

Aspects of Enlightenment



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Cover image from no. 13 - Eckhartshausen

EDUCATING GIRLS AND BOYS TO BE CITIZENS, NOT SLAVES

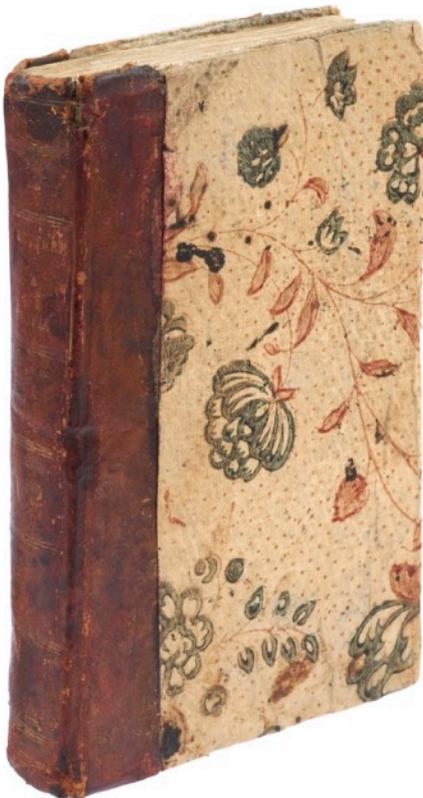
1 - [ANON]. *Lettere Cisalpine a Sofia tradotte dall'originale francese inedito. Volume primo [-secondo]. Milan, Pirotta e Maspero, Anno VI [1797].*

Two volumes bound in one, 8vo, pp. [iv], 174, [1] errata, [1] blank; 208; old paper repair to upper gutter of first few leaves (possibly due to rodent damage), some spotting and staining, largely to head, but body of text largely clean; in contemporary sheep-backed patterned boards; spine ruled in gilt; binding somewhat loose, spine and extremities worn; despite faults, an attractive copy. **£850**

Only edition, not, despite the title, a translation from any identifiable French work, of this substantial work on the education of children in the context of the new republican Europe, heavily inspired by the work of Rousseau.

After a brief introduction, in which the anonymous author extols the virtues of the republican constitution of 1795 (see item #18) as bringing an end both to noble decadence and civil discord, and notes that the reader will detect 'mille idee di Rousseau, di Montesquieu, di Locke, di Smith, e di molti altri Filosofi', the work is divided into thirteen letters, in which he sets out what an education would look like, both for girls and boys, that would prepare citizens for a properly engaged public life. In particular, he sets out a detailed plan of public education, describing the courses to be followed, the requirements of teachers, and the ways in which the citizenry would pay for it, making use of the monasteries and religious institutions that had been dissolved in the aftermath of the French invasion of Italy. The author presents two separate syllabuses, one for girls and one for boys, and is emphatic about the importance of female education. While there is a lot of overlap, the emphasis is different: boys will learn about military tactics and horsemanship, but also about dancing and printing; the military training is omitted from girls' education, but they still receive classes in legislation, political economy, rhetoric, and natural sciences. While the author discusses in depth the educational needs of children, and the ways in which education can serve the new state and vice versa, he is also clear that the aim is that the Cisalpine Republic be composed of 'cittadini soldati e non di sciavi'.

OCLC records only one copy outside Italy, at Illinois.



A COURTESAN TURNED PHILOSOPHER

2 - [ANON]. *Les confessions d'une courtisane devenue philosophe. Londres et Bruxelles, Le Francq, 1784.*

12mo, pp. [viii], 132; aside from very occasional light spotting, clean and crisp throughout; uncut in contemporary orange wrappers, handwritten paper label at head of spine; some light wear, but still a lovely copy. **£850**

First edition (another appeared in the same year with a "Londres et se trouve à Paris" imprint) of this anonymous novel describing the ascent (or perhaps descent) of a courtesan into the world of the *philosophe*; naturally, she is of good family but is driven to be a courtesan by love, before



reflections on morals and manners, and a love of truth and candour, lead her back to a more sedate and contemplative life. Some of our heroine's contemplations are articulated in the second part, where she reflects on female ornament, friendship, the seductive qualities of science and the arts, natural law, the crime of adultery, and the state in which illegitimate children find themselves. Despite her doubtless busy schedule, our narrator has found the time to read Montesquieu and Puffendorf.

Gay I 659.

STRUCTURING A STATE

3 - [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. Hérisson 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. **£1500**

First edition of this influential study of the roots of a thriving state, by the anti-physiocratic economist Claude François Joseph d'Auxiron (1728–1778).

Auxiron opens with an account of the establishment of society, emphasising the necessity of laws as a brake on human excesses, and explaining how a hierarchy should be set up, and the roles of agriculture, trades, and industry. Sections follow on the proper system of property and land ownership and use, the structure of a working financial system, the internal trade of a state, the imposition of taxes, various kinds of luxury, and the ways in which a state finances itself.

'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, with OCLC also recording Waseda, Hagley, Arizona, and the National Library of Scotland outside Continental Europe; see Perrot, *Une histoire intellectuelle d'économie politique* (1992), for a detailed discussion of Auxiron's work.

BEWARE THE SEDUCTIONS OF THE *PHILOSOPHES*

4 - CARAVADOSSI, Enrico. La moderna filosofia convinta d'inganno nelle sue promesse di felicità libertà ed uguaglianza ragionamenti tre ... *Turin, Giammichele Briolo, 1793.*

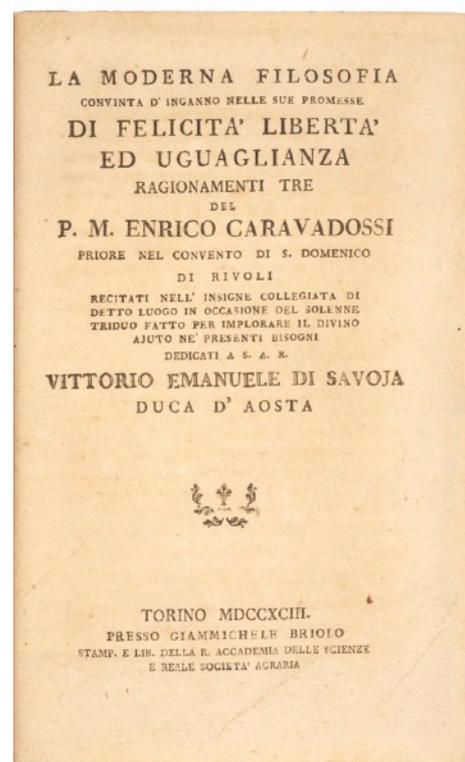
8vo, pp. ix, [i] blank, 70; some browning due to paper quality throughout, but otherwise clean; in later plain wrappers; indents to foredge (from being tied in bundle?), still a good copy. **£395**

First and seemingly only edition of this attack on the false promises of the *philosophes*, by the Torinese Dominican friar Enrico Caravadossi.

Repeating as a mantra the warning *Videte, ne quis vos decipiat per Philosophiam*, Caravadossi divides his polemic into three sections, drawing on sources both biblical and patristic to arm the reader against the seductions of the philosophers, with their suggestions that they have the key to happiness, freedom, and equality. He is careful not to offer too much of a taste of philosophical temptation, citing the names of Rousseau, Hobbes, Montesquieu and *Volter*, but never going so far as to quote them.

Caravadossi appears to have published little beyond this book; by 1809, he was professor of dogmatic theology at Parma, a position he seems to have held into the 1820s.

OCLC records two copies, at the Biblioteca comunale di Trento and the British Library.



BLUFFER'S GUIDE TO PHILOSOPHY

5 - CARON, Jean-Charles-Félix. Compendium institutionum philosophiae, in quo de rhetorica et philosophia, tractatur. Ad usum candidatorum baccalureatus artiumque magisterii. Tomus primus [-secundus]. *Paris, N. M. Tilliard, 1770.*

Two volumes, 8vo, pp. viii, 5-482; 361, [4] *approbatio* and *privilege*, [1] blank; with four folding plates after p. 352; woodcut headpieces; some spotting and marking, especially to start of volume one, but otherwise, aside from some light browning, clean and fresh; paper reinforcement to the fold in the plate depicting the system of Tycho Brahe, after old tear, with a loss of c. 1mm; in contemporary sheep, spine with raised bands tooled in gilt with morocco lettering-pieces; some wear, and slight loss to corner of upper board of volume one (possibly rodent-induced). **£875**

Very uncommon guide, by the Parisian surgeon Jean-Charles-Félix Caron, to all the philosophy student in the University of Paris needs to know in order to graduate first as bachelor and then as master of arts in the university. The work is essentially a kind of bluffer's guide: "there are

people who, obliged to do their philosophy to pass their MA, can only devote themselves imperfectly to its study, as they are often distracted by other occupations, and who are, by the end of their course, scarcely further advanced than they were at the start, no matter how good their tutor". As a medic, Caron knew this all too well; having spent his university time too much engaged with patients, he was granted remedial classes with the Abbé Lettrier, and it is his *précis* of these classes that he presents here.



In fact, Caron's work draws heavily on Guillaume Guillier's *Candidatus atrium*, which had appeared in 1732, but the points of difference say much about the slow evolution of the syllabus into a recognisably modern one. The basic division of the subject (logic, metaphysics, ethics, and physics) remains intact, but the section on physics is vastly more expansive than that in Guillier's work, reflecting the increased interest in the subject through the eighteenth century; Newtonian physics, completely absent from the earlier work, also makes an appearance. The four folding plates at the end of the second volume show an astrolabe and the cosmological systems of Copernicus, Ptolemy, and Tycho Brahe.

Caron (1739-1824), was the author of numerous medical works on subjects ranging from medical education to croup.

Despite the slightly odd pagination of the prelims of volume 1, this copy appears complete, matching that in the BnF and consistent with the catchwords; outside Continental Europe, OCLC records copies at the National Library of Chile and the Catholic Institute of Sydney.

RESPONDING TO THE *RIGHTS OF MAN*

6 - [CAVALLERI, Paolo Agostino]. Lettera dall'Adriatico del signor Antonio Bianchi sopra l'opera del sig. Abate D. Nicola Spedalieri. *Rome, Giovanni Zempel, 1792.*

8vo, pp. 196; some light foxing in places throughout, and some dustsoiling; in contemporary vellum, gilt-lettered label on spine; somewhat soiled, and binding slightly sprung. £485

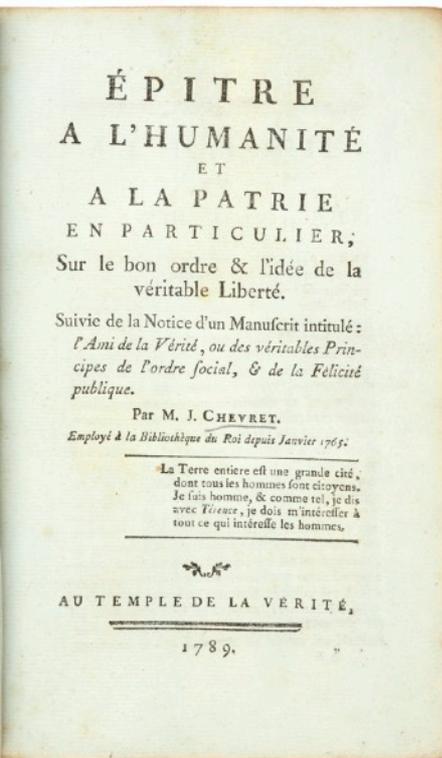
First edition, uncommon, of this counter-revolutionary polemic written in response to Spedalieri's *I diritti dell'uomo* of the previous year and attributed to the Barnabite Paolo Agostino Cavalleri (1742-1803). Spedalieri (see item 44 below) had attempted a Catholic response to the revolutionary ideas of the rights of man, based on a largely Thomist interpretation of natural law theory, but his work, despite winning the approval of Pius VI, found few friends at the time, and it was banned in Piedmont and elsewhere.

Cavalleri's response strips away the nuance from Spedalieri's work, ignores the fact that much of it echoes traditional Catholic political teaching, and accuses Spedalieri of being no more than a Jacobin priest. He attacks the idea of popular sovereignty, and argues against the notion of human rights, suggesting that they are God-given rather than natural (although the practical consequences of the distinction are not always clear in Cavalleri's work). Inequality, both social and economic, was real, but a consequence of human corruption.

Criticism of Cavalleri's work prompted a *Supplemento e difesa della lettera adriatica* (Rome, 1793).

Melzi I, p.131; OCLC records copies only four copies outside Continental Europe, at Columbia, Newberry, Harvard, and Cambridge.

PEOPLE ARE BORN FOR HAPPINESS AND TRUTH



7 - CHEVRET, Jean. *Épître à l'humanité et à la patrie en particulier, sur le bon ordre & l'idée de la véritable liberté. Suivie de la notice d'un manuscrit intitulé: l'Ami de la Vérité, ou des véritables principes de l'ordre social, & de la félicité publique. [Paris?], au temple de la vérité, 1789.*

8vo, pp. 24; on bluish paper; aside from some very light marginal browning, clean and fresh throughout; in later wrappers reusing wrapper for an 1840s medical periodical; some toning to lower cover, and light wear. **£285**

A good copy of this rare essay on the workings of society and the conditions required for human flourishing, by the controversialist and librarian Jean Chevret (1747-1820). After a brief letter addressed to humanity in general and France (even, perhaps, Chevret's own home town of Meulan) in particular, Chevret offers thoughts on the principles underlining social order and public happiness: 'L'homme est fait pour la société; il est né pour le Bonheur, pour le vérité'. Citing philosophers ranging from Bacon and Rousseau to Pascal and Montesquieu, Chevret works from these two axioms to conclude that only in states where both order and good faith are prevalent can the people be properly happy.

Chevret is identified as a librarian at the Bibliothèque du Roi, and then at the Bibliothèque nationale, from 1765 onwards, but it was only at the revolution that he began to write. He went on to publish several pamphlets on subjects ranging from education to popular sovereignty.

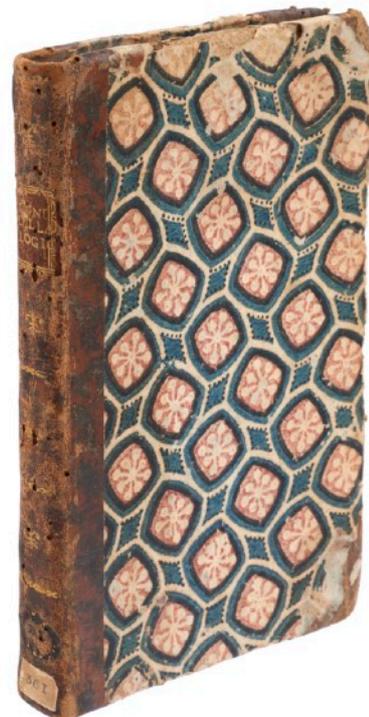
OCLC records only one copy outside Continental Europe, at the British Library.

FRENCH LOGIC IN ITALY

8 - CONDILLAC, Étienne Bonnot de. *La logica o siano i principi fondamentali dell'arte di pensare. Opera elementare ricercata dai Presidenti alle Scuole Palatine, ed onorata della loro approvazione; ... Ora per la prima volta recata nell'Italiana favella avvantaggio della gioventù studiosa dell' Abate Luigi Roverelli ... Venice, stamperia Palese a spese di Antonio Foglierini, 1788.*

8vo, pp. 146, [2] blank; some light foxing and spotting in places, but generally clean and fresh; contemporary ownership signature on title page; in contemporary half sheep, patterned boards; spine ruled in gilt with gilt-lettered morocco label, and old shelf label at foot; binding rubbed and worn. **£450**

First Italian translation, rare, of Condillac's *La logique, ou les premiers développemens de l'art de penser*, which had first appeared in Paris in 1781 (dated 1780). *La logique* is important in the development of Condillac's idea of algebra as language, anticipating his *La langue des calculs* of 1798. It was through these two works that 'Condillac exercised the most decisive influence on the philosophical taste of the generation of scientists immediately following his own. Therein, like his predecessors in the rationalist tradition, he looked to mathematics as the exemplar of



knowledge' (DSB). The work was very quickly translated into Spanish, and went through several Spanish printings throughout the 1780s, but this is the first Italian version. The translator, Luigi Roverelli, appears to have worked as an amanuensis at the Museo di fisica e storia naturale in Florence; he wrote a number of comedies, and also translated Fenelon's *Education des filles* into Italian. Further issues of this translation appeared in 1793, 1797, and 1819.

OCLC records no copies outside Italy.

AN ENCYCLOPÉDISTE'S CONTROVERSIAL THESIS

10 - [DIDEROT]. [PRADES, Jean-Martin de]. [BROTIER, Gabriel]. [GOURLIN, Pierre-Sébastien]. Recueil de pièces concernant la thèse de M. l'Abbé de Prades, soutenue en Sorbonne le 18 Novembre 1751, censurée par la Faculté de Théologie le 27 Janvier 1752, & par M. l'Archevêque de Paris le 29 du même mois; divisé en trois Parties. Première Partie [Observations importantes sur la thèse de M. l'Abbé de Prades. Seconde partie]. [Apologie de M. L'Abbé de Prades. Troisième partie]. [n.pl.] [France or Netherlands?] 1753.

Three parts in one volume, 4to, pp. [iv], 97, [1] blank; [ii], 60, [2] blank; [ii], 88, 17, [3] blank; 13,[3] blank; penultimate register misbound (1-8, 13-16, 9-12, 17); woodcut vignette to title-page, large woodcut illustration to (first) p.1; the same vignette repeated at (first) p.35 (titled here 'Le triomphe de la religion'); some light brownning, flaw at pp.11/12 (third register) (sig. B2), rendering two or three words 12 of 15 illegible to recto (all still legible to verso), but still a very good copy; in contemporary mottled calf, spine decorated in gilt, red morocco gilt label, green silk ribbon, red edges. **£1000**

A good copy of this collection of works relating to one of the great theological controversies of the enlightenment, later satirised by Voltaire in his *Le tombeau de la Sorbonne* of 1753.

Jean-Martin de Prades (c.1720-1782) was a priest from the South-West of France who had moved to Paris, where he became an associate of, among others, Diderot and d'Alembert, for whose *Encyclopédie* he wrote the essay on 'certitude'. In the year the *Encyclopédie* first appeared, he was encouraged to submit his lengthy doctoral thesis to the Sorbonne; the examiners appear not to have read it, at least until the defence on November 18, 1751, in which Prades' views became apparent: the soul is unknown; ideas derive from sensation; civil law (and our attendant notion of justice) is derived from might; the chronology of the Pentateuch is wrong; the healing miracles of Christ are no rather similar to those of Asclepius, and therefore dubious; and revelation is merely an evolution of natural religion. It was not a huge leap of the imagination for the examiners to believe that the submission of this thesis was an attempt by the *encyclopédistes* to gain official recognition of their heterodox views, and the thesis was condemned not only by the Sorbonne but also by the Parlement and the Archbishop of Paris; Prades was forced for a time to seek refuge in Holland and Prussia, where he worked for a time as tutor to Frederick II.

This volume, divided into three parts, contains a full documentary account of the affair, with Prades' thesis (in Latin and in French), the condemnations and censures of the Parlement, the theological faculty, and the Archbishop, an allegorical woodcut of the triumph of religion, and various episcopal condemnations along with Prades' responses. The second part consists of a lengthy set of reflections on Prades' thesis and on the response to it, and on the rise of incredulity and its challenge to the Church; the third contains an *Apologie de M. l'abbé de Prades*, linking Prades' arguments with those of Locke, and expanding on the relationship between natural and revealed religion. As a whole, the volumes presents an invaluable snapshot of the tensions between the *philosophes* and both the Church and the academic establishment, and of the views of the *encyclopédistes* on human knowledge, revealed religion, and the understanding of theism and deism.

Several issues of this collection appeared in slightly different forms, including one by Rey in Amsterdam. Few copies appear to have the *Examen de l'apologie de M. l'abbé de Prades*, present here.

Not in Conlon, Adams, or STCN; outside continental Europe, OCLC records copies of this issue at UCLA, CUA, Sweet Briar College, Wisconsin, and Harvard, with Library Hub adding the Royal College of Physicians of Edinburgh.

THE SPIRIT OF THE *ENCYCLOPÉDIE*

11 - [DIDEROT, Denis *and others*]. Select Essays from the Encyclopedy, being the most curious, entertaining, and instructive Parts of that very extensive Work, written by Mallet, Diderot, D'Alembert, and Others, the most celebrated Writers of the Age. London: Printed for Samuel Leacroft ... 1772.

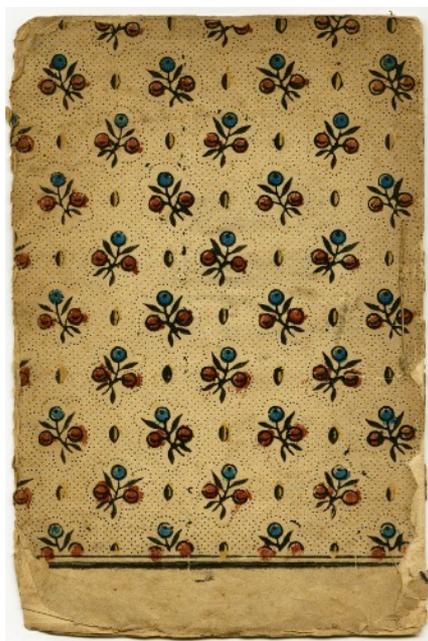
8vo, pp. [4], iv, [2], 372, with a half-title; a fine copy in contemporary sheep, spine gilt in compartments, red morocco label, joints slightly split at head. **£1750**

First and only edition in English of selected articles from *L'Esprit de l'Encyclopédie* (1768), in effect the first extant portion of Diderot's famous *Encyclopédie* to appear in English.

Diderot's *Encyclopédie*, first published in Paris between 1751 and 1772, had apparently appeared in a London piracy as early as 1752, though no copies survive. A similar fate seems to have befallen a proposed ten-volume translation by Sir Joseph Ayloffe, of which the first parts were announced in January to February 1752 before the project was abandoned; they may not have ever been printed and certainly none survive. 'Twenty years later an attempt to translate the five volumes of the *Esprit de l'Encyclopédie* ... was little more successful. The first [current] volume appeared in 1772 ... Nothing more of this work appears to have been translated' (Lough, *The Encyclopédie in eighteenth-century England and other studies* (1970)).

The selection is restricted to essays 'philosophical, moral, gallant, political, and literary', this volume taking the reader only as far as the letter 'C'. All the hard science of the *Encyclopédie* has been excluded, requiring (in the 'French compiler's' opinion) too much prior knowledge on the part of the reader. Instead this is a selection primarily for entertainment, containing self-contained essays ranging from 'Ante-Diluvian Philosophy' to subjects fit for gentlemen: an essay on libraries and Diderot's history of playing cards.

Adams G52.



GENÈVE? NOT QUITE

12 - [DORAT, Claude-Joseph]. Epitre de Pierre Bagnolet, citoyen de Gonesse, aux grands hommes du jour. [*s.l.*, *s.p.*, *c.1770*].

8vo, pp. [ii], 10; with engraved frontispiece (after title), and woodcut headpiece; somewhat dustsoiled, and light foxing; in contemporary patterned wrappers; rather frayed. **£325**

First edition of this brief satire on Rousseau by the prolific French writer Claude-Joseph Dorat (1734-1780), echoing his popular (except with its targets) satire on the *philosophes*, *Le Tartufe littéraire* (1774). The *citoyen de Gonesse* cautions against philosophical pride, but Dorat's mockery of Rousseau is a respectful one; indeed, a contemporary reviewer noted '*L'épître de Pierre Bagnolet* will, I think,

give you pleasure. Do you not agree with me, that the town of Gonesse would have good reason to glorify itself, if it really possessed a citizen of such spirit as M. Bagnolet?'

OCLC records just three copies outside Continental Europe, at Yale, Oxford, and the BL.



FROM HUME TO HIEROGLYPHS

13 - ECKHARTSHAUSEN, Karl von. *Zahlenlehre der Natur, oder: Die Natur zählt und spricht; Was sind ihre Zahlen? Was sind ihre Worte? Ein Schlüssel zu den Hieroglyphen der Natur.* Geschrieben von dem churpfalzbaier. Wirkl. Hofrath und geheimen Archivar von Eckhartshausen. *Leipzig, G.E. Beer, 1794.*

8vo, pp. [xviii], 410; engraved frontispiece; engraved vignette on title, and head-pieces; largely clean and fresh throughout, but with stain from edge blackening on final page and at head and foot of a few leaves; in contemporary black marbled boards, all edges black; spine chipped at head, and some wear, but still an interesting and attractive copy. £850

First edition, uncommon, of this work by the philosopher and mystic Karl von Eckhartshausen (1752-1803), in which he attempts to articulate the use of hieroglyphs and of numbers in the explanation of nature. *Zahlenlehre der Natur* opens with an examination of Humean scepticism and Kantian idealism, before expanding on the role of mathematics and numbers in the understanding of the world. The *Zahlenlehre* itself Eckhartshausen defines as “a science of the

laws of everything both conceivable and physical through the use of a conceptual progression”; Eckhartshausen uses number theory, geometry, and logic in an attempt to find the desired key to the hieroglyphs of nature. The present work in fact only offers the reader the theory; Eckhartshausen went on the following year, in his *Probaseologie*, to explain the practical applications.

Eckhartshausen trained as a lawyer, but he is best known for his *Die Wolke über der Heiligtum*, a work of Catholic mysticism that became popular among the Hermetic Order of the Golden Dawn, and was credited by Aleister Crowley for attracting him to the Order. Briefly a member of the Illuminati, he soon left, dissatisfied with their rationalist approach to human enlightenment.

OCLC records two copies outside Continental Europe, at University College London and Southern Virginia University.

NOT A FAN OF THE MODERN PHILOSOPHER

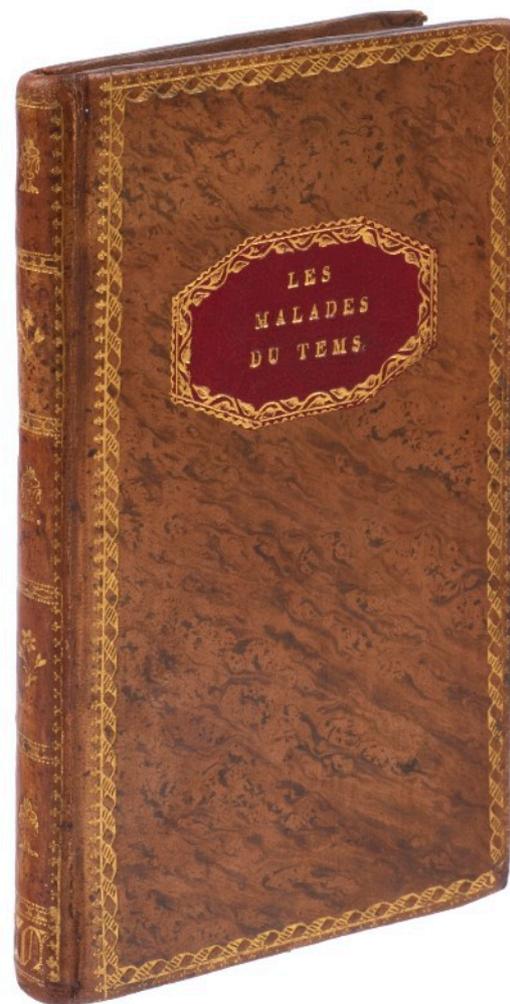
14 - [FELLER, François-Xavier de]. Les malades du tems, ou le Théocrate ardennois. *Brussels and Liege, le Charlier and Bassompierre, 1793.*

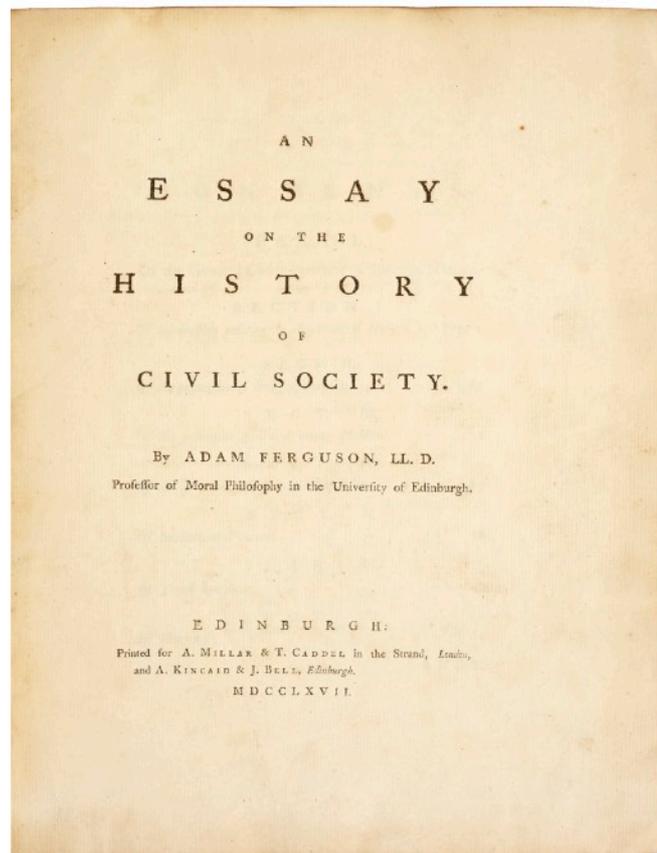
12mo, pp. 99, [1] blank; printer’s device on title; aside from occasional spotting, clean and fresh throughout; stamp on title with the initials A.M.; in contemporary calf, spine gilt, and boards bordered in gilt with matching morocco labels on both boards; book-label of the Jesuit house in Lille on front paste-down; a lovely copy. **£585**

Only edition of this anti-revolutionary and anti-enlightenment polemic by the Belgian Jesuit François-Xavier de Feller.

Feller (1736-1802) was the author of copious works ranging from studies of Buffon’s natural history to observations on Newton, by way of a philosophical catechism, an historical dictionary, and a posthumously published travelogue around Europe. A lecturer at the Jesuit college in Liège until the suppression of the Society, and a fervent opponent of the Revolution, he here presents a fierce critique of the ‘philosophe moderne: un orgueilleux insensé qui regarde en pitié ceux qui se conduisent d’après les regles de la sagesse et de la Religion. Homme dangereux, mauvais pere, persécuteur, tyran sur le trone, sujet insubordonné, ce philosophe-là annonce une tête désorganisée par le délire de l’orgueil qu’il est comme impossible de guérir’ (p. 4). Feller warns against the agitating nature of philosophers and the dangers of atheism, demonstrating the moral and human failings of the enlightenment, and, in notes at the end, reflects on the Belgian Catholic martyrs of the early years of the Revolution, which prompted his exile to Germany in 1794.

OCLC records just two copies outside Continental Europe, at Cambridge and Michigan State.





THE EVOLUTION OF SOCIETY

15 - **FERGUSON, Adam.** An essay on the history of civil society. *Edinburgh, A. Millar and T. Caddell, 1767.*

4to, pp. vii, [1], 430, [2, blank]; a very good, generously margined copy in contemporary calf, rebaced preserving the original lettering-piece; corners worn, a few surface abrasions to the sides; armorial bookplate of Sir James Monk (1745-1826), chief justice of Lower Canada, on front paste-down. **£7000**

First edition 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*, 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.

Provenance: Sir James Monk, (1745-1826), member of a prominent Canadian family of magistrates. In 1770 he went to England, and in 1774 he was called to the English bar from the

Middle Temple. He was named attorney general of Quebec in 1776, and served as deputy judge of the Vice-Admiralty Court from 1778 to 1788 and as chief justice of Montreal from 1793 to 1820. From 1819 to 1820 he was also administrator of the government of Lower Canada. In 1824 he retired from the bench, went to live in England, and died at Cheltenham.

Kress 6432; Goldsmiths' 10264; Higgs 3973.

IMAGINING A CONSTITUTION

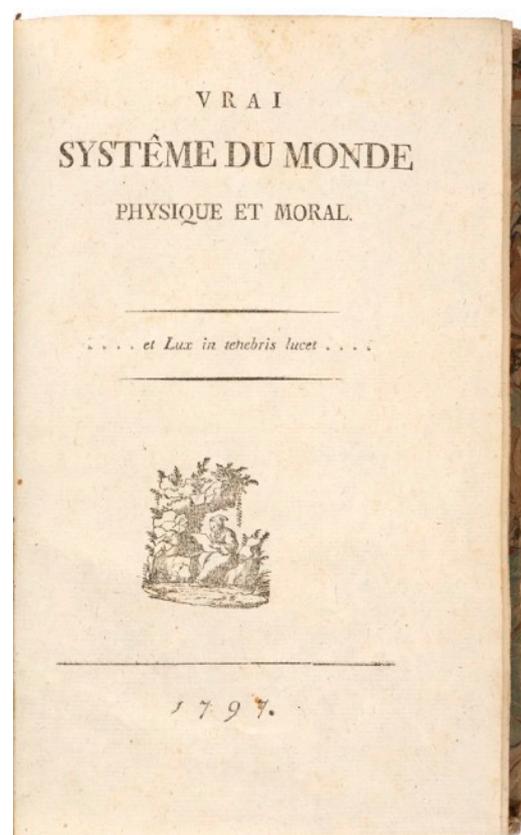
16 - FLORENT DE SALES [pseudonym]. Vrai système du monde physique et moral. [*s.n.*, *s.l.*, but *Switzerland*], 1797.

8vo, pp. [iv], [vi], 5-351, [1] blank; *table des matières* of six pages bound after first two leaves; some foxing in places, but largely clean and crisp throughout; in contemporary Swiss marbled boards, paper label lettered in ink at head of spine; very light wear to corners, but a good copy. **£1750**

Only edition, rare, of this utopia, the identity of whose author, and even of whose printer, remains unknown. Subtitled 'Voyage de Laspidi écrit par lui-même. Traduit de l'Indien', little of the book is as it seems. To start with, it is divided into six books, but starts with book three. The book deals with physics and natural philosophy, psychology and moral philosophy, political theory, legislation and the constitution of the ideal state, and the nature of happiness, and it is largely composed of a dialogue between Laspidi, a native of Surat, but well versed in European science and philosophy, and a Bonze from Formosa, who agree that the job of the philosopher is to identify what is true and to go no further (a task completed successfully, according to the preface, only by Locke). The preface reminds us that the sciences no more belong to Christians than they do to Muslims or anyone else: 'in this work, we want only to speak the naked truth, such as appears to the eyes of the enlightened person; something that only the wise can pretend ever to have seen'.

In the course of their journey, Laspidi and his interlocutors range from duels to freedom and equality, by way of the nature of reason, the ethics of suicide, and more. Book seven, however, focusses on the Republic of Formosa, home of the Bonze, and it is here that the author sketches an ideal republic: he presents a constitution, and describes the rights of the citizen, the functioning of the justice system, property rights, the system governing inheritance and marriage, the educational system, penal laws, taxation, and the relation of religion and the state.

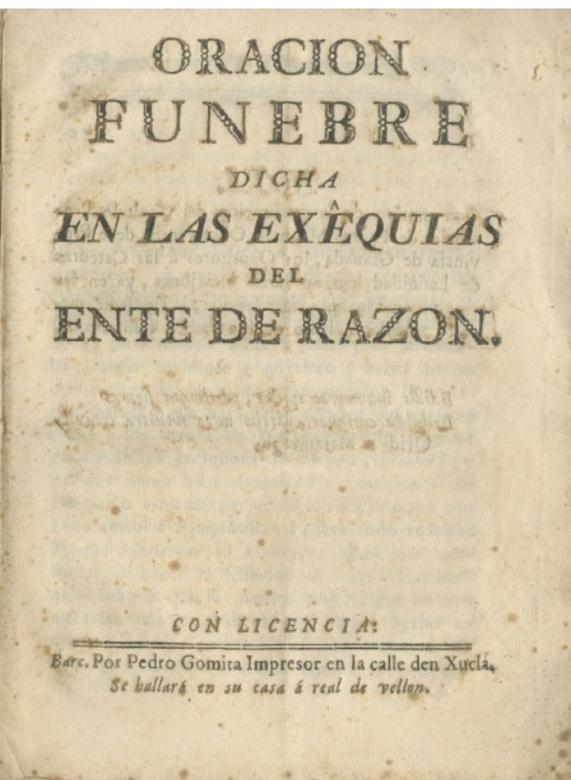
Not in Barbier; OCLC records copies at the BL, Basel, BnF, and the International Institute of Social History.



THE DEATH OF REASON

17 - [FRANCISCANS]. Oracion funebre dicha en las Exéquias del Ente de Razon. *Barcelona*, Pedro Gomita. c.1787.

8vo, pp. 16; some foxing, mainly to title, but otherwise clean and crisp; in contemporary plain wrappers, slightly foxed. **£215**



Barcelona printing, in the same year as the first, of this speech given in competition at the Provincial Chapter of the Franciscans in Malaga, offering a funereal eulogy for Reason. The author, who remains anonymous, weeps at the 'siglo de tristeza, y amargura' in which the 'venerablés Proémiales de la Logica' have disappeared: we have no more syllogisms, we have lost Barbara Celarent. But it is not just logic that depends on reason. There had been such an inventiveness in the system-building of the likes of Spinoza, Descartes, and Newton, and in the new physics, leading to the development of the hot air balloon; metaphysics and dialectic, poetry, politics, and law, are all dependent on 'Nuestro Ente, nuestro fecundo Ente', Reason. And so we should celebrate it, and preserve its memory. This will be done by the Franciscans of Granada, who will give it a decent burial, and inscribe on its tomb their *Nuevo Plan de Estudios*, published in 1782.

First printed in Malaga, this speech, which of the several presented to the Malaga chapter 'mereció singular aplauso de los Padres Conscriptos', saw printings in several places throughout Spain in the same year; not only Malaga and this Barcelona printing, but also Cadiz and Madrid. All are rare.

OCLC records two copies of this printing outside Spain, at Texas and Wisconsin, with copies of the Malaga printing at Wisconsin, Oxford, and the BL, and a copy of the Cadiz printing at Yale.

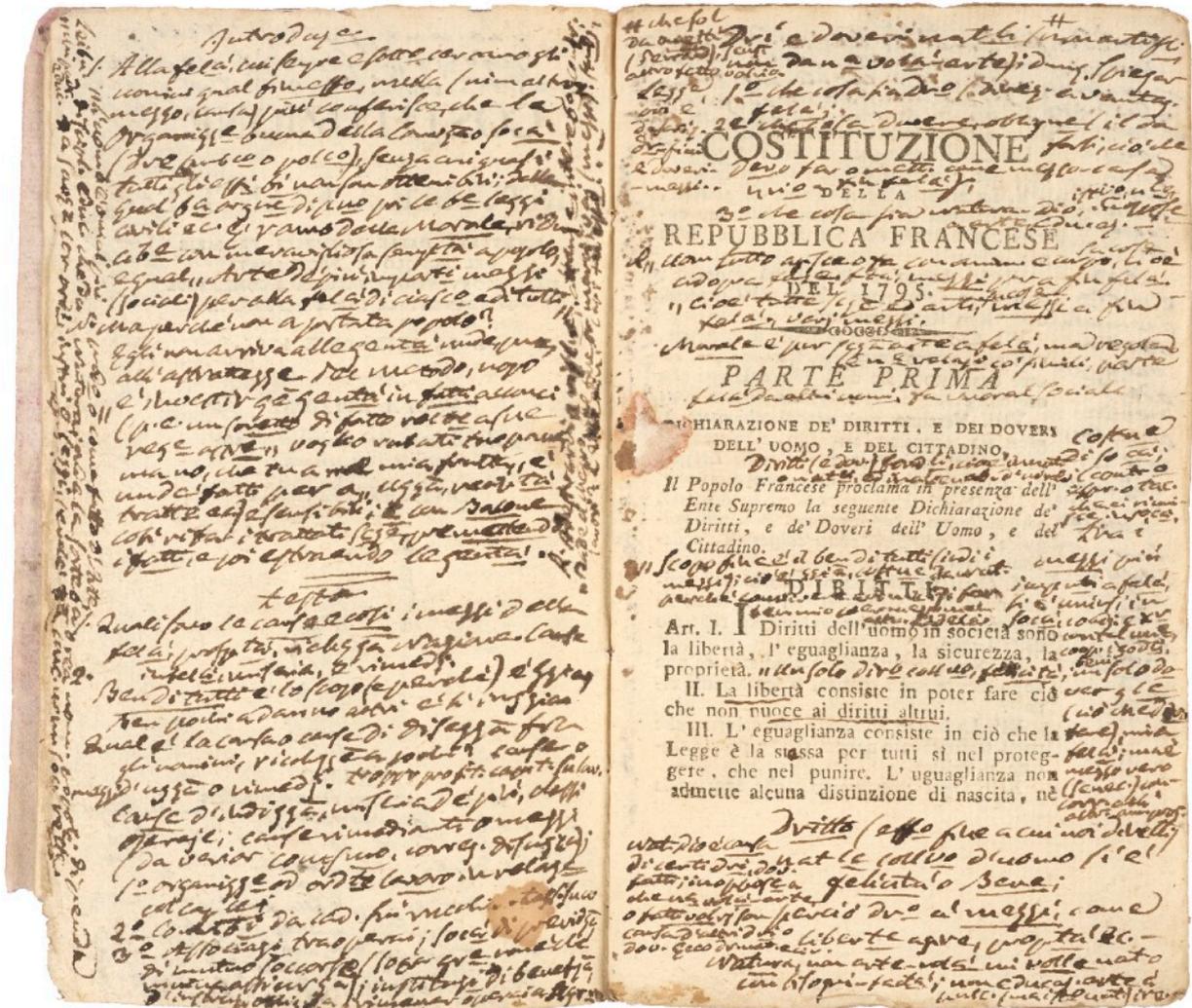
HEAVILY ANNOTATED

18 – [FRENCH REVOLUTION]. Costituzione della Repubblica Francese accettata dalle assemblee primarie del popolo e proclamata dalla convenzione nazionale come legge fondamentale della repubblica. A 25 settembre 1795. Nuova edizione accresciuta con diverse aggiunte utili ed interessanti. Divisa in due parti. *Turin, presso e cittadini Pane e Barberio, [1799].*

12mo, pp. 84; first few pages heavily annotated, likewise rear free endpaper and upper wrapper, with sporadic notes and marginalia to first few sections of the main text, all in a contemporary hand; occasional light staining, but otherwise clean; a couple of leaves torn at foot with loss, but not affecting text; uncut in the original printed wrappers; some wear to spine, and wrappers loose, slight loss to bottom corner of upper cover. **£650**

A good copy, heavily annotated by a contemporary reader, of this Italian translation of the 1795 French constitution, here in an unrecorded Turin printing 'augmented with various useful and interesting additions'. The unidentified reader seems less interested in the administrative aspects of the constitution, but adds much commentary to the preliminaries dealing with the rule and role of law, and the importance of popular consent. Paragraph VII ('Ciò che non è proibito dalla Legge, non può essere impedito. Nessuno può essere costretto a far ciò, che la Legge non ordina') for instance, is underlined and elaborated, and marginal notes reflect on the ways in which law reflects, or should reflect, both divine and human will. At other points, the text is corrected or expanded with clarification or more detail, for instance elaborating on the makeup of legislative bodies.

The 1795 constitution was reprinted many times throughout Italy over the following years. We have been unable to trace any further copies of the present printing, dated Anno 7 (1799) on the lower wrapper.



This printing not in OCLC.

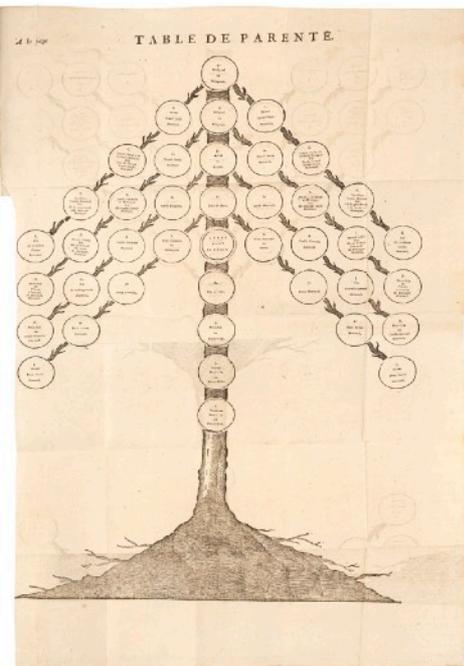
RENEWING THE LEGAL ORDER

19 - [GENEVA]. Code genevois, sanctionné en Conseil souverain, Le lundi 14 Novembre 1791. Geneva, Barde, Manget & Comp., 1791.

12mo, pp. 540; with one folding table and one folding plate with tree of consanguinity; clean and crisp throughout, in contemporary boards, with hand-written paper labels on spine; spine cracked and binding slightly loose, but still an attractive copy, with the book-plate of H. Tronchin on front paste-down. £1200

First edition, rare, of this civil code, compiled by the former *procureur général* Jacques-Antoine du Roveray, who had been previously exiled to Neuchatel on account of his hostility to the meddling of the French *ancien régime* in Genevan affairs.

Divided into eight books, the *Code* sets out the powers of the councils, articulates the rights and duties of the citizen, and explains the extent to which those born in Geneva and residents from elsewhere were equal under the law (in an attempt to resolve longstanding tensions between



citoyens, bourgeois, habitants, and natifs). The *Code* deals with every aspect of the power of the state, discussing the administration of justice, the functioning of democracy (and the form of elections), city finances and taxation, civil administration, the freedom of the press, criminal sanctions, the role of the police and magistrates, and the organisation of the military. Two folding plates contain a tree of consanguinity and a model balance sheet for the city's yearly finances.

Another issue appeared in the same year, printed by Jean-Léonard Pellet, with a different collation; this is similarly rare. Events overtook the *Code*, however, with the revolution of December 1792, and it was never enacted.

Outside Switzerland, OCLC records just three copies, at Northwestern University Law School, Calvin College, and the Danish National Library.

JUDGE, JUDGE THYSELF

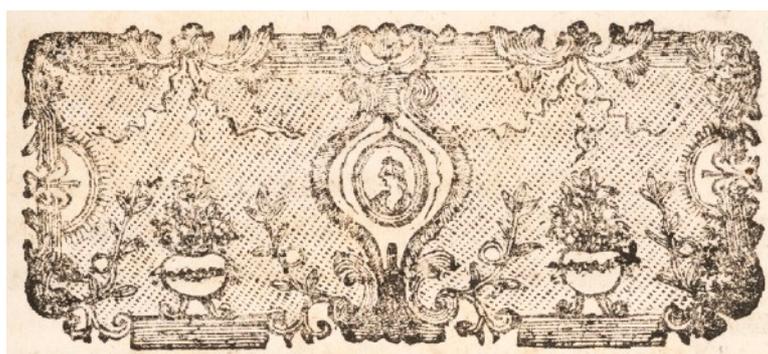
20 - GIORDANO, Vito. *Il giudice di se stesso. Naples, Gaetano Tardano, 1793. [bound with]: Il conoscitore del mondo. Naples, Gioacchino Milo, 1796.*

Two works in one volume, 8vo, pp. x, 80; iii-xvi, 160; second work wanting initial blank (as with Google Books copy); both works with woodcut headpieces and printers' devices; some foxing and dustsoiling throughout, especially to second work; in contemporary vellum, title in gilt on spine; slight chip at head of spine, but otherwise good. **£550**

Two very uncommon works on philosophical and legal themes by the Neapolitan lawyer and judge Vito Giordano.

The first, which had appeared in a first edition the previous year, offers a series of reflections on the qualities required of a judge, inspired by the recently imposed *Codice leuciano* of 1789, which established a legal code for the workers' village established around the new silk factory at San Leucio in Caserta. Giordano divides his work into sections on self-knowledge, knowledge of God, and the knowledge of individuals, and then the judge's duties to these three, and how these duties should be acted upon. After each section, Giordano offers a short 'flight of fantasy' to illustrate his arguments.

In the second work, here in first edition, Giordano expands on the themes of the first in more general terms, reflecting on the nature of political progress, the role of monarchy and government, theories of education, and the place of education, religion, and philosophy in a properly functioning society and state. Both works are dedicated to Francesco Pignatelli, prince of Strongoli.



OCLC records only the first edition of the first work (at the Library of Congress) and one copy of the second, at the Biblioteca nazionale centrale di Roma.

MONARCHY BETTER THAN DEMOCRACY

21 - GIOVIO, Giambatista. *La conversione politica o lettere ai Francesi epiloghi ... dedicati all'ornatissimo signore il sig. Marchese D. Carlo Innocenzo Porro Carcano. Como, Luigi Noseda, 1799.*

8vo, pp. [viii], 296; some light spotting and browning in places, but largely clean; uncut in contemporary wrappers, spine largely lacking, somewhat dog-eared. **£650**

Only edition of this collection of letters on political philosophy (principally) by the reformed republican writer, historian, and critic Giambatista Giovio (1748-1814), in which he argues forcefully for the benefits of monarchy, and against the revolutionary excesses of the French.

Giovio opens with a wide-ranging pair of letters describing the necessity of a single religion, the credulity of atheists, the eternity of motion and matter, atomic theory and Newton's theory of attraction, and the nature of final causes. He then turns to political matters, discussing the nature of equality, the spirit of conquest, and the revolution of May 1793. He wonders whether the French people have been made more equal as a result of their (supposed) freedom, and argues that constitutions should not be the work of legislative assemblies. Further letters discuss education, games, and spectacles, before a final letter examining different models of governance (monarchy, democracy, and aristocracy). Giovio then sets out twelve principles in which he explains the reasons why monarchy is indeed the ideal form of government (among which, it is the easiest to perfect, the oldest, is conducive to the fine arts, and it distributes justice most fairly), before two final letters compare modern democracy with the ancient democracies of Sparta and Athens.

The work, which is dripping with invective towards the French, who had recently been forced out of Como, was not popular with them when they returned soon after; Giovio was imprisoned, and copies of *La conversione politica* were seized at the press.

OCLC records four copies outside the Continent: Illinois, Princeton, Pennsylvania, and Aberdeen.

A COMPLETE COURSE OF PHILOSOPHY

22 - [GUARINI, Giambattista Lascaris]. *Ragionamenti filosofici. Rome, Gioacchino Puccinelli, 1785 [-6].*

Four volumes, 8vo, pp. xvi, 311, [1] blank, 2 folding leaves of plates; 346, 2 folding leaves of plates; viii, 227, [1] blank, 3 folding leaves of plates; xi [i] blank, 306; various woodcut ornaments; some foxing, mainly light but sporadically heavier, in places throughout, more pronounced towards beginnings and ends of volumes; in contemporary vellum, gilt-lettered labels on spines, sprinkled edges; bindings somewhat dustsoiled, and every volume slightly sprung, but otherwise a good copy. **£1500**

Only edition, very uncommon, of this collection of 33 essays on scientific and philosophical subjects, published with the aspiration to provide a complete course of physics and philosophy. The work is divided into four parts. The first deals with materialism and idealism, the physical attributes of bodies, forces, gravity and attraction, mechanics, hydrostatics, meteorology, and fluid mechanics; the second with anatomy, circulation, the classification and organisation of plants and animals, the senses, electricity, atmospheric and astronomical phenomena,

Newtonian colour theory, optics, and heat. In the third volume, we find cosmology, the planets and constellations, the use of the armillary sphere, the equator and tropics, solstices and equinoxes, the poles, the antipodes, and the climate; the work also discusses the systems of Ptolemy, Tycho Brahe, and Copernicus, the last of which is described in detail, while the volume concludes with studies of comets, and those who live on them.

The final volume turns to metaphysics, but maintains its scientific flavour. Discussing dialectics, perception and epistemology, and logic, the volume examines Aristotelian ontology, the philosophy of Leibniz, the nature of certainty and of judgement, the existence and nature of the soul, the mind-body problem (drawing especially on Leibniz and Malebranche), and the possibility of innate ideas. The author goes on to explore the possibility of animals having souls, and the possibility of and nature of God. Throughout, the work draws on authors ranging from Epicurus to Locke, Aristotle to Newton, as well as Halley, Boscovich, and Boethius among many others.

Little is known of the author, whose name appears in the dedication; *the Efemeridi letterarie di Roma* of December 23rd 1786 suggests he is the Abate Marchese D. Giambattista Lascaris, whose appears to have died in 1795.

OCLC does not record any copies outside Continental Europe.

PREPARING THE GROUND FOR THE ROMANTICS

23 - HEMSTERHUIS, François. *Sophyle ou De la philosophie. Paris [The Hague?], 1778.*

12mo, pp. 99, [1]; a very clean and crisp copy in contemporary mottled calf with a large gilt border to both covers, gilt decoration to board edges and spine, and a gilt lettered red spine label, marbled endpapers, all edges gilt, green ribbon place marker, green and white head- and tail-bands, some rubbing to corners, board edges and at top and bottom of spine, and a small oval repair and small red stain to the back cover; modern bookplate on front pastedown of 'Collectie Buijnsters Smets'. **£2200**

First edition, a fine copy of this work by the Dutch philosopher and aesthetician François Hemsterhuis (1721-1790), whose ideas influenced the German romantic thinkers F. H. Jacobi and J. G. Herder as well as the two Schlegels and Novalis. *Sophyle* belongs to the second period of Hemsterhuis's career during which he wrote four Platonic dialogues for Amalia Golitsyna. Taking the form of a discussion between Sophyle and Euthyphron, beginning 'Oh, que la Philosophie est une bonne chose', it examines the relation between the soul and the body and is also an attack on materialism. A fine example of printing, with a narrow column of text surrounded by wide margins, *Sophyle* was printed, like most of Hemsterhuis's works, in a small and anonymous edition for private circulation. 'Professor P. J. Buijnsters has associated Hemsterhuis's printing commissions with the mysterious translator, factotum, and secret agent, Charles-Guillaume-Frédéric Dumas (ca. 1725-80). No one, it seems, has identified the printer or printers of Hemsterhuis's falsely-signed 'Paris' imprints, but since the days of Barbier they have been localized to Haarlem and Den Haag' (Stoddard).

The final signature in this copy differs from Stoddard being signed H1-5 rather than \$1-4 & H5, and it contains both the watermarks A Perrot and Fin Dangoum. With a text block measuring 18.6 x 10.3cm it is of a larger size than six of the ten copies recorded by Stoddard.

This volume comes from the library of the scholar and book historian Piet Buijnsters and his wife Leontine Buijnsters Smet.

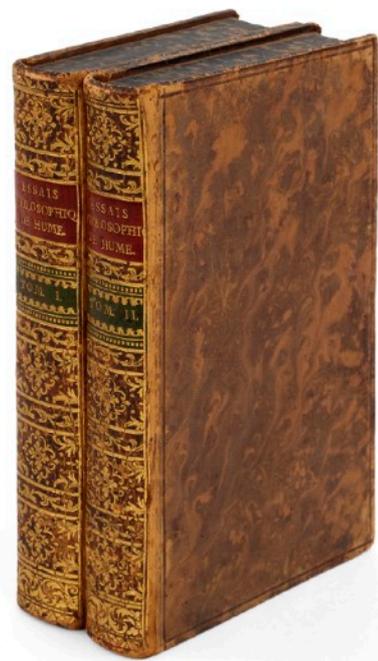
Roger Stoddard 'A Bibliographical List of Books by François Hemsterhuis (1721-1790)' (*The Book Collector* 2001, 189-201), no. 8; Conlon 78:1059. COPAC identifies only 3 copies in the UK, in the British Library, at Oxford and at Cambridge.

CROSS-CHANNEL ENLIGHTENMENT

24 - HUME, David. *Essais philosophiques sur l'entendement humain ... Avec les quatre Philosophes du même Auteur. Traduit de l'Anglois. Tome premier* [-second]. *Amsterdam, J. H. Schneider, 1758.*

Two vols, small 8vo, pp. [4], lxiv, 260, [2] contents; [4], 276, [2] contents; titles printed in red and black, with an engraved vignette to the title-pages and head-pieces and ornaments to the chapter headings, some light off-setting from the title-page vignettes, ink manuscript '539' written to verso of front fly-leaf, half-title and title of volume two a little browned, a very good copy in contemporary mottled calf, spines elaborately gilt with contrasting morocco lettering- and numbering- pieces, marbled end-papers; a little rubbed, marbled edges. **£1250**

First edition in French of a selection of Hume's philosophical essays, translated by J.-B. Mérian and furnished with a preface by Jean Henri Samuel Formey, a correspondent of Voltaire and contributor to the *Encyclopédie*. The 'Four philosophers' are essays 6-9 of *Essays moral and political*, vol. II, 1742' (Jessop). Schneider followed up this publication with three more volumes, in 1759 and 1760, issued under the general title of *Oeuvres philosophiques de Mr. D. Hume*, thereby creating a five-volume collected works.



Chuo I, 27; Jessop, p. 10; not in Fieser; less common than one might expect, with OCLC recording North American copies at Stanford, UCLA, Yale, Harvard, York University, and McGill.

WITH A PLEA FOR WOMEN'S PLACE IN THE REPUBLIC OF LETTERS

25 - [JEUX FLORAUX]. *Recueil des ouvrages de poésie et d'éloquence, présentés à l'Académie des Jeux Floraux, en 1784, 1785, 1786, 1787 & 1788, avec les Discours prononcés dans les Assemblées publiques de l'Académie. Toulouse, D. Desclassan, 1788.*

8vo, pp. [ii], x, 3-320 (but seemingly complete); woodcut title vignette and headpiece; a few ink annotations in a contemporary hand, and inscription 'à Mad.me la Marquise de Lagorce' on title-page; aside from some very light foxing and browning in places, clean and fresh throughout; in contemporary catspaw sheep, flat spine lettered and tooled in gilt, marbled edges; extremities slightly worn and corners bumped, but a good copy. **£400**

Uncommon collection of four years of speeches and poems presented to one of Europe's oldest literary academies, the Académie des jeux floraux of Toulouse, in the decade leading up to the French Revolution.

The collection varies widely from sonnets dedicated to the Virgin (for which there was an annual cash prize) to an essay on the relative efficacy of peace and prosperity and war and pestilence in promoting the development of genius, and a further discourse on the grandeur and importance of the American Revolution. We also find two *éloges* to Jean-Jacques Rousseau, and several to Clémence Isaure, the mythical founder of the Academy, including one by the current *maitresse des Jeux Floraux*, the Marquise de la Gorce, who argues that Isaure 'voulut honorer son sexe, en permettant que les femmes fussent admises dans cette République Littéraire', and that it is only

due to girls' education that their taste appears 'trop marqué pour les futilités'. In de la Gorce's essay, she makes clear that she has no desire to humiliate men. 'Sans aspirer à l'égalité des talens avec eux, j'ai voulu seulement faire voir qu'il y en avait au moins une sorte dans les dispositions de l'un et l'autre sexe, pour se livrer à l'application et à l'étude'. A couple of manuscript corrections, including one in this essay, appear to be in La Gorce's hand.

OCLC records only the BnF copy; Library Hub finds four other issues ranging from the 1760s to the 1810s, but none from the 1780s.

COPIOUSLY AND CRITICALLY ANNOTATED

26 - KANT, Immanuel. Opera ad philosophiam criticam. Volumen primum, cui inest Critica rationis purae Latine vertit Fredericus Gottlob Born. *Leipzig, Engelhard Benjamin Schwickert, 1796.*

8vo, pp. xlv, 587, [1 blank]; a little browning and spotting due to paper, a few ink stains, especially to pp. 246-7 and 255-258, small loss to blank corner of last leaf; a very good copy in contemporary quarter sheep over orange paper boards, spine tooled and lettered in gilt, edges sprinkled blue; lower joint split but holding, wear to spine and boards; extensive annotations in a contemporary hand in French and occasionally in Latin (slightly trimmed at edges). **£2500**

First Latin translation of Kant's *Critique of Pure Reason*, extensively annotated by a contemporary critical hand. The translation, by the philosopher and Kantian apostle Friedrich Gottlob Born (1743-1807) was the first into any language of the first *Critique*, and so became the standard gateway into Kant's critical philosophy for those without German. Born was no more a prose stylist in Latin than Kant was in German, and his translation has a scholastic feel to it. This is not matched by the thorough annotations, which, while detailed, are also forthright, frequently calling out Kant for begging the question (as, for example, on p.43 - 'c'est la une assertion sans preuves'), and on several occasions opening a criticism with a bald 'l'auteur se trompe'. The annotations, though, are substantial, often occupying all the available space on a page. Largely in French, but occasionally in Latin, they show a familiarity with some of Kant's predecessors, whether ancient sources such as Plato or modern influences such as Hume and Leibnitz, both of whom are cited, and also a critical engagement with the text. The annotator may well have been coming from a neoscholastic background, as he pays particular attention to the sections on space and time, the cosmological argument, and the transcendental method.

If our annotator was indeed French, he was quite unusual in engaging with Kant's critical philosophy so early. Although studies of transcendental idealism were appearing in French by the start of the 19th century (such as Villers' *Philosophie de Kant* of 1801), the first French translation of the first *Critique* did not appear until 1835, in a version by Joseph Tissot. This version was the first volume to appear of Born's four volume Latin translation of Kant's critical works, published in Leipzig between 1796 and 1798. The present copy, despite its faults, gives an invaluable insight into the contemporary reception of Kant's critical philosophy, and would reward further research.

PITHY LOGIC

27 - KOCH, Manfred (pr.), Primo SCHLECHTEN and Feliciano SCHARRER (resp.). Philosophia rationalis sive logica, centum assertiones comprehensa et publica disputationi in

See Georges May, 'Un voyage peu connu de 1770: La nouvelle lune, ou histoire de Poequilon d'Alexis-Jean Le Bret', in *Essays on the Age of Enlightenment in Honor of Ira O. Wade*, 1977, pp. 205-232; only 2 copies on COPAC, at BL and Oxford.

UTOPIAN ENLIGHTENED DESPOTISM

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

Two volumes, small 8vo, pp. [2], 542 + engraved frontispiece; [2], 484; small inkstamps on versos of title-pages; ownership stamp 'F' and some soiling to the title in vol. II; light browning and offsetting throughout, more so to final few leaves in vol. I, but still a good copy in recent marbled boards. **£2000**

Very rare first German edition of Le Mercier de la Rivière's physiocratic utopia *L'heureuse nation, ou Relation du gouvernement des Féliciens*, which had first appeared in French in 1792.

Le Mercier had long been conscious of the fact that his writings on physiocrat economics and political theory may have been rather too dry to gain much traction with the general public; he had attempted to mitigate this with more pedagogical works such as *De l'instruction publique* and *Lettre sur les économistes*, but realised by the 1790s that a utopian novel might prove the best way of spreading his ideas more widely. The present result, which was le Mercier's last published work, explores the economic and political state of an imaginary world, *Félicie*, explaining its constitutional arrangements and institutions and articulating the philosophical and moral precepts upon which these institutions are based. The themes are very much similar to those found in le Mercier's theoretical works, with an emphasis on enlightened despotism; it is fair to remark that it was not wholly in keeping with the mood of the times.

Le Mercier (1719-1801) was an associate of Quesnay and Mirabeau, and spent seven years as governor of Martinique, among other government positions under the *ancien regime*.

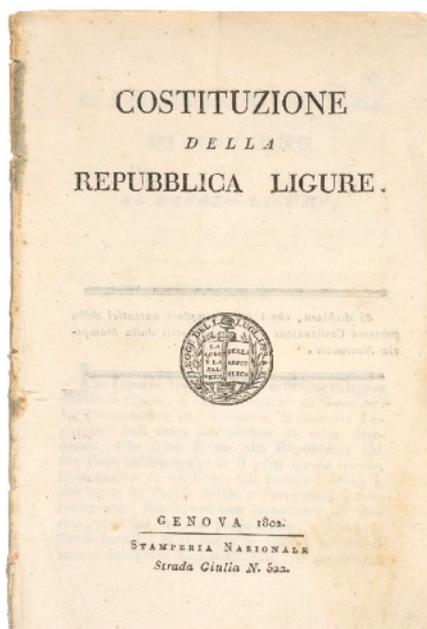
OCLC records only one copy outside Continental Europe, at NYU, and it is not found in Einaudi, Goldsmiths' or Kress; for the (also uncommon) Paris edition of 1792, see Einaudi 3304, INED 2790, Negley, *Utopian Literature*, 774, and Quérard V, 140.

PERFECTING A CONSTITUTION

30 - [LIGURIA]. Costituzione della Repubblica Ligure. *Genoa, Stamperia Nazionale, 1802.*

8vo, pp. 19, [1] blank; contemporary marginal note on p. 18; clean and fresh throughout; disbound. **£400**

The Ligurian Republic, the revolutionary successor to the Republic of Genoa, was only in existence for eight years, but it was an enthusiastic writer and rewriter of its constitution, often in quite fundamental ways. Established in 1797, by 1802 the Republic had already gone through three different governments, based on adaptations of a 1797 constitution imposed by Napoleon. The principal innovation, if it can be called that, of this 1802 constitution was the restoration of the role of Doge as head of the Republic (a role finally abolished in 1805); the constitution as a whole establishes the principles on



which the Republic is founded, the organisation of the government, the administration of law, the role of the Church, and the management of state finances and of property rights.

OCLC records copies at the BL, Illinois, and the Library of Congress.

LOCKE AS PROTESTANT INFLUENCER

31 - LOCKE, John. Des berühmten Engländers Johann Loke Vernunftmäßiges Christenthum, wie es in der Heiligen Schrift enthalten ist: Nebst einer kurzen Abhandlung des Herrn Coste, worinn das einzige wahre Mittel, alle Christen, der Verschiedenheit ihrer Meynungen unerachtet, mit einander zu vereinigen, geziget wird, ins Deutsche übersetzt. *Berlin und Leipzig, Christian Friedrich Günther, 1758 [-9].*

Two volumes in one, 8vo, pp. [iv], 280, [2] contents; 229, [1] blank; woodcut headpieces; some foxing due to paper quality throughout; otherwise clean; in later marbled boards, gilt-lettered label on spine; old library shelf-label taped to foot of spine, and book-label of the teaching library at Kreuznach on front paste-down. **£550**

Rare German translation of the most important of Locke's theological writings, *The Reasonableness of Christianity*, which had first appeared in 1695. The work's influence extended beyond English protestant circles to France through Coste's translation of 1696, and a German version first appeared, based on Coste's French, in 1733, the work of Johann Christoph Meinigen. The present translation, while also based on Coste, and incorporating his abridgment of the *Vindications*, is an entirely new version.

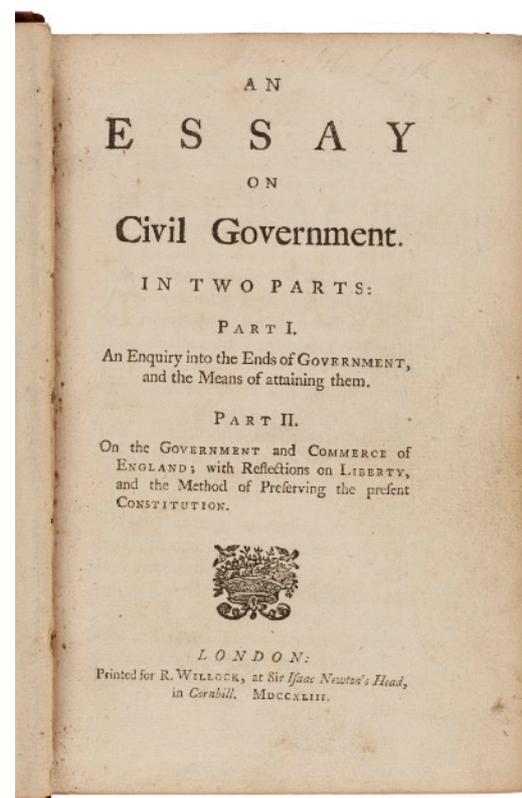
Attig, *John Locke Bibliography* (online), 664; outside Continental Europe, OCLC records copies at Harvard, the German Society of Pennsylvania; not recorded by Library Hub.

18TH CENTURY LOCKEANISM

32 - [LOCKE]. 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; this 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.

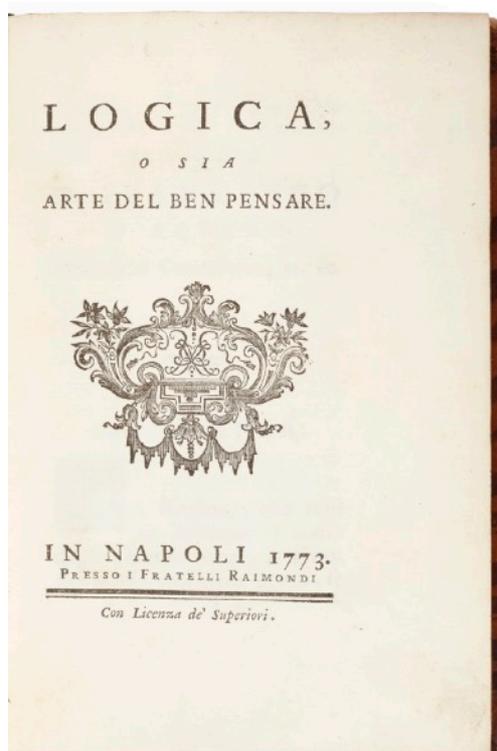
ONLY ONE OTHER COPY RECORDED

33 - [LONGANO, Francesco]. *Logica, o sia arte del ben pensare. Naples, Raimondi, 1773.*

8vo, pp. [xvi], 234, [10]; author's name stated at end of preface; occasional very light browning or spotting, some very discrete modern pencil annotations and corrections in Italian and English; contemporary mottled calf, gilt panelled spine decorated in compartments, gilt lettering-piece, all edges sprinkled in blue; joints cracked but holding, slight loss to spine ends and to gilt lettering-piece, spine somewhat worn, a few worm-holes affecting only the margins of marbled end-papers; a good copy. **£1850**

First edition, very rare, of this early work on logic by the important Italian enlightenment philosopher Francesco Longano (1728-1796).

Divided into four *discorsi*, Longano's treatise is one of reasoning rather than of formal logic. He discusses the senses, memory and temperament, the division of mental acts, the origins and development of language, types of speech, the nature of propositions, and the development of syllogisms, before investigating the causes of error, and the types of mistake that can be made in sensing, in speech, in the forming of propositions, and in the construction of arguments. The final *discorso* is concerned with truth: its origins and definition, the nature of evidence, demonstrations of certainty (whether epistemological or moral), and ways of determining probability. Longano concludes with rules for philosophising well, and for expressing the truth. Throughout, he draws heavily on Bacon, d'Alembert, Condillac, and others.



Longano (1728-1796) was a key player not only in the theoretical development of the Italian Enlightenment. His thoughts on freedom and equality, although only rarely organised in a

systematic philosophy, sprang from thorough observation of features of Southern Italian society and, once crystallized in theory, turned back to inform action and programs of reform. A pupil of the economist and reformer Genovesi, and an admirer of Locke, Longano's early interest in philosophy evolved into active criticism of social structures founded on inequality and exploitation, then re-emerged in its more theoretical form in his late work of the 1790s. Longano's perceptive synthesis of the Western logical tradition spans from Aristotle to Bacon, Descartes, Locke, Wolf, Condillac, and Hume.

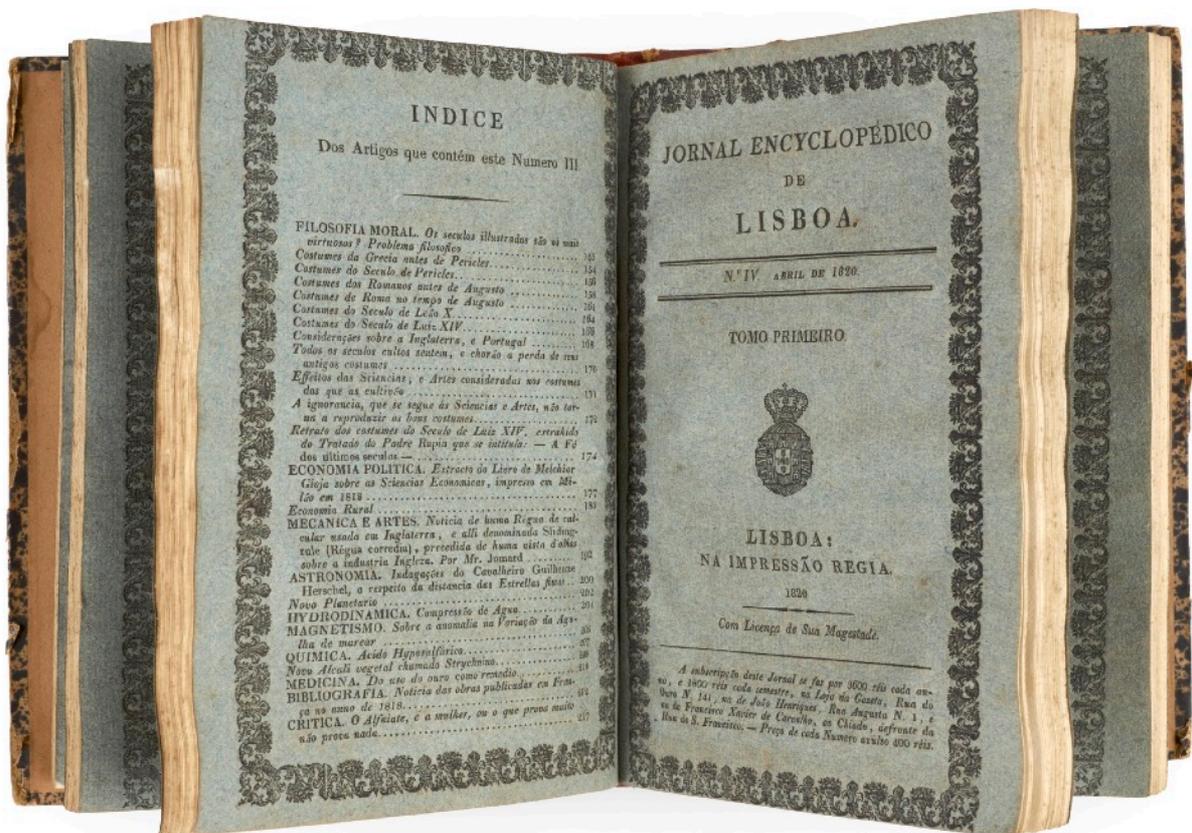
Only one copy of this work has been located in a public library (University of Sassari, Italy) and there are no auction records of it in the last thirty years.

PAN-EUROPEAN ENCYCLOPEDIC PERIODICAL

34 - [MACEDO, José Agostino de, editor]. Jornal encyclopédico de Lisboa, coordenado pelo P. J. A. de M. Tomo primeiro [-segundo]. Nos 1-12 (Janiero – Dezembro de 1820). *Lisboa: impressão Regia, 1820.*

Twelve parts in two volumes, each volume continuously paginated, 8vo, pp. 448; 360, 353-425, [3] index; each part complete with its blue printed wrappers; volume one largely clean and crisp; some dampstaining to volume two, heavier towards end; in contemporary calf-backed boards, spines ruled and lettered in gilt; lower joint of volume two loose but just holding, extremities rubbed and worn; but still generally a good copy. **£1650**

First edition, complete, of this rare periodical, edited and in large part written by the prolific writer, pamphleteer, court preacher, and controversialist José Agostino de Macedo (1761-1831).



Covering recent developments in astronomy, chemistry, physics, agriculture, literature, philosophy, politics, and the arts, the *Jornal* has a pan-European scope. The topics reported on range from the nature of civil liberties to the latest discoveries of Herschel and Bode, the development (and pointlessness) of bibliomania and bibliophile societies such as the Roxburghe Club, the history and benefits of vaccination, and the political situations in Britain, France, Portugal, and elsewhere. Over the twelve issues, we have notices on the work of Faraday, the development of gas lighting, Gioia on political economy, the past and present status and role of women, Napoleon on St Helena, Venezuelan earthquakes, the postal service of Britain, and the current state of philosophy in Portugal. The *Jornal* is peppered with dismissive comment on contemporary writers and events, in keeping with Macedo's reputation (he was famously hostile to Homer, never having read him in Greek, and considered his own epic poem *Gama* (1811) to be Camões' *Os Lusíadas* should have been).

Macedo himself had a chequered career. He edited a number of short-lived periodicals, was expelled from the Augustinians for, among other things, persistent book theft (actually one of his lesser misdemeanours), and wrote poems long and short, literary polemics, and, above all, pamphlets. 'The fact is that Macedo was essentially not a poet or a dramatist or a philosopher, but a forcible and eloquent pamphleteer. His philosophical letters and treatises ... are at their best not when he is developing a train of scientific thought but when he is arguing *ad hominem*... He may be unscrupulous in argument, but his idiomatic and vigorous prose will always be read with pleasure' (Bell, *Portuguese Literature*, Oxford, 1922, pp. 281-2).

Outside Portugal, OCLC records copies at NYU, the Newberry, Kansas, the BL, and the Danish National Library.



AN ECONOMIC *ESPRIT DES LOIS*

35 - MARCHESINI, Marcello. Saggio d'economia politica; o sia, Riflessioni sullo spirito della legislazione relativamente all'agricoltura, alla popolazione, alle arti e manifatture, ed al commercio. *Napoli, V. Orsini, 1793.*

8vo, pp. xi, [5], 343, [1]; with engraved frontispiece and four engraved vignettes to text; a very good copy in contemporary stiff vellum, gilt contrasting lettering-pieces to spine; nineteenth-century ownership stamp to the title (Hettore Capialbi, Monteleone, 1877). **£850**

Very rare first and only edition of a book on economic and social policy by Marcello Marchesini, a scholar from Istria who, having been trained in Venice, took the chair of Political Economy in Naples after Genovesi. Marchesini declares in the title that his book should be regarded as a 'Spirit of the law as it concerns agriculture, population, the arts and manufactures, and trade'. It must be the aim of all monarchs, he writes, to build a legislation which favours the 'sources of the wealth of a nation': a detailed program of enlightened agricultural policies of modernisation (agriculture being the foremost and primary source of a nation's wealth), of incentive to industry and of free trade. Marchesini's political outlook recoils from the 'excesses' of contemporary French revolutionary antimonarchism, as the dedication to King Ferdinand implies. His is a mature, little-known work embedding the most modern economic notions within the political framework of enlightened absolutism.

Einaudi 3713; Kress S.5432; not in Goldsmiths', Mattioli or Sraffa. OCLC shows a single copy, at Chicago.

AGAINST LUCRETIVS, LOCKE, AND LEIBNIZ

36 - MONIGLIA, Tommaso Vincenzo. Osservazioni critico-filosofiche contro i materialisti, divise in due tratti. *Lucca, Vincenzo Giuntini, 1760.*

8vo, pp. lxxviii, [2], 367, [1]; floral device to the title page; lightly toned throughout, a few quires lightly browned, a little light foxing, one or two small marks, generally a very good copy in the original carta rustica, paper labels to spine, lower joint cracked but firm, light waterstain to the upper portion of both wrappers. **£500**

First edition of this uncommon anti-materialist work by the Tuscan philosopher Tommaso Moniglia (1686-1767).

Although the ostensible target of Moniglia's work is Lucretius, and Epicureanism more generally, the focus is a broader one, taking in the materialism of Locke 'e simili distruttori', and drawing on the apologetic strategies of Polignac in his *Anti-Lucretius*, which had first appeared in 1745. Over two treatises, Moniglia discusses the weakness of Lucretius' views on the rational soul and its immortality, and on the nature of, and possibility of free will, before presenting a series of speculations on logic and the importance of metaphysics; here Moniglia discusses Cartesian doubt and the systems of Leibniz and Wolff, before going on to praise the Port-Royal logic of the Jansenists, and conclude with an examination of Helvetius' recently appeared *L'Esprit*.

Moniglia was professor of philosophy at Pisa; as a student, he spent three years in England, where he encountered the work of Locke, then little known in Italy; his writings include the 1744 *Dissertazione contro i fatalisti*, in which he sought to temper Lockean empiricism with traditional Catholic teaching.

OCLC records copies at Cambridge and the British Library, with a copy also at Toronto.

17TH CENTURY MORALS FOR AN 18TH CENTURY AUDIENCE

37 - [PIC, Jean]. Devoirs de la vie civile ou de l'homme en société. Tome premier [-second]. *Lyon, [n.p.], 1763.*

Two volumes in one, 12mo, pp. [ii], 256, [8] contents; 166, [86] contents; some foxing throughout; uncut and partly unopened in contemporary Italian (?) stiff decorative wrappers, handwritten paper label on spine; some light wear, and binding slightly loose, but still an attractive copy. **£285**

Very uncommon eighteenth century edition, in an attractive contemporary Italian binding, of this popular treatise on the role of the individual in society by the French ethicist and librettist Jean Pic (fl. 1680-1700s). First published in 1681, *Devoirs de la vie civile* saw several issues under a variety of similar titles in the two subsequent decades; the present issue appears to be the first eighteenth century edition to have been printed in France, and all editions are rare. Divided into six parts, the book explains the ways in which human nature dictates the best ways for people to behave in a society, discussing the passions and vices, the importance of acting according to reason, the ways in which we are and are not guided by legal imperatives, the roles of virtue and wisdom, methods of resolving disagreements in civil society, and some potential rules for discourse. **See image on inside front cover.**

This printing not recorded by OCLC.

BETTER LAWS MAKE BETTER SOCIETIES

38 - REIZENSTEIN, Karl von. Versuch über die Sittenveredlung durch bessere Gesetze. *Heilbronn and Rothenburg, Johann Daniel Claß, 1798.*

8vo, pp. [ii], 330, [4] advertisements; woodcut vignette on title; clean and fresh throughout; in contemporary calf, spine gilt in compartments with gilt-lettered skiver label; some wear to extremities, but still a very good copy. **£400**

A good copy of this very rare essay on the ways in which improvements in a society's legislative framework can lead to a similar improvement in its morality and customs, by the German aristocrat Karl Philipp von Reizenstein (or von Reitzenstein).

German morality was in a bad way: 'Beinah in ganz Teutschland herrscht die lächerliche Barbarei', so any improvement would be welcome. Reizenstein examines the role of punishment and torture, the importance and limits of religion in different societies (citing Voltaire, Rousseau, Addison, Condillac, and others), and the function of education, while also dealing with duelling, the hazards of luxury, and the treatment of offenders; Reizenstein compares the legal arrangements in England, Russia, France, and elsewhere.

The von Reitzenstein family contained many influential members, and it is not clear where Karl Philipp fitted in; little seems to be known of his life. He may be the same Karl Philipp von Reitzenstein as the one who had earlier published *Reise nach Wien*, based on his travels to Vienna in 1789-90.

OCLC records copies at Harvard Law, Cologne, Augsburg, the BnF, and the National Library of Denmark.



SYSTEMATIZING THE CRIMINAL LAW

39 - [RENAZZI, Filippo Maria]. *Analisi degli Elementi di Diritto Criminale. Modena, con approvazione, 1788.*

8vo, pp. 86; very occasional slight spotting, but generally clean and crisp; in later magenta wrappers; extremities faded and with slight foxing, and one-inch tear to lower wrapper. **£950**

Very rare first edition of this summary and condensation of Filippo Maria Renazzi's monumental four volume *Elementa Juris Criminalis*, which first appeared in 1773. Influenced greatly by Beccaria, Renazzi probably was the most renowned thinker of late 18th century Italy on matters relating to criminal jurisprudence, as well as writing on matters including poetry and public morality. The *Elementa Juris Criminalis* went through several editions in both Latin and Italian, and was "perhaps the first [work] in that age to reduce the material of crimes and punishment to a scientific system" (Gross, *Rome in the Age of Enlightenment*, Cambridge 1990, p. 219). The present work, as the preface makes clear, is an attempt to make Renazzi's work accessible to the layman, while collecting together reviews, comments, notes and reactions to some of the controversies prompted by Renazzi's work. It deserved being translated into Italian, the translator says, in order to make it 'piú piana, piú utile, e piú adattata a commune vantaggio, ed a miglior istruzione degli Studiosi della Scienza del Diritto Criminale' (p. 4).

'Perhaps the first [work] in that age to reduce the material of crimes and punishment to a scientific system', Renazzi's *Elementa* expanded on his belief that what was needed was a purification of the criminal law which had become, as he found it, impeded by its own weight; he 'commended Beccaria and, like him, called for greater attention to the prevention of evil than to sharpening punishments', and was 'clearly seen in his work as one who understood his age, [...] marked by good judgment and dignity' (*Rome in the Age of Enlightenment*, 1990, p. 219). Renazzi, professor at the Sapienza, was a conservative Roman jurist who is best known for his writings against Rousseau's *Contrat Social*. A renowned thinker in eighteenth-century Italy, Renazzi wrote on a range of topics, from jurisprudence, criminal procedure and public morality, to poetry, magic and witchcraft. He published his celebrated work on criminal law, the *Elementa juris criminalis*, in four volumes (Rome, 1773-81), a collection which became influential in the Italian states and went through several editions in both Latin and Italian into the nineteenth century. 'D'un nuovo metodo' of criminal science, Renazzi intended his work to follow in the footsteps of Grotius, Pufendorf and Montesquieu.

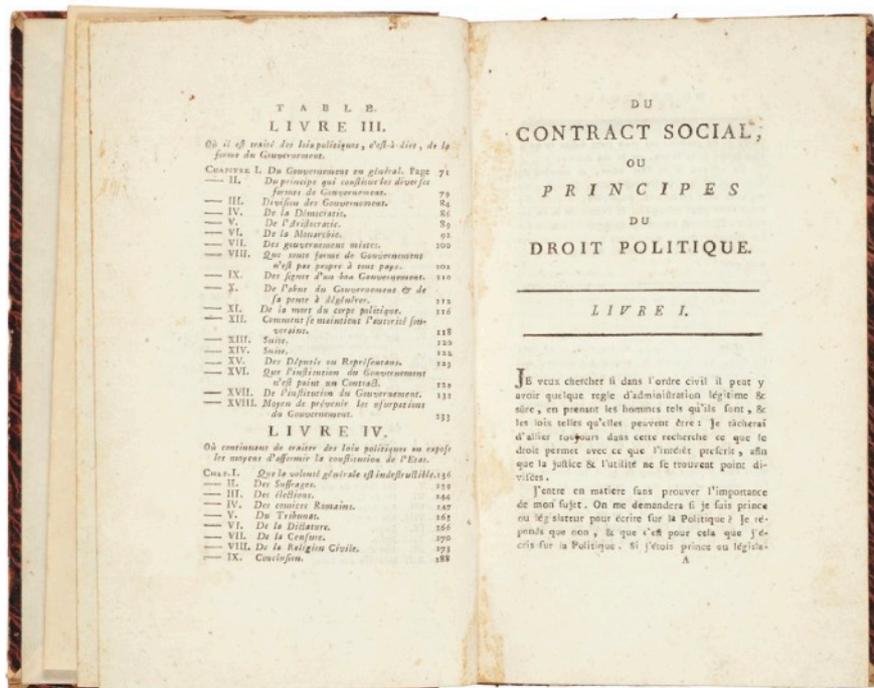
OCLC records only one copy, at Stuttgart; a second edition, of 1794, is only slightly less rare, with North American copies at the law schools of GWU and Harvard.

FIRST PRINTING IN ITALY

40 - 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).

PRESENTATION COPY

41 - SAY, Jean-Baptiste. *Olbie, ou Essai sur les moyens de r former les moeurs d’une nation. Paris, Deterville and Treuttel & Wurtz, ‘an VIII de la R publique’ [1799–1800].*

[bound with:]

[ANON]. *Principes politiques, par F. M. S***. Paris, Magimel, Anselin et Pochard, D cembre 1818.*

Two works in one volume, 8vo, pp. xi, [1], 132; [2 blank]; [2], 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 orange boards, flat spine filleted in gilt with a contrasting gilt lettering-piece; some loss to orange paper at upper joint and foot of spine, label slightly chipped, some rubbing to covers and extremities; Say’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 descendants in red ink on the front free endpaper. **£5000**

Presentation copy with the author’s inscription of the rare first edition of Say’s utopia, written in response to a competition organised by the Acad mie 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).

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 blights 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'; I. OCLC records only six locations in North America, at Columbia, Yale, Harvard, Virginia Tech, Berkeley, and the Hagley Museum; II. OCLC records only one copy, at the BnF.

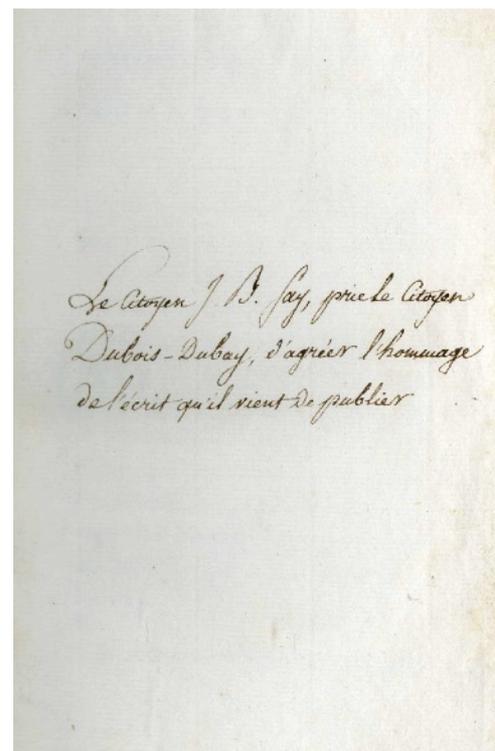
APPROACH SACRED TEXTS WITH CAUTION

42 - [SCHLAGBAUM, Hieronymus]. Philosophische Höllenzwang oder Kritik aller Religionsbücher der Menschheit. Ein Lesebuch für Aufgeklärte. *Altona, auf Kosten des Verfassers, 1797.*

8vo, pp. xiv, 15-224; some light spotting aside, clean and fresh throughout; in early nineteenth century paper-backed marbled boards, spine gilt; boards worn, parts of spine loose. **£385**

First edition (and the only one in German, although a Danish translation appeared the following year) of this attack on religious text, designed for the enlightened by Hieronymus Schlagbaum (likely a pseudonym, especially given the content).

The work opens with a discussion of the possibility of Revelation and the conditions required for divine inspiration, arguing that in antiquity, Revelation was neither necessary nor possible. The author wonders exactly what one can learn from sacred texts and other forms of Revelation, and discusses the conditions that might be required for miracles, before delving more deeply into the possibility (or, rather, impossibility) of miracles, and the questions of whether the moral teachings of Jesus were either better than or materially different from those of, say, Socrates.



In the second part, the author discusses the natural origins of human sacred texts, comparing religious writings in Asia, ancient Egypt, and Greece, with the Hebrew scriptures and the Koran, and citing the likes of Voltaire and Bailly; this leads to a conclusion in which the author offers advice on the ways in which the reader can profit from the sacred books of every religion, and on the amount of salt with which they should all be taken.

OCLC records no copies outside Continental Europe.

ON PHILOSOPHY, AND COMMERCE VS AGRICULTURE

43 - [SCHMID, Georg Ludwig]. Essais sur divers sujets intéressans de politique et de morale. [Aarau], 1760.

Small 8vo, pp. xi, [1], 362, [2] errata; some spotting and occasional browning; a good copy in contemporary marbled wrappers, housed in a cloth clamshell box with gilt morocco label. **£450**

An excellent copy of one of two editions of this collection of essays on philosophical and economic subjects to appear in 1760, attributed to the economist and political theorist Georg Ludwig Schmid.

The five essays discuss in turn the nature of philosophy and of philosophers, love and jealousy, and the human need for projects, drawing on the work of everyone from Voltaire and Frederick the Great to Newton and Locke. The work is perhaps best known, however, for the two final essays, on agriculture and on luxury and commerce, in which he argues that agriculture is the only true route to population (and therefore economic) growth, and that all luxury and commerce lead to its rural depopulation, especially as it had, since the sixteenth century, also led to the colonisation of foreign lands, with the inevitable result that European populations left their home countries in search of wealth overseas.

Another issue, which may have priority, appeared in Paris under the *title* *Traité sur divers sujets intéressans de politique et de morale*. Schmid, a native of Bern, was the author of numerous works on subjects ranging from agriculture to legislation, and corresponded with Voltaire, Diderot, and d'Alembert.

See Spengler, *French predecessors of Malthus*, p. 75; Goldsmiths' 9548; Higgs 2408; INED 4115; Kress 5898; OCLC records North American copies at Johns Hopkins, Chicago, Newberry, Columbia, Indiana, Harvard, and Lakehead University.

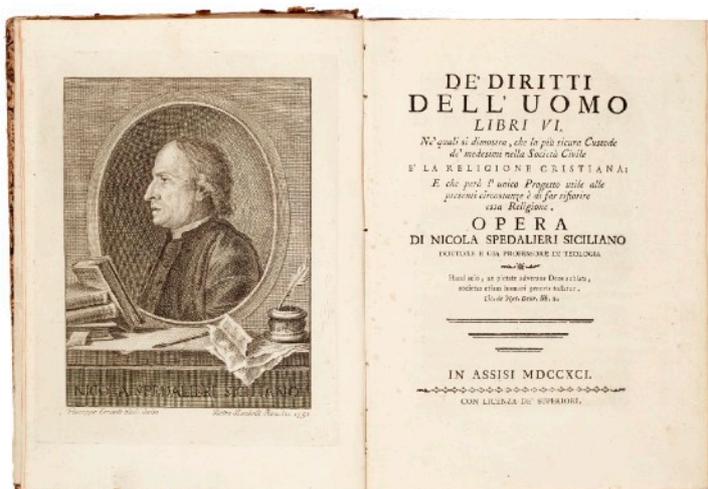
QUID EST POPULUS

44 - SPEDALIERI, Nicola. De' diritti dell'uomo libri VI ... Assisi, [recte Rome,] 1791.

4to, pp. xvi, 448; with an engraved frontispiece portrait; a crisp, wide-margined copy bound in contemporary quarter sheep and paste-paper boards, flat spine filleted in gilt with a gilt red morocco lettering-piece; hinges cracked but holding, extremities a little worn, spine lightly rubbed, old library label at foot of spine.

£250

First edition of Spedalieri's treatise on the rights of man, an attempt to reconcile the principles of



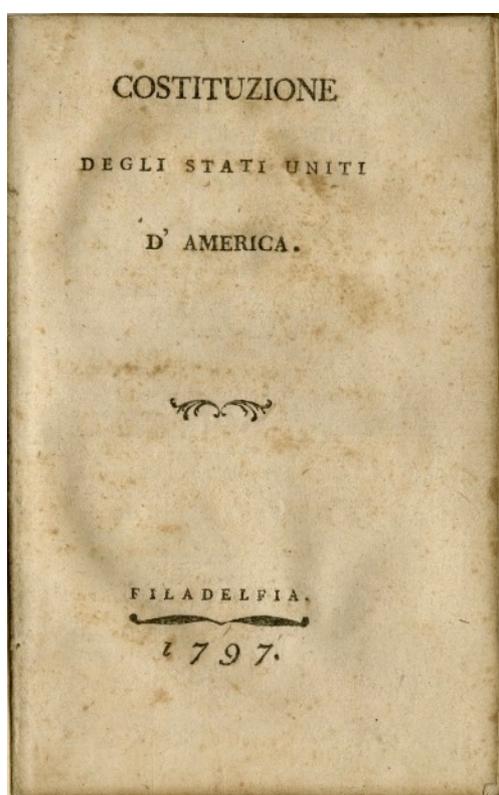
the Enlightenment underpinning the French Revolution with Christianity. For Spedalieri the rights of man lie in nature and in man's natural desire to be happy. Rousseau's contractual picture of society is also echoed in Spedalieri's work. The legitimacy of the State is founded on the sovereignty of the people, who have the right to rebel against the prince, a mere delegate, when in breach of his pact. 'Notwithstanding the hearty reception given to this work by Pius VI who said, "For a long while rulers have been asking *quid est papa*. Your book will teach them *quid est populus*", a storm of criticism and refutation burst on the head of its author. Governments took notice of it and ... forbade its circulation' (*Catholic Encyclopedia*).

THE ONLY 18TH CENTURY ITALIAN EDITION

45 - [UNITED STATES]. Costituzione degli Stati Uniti d'America. *Filadelfia [i.e. Venice, n. p.]*, 1797.

12mo, pp. 52; some occasional light foxing, but otherwise a very good copy in drab wrappers.

£7200



Exceptionally rare first Italian edition of the Constitution of the United States.

Venice, with its vigorous printing industry and its pro-Revolutionary intelligentsia, was the publishing place of many translations of works of the Enlightenment, including the French Constitution and this, the American one. Italy had perhaps historically been especially alert to the idea of a written, codified constitution: the tiny Republic of San Marino had in fact promulgated the earliest ever, in 1600, and Italian-speaking Corsica had issued its own in 1755, becoming the inspiration for numerous American patriots.

The anonymous translator chooses here to report the original terms in English, in brackets, next to his translation, when he considers them to be either technically or culturally important. This appears to be the only translation, or Italian printing, to have appeared in the eighteenth century; the translation includes, at the end, the Bill of Rights, including the first two articles,

the first of which was never ratified, and the second of which was only ratified by enough states in 1992, becoming the 27th Amendment.

Mugnaini I, 246: 'Prima edizione in volume in lingua ital. sconosciuta. Manca a tutti i repertori consultati'. For a comparative study of Italian translations of the Constitution, see Enrico Monti, 'Ritradurre una Carta costituzionale: la Costituzione Americana in diacronia', *Diritto pubblico comparato ed Europeo*, 2011, 744-759; OCLC finds 3 copies only: John Carter Brown, NYPL, Yale.

UNIVERSAL VICES

46 - [UTOPIA]. Voyage philosophique au Japon, ou conférences anglo-franco-bataves. *A Pressure [i.e. Lausanne?], dans les jardins de M. l'Ebahi. 1788.*

8vo, pp. 86; woodcut head- and tailpieces; some light spotting, and light marginal stain to final leaf, but otherwise clean and crisp throughout; in recent calf-backed marbled boards to style, spine tooled and lettered in gilt; a good copy. **£875**

Only edition, rare, of this satire on the politics of France in the period immediately preceding the Revolution, in the guise of three Europeans' discussion of one's experiences of Japan, its people and habits, and its governmental organisation. Addressing his work to Democritus, the greatest philosopher thanks to his enthusiasm for amused detachment, the anonymous author describes a conference between the Frenchman Ebahi (in whose gardens the work claims to be printed), the Englishman "Thincker", and a Dutchman from Batavia named Wurtzheim, who describes what he saw on his voyage to Japan, where he worked as an actor in the employ of the Emperor, and witnessed enough to confirm that the essential characteristics of human behaviour remained the same across civilisations; the vices and virtues of royalty in Japan (it goes without saying) are those of royalty in Europe.

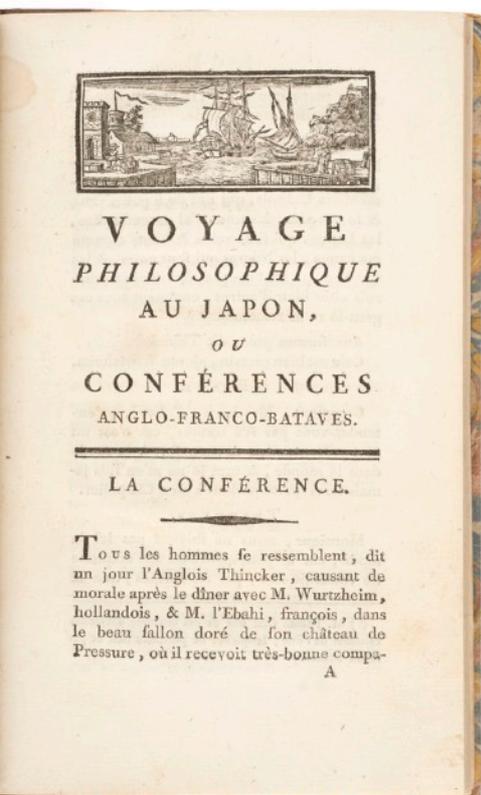
Not in Barbier; OCLC records copies at the BL, BnF, Institut catholique de Paris, and Paderborn, with no copies recorded outside Europe.

A VOLTAIRE DIGEST

47 - VOLTAIRE. Letteratura storia, e filosofia, opera del signor Voltaire, tradotta dal Francese. *Lipsia [i.e. Naples?, n.p., 1760].*

8vo, pp. 1-175, 178-381, [1] blank, [1] errata, [1] blank; errors in pagination, but complete; some spotting and foxing in places throughout, final leaf stuck to endpaper; in nineteenth century sheep-backed boards; spine gilt with gilt-lettered morocco label; boards and extremities rubbed and worn. **£395**

Uncommon Italian translation, likely printed not in Leipzig but in Naples, of extracts from Voltaire's *Mélanges de littérature, d'histoire et de philosophie*, a collection of short essays and extracts compiled by Voltaire's Geneva publishers Cramer and first published in 1757. With sixty articles on subjects ranging from language to Anglicanism, by way of Locke, English tragedy, *Hudibras*, fanaticism, fake news, public administration, Quakerism, and Newtonianism, the



collection was designed to offer the reader a ready introduction to the full range of Voltaire's writing.

OCLC records copies at Berkeley, Indiana, and the Institut et Musée Voltaire; no UK copies recorded by Library Hub.

REMEMBERING ZANOTTI

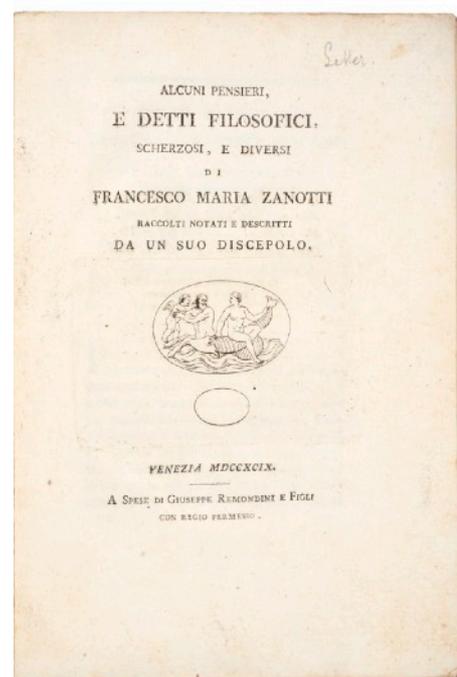
48 - [ZANOTTI, Francesco Maria.] [CASALI BENTIVOGLIO PALEOTTI, Gregorio]. Alcuni pensieri, e detti filosofici, scherzosi, e diversi ... raccolti notati e descritti da un suo discepolo. *Venice, Giuseppe Remondini e figli, [1799].*

8vo, pp. 54; aside from very occasional light spotting, clean and fresh throughout; in contemporary sprinkled pink wrappers, old library number in corner of upper wrapper, and *doppio* stamped on upper cover; a very good copy.

£250

A lovely copy of this posthumous collection of thoughts on philosophical and scientific matters from the Bolognese mathematician, physicist, and philosopher Francesco Maria Zanotti (1692-1777), assembled by one of his students, the scientist, poet, and politician Gregorio Casali Bentivoglio Paleotti (1721-1802), to whom Zanotti's *La filosofia morale* of 1754 had been addressed. After a lengthy introduction in praise of his *maestro*, Casali presents forty numbered paragraphs, some of which are of several pages, containing anecdotes about Zanotti, as well as observations on subjects ranging from literary disputes to Latin prose and Virgil, by way of the nature and study of law, the value of Aquinas, the scientific and philosophical education of the young, and more.

OCLC records only one copy outside Continental Europe, at the National Library of Israel.



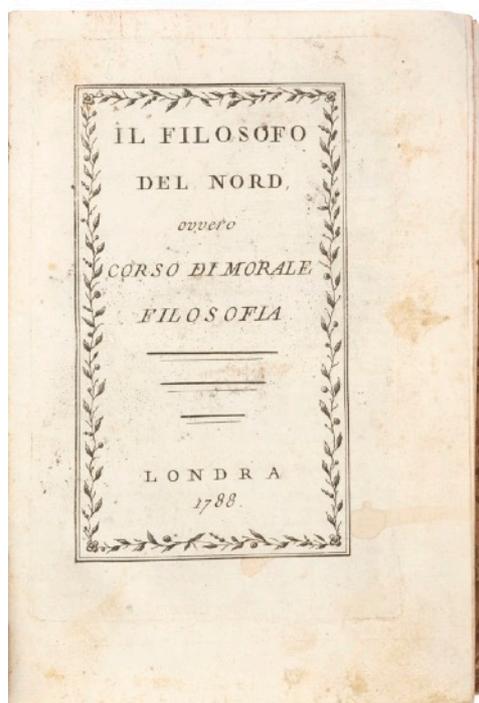
NORTHERN IDEAS SUPERIOR

49 - [ZATTA, Antonio]. Il filosofo del nord, ovvero Corso di morale filosofia. *Londra [i.e. Venice, Zatta], 1788.*

8vo, pp. [ii], 375, [1] blank; some spotting in places, especially on title; large tear with loss to margin of T¹, but not touching text; otherwise largely clean and crisp throughout; in contemporary patterned boards, hand-lettered paper label on spine; extremities slightly worn, but still a lovely copy. £725

First edition under this title of this course of moral philosophy, broadly construed, where the author attempts to invoke the authority of the "philosophers of the North" (*inter alia* Hobbes, Bacon, Clark, Addison on one side of the English Channel, Bayle, Pascal, La Mettrie, Grotius and Formey on the other) to give weight to his prescriptions to an Italian public.

The work, in three parts, is divided into 26 lessons. Among the topics are the superiority of contemporary moral philosophy over that of the ancients, the difference between moral philosophy and religion, the ways of judging virtue, the importance of exercise and bodily health, the duty to live sociably, the government (and acknowledgement) of the passions and the appetites, the duty to educate children, especially the very young, the obligations imposed by marriage. Of particular interest is what the author recommends we read: apologetics by Samuel



Clarke, Houtteville, and Galateri, but also Rollin on Roman history, the *Scienza della legislazione* of Filangieri, and Derham's *Astrotheology*. The reader should also keep abreast of periodicals, *Il Caffè* for one; and read Thompson's *Seasons*, and Richardson's *Clarissa* and *History of Charles Grandisson* ('ma come? Della cattedra filosofica si propongono da studiare romanzi! Sì! Quando sono opere d'un Richardson io riguardo il raccomandarli un dovere').

The text of this work had in fact appeared, unsuccessfully, in 1785, under the less alluring title *Lezioni di Filosofia Pratica Recate da Straniero Idioma ai Giovani Italiani Bramosi della Propria Felicità*. Zatta clearly felt that a snappier title, and a fake London imprint, would do its chances no harm, and this issue in fact reuses the sheets of the earlier one, but without the introduction; the scarcity of both issues suggests that Zatta's optimism may have been misplaced.

Not in Melzi; OCLC records four copies in Italy, plus Oxford, Cambridge, Geneva, and Stuttgart, with no copies of the 1785 *Lezione* outside Italy.

SYSTEMATIZING ECONOMICS

50 - ZINCKE, Georg Heinrich. Grund-Riß einer Einleitung zu denen Cameral-Wissenschaften in welchen die ersten Vorbereitungs- und Grund-Lehren so in der wirthschaftlichen Policy-Wissenschaft abzuhandeln, in einem kurtzen Zusammenhang zum Behuff seiner academischen Vorlesungen vorgestellt werden ... Leipzig, Fuchs, 1742-3.

Two vols bound in one, 8vo, pp. [xvi], 400; [lvi], 622; first title printed in red and black, engraved vignette on the second title, woodcut head- and tail-pieces; a very good copy in contemporary vellum. **£2500**

Very rare first edition of this pioneering contribution to the systematization of economics as one of the pillars (along with, and integrated with law, administration and policing) of successful societies, by the philosopher, jurist, and economist Georg Heinrich Zincke (1692-1768).

Zincke's premise is that all economic questions must be addressed with rational and methodical investigation. The task of economics is, according to him, the promotion of the happiness of mankind, rather than the techniques used by kings to fill their coffers. Governments, to whom citizens have given the task to help them achieve their material and moral happiness, ought to aim all their actions to the well-being of their subjects. With Justi and Sonnenfels, Zincke was

one of the Cameralists who promoted a concept of political economy to be integrated with the legal set-up of a country and its system of policing. Zincke's scientific approach to economics is also tangible in his subsequent and less rare works, including the first bibliography of Cameralism.

Humpert 787 (only part I); Kress 4640; not in Sraffa; see Small, *The Cameralists*, pp. 249-256. OCLC shows only a handful of copies in Continental Europe, none in the UK, and one in the US (Harvard, Baker Library).

