and value of labour, slavery, taxation, legal and fiscal ecclesiastical prerogatives. While land and labour appear as a central concern in Serres' economic analysis, the active role of manufactures and trade in the increase of national wealth is stressed in contrast with the doctrines expounded in the same decade by the Physiocrats.

Barbier 9725; INED 3946; cf. Coquelin, *Dictionnaire de l'économie politique*. No copies in the UK, 4 in the US (Kress, Columbia, Berkeley Law, Chicago), one in Japan (Waseda).

STATECRAFT AND THE PRINCE:
A STRUCTURED TREATISE FROM THE GONZAGA COURT

59. SPONTONE, **Ciro**. *Dodici libri del governo. Verona, for G. Battista Pigozzo and Andrea de Rossi, 1599 [colophon 1600].*

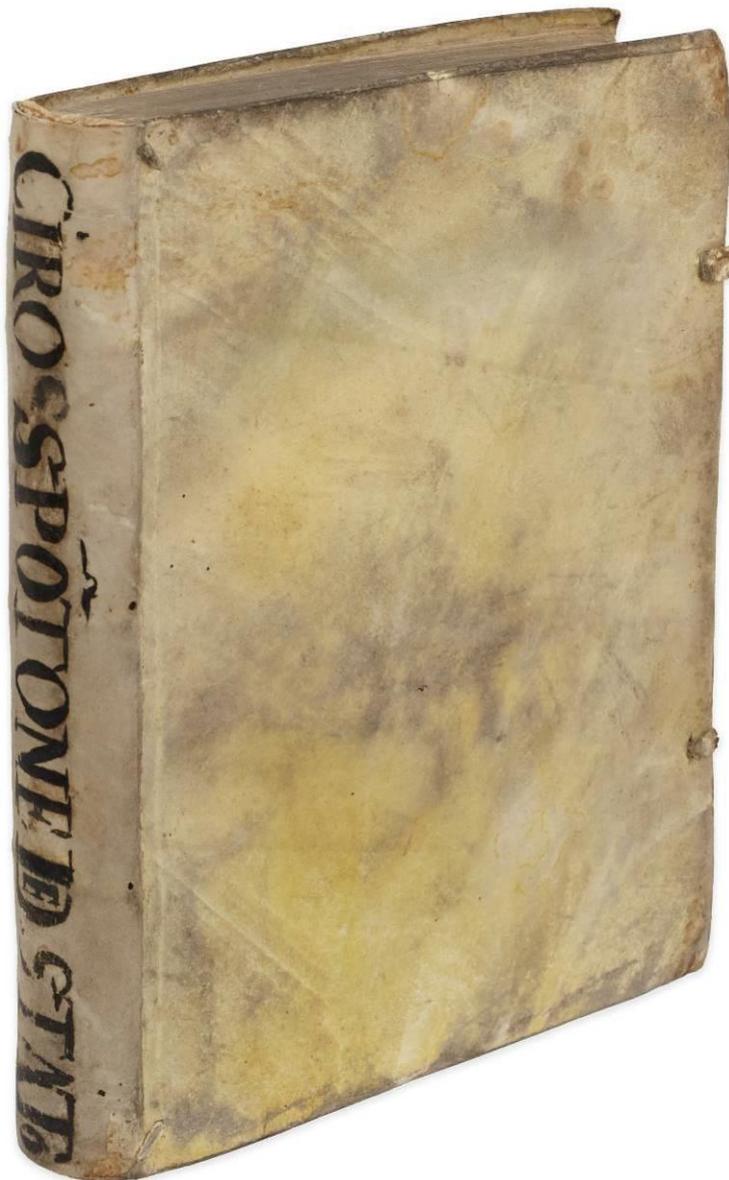
4to, pp. [xlviii], 389, [1] + [2, errata]; with typographic tables, engraved initials, running titles; a very good, fresh copy in contemporary vellum, spine bearing the author's name and title in a large calligraphic hand; a very genuine and attractive book, from the Jesuit college of Alcalá (inscription on the title-page). £4000

First edition of a rare - and in parts typographically striking - treatise on political science conceived as a comprehensive riposte to Machiavelli's *Prince*. *Ciro Spontone* (1552-1613) wrote his 'anti-Machiavelli' whilst serving as secretary to the Duke of Mantua

Vincenzo I Gonzaga, with whom he would, in 1601, take part in the Hungarian war against the Turks.

Having already tried his hand at *mirrors of princes* theory nine years earlier with a work entitled 'La corona del Principe', which made ample use of iconic metaphors to illustrate the virtues of the ideal ruler, with the *Dodici libri del governo* Spontone adopts a more severe, comprehensive and theoretically structured approach to the science of statecraft. He explores it in all its implications: from royal prerogatives and obligations to the structure and domains of ministries, of governing and legislative bodies, of executive and policing institutions, to the classification of the people, the preserving of peace, the circumstances which lead to war and the possible consequences of war. His description is perhaps at its most effective and prescriptive in the initial 'table': ten pages given over to a graphic representation of the concepts, domains and actors of statecraft and the relations between them.

EDIT 16 52255; USTC 857390-1-2. Rare outside Europe: America only holds 4 copies (Brigham Young, Congress, Folger, Huntington).



EDITIO PRINCEPS OF A MEDIEVAL SPECULUM PRINCIPIS
DEDICATED TO 'NEW CONSTANTINE' LOUIS XIV

60. **THEOPHYLACTUS, Archbishop of Bulgaria.** Paideia basilike. Institutio regia. Ad Porphyrogenitum Constantinum (Greek and Latin edition) interpr[ete] Petrus Possinus. *Paris, typographia regia, 1651.*

4to, pp. [xvi], 99, [1]; printed in Greek and Roman types, with 5 engraved head-pieces depicting French coats of arms, engraved printer's device on the title; a very good, crisp, wide-margined copy in contemporary stiff vellum, flat spine decorated in gilt, gilt morocco lettering-piece; head of spine with a small restoration; old German library (Gottingen and Ilfen) stamps and release stamp to the verso of the title, **large engraved exlibris of the bookseller Jacques Desbordes on the front pastedown.** £3000

First edition of a Medieval Mirror of princes written around 1085 by the Archbishop of Bulgaria for his pupil, the future byzantine co-emperor Constantine Doukas, son of Emperor Michael VII. The medieval source is here published for the first time, in the original Greek, accompanied by the translation into Latin by the editor Pierre Poussines (1609–1686), a French Jesuit and scholar responsible for bringing to the attention of the Western public other Byzantine texts such as Anna Comnena's writings. Poussines dedicates this bilingual edition to the young Louis XIV, then thirteen, implying an ambitious ideal succession: 'so that from Constantine we might have Louis'.

A first, 'panegyrica' part, concerned with the celebration of Constantine's life and deeds, is followed by the more substantial 'paraenetica' part, a veritable educational handbook for the prince in thirty chapters ranging from the legitimate use of authority to the description of princely virtues, the hallmarks of a tyrant, the happy consequence of a just reign, the distinction between friends and flatterers, a comparison between the state and a ship, the marshalling of both physical strength and military forces.

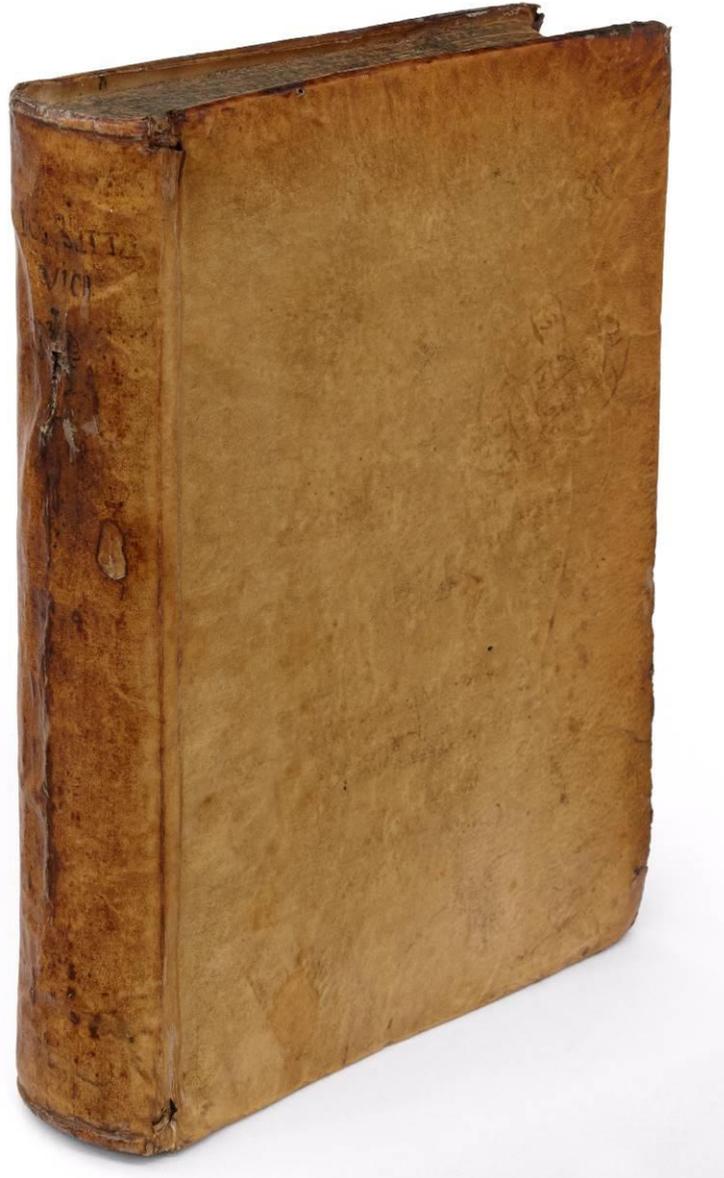
THE FIRST VERSION OF THE *NEW SCIENCE*

61. **VICO, Giambattista.** De universi juris uno principio, et fine uno. Liber unus. [-alter qui est de constantia jurisprudentis]. *Naples, Mosca, 1720-1.*

Two parts bound together, 4to, pp. [ii], 195, [1]; [iv], 260; two separate titles, the first printed in red and black, printer's device on both titles, some woodcut initials; a few quires foxed or uniformly browned, but a very appealing, unsophisticated copy in full contemporary stiff vellum, ink titling on spine (partly faded); eighteenth-century ownership inscription to the first title (Liborio de Marinis), bookplate of Los Angeles Law Library to the front paste-down. £12,000

Extremely rare first edition of Vico's great work on law. Here Vico articulates his original interpretation of history as the product of human action according to the *verum-*

factum identity: the principle which lies at the heart of his later *Scienza Nuova*. In the first of these two books ‘on the principle and aim of universal law’, Vico moulds the conceptual and structural tools for his new approach. In the second he tackles the issue of the unfolding of history, seeing in it a dialectic dynamism between essence and manifestations, natural and positive law, truth and certainty, reason and authority. The apparently absolute clashes are solved, he concludes, when the transcendent concepts are made tangible in living, acting humanity.



Vico’s legal opus affords a ‘complete picture of Vico as a forerunner of constructivist epistemology. In addition, it demonstrates that he was a critic of the enlightenment, a significant humanist and culture theorist who influenced Karl Marx and James Joyce. **It is now generally acknowledged among Vico scholars that the Universal Law is the first version of the New Science.** In it the reader finds all the necessary keys to the New Science as well as the most fascinating treatment of Roman jurisprudence ever written. In the work Vico shows the importance of the *ius gentium* as the true sense of universal law, that counters what he called the ‘natural law of the philosophers’ that of Selden, Pufendorf, and Grotius -

which he attacks repeatedly in the *New Science* and against which it, as well as the Universal Law, is written. The *ius gentium* becomes the basis of Vico's three ages of gods, heroes, and humans that comprise his 'ideal eternal history', upon which his science of the common nature of the nations is based (J. D. Schaeffer, *A translation from Latin into English of Giambattista Vico's Il Diritto Universale/Universal Law*, Edwin Mellen Press, 2011, synopsis).

Biblioteca vichiana 22-33. OCLC finds 2 copies in the US (Harvard Law, Cornell). Apparently no copies in the UK. Only another copy sold at auction in the last 30 years.

OUTLINING A CONSTITUTIONAL MONARCHY – TO KANT'S APPLAUSE

62. **WINDISCH-GRAETZ, Josef Nikolaus, Count.** Discours dans lequel on examine les deux questions suivantes: 1. Un monarque a-t-il le droit de changer de son chef une constitution évidemment vicieuse? 2. Est-il prudent à lui, est-il de son intérêt de l'entreprendre?; suivi de réflexions pratiques. [*N. p., n. pp.,*] 1788.

8vo, pp. 151, [1, blank]; engraved head-piece; a little marginal dusting on the title-page, the odd light spot, but a crisp, clean, large copy, uncut in the original marbled wrappers, paper label to spine; spine worn and partly perished but holding well, lower wrapper creased. £750

First edition, an attractively unsophisticated copy, of an important and rare Enlightenment work on constitutional monarchy, which elicited Kant's 'singular enthusiasm' (S. M. Shell, *Kant and the limits of autonomy*, Harvard, 2009, p. 164).

Kant was introduced to Windisch-Graetz' writings by Jacobi, who, in a missive of November 1789, praised this particular work among others, promised to send Kant copies, and conveyed Windisch-Graetz' admiration for the German philosopher.

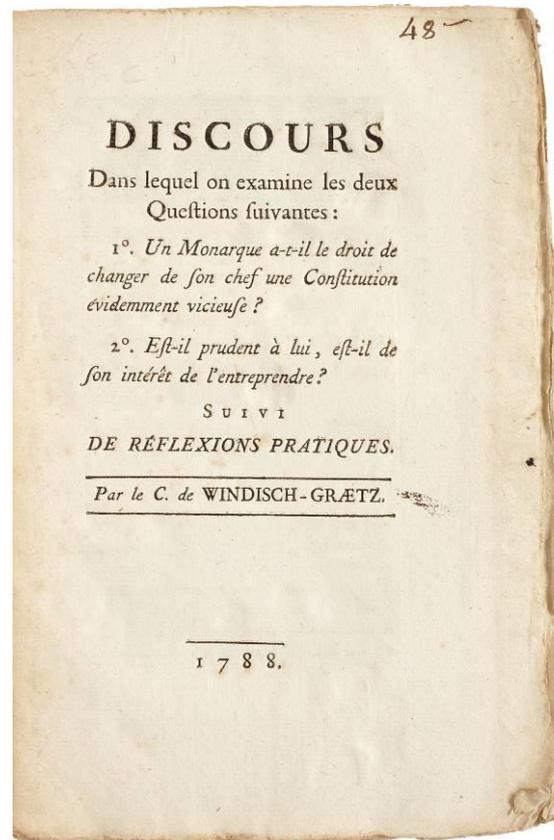
In the *Discours*, Windisch Graetz reveals himself as a 'forceful advocate of constitutional monarchy with strong parliamentary limits on the executive at a time when such an outcome in France still seemed possible' (*ibid.*, p. 167). He affirms the revocability of the social contract which underlies the power of monarchs, and urges monarchs to accept that, in view of the need for a legal underpinning of their power, a constitution should be promulgated, to protect the sovereign people from the abuse of the supreme power as well as from the licence of what he terms the 'intermediate' authorities. He shows the constitution to be the 'fundamental law' which cannot be arbitrarily changed by a monarch without grave damage to the nation and to the King's own interest. He warns that despotism is not an exclusive trait of monarchies, and that republics have just the same need for a constitution as kingdoms.

Windisch-Graetz's interests spanned from political philosophy to metaphysics, to mathematics and its applications (most notably, a refutation of some errors in d'Alembert's probability theories, and an attempt to solve the 'Petersbourg problem'). While living in Paris in the position of special servant to Marie Antoinette he met Condorcet, who proved a strong influence. The drive towards identifying a 'fundamental law' regulating political life

expressed in the *Discours* is also reflected in works in other areas, for example an essay on the ‘possibility of a general method for the discovery of truth in all sciences’.

Windisch-Graetz’s questions about the foundations of legality remained as a reference point in Kant’s 1790s work. He ‘never found a way to formulate “universal law” as called for by “the wise and astute” Count Windisch-Graetz’s, a law, in other words, that would hold not merely “generally” but “universally”. Without such a formula, which would make exceptions to the law inconceivable in principle, “the so-called *ius certum* will always remain”, as Kant admitted in a rueful note, merely a “pious wish”’ (*ibid.*, p. 341).

Quérard, *France litt.*, X, p. 523; not in Martin & Walter. Warda (X, 123) cites a later work by Windisch-Graetz in Kanth’s library. There is another issue, also very rare, of 114 pages, without place or date of publication. OCLC finds 6 copies in the US (Buffalo, California LA, Iowa, Newberry, Stanford, Yale), while Cornell and Brigham Young have the other issue. In the UK, only the BL has a copy.



Finis

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