



ENLIGHTENMENT and anti-enlightenment

A short list from stock

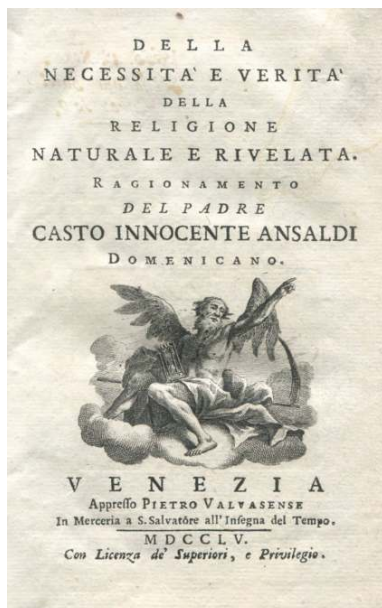
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1 **ANSALDI, Casto Innocente.** Della Necessita e Verita della Religione Naturale e Rivelata. Ragionamento del Padre Casto Innocente Ansaldi, Domenicano. Venezia, appresso Pietro Valvasense... 1755. **£ 450**

FIRST EDITION. 8vo, pp. CCCCXIX, [1] *Catalogo*; minor stain at head of title, otherwise a clean crisp copy throughout; in contemporary vellum, spine lettered in ink, lower board a bit spotted and spine ink slightly smudged due to damp at some stage, otherwise a fine and attractive copy.

Rare first edition of this defence of natural and revealed religion, by the Dominican theologian Casto Innocente Ansaldi (1710-1780).

Best known for his defence of Maupertuis against Zanotti, which had appeared the previous year, in the present work Ansaldi argues for the importance of religion in the proper functioning of civil society, drawing heavily on the work of Jean Barbeyrac, and in particular his notes on Pufendorf's *De Jure Naturae et Gentium*, in which Barbeyrac had couched the theory of moral obligation espoused by Locke and Pufendorf in terms of the Divine Will. Following Barbeyrac's arguments, Ansaldi criticizes Bayle, while also examining the ideas of Le Clerc, Barrow, Wollaston, Berkeley, Hobbes, and Leibniz, and discussing comments made on the subject by, among others, Swift and Beausobre.

The Dominican friar Casto Innocente Ansaldi published in fields as diverse as theology, hebrew antiquity and biblical exegesis as well as apologetics.

Not in OCLC.

2 **[BELGRADO, Jacopo].** Della Rapidita' delle Idee. Dissertazione d'un Corrispondente dell'Accademia delle Scienze di Parigi ... In Modena, dalla Stamperia di Giovanni Montanari, MDCCLXX [1770]. **£ 850**

FIRST EDITION. 8vo, pp. [viii], 106; *aside from some occasional browning, clean and fresh throughout; in contemporary carta rustica; remains of label on spine, but otherwise a good copy.*

First edition of this uncommon work by the Italian Jesuit Jacopo Belgrado (1704-1789), on the thinking process and the nature of ideas.

Belgrado, who was professor of mathematics and physics at the University of Parma, draws heavily on Locke and Wolff in his treatment of the subject. He examines the nature of ideas, and their relationship to both the evidence of the senses, and to geometric and mathematical constructs, before turning to a discussion of the thinking process and the formation of ideas. Belgrado is, as the title suggests, especially concerned to establish ways in which we can establish, and account for, the "speed" of ideas. By this he means not only the speed with which they establish themselves in the mind, but also the ways they link to form more complex ideas; he also suggests a sort of test to measure the number of ideas that occur within a given period.

OCLC records copies at the BNF, UC Berkeley, Harvard, and Oxford.



3 **BLOCK, Georg Wilhelm.** Die Fehler der

Philosophie mit ihren Ursachen und Heilmitteln dargestellt. Braunschweig, bei Friedrich Bieweg, 1804. £ 500

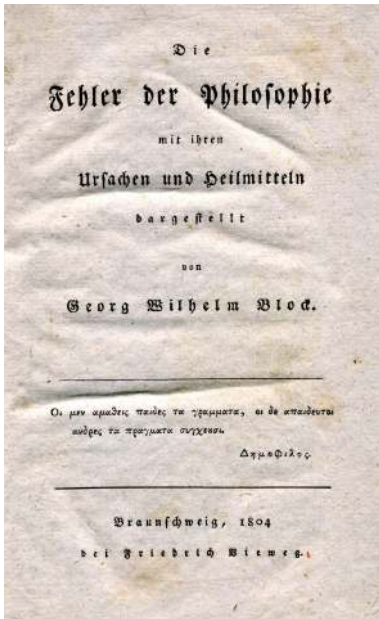
FIRST EDITION. 8vo, pp. [iv], 160; some very light foxing in places but generally clean and fresh throughout; in the original blue boards, with printed paper labels on spine and upper cover; slightly worn and sunned.

First edition of this rare survey of the faults to be found in modern philosophy, and some of their possible remedies, by the German philosopher Georg Wilhelm Block.

Adickes, the Kant bibliographer, sums up Block's rigorous criticism as follows: 'Kant has seen many mistakes of the earlier philosophers, but his own system is just as baseless and erroneous as those of his predecessors. It suffers, the author says, from the same sources of philosophic errors as all the others: indefiniteness of expression and of conception, extreme arbitrariness of presupposition and argument, frequent confusion of the question at issue, and incorrectness of inference'.

Block's remedies for the miserable state of philosophy involve more precise philosophical analysis, and precise definition of the terminology used. The meaning of words and the contents of concepts have to be absolutely clear before philosophizing, because incorrect use of language is the source of all errors. Block then recommends an epistemological approach to philosophy, based on the 'facts of the human consciousness and the laws of the human capacity for understanding' (p.144). He aims for philosophy to be a science, and not the pseudo-science of previous philosophers, including Kant. Sharp rationality, trained by mathematical analysis and geometry will be the pre-requisites of any future scientific philosopher.

Adickes 2686; OCLC records no copies outside continental Europe.



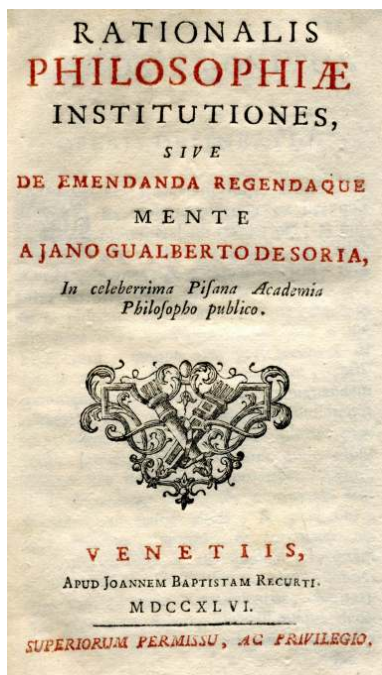
4 [CARLI, Gian Rinaldo]. L'uomo Libero ossia Ragionamento sulla libertà naturale e civile dell'uomo. Edizione seconda, Riscontrata, corretta, ed accresciuta sull'Originale dell'Autore. In Milano, Nell' Imperial Monistero di s. Ambrosio Magg. per Antonio Agnelli, MDCCLXXIX [1779]. £ 750

SECOND EDITION. 8vo, pp. 196; some browning and staining throughout, heavy in places; in contemporary vellum, with gilt-lettered morocco labels on spine; some soiling to vellum.

Second edition, expanded from the first of the previous year, of this anti-Rousseau work by the Slovenian-Italian philosopher and economist Gian Rinaldo Carli (1720-1795)

Carli was born in Capodistria, now Koper on the Slovenian coast, before moving to Italy in his late teens, where he encountered Maffei and Muratori, before moving to Padua to study jurisprudence. After two years back in his home town, he moved to Milan, where he became one of the leading figures in the Milanese enlightenment, both in his writings and in his political activities within the Habsburg administration in Lombardy. As well as his contributions to *Il Caffè*, he debated in print with Verri on natural law, wrote on the relationship between patriotism and cosmopolitanism, and published the present response to Rousseau's *Social Contract*.





Here, Carli leaves us in no doubt of his attitude to the “velenosi scritti, il feroce Hobbes, ed il seducente Rousseau” in his criticisms of social contract theory; he proposes instead a political philosophy that is at once reformist and absolutist, based around an overarching legal framework.

OCLC records two copies in North America, at UCLA and Toronto, with copies of the first at Harvard, Pennsylvania, and Texas.

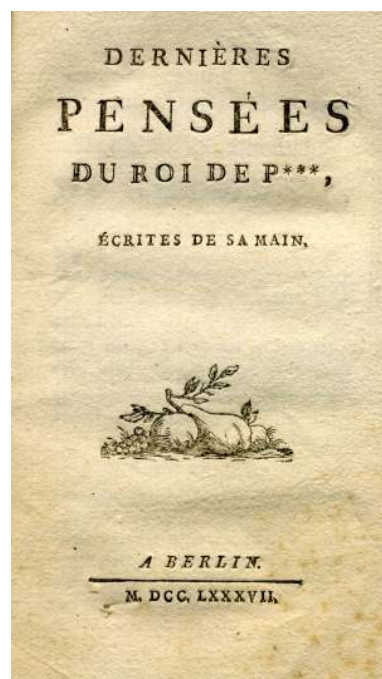
5 DE SORIA, Giovanni Gualberto. *Rationalis Philosophiae Institutiones, sive de Emendanda Regendaque Mente.* Venetiis, apud Joannem Baptistam Recurti, MDCCXLVI [1746]. **£ 750**

SECOND EDITION. 8vo, pp. xx, 196; title printed in red and black; aside from light stain to gutter at head of a few gatherings, a very clean, crisp copy in contemporary vellum, title in ink on spine; some rubbing to boards.

First published in Amsterdam in 1741, this treatise examines the workings of the mind, human understanding, and the logical organisation of the intellect, and is, according to Gentile, heavily indebted to Locke; Muratori likened the logic in De Soria's work to that of Malebranche and Descartes. This work is an outline of philosophical logic, with chapters on ideas, judgements, reasoning, the relation of words, meanings and ideas, the analytic and synthetic method.

De Soria (1707-1767) was an empiricist philosopher in the Galilean tradition, who taught logic and philosophy at Pisa, whilst being director of the university library.

See Garin, *History of Italian Philosophy*, I, pp. 716; OCLC only records one North American copy, at New Mexico, with one copy of the first edition, at Yale.



6 [FREDERIC II, King of Prussia - CONSTANT DE REBEQUÉ, Samuel]. *Dernières pensées du Roi de P***, Écrites de sa main.* Berlin, [no printer or publisher, i.e. Lausanne, Jean-Pierre Heubach], 1787. **£ 300**

FIRST EDITION. Small 8vo, pp. 41, [5, blank], small woodcut vignette on title; half-title and final blank a little dusted, minimal browning in places; otherwise well-preserved and uncut, stitched as issued.

Samuel Constant de Rebequé (1729-1800), the father of the economist Benjamin Constant, was according to Quérard a Geneva *littérateur*, who wrote a Jewish history, dramas, translated a work by Godwin, and published his works mostly with fictitious imprints. As a friend of Voltaire, married to ‘Lolotte’ who frequently figured in Voltaire's correspondence and acted in theatre productions at Ferney, he was perfectly suited to publish and/or write Frederic the Great's last thoughts.

Constant de Rebequé claims that the manuscript was sold by a soldier at Potsdam to a foreigner when the King of Prussia lay on his deathbed. The foreigner read it to his friends and made a copy of it. The text opens with the king stating that his health is fading and that he is about to expire. He then assesses his legacy, claiming that he left his subjects better off than they were when he acceded the throne in 1740, gives a short assessment of his character and his abilities, and depicts himself

as hard-working and dedicated to the project of enlightened despotism. In lengthy passages he describes his relationship and discussions with Voltaire about the *Anti Machiavel*, and French poetry before analyzing foreign policies and the wars during his long reign. When the pamphlet appeared the authenticity was already discussed and later historical research seems to have avoided this text, which is written in the dry style of Frederic the Great.

Henning & Henning, *Bibliographie Friedrich der Grosse*, p. 36; Quérard, *La France littéraire* II. p. 273 (giving Geneva as place of printing); OCLC does not locate a single copy in America.

7 GERDIL, Giacinto Sigismondo. Introduzione allo Studio della Religione ... Volume Primo [all published]. In Torino, nella Stamperia Reale, MDCCLV [1755].

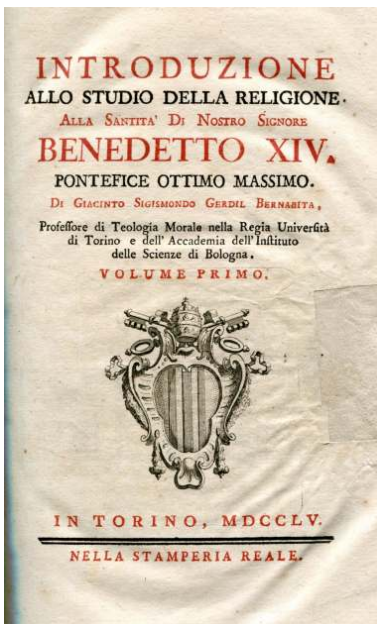
[bound with]: DISSERTAZIONI SOPRA L'ORIGINE DEL SENSO MORALE, e sopra l'esistenza di Dio ec. In dichiarazione di alquanti punti del primo Volume della Introduzione allo Studio della Religione. In Torino, nella Stamperia Reale, MDCCLV [1755]. **£ 850**

FIRST EDITION. Two works in one volume, large 4to, pp. [xxiii], [i] blank, 429, [1] imprimatur, [2] blank; [ii], lxlvi, [1] blank; [iv], xcvi; pp 184-193 of first work bound out of order; paper repair to title page, not affecting text; otherwise, aside from some occasional spotting, clean and fresh throughout; in contemporary calf, spine gilt in compartments with label lettered in gilt; some wear to boards and spine, which is chipped at head and foot, but still a good copy.

Rare first edition of the most substantial philosophical work of the Italian theologian, philosopher, and Cardinal Giacinto Sigismondo Gerdil (1718-1802).

Although the title suggests a theological work, Gerdil's interest is here almost exclusively philosophical. After a lengthy preliminary discourse, and an introduction in which he examines the views of ancient philosophers in general on the nature and existence of God, he divides the work into two books, dealing in turn with the Ionic sect, particularly Thales, Anaxagoras, Anaximander, Diogenes, and Archelaus, and the Italian sect, i.e. Pythagoras and Pythagoreans. He sees a striking conformity in the teachings on the soul between the Pythagoreans and Leibniz. The pre-Socratic and classical philosophical traditions are for Gerdil the epistemological foundations of theology and for the investigating the nature of god and the soul.

The appendix (in two parts), *Dissertazioni sopra l'origine del senso morale*, which is not always found together with the main work, is dealing in its first part with perception, understanding, imagination and the order of the elements of the intellectual world, ranging from symmetry in mathematics to the concept of beauty, good taste and moral philosophy. The second part of the appendix with the title *Della esistenza di Dio, e della immaterialità delle nature intelligenti* opens with explicit references to and Locke: 'I want to assume with Locke, that all our perceptions are produced within us by the use of our senses and then enriched by the reflexions we are making about them' (translated from p. iii). In the following chapter on the quality of physical bodies Gerdil follows closely Locke and refutes Hobbes' teachings on perception as being caused by external objects, as well as attacking Spinoza. In the chapter of forces and their laws, he naturally refers to 'Neuton, e tanti eccellenti Fisici' (p. xli), such as Euler. - See Massimo Laponi,



Religione naturale e religione rivelata nel pensiero del Card. Gerdil
(online: www.storicibarnabiti.it)

OCLC records copies at Emory, Augsburg, the Spanish National Library and the British Library.



8 GOLDHAGEN, Hermann. Nöthiger Unterricht in der Religionsgründen gegen die Gefahren der heutigen Freydenkery, mit gnädigster Genehmhaltung einer hohen geistlichen und weltlichen Obrigkeit, nach einer leicht faßlichen Art eingerichtet. Mannheim, gedruckt in der Akademischen Buchdruckerei, 1769. £ 385

FIRST EDITION. 8vo, pp. [xxii], 374; some spotting and foxing throughout, and marginal worming, not affecting text except in a few instances and then with no loss of sense; in contemporary sheep, spine gilt in compartments with morocco label lettered in gilt; slight rubbing to covers, but still a good copy.

First edition of this uncommon anti-Enlightenment work by the Mainz Jesuit Hermann Goldhagen (1718-1794), in which he attempts to describe and elucidate the foundations of religion in a warning against the dangers of contemporary freethinking.

Goldhagen's work is divided into five sections. In the first, he examines what he terms the fundamental truths of religion (that the world must have a creator, the necessity of a future life), before moving to discuss, in the second and third, divine Revelation in the Old and New Testaments respectively. In the fourth section, Goldhagen turns to an examination of the Christian religion, its practice, its excellence, and the vast ("himmelweiten") difference between Christianity and Islam. In the final section he concentrates on the advantages of the Catholic faith, and the obvious falsity of other sects.

Throughout the work, Goldhagen is keen to attack the errors of enlightenment philosophy, and the last chapter deals exclusively with "dangerous books", giving advice on their avoidance.

Sommervogel III, 1542, 22; OCLC records no copies outside continental Europe.



9 GUIDI, Maria Leandro. Sulla propria stagione di seminare il grano. Ragionamento ... dedicatio alla Maestà di Ferdinando il Quarto Re delle Due Sicilie, e di Gerusalemme. Naples, Stamperia Reale, 1794. £ 750

FIRST EDITION. 8vo, pp. [8], xiv, 121, emblem, engraved by Niccolo Cesarano on title; a little foxed; otherwise well-preserved in contemporary sprinkled half-calf over marbled boards, spine ruled in gilt and with gilt-stamped lettering-piece.

First edition of this anti-despotic *Tarnschrift*, disguised as an agricultural manual.

After a preliminary discourse in which Guidi discusses the 'enlightened' management of agriculture, based on experiments and observation, the work argues for the advantages of sowing grain in spring over the traditional practice of sowing in autumn. The main text however, is a mixture of enlightened philosophizing against prejudice, superstition, and ignorance, and passages dealing with plant physiology, climate and plant growth and the best season for sowing. Long paragraphs celebrate human perfectibility, the progress of philosophy and

technology, and the unity of mankind and the deist harmony of the universe. This hybrid-text is actually a camouflage publication smuggling an almost Pythagorean cosmology past the censor into the Royal Printshop of one of the most autocratic regimes of Europe at the time.

Provenance: later bookplate of the Biblioteca de P.P. Riformati di Banzi, belonging to the Abbazia benedettina di Santa Maria di Banzi in the Basilicata.

OCLC locates copies at UCLA and Harvard only.

10 **HOLZWART, Andreas Ildefons.** *Erziehung und Aufklärung einer Nation durch den Staat.* München Selbstverlag, und Nürnberg in Kommission der Steinischen Buchhandlung. 1806. **£ 285**

FIRST EDITION. 8vo, pp. [x], 228; with some spotting throughout, and occasional stamps; in contemporary boards; paper library labels on spine and upper cover; slight worming to upper cover; from the library of a teacher training seminar in Donauwörth/ Bavaria with late 19th-century stamp on title.

First edition of this rare work on state education, written at a time when Germany was not a state at all, but about to be reorganised and forcefully modernised by Napoleon Buonaparte.

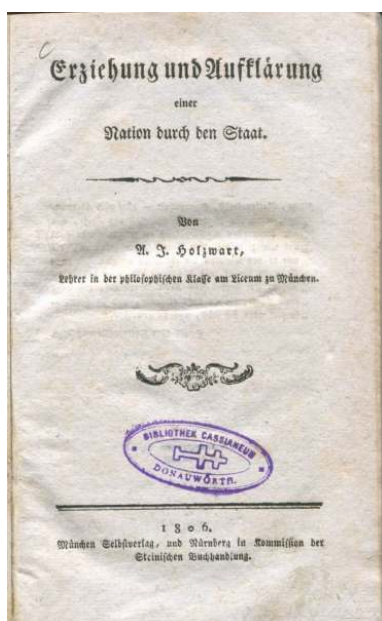
With his *Education and Enlightenment of a Nation by the State* the Munich teacher Holzwart presents a complete and detailed manual on how to run a modern educational system. In 1806 in Bavaria there clearly was demand for ideas on the education system, after the traditional role of religious orders, monasteries and local authorities had been abolished. Holzwart gives an outline of a centralized state-run educational system, redefining the relation between state and church, describing education of civil servants, and giving detailed suggestions for curricula and contents of different subjects, the patriotic education of loyal citizens, textbooks and teaching manuals, teacher training and the role of the state as educator and civilizing force in general.

OCLC records copies at Munich and Florida State.

11 **[JESUITS].** *Lettere d'un veneziano ad un prelado di Roma, contenenti La Storia d'una celebre Causa, che molto interessava l'inclita e sempre venerabile Compagnia di Gesu. Trattata a' 20. Settembre 1766 dinanzi l'Eccellentissimo Consiglio di Quaranta Civil Nuovo, e deffinita con inapelabile sentenza del medesimo. Con in fine una Lettera del medesimo Autore sopra i nuovi Gianizzeri.* In Venezia, appresso Paolo Colombani, MDCCLXCI [1766]. **£ 1,350**

FIRST EDITION. 8vo, pp. 200; some soiling and browning in places, and light staining to final few leaves, but generally fresh; in contemporary carta rustica; a good copy.

First edition of this uncommon and waspish account of a controversy which arose in Venice and Bergamo on the death of the priest Andrea Zucchi, a canon at Bergamo cathedral. Ostensibly about an inheritance dispute, the letters give a rare insight into the status of the Jesuits in enlightenment Italy, and into questions of temporal and religious jurisdiction and power.





Although the Jesuits had been readmitted to the Venetian States in 1666, Bergamo maintained a ban on any transfer of goods to the Jesuits through bequests and inheritance. The Society had already lost one case after; the present case was contested by the parents of the Archpriest of Bergamo cathedral, after his will had left his property to the Jesuits, with the intention that they might set up a Jesuit college in Bergamo. The case was heard not in Bergamo, but in Venice, in front of the *quarantia*, who found in favour of the family, arguing that the Jesuits had no business trying to have the case heard in Venice, rather than in Bergamo where they knew they would lose.

The letters describing this case are throughout satirical in tone, and accuse the Jesuits of “occult plots” and hunger for temporal goods. Of particular interest is the bizarre last letter, linking (with reference to Kepler and Maupertuis) the course of a recent comet to the role of the Jesuits as the Janissaries of the Church, at first guarding and protecting it, but latterly controlling it.

OCLC records three copies outside continental Europe, at Yale, Penn, and Cambridge.

12 **JURAIN, Josef.** *Commentationes Politicae de Reipublicae Praesidiis, in Lucem Datae. ... Litteris Sophiae Kirchnerianae, Regiae Typographae, Factore Francisco Carolo Unger.* [n.d., c. 1740].

[bound with:] **ASSERTIONES EX UNIVERSA PHILOSOPHIA**, quas...Joannis Antonii Scrinici. Prague, Kirchner, [n.d. c.1740]. **£385**

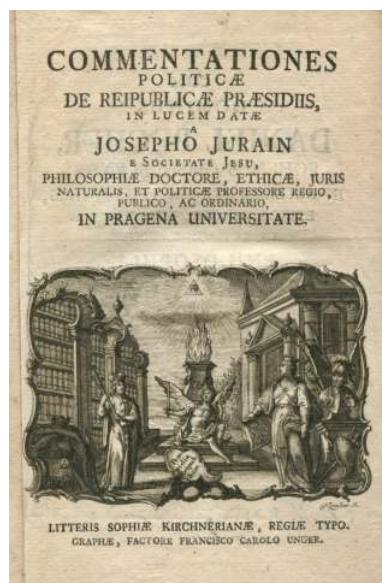
FIRST EDITIONS. *Two works bound in one volume, 8vo, pp. [iv], 86, [2]; [28]; with fine large engraved vignette on title, and a similar vignette headpiece; bound in original mottled paper boards, spine very slightly chipped, otherwise an excellent clean copy.*

First editions of these two rare works associated with philosophy teaching at the University of Prague in the mid eighteenth century.

The first work is a summary of the lectures given by the noted Jesuit philosopher Josef Jurain in his capacity of professor of philosophy at the University of Prague, on the subject of political philosophy. He discusses the role of religion in the state, the nature of law (asking, among other questions, whether a state is better served by a few laws or by many), the role of judges, and the importance of public institutions.

The second work is a collection of syllabus summaries by Scrinici, Tessanek, and Jurain, giving a quick guide to the courses to be followed in philosophy and mathematics at the University.

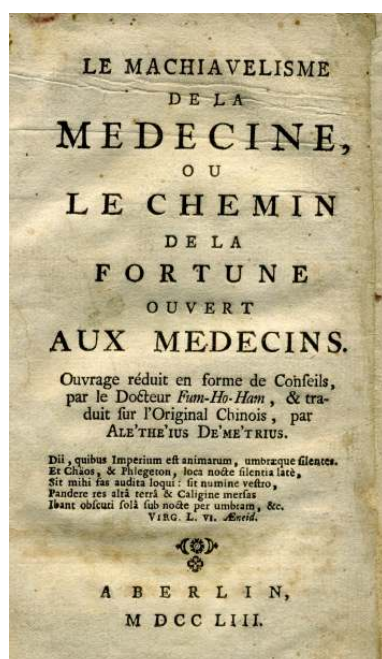
Neither work listed in OCLC.



13 **[LA METTRIE, Julien Offray de].** *Le Machiavelisme de la Medecine, ou le Chemin de la Fortune ouvert aux Medecins. Ouvrage reduit en forme de Conseils, par le Docteur Fun-Ho-Ham, & traduit sur l'Original Chinois, par Ale'the'ius De'me'trius ... A Berlin, 1753.* **£ 750**

FIRST EDITION THUS. *12mo, pp. xxviii, 64; edge of title with old repair, lightly and evenly browned throughout (due to paper*

stock), verso of title with contemporary neat inscription in ink; bound in nineteenth century vellum backed mottled boards, a very good copy.

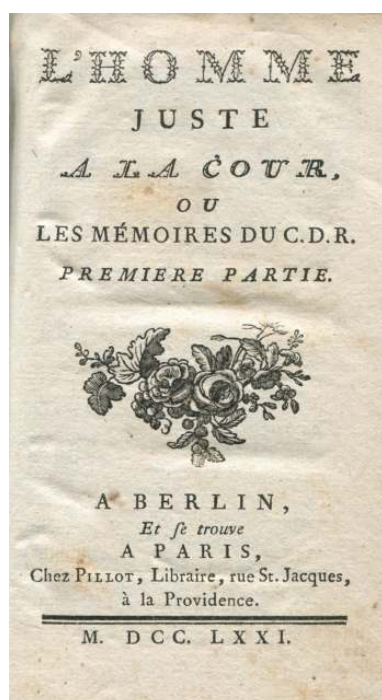


Very rare edition, and the first under this exact title, of this polemic by the great materialist philosopher and physician Julien Offray de la Mettrie.

First published in 1746 as *Politique de medecine du Machiavel*, the work masquerades as a French translation of an ancient Chinese medical text, and appeared under three different titles between 1746 and 1753; while the 1748 *Ouvrage de Pénélope ou le Machiavel en médecine* contained an extra initial section, the present edition follows the first edition. The book satirises la Mettrie's fellow Parisian physicians, and despite its clandestine publication caused sufficient resentment to render his position in Paris untenable - the Parisian medical faculty had the initial edition burned, and la Mettrie expelled.

'La Mettrie meant to indict medical practice in Paris. He claimed that the doctors were self-seeking social climbers whose medical practice was based on ignorance. In essence, their medical practice catered to the whims of the wealthy and was dictated by popular trends. Because they scorned practical experience and anatomy, their practice of medicine could have no legitimate foundation. But while the failings of individual physicians, so ably ridiculed in these early works, were indeed reprehensible, the dealings of the corporate body of the physicians, the Faculty of Medicine, cried out even more stridently for exposure and reform. The Faculty should be ridiculed because, according to La Mettrie, it perpetuated the low standards of medical practice in France' (Wellman).

Not in OCLC or Stoddard, but see no. 21; see Wellman, Kathleen: *La Mettrie, Medicine, Philosophy and Enlightenment* Duke University Press, 1992, pp. 43-48.



14 [LOEN, Johann Michael von]. [ROME, Madame de, *Translator*]. *L'Homme juste à la cour, ou les mémoires du C. D. R. Première Partie* [-Second]. A Berlin, et se trouve a Paris, chez Pillot, Libraire, rue St. Jacques. 1771. £ 385

FIRST FRENCH TRANSLATION. 12mo, pp. [iv], 244, [iv], 264; some light soiling in places but generally fresh; in contemporary mottled sheep, spine gilt in compartments with morocco lettering-piece lettered in gilt; some wear to extremities.

First French translation of *Der Redliche Mann am Hofe*, an early novel by the enlightenment German writer and statesman Johann Michael von Loën (1684-1776), translated by Marné de Morville de Rome.

Published in the same year as Frederick the Great's accession to the Prussian throne, *The Honest Man at Court* is a novel rooted in the enlightened absolutist tradition; von Loën proposes that the court, and the country, could be reformed through the presence, and influence, of an honest man.

Marné de Morville, Mme de Rome, was the translator of several works from both German and English into French, including two novels by Charlotte Smith, as well as the author of novels in her own right.

OCLC records copies at the BNF, National Library of Switzerland and Mainz.



15 **MABIL, Padre Ferdinando.** Pensieri Patriottici del Padre Ferdinando Mabil delle Scuole Pie, Ministro del Nobile Collegio Tolomei di Siena. In Siena, per Vincenzo Pazzini Carli e Figli. 1777. £ 385

FIRST EDITION. 8vo, pp. XXII, [2] blank; a few pencil markings; in recent wrappers.

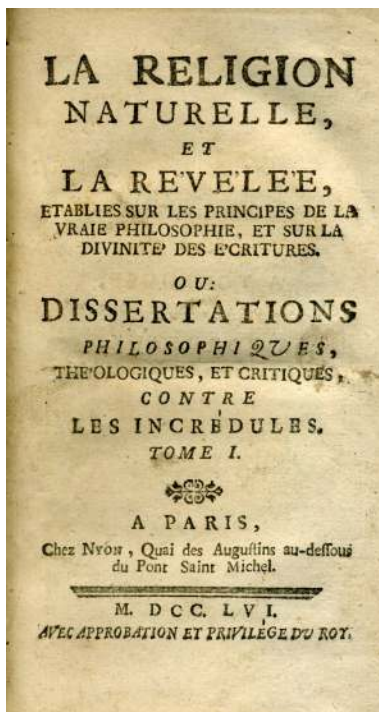
Only edition of this celebration of the enlightenment, and the age of scientific discovery, by Ferdinando Mabil, a priest, originally from Nice, who was teaching at the *Collegio Tolomei* in Siena.

Praising scientists from Cassini to Beccaria, as well as the discoveries of Halley and the work of Buffon and Lalande, Mabil extols the virtues of the scientific age and the importance of both philosophical progress and exploration of the skies and the earth, and links it all with the development of his home city and its port, whose construction begun in 1749 and the first basin of which was completed in 1770; he concludes:

Tutto a si fausto onor, tutto t'invita:

Il Genio, il Sito, il Mar, il Clima, il Porto.

Not in OCLC; ICCU records three copies, at the Biblioteca Casanatense in Rome, the Biblioteca Universitaria in Genoa, and the Biblioteca nazionale centrale in Florence.



16 **[MALLEVILLE, L'Abbe Guillaume].** La Religion Naturelle Et La Revelee, Etablies Sur Les Principes De La Vraie Philosophie Et Sur La Divinite Des Ecritures Ou Dissertations Philosophiques, Théologiques Et Critiques Contre Les Incrédules. Tome I [-IV]. A Paris, chez Nyon, Quai des Augustins au-dessous du Pont Saint Michel. 1756. £ 385

FIRST EDITION. Four volumes, 12mo, pp. [ii], xlviii, 345, [1] errata; [vi], 354; [ii], 421 [ie. 422], [ii], 359, [1] blank; lightly foxed in places, and with some minor signs of worming (not affecting the text), otherwise a clean copy throughout; bound in contemporary mottled calf, spines tooled in gilt with red morocco labels lettered and numbered in gilt, surface wear to upper board and spine of vol. IV, resulting in some loss of gilt, otherwise, apart from some minor rubbing to extremities, a handsome and appealing set.

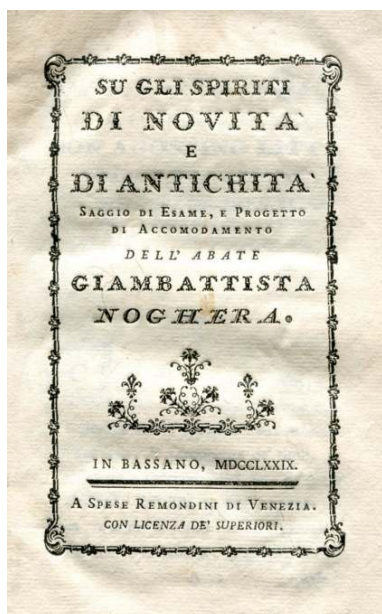
First edition of this rare apologetic work by the Toulouse priest Guillaume Malleville.

Malleville's principal target is Spinoza. After an introduction setting out his thoughts on the difference between moral good and moral evil, he discusses the nature of freedom, the soul, creation, final causes, Revelation, miracles, the beliefs of the early Christians, the Bible, martyrs, the antiquity of the Old Testament, and the nature of prophecy. In the more philosophical parts of the work, mainly to be found in the first two volumes, he not only addresses Spinoza's philosophy but also Locke's difficulties concerning the immortality of the soul.

While Malleville's conclusions are predictable, he, along with others such as Houtteville, went a long way towards engaging with the sceptical doubts of the enlightenment, drawing attention to the inconsistencies to be found both in biblical accounts and in traditional Christian apologetics.

OCLC records just two copies, at the Staatsbibliothek zu Berlin and California State.

17 **NOGHERA, Giovanni Battista.** Su gli Spiriti di novità e di Antichità saggio di esame e progetto di accomodamento ... Bassano, A spese Remondini di Venezia, 1779. £ 285



FIRST EDITION. 8vo, pp. 130; some staining throughout, mainly marginal; uncut and entirely unopened in contemporary wraps; wrappers stained, but otherwise a good copy.

First edition of this rare comparison of the spirits of modernity and antiquity, by the Jesuit theologian, and professor of Rhetoric at Vienna, Giambattista Noghera (1719-1784).

Noghera, a staunch opponent of the Jansenists, wrote a number of works on philosophy and the spirit of the age, including *Riflessioni su la filosofia del bello spirito* (1767), *Riflessioni sulla natura umana e su la Religione Naturale* (1765), and a study of religious devotion, *Riflessioni sulla divozione e sui divoti*, published posthumously in 1786. In the present work he attempts both to examine and to reconcile the spirits of antiquity and of modern times. He quotes extensively from Longinus' treaty *On the Sublime*, while also comparing the spirit of Archimedes, Aristotle, and Plato with that of Bacon, Newton, and Locke, "tutti Filosofi di prima sfera, quale inventore dell'Algerba, quale sgombratore de' pregiudici, quale penetrator della natura, quale creator della Fisica, quale creator della Metafisica..." (p. 65).

OCLC records three copies in North America, at Chicago, Duke and the Woodstock Theological Center, with one copy in the UK, at the Warburg.

18 **PARA DU PHANJAS, François.** Théorie des êtres Insensibles, ou, Cours complet de métaphysique, sacrée et profane, mise a la portée de tout le monde. Avec une table alphabétique des matieres, qui fait de tout cet ouvrage, un vrai dictionnaire de métaphysique ou de philosophie ... Tome Premier [-Troisieme]. A Paris, chez L. Cellot & A.J ombert, Fils Jeune... 1779. £ 450

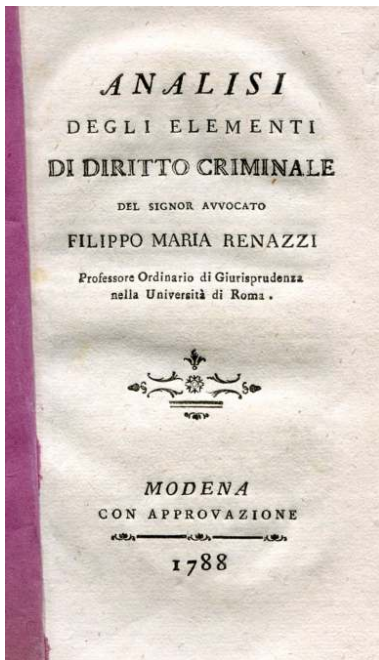


FIRST EDITION THUS. Three volumes, 8vo, pp. [iv], lix, [v], 672; [iv], 656, [1] errata, [1] blank; [iv], 658; with one folding engraved plate in vol. II; a clean fresh copy throughout; in contemporary mottled calf, spines tooled in gilt with red morocco labels lettered in gilt, minor unobtrusive worming to spines, head of vol. I with minor chipping, corners lightly rubbed, nevertheless, a handsome and appealing copy.

First edition under this title of this rare and comprehensive guide to metaphysics by the French Jesuit François Para du Phanjas (1724-1797), a development of his *Eléments de métaphysique sacrée et profane* which first appeared in 1767.

In his preface, the author states that "Il est certain que la Philosophie, telle qu'on l'enseigne ou qu'on doit l'enseigner aujourd'hui, a besoin d'un Cours simple et lumineux de Métaphysique; et qu'un tel Cours ... manque encore à la Philosophie". To that end, he presents an exhaustive survey of the basic questions of philosophy and metaphysics, discussing epistemology, the categories, the nature of substance, relations, time and space, the nature of ideas, the soul, human freedom, morality, matter, logic and dialectic, and God; throughout he cites authorities including Locke, Spinoza, and Malebranche.

OCLC records three copies in North America, at Michigan, Columbia and the New York Public Library.



19 **[RENAZZI, Filippo Maria]**. *Analisi degli Elementi di Diritto Criminale*. Modena, con approvazione, 1788. £ 450

FIRST EDITION. 8vo, pp. 86; some very light spotting in places, but generally clean and crisp throughout; in later mauve wrappers; extremities sunned, and one-inch tear to lower wrapper.

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 to 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.

OCLC records just one copy, in Stuttgart.

20 **[ROUSSEAU]. CHICANEAU DE NEUVILLE, Didier-Pierre**. *Considérations sur les ouvrages d'esprit* ...Amsterdam. 1758. £ 650

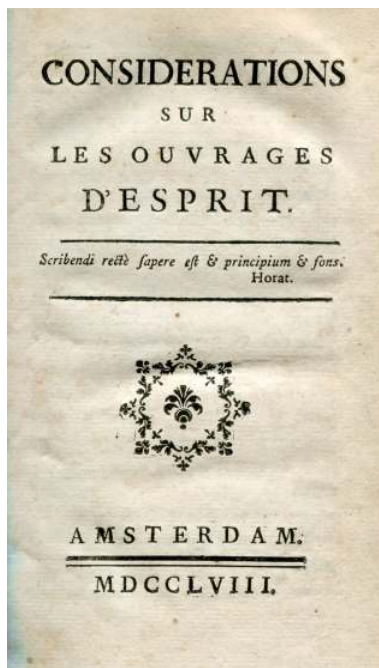
FIRST EDITION. 8vo, pp. [iv], 164; apart from a few minor marks, a clean copy throughout; bound in contemporary calf, spine tooled in gilt with morocco label lettered in gilt; a handsome and appealing copy.

First edition of this rare work on literary aesthetics by the French philosopher, historian, and polymath Didier-Pierre Chicaneau de Neuville (1720-1781).

Concentrating on the notion of *esprit*, the author first discusses what constitutes an *ouvrage d'Esprit*, with examples drawn from French and English literature including Fenelon, Rousseau, Milton, and Dryden, before describing the types of idea proper to various different literary genres. The second part is more philosophical in tone, and examines the external causes that affect and encourage the imagination. Here he draws heavily on Hume's analysis in his *On National Characters*, which he discusses over the course of ten pages, while also looking at the views of Voltaire and Pascal.

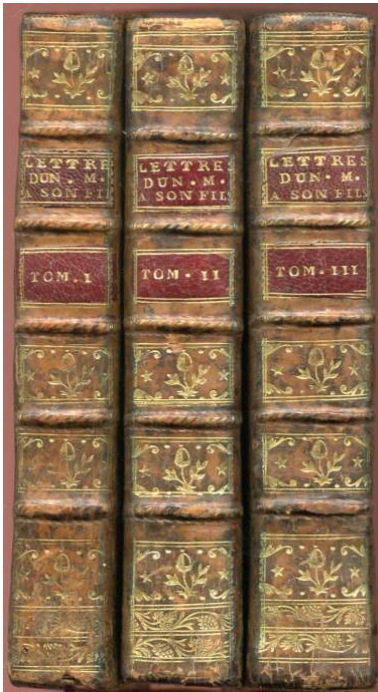
Chicaneau de Neuville was the author of several works, including a *Dictionnaire philosophique* of 1751. Among many roles, he was professor of history at the Collège Royal in Toulouse, and inspector of the book trade in Nimes.

OCLC records five copies in North America, at Toronto, UCLA, Chicago, McGill and the Newberry Library.



21 **[ROUSSEAU]. [MONNET, Abbé]**. *LETTRES D'UNE MERE A SON FILS POUR LUI PROUVER LE VÉRITÉ DE LA RELIGION CHRÉTIENNE*. 1^o Par la Raison. 2^o Par la Révélation. 3^o Par les contradictions dans

lesquelles tombent ceux qui la combattent ... Tome Premier. La Religion prouvée par la Raison [-Troisième]. A Paris, chez Saillant, Libraire, rue Saint-Jean-de-Beauvais. MDCCLXVII [1767]. £ 650



FIRST EDITION. Three volumes, 12mo, pp. [iv], lxxix, [1] errata, 336; [iv], 509, [3] Approbation and errata; [iv], 606, [1] errata, [1] blank; minor waterstain in margins of vol's II & III (not affecting the text), otherwise clean throughout; contemporary polished mottled calf, spines tooled in gilt with red morocco labels lettered in gilt, head of vol. II chipped and small chip to foot of vol. I, otherwise a handsome set, with the contemporary ownership signature of 'Mde de Chastellard' on title of each volume.

First edition of this anti-enlightenment apologetic work, attributed by Barbier to the Abbé Monnet.

Taking the form of a set of letters from a mother to her son, the work is divided into three parts, each of which examines one way of demonstrating the truth of the Christian religion. The first volume discusses arguments based on reason. Monnet argues that the two characteristics of true religion are that it conforms to reason and that it is revealed, and discusses some of the disagreements of philosophers about the nature of God, before examining the refutation of materialism, and some of that doctrine's horrible consequences. He examines and refutes Deism, arguing that Christianity is the only religion to give a correct idea of God, and that the doctrine of the Trinity is not incompatible with reason. Monnet goes on to examine original sin, the duty of man, Rousseau's theory of vengeance, and the duty of parents to their children.

In the second volume, Monnet turns to the proofs of Christianity that are based on Revelation. He discusses the nature of Revelation, the rôle of Moses, and various proofs of Revelation, including the courage of martyrs and the existence of miracles. The third volume is perhaps of the most interest. Here, Monnet examines some of the contradictions of those who attacked Christianity, notably Voltaire and Rousseau. He discusses Rousseau's intolerance, observing that the Church is intolerant of errors but not of people, before responding to various objections to Christianity, including that Revelation is useless and that religion is above the grasp of women and children. Monnet then responds to Rousseau's "blasphemous" rejection of miracles, and attempts to show that Rousseau's theology was favourable to materialism and Manichaeism. He then turns to Voltaire, in particular his writings on Moses in the *Philosophie de l'Histoire* ("jamais livre n'a moins mérité [ce] titre fastueux"), levelling similar criticisms as those made of Rousseau. Monnet concludes with a comparison of Christianity with the religion of the *philosophes*, and a brief account of the impiety of Marmontel's novel *Belisaire*.

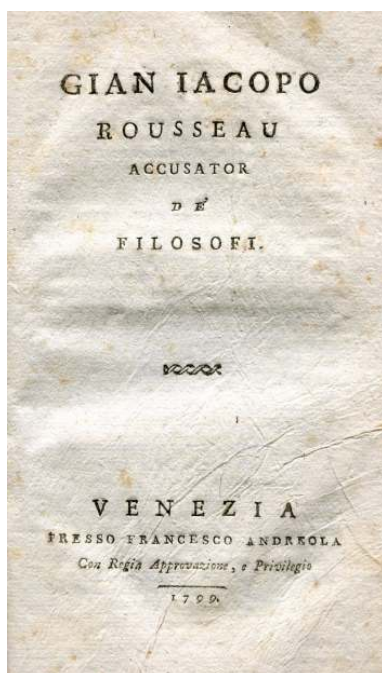
OCLC records two copies only, at Yale and Cambridge.

22 [ROUSSEAU]. MUZZARELLI, Alfonso. GIAN IACOPO ROUSSEAU Accusator de' Filosofi. Venezia, presso Francesco Andreola, con Regia Approvazione, e Privilegio, 1799. £ 385

FIRST EDITION THUS. 8vo, pp. 71, [1] blank; apart from some minor foxing in places, a clean copy throughout; in recent wraps; a very good copy.

Rare edition, under a slightly different title, of *Gian Jacopo Rousseau accusatore de' novi filosofi* by Alfonso Muzzarelli, first

published in 1798.



Muzzarelli seeks in this brief work to sketch some of the themes which lead to disagreement between Rousseau and many of the other *philosophes*, arguing that these disagreements were as often as not rooted in Rousseau's Genevan protestant background, as against the Catholicism (even if rejected) of many of his interlocutors. He quotes extensively from *Le docteur Pansophe*, in alluding to the controversy between Rousseau and Hume, and observes that both philosophers were "insoffibili agli occhi di Gian Iacopo" (p.30), before turning to Rousseau's contributions to the dispute between the Jesuits and the Jansenists, and his arguments with "i due famosi increduli", d'Alembert and Diderot. Further authors discussed range from the English poet Brooke Boothby to Freron, and Muzzarelli quotes liberally from Voltaire and, naturally, Rousseau himself. His closing comments sum up the tenor of the work: "Felice solo chi nato nel grembo della Cattolica Chiesa non pensa a cercare fuor d'essa un vano conforto alle sue passioni o chi istruito degli errori della sua ragione cerca finalmente nella Cattolica Chiesa un disinganno alle sue incertezze, e un asilo alla tranquillità del suo spirito" (p. 71).

OCLC: records three copies in North America, at Stanford, Connecticut and UCLA.

23 **[VERRI, Pietro].** *Idee Sull' Indole del Piacere.* Milano, appresso Giuseppe Galeazzi, Regio Stampatore. MDCCLXXIV [1774]. **£ 300**

SECOND EDITION. 8vo, pp. 100 (the first leaf blank), woodcut vignette on title; very minor stain just visible at foot in places, otherwise clean throughout; in recent mottled wrappers; contemporary bibliographical note in ink on initial blank.



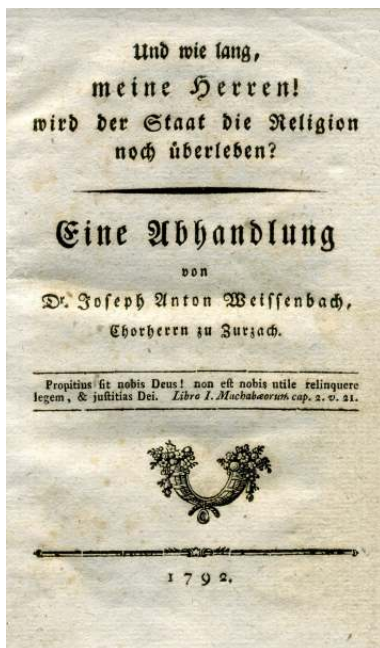
First published in Livorno in 1773 this rare work on pleasure is a philosophical investigation of human nature, which can be characterized as trying to avoid pain and seeking pleasure, an almost 'behaviourist' approach to anthropology. The Milanese economist, historian and philosopher Pietro Verri (1728-1797) was an admirer of Hume and part of a group of enlightened intellectuals in Lombardy, which included Leopardi, Frisi, and Beccaria. Verri's main thesis, that pleasure is the interruption of pain as the underlying human condition, was appreciated by Kant (a German edition appeared in 1777), can be found in Leopardi's works, and later formed one of the cornerstones of Schopenhauer's *Weltanschauung*.

OCLC records just two copies only, at Johns Hopkins and Göttingen; Yale holds the first, Livorno edition.

24 **WEISSENBACH, Joseph Anton.** *Und wie lang, meine Herren! wird der Staat die Religion noch überleben? [No place], 1792.* **£ 285**

FIRST EDITION. 8vo, pp. [xvi], 324, [4] errata; apart from very few minor spots a fine copy in the original interim boards; a little spotted.

First and only edition of this curious treatise on the relationship between religion and civic society and the various forms of government, as well as the ways in which such a relationship can best be positioned so as to maximise the happiness of the people, by the Swiss historian and sometime Jesuit Joseph Anton Weissenbach (1734-1801).



Heavily influenced by the French revolution and subsequent events, where Weissenbach observed much talk of the rights of man, and greater abuses of those rights than ever before, the work is divided into three parts and an appendix. Weissenbach discusses the role of law and state institutions, the position of regents, the relation of religion and the state, and its various aspects (including the attitude the state should have towards “false religion”), and how both religion and the state should treat “berühmte Freygeister”. Weissenbach discusses the thoughts of Rousseau, Voltaire, Bolingbroke, Bayle, and Hobbes, among many others, providing a useful bibliography at the beginning of his work.

Sommervogel VIII, p. 1047, 56; OCLC locates a single copy only, at the Swiss National Library.

25 [ZAGURI, Pietro Marco]. Piano per dar regolato sistema al moderno spirito filosofico. Istruzioni anecdote di un libero pensatore ad un assemblea di amanti del buon senso. Edizione seconda riveduta dall'autore. Padua, Nella Stamperia del Seminario. Appresso Giovanni Manfrè [colophon of the second part: Venezia, Pietro Savoni], 1777. £ 750

SECOND EDITION. 2 parts in one volume, 8vo, pp. [iv, the initial two blank], 317, [3, blank], xlvii, [1, colophon]; occasional light spotting to part two; a good copy in contemporary calf-backed marbled boards, spine lettered and decorated in gilt with initials AM; extremities worn; contemporary annotations in ink (Latin and French) to a few pages.

Second edition, the year after the first, of this philosophical plan by the Italian thinker, and bishop of Vicenza, Pietro Marco Zaguri (1738-1810).

Zaguri offers a survey of enlightenment thinking, attacking materialism and presenting a critique of the systems of several figures, ranging from Bolingbroke and la Mettrie to Buffon and Rousseau.

This book was republished several times up to 1822, including one edition prepared by Elisabetta Turra Caminer in Vicenza in 1791. The bishop of Vicenza Pietro Marco Zaguri (1785-1810), member of an old Venetian patrician family, deals with various currents of the enlightenment and defends the Catholic faith with wit and vigour. He criticises authors such as De la Mettrie, Buffon, Rousseau, and Bolingbroke, and attacks the materialism of philosophers and writers. Zaguri writes as well against occult tendencies, which emerge through the sciences, such as Cabbalistic combinatorics and Lullianism.

The second part, of which we could not find any mention in the collations of this work, not even in ICCU (which lists an 18-page pamphlet with that title) is titled *Orazione funebre recitata in un assemblea di amanti del buon senso* and was printed in Venice.

OCLC locates a single copy, in the British Library, with no copies located of the first edition.

