

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Abingdon, Earl of</b>	<b>1777</b>	<b>3rd</b>	<b>English</b>	<b>0001</b>
<b>Thoughts on the Letter of Edmund Burke, Esq; to the Sheriffs of Bristol, on the Affairs of America</b>				
A reply to Burke's Letter ... on the Affairs of America (1777): "...If the liberty of our fellow-subjects in America are to be taken from them, it is for the idiot only to suppose that we can preserve our own. The dagger uplifted against the breast of America, is meant for the heart of Old England. The leading British supporter of colonial rights attacks Burke for temporizing."				
<b>Abu Abdallah Muhammad</b>	<b>ca 1750</b>			<b>0526</b>
<b>Guide to Happiness</b>				
"Written in a fine Maghribi (North Africa) hand, this manuscript contains two noted devotional works: Abu Abdallah Muhammad's "Dala'il alKayrat (Guide to Happiness)" and "Sharaf al-Din Abu Abdallah al-Kawakib al-durriyah fi madh kayr al-bariyah (The shining stars in praise of the best of creation)", known as the "cloak poem"				
<b>Acton, John Dalberg</b>	<b>1952</b>		<b>English</b>	<b>0009</b>
<b>Essays on Church &amp; State</b>				
Lord Acton (1834-1902) is chiefly remembered today through a single quote: 'All power tends to corrupt, and absolute power corrupts absolutely.' But he was one of the most deeply learned men of his time, and recognized as few have ever done the true nature and value of liberty. It is, he declared, 'not a means to a higher political end. It is itself the highest political end.' His lifelong object was to write a great 'History of Liberty,' but he immersed himself so deeply in reading and research that he never lived to complete it. Only two essays resulted from all this laborious preparation: 'The History of Freedom in Antiquity' and 'The History of Freedom in Christianity.'... In the opinion of F.A. Hayek, the tradition of true individualism is most perfectly represented in the nineteenth century in the work of Alexis de Tocqueville in France and Lord Acton in England'."				
<b>Acton, John Dalberg</b>	<b>1907</b>		<b>English</b>	<b>0010</b>
<b>Historical Essays and Studies</b>				
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<b>Acton, John Dalberg</b>	<b>1909</b>			<b>0011</b>
<b>The History of Freedom and Other Essays</b>				
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<b>Acton, John Dalberg</b>	<b>1907</b>		<b>English</b>	<b>0012</b>
				<b>Lectures on Modern History</b>
				Lord Acton (1834-1902) is chiefly remembered today through a single quotation: `All power tends to corrupt, and absolute power corrupts absolutely.' But he was one of the most deeply learned men of his time, and recognized as few have ever done the true nature and value of liberty. It is, he declared, `not a means to a higher political end. It is itself the highest political end.' His lifelong object was to write a great `History of Liberty,' but he immersed himself so deeply in reading and research that he never lived to complete it. Only two essays resulted from all this laborious preparation: `The History of Freedom in Antiquity' and `The History of Freedom in Christianity.'... In the opinion of F.A. Hayek, the tradition of true individualism is most perfectly represented in the nineteenth century in the work of Alexis de Tocqueville in France and Lord Acton in England".
<b>Acton, John Dalberg</b>	<b>1910</b>		<b>English</b>	<b>0013</b>
				<b>Lectures on the French Revolution</b>
				The Lectures in this work "were delivered by Lord Acton as Regius Professor of Modern History at Cambridge in the academical years 1895-1896, 1896-1897, 1897-1898, and 1898-1899. The French Revolution, 1789-1795, was in those years one of the special subjects set for the Historical Tripos, and this determined the scope of the course. In addition, some discussion of the literature of the Revolution generally took place either in conversation class or as an additional lecture."
<b>Acton, John Dalberg</b>	<b>1904</b>		<b>English</b>	<b>0014</b>
				<b>Letters of Lord Acton to Mary, Daughter of the Right Honorable W.E. Gladstone</b>
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<b>Acton, John Dalberg</b>	<b>1906</b>		<b>English</b>	<b>0015</b>
				<b>Lord Acton and His Circle</b>
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Acton, John Dalberg	1952		English	0016
<b>Political Philosophy</b>				
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Adams, Amos	1768			1121
<b>Religious Liberty an Invaluable Blessing; Illustrated in two discourses preached at Roxbury December 3, 1767; being the day of General Thanksgiving</b>				
<p>This is an excellent pre-Revolutionary Discourse proclaiming the glories of American religious liberty and American exceptionalism. For his entire career Adams was pastor of the First Church at Roxbury. "Our forefathers, who were truly a distressed people....found their consciences oppressed by such unscriptural ceremonies so they quietly withdrew themselves into this land, where was granted them free liberty of conscience to worship God in their own way... Here we dwell in a land of light, a region of liberty. Here we read neither pope nor prince as head of the church."</p>				
Adams, John	1787		English	0017-0019
<b>A Defence of the Constitutions of Government of the United States of America</b>				
<p>"American edition of Adams' classic study, an elaboration upon and defense of the constitutional framework of the new American republic. Adams' work first appeared in London, then New York and Philadelphia in 1787 and in Boston in 1788. No other edition appeared until almost the end of the century.</p> <p>In this work Adams ably combated the views of Turgot and other European writers on the viciousness of the framework of the state governments. Unfortunately, in so doing, he used phrases suggesting support of aristocracy which offended many of his countrymen, - as in the sentence in which he suggested that "the rich, the well-born and the able" should be set apart from other men in a senate. Differences of opinion with regard to the policies to be pursued by the new government gradually led to the formation of two well-defined political groups - the Federalists and the Democratic-Republicans - and Adams became recognized as one of the leaders, second only to Alexander Hamilton, of the former.</p> <p>The primary importance of Adam's work in the context of American history is its timing. It had a profound effect upon those gathered to frame the Constitution: "The first volume appeared in America while the convention for framing a constitution was assembling. Its timeliness gave it vogue; but it is chiefly remembered for the unjustifiable partisan interpretation given it in later years as an attempt to favor a monarchy'."</p>				
Adams, John	1788			0020
<b>A Defence of the Constitutions of Government of the United States of America</b>				
<p>"Early edition of Adams' classic study, an elaboration upon and defense of the constitutional framework of the new American republic. Adams' work first appeared in London, then New York and Philadelphia in 1787 and in Boston in 1788. No other edition appeared until almost the end of the century."</p> <p>In this work, Adams ably combated the views of Turgot and other European writers as to the viciousness of the framework of the state governments. Unfortunately, in so doing, he used phrases suggesting</p>				

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<b>Adams, John</b>	<b>1819</b>		<b>English</b>	<b>0021</b>
				<b>Novanglus</b>
				Political essays written in 1774 and 1775, on the principal points of controversy between Great Britain and her colonies. "“For the last twenty years, our principal opinions have partaken so much of feeling, in the contest between the two great European rivals, that the happiness, the interests, and even the character of America seem to have been almost forgotten. But the spirit of party has now most happily so far subsided, that a disposition to look into, and examine the history of our own dear country, and its concerns, very generally prevails. Perhaps there is no part of that history, that is more interesting, than the controversy between Great Britain and her colonies, and their final separation. It is more important, that the rising generation should be well acquainted with the principles and justice of that cause, which eventuated in our independence, and to which we are indebted for our present envied state of prosperity and happiness. By an attentive perusal of these essays, a correct judgment may be formed of all the principal and leading points of the controversy, between the colonies and the mother country.”"
<b>Adams, John</b>	<b>1798</b>			<b>0278</b>
				<b>Patriotic Addresses to the President of the United States</b>
				Dedication: "Permit me to address to you a work, which originated under your own hands. If there be any merit in it, if a noble spirit pervade it, if the principles of Greece and Rome, in their most illustrious days, center in this volume, no little glory is due to you; for you inspired them. Like fire in a flint, this volume had still been latent in the American bosom, had not your inimitable art extracted it. While we thank you for the noble ardor which you have roused from Vermont to Georgia, we also acknowledge our obligation to you, for your fostering care of our concerns, and for your unprecedented, sincere and disinterested professions, which have arisen to such a height, that you would willingly adopt our whole nation, as your own!"  "Full impressed with the idea, that these addresses, which I have selected from a vast number, will be of great service to you in appreciating our American character, I have collected this volume, entirely for your use, and request no other favor, than, to anticipate the inference, to wit, -- France! Remember Britain!"
<b>Adams, John Quincy</b>	<b>1823</b>			<b>0740</b>
				<b>Message from the President...to Both Houses of Congress, at the commencement of the First Session of the Eighteenth Congress</b>
				First Congressional edition of the Monroe Doctrine. "The American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European powers..." The Monroe Doctrine announced to the world the end of three centuries of European colonization in the New World and the determination of the United States to protect the hemisphere from Old World intervention.

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Adams, John Quincy	1792			0852
<b>Observations on Paine's Rights of Man, In a Series of letters by Publicola</b>				
<p>Rebuttal of "The Rights of Man" by Thomas Paine in letters that were originally published in Boston newspaper Columbian Sentinel, in June-July 1791, and at the time commonly ascribed to John Adams, vice-president of the United States, although the last letter states explicitly that he had nothing to do with the authorship or publication of the work. The letters were the work of his son, John Quincy Adams, then a young lawyer in Boston.</p>				
Adams, Samuel	1776		English	0022
<b>An Oration Delivered at the State-House, in Philadelphia</b>				
<p>American patriot and pamphleteer. Active in arousing public opinion against England before the American Revolution, he was responsible for the creation of the Committee of Correspondence to communicate Boston's grievances to other towns in Massachusetts and "to the World" and prepared for the committee a radical declaration, State of the Rights of the Colonies. He was the leading spirit behind the Boston Tea Party and served in the Continental Congress where he advocated immediate independence.</p>				
Addison, Joseph and Richard Steele	1803			0335-0342
<b>The Spectator</b>				
<p>A famous series of essays by Joseph Addison and Richard Steele. In these essays, purportedly edited by the members of the fictional Spectator Club, Mr. Spectator, a shy, observant gentleman who has settled in London, provides a picture of the social life of the times.</p>				
Addison, Joseph and Richard Steele	1806			0456-0463
<b>The Spectator</b>				
<p>A famous series of essays by Joseph Addison and Richard Steele. In these essays, purportedly edited by the members of the fictional Spectator Club, Mr. Spectator, a shy, observant gentleman who has settled in London, provides a picture of the social life of the times.</p>				
Aesop	1692			0784
<b>Fables of Aesop</b>				
<p>Sir Roger L'Estrange originally published his version of the Fables of Aesop in 1692. Its first edition was quite popular which later led to many further editions being published, some of which can still be found today.</p> <p>Fables of Aesop refer to a collection of stories credited to Aesop, a slave and story-teller who lived in ancient Greece between 620 and 560 BCE. His fables are some of the most well known in the world. They remain a popular choice for the moral education of children today. In many of these tales animals speak and have human characteristics. Some of Aesop's most famous fables include: "The Fox and the Grapes", "The Tortoise and the Hare", "The North Wind and the Sun", "The Boy Who Cried Wolf", and "The Ant and the Grasshopper".</p> <p>Aesop's existence remains uncertain and no writings by him survive. Numerous fables appearing under his name were gathered across the centuries and in many languages in a storytelling tradition that continues to this day. Scattered details of Aesop's life can be found in ancient sources, including Aristotle, Herodotus, and Plutarch.</p>				

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Al Waddah, Mohammed Ben Ziyad	1769	Fath Al Samad Aharh Zayd Ben Raslan		0935
<p>This hand written manuscript was prepared by Ahmad Ben Abu Bakr in 1769. The original writer is a scholar in Islamic Fiqh and jurisprudence within The Sunni Doctrine known as the Shaffea Doctrine. His name is Mohammed Ben Ziyad Al Waddahi. This particular book was written in 691 AD.</p>				
al-Hajib, Jamal al-Din Abu 'Amr 'Uthmann ibn	1672-1673	A Grammatical Miscellany	Arabic	1300
<p>i. Kitab Kafiya by Jamal al-Din Abu 'Amr 'Uthmann ibn al-Hajib Dated 1083 (1672-1673 A.D.).  ii. Kitab Misbah by Burhan al-Din Abu' l-Fath Nasir al-Mutarrizi Undated.  iii. Three untitled grammatical treatises. Undated.</p> <p>Arabic manuscript on paper. Five works in one volume. A compact selection from two classic Arab grammarians, and three additional anonymous treatises, with extensive annotations, in a fine ta'liq with appealing embellishments.</p> <p>Ibn al-Hajib's enduringly popular syntactical work al-Kafiya, is here presented alongside the Misbah of this near contemporary al-Mutarrizi. Both are concise discourses on syntaz, spring from the golden age of Arabic grammarians at the turn of the eleventh and twelfth centuries. These are deliberately abbreviated texts written for students. The persistent importance of grammatical works to Arabic and Islam, not just linguistically, but culturally is made plain by the fact that six hundred years after they were first composed, these two works were still being reproduced and annotated.</p>				
Al-Tusi, Nasir al-din	1250	Nasirean Ethics	Arabic	1061
<p>Manuscript on paper in Arabic. One of the three earliest extant copies (written in the authors lifetime close to the date of its composition.) One of the best known ethical digest to be composed in medieval Persia, if not in all medieval Islam. It appeared initially in 633/1235 when Al-Tusi was already a celebrated scholar, scientist, and political-religious propagandist. The work has a special significance as being composed by an outstanding figure at a crucial time in the history he was himself helping to shape: some twenty years later Al-Tusi was to cross the greatest psychological watershed in Islamic civilization, playing a leading part in the capture of Baghdad and the extinction of the generally acknowledged Caliphate there. In this work, the author is primarily concerned with the criteria of human behavior: first in terms of space and priority allotted, at the individual level, secondly, at the economic level and thirdly, at the political level. This Mirror of Princes is the Persian complement to Aristotle's "Nicomachean Ethics" and "Politics".</p>				
Albertus Magnus	1504	Postilla apprime magistralis super Joanne. Venerabilis domini: domini Alberti magni Quondam Ratisponensi Episcopi Ordinis Praedicatorum		0623
<p>The influence exerted by Albert on the Scholars of his own day and on those of subsequent ages was naturally great. His fame is due in part to the fact that he was the forerunner, the guide and master of St. Thomas Aquinas, but he was great in his own name, his claim to distinction being recognized by his contemporaries and by posterity. It is remarkable that this friar of the Middle Ages, in the midst of his many duties as a religious, as provincial of his order, as bishop and papal legate, as preacher of a crusade, and while making many laborious journeys from Cologne to Paris and Rome, and frequent excursions into different parts of Germany, should have been able to compose a veritable encyclopedia, containing scientific treatises on almost every subject, and displaying an insight into nature and a knowledge of theology which surprised his contemporaries and still excites the admiration of learned men in our own times. He was in truth, a Doctor Universalis. Of him it may be justly said: Nil tetigit quod non ornavit. There is no exaggeration in the praises of the modern critic who wrote, "Whether we consider him as a</p>				

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		<p>theologian or as a philosopher, Albert was undoubtedly one of the most extraordinary men of his age; I might say, one of the most wonderful men of genius who appeared in past times". In theology Albert occupies a place between Peter Lombard, the Master of the Sentences, and St. Thomas Aquinas. He trained and directed a pupil who gave the world a concise, clear and perfect scientific exposition and defense of Christian Doctrine; under God, therefore, we owe to Albert Mangus the Summa Theologica of St. Thomas.</p>		
<b>Albertus Magnus</b>	<b>1519</b>			<b>0823</b>
	<p><b>Ethics</b></p> <p>Albertus Magnus, also known as Albert the Great and Albert of Cologne, was a Dominican friar and a bishop, who achieved fame for his comprehensive knowledge of and advocacy for the peaceful coexistence of science and religion.</p> <p>He was a grand thinker, prolific writer and distinguished philosopher during the Middle Ages. He is considered to be the greatest German philosopher and theologian of the Middle Ages. The topics that were influenced by Magnus are incredibly diverse and include psychology, logic, metaphysics, meteorology, mineralogy and zoology.</p>			
<b>Alexander, William</b>	<b>Vol 1: 1795 and Vol. 2: 1796</b>	<b>1st American</b>	<b>English</b>	<b>1366-1367</b>
	<p><b>The History of Women</b></p> <p>First American Edition in Two Volumes. First published in 1779. The present work, which has sociological and anthropological overtones, is Alexander's best known work. It "deserves to take a place among Enlightenment histories of civil society. Though Alexander clearly knew and was influenced by Montesquieu, it was to contemporary Scottish historians such as John Millar, Lord Kames, and Gilbert Stuart that he owed his greatest debts. Like them, he attempted to place the history of women and gender roles firmly within the history of civil society, though he also perpetuated their disagreements and inconsistencies. The History is long, rambling, and inconsistent, and omits any scholarly references. In it, Alexander drew widely and indiscriminately upon Biblical history, theological studies, classical and medieval histories, and travel literature to construct narratives of women's employment, marriage, child-rearing patterns, customs and ceremonies, and the status and public power of women. He explored the relative influences of nature, or biology, and education, or environment, in shaping the manners of women; the potential for the moral corruption of nations in the absence of female chastity; the relationship between the progress of 'civilization' and the condition of women; and the distinctive characteristics of both 'northern' and British women. On the whole Alexander was inclined to give little weight to the influence of Christianity in the improvement of the condition of women, and there is an anti-Catholic and anti-clerical tinge to much of his discussion"</p>			
<b>Alighieri Dante</b>	<b>1757</b>			<b>0910-0914</b>
	<p><b>LaDivina Commedia</b></p> <p>The Divine Comedy (Italian: Divia Commedia) is an epic poem written by Dante Alighieri between 1308 and his death in 1321. It is widely considered the preeminent work of Italian literature, and is seen as one of the greatest works of world literature. The poem's imaginative and allegorical vision of the afterlife is a culmination of the medieval world-view as it had developed in the Western Church. It helped establish the Tuscan dialect, in which it is written, as the standardized Italian language. It is divided into three parts, the Inferno, Purgatorio, and Paradiso.</p>			

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Alighieri, Dante	1814			0905
<b>The Vision; or, Hell, Purgatory, and Paradise</b>				
<p>The Divine Comedy describes Dante's journey through Hell (Inferno), Purgatory (Purgatorio), and Paradise (Paradiso), guided first by the Roman epic poet Virgil and then by Beatrice, the subject of his love and another of his works, La Vita Nuova. While the vision of Hell, the Inferno, is vivid for modern readers, the theological niceties presented in the other books require a certain amount of patience and scholarship to understand. Purgatorio, the most lyrical and human of the three, also has the most poets in it; Paradiso, the most heavily theological, has the most beautiful and ecstatic mystic passages in which Dante tries to describe what he confesses he is unable to convey</p>				
Alighieri, Dante	1896	3rd		1160-1161
<b>The Commedia and Canzoniere of Dante Alighieri</b>				
<p>The Life of Dante by E. H. Plumptre. The Divine Comedy is a new translation with notes, essays and minor poems.</p>				
Alighieri, Dante	c. 1890		English	1214
<b>The Vision; or Hell, Purgatory, and Paradise, of Dante Alighieri</b>				
<p>The first "Modern" translation into English. Also known as the "Albion" Edition. A highly important translation of Dante into English. Cary's famous translation has long been considered the first modern rendering of Dante's timeless epic into English. It was the first to transfer the beauty and the richness of the language which Dante has long been revered for. It took Cary many years to make the complete translation. Parts of the Comedy were released over a number of years from 1805 on; though the text was finished in mid-1812, Cary was unable to secure a publisher and was, after some years, obliged even with his modest means to publish the work at his own expense. The new and first edition was published by a general publisher was secured in 1819. The translation received little public attention at first, but eventually became well known.</p>				
American Anti-Slavery Society	1838		English	1371
<b>The American Anti-Slavery Almanac, for 1839</b>				
<p>"The Anti-Slavery Almanac was intended to instruct, persuade and horrify its readers about the evils of the American slave system and discrimination against people of color." The Almanac for 1839 has 13 woodcuts "—one for each of 12 months and one for the cover—presented an image of the evils of slavery and racism," "including the destruction of Lovejoy's press in Alton, Illinois, the previous year; a slave auction in the nation's capital; burning of colored schools and many exhortations of political action."</p>				
American Anti-Slavery Society	1841		English	1372
<b>The American Anti-Slavery Almanac, for 1842</b>				
<p>"The Anti-Slavery Almanac was intended to instruct, persuade and horrify its readers about the evils of the American slave system and discrimination against people of color." "The almanac, which consists of the expected information and dates, also includes writings on the subject of slavery emphasising its un-Christian nature, noting the horrific treatment of the slaves as well as the injustice of children being separated from their families." The woodcut seen here on the title page shows Lady Liberty enlightening the slaves.</p>				



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American Anti-Slavery Society	1846		English	1373
	<b>The American Anti-Slavery Almanac, for 1847</b>			
	"The almanac contains material on the evils of slavery, the hypocrisy of American's claim to be the champion of liberty and freedom, and political events in Texas and elsewhere. In addition, it contains a very rare essay by William Lloyd Garrison advocating Immediate Emancipation; a Letter from Frederick Douglass to Garrison; an essay by Maria Chapman; and other anti-slavery items."			
American Archives				0558-0566
	<b>American Archives Fourth Series Vol I - Fifth Series Vol III</b>			
	Consisting of a collection of authentic records, state paper, debates, and letters and other notices of public affairs, the whole forming a documentary history of the origin and progress of the North American Colonies; of the causes and accomplishment of the American Revolution; and of the Constitution of Government for the United States, to the Final Ratification thereof. Contains the 1st Rice Paper Facsimile of the Declaration of Independence. Contained in Firth Series Vol I # 564.			
Anglicus, Robertus	1250			0894
	<b>Commentary Petrus Hispanus</b>			
	This is the commentary by Robertus Anglicus on one of the most important medieval compendia on logic written by Petrus Hispanus or Peter of Spain. Extremely rare commentary, of which there are only two other known manuscripts, and which remains unpublished, except for extracts; preserved in its original binding, this manuscript in comparison with the other two would provide a basis for a much-needed critical edition of this important text on logic.			
Anonymous	1691			0497
	<b>Mysteries of State and Government.</b>			
	In letters of illustrious persons, and great ministries of State, as well foreign as domestic, in the reigns of King Henry the Eighth, Queen Elizabeth, King James, and King Charles. Wherein such secrets of Empire, and public affairs, as were then in agitation, are clearly represented; and many remarkable passages faithfully collected. To which is added, a second part, consisting of a choice collection of original letters and negotiations, never before published.			
Anonymous	1769			0556
	<b>The North Briton</b>			
	The North Briton from Number I to Number XLVI inclusive with several useful and explanatory notes, not printed in any former edition. To which is added, a copious index to every name and article corrected and revised by a friend to civil and religious liberty.			
Anonymous	1820			0650
	<b>Gentleman Sanderson Whitaker has made a complaint to us the subscribers, overseers of the poor of the town of Worcester, that he is confined in Gaul for debt.....</b>			
	The document is an early exemplar of the legal arrangements for public assistance of the poor, each town being responsible for its own residents.			

Author	Pub Date	Edition	Language	Call#
Anonymous	1846	1st		0701
<b>The Political Responsibilities of the People of the Free States, in Relation to American Slavery</b>				
<p>The author argues that "the people of the Free States are, to a great extent, indirectly responsible for American Slavery; and directly responsible for Slavery in the District of Columbia, the coastwise and interstate slave trade, and the Slavery of the present State of Florida." As "slavery is the creation of positive law," it takes Acts of Congress to sustain it. Nothing in the Constitution requires Congress to do so. Moreover, the Nation has "thrown the administration of our government entirely into the hands, and under the control and influence of slaveholders." Although Congress has authority to abolish slavery in the District of Columbia, it has refused to do so. Congress sanctioned slavery in the Florida's, in violation of the Treaty under which Florida was ceded to the U.S. The author's detailed legal arguments accompany an equally informative review of the history of the establishment of the District of Columbia and the cession of Florida. A rare, well-researched and well-articulated arguments, with only two other known copies.</p>				
Anonymous	1775			0870
<b>The Pennsylvania Magazine American Monthly Museum</b>				
<p>An Occasional Letter on the Female Sex" appeared anonymously in the August, 1775 issue of The Pennsylvania Magazine which Paine edited. With a force and clarity transcending the ornateness of the eighteenth-century verbiage, the essay presents perhaps the first plea for the emancipation of women published in America.</p>				
Anonymous				0936
<b>Ethiopian Magic Scroll</b>				
<p>Mythically Jewish until it was converted to Christianity in the fourth century, Ethiopia was almost isolated from Europe by the screen of Islam after the seventh century. It has retained many cultural features that disappeared elsewhere long ago; among them, a tradition of talismanic art. Talismans are not considered to be a product of human skill; they are a part of a "mystery" faithfully reproduced through revelation. The Ethiopian genius translated into pictorial language on "magic Scrolls" the antique theory of correspondences between men, animals, stars, demons, sicknesses, etc. These paintings were considered capable of commanding spirits because of their intrinsic healing qualities, coupled with the realization of the desires of their owners. ng qualities, coupled with the realization of the desires of their owners.</p>				
Anonymous	1738	1st		1075
<b>The Occasional Writer. Numb. IV. Containing a Conversation on the Present Crisis of Publick Affairs.</b>				
<p>Written under the name of "The Occasional Writer," this book is a satirical review of British policy toward Spain: constantly arming itself, making treaties, disarming, observing Spanish violations, re-arming and so on.</p>				
Anonymous	1833			1125
<b>To the Citizens and Legislatures of the United States of America, is Respectfully submitted the Accompanying Proposition</b>				
<p>The author proposes that all U.S. public lands be a perpetual fund for the support of common education in the several States. He argues for annual distribution of the proceeds of the sales of such lands and that the interest arising from such sales be used to support school houses, teacher salaries, books, and supplies.</p>				

Author	Pub Date	Edition	Language	Call#
Anonymous	January 21, 1775 to May 18, 1776 The Crisis			1203
<p>This extraordinary periodical, attributed by some to the editorship of American liberty and later urging American Independence. Present here are seventy of the ninety-on total issues. A remarkable and very rare periodical, too little known by historians of the American Revolution, and indicative of the deep support the Americans had in England at the time of the Revolutionary Crisis.</p>				
Anonymous	1805	1st	English	1289
<p><b>The Defence of Young and Minns, Printers to the State, Before the Committee of the House of Representatives</b></p> <p>First Edition. Young and Minns, who had been awarded the contract for Massachusetts State printing were subjected in the Massachusetts House of Representatives to charges of seditious libel and threats to withdraw their contract after an article "The Monarchy of Federalism" appeared in their magazine, "The Palladium." It inquired, with reference to Thomas Jefferson's conduct as Governor of Virginia during the Revolution.</p> <p>Young and Minns responded to the charges with a spirited Free Speech defence. "The fundamental principles of our Government" make obvious "the necessity and importance of public News-papers; for they alone afford the information, which is necessary to a wise and intelligent exercise of the elective franchise. It can never be known, whether a man is , or is not, pious, just, or temperate, if their is any restraint upon the liberty of publishing."</p>				
Anonymous	1690		English	1356
<p><b>Freedom of Elections to Parliament</b></p> <p>"The pamphlet traces the "undoubted" fundamental right of free and fair elections to the Magna Charta. "Elections should be freely and duly made, without any disturbance whatsoever." Offenders have historically been subject to "grievous fines and imprisonments." Statutes, judicial interpretations, and actions of Parliament for hundreds of years demonstrate that English law guards and closely protects this right."</p>				
Anonymous	1836		English	1370
<p><b>The Anti-Slavery Record</b></p> <p>"Ten of twelve issues published during the second year of this monthly. The Anti-Slavery Record was a twelve page monthly pamphlet. It was published from 1835 to 1837. The horrors of slavery in America are explored--emphasizing the North's complicity, economically and in returning fugitive slaves--as well as in Haiti and the West Indies." "For the first half of its three year run, a picture would be published on its first page. The images dramatizing the evils of slavery from the desperate mother who killed her infants rather than lose them down the river to the slave shot by his master to recurring scenes of whipping."</p>				
Anthony, Susan B.	1874		English	1232
<p><b>An Account of the Proceedings on the Trial of Susan B. Anthony on the Charge of Illegal Voting at the Presidential Election in November, 1872</b></p> <p>A highly publicized trial of consuming interest to the public. Susan Anthony "and several other women" applied to vote in the 1872 elections in Rochester, New York. The ballot inspectors permitted them to vote...the women and the inspectors were arrested. Only the case of Anthony was brought to trial. Here is presented the trial testimony, the detailed arguments of counsel, the verdict of guilty and other proceedings of this landmark case.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Anthony, Susan B.</b>	<b>1887-1922</b>		<b>English</b>	<b>0985-0990</b>
		<b>History of Woman Suffrage</b>		
	Rare complete set in six volumes. The fourth volume of this set is inscribed by Susan B. Anthony. "The volumes document the speeches, papers, correspondence, and other records of the women's right movement, and to some degree the temperance and abolition movement as well. The first four volumes included documents from the 19th century, as follows: Volume 1, 1848-1861; Volume 2, 1861-1876; Volume 3, 1876-1885; Volume 4, 1883-1900; with Volume 5 and Volume 6 covering the period from 1900-1920."			
<b>Aquinas, Thomas</b>	<b>1475</b>			<b>0023</b>
		<b>Summa Theologiae Pars Secunda</b>		
	"One of only three known copies in the world. One in the British Museum in London and the other in the Newbury in Chicago. This is the most perfect of the three. The work is divided into three parts, which can be said to deal with God, Man and the God-Man. The first two of these sections is wholly Aquinas' work but only the first 90 questions of the third, the remainder of which was finished in his fashion after his death. Aquinas intended Summa Theologica to be the sum of all known learning, arranged according to the best method, and subordinate to the dictates of the church, explained according to the philosophy of Aristotle and his Arabian commentators."			
<b>Aquinas, Thomas</b>	<b>1447</b>		<b>Latin</b>	<b>0393</b>
		<b>Rubricated Manuscript Leaf in Latin</b>		
	Rubricated Manuscript in Latin. Scribe: Iohannes de Ubera.			
<b>Aquinas, Thomas</b>	<b>1447</b>		<b>Latin</b>	<b>0394</b>
		<b>Rubricated Manuscript Leaf in Latin</b>		
	Rubricated Manuscript in Latin. Scribe: Iohannes de Ubera.			
<b>Aquinas, Thomas</b>	<b>1447</b>		<b>Latin</b>	<b>0395</b>
		<b>Rubricated Manuscript Leaf in Latin</b>		
	Rubricated Manuscript in Latin. Scribe: Iohannes de Ubera.			
<b>Aquinas, Thomas</b>	<b>1475</b>			<b>0411</b>
		<b>Rubricated Manuscript Leaf on Vellum.</b>		
	From the 'Commentary on the Sententiae' of Petrus Lombardus' 'The Four Books of Sentences' ('Libri Quattuor Sententiarum').			
	Thomas Aquinas, an Italian Dominican priest, was one of the most influential philosophers and theologians of the Christian faith. While Aquinas was pursuing his master's degree in theology, he dedicated his final three years of study to commenting on Petrus Lombardus' 'Libri Quattuor Sententiarum', or 'Four Books of Sentences'. The 'Four Books of Sentences' is a compilation of biblical texts that			

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		Lombardus combined with relevant passages from the works of church fathers and medieval scholars written around 1150 . In many ways, Sentences is the first significant effort to bring together commentaries on disparate theological issues and to examine where such commentaries defended different viewpoints.		
Aquinas, Thomas	1475			0412
		<b>Rubricated Manuscript Leaf on Vellum.</b>		
		From the Commentary on the Sententiae of Petrus Lombardus		
Aquinas, Thomas	1475			0425
		<b>Summa Theologiae Pars Secunda</b>		
		The work is divided into three parts, which can be said to deal with God, Man and the God-Man. The first two of these sections is wholly Aquinas' work but only the first 90 questions of the third, the remainder of which was finished in his fashion after his death. Aquinas intended Summa Theologica to be the sum of all known learning, arranged according to the best method, and subordinate to the dictates of the church, explained according to the philosophy of Aristotle and his Arabian commentators. First Edition done in Italy."		
Aquinas, Thomas	1472			0451
		<b>Opuscula / Paul of Venice : Quadratura Sive Dubia 1483</b>		
		Italian theologian and philosopher who makes clear distinction between the realms of reason and of faith: reason seeks knowledge from experimental and logical evidence, while faith seeks understanding through revelation but uses the knowledge provided by reason. Both come from and reveal God as the source of all Truth. Aquinas prepared himself for the exposition of his philosophy by a series of commentaries on Holy Scripture and the Fathers, and a study of Plato and his followers, notably the work of the pseudo-Dionysius; and above all of Aristotle. His synthesis of theology and philosophy, known as Thomism, has since been officially recognized as a cornerstone in the doctrines of the Roman Catholic Church.		
Aquinas, Thomas	1483			0578
		<b>Summa Theologiae Prima Pars</b>		
		"The work is divided into three parts, which can be said to deal with God, Man and the God-Man. The first two of these sections is wholly Aquinas' work but only the first 90 questions of the third, the remainder of which was finished in his fashion after his death. Aquinas intended Summa Theologica to be the sum of all known learning, arranged according to the best method, and subordinate to the dictates of the church, explained according to the philosophy of Aristotle and his Arabian commentators."		
Aquinas, Thomas	1496			0600-0601
		<b>Summa Theologiae</b>		
		One of five known copies. This is the monumental work by Aquinas (1225-1274), intended to synthesize all Christian thought, written beginning in 1265 or 1266 and being left unfinished at his death. Using a scholastic method, and arguing with force and elegance, Thomas made statements of belief on all Christian mysteries, speaking equally from the point of view of logic and revelation. Although his views were rejected by some contemporaries, notably Duns Scotus, the largest share of his work was embraced, and it has been accepted ever since as central to the beliefs of the church. Although the "Summa" in its		

Author	Pub Date	Edition	Language	Call#
		complete form consists of three books in four parts (the second being divided into two), early printers very often undertook the printing of a single book only. A fundamental work of the 15th century, issued by the period's best known printer.		
<b>Aquinas, Thomas</b>	<b>1562</b>			<b>0697</b>
		<b>Praeclarissima commentaria in libros Aristotelis Peri Hermenias et posteriorum analyticorum, cum antiqua textus translatione, atque etiam nova Ioannis Argyropyli...</b>		
		Aquinas' commentary on Aristotle. Aquinas studied at the Dominican school at Cologne under Albertus Magnus whose teaching sought to harmonise Aristotelianism with the doctrines of the Church. Aquinas, as a commentator however, took Averroes of Cordova, who had been commissioned by the Caliph to expound the works of Aristotle in the west, as his model: a man he was later to refute as a heretic.		
<b>Aquinas, Thomas, et al.</b>				<b>1204</b>
		<b>Epistola de modo studeni</b>		
		Thomas Aquinas, Epistola de modo studendi; Cato, Disticha Catonis; Martin De Braga, Fomula honestae vitae [De Quattuor virtutibus cardinalibus]; Pseudo-Bernardus Clarevallensis, Epistola ad Raymundum de cura rei familiaris; Doctrine de la Foy Catholique or Table de la foi catholique		
<b>Archimedes</b>	<b>1675</b>			<b>0294</b>
		<b>Archimedes opera</b>		
		The mathematician and engineer Archimedes (ca 287-212 BC) was one of the greatest minds of antiquity, making important discoveries in geometry, statistics, hydrostatics and mechanics. He determined the value of Pi. He was also a practical engineer who constructed war machines and other devices for his patron. He is said to have invented a system of compound pulleys capable of lifting entire ships and their contents in order to demonstrate to King Hieron the principle of mechanical advantage. He is also said to have designed the water pump that we now know as the Archimedes Screw in order to raise water from the hold of another King Hieron's ships. Greek and Latin text in double columns. A sumptuously bound copy for Queen Marie de' Medicis, widow of Henry IV of France, of this important edition of Archimedes. This is the first edition of the influential translation and commentary of David Rivault.		
<b>Aristotle</b>	<b>1543</b>		<b>Latin</b>	<b>0025</b>
		<b>Libri Politici</b>		
		In Aristotle's Politics (eight books), the good of the individual is identified with the good of the city-state. The study of human good is thus a political inquiry, as it is in Plato. Aristotle discusses different types of government, finally preferring monarchy, an aristocracy of men of virtue, or constitutional government of the majority. Slavery is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others. Aristotle's Rhetoric treats methods of persuasion; the Poetics is his great contribution to literary criticism.		
		Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring. Politics, on the good of the state. Economics, on the good of the family. The Politics was begun as early as 357bc. He treats oligarchy, democracy, commonwealth, tyranny and other forms of government; revolution and preserving the state, and the right forms of the constitution. He left it unfinished but throughout his life was often revising and combining the various sections of it."		

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Aristotle</b>	<b>1496</b>	<b>1st</b>	<b>Latin</b>	<b>0026</b>
<b>Opera</b>				
<p>Very rare first complete edition of Aristotle.</p> <p>In Aristotle's Politics (eight books), the good of the individual is identified with the good of the city-state. The study of human good is thus a political inquiry, as it is in Plato. Aristotle discusses different types of government, finally preferring monarchy, an aristocracy of men of virtue, or constitutional government of the majority. Slavery is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others. Aristotle's Rhetoric treats methods of persuasion; the Poetics is his great contribution to literary criticism.</p> <p>Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring.</p> <p>Aristotle maintained that all human knowledge originates in sensible experiences, out of which the soul perceives the universal. In Politics the good of the individual is identified with the good of the city-state. Thus, the study of human good is a political inquiry much like Plato. Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world was profound and enduring."</p>				
<b>Aristotle</b>	<b>1598</b>	<b>1st</b>	<b>English</b>	<b>0027</b>
<b>Politiques</b>				
<p>First Edition English. Called by Dante "the master of those who know," "Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring."</p> <p>"Aristotle maintained that all human knowledge originates in sensible experiences, out of which the soul perceives the universal. In Aristotle's Politics (eight books), the good of the individual is identified with the good of the city-state. Thus, the study of human good is a political inquiry much like Plato." Aristotle further discusses different types of government, finally preferring monarchy, an aristocracy of men of virtue, or constitutional government of the majority. The topic of slavery is touch upon and is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others.</p>				
<b>Aristotle</b>	<b>1496</b>	<b>1st</b>		<b>0429</b>
<b>Politics and Economics</b>				
<p>From the 1st Printing of his Opera. In Aristotle's Politics (eight books) the good of the individual is identified with the good of the city-state. The study of human good is thus a political inquiry, as it is in Plato. Aristotle discusses different types of government, finally preferring a monarchy, an aristocracy of men of virtue, or a constitutional government of the majority. Slavery is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others.</p> <p>Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring. Politics, on the good of the state. Economics, on the good of the family. The Politics was begun as early as 357 B.C. He treats oligarchy, democracy, commonwealth, tyranny and other forms of government; revolution and preserving the state, and the right forms of the constitution. He left it unfinished but throughout his life was often revising and combining the various sections of it."</p>				

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<b>Aristotle</b>	<b>1496</b>	<b>1st</b>		<b>0430</b>
	<b>Ethics</b>			
	From the 1st Printing of his Opera. Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring. Aristotle's Nichomachean Ethics written in Greek and based on lectures he gave in Athens in the fourth century B.C., concerns the end to which human behavior should be directed. For a person to be happy, he says they must not simply pursue pleasure, but to do well those things which are distinctly human, namely the exercise of intellectual abilities. But, as he also explains, virtue is not solely intellectual, and mankind has a moral aspect as well."			
<b>Aristotle</b>	<b>1496</b>	<b>1st</b>		<b>0441</b>
	<b>Ethics</b>			
	Scholar and Study Friendly. From the 1st Printing of his Opera			
<b>Aristotle</b>	<b>1778</b>			<b>0583</b>
	<b>A Treatise on Government (Politics)</b>			
	Translated from the Greek by William Ellis The Politics of Aristotle is the second part of a treatise of which the Ethics is the first part. It looks back to the Ethics as the Ethics looks forward to thee Politics. For Aristotle did not separate, as we are inclined to do, the spheres of the statesman and the moralist. In the Ethics he has described the character necessary for the good life, but that life is for him essentially to be lived in society, and when in the last chapters of the Ethics he comes to the practical application of his inquiries, that finds expression not in moral exhortations addressed to the individual but in a description of the legislative opportunities of the statesman. It is the legislator's task to frame a society which shall make the good life possible. Politics for Aristotle is not a struggle between individuals or classes for power, nor a device for getting done such elementary tasks as the maintenance of order and security without too great encroachments on individual liberty. The state is "a community of well-being in families and aggregations of families for the sake of a perfect and self-sufficing life." The legislator is a craftsman whose material is society and whose aim is the good life.			
<b>Aristotle</b>	<b>1686</b>			<b>0588</b>
	<b>Rhetoric, or the True principals and grounds of Oratory</b>			
	Showing the Right Art of Pleading and Speaking in Assemblies and Courts of Judicature. The Rhetoric consists of three books. Book I offers a general overview, presenting the purposes of rhetoric and a working definition; it also offers a detailed discussion of the major contexts and types of rhetoric. Book II discusses in detail the three means of persuasion that an orator must rely on: those grounded in credibility (ethos), in the emotions and psychology of the audience (pathos), and in patterns of reasoning (logos). Book III introduces the elements of style (word choice, metaphor, and sentence structure) and arrangement (organization). Some attention is paid to delivery, but generally the reader is referred to the Poetics for more information in that area			



Author	Pub Date	Edition	Language	Call#
Aristotle	1548			0618
<b>Politicorum libri octo</b>				
<p>Aristotle -(384-322 B.C.) An interleaved copy in excellent internal condition. In Aristotle's Politics (eight books, this containing only the first five), the good of the individual is identified with the good of the city-state. The study of human good is thus a political inquiry, as it is in Plato. Aristotle discusses different types of government, finally preferring monarchy, an aristocracy of men of virtue, or constitutional government of the majority. Slavery is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others. Aristotle's Rhetoric treats methods of persuasion; the Poetics is his great contribution to literary criticism.</p> <p>Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring. Politics, on the good of the state. Economics, on the good of the family. The Politics was begun as early as 357bc. He treats oligarchy, democracy, commonwealth, tyranny and other forms of government; revolution and preserving the state, and the right forms of the constitution. He left it unfinished but throughout his life was often revising and combining the various sections of it.</p>				
Aristotle	1488		Latin	0672
<b>Nichomachean Ethics</b>				
<p>This rubricated manuscript in the Latin translation of Leonardo Bruni, the first Florentine scholar to use the word "studia humanitatis" as a term for literary studies was used in grammar schools. This couples with the large number of interlinear and marginal notations are evidence that the text was not only transmitted among the intellectual elites. Originally written in Greek and based on lectures Aristotle gave in Athens in the fourth century B.C., concerns the end to which human behavior should be directed. For a person to be happy, he says, they must not simply pursue pleasure, but to do well those things which are distinctly human, namely the exercise of intellectual abilities. But, as he also explains, virtue is not solely intellectual, and mankind has a moral aspect as well.</p>				
Aristotle	1551	2nd	Italian	0856
<b>L'Ethica d'Aristotle a Tradetta in Linga Vulgare Florentina</b>				
<p>Aristotle conceives of ethical theory as a field distinct from the theoretical sciences. Its methodology must match its subject matter—good action—and must respect the fact that in this field many generalizations hold only for the most part. We study ethics in order to improve our lives, and therefore its principal concern is the nature of human well-being. Aristotle follows Socrates and Plato in taking the virtues to be central to a well-lived life. Like Plato, he regards the ethical virtues (justice, courage, temperance and so on) as complex rational, emotional and social skills. But he rejects Plato's idea that a training in the sciences and metaphysics are a necessary prerequisite for a full understanding of our good. What we need, in order to live well, is a proper appreciation of the way in which such goods as friendship, pleasure, virtue, honor and wealth fit together as a whole. In order to apply that general understanding to particular cases, we must acquire, through proper upbringing and habits, the ability to see, on each occasion, which course of action is best supported by reasons. Therefore practical wisdom, as he conceives it, cannot be acquired solely by learning general rules. We also must also acquire, through practice, those deliberative, emotional, and social skills that enable us to put our general understanding of well-being into practice in ways that are suitable to each occasion.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Aristotle</b>	<b>1847</b>			<b>1148-1149</b>
<b>The Ethics of Aristotle</b>				
This introduction to moral philosophy is one of Aristotle's three most famous works (along with his "Poetics" and "Politics"), and is one of the foundation documents of Western Philosophy.				
<b>Aristotle (Pseudo-Aristotle)</b>	<b>1483</b>			<b>0024</b>
<b>Ethics, Politics &amp; Economics</b>				
<p>"Three books in one volume. An extremely early incunabula printing of Aristotle and among the earliest obtainable printings of the greatest of all philosophers. Goff shows only three copies of the printing in America. Two copies may lack portions of the text. This one being complete. (384-322 bc)</p> <p>In Aristotle's Politics (eight books), the good of the individual is identified with the good of the city-state. The study of human good is thus a political inquiry, as it is in Plato. Aristotle discusses different types of government, finally preferring monarchy, an aristocracy of men of virtue, or constitutional government of the majority. Slavery is considered natural in Aristotle's politics, because some men are adapted by nature to be the physical instruments of others. Aristotle's Rhetoric treats methods of persuasion; the Poetics is his great contribution to literary criticism.</p> <p>Called by Dante "the master of those who know," Aristotle mastered every field of learning known to the Greeks. His influence on St. Thomas Aquinas and the medieval world, through the translation of the Arabic scholar Averroes, was profound and enduring."</p>				
<b>Arnauld, Antoine</b>	<b>1685</b>	<b>1st English</b>		<b>0757</b>
<b>Logic; or, The Art of Thinking</b>				
Antoine Arnauld (1612-1694) and Pierre Nicole (1625-1695). "In which, besides the common, are contained many excellent new rules, very profitable for directing of Reason, and acquiring of judgment, in things as well relating to the Instruction of a man's self." La Logique was the most famous logic text of the seventeenth century and set the form of manuals of logic for the next two hundred years.				
<b>Arnold, Matthew</b>	<b>1888</b>		<b>English</b>	<b>0929</b>
<b>Civilization in the United States</b>				
<p>"Matthew Arnold begins "Civilization in the United States" with a lengthy discourse on Ulysses S. Grant. Acknowledging that Grant, while wildly popular in the U.S., had received little attention in England--often over-shadowed by the more popular Robert E. Lee in commentary on the American Civil War--Arnold found Grant to be a rare man of virtue, a man able to "confront and resist popular clamor." Arnold then goes on to provide "A Word About America" in which he confirms his belief that Americans are "English people on the other side of the Atlantic." While understanding and foreshadowing the influence America will have in international relations, Arnold criticizes America for its sense of self-importance. He believes that Americans believe themselves to be better educated, more intellectual, and clearer thinking than other nations and that this belief will make the U.S. weak. Arnold also finds there to be a much greater need for public, social criticism ("tall talk and self-gratification meets with hardly any rebuke from sane criticism") and that America's inability to confront its own social issues will eventually undermine society. Arnold also provides a scathing critique of American newspapers. This thoughtful discussion of American culture and character reverberates with issues relevant to the modern world."</p>				

Author	Pub Date	Edition	Language	Call#
<b>Attorney General of the United States</b>	<b>1826</b>			<b>1165</b>
		<b>A Discourse on the Lives and Characters of Thomas Jefferson and John Adams, who both died on the Fourth of July, 1826. Delivered, at the Request of the Citizens of Washington, in the Hall of Representatives of the United States...</b>		
		A double eulogy for the two presidents, by the Attorney General of the United States. Includes highlights from the long careers of both men. This copy is notable for the inscription at the top of the title page, in the hand of Nicholas Ward Boylston, indicating that it was given to him by "his relation, J. Adams." Boylston was the cousin of John Adams, and was close to his son, John Quincy, who gave him this pamphlet. This volume also contains a eulogy Discourse... for Jefferson and Adams by Daniel Webster, as well as several other sermons.		
<b>Attributed to A Person of Quality</b>	<b>1661</b>	<b>1st</b>	<b>English</b>	<b>1278</b>
		<b>Rebels No Saints: or, A Collection of the Speeches, Private Passages, Letters, Prayers of Those Persons Lately Executed</b>		
		A scarce first edition and quite important printed propaganda from the English Civil War. This collection is reputed to be speeches, letters and prayers written or spoken by ten Regicides among the first to be executed during the Restoration. It is by some regarded as spurious. There were a great number of forged speeches and prayers printed after the Restoration, and countless accounts of purges during the trials. But they were all, for a time, a significant force in the swaying of public opinion back to the side of the Royalists. The Regicides whose pretended speeches, letters, and prayers are here supplied are; Thomas Harrison, John Carew, John Cook, Hugh Peters, Thomas Scott, Gregory Clement, Adrian Scroope, John Jones, Francis Hacker, and Daniel Axtell. All of whom were hung, drawn and quartered from October 13th to 19th of 1660.		
<b>Audrey, John</b>	<b>1898</b>		<b>English</b>	<b>1275-1276</b>
		<b>"Brief Lives," chiefly of Contemporaries, set down by John Aubrey, between the Years 1669 &amp; 1696</b>		
		A near-complete transcript, Brief Lives chiefly of Contemporaries set down John Aubrey between the Years 1669 and 1696, was edited for the Clarendon Press in 1898 by the Reverend Andrew Clark. In 1669, Aubrey began work on his collection of biographical sketches, which became known as his "minutes of lives". (Brief Lives was a 19th-century editorial title.) He continued to work on them until 1693, when he deposited his manuscripts (in four folio volumes) in the Ashmolean Museum, they are now in the Bodleian Library. As private, manuscript texts, the "Lives" were able to contain the richly controversial material which is their chief interest today, and Aubrey's chief contribution to the formation of modern biographical writing.		
<b>Augustine of Hippo</b>	<b>1610</b>	<b>1st English</b>		<b>0029</b>
		<b>City of God</b>		
		"Early Christian church father and philosopher. Received his early training primarily in Latin literature and earned his living as a teacher of rhetoric in Carthage, Rome, and Milan. He joined the Manichaeans for a number of years but became disillusioned and was converted to Christianity. His Confessions vividly record his spiritual experiences and development during this period. For the remainder of his life, he preached and wrote prolifically, defining points of Christian doctrine and engaging in theoretical controversy with the Manichaeans, the Donatists, and the Pelagians. He maintained the importance of a single, unified Church and developed a theory of sin, grace, and predestination that not only became basic to the doctrines of the Roman Catholic Church, but later was also used as the justification for the tenets of Calvin, Luther, and the Jansenists. City of God is an apology for Christianity against the accusation that the Church was responsible for the decline of the Roman Empire. It interprets human history as a conflict between the City of God, which includes the body of Christians belonging to the Church, and the Earthly City, composed of pagans and heretical Christians. Augustine foresees that, through the will of God, the people of the City of God will eventually win immortality, those in the Earthly City destruction."		

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Augustine of Hippo</b>	<b>1610</b>	<b>1st English</b>		<b>0030</b>
		<b>Citie of God</b>		
		<p>First Edition English. Augustine of Hippo remains one of the most renowned church fathers and philosophers. His work, City of God, "is an apology for Christianity against the accusations that the Church was responsible for the decline of the Roman Empire. It interprets human history as a conflict between the City of God, which includes the body of Christians belonging to the Church, and the Earthly City, composed of pagans and heretical Christians. Augustine foresees that, through the will of God, the people of the City of God will eventually win immortality, while those in the Earthly City will win destruction."</p>		
<b>Augustine of Hippo</b>	<b>1480</b>			<b>0031</b>
		<b>Meditations &amp; Soliloquies</b>		
		<p>Early Christian church father and philosopher. Received his early training primarily in Latin literature and earned his living as a teacher of rhetoric in Carthage, Rome, and Milan. He joined the Manichaeans for a number of years but became disillusioned and was converted to Christianity. Soliloquies (387) was Augustine's first work after becoming a Christian. Taking the form of a discussion between himself and Reason, this book contains the earliest form of his doctrine of "Divine Illumination". As one of the main sources for medieval religious study, this volume, printed in Milan, is a nice example of an early "pocket edition" which might have been produced for students.</p>		
<b>Augustine of Hippo</b>	<b>1900</b>			<b>0397</b>
		<b>Confessions</b>		
		<p>The first great autobiography in history in which personal confessions and revelations are linked with the spirit of Christian piety and devotion. Confessions was designed to show the details of the soul's progress, from the enjoyment of beauties outside itself to a study of its own nature and finally to joy in the knowledge of God. Augustine describes his devoutly Christian mother, Monica, his life with the concubine who gave him his son, Adeodatus, his exploration of Manichaeism and neo-Platonism, and his conversion to Christianity. He maintained the importance of a single, unified church and developed a theory of sin, grace, and predestination that not only became basic to the doctrines of the Roman Catholic Church, but later was also used as the justification for the tenets of Calvin, Luther, and the Jansenists.</p>		
<b>Augustine of Hippo</b>	<b>1673</b>			<b>0414</b>
		<b>Opuscula quaedam selecta</b>		
		<p>Early Christian church father and philosopher. Received his early training primarily in Latin literature and earned his living as a teacher of rhetoric in Carthage, Rome, and Milan. He joined the Manichaens for a number of years but became disillusioned and was converted to Christianity. His Confessions vividly record his spiritual experiences and development during this period. For the remainder of his life, he preached and wrote prolifically, defining points of Christian doctrine and engaging in theoretical controversy with the Manichaens, the Donatists, and the Pelagians. He maintained the importance of a single, unified church and developed a theory of sin, grace, and predestination that not only became basic to the doctrines of the Roman Catholic Church, but later was also used as the justification for the tenets of Calvin, Luther, and the Jansenists.</p>		

Author	Pub Date	Edition	Language	Call#
<b>Augustine of Hippo</b>	<b>1491</b>			<b>0424</b>
	<b>Confessions</b>			
	<p>Rubricated. The first great autobiography in history in which personal confessions and revelations are linked with the spirit of Christian piety and devotion. Confessions was designed to show the details of the soul's progress, from the enjoyment of beauties outside itself to a study of its own nature and finally to joy in the knowledge of God. Augustine describes his devoutly Christian mother, Monica, his life with the concubine who gave him his son, Adeodatus, his exploration of Manichaeism and neo-Platonism, and his conversion to Christianity. He maintained the importance of a single, unified church and developed a theory of sin, grace, and predestination that not only became basic to the doctrines of the Roman Catholic Church, but later was also used as the justification for the tenets of Calvin, Luther, and the Jansenists.</p>			
<b>Augustine of Hippo</b>	<b>1494</b>			<b>0426</b>
	<b>Citie of God</b>			
	<p>An apology for Christianity against the accusation that the Church was responsible for the decline of the Roman Empire. It interprets human history as a conflict between the Citie of God, which includes the body of Christians belonging to the Church, and the Earthly City, composed of pagans and heretical Christians. Augustine foresees that, through the will of God, the people of the Citie of God will eventually win immortality, and those in the Earthly City destruction.</p> <p>In the Citie of God, theology is shown in relation to the history of mankind and God's action in the world is explained. In this apology St. Augustine explains the Christian Church as an organization which would fill up the vacuum caused by the break-up of the secular state. There is no opposition between State and Church; the State is not necessarily evil; if it is pervaded by Christian ideals and the God-fearing life, then it approaches true justice and thereby the City of God. These 22 volumes cover many subjects including Roman polytheism, Greek philosophy, the history of time and eternity, religion, politics and the struggle between Church and State, and economics."</p>			
<b>Augustine of Hippo</b>	<b>1620</b>	<b>1st</b>	<b>English</b>	<b>0500</b>
	<b>Confessions of the Incomparable Doctour Augustine</b>			
	<p>The "Confessions" frank description of both emotional and intellectual problems, their acute psychological observations and analysis of complex sentiments, and at the same time their obvious sincerity and humility, account for their immediate and lasting influence.</p>			
<b>Aurelius Antoninus Augustus, Marcus</b>	<b>1635</b>			<b>0531</b>
	<b>Meditations</b>			
	<p>The Roman emperor, His meditations concerning himself: treating of a Natural Mans happiness; Wherein it consisteth, and the meanes to attaine unto it. Stoic and practical moralist Marcus Aurelius here counsels wisdom, justice, fortitude, and temperance as the qualities most essential for co-existence; his writings represent an early and influential philosophy of humanism.</p>			
<b>Ayer, A.J.</b>	<b>1988</b>			<b>1008</b>
	<b>Thomas Paine</b>			
	<p>First published in 1988 and written by A. J. Ayer, who was a British philosopher. The work discusses the life and writings of eighteenth century revolutionist Thomas Paine. Ayer combines a readable account of Paine's life, travels, travails with critical examination of his political and religious thought. His chapters alternate between the externals of Paine's life and career in England, America, and France. Ayer traces Paine's life from his birth in England to his emigration to America just before the Revolutionary War. Ayer analyzes many of Paine's significant and less well known writings. In examining Common Sense, he</p>			

Author	Pub Date	Edition	Language	Call#
				considers the effect of Paine's pamphlet upon the American War. Ayer furthers his investigation in <i>The Rights of Man</i> , which he discusses in light of Burke's attacks upon the French Revolution and the thought of Hobbes, Locke, Hume, and Rousseau. He finishes his analysis by examining <i>The Age of Reason</i> giving an account of the animosity directed towards Paine for his criticisms of Christian religious beliefs and his advocacy of deism.
<b>Bacon, Francis</b>	<b>1629</b>	<b>2</b>		<b>0032</b>
				<b>Essays or Counsels, Civill and Morall</b>
				English philosopher, statesman, and essayist. Violently opposed to speculative philosophies and the syllogistic quibbling of the Schoolmen, Bacon argues that the only knowledge of importance to man was empirically rooted in the natural world and that this knowledge should be amassed and studied in a judicious, systematic fashion. For Bacon, a clear system of scientific inquiry would assure man's mastery over the natural world. He deplored generalizations that might obscure the exceptions to every rule and vigorously sought the negative for every positive, in order to bring both into a unified system of thought. In these respects, his ideas anticipated aspects of utilitarianism, particularly in the work of John Stuart Mill.
<b>Bacon, Francis</b>	<b>1753</b>			<b>0668-0670</b>
				<b>The Works of Francis Bacon Baron of Verulam....to which is prefixed A life of the Author by Mr. Mallet</b>
				Thirteen years after Mallets edition of Bacons Works in four volumes, this publication in three volumes reproduced his text, and added the apology for the Earl of Essex, the Latin version of the History of Henry VII, of the Essays Civil and Moral, of the New Atlantis and of the Advertisement touching an Holly War. All of these works had been included in previous collections or had been published individually, but had not been part of Mallets greatly successful edition of 1740.
<b>Bacon, Francis</b>	<b>1640</b>			<b>0680</b>
				<b>Of the Advancement and Proficence of Learning</b>
				Violently opposed to speculative philosophies and the syllogistic quibbling of the Schoolmen, Bacon argues that the only knowledge of importance to man was empirically rooted in the natural world and that this knowledge should be amassed and studied in a judicious, systematic fashion. For Bacon, a clear system of scientific inquiry would assure man's mastery over the natural world. He deplored generalizations that might obscure the exceptions to every rule and vigorously sought the negative for every positive, in order to bring both into a unified system of thought. In these respects, his ideas anticipated aspects of utilitarianism, particularly in the work of John Stuart Mill.
<b>Bacon, Francis</b>	<b>1605</b>			<b>0845</b>
				<b>Two Books</b>
				His work, <i>The Two Books of Francis Bacon of the Proficence and Advancement of Learning, Divine and Human</i> was first published in 1605. In his <i>First Book</i> , he pointed out the discredits of learning from human defects of the learned, and emptiness of many of the studies chosen, or the way of dealing with them. This came, he said, especially by the mistaking or misplacing of the last or furthest end of knowledge. The rest of the <i>First Book</i> was given to an argument upon the Dignity of Learning. The <i>Second Book</i> , on the Advancement of Learning, is a general perambulation of learning, with an inquiry what parts lie fresh and waste, and not improved and converted by the industry. Bacon makes an analysis and a ground plan study, as an intellectual map, helping the right inquirer in his search for the right path. Which he has the best chance of adding to the stock of knowledge in the world something the true worth is in labor for "the glory of the Creator and the relief of man's estate."

Author	Pub Date	Edition	Language	Call#
Bacon, Francis	1640	First Complete English Edition	English	1219
		<b>Of the Advancement and Proficiency of Learning or the Partitions of Sciences</b>		
		<p>First Complete English Edition, translated from the Latin edition of 1620. The importance of this work in the history of scientific thought can hardly be exaggerated. It is the greatest of Bacon's works, and "the central pile of that edifice of philosophy on which the world had bestowed his name. It was received with unbounded applause of the learned, both in his own and foreign nations and placed the frame of its author above that of every other living author."</p> <p>In the work, Bacon argues that the only knowledge should be amassed and studied in a judicious, systematic fashion. For Bacon, a clear system of scientific inquiry would assure man's mastery over the natural world. The work gave an enormous impulse to experimental science. The appended Catalogus historiarius particularium is an enumeration of the different branches of science.</p>		
Bacon, Francis	1639	5th	English	1259
		<b>Sylva Sylvarum: or, A Natural Historie in Ten Centuries</b>		
		<p>Sir Francis Bacon was an influential English philosopher, statesman, and author. He was philosophical advocate and practitioner of the scientific method during the scientific revolution. First published in 1627, the year after Bacon's death, the "Sylva Sylvarum" was intended as one part in a suite of natural histories that occupied much of Bacon's energies in the last years of his life. Cumulatively, these natural and experimental histories were to constitute Part III of Bacon's "Instauratio Magna" (The Great Renewal). This volume also contains the tract entitled, "The New Atlantis", Bacon's vision of an ideal scientific society. Bacon recounts a fictitious journey to the Island of Bensalem.</p>		
Bacon, Roger	1859			0885
		<b>Chronicles and Memorials of Great Britain and Ireland During the Middle Ages</b>		
		<p>Three treatises by Roger Bacon contained in this volume which include: The Opus Tertium, The Opus Minus, and The Compendium Philosophie.</p>		
Bacon, Roger	1733			0895
		<b>Opus Majus</b>		
		<p>Treatments of mathematics and optics, alchemy, and the manufacture of gunpowder, the positions and sizes of the celestial bodies, and anticipates later inventions such as microscopes, telescopes, spectacles, flying machines, hydraulics and steam ships. Bacon studied astrology and believed that the celestial bodies had an influence on the fate and mind of humans</p>		
Baillet, Adrien	1693			0963
		<b>The Life of Monsieur Descartes</b>		
		<p>First published in 1691 in two volumes in French, this work is the first English translation published in 1693 in one book. It is a suggestive early account biography of René Descartes, who was a French philosopher and writer who spent most of his adult life in the Dutch Republic. He has been dubbed as the "Father of Modern Philosophy" and much of Western philosophy is a response to his writings. The biography was written by Adrien Baillet, who was a French scholar, priest, and critic. In the biography Baillet used papers and manuscripts by Descartes that came into the possession of Clerselier, a devout Catholic, who began the process of turning Descartes into a saint by cutting, adding to, and selectively publishing his letters. This enhancing work culminated in 1691 in the massive biography of The Life of Monsieur Descartes by Baillet.</p>		

Author	Pub Date	Edition	Language	Call#
<b>Baldwin, Simeon</b>	<b>1788</b>		<b>English</b>	<b>1353</b>
<b>An Oration Pronounced Before the Citizens of New-Haven, July 4th 1788</b>				
<p>Very Rare. Inscribed and signed by Baldwin at head of title page. A significant and early July 4 Address, by the future Congressman and Justice of the Connecticut Supreme Court. "The love of liberty, and a thirst for power, have ever been distinguished passions in the history of mankind." Rarely have citizens succeeded in establishing a government which protects liberty, and "preserves an equilibrium between the extremes of despotism and anarchy." Fortunately, America's settlers "loved their freedom and they loved their posterity..." Americans rebelled when England made "unwarrantable claims of power." Their answer was "liberty or Death." However, even our "best system of government" is blighted by " an odious slavery, cruel in itself, degrading to the dignity of man and shocking to human nature." Abolishing slavery "will be a work of time."</p>				
<b>Balzac, Jean-Louis Guez</b>	<b>1659</b>	<b>1st English</b>	<b>English</b>	<b>1345</b>
<b>Aristippus</b>				
<p>First Edition in English. "One of the the principal works of Jean-Louis Guez de Balzac (1597-1654), and was first published in French the year before, some four years after his death. It is in a sense a response to Machiavelli, emphasizing the duties of the Prince towards his people and his God (rather than merely to hold on to power at all costs)." Divided into seven parts the works is a discourse concerning court. In addition, the author included an exact table of the principal matter.</p>				
<b>Bastiat, Frederick</b>	<b>1860</b>	<b>1st English</b>	<b>English</b>	<b>0033</b>
<b>Harmonies of Political Economy</b>				
<p>"PROSPERITY SPONTANEOUSLY ARISING... FROM FREE AND RECIPROCAL BALANCE. First edition in English, Bastiat, the influential French economist, was instrumental in fighting the spread of socialism after the revolution of 1848. ""After having victoriously refuted the errors of protection and socialism, he thought it was time for him to formulate what he considered the true economic doctrine, and commenced the publication of his Harmonies. In this brilliant work, unhappily never finished, Bastiat shows the contrast between the internal weakness of the artificial organizations which are founded on constraint, and the prosperity spontaneously arising in an economic condition in which the equilibrium of individual and collective forces results from their free and reciprocal balance... Political economy has been indebted to him... for some of its worthiest followers""</p>				
<b>Bastiat, Frederick</b>	<b>1849</b>			<b>0373</b>
<b>Budget Republican</b>				
<p>Bastiat was a French economist, statesman and writer. His uncompromising defenses of free trade, the market economy and individual liberty pitted him against politicians both right and left. His writings include Economic Sophisms, which championed free trade, Economic Harmonies, a treatise on economic principles, plus a host of essays, including "The State," and "What is seen and what is Not Seen." To this day, his witty aphorisms and incisive arguments are quoted by public figures, speakers and writers everywhere.</p>				
<b>Bastiat, Frederick</b>	<b>1860</b>	<b>1st</b>	<b>English</b>	<b>0416</b>
<b>Harmonies of Political Economy</b>				
<p>"Prosperity and Spontaneously Arising...from Free and Reciprocal Balance...: Bastiat, the influential French economist, was instrumental in fighting the spread of socialism after the revolution of 1848. ""After having victoriously refuted the errors of protection and socialism, he thought it was time for him to formulate what he considered the true economic doctrine, and commenced the</p>				



Author	Pub Date	Edition	Language	Call#
				publication of his Harmonies. In this brilliant work, unhappily never finished, Bastiat shows the contrast between the internal weakness of the artificial organizations which are founded on constraint, and the prosperity spontaneously arising in an economic condition in which the equilibrium of individual and collective forces results from their free and reciprocal balance... Political economy has been indebted to him... for some of its worthiest followers""
<b>Bastiat, Frederick</b>	<b>1845</b>	<b>1st</b>		<b>0417</b>
				<b>Cobden et la ligue ou l'agitation anglaise pour la liberte du commerce</b>
				The first book of F. Bastiat, the most ardent advocate of free trade and laissez-faire in France.
<b>Bastiat, Frederick</b>	<b>1851</b>	<b>1st</b>		<b>0418-0419</b>
				<b>Melanges d'economie politique</b>
				This edition includes most of Bastiat's smaller writings, largely of a polemic character and directed against state interference and socialist tendencies. It appeared one year after the death of ""the most brilliant economic journalist who ever lived
<b>Bastiat, Frederick</b>	<b>1850</b>	<b>1st</b>		<b>0443-0445</b>
				<b>Twelve pamphlets including (The Law)</b>
				Well-known French classical liberal author, economist, and legislator in the mid-nineteenth century who fought tirelessly against burgeoning socialistic propaganda and programs in his country. Although he wrote to his countrymen, the principles he enunciated are universal. The Law, originally published in pamphlet form in 1850, is Bastiat's most famous and enduring work. In it Bastiat makes a compelling and undeniably logical case for freedom and attempts to define what is wrong with socialism and explains why socialist programs breed their own corruption. In his argument he defines "Legal Plunder" and asks, "But how is this legal plunder to be identified? Quite simply. See if the law takes from some persons what belongs to them, and gives it to other persons to whom it does not belong. See if the law benefits one citizen at the expense of another by doing what the citizen himself cannot do without committing a crime."
<b>Bastiat, Frederick</b>	<b>1853</b>	<b>1st</b>		<b>0510</b>
				<b>Essays on Political Economy</b>
				Contains: Capital and Interest; That Which is Seen, and That Which is Not Seen; Government, What is Money?; The Law. Contains the First English Edition of The Law.
<b>Baxter, Richard</b>	<b>1774</b>			<b>0732</b>
				<b>The Saints Everlasting Rest</b>
				The only volume published in Isaac Collins' remarkably ambitious plan to reprint, in 50 volumes, John Wesley's Christian Library, originally published in Bristol, England, between 1749 and 1755. Collins presumably chose volume 37, the title here, as his first title because of Baxter's proven saleability. But apparently his scheme was a bit too ambitious for the time, as no other volumes of Collin's reprint are known.

Author	Pub Date	Edition	Language	Call#
Bayard, Richard	1831	1st	English	0954
<b>Documents Relating to the Presidential Election in the Year 1801</b>				
<p>First Edition. Jefferson had called Senator Bayard a bag-man for Aaron Burr's 1800 pursuit of the Presidency. Bayard's children set the record straight. No candidate having won a majority of electoral votes, the election was decided in the House of Representatives. Bayard's deposition, in a suit brought by Burr against the notorious pamphleteer Cheatham, is reproduced, and Bayard there says that, while the Federalists favored Burr over Jefferson, no underhanded efforts were made to deliver Burr the presidency. Information is provided about the complicated maneuvering for the presidency by and in behalf of Burr, including a letter from Bayard to Alexander Hamilton.</p>				
Beecher, Catharine E.	1837	2nd	English	1291
<b>An Essay on Slavery and Abolitionism, with Reference to the Duty of American Females</b>				
<p>Published in 1837 as an essay. This work was originally meant to be a personal letter to a friend who was going to visit the North advocating that women join abolition societies. In the essay, Beecher rebuts Angelina Grimke's anti-slavery Appeal to the Christian Women of the South. She explains, "It seems unwise and inexpedient for ladies of the non-slave-holding States to unite themselves in Abolition Societies." First, the North and South are "distinct communities, with different feelings and interests." Second, the methods of Abolitionists are not "either peaceful or Christian in tendency" and "generate party spirit, denunciation, recrimination, and angry passions." Last, she contrasts the anti-religious spirit of Garrison with the gentle Christianity of the English abolitionists Wilberforce and Clarkson.</p>				
Bellarmino, Robert	1590-1593			0752-0754
<b>Disputationes de controversiis Christianae fidei, adversus huius temporis haereticos</b>				
<p>Early edition of Bellarmine's greatest work. He was probably the most important of the Roman Catholic controversialists of the Counter Reformation, who aimed to overcome his opponents by reason and argument rather than by dogmatic assertion and abuse. Volumes one and two first appeared in Ingolstadt in 1581-2, and volume three in 1582. Volume three in our set was printed in Lyon in 1593 by Jean Pillehotte, and is the second edition of this volume.</p>				
Bellarmino, Robert	1617			0791
<b>De Scriptoribus</b>				
<p>Probably the most widely-used bibliography of the time. The subject indexes, which make it a veritable student's vade-mecum, explain its popularity. This is the first edition to contained Labbe's additions.</p>				
Bellarmino, Robert	1617			0792
<b>De Scriptoribus</b>				
<p>Probably the most widely-used bibliography of the time. The subject indexes, which make it a veritable student's vade-mecum, explain its popularity. This is the first edition to contained Labbe's additions.</p>				

Author	Pub Date	Edition	Language	Call#
<b>Benard of Clairvaux</b>	<b>1667</b>	<b>1st</b>		<b>1348</b>
				<b>Opera</b>
				First Edition of the first four volumes (in one) of St. Bernard's Opera. Mouflon's's edition of St. Bernard maybe considered the first of that magnificent series of the Benedictine Fathers, as they are called, which have superseded all other editions, whether published before or after them. Bernard of Clairvaux (1090 - August 20, 1153) was a French abbot and the primary builder of the reforming Cistercian order. St. Bernard's theology and Mariology continue to be of major importance, particularly within the Cistercian and Trappist orders. Bernard led the foundation of 163 monasteries in different parts of Europe. At his death, they numbered 343. His influence led Pope Alexander III to launch reforms that would lead to the establishment of canon law. St. Bernard was canonized by Pope Alexander III on January 18, 1174. In 1830, Pope Pius VIII bestowed upon Bernard the title "Doctor of the Church".
<b>Bentham, Jeremy</b>	<b>1821</b>			<b>0034</b>
				<b>Observations on the Restrictive &amp; Prohibitory Commercial System</b>
				"Leave us alone." First Edition of Bentham's Arguments against protectionism with his "views of the changes which it is desirable to introduce into our present plan of commercial policy" (preface), edited from his manuscripts by John Bowring.
<b>Bentham, Jeremy</b>	<b>1823</b>			<b>0579</b>
				<b>A Fragment on Government</b>
				"Bentham's first published work, "A Fragment on Government" contains his famous "fundamental axiom" that "it is the greatest happiness of the greatest number that is the measure of right and wrong." This work, presented as a critique of Blackstone's "Commentaries" was first published in 1776. These observations, which go far beyond being a commentary on Blackstone, "were the first publication by which men at large were invited to break loose from the tammels of authority and ancestor wisdom on the field of law. It was a new point of departure in jurisprudence." This second edition includes a 30 item bibliography of Bentham's works including date of first publication, date of reprint, and current price."
<b>Bentham, Jeremy</b>	<b>1776</b>	<b>1st</b>		<b>0687</b>
				<b>A Fragment on Government; being an Examination of what is delivered, on the Subject of Government in General, in the Introduction to Sir William Blackstone's Commentaries; with a preface, in which is given a Critique on the Work at Large</b>
				The work is in the form of a commentary on Blackstone's Commentaries on the Laws of England, and constitutes Bentham's most single-minded criticism of the social contract theory, which has characterized English political theory since Locke. Instead of the idea of the social contract, which fiction, Bentham says, has been little needed by those practicing just rebellion, he urges the Principle of Utility as the sole basis for assessing justice and policy.
<b>Bentley, Thomas</b>	<b>1794</b>			<b>1070</b>
				<b>Reason and Revelation: or, A Brief Answer to Thomas Paine's Late Work, Entitled The Age of Reason.</b>

Author	Pub Date	Edition	Language	Call#
<b>Bernard of Clairvaux</b>	<b>1527</b>			<b>1194</b>
		<b>Opera Omnia</b>		
		St. Bernard's influential On Grace and Free Will 'contributes to the voluntarist climate of the Middle Ages. St. Bernard moves the discussion even further than either Augustine or Anselm, for he is one of the first medieval theorists to define the will as a rational appetite, that is, an appetite that is responsive to reasons.		
<b>Bernard, De La Croze and Jean Le Clerc (Editors)</b>	<b>1690</b>			<b>0931</b>
		<b>Bibliothèque Universelle et Historique de L'Annee</b>		
		May Issue contains a lengthy review of Locke's Essay Concerning Human Understanding. Review predates publication.		
<b>Bernard, De La Croze and Jean Le Clerc (Editors)</b>	<b>1688</b>			<b>0932</b>
		<b>Bibliothèque Universelle et Historique de L'Annee</b>		
		First appearance of John Locke's Essay Concerning Human Understanding. March issue includes review (probably by John Locke) of Newton's Principia.		
<b>Bhagavad-Gita</b>	<b>1885</b>			<b>0639</b>
		<b>The Song Celestial or Bhagavad-Gita (from the Mahabharata)</b>		
		Being a discourse between Arjuna, Prince of India, and the supreme being under the form of Krishna. Translated from the Sanskrit text by Edwin Arnold.		
<b>Bhagavad-Gita</b>	<b>1823</b>			<b>0820</b>
		<b>Bhagavad-Gita</b>		
		The Bhagavad Gita, also referred to as the Gita, is an ancient Hindu religious text and is represented in the ancient Sanskrit epic the Mahabharata. The Gita is presented as a conversation between Krishna and the Pandava prince Arjuna before the start of the Kurukshetra War. Arjuna is upset about the moral dilemma of life and war and Krishna enlightens him with a description of his duties as a prince and as a warrior, along with descriptions of yoga, Samkhya, reincarnation, moksha, karma yoga and jnana yoga.		
<b>Bible</b>	<b>1790</b>			<b>0035</b>
		<b>John Brown's Family Bible</b>		
		The self-interpreting Bible, containing the sacred text of the old and New Testaments. Translated from the original tongues, and with the former translations diligently compared and revised. This is the earliest edition of the Bible composed and printed in the State of New York. It was issued in forty numbers and took two years to complete. It was issued by subscription and George Washington leads the list of subscribers.		

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Bible</b>	<b>1814</b>	<b>1st Americ</b>		<b>0036-0037</b>
	<b>Hebrew Bible</b>			
	<p>This is the remarkably fine copy of the first Hebrew Bible printed in America. This version, containing the 24 books of the Hebrew old Testament, is a reprint of the popular text by Everard Van Der Hooght, first printed in Amsterdam in 1705. A proposal was put forward in 1812, and "the undertaking was strongly recommended by many clergymen of the first talents and learning, and a considerable number of subscriptions for the work were obtained by him." In 1813 the rights for this edition were transferred to the well-known publisher Dobson, famous in American printing history for producing a monumental 18-volume encyclopedia with more than 500 full-page engravings in 1799.</p>			
<b>Bible</b>	<b>1791</b>	<b>1st American</b>		<b>0038</b>
	<b>Illustrated Bible</b>			
	<p>"The Holy Bible, containing the Old and New Testaments: with the Apocrypha. Translated out of the original tongues, and with the former translations diligently compared and revised, by the special command of King James I, of England.</p> <p>The first folio Bible printed in America was also the first to be illustrated and is considered the most distinguished Bible produced in the country during the eighteenth century. The printer, Isaiah Thomas, was called "the Baskerville of America" by Benjamin Franklin, himself an astute judge of typography. The text was carefully considered, Thomas having consulted thirty different editions of the King James version to prepare the most correct copy. Proofs were examined by two clergymen of Worcester, the reverends Aaron Bancroft and Samuel Austin, who compared the settings with eight editions of the Bible.</p> <p>Fifty copperplate engravings are interspersed throughout. Several of the most noted American engravers were engaged for the project: Samuel Hill, John Norman, Joseph Seymour, and Amos Doolittle. Each book begins with an ornamental initial, and there are woodcuts at the beginnings of the Old and New Testaments and the Apocrypha."</p>			
<b>Bible</b>	<b>1455</b>		<b>Latin</b>	<b>0400</b>
	<b>Gutenberg Bible Leaf</b>			
	<p>A leaf (Baruch) of the First book ever printed.</p> <p>The Gutenberg Bible is one of the most important works in the annals of history as it was the first major book produced via printing press. Its production heralded the beginning of the "Gutenberg Revolution," the age of the printed book. The Gutenberg Bible, printed by Johannes Gutenberg in Mainz, Germany, is also aesthetically beautiful and renowned for its artistic qualities. This is a page of one of the first finished copies of the Gutenberg Bible, which was completed around 1455. The Gutenberg Bible is really an edition of the Vulgate and, thus, is written in Latin.</p>			
<b>Bible</b>	<b>1570</b>			<b>0410</b>
	<b>Bible -- Erasmus' Greek and Latin New Testament</b>			
	<p>Erasmus was the dominant figure of the humanist movement and the intellectual arbiter during the last years of Christian unity. Once mastering Latin at a later stage in his life, he began expressing himself on major contemporary themes in literature and religion. While in England Erasmus began the systematic examination of manuscripts of the New Testament to prepare for a new edition and Latin translation. This edition was published by Froben of Basel in 1516 and was the basis of most of the scientific study of the Bible during the reformation period. He published a critical edition of the Greek New Testament in 1516, which included a Latin translation and annotations. It used recently rediscovered additional manuscripts. The translators of the King James Version of the Bible used its second edition. It was the first attempt on the part of a competent and liberal-minded scholar to ascertain what the writers of the New Testament had</p>			

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
		<p>actually said. Erasmus dedicated his work to Pope Leo X as a patron of learning, and he regarded this work as his chief service to the cause of Christianity. Immediately afterwards he began the publication of his Paraphrases of the New Testament, a popular presentation of the contents of the several books. These, like all his writings, were in Latin, but were immediately translated into other languages, with his encouragement. Erasmus' Greek and Latin text was the basis of most of the scientific study of the Bible during the Reformation period.</p>		
<b>Bible</b>	<b>1270 ca</b>		<b>Latin</b>	<b>0452</b>
		<b>Bible Leaf, Manuscript in Latin</b>		
<b>Bible</b>	<b>ca 1250</b>			<b>0471</b>
		<b>Manuscript Bible leaf in Latin</b>		
		Romans 9-12 with 1582 English translation. Ideal for use with Calvin's Institutes		
<b>Bible</b>	<b>ca 1250</b>			<b>0472</b>
		<b>Manuscript Bible leaf in Latin</b>		
		Hebrews 7-10 with 1582 English translation.		
<b>Bible</b>	<b>ca 1250</b>			<b>0473</b>
		<b>Manuscript Bible leaf in Latin</b>		
		Daniel 10-11 with 1582 English translation.		
<b>Bible</b>	<b>ca 1250</b>			<b>0474</b>
		<b>Manuscript Bible leaf in Latin</b>		
		2nd Peter 1-3 with 1582 English translation.		
<b>Bible</b>	<b>1270</b>			<b>0481</b>
		<b>Large Manuscript Bible Leaf in Latin</b>		
<b>Bible</b>	<b>1985</b>			<b>0491-0492</b>
		<b>Gutenberg Bible Rubricated Facsimile</b>		

Author	Pub Date	Edition	Language	Call#
<b>Bible</b>	<b>1536</b>			<b>0524</b>
<b>William Tyndale Bible leaf - Gospel of St. John (containing 3:16)</b>				
<p>Last edition of the 1534 printed during Tyndale's lifetime. Leaf of Gospel of St. John (containing 3:16) "The persecution of the clergy led Tyndale to seek an antidote for what he regarded as the corruption of the Church, and he resolved to translate the New Testament into the vernacular. English Protestant preacher, known for his translation of the Bible into English. He sent copies of his translation into England for distribution, but they were condemned by the bishops and burned. Tyndale also wrote pamphlets supporting the authority of the Bible and the king over the power of the Church and the Pope, and for a while was favored by King Henry VIII, although he soon lost this favor when he disapproved of the king's divorce. He carried on a vigorous controversy with Sir Thomas More. In 1536, Tyndale was strangled and burned at the stake in Antwerp as a heretic.</p> <p>His revisions of the New Testament were issued in 1534 and 1535. Tyndale's principal authority was Erasmus's edition of the Greek Testament, but he also used Erasmus's Latin translation of the same, the Vulgate, and Luther's German version. Tyndale's version fixed the style and tone of the English Bible: about 90 percent of his translation is retained in the Authorized Version."</p>				
<b>Bible</b>	<b>15th Century</b>			<b>0525</b>
<b>Exodus 18:8 - 21:22 (containing the Ten Commandments)</b>				
<p>A manuscript scroll on vellum of Exodus 18:8 through 21:22. It contains the Ten Commandments. The book of Exodus is the second book of the Hebrew Torah and the Christian Bible, describing The Exodus of the Israelites from Egypt. "The Ten Commandments, also known as the Decalogue, are a set of Biblical principles relating to ethics and worship, which play a fundamental role in Judaism and Christianity. They include instructions to worship only God and to keep the Sabbath; as well as prohibitions against idolatry, blasphemy, murder, theft, dishonesty, and adultery."</p> <p>"God's public sermon to all the Israelites; including a solemn and gracious grant to his self to be their God, and an extensive law of ten commandments, directing and obliging them to accept this grant, and regularly to improve it, in the performance of every duty towards God and man." (From Brown Bible, 1792)</p>				
<b>Bible</b>	<b>1800</b>			<b>0553</b>
<b>Novum Testamentum (New Testament)</b>				
<p>1st New Testament in Greek printed in the United States. Thomas Jefferson owned a copy.</p>				
<b>Bible</b>	<b>1782</b>	<b>1st</b>		<b>0897</b>
<b>An Original Leaf From The First Bible Printed in English In America</b>				
<p>From a Limited Edition Aitken Bible, known as the "Bible of Revolution," printed in Philadelphia from 1781 to 1783. There were only 1,000 copies printed. This particular leaf is a selection from the Book of Ezekiel, Chapter 42. The New Testament was printed in 1781, the Old Testament in 1782, and the Psalm of David in Metere in 1783; all by Robert Aitken, in his small printing shop in Philadelphia "at Pope's Head, Three Doors above the Coffee House, in Market Street."</p>				

Author	Pub Date	Edition	Language	Call#
Bible	1611	1st		1063
<b>1611 King James Bible "HE" version</b>				
<p>First Edition, First Printing King James Bible. Two editions of the Bible are recognized as having been produced in 1611. They are known as the "He" and "She" Bibles. They are distinguished by their rendering of Ruth 3:15; the first edition reading "he went into the city", where the second reads "she went into the city." However, Bibles in all the early editions were made up using sheets originating from several printers, and consequently there is very considerable variation within any one edition. There are fewer than two hundred of the original printers of 1611 "He" Bible known to exist of today.</p>				
Bible	13th Century			1188
<b>Vulgate</b>				
<p>Handwritten in Latin and on parchment, this work is illuminated and rubricated. It was made in Northern France in the 13th century. The earliest examples of these portable Bibles were copied in Paris at the end of the 1220's or the early 1230's, and the format was adopted quickly throughout Europe.</p> <p>The Vulgate is a late 4th-century Latin translation of the Bible. It was largely the work of St. Jerome, who was commissioned by Pope Damasus I in 382 to make a revision of the old Latin translations. St. Jerome translated the Bible from Hebrew and Aramaic. By the 13th century this revision had come to be called the version Vulgate, that is, the "commonly used translation" and ultimately it became the definitive and officially promulgated Latin version of the Bible in the Roman Catholic Church. The collection and order of the books which make up this version of the Bible differs slightly from the ones in the King James Version, it includes several of the Apocrypha.</p>				
Bible	1993		English	1226-1229
<b>The American Bible</b>				
<p>This edition is limited to one hundred sets of four portfolios containing thirty-eight original leaves from rare and historic Bibles printed in the Colonies and the United States during the seventeenth, eighteenth, and nineteenth centuries.</p> <p>Portfolio I Original Leaves from the Bible in Indigenous Languages Portfolio II Original Leaves from the Bible in English from the Eighteenth Century Portfolio III Original Leaves from the Bible in English from the Nineteenth Century Portfolio IV Original Leaves from the Bible in Other Languages</p>				
Bible	19th Century		Ge'ez	1279
<b>Book of John</b>				
<p>A mid-19th century manuscript of the Book of John in the language of Ge'ez from Eritrea then known as Ethiopia. This work passed down through four generations and was known as the "family Bible." It came from a village called Dabir Merreta Sebena, whose church was Kidanemehrret.</p> <p>The Book of John is an account of the public ministry of Jesus. It begins with the witness and affirmation by John the Baptist and concludes with the death, burial, resurrection, and post-resurrection appearances of Jesus. This account is fourth of the canonical gospels, after the Synoptic Gospels Matthew, Mark and Luke.</p>				



Author	Pub Date	Edition	Language	Call#
<b>Bingham, John</b>	<b>1865</b>	<b>1st</b>		<b>0409</b>
<b>Trial of the Conspirators for the Assassination of President Lincoln</b>				
<p>Born in Mercer, Pennsylvania, the son of a carpenter. He gained recognition as a popular speaker for the log Cabin” campaign of Whig presidential candidate, William Henry Harrison, in 1840. Bingham, a moderate Republican, served as a U.S. Representative from Ohio from 1855 to 1863 and again from 1865 to 1873. During the Civil War, he was an early advocate of emancipation. In January 1864, he was appointed judge-advocate and later helped present the government’s case in the conspiracy trial of Abraham Lincoln’s assassins. After returning to Congress, he played a leading role in the impeachment of President Andrew Johnson. During Reconstruction, he was responsible for drafting the first section of the Fourteenth Amendment, which extended the constitutional protections of due process and privileges and immunities against state government interference. In 1873, he was appointed U.S. Minister to Japan, where he served for twelve years.</p>				
<b>Blackstone, William</b>	<b>1771</b>	<b>1st Americ</b>		<b>0040-0043</b>
<b>Commentaries on the Law</b>				
<p>To American lawyers of the late colonial period and the early years of the Republic, no legal textbook was more important than the Commentaries by British jurist William Blackstone. Published in four volumes between 1765 and 1769, it described the essentials of the `common law' of England-- the legal system and methods of legal thought that had evolved through the centuries in England and that formed the basis of the law in the thirteen colonies... The common law was taught (in America) almost from the beginning. True, no formal legal education was available to the men who molded American law after independence. But what training they had was in the common law, particularly through the great English text writers. Kent found a copy of Blackstone `and the work inspired me... with awe,' he wrote. Supreme Court Chief Justice John Marshall was given a copy by his father, one of the original subscribers to the American edition, and the common law began its march straight to the Pacific. All the leaders of the American bar had similar formative experience. Speaking of English law books, Edmund Burke noted, `The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's Commentaries in America as in England'... Men trained upon Coke and Blackstone were bound to remain faithful to the common law which those writers synthesized. Moreover, when jurists like Kent and Story began to write the formative textbooks of American law, they would naturally use the system expounded by the English texts which shaped their base... it was, practically, the only system that was or could be taught with the books at hand. Jefferson, himself, when suggesting books to be read by young men desirous of studying law, confined his choices to English texts, led by those of Coke and Blackstone.Until the Commentaries, the ordinary Englishman had viewed the law as a vast, unintelligible and unfriendly machine; nothing but trouble, even danger, was to be expected from contact with it. Blackstone's great achievement was to popularize the law and the traditions which had influenced its formation... If the English constitution survived the troubles of the next century, it was because the law had gained a new popular respect, and this was due in part to the enormous success of Blackstone's work.</p>				
<b>Blake ed., W.O.</b>	<b>1859</b>			<b>0766</b>
<b>The History of Slavery and the Slave Trade Ancient and Modern</b>				
<p>The forms of slavery that prevail in ancient nations, particularly in Greece and Rome. The African Slave trade and the political history of slavery in the United States.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Blakiston, Presley and Robert M. Lindsay</b>	<b>1847</b>			<b>0851</b>
		<b>Pictorial Life Of General Lafayette</b>		
		This first edition work of Pictorial Life of General Lafayette		
<b>Blatchford, Robert</b>	<b>1945</b>			<b>1110</b>
		<b>Merrie England</b>		
		A collection of essays		
<b>Board of Trustees of Public Schools</b>	<b>1858</b>	<b>1st</b>	<b>English</b>	<b>1197</b>
		<b>Address to the Citizens of Washington on the Conditions of the Public Schools</b>		
		First Edition. Very rare, only four copies known. "This rare, Address, seeking to enlist "active sympathy with the cause of Public Education," is presented by James G. Berret, Mayor and Ex-Officio President of the Board of Trustees of the Public Schools, which issued it. Dispite the school system's advance, after its 1856 begginings, "from a mere shadow into one of substance and importance...there is not, at present, either rented form individuals or owned by the city, a single school-room entirely suited for school purposes.""		
<b>Boccaccio, Giovanni</b>	<b>1569</b>			<b>0758</b>
		<b>Geneologia de gli dei de gentili...tradotta per M. Gioseppe Betussi da Bassano</b>		
		This was the most influential of four Latin compilations of classical mythology and history produced by Boccaccio after 1350. The work is divided into 15 books and involves a systemically allegorical approach to mythology and to history and ranks as the first critical treatise of the Renaissance.		
<b>Bodin, Jean</b>	<b>1606</b>	<b>1st English</b>		<b>0498</b>
		<b>Of the Laws and Customs of a Commonwealth</b>		
		Originally published in French in 1576, Bodin's masterpiece had an immense influence all over Europe. It is, in effect, the first modern attempt to create a complete system of political science. Its basis was the "Politics" of Aristotle, and it was through Bodin that Aristotle's work came to exercise the influence on modern political thinking which has made him the father of modern democracy. Bodin was not content merely to reproduce his master, however; he added considerably from his own experience. Although like most sixteenth-century writers he approved of absolute government, he demanded its control by constitutional laws, in which respect he foreshadowed the development during the seventeenth century of the idea of the "social contract".		
<b>Bodin, Jean</b>	<b>1580</b>			<b>0631</b>
		<b>Les six livres de la Republique. (The Six lives of the Republic)</b>		
		1530 - 1596. French lawyer and political philosopher. Almost alone among 16th century thinkers, Bodin attempted to devise a comprehensive theory of political society that would reconcile liberty and subjection, yet satisfy conscience and reason, without regard to divine or supernatural sanction. Two principles are evident in his political philosophy. Political sovereignty is defined in terms of power:		

Author	Pub Date	Edition	Language	Call#
				<p>the state consists of a relation between political inferiors and a political superior, and law is a command from the latter to the former. For Bodin, it was necessary to see this relation as consonant with conscience. Therefore, he affirmed that both the sovereign, or political superior, and the subject, or political inferior, were bound by natural law: the sovereign, to command in accordance with justice. These two principles were further developed by illustrious political philosophers later. Bodin's theory of sovereignty found favor with Hobbes, and his conception of natural law as an ethical foundation for the state was greatly expanded on by Grotius and Locke.</p>
<b>Bodin, Jean</b>	<b>1606</b>	<b>1st</b>		<b>0683</b>
				<p><b>The Six Books of A Commonwealth</b></p> <p>Out of the French and Latin Copies done into the English. His main ideas about sovereignty are found in chapter VIII and X of Book I, including his statement "The sovereign Prince is only accountable to God".</p> <p>Book VI contains astrological and numerological reasoning</p>
<b>Boethius</b>	<b>1507</b>	<b>1st Octavo</b>		<b>0433</b>
				<p><b>The Consolation of Philosophy</b></p> <p>The helm of government should not be left to unscrupulous or criminal citizens lest they should bring corruption and ruin upon the good citizens...two things upon which depend the entire operation of human actions: they are will and power..."</p> <p>Born at Rome in 380, Roman statesman and philosopher, regarded by tradition as a Christian Martyr. During the reign of the emperor Justin, Boethius came to be suspected by his monarch of disloyal sympathies and, despite his noble birth and was cast into prison, condemned unheard, and executed by order of Theodoric. During his imprisonment, he reflected on the instability of the favour of princes and the inconstancy of the devotion of his friends. The reflections suggested to him the theme of his best-known philosophical work, the Consolation of Philosophy (De Consolatione Philosophiae), one of the most interesting examples of prison literature the world has ever known. Its literary genre, with regular alternation of prose and verse sections, is called Menippean Satire, after Roman models of which fragments and analogues survive. One of the most widely copied works of secular literature in English, it was translated into Elizabethan English by Queen Elizabeth herself and influenced many of the literary classics including Beowulf, Chaucer, and Dante."</p>
<b>Boethius</b>	<b>1609</b>	<b>1st</b>		<b>0434</b>
				<p><b>Five Books of Philosophical Comfort</b></p> <p>Five Books of Philosophical Comfort, full of Christian consolation, written 1000 years since. Roman philosopher and statesman, who has been described as "the last of the Romans whom Cato or Tully could have acknowledged for their countryman." Appointed consul in 510, Boethius served under Theodoric the Great, until he was accused of treason and executed without a trial. Boethius is best known for The Consolation of Philosophy, written while he was imprisoned, awaiting final sentence. He also translated works by Aristotle and the neo-Platonist Porphyry and wrote a number of philosophical treatises, especially on logic, which became textbooks for the Schoolmen of the Middle Ages and were their major source of knowledge about the thinkers of antiquity.</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Boethius</b>	<b>1400-1425</b>			<b>0681</b>
		<b>De Consolatio Philosophie</b>		
		<p>Boethius's best known work is the Consolation of Philosophy (De consolatione philosophiae), which he wrote most likely while in exile under house arrest or in prison while awaiting his execution, but his lifelong project was a deliberate attempt to preserve ancient classical knowledge, particularly philosophy. This work represented an imaginary dialogue between himself and philosophy, with philosophy being personified by a woman. The book argues that despite the apparent inequality of the world, there is, in Platonic fashion, a higher power and everything else is secondary to that divine Providence</p>		
<b>Bolingbroke, Henry St. John</b>	<b>1752</b>			<b>0641-0642</b>
		<b>Letters on the Study and Use of History</b>		
		<p>First authorized edition, edited from Bolingbroke's corrected manuscript by his literary executor, David Mallet. This collection of letters addressed to Clarendon's great-grandson was written in the 1730's and privately printed by Pope in 1738 (the only know copy of Pope's edition is at Harvard). The work argues that "the great use of history" is to provide examples to inspire statesmen and divines in wisdom and virtue, and reflects on recent events in Europe. Its posthumous publication, with other of Bolingbroke's later skeptical writings, renewed the philosophical controversies of his lifetime and provoked a decade of attacks on religious grounds. Chesterfield recommended that his son learn it by heart.</p>		
<b>Bonaventure</b>	<b>1699</b>			<b>0647</b>
		<b>Lingua Seraphica</b>		
		<p>Italian theologian and scholastic philosopher. A Franciscan, he placed more emphasis on faith and less on reason than Aquinas. In many of his works, he attempts to explain that the direct contemplation of God is the goal of all the arts and sciences; philosophy's task is to discern intimations of God first in the external world, then in the soul itself, which is the image of God, and thus to prepare the mind for its ultimate mystic union with God.</p>		
<b>Bonaventure</b>	<b>1699</b>			<b>0646</b>
		<b>Legende de Saint Francois d'Assise</b>		
		<p>Italian theologian and scholastic philosopher. A Franciscan, he placed more emphasis on faith and less on reason than Aquinas. In many of his works, he attempts to explain that the direct contemplation of God is the goal of all the arts and sciences; philosophy's task is to discern intimations of God first in the external world, then in the soul itself, which is the image of God, and thus to prepare the mind for its ultimate mystic union with God.</p>		
<b>Bonaventure</b>	<b>1518</b>			<b>0933</b>
		<b>Biblia Pauperum</b>		
		<p>This Bible for the poor is very rare. It is attributed to Saint Bonaventura and takes the form of a Concordance "with practical advice for the sermon". No other examples of this book are found in the world's leading libraries and only a few are known to exist.</p>		

Author	Pub Date	Edition	Language	Call#
Booth, George (Publisher)	1901		English	1210
<b>The Dictes and Sayings of the Philosophers</b>				
Translated by Anthony Woodville. One of 244 numbered copies, designed and printed by hand on Cranbrook handmade paper by George Booth. Booth, editor of the Detroit Evening News, founded the Cranbrook Press in 1900., and through 1902 Ransom records ten imprints. His first type choice was based on Morris's casting of Jenson, and he commissioned handmade paper with Press' watermark. His statement of purpose in Something About The Cranbrook Press (1902) emphasized his quest for perfection and desire to emulate Caxton and Morris. This work is an homage to the 1477 printed by William Caxton. Inscribed presentation copy from the printer's son.				
Bridge, Josiah	1789			0801
<b>Bridge Sermon</b>				
Bridge Sermon was a sermon given on the General Election Day by Josiah Bridge, Pastor of a church in East-Sudbury on May 27, 1789, A sermon preached before His Excellency John Hancock, governor; His Honor Benjamin Lincoln, lieutenant-governor; the Honorable the Council, Senate and House of Representatives, of the Commonwealth of Massachusetts. In the sermon, Bridge talks of virtue and warns against jealousy as well as guarding against danger.				
Brougham, Henry Lord	1839	1st		0401-0402
<b>Historical Sketches of Statesmen</b>				
Historical Sketches of statesmen who flourished in the time of George III				
Brougham, Henry Lord	1839	1st		0403-0404
<b>Historical Sketches of Statesmen</b>				
Historical Sketches of statesmen who flourished in the time of George III				
Bryce, James	1888			0044-0046
<b>American Commonwealth</b>				
"The American Commonwealth is a shrewd analytical study of the American scene designed for a European audience and obviously written by a man who was prejudiced in favor of America. He felt that regardless of the many flaws and weakness in American institutions and the political system, especially on the local and state level, the sum total of American hopes and aspirations had created a system of rule which was the best to that time and the type that offered hope to the world. In all aspects The American Commonwealth is exhaustive. One of the great strengths of the book derives from the background of the author. Deeply read in European and other governments, he gives his study of the American government an unusual breadth and depth which informs the reader profoundly. Thus, his book becomes essentially a study in comparative governments. As such, it is as informative today as at the time of composition. Always, his comments on American character and his belief that America is the nation pointing toward the future constitute stimulating and interesting reading."				

Author	Pub Date	Edition	Language	Call#
<b>Buchan, William</b>	<b>1778</b>	<b>3rd American</b>	<b>English</b>	<b>1369</b>
<b>Domestic Medicine; or, The Family Physicians</b>				
<p>"Buchan first published Domestic Medicine at Edinburgh in 1769. It had an enormous circulation, no fewer than nineteen editions being published during the author's lifetime, and it continued in print until the mid-nineteenth century. 3rd American Edition. Buchan gives simple and easily followed advice in this book and deals at considerable length with various matters that may affect the health, such as diet, ventilation, sleep, cleanliness, and infection. The greater part of the treatise is taken up with a description of the causes, management, and treatment of diseases, such as fevers, pneumonia, smallpox, whooping cough, and colic. His remarks are of lasting value and give valuable insight into the relationship between social conditions and diseases in the eighteenth century."</p>				
<b>Buddhaghoa, Bhadantacariya</b>	<b>1870</b>	<b>1st</b>		<b>0691</b>
<b>Parables</b>				
<p>Translated from Burmese by Captain T. Rogers with an Introduction, containing Buddha's Dhammapada, or "Path of Virtue", translated from Pali by F. Max Muller. This is the Buddha's first teaching after self-enlightenment, the so-called first "Turning of the Wheel of Dharma," which gave rise to the Hinayana Schools of Buddhism that predominate in south-east Asian countries today.</p>				
<b>Budge, E.A. Wallis</b>	<b>1913</b>			<b>1093-1094</b>
<b>The Book of the Dead: The Papyrus of Ani</b>				
<p>The Papyrus of Ani, which was acquired by the Trustees of the British Museum in 1888, is the largest, the most perfect, and the best illuminated of all papyri containing copies of the Theban Recension of the Book of the Dead. It's rare Vignettes, Hymns, and Chapters and it's descriptive Rubrics, render it of unique importance for study and it holds a very high place among the papyri that were written between 1500 B.C. and 1350 B.C... We may conclude that Ani's exalted official position, as Chancellor of the ecclesiastical revenues and endowments of all the Temples of Thebes and Abydos, will have ensured the inclusion of all the Chapters which an educated Egyptian deemed essential for salvation.</p>				
<b>Burgh, James</b>	<b>1802</b>			<b>0408</b>
<b>The Dignity of Human Nature</b>				
<p>The Dignity of Human Nature; or, a brief account of the certain and established means for attaining the true end of our existence.</p>				
<b>Burke, Edmund</b>	<b>1790</b>	<b>N/A</b>	<b>English</b>	<b>0047</b>
<b>Reflections on the Revolution in France</b>				
<p>Printed in the same year as the first edition. Reflections on the Revolution in France marks the pinnacle of Burke's political career. In it he treats the social and political issues underlying the events of 1789 and at the same time he condemns the actions of the early revolutionaries and the ensuing chaos brought on by anarchy and mob violence. Fearing that the social and political revolution running rampant in France might infect a susceptible English populous, Burke denounced the Perfectibilitarians' argument for reform by stating that "any revolution that did not bring real liberty, which comes from the administration of justice under a settled constitution without bias from the mob, was not liberty." The book won immediate acclaim in England and throughout Europe with 11 editions exhausted in little over a year. Upon its publication, honors were heaped upon the author from members of Europe's most prestigious royal houses including Catherine of Russia and King George who is reported to have had a number of copies "elegantly bound for distribution among his friends." Reflections... is a fascinating commentary on the historical,</p>				

Author	Pub Date	Edition	Language	Call#
				social and political mechanics driving revolutionary upheaval; it is a true masterwork of political philosophy.
<b>Burke, Edmund</b>	<b>1790</b>			<b>0048</b>
				<b>Reflections on the Revolution in France bound with Three Responses</b>
				"Reflections on the Revolution in France marks the pinnacle of Burke's political career. In it he treats the social and political issues underlying the events of 1789 and at the same time he condemns the actions of the early revolutionaries and the ensuing chaos brought on by anarchy and mob violence. Fearing that the social and political revolution running rampant in France might infect a susceptible English populous, Burke denounced the Perfectibilarians' argument for reform by stating that "any revolution that did not bring real liberty, which comes from the administration of justice under a settled constitution without bias from the mob, was not liberty." The book won immediate acclaim in England and throughout Europe with 11 editions exhausted in little over a year. Upon its publication, honors were heaped upon the author from members of Europe's most prestigious royal houses including Catherine of Russia and King George who is reported to have had a number of copies "elegantly bound for distribution among his friends." Reflections... is a fascinating commentary on the historical, social and political mechanics driving revolutionary upheaval; it is a true masterwork of political philosophy. First edition (published on November 1, 1790), as distinguished by William Todd attending to press-figure differences – from the several other, very similar impressions of the same month. It is noted that the variations in the six impressions (three editions) published between the 1st and the 17th of November, 1790, were the result of a "tremendous contemporary demand for the copies."
				Bound with Thomas Paine's famous response to the Reflections, The Rights of Man(fifth edition), and with two other works by Burke's great polemic: Joseph Priestley, Letters to ... Burke (third corrected edition) and Brooke Boothby A Letter to ... Burke."
<b>Burke, Edmund</b>	<b>1777</b>			<b>0713</b>
				<b>A Letter from...One of the Representatives in Parliament for the City of Bristol...</b>
				A Letter from...One of the Representatives in Parliament for the City of Bristol...to John Farr and John Harris, Esqrs. Sheriffs of that city on the Affairs of America.
<b>Burke, Edmund</b>	<b>1770</b>	<b>3rd</b>	<b>English</b>	<b>1358</b>
				<b>Thoughts on the Cause of the Present Discontents</b>
				Third Edition. An essay that was influential in defining political parties and their roles within government. "The subject was the nepotism of King George III and the influence of the Court on the House of Commons of Great Britain." "Burke argued that although George's actions were legal in the sense that they were not against the letter of the constitution, they were all the more against it in spirit. In the pamphlet Burke elaborates on his famous and new justification of a party, defined as "... a body of men united on public principle, which could act as a constitutional link between king and parliament, providing consistency and strength in administration, or principled criticism in opposition"
<b>Burnet, Gilbert</b>	<b>1682</b>	<b>1St</b>		<b>0527</b>
				<b>History of the Rights of Princes in the Disposing of Ecclesiastical Benefices and Church Lands.</b>
				Relating chiefly to the pretensions of the crown of France to the regale, and the late contests with the Court of Rome...to which is added, a collection of letters written on that occasion. Scholarly historical study of the Clerical power in the civil state, with special reference to recent developments in France.

Author	Pub Date	Edition	Language	Call#
<b>Burr, Aaron</b>	<b>1804</b>	<b>1st</b>	<b>English</b>	<b>1294</b>
<b>Particulars of the Late Duel, Fought at Hoboken, July 11, Between Aaron Burr and Alexander Hamilton, ESQRS.</b>				
First Edition. One of the most famous personal conflicts in American history, the Burr–Hamilton duel arose from a long-standing political and personal bitterness that had developed between the two men over the course of several years. Tensions reached a bursting point with Hamilton's journalistic defamation of Burr's character during the 1804 New York gubernatorial race in which Burr was a candidate. Fought at a time when the practice was being outlawed in the northern United States, the duel had immense political ramifications. Burr, who survived the duel, was indicted for murder in both New York and New Jersey, though these charges were later either dismissed or resulted in acquittal. The harsh criticism and animosity directed toward him following the duel brought an end to his political career.				
This item contains the notes exchanged between Hamilton and Burr, descriptions of the duel, and Hamilton's will. Also included are Hamilton's self-serving letter to posterity asserting, falsely, his opposition to the practice of duelling; and the lamentations of Bishop Moore and Rev. Mason.				
<b>Bury, Richard</b>	<b>1899</b>			<b>0399</b>
<b>Philobiblon</b>				
<b>Bury, Richard</b>	<b>1832</b>	<b>1st English</b>		<b>0539</b>
<b>Philobiblon</b>				
Also known as Richard Aungerville. "Philobiblon, a treatise on the Love of Books. Reproduced in "Remnants of Wisdom" available from The Remnant Trust, Inc."				
<b>Busenbaum, Hermann</b>	<b>1719</b>			<b>0640</b>
<b>Medulla Theologiae Moralis or The Essence of Moral Theology</b>				
Busenbaum (1600-1668) was a Jesuit theologian. Perhaps his most famous maximis "When the end is lawful, the means are also lawful". In 1757 his book was publically burned, because the French Catholics believed that it may have lent moral support to the attempt on the life of King Louis XV, on the basis of some of Busenbaum's discussions regarding murder and regicide. This particular copy of Busenbaum's work, published well before the furor over his apparent support of regicide, looks the part of a medieval classic.				
<b>Butler, Samuel</b>	<b>1662</b>			<b>0785</b>
<b>A Proposal Humbly Offered, for the Farming of the Liberty of Conscience</b>				
<b>Caesar, Julius</b>	<b>1511</b>			<b>0049</b>
<b>Invictissimi Imperatoris Commentaria</b>				
Caesar, Caius Julius (102-44 B.C.), the great Roman soldier and statesman, was born on the 12th of July 102 B.C. His family was of patrician rank and traced a legendary descent from Ilulus, the founder of Alba. Seven books appear to have been written in 51 B.C. and carry the narrative of the Gallic campaigns down to the close of the previous year (the eighty book, written by A. Hirtius, is a supplement relating the events of 51-50 B.C.), while the three books "De bello civili" record the struggle between Caesar and Pompey. The verdict of historians on Caesar has always been colored by their political sympathies. Few men, indeed, have partaken as freely of the inspiration of genius as Julius Caesar, few have suffered more disastrously from its illusions.				



Author	Pub Date	Edition	Language	Call#
Calhoun, John C.	1851			0745
<p><b>A Disquisition on Government and a Discourse on the Constitution and Government of the United States</b></p> <p>Always an immensely controversial character. He may also be the most important thinker to follow the Founders on matters of the Constitution and the Union. These are his two most significant works. They contain the corpus of Calhoun's mature reflections. One is theoretical and the other historical. They also contain his critique and commentary on the Federalist Papers.</p>				
Calhoun, John C.	1831			1117
<p><b>Opinions of the Vice President of The United States, on the Relation of the States and the general Government</b></p> <p>The State Rights and Free Trade Association mobilized, in defiance of President Andrew Jackson, to support South Carolina's nullification of the Tariffs of 1828 and 1832. The theoretician of Nullification, South Carolina Senator John C. Calhoun, was Jackson's Vice President. Here Calhoun explains his opinion that the United States "emanated from the people of the several States, forming distinct political communities, and acting in their separate sovereign capacity, and not from all of the people forming one aggregate political community; that the Constitution of the United States is in fact a compact, to which each State is a party." Each State thus has reserved the power to judge for itself the constitutionality of acts of the general government, and to interpose its authority to prevent abuses of federal power.</p>				
Calhoun, John C.	1851	1st	English	1218
<p><b>A Disquisition on Government and A Discourse on the Constitution and Government of the United States.</b></p> <p>First edition, first issue, sponsored by the legislature of South Carolina and based on Calhoun's hitherto unpublished manuscript. In a separate printing, it also forms volume one of Calhoun's Works; this printing is complete as originally issued, and stands alone. Edited by James Calhoun from "manuscripts placed in his hand" by Calhoun "during his last illness," this work sets forth Calhoun's theories of the concurrent majority, State Rights, nullification, the meaning of the Constitution, and other staples of southern agrarian legal theory.</p>				
Callender, James Thomson	1795	3rd	English	1298
<p><b>The Political Progress of Britain: Or, an Impartial History of Abuses in the Government of the British Empire, in Europe, Asia, And America</b></p> <p>"The first edition was issued in Edinburgh in 1792. 'Part First' is deceptive. This is complete to 1792, but re-written and expanded in some ways, rather than a reprint of the 1792 text. This is the second American edition. Despite Callender's efforts to portray this work as an "impartial" history, it led to his indictment in 1792. To escape trial for sedition, Callender fled to the United States."</p>				
Callender, James Thomson	1802	1st	English	1299
<p><b>Letters to Alexander Hamilton, King of the Feds.</b></p> <p>First Edition. "Jefferson and his allies regarded him [Callender] "as a man of genius suffering under persecution." Certainly he had a " genius as a scandal-monger" and Jefferson secretly made use of it, employing him to attack Hamilton and other rivals. Later Callender, turned on Jefferson, accusing him of "dishonesty, cowardice, and gross personal immorality."</p> <p>In the work, "the author likens Hamilton to the Devil, "smiling with pleasure at the heart-scalding effects" that Federalist policies have produced on the mass of honest yeomen. He attacks, not only Hamilton's enthusiastic support of the "monarchical-federal corps" and his denigrations of President Washington, but his private character as well." However, there is doubt that Callender did not write this work as Callender, had deserted the Jeffersonians by this time and signed on with the Federalists, but it does exhibit Callender-ish uninhibited hyperbole.</p>				

Author	Pub Date	Edition	Language	Call#
Calvin, John	1611			0050
<b>The Institution of Christian Religion</b>				
<p>"(Adapted from Jean Cauvin, 1509-1564) French Protestant reformer. Calvin's theological doctrines had tremendous influence, particularly in the Puritan religion of England, Scotland, and America. Calvin had an early background of humanism; as a student of Latin and Greek, he was familiar with the writings of Plato, Seneca, and St. Augustine. Because of the radical Protestant views expressed in a public speech he wrote in 1533, to be delivered at an inaugural ceremony at the University of Paris, Calvin was forced to flee the capital and soon France as well. He established himself in Geneva, strictly enforcing his theological doctrines and rules of conduct. His greatest work is Institutes of the Christian Religion.</p> <p>Calvinism as a religious system is the theological foundation of the Reformed, or Presbyterian, Churches, which is to say, of non-Lutheran, non-Anglican Protestantism. It recognized only the Bible as a source of knowledge and of authority in questions of belief. Its chief principles were (1) the total depravity of man, as a result of Adam's fall; (2) the absolute power of the will of God; (3) the superiority of faith to good works, since man has no will of his own; (4) salvation by grace from God rather than by any act of the will of man; and (5) the divine predestination of those to be saved, or the Elect, although, since no one can tell whether he is a member of the Elect, all must lead holy and pious lives, acknowledging God's supreme power and obeying his commands.</p> <p>Calvin's pessimistic interpretation of Christian doctrine was coupled with a repressive attitude toward pleasure and frivolity. The zeal with which his followers taught and imposed his views assured his position as one of the most influential theologians in the West.</p> <p>The most influential theological work of the reformation. As a kind of handbook or companion to Calvin's commentaries on the individual books of the Bible, it dealt with the most salient issues of religion under six headings: the law, the faith, prayer, the sacraments of baptism and communion, the sacraments added by the church, and Christian liberty and church discipline. The book was originally published in Latin, but Calvin translated it into French in 1541 and produced an augmented version in 1560."</p>				
Calvin, John	1578	1st Octavo	English	0051
<b>Institutes</b>				
<p>First Octavo Edition in English. First published in 1536, this is Calvin's greatest work. As a kind of handbook or companion to Calvin's commentaries on the individual books of the Bible, it dealt with the most salient issues of religion under six headings: the law, the faith, prayer, the sacraments of baptism and communion, the sacraments added by the church, and Christian liberty and church discipline. The book was originally published in Latin, but Calvin translated it into French in 1541 and produced an augmented version in 1560.</p>				
Calvin, John	1609	1st		0529
<b>Commentary upon the Prophecies of Isaiah</b>				
<p>"The "Commentary" was originally compiled in Latin from Calvin's teachings by the protestant theologian Nicholas Desgallards, and then translated into French. The English translator was Clement Cotton, afterwards author of the well-known large Concordance to the Bible, and of "The Mirrour for Martyrs", a popular collection of excerpts from Foxe. Calvin Addressed the Early Latin editions to Edward VI (in 1551) and Elizabeth I (in 1559) in the hopes of persuading them to become the protestant military leaders that the Calvinists wanted them to become. Both of these dedications are included here (in English). Cotton addresses his translation to another prince, Henry, Prince of Wales (1594-1612), with a gracious allusion to the previous royal dedicatees: "Your highness also is ... of like hope of excellent virtue and zealous proceedings in the advancement of Christian religion [as King Edward] ... Your Grace resembleth the most gracious late Queen Elizabeth ... in the constant expectation of all men, to expresse in time all the princely vertues and graces..." Also a Cornerstone piece regarding the "Remnant"</p>				

Author	Pub Date	Edition	Language	Call#
Calvin, John	1592			0582
<b>Institutes of Christian Religion</b>				
<p>John Calvin founded Calvinism, a form of Protestant Christianity, during the Protestant Reformation. Institutes of the Christian Religion is his seminal work on Reformed theology. It forms the basis of Presbyterian and Reformed churches' theology, usually called Calvinism. Designed as a reply to attacks on Protestantism and as a guide to scripture, the work states, with passionate conviction, the essential doctrines of the new religion. It was published in Latin in 1536, and in French, by Calvin himself, in 1541.</p>				
Calvin, John	1585			0666
<b>Commentaries on Acts</b>				
<p>The Commentaries of M. John Calvin upon the Actes of the Apostles, Faithfully translated out of Latine into English for the greater profit of our countrymen by Christopher Fetherstone.(Adapted from Jean Cauvin, 1509-1564) French Protestant reformer.</p> <p>Calvin's theological doctrines had tremendous influence, particularly in the Puritan religion of England, Scotland, and America. Calvin had an early background of humanism; as a student of Latin and Greek, he was familiar with the writings of Plato, Seneca, and St. Augustine. Because of the radical Protestant views expressed in a public speech he wrote in 1533, to be delivered at an inaugural ceremony at the University of Paris, Calvin was forced to flee the capital and soon France as well.</p>				
Campbell, George Douglas	1893	1st	English	0775
<b>The Unseen Foundations of Society</b>				
<p>First Edition. "The Duke of Argyll's book is one of the most helpful and suggestive contributions ever made to the economic side of politics. With a mastery of phrase, and of the thought that lies below the phrase, which it would be difficult to overpraise, the Duke of Argyll deals with some of the most vital problems which beset mankind in their attempt to organize society, and to make the condition of man other than what it is in nature."</p> <p>"In this substantial volume of six hundred pages, the Duke of Argyll reviews the doctrines of English political economy and seeks to point out certain fundamental elements of truth which have been neglected or, at least inadequately handled. He confesses that he had always felt that the old orthodox economists never really "touched bottom." He felt that the superficial facts and shallow motives they reared too heavy a superstructure of dogma."</p>				
Care, Henry	1721	5th, 1st American	English	1338
<b>English Liberties, or The Free-born Subject's Inheritance</b>				
<p>Fifth Edition, First American Edition. It is likely that Benjamin Franklin worked on this edition as it was printed during the time he was an apprentice to his brother James. "The Preface to this first American edition promises that " The reader will here see, at one view, the many Struggles which the People of this Nation have had to rescue their almost oppressed Liberties and Religion From the servile Bondage to which some of our Princes, prompted by Ambition, and fond of Arbitrary Sway, or bigotted with a false Zeal for a superstitious Worship, have endeavour'd to subject both the one and other ; and what Degrees we have secured to our selves the Enjoyment of both."" "The author warns, "when Liberty is once gone, even Life it self grows insipid, and loses all its Relish.""</p>				

Author	Pub Date	Edition	Language	Call#
Carnegie, Andrew	1900			0649
	<b>The Gospel of Wealth and other Timely Essays</b>			
	Scottish-born American industrialist and philanthropist. Starting as a bobbin boy in Pennsylvania at \$1.20 a week, Carnegie achieved a commanding position in the steel industry through his organizing ability and his acumen as a judge of men. After selling his interests to U.S. Steel for \$250 million in 1901, Carnegie, a life-long pacifist, devoted himself to philanthropy, which was inspired by his conviction that men who amassed great wealth were morally obligated to use it for the public good. He first expressed this doctrine in his Gospel of Wealth, an essay written in 1889.			
Carnegie, Andrew	1888			0786
	<b>Triumphant Democracy</b>			
	Triumphant Democracy in 1886, proposing the American federal republic as a model for resolving Britain's perplexing social, economic, and political problems. An excerpt from his work captures the confidence and certainty of Carnegie in his assertions. He boldly proclaims, "It is to the people, the plain, common folk, the Democracy of Britain, that I seek to show the progress, prosperity, and happiness of their child, the Republic, that they may still more deeply love it and learn that the government of the people through the republican form... is the surest foundation of individual growth and of national greatness." He reveals one of his utmost desires through his work; that the antagonism between the United States and Great Britain should be replaced by reconciliation. The two nations, he argued, should be at minimum, appreciative of one another, for without Great Britain there would be no United States and, at the time of publication, without the United States there may be no hope for the unsettling condition of Great Britain. Although certainly a child of both nations, Carnegie was proud and satisfied to be an American, as he supported America's Democracy over Britain's Monarchy. Carnegie bid his readers farewell in the last paragraph of the book with a quote from the great John Bright, "... that 'although they may be two nations, they may be but one people.'"			
Carnegie, Andrew	1886			0787
	<b>Triumphant Democracy</b>			
	Triumphant Democracy in 1886, proposing the American federal republic as a model for resolving Britain's perplexing social, economic, and political problems. An excerpt from his work captures the confidence and certainty of Carnegie in his assertions. He boldly proclaims, "It is to the people, the plain, common folk, the Democracy of Britain, that I seek to show the progress, prosperity, and happiness of their child, the Republic, that they may still more deeply love it and learn that the government of the people through the republican form... is the surest foundation of individual growth and of national greatness." He reveals one of his utmost desires through his work; that the antagonism between the United States and Great Britain should be replaced by reconciliation. The two nations, he argued, should be at minimum, appreciative of one another, for without Great Britain there would be no United States and, at the time of publication, without the United States there may be no hope for the unsettling condition of Great Britain. Although certainly a child of both nations, Carnegie was proud and satisfied to be an American, as he supported America's Democracy over Britain's Monarchy. Carnegie bid his readers farewell in the last paragraph of the book with a quote from the great John Bright, "... that 'although they may be two nations, they may be but one people.'"			
Chalmers, James (Candidus)	1776	2nd		1036
	<b>Plain Truth: Addressed to the Inhabitants of America</b>			
	Paine's Common Sense was like a lightening bolt in the colonies. Not everyone read Paine's work and nodded with approval. Hard-core loyalists were realizing that they had been blind-sided by a powerful piece of propaganda. Anxious to put out the first hat Common Sense was igniting, James Chalmers was one of the first to strike back. Chalmers wrote Plain Truth as a rebuttal to Common Sense.			

Author	Pub Date	Edition	Language	Call#
<b>Charlemagne</b>	<b>1549</b>		<b>Latin</b>	<b>1352</b>
<b>Opus Inlustrissimi</b>				
<p>First edition of this text attributed to Charlemagne, but in fact composed at his command, probably by Theodulf of Orleans (d. 821). The immediate cause of the work, known to later generations as Libri Carolini, was the decision of the second Council of Nicaea in 787, which concluded that religious images could be venerated, despite earlier councils which had banned the practice. Word of the decision was brought to Charlemagne's court, where it was interpreted as allowing idol-worship, and this lengthy rebuttal was commissioned by the Emperor. No fewer than 120 objections were raised to the council's conclusions, with extraordinarily forthright language being used to damn them.</p> <p>This edition was edited by Jean du Tilled (d. 1570), bishop of Meaux and a delegate to the Council of Trent. The Charlemagnian conclusions were naturally seized upon by the Protestant reformers, the most important of whom was Calvin, who used the text as a useful historical justification in his struggle against what he saw as idolatry. The book was placed on the Index (it remained there until 1900) and denounced as forgery, even though the most complete contemporary manuscript of the text is actually in the Vatican library.</p>				
<b>Chase, Samuel</b>	<b>1805</b>			<b>0800</b>
<b>Answers and Pleas of Samuel Chase</b>				
<p>The House of Representatives served Chase with eight articles of impeachment in late 1804, one of which involved Chase's handling of the trial of John Fries. Two more focused on his conduct in the political libel trial of James Callender. Four articles focused on procedural errors made during Chase's adjudication of various matters, and an eighth was directed at his "intemperate and inflammatory ... peculiarly indecent and unbecoming ... highly unwarrantable ... highly indecent" remarks while "charging" or authorizing a Baltimore grand jury. The heart of the allegations was that political bias had led Chase to treat defendants and their counsel in a blatantly unfair manner.</p> <p>Chase's defense lawyers called the prosecution a political effort by his Republican enemies. In answer to the articles of impeachment, Chase argued that all of his actions had been motivated by adherence to precedent, judicial duty to restrain advocates from improper statements of law, and considerations of judicial efficiency.</p>				
<b>Chaucer, Geoffrey</b>	<b>1687</b>			<b>0659</b>
<b>The Works of</b>				
<p>The first edition to include the conclusions to the "Cook's Tale" and the "Squire's Tale".</p>				
<b>Chauncy, Charles</b>	<b>1752</b>	<b>1st</b>	<b>English</b>	<b>1311</b>
<b>The Idle-Poor Secluded from the Bread of Charity by the Christian Law</b>				
<p>First Edition. A Sermon Preach'd in Boston, Before the Society for Encouraging Industry, and Employing the Poor. Aug. 12, 1752. This is a significant Sermon illustrating Christianity's endorsement of achievement, work, and industry. He argued that there are no charitable obligations toward those "poor People who can work, but won't; who may have Work to do, and have Activity of Body to do it, but no Will to employ themselves in Labour."</p>				

Author	Pub Date	Edition	Language	Call#
<b>Chevalier, Michael</b>	<b>1839</b>			<b>0862</b>
<b>Society, Manners, and Politics in the United States: Being a series of letters of North America</b>				
Chevalier's account contains much information concerning transportation in general and the railroads in particular. He discusses American politics at length, with particular emphasis on Andrew Jackson and slavery.				
<b>Child, Asa</b>	<b>1838</b>	<b>1st</b>		<b>1181</b>
<b>An Oration: Delivered before the Citizens of Norwich, on the Anniversary of the National Independence July 4, 1838.</b>				
Child decries "the undue influence and importance which is attached to the Federal Power," emphasizing that our constitutional scheme delegates only limited powers to the national government. "With some men, the great business of life seems to consist in making Presidents of the United States. No sooner has one canvass closed than they start off, like refreshed blood-hounds, upon another."				
<b>Chrysostom, John</b>	<b>15th Century</b>			<b>0490</b>
<b>On He whom No-one Hurts</b>				
With - a biography of Seneca from St. Jerome's De Viris Illustribus followed by a prologue on Seneca's De Verborum Copia. Notable Christian bishop and preacher from the 4th century in Europe. He is famous for eloquence in public speaking and his denunciation of abuse of authority in the church of the time. Notable too are his insightful expositions of Bible passages and moral teachings. He was most concerned with the temporal needs of the poor and also spoke out against the abuse of wealth and personal property. In his treatise, On He whom No-one Hurts, he states:				
"Thus in no case will anyone be able to injure a man who does not choose to injure himself: but if a man is not willing to be temperate, and to aid himself from his own resources no one will ever be able to profit him...we are to extract virtue and vice as the meaning of these things, and to perceive from them that no one injures a man who does not injure himself...no trial can agitate the man who does not betray himself...they who do not injure themselves become stronger, even if they receive innumerable blows; but they who betray themselves, even if there is no one to harass them, fall of themselves, and collapse and perish."				
<b>Chrysostom, John</b>	<b>ca 1450-65</b>			<b>0811</b>
<b>Opuscula</b>				
Humanist manuscript compilation of three short treatises on the virtues of the ascetics life by St. John Chrysostom, transcribed into Latin in northern Italy and pre-dating the printed editions. The author of the translation is unknown.				
<b>Chrysostom, John</b>	<b>1742</b>	<b>1st</b>	<b>Latin</b>	<b>1349</b>
<b>De Canone Sacrorum Librorum Constituto A Sanctis Patribus in Magno Nicaeno Concilio Dissertatio Joannis Chrysostomi a Sancto Joseph, Ex Clericis Regularibus Scholarum Piarum.</b>				
First Edition. "St. John Chrysostom was Archbishop of Constantinople in the fourth century. He was surnamed Chrysostom, "the golden-mouthed," because of his moving and eloquent speech and his gifted pen. For example, "Listen carefully to me, I entreat you...Procure books that will be medicines for the soul...At least get a copy of the New Testament, the Apostle's epistles, the Acts, the Gospels, for your constant teachers. If you encounter grief, dive into them as into a chest of medicines; take from them comfort for your trouble, whether it be loss, or death, or bereavement over the loss of relations. Don't simply dive into them, swim in them. Keep them constantly in your mind..." This great Doctor of Eastern Church died in exile on September 14, 407.				

Author	Pub Date	Edition	Language	Call#
Cicero, Marcus Tullius	1552			0056
		<b>Opera</b>		
		<p>"Compact and competent" is the phrase that characterizes this volume of works by the writer who for centuries was the bane of many fledgling Latinists. Displaying the skills of Paulus Manutius and Pedro de Victoria, it is not encumbered by scholarly apparatus; it is pure Cicero. Only other known copy is at Yale.</p>		
Cicero, Marcus Tullius	1547			0057
		<b>Orations</b>		
		<p>"Roman orator, statesman, and man of letters. After carefully preparing himself for a career in law, Cicero made his oratorical debut under the dictatorship of Sulla, his first public success occurring in 80 B.C. In 64 BC he succeeded in being elected consul of Rome. It was this year of his consulship (63) that marked his greatest success: the almost single-handed foiling of the conspiracy of Catiline. His four brilliant orations against Catiline show that Cicero was not only a master of the Roman art of pleading but also a master of the equally Roman art of politics; he emerges as a beleaguered patriot protecting himself from paid assassins, a shrewd chief of state gathering the means to overcome a civil criminal, and a clever propagandist presenting himself to the people as one greater than Romulus, for Romulus merely founded Rome, while Cicero was its savior.</p> <p>Cicero was not only Rome's greatest orator; he was perhaps its most articulate philosopher. Through his philosophical treatises, he helped to make Latin a strong, yet surprisingly flexible, vehicle for logical speculation."</p>		
Cicero, Marcus Tullius	1856			0058-0061
		<b>The Orations of Marcus Tullius Cicero</b>		
		<p>"Roman orator, statesman, and man of letters. After carefully preparing himself for a career in law, Cicero made his oratorical debut under the dictatorship of Sulla, his first public success occurring in 80 B.C. In 64 BC he succeeded in being elected consul of Rome. It was this year of his consulship (63) that marked his greatest success: the almost single-handed foiling of the conspiracy of Catiline. His four brilliant orations against Catiline show that Cicero was not only a master of the Roman art of pleading but also a master of the equally Roman art of politics; he emerges as a beleaguered patriot protecting himself from paid assassins, a shrewd chief of state gathering the means to overcome a civil criminal, and a clever propagandist presenting himself to the people as one greater than Romulus, for Romulus merely founded Rome, while Cicero was its savior.</p> <p>Cicero was not only Rome's greatest orator; he was perhaps its most articulate philosopher. Through his philosophical treatises, he helped to make Latin a strong, yet surprisingly flexible, vehicle for logical speculation."</p>		
Cicero, Marcus Tullius	1754			0468
		<b>Thoughts of</b>		
		<p>Considered to be Rome's greatest orator, and perhaps its most articulate philosopher. Through his philosophical treatises, he helped make Latin a strong and flexible vehicle for logical speculation. His prose is rhetorical and meant to persuade. He wrote many orations in the defense of his friends. In 44 B.C., with the death of Caesar, Cicero tried to save Rome from demagoguery and chaos. He attacked Mark Antony in fourteen orations and was accordingly killed by a mob of bounty hunters.</p>		

Author	Pub Date	Edition	Language	Call#
Cicero, Marcus Tullius	1572			0589
		<b>Textbook</b>		
		Text book containing works from, among others, Cicero and Demosthenis.		
Cicero, Marcus Tullius	1551-1555			0608 - 0616
		<b>Opera</b>		
		<p>A set comprising Gryphius editions of Cicero's Orationes (3 Volumes), Rhetoricum libri (2 Volumes), Epistolae (1 Volume), Philosophicum due tomi (2 Volumes) De officiis and other speeches (1 Volume) and Epistolarium familiarium libri XVI. The volumes of Orationes and the De officiis were printed in 1555, the Epistolae Familiars in 1553 and the remainder of the volumes in 1551. Roman orator, statesman, and man of letters. After carefully preparing himself for a career in law, Cicero made his oratorical debut under the dictatorship of Sulla, his first public success occurring in 80 B.C. In 64 BC he succeeded in being elected consul of Rome. It was this year of his consulate (63) that marked his greatest success: the almost single-handed foiling of the conspiracy of Catiline. His four brilliant orations against Catiline show that Cicero was not only a master of the Roman art of pleading but also a master of the equally Roman art of politics; he emerges as a beleaguered patriot protecting himself from paid assassins, a shrewd chief of state gathering the means to overcome a civil criminal, and a clever propagandist presenting himself to the people as one greater than Romulus, for Romulus merely founded Rome, while Cicero was its savior.</p> <p>Cicero was not only Rome's greatest orator; he was perhaps its most articulate philosopher. Through his philosophical treatises, he helped to make Latin a strong, yet surprisingly flexible, vehicle for logical speculation.</p>		
Cicero, Marcus Tullius	1750			0626
		<b>Thoughts of Cicero</b>		
		Thoughts on the following subjects: religion, man, conscience, the passions, wisdom, probity, eloquence, friendship, old age, death, Scipio's dream, and miscellaneous thoughts. Published in Latin and French to which is added the English translation with notes.		
Cicero, Marcus Tullius	ca 1600			0674
		<b>His three books of duties to Marcus his son, turned out of Latin into English by Nicholas Grimald. Whereunto the Latin is adjoined</b>		
		<p>Roman orator, statesman, and man of letters.</p> <p>After carefully preparing himself for a career in law, Cicero made his oratorical debut under the dictatorship of Sulla, his first public success occurring in 80 B.C.</p> <p>Cicero was not only Rome's greatest orator; he was perhaps its most articulate philosopher. Through his philosophical treatises, he helped to make Latin a strong, yet surprisingly flexible, vehicle for logical speculation.</p>		
Cicero, Marcus Tullius	1715			0731
		<b>Five Books of Tusculan Disputations</b>		
		An anonymous translation containing Of the Contempt of Death, Of Enduring Bodily Pain, Of Moderating Grief of Mind, Of other disorderly Motions of the Mind and Whether Virtue alone be sufficient to a Happy Life. Done into English by a gentleman of Christ College, Oxford.		



Author	Pub Date	Edition	Language	Call#
Cicero, Marcus Tullius	1476			0755
<b>Verrine Orations Manuscript</b>				
<p>The very basis of modern rhetorical strategies. This was the only cause in which Cicero was engaged as accuser instead of defender. Concerns the Sicilian's suit against former governor Gaius Verres who had embezzled funds and worse. Verres' defender Quintus Hortensius was so confounded by Cicero's prosecution, he was unable to make any defense. Cicero is the greatest name in Roman literature.</p>				
Cicero, Marcus Tullius	1714			0768
<b>The Art of Canvassing at Elections</b>				
<p>A treatise, originally written by Cicero in Latin, translated by an unknown author into English and published in London in 1714. The work concerns the art of canvassing, or campaigning, meaning “the art of gaining upon the affections of men, in suing for an office or a place.” While the substance of the book is indebted to the political life of Quintus Tullius Cicero, as all the arguments made and advices given were originally his, it was meant to be used as a template for the current situations of England and of the ensuing elections of Parliament. The work was translated not only for the benefit of those being elected, referred to as “candidates,” but also for the benefit of the common people, referred to as “the electors.” Thus, while it is indeed a model for political figures, it is also an admission of ordinary citizens into the affairs of the political domain; an exposition in which Cicero “... let[s] the Electors into the Secret of the Candidates.” Taking no side and including no favoritism, Cicero offers the work to anyone who is willing to read it, regardless of political orientation or stance. “I offer these arms to be us’d by Whigs and Tories alike...” In the conclusion of the treatise, Cicero states that he not only accepts, but encourages criticism. “I would have you freely tell me your opinion, if you think that anything ought to be alter’d... for I am desirous to have this Brief Treatise of Canvassing, to be perfect in all respects.” This translated work is a remarkable example of the timelessness of words and wisdom. It verifies with boldness that the past is not only significant and applicable to the present, but vital to the certainty of a future.</p>				
Cicero, Marcus Tullius	1522			0769
<b>Orations</b>				
<p>The Catiline Orations or Catilinarian Orations were speeches given in 63 BC by Marcus Tullius Cicero, the consul of Rome, exposing to the Roman Senate the plot of Lucius Sergius Catilina and his friends to overthrow the Roman government.</p>				
Cicero, Marcus Tullius	1822	1st		0770
<b>De Re Publica</b>				
<p>De re publica is a dialogue by Cicero, written in six books between 54 and 51 BC. It is written in the format of a Socratic dialogue; that is to say, Scipio Africanus Minor (who had died a few decades before Cicero was born) takes the role of a wise old man — an obligatory part for the genre. The dialogue is imagined as taking place between Romans, several centuries after Socrates' death. Cicero's treatise was politically controversial — by choosing the format of a philosophical dialogue, Cicero avoided naming his political adversaries directly. Cicero employed various speakers to raise differing opinions in an attempt to make it more difficult for these adversaries to take him to task on what he had written.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Cicero, Marcus Tullius</b>	<b>1481</b>			<b>0771</b>
		<b>De Officiis Et Alia</b>		
		<p>Manuscript prepared by an unknown scribe for a student of grammar, rhetoric, and poetics in 1446. It is an attractively written folio edition of Cicero's primary philosophical and ethical works implemented as a schoolbook for instructing students in grammar and morale in the fifteenth century. Included in the manuscript is an elaborate commentary by the scribe who prepared the manuscript and the student who used the manuscript for his education. While providing the qualities and primary teachings of one of Rome's greatest influences in Cicero, this work also opens an important window into the practice of elementary education in Renaissance Italy.</p>		
<b>Cicero, Marcus Tullius</b>	<b>1747</b>			<b>0822</b>
		<b>Three Dialogues</b>		
		<p>Cicero's De Oratore, or On the Orator, in three books originally published in 55 B.C., translated into English by William Guthrie in 1747. This work is beautifully printed in two volumes in octavo form, with notes throughout, both historical and critical, explaining the whole. Also included is a convenient explanation of the terms and phrases used by Cicero, alphabetically digested.</p>		
<b>Cicero, Marcus Tullius</b>	<b>1853</b>			<b>0826</b>
		<b>Treatises</b>		
		<p>Marcus Tullius Cicero's Treatises, originally translated into English by Francis Barham, Esq., published in 1853. Included in these treatises are Cicero's Of the Nature of the Gods, On Divination, On the Commonwealth, On the Laws, On the Republic, and On Standing for the Consulship. The last of which was the first English translation of that particular treatise.</p>		
<b>Cicero, Marcus Tullius</b>	<b>ca. 1455-1470</b>			<b>0898</b>
		<b>Laelius Seu de Amicitia</b>		
		<p>Dedicated to his own friend Titus Pomponius Atticus, Marcus Tullius Cicero (106-43 B.C.) composed his dialogue on friendship, entitled Laelius seu De amicitia, within the year 44 B.C. It is one of Cicero's later works. The three interlocutors in this dialogue are Gaius Laelius, the principal speaker, and Gaius Fannius and Quintus Mucius Scaevola, his auditors and interrogators.</p>		
<b>Cicero, Marcus Tullius</b>	<b>1680</b>	<b>1st English</b>		<b>0941</b>
		<b>The Offices</b>		
		<p>This beautifully translated edition of Marcus Tullius Cicero's, (sometimes anglicized as Tully) treatises on The Offices, is comprised of three books, discussing and instructing on a variety of matters of life. The books were originally written to Cicero's son, Marcus, as a training manual in the study and exercise of Knowledge and Virtue. It had become, however, much more than a guide for his son; it had become a guide to all humanity, and would prove influential in the scope of all of history. This aspect is expressed well in the translator's "Advertisement to the Reader," which serves as the introduction to the translated works. "The excellency of the work itself; which has ever been esteemed, both for the method, and matter of it, [is] one of the most exact pieces of the kind that ever was written, and the most instructive of Human life."</p>		

Author	Pub Date	Edition	Language	Call#
Cicero, Marcus Tullius	1446			0943
		<b>De Officiis, Manuscript</b>		
		A handsomely written and extensively glossed folio edition of Cicero's principal philosophical and ethical works used as a schoolbook for instructing students in grammar and morals in the fifteenth century. This manuscript was prepared by an unknown scribe for Nicolai Renciade in 1446. Renciade was the student of Giovanni de Juvianello, professor of grammar, rhetoric and poetics in Viterbo. This manuscript contains Deofficiis, Cicero's last major work of his career. It also contains Paradoxa stoicorum (an introduction to Stoicism in 46 B.C.E), his dialogue on friendship titled Laelius seu de amicitia and De senectute, written in 44 BCE after the death of his daughter.		
Cicero, Marcus Tullius	1450-1460			1193
		<b>Humanistic Micellany collection with works by: Adso De Montierender, Cicero, Leonardus Bunus Aretinus, Montemagno, Henricus Salteriensis, Laurentius Valla, Pseudo-Publius Lentulus</b>		
		This manuscript is a fascinating Italian humanistic miscellany containing a large number of eclectic texts, reflecting humanist ideals mostly related to eloquence, rhetoric, grammar, and Christian virtues.		
Cicero, Marcus Tullius	1546-1547			1230-1231
		<b>Cicero's Philosophy (De philosophia pars prima)</b>		
		Cicero was the supreme orator of the Roman Empire and was pre-eminent among the classical authors. In the sixteenth-century Cicero represented several ideals: his language and composition were a model for any use of language, particularly Latin. His works were, for the humanists, the epitome of eloquence. As a philosopher, he combined both wisdom and eloquence, a combination which became the Renaissance ideal. A very successful Aldine edition of Cicero's complete philosophical works, including the "Commentariolum Petitionis" (little handbook on electioneering) "De finibus bonorum et malorum" (on the ends of good and evil), "Tusculanarum disputationes," and "De legibus" (on the laws, containing Cicero's theories of natural law).		
Citizen Randol	1795			0927
		<b>A Political Catechism of Man</b>		
		First printed and sold by Citizen Daniel Isaac Eaton in 1795 in English. A Political Catechism of Man was written by Citizen Randol of Ostend. It is laid out in a series of question and answer sequence. The author gives his opinions and observations as well as his reason behind them on the government. It was designed to discuss man's rights on: liberty of body, freedom of mind, security of property and resistance of oppression. Furthermore, Citizen Randol was of sound mind that the parliament did not listen to the people and were conscious of their superior authority over the people.		
Clark, William	1814			0661
		<b>Travels to the Source of the Missouri River and across the American Continent</b>		
		Travels to the Source of the Missouri River and across the American Continent to the Pacific Ocean. Performed by order of the Government of the United States, in the years 1804, 1805 and 1806. It would be difficult to overstate the historic nature of the expedition of Captains Meriwether Lewis and William Clark.		

Author	Pub Date	Edition	Language	Call#
Clarke, Samuel	1717			0684
<p><b>A Collection of Papers which passed between the late learned Mr. Leibnitz, and Dr. Clarke, in the years 1715 and 1716.</b></p> <p>Relating to the Principles of Natural Philosophy and Religion. To which are added, Letters to Dr. Clarke concerning Liberty and Necessity; from a gentleman of the University of Cambridge: with the Doctor's answers to them also remarks upon a book entitled, A Philosophical Enquiry concerning Human Liberty. A parallel text in French and English for the main part of the book, the later two sections only in English.</p>				
Clarkson, Thomas	1789			0504
<p><b>An Essay on the Comparative Efficiency of Regulation or Abolition, as applied to the Slave Trade</b></p> <p>Showing that the latter only can remove the evils to be found in that commerce.</p>				
Clarkson. Thomas	1788			0503
<p><b>An Essay on the Impolicy of the African Slave Trade</b></p> <p>Clarkson points out that traffic in slaves was not only morally wrong, but also unprofitable. He goes on to argue that the profit from African trade in valuable woods, dye-stuffs etc. would far outstrip the profit made from slaves.</p>				
Cobden-Sanderson, T.J.	1891			1147
<p><b>A Paper read at a meeting of the Art Workers Guild</b></p>				
Coke, Edward	1629-1671			0063-0066
<p><b>Institutes of the Laws of England</b></p> <p>"Coke's extensive and exact legal erudition, and the skill with which he argued the intricate libel case of Lord Cromwell and the celebrated real property case of Shelley, soon brought him a practice never before equalled. This caused him to be universally recognized as the greatest lawyer of his day.</p> <p>He retired into private life; and the six years that remained to him were spent in revising and improving the works upon which, at least as much as upon his public career, his fame now rests."</p>				
Coke, Edward	1633	3rd		0067
<p><b>Institutes of the Laws of England Part 1</b></p> <p>"Coke's extensive and exact legal erudition, and the skill with which he argued the intricate libel case of Lord Cromwell and the celebrated real property case of Shelley, soon brought him a practice never before equalled. This caused him to be universally recognized as the greatest lawyer of his day.</p> <p>He retired into private life; and the six years that remained to him were spent in revising and improving the works upon which, at least as much as upon his public career, his fame now rests."</p>				

Author	Pub Date	Edition	Language	Call#
Collins, Anthony	1713			0467
<b>Discourse of Free-Thinking</b>				
<p>English philosopher and proponent of deism. His writings gather together the results of previous English Freethinkers. The imperturbable courtesy of his style is in striking contrast to the violence of his opponents; and, in spite of his unorthodoxy, he was not an atheist or even an agnostic. In his Discourse of Free Thinking he states, "Ignorance is the foundation of atheism, and freethinking the cure of it." In this Discourse he contends that freethinking is a right that cannot and must not be limited, for it is the only means of attaining to knowledge of truth, it essentially contributes to the well-being of society, and is not only permitted but enjoined by the Bible. In fact, the first introduction of Christianity and the success of all missionary enterprise involve freethinking on the part of those converted.</p>				
Collins, Anthony	1717			0814
<b>Inquiry Concerning Liberty</b>				
<p>This piece written in 1717 devoid of any author of its actual labor was the work of Antony Collins. It is a look into arguments considering human liberty. He was an English philosopher, theologian, politician, and a provocative proponent of Deism. He published a number of controversial books and pamphlets defending the cause of rational theology, which provoked fiery responses from theologians and clergy. In A Philosophical Inquiry Concerning Liberty, Collins takes a foremost place as a defender of Necessitarianism. Its main inquiry throughout the book is "Whether man be free, or a necessary agent." The ideas were so fresh when they were bound that a shadow of the opposing page has been left on many of the pages from wet ink.</p>				
Collins, Anthony	1717			0958
<b>A Philosophical Inquiry Concerning Human Liberty</b>				
<p>Anthony Collins was a wealthy English free thinker and deist. Along with John Toland, Collins was the most significant member of a close knit circle of radical free thinkers that arose in England in the first three decades of the eighteenth century. In a Philosophical Inquiry Concerning Human Liberty Collins briefly states his position. He rejects the view that there is any freedom from necessity and claims that insofar as there is human freedom it is "liberty or freedom from outward impediment to action." Such freedom is compatible with necessity. Collins holds that every action has been caused and must be necessarily have occurred. The future is as much determined as the past.</p>				
Collins, Anthony	1717	2nd	English	1346
<b>A Philosophical Inquiry Concerning Human Liberty</b>				
<p>Second Edition. First published in 1715. "Collins takes a foremost place as a defender of Necessitarianism. His brief 'Inquiry Concerning Human Liberty' has not been excelled, at all events in its main outlines, as a statement of the determinist standpoint." "His writings are important as gathering together the results of previous English Freethinkers. The imperturbable courtesy of his style is in striking contrast to the violence of his opponents, and it must be remembered that, in spite of his unorthodoxy, he was not an atheist or even an agnostic. In his own words, "Ignorance is the foundation of atheism, and freethinking the cure of it."</p>				

Author	Pub Date	Edition	Language	Call#
Collins, Varnum Lansing	1908			0070
<b>The Continental Congress at Princeton</b>				
The inside history of the efforts made by the various states to influence in the light of the residence question has never received detailed consideration. The present volume then, is, in the first place, an attempt to arrive at a fuller knowledge of the Congressional history of the Summer and Autumn of 1783.				
Comestor, Peter	ca 1450			0727
<b>Historia Scholastica</b>				
In Latin, illustrated manuscript on paper. One of the greatest and most popular teaching texts of the Middle Ages. Bound with Peter of Poitier's "Historia actuum apostolorum" made in the milieu of the "Devotio Moderna", the very reform movement that promoted the use of translations of the Dutch Bible together with those of the "Historia Scholastica" for teaching the Bible to the laity. Peter Comestor (died c. 1178) was known as "Peter the Eater" based on his voracious appetite for knowledge. Written between 1169 and 1173, brought Comestor lasting renown.				
Providing a continuous history from the Creation until the end of the Acts of the Apostles, it was based upon the narrative books of the Bible, where necessary correlating different accounts of an event and marrying disjointed sequences. Gaps in the narrative are filled in by drawing upon both patristic and classical authors, including among others Josephus. The "Historia Scholastica" gained immediate popularity and continued to serve as an essential school text into the sixteenth century.				
After studying at the University of Paris, Peter of Poitiers (c. 1130-1215) succeeded Peter Comestor in the Chair of scholastic theology in 1169.				
Commines, Phillip	1601			0964
<b>Historie of Phillip de Commines</b>				
Printed in 1601 in London, this work composes of the written memoirs of Phillip de Commines. Commines's memoirs were completed and first published in 1524 in Paris. It is considered a historical record of immense importance, largely because of its author's pessimistic and direct attitude to the events and conspiracies he had witnessed. His writings reveal many of the less savory aspects of the reign of Louis XI, and Commines related them without apology, insisting that the late king's virtues outweighed his vices. He is regarded as a major primary source for 15th century European history.				
The memoirs are divided into "books", the first six of which were written between 1488 and 1494, and relate the course of events from the beginning of Commines' career (1464) up to the death of King Louis. The remaining two books were written between 1497 and 1501 (printed in 1528), and deal with the Italian wars, ending in the death of King Charles VIII of France.				
Commonwealth of Massachusetts	1786		English	1288
<b>An Address From the General Court, to the People of the Commonwealth of Massachusetts</b>				
This Address was written in late October and published in early November 1786. It argues that the disturbances, the results of widespread "misinformation," have been caused "by evil and designing men, to alienate the affections of the people in general, from those who are concerned in the administration of government." The Address explains the "state of the public debt," the depreciation of the currency and the necessity of repaying debt.				

Author	Pub Date	Edition	Language	Call#
Condorcet, M. De	1796			0818
<b>Progress Of The Human Mind</b>				
<p>It was during prison awaiting his execution in 1794, when Condorcet wrote Progress of the Human Mind. It was published as a posthumous work in 1796 after being translated from French. It is an optimistic view of the progress the human race will undergo when political and economic liberties are gradually introduced. It is broken up into ten grand epochs to advance some conjectures upon the future destiny of mankind.</p> <p>The book starts with the progression of men united into communities and groups to transition from agricultural states. It moves forward to invention of alphabetical writing mind in Greece till division of sciences to science decline. Next, it looks at the decline of learning of crusade and restoration revival of science to invention of art of printing. Diving further, it discusses the invention of printing to science and philosophy threw of yoke of authority from time of Descartes to formation of French republic and last finishes with the progress of mankind a historical view.</p>				
Condorcet, Marquis	1787	1st Eng.		0068
<b>The Life of M. Turgot</b>				
<p>Condorcet's biography of Turgot comprises one of the primary sources for information about the life of one of the most important French political economists of the 18th Century. Turgot's lifelong espousal of "laissez-faire" economic policies and his innovative contributions to the theory of production, particularly the law of diminishing returns, influenced many of his contemporaries, including Adam Smith. "Most of Turgot's economic writings, in one way or another, grew out of his administrative duties. The Reflections on the Formation and Distribution of Wealth is justly famous as the most concise and lucid introduction into economics up to the end of the eighteenth century. Written at the time when Adam Smith was in close contact with Turgot in Paris, it clearly had considerable influence on the Wealth of Nations." As comptroller of the French treasury from 1774-76, Turgot instituted a number of reforms that angered the wealthy and powerful by cutting taxes, trimming governmental spending and waste, and removing numerous opportunities for easy speculation. Such policies soon led to his expulsion from the government. Condorcet, one of Turgot's most eager followers, is himself best remembered for his contributions to revolutionary philosophy and to mathematics.</p>				
Condorcet, Nicholas	1795	1st		0448
<b>Progress of the Human Spirit</b>				
<p>First edition, published posthumously, of Marie Jean Antoine Nicolas de Caritat, Marquis de Condorcet, known as Nicholas de Condorcet's (1743-1794) greatest work, often considered the culmination of characteristically eighteenth-century philosophy. In its emphasis on the idea of progress, the book also established the dominant idiom of nineteenth-century thought. In fact, the "Esquisse", written in the last month of Condorcet's life, while he was in hiding during the Terror, was intended only as the introduction to a larger book on the history of science in society, which Condorcet had been planning for some years. Only fragments of the unfinished work exist, though some of these – for instance the one containing a project for a universal language of the sciences – are of considerable interest.</p> <p>The aim of the "Esquisse" was to demonstrate man's progressive emancipation, first from the arbitrary domination of his physical environment and then from the historical bondage of his own making. By linking the question of human progress with that of population, Condorcet also anticipated the work of Malthus."</p>				

Author	Pub Date	Edition	Language	Call#
Confucius	1691	1st		0547
<b>The Morals of Confucius</b>				
Chinese name Kung Fu-tse, 551 - 479 BC. Chinese political and ethical philosopher and would-be reformer. Failing to achieve personal ambitions and success, Confucius taught a large number of disciples who carried on, developed, and greatly altered his teachings, so that, by the second century BC, they formed the dominant philosophy in China. Confucius advocated a this-worldly, rational philosophy, which emphasizes humanity, reverence for the ancient sages, and government by personal virtue.				
Confucius	1592			1195
<b>The Illustrated Life of Confucius by Shengji Ti</b>				
Chinese name Kung Fu-tse, 551 - 479 BC. Confucius was a Chinese political and ethical philosopher and would-be reformer. Failing to achieve personal ambitions and success, Confucius taught a large number of disciples who carried on, developed, and greatly altered his teachings, so that, by the second century BC, they formed the dominant philosophy in China. In Chinese, illustrated manuscript with 103 woodblocks, on paper. This large album tells the life of the great political philosopher Confucius who lived in China around the fifth century BC.				
Confucius	1809		English with Chinese	1220
<b>The Works of Confucius</b>				
Published in 1809, this piece contains the original text with a translation in to English of Confucius. In addition, it prefixed a dissertation written by J. Marshman, entitled "A Dissertation on the Chinese Language and Character." Chinese name Kung Fu-tse, 551 - 479 BC. Confucius was a Chinese political and ethical philosopher and would-be reformer. Failing to achieve personal ambitions and success, Confucius taught a large number of disciples who carried on, developed, and greatly altered his teachings, so that, by the second century BC, they formed the dominant philosophy in China.				
Congress	1813	1st		0711
<b>Report of the Committee to Whom was Referred so Much of the Message of the President of the United States, at the Commencement of the session, as relates to the Spirit and Manner in which the War has been waged by the Enemy.</b>				
Report of the Committee to Whom was Referred so Much of the Message of the President of the United States, at the Commencement of the session, as relates to the Spirit and Manner in which the War has been waged by the Enemy.				
Congress	1799	1st	English	0002
<b>The Proceedings of the House of Representatives of the United States, with Respect to the Petitions Praying for a Repeal of the Alien and Sedition Laws.</b>				
"The proceedings of the House of Representatives of the United States, with respect to the petitions praying for a repeal of the Alien and Sedition Laws. John Nicholas, Virginia Congressman and strict-construction Jeffersonian and his brothers, Wilson Cary and George, were outspoken opponents of the Alien and Sedition Acts, and each sought their repeal in vain during this session of Congress. This document leads with the House Report, refusing to repeal the Act despite claims of its unconstitutional limitation on free speech and the absence of Congressional power to remove aliens. The committee concludes that the First Amendment guarantees only the rights to publish without prior government restraint, the author remaining answerable to the public and individuals, for any abuse. Moreover, liberty of the press has never been protected "the publication of false, scandalous and malicious writings against the government, written or published with intent to do mischief.""				



Author	Pub Date	Edition	Language	Call#
Congress	1767		English	0008
<p><b>Authentic Account of the Proceedings of the Congress Held at New-York, In MDCCLXV, On the Subject of the American Stamp Act.</b></p> <p>Authentic account of the proceedings of the Congress held at New York, in MDCCLXV, on the subject of the American Stamp Act.</p>				
Congress	1782		English	0028
<p><b>1782 New York Laws, with the Articles of Confederation</b></p> <p>The constitution by which the United States was governed from 1781 until the ratification of the new Constitution in 1789. The central government created by the Articles lacked strength because each state remained sovereign and independent; there was no effective executive officer, and Congress lacked the power to levy taxes. To remedy these defects, a Constitutional Convention was called in 1787, which resulted in the writing of a new constitution.</p>				
Congress	1789			0069
<p><b>First Acts of Congress -- containing 1st Octavo printing of the Bill of Rights</b></p> <p>The Acts of the first Congress of the United States, containing much of the legislation fundamental to the establishment of government under the Constitution. The first Congress met in New York on March 4, 1789, and continued until the end of September. It officially ratified the Constitution and Washington's election as first U.S. president, and passed much of the most basic legislation for the machinery of government, regulating the Customs, Judiciary, Post Office, Mint, and the like. Much time was spent on the Bill of Rights, which appears here in what is the first octavo public printing, still including twelve amendments (the first two, relating to the numbers in a congressional district and congressional salaries, were later omitted). All of these things make this volume a foundation work in the history of American government.</p>				
Congress	1775	1st		0071
<p><b>Complete Proceedings of the First Continental Congress</b></p> <p>Extracts from the Votes and Proceedings of the American Continental Congress, Held at Philadelphia, on the Fifth of September 1774. Containing, The Bill of Rights, a List of Grievances, Occasional Resolves, the Association, an Address to the People of Great-Britain, and a Memorial to the Inhabitants of the British American Colonies. First English editions of these two rare and important separately printed works, together comprising the complete proceedings of the First Continental Congress. The 1774 Extracts was a synopsis of many of the important actions of the First Continental Congress, and the omitted information was separately printed in 1775 as the Journal. Together, the two works comprise the complete proceedings of the First Continental Congress, containing the Bill of Rights, the Association, the Petition to the King, and other historically important documents. In addition, this first English edition of the Extracts contains the "Address to the Inhabitants of the Province of Quebec," dated October 26, 1774, which was not included in the original Philadelphia edition. "The First Continental Congress met at Philadelphia on 5 September 1774. The fifty-five members of this Congress... evolved into a federal government of a nation at war... Congress faced a delicate task. America as a whole did not want independence; every path to conciliation must be kept open. But Congress had to do something about the Coercive Acts, and also to suggest a permanent solution of the struggle between libertas and imperium... The Continental Congress issued a Declaration of Rights stating that Americans were entitled to all English liberties... Congress then adopted a non-importation, non-exportation, and non-consumption agreement, virtually cutting off imports [to and from Britain if the Coercive Acts were not repealed]... The agreement was called The Association." The Continental Congress also agreed to reassemble on 10 May 1775 if colonial rights and liberties had not been restored.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Congress</b>	<b>1834</b>			<b>0072</b>
<b>History of Congress Vol I: 1789 - 1793</b>				
<p>Embracing the first term of the administration of General Washington. The object of this work, is to present a classification of the legislative measures of the first term of General Washington's administration. The multitudinous subjects which, in the Journals of the two houses, are scattered over the surface of thirteen hundred pages, requiring vast labor and a close scrutiny to discover and to disentangle them from the heterogeneous mass of which they form a part, are herein collected and arranged in system, so as to present at once the entire legislation on every topic of public interest and private concernment.</p>				
<b>Congress</b>	<b>1800</b>	<b>1st</b>		<b>0073-0085</b>
<b>Collected Set of the Journals of Congress</b>				
<p>Published in 1800, this collection of thirteen volumes document the day-to-day actions of both the First and Second Continental Congresses of the United States from 1774-1781. Moreover, these volumes contain the events of the Congress of the Confederation through to the founding of the official United States government under the Constitution in 1788. Therefore, this collection is quite the momentous record of the early days of the United States of America. These volumes also contain a printing of the Declaration of Independence and early printings of the Articles of Confederation and the United States Constitution. Plus, this collection includes a printing of the Northwest Ordinance, as well as documentation of Congressional action regarding Shay's Rebellion.</p>				
<b>Congress</b>	<b>1823</b>			<b>0086-0089</b>
<b>Journals of Congress Sep 5, 1774 - Nov 1, 1788</b>				
<p>Published in 1823, this collection of the journals of the United States Congress documents the majority of the events leading up to and including the American Revolution. The First Continental Congress met in Carpenter's Hall in Philadelphia from September 5 to October 26, 1774. The Second Continental Congress convened on May 10, 1775 and disbanded on March 6, 1781. It was succeeded by the Congress of the Confederation, which existed from March 1, 1781 to March 4, 1789, and was comprised of delegates who were appointed by the legislatures of the individual states.</p>				
<b>Congress</b>	<b>1778</b>	<b>1st</b>		<b>0090</b>
<b>Journals of Congress: Jan 1, 1777 - Jan 1, 1778 Vol III</b>				
<p>This first edition was published in 1778 and documents the actions of the Second Continental Congress from January 1, 1777 to January 1, 1778. At the end of September in 1777, the Continental Congress was forced to flee Philadelphia and British troops occupied that city. Congress moved to York, Pennsylvania to continue with their proceedings. On November 15, 1777 the Congress passed the Articles of Confederation after more than a year of heated debate, and sent them to the states for ratification. Within the debates surrounding the creation of the Articles of Confederation, Thomas Jefferson proposed a bicameral legislature: a Senate to represent the states and a House to represent the people. His proposal was rejected. Of course, such measures were adopted as a part of the United States Constitution.</p>				
<b>Congress</b>	<b>1778</b>			<b>0091</b>
<b>Minutes of the Second Continental Congress</b>				
<p>"THE PROCEEDINGS OF CONTINENTAL CONGRESS FROM SEPTEMBER 5, 1775 TO APRIL 30, 1776. First edition thus of the proceedings of the Second Continental Congress from September 1775 through April 1776, a crucial period in American history. During this transitional period, war continued to spread, Congress directed the growing military response,</p>				

Author	Pub Date	Edition	Language	Call#
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and public and political opinion began to change, setting the stage for the Declaration of Independence. This work combines and reprints the text of two works printed in Philadelphia in 1776: the Journal of the Congress of the United States of America, Continued (covering the period of September 5, 1775 to December 30, 1775) and the Journals of the Proceedings of Congress Held at Philadelphia, from January to May 1776. The First Continental Congress was concerned with the recovery of colonial rights and liberties violated by the British government, with the hope of eventual reconciliation. The Second Continental Congress met for the first time in May 1775, only a month after Lexington and Concord, facing a very different political situation. "War had broken out between Massachusetts and the British military forces, whereupon Congress resolved to give aid to Massachusetts, took over the provincial army at Boston, and appointed George Washington Commander in Chief... With these steps Congress definitely advanced from being a mere clearinghouse for colonial opinion toward becoming the superintending power over the unified colonial cause". The war spread throughout the colonies, but Congress refused to consider the issue of independence. On August 23, 1775, George III proclaimed the colonies in rebellion and officially declared a state of war; in December, Britain prohibited all trade and intercourse with the colonies. The increasing hostilities and the publication of Thomas Paine's Common Sense early in 1776 rapidly turned the tide of public opinion towards independence. Congress was soon to follow, resulting in the Declaration of Independence in July."

Congress	1787	1st		0092
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**Pamphlet Printing of the United States Constitution**

The rare first pamphlet edition. The Constitution of the United States of America is one of the greatest documents of personal freedom and governmental guarantee of justice. It was not however born without considerable effort, nor opposition. By the year 1786, it had become abundantly clear that the Article of Confederation, though perfectly adequate for an interim, wartime government, did not insure the values that Hamilton, Jay and Madison had envisioned. There were in it certain distinct and inherent problems. A national convention was held and the result of the new convention was the Constitution. The Constitution of the United States created the federal system by which sovereignty was shared by the national as well as state governments and under which foreign, and domestic problems could be resolved more expeditiously and efficiently by the national government. Before the new Constitution could take effect, however, it had to be ratified by at least nine of the thirteen states. Despite strong opposition from those who wished to retain the Articles, the new system was ratified by eleven states in less than a year. The first presidential election took place early in 1789 and the first Congress convened in New York shortly thereafter.

Congress	1775			0099
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**The Declaration by the Representatives of the United Colonies of North America**

"Now met in general congress at Philadelphia, setting forth the causes and necessity of taking up arms. The letter of the twelve united colonies by their delegates in congress to the inhabitants of Great Britain, their humble petition to his Majesty, and their address to the people of Ireland.  
1775

The first English issue and the first on either side of the Atlantic to have "collected together" these Revolutionary foundation documents.

The Declaration lists the grievances – commencing at the close of the French and Indian War, despite the key contributions that the Colonists made to the British victory, and through the aggressions at Lexington and Concord – that have resulted from England's "inordinate Passion for a Power not only unjustifiable, but which they know to be peculiarly reprobated by the very Constitution of that Kingdom... In our own native Land, in Defense of the Freedom that is our Birthright, and which we ever enjoyed till the late Violation of it; for the protection of our Property, acquired solely by the honest industry of our Forefathers and ourselves against Violence actually offered, we have taken up Arms..." "Signed in type by John Hancock, Philadelphia, July 6, 1775."

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Congress</b>	<b>1776</b>	<b>3rd</b>		<b>0100</b>
<b>Declaration of Independence</b>				
<p>"One of three known copies. The only one in private hands. This is the third Dunlap printing. John Dunlap, as one of the leading printers in Philadelphia, produced numerous pieces both for the Continental Congress and the state of Pennsylvania.</p> <p>Only one complete set of the eight parts of the Journals survives, at the Library Company of Philadelphia. The Library Company also possesses the only other copy of this individual part, the most extensive of the eight, comprising pp.29-56. Thus, this is the only copy in private hands, with two copies in one institution, for a total of three known-considerably rarer than the infamous first broadside printing, of which there are 31, but from the same printer and press."</p>				
<b>Congress</b>	<b>1799</b>			<b>0101</b>
<b>Virginia General Assembly</b>				
<p>Contains the Declaration of American Independence; Adoption of the Constitution of the United States by the State of Virginia; Constitution of the United States of America; Alien &amp; Sedition Laws; with certain proceedings of the legislature of this commonwealth thereupon. This collection of state papers, issued by the Virginia General Assembly, was produced to showcase the Virginia Resolutions against the Alien and Sedition Acts in the Context of the Founding documents of the United States.</p> <p>The bitter Republican-Federalist factional struggle of the 1790's culminated in the passage by the Federalist majority in the U.S. Congress of the so-called Alien and Sedition Acts in the summer of 1798. These were seen by the Republicans as unconstitutional attacks on civil liberties and the prerogatives of the States. Jefferson and Madison decided to reply to this legislation through the medium of resolutions in the legislatures of Kentucky and Virginia; conceived in mutual consultation, the Kentucky resolve was drafted by Jefferson and the Virginia by Madison. It was introduced into the House of Delegates by Taylor of Carolina and passed on December 21, 1798. The Virginia Resolutions took no action in themselves, but stated the principal that any state could nullify a Federal Law which it viewed as Unconstitutional. Although this became a moot point with the Jeffersonian landslide of 1800, it was a seminal point in American politics, for it provided the justification for the South Carolina Nullification crisis of 1832, and was a States Rights argument before and after the Civil War. Championed by the great American libertarian John Taylor of Caroline, it has been a rallying point for States Rights advocates and strict constitutionists ever since. This pamphlet version would have been the first to spread the doctrine widely."</p>				
<b>Congress</b>				<b>0193-0196</b>
<b>The Laws of the United States of America</b>				
Acts passed at the first Session of the 5th Congress of the United States of America				
<b>Congress</b>	<b>1828</b>	<b>1st</b>		<b>0372</b>
<b>Constitution of the United States of America</b>				
Constitution of the United States of America; the rules of the Senate, and the House of Representatives; with Jefferson's Manual.				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Congress</b>	<b>1781</b>	<b>1st</b>		<b>0388</b>
<b>The Constitutions of the Several Independent States of America</b>				
<p>First Edition. One of ten known copies. "First authoritative and original printed text of these important documents." "It contains a greater portion of unsophisticated wisdom and good sense, than is, perhaps, to be met with in any other legislative code that was ever yet framed. It is, in short, the book which may be considered the Magna Carta of the United American States". The volume includes the Declaration of Independence; the Articles of Confederation; the 1778 treaty of amity and commerce with France (the first treaty between the United States and any other country); and the treaty of alliance with France (assuring a French alliance should recognition of the U.S. lead to war with Great Britain).</p>				
<b>Congress</b>	<b>1803</b>			<b>0536</b>
<b>12th Amendment</b>				
<p>First printing of the text of the 12th Amendment. "Report of the Committee, U.S. Congress Joint Committee, on the 20th instant, two motions for an Amendment to the Constitution of the United States respecting the election of President and Vice-President". Providing for the separate election of the President and Vice-President -- to avoid the fiasco of the Jefferson-Burr tie in the election of 1800.</p>				
<b>Congress</b>	<b>1789</b>			<b>0546</b>
<b>Journal of the First Session of the Senate of the United States of America, Begun and held at the City of New York March 4th 1789</b>				
<p>First publication of the Bill of Rights as presented to the states for ratification as well as the 17 amendments that were proposed previously. There is no need to belabor the importance of the Bill of Rights. This volume also contains a number of other notable items, including President Washington's first address to Congress, the first rules of the Senate, the debate on the Judiciary Bill among others.</p>				
<b>Congress</b>	<b>1803</b>			<b>0550</b>
<b>The 11th Amendment to the Constitution of the United States of America</b>				
<p>A concise explanation of the first amendment to the Constitution following the Bill of Rights which affects the election of the President of the United States. After the controversial campaign of 1800, which featured Aaron Burr becoming Jefferson's Vice-President, it became apparent that drastic changes in the presidential election process were needed. Further bolstered by the recent, oft-acrimonious administration of the political opposites, Adams and Jefferson, Congress felt justified in seeking the necessary changes. The product of their deliberations appears here; in short, rather than choosing the Vice-President as the second Highest vote getter among presidential contenders, the two offices will henceforth be elected separately. A most important change to the election process.</p>				
<b>Congress</b>	<b>1819</b>			<b>0552</b>
<b>Journal, Acts and Proceedings of the Convention Assembled at Philadelphia, Monday, May 14, and Dissolved Monday, September 17, 1787, which Formed the Constitution of the United States.</b>				
<p>The first printing of the full proceedings of the Constitutional Convention. The first volume of the late edition of the laws of the United States, compiled under the direction of the late Secretary of State and Attorney General, contains a succinct historical review of the successive public measures, which led to the present organization of the North American Union, from the assembling of the Congress of the colonies on the 5th of September, 1774, to the adoption of the constitution of the United States, and of the subsequent amendments to it, now in force.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Congress</b>	<b>1819</b>			<b>0694</b>
<p><b>Journal, Acts and Proceedings, of the Convention, assembled at Philadelphia, Monday May 14, and dissolved Monday September 17, 1787 which formed the Constitution of the United States.</b></p> <p>This volume is the first publication of the journals and proceedings of the Constitutional Convention, which had been kept secret for the preceding thirty-two years. As such, it marks the beginning of historical examination into the process of the formation of the Constitution. Kept by the official secretary to the convention and edited by the Secretary of State John Quincy Adams, it was "published under the direction of the President of the United States, conformably to a Resolution of Congress of March 27, 1818."</p>				
<b>Congress</b>	<b>1788</b>			<b>0728</b>
<p><b>First Connecticut Printing of the United States Constitution</b></p> <p>A very rare printing (one of five known copies) of the first official printing done after the state ratified the Constitution on January 9, 1788. Connecticut was the fifth state to ratify the Constitution, putting it more than halfway toward the milestone of nine states needed for adoption. The ratifying convention opened on January 4, and among the delegates were Oliver Ellsworth, Oliver Wolcott, and Matthew Griswold (who served as president). One hundred twenty-eight delegates to the Connecticut ratifying convention approved the Constitution, while forty dissented. Connecticut did not ratify the Constitution subject to the addition of the bill of rights (as apposed to Massachusetts, South Carolina, New Hampshire, New York, and Virginia). In fact, Connecticut did not ratify the Bill of Rights for another 150 years, in 1939.</p>				
<b>Congress</b>	<b>1801</b>			<b>0869</b>
<p><b>Judiciary Act of 1801</b></p> <p>The United States Judiciary Act of 1801 (2 Stat. 89) was an effort by the lame duck Federalist majority in Congress to prolong its control of the federal judiciary before the end of President John Adams' term. Adopted on February 13, 1801, it was criticized by the Republicans and repealed by the subsequent Republican-dominated Congress on April 29, 1802.</p>				
<b>Congress</b>	<b>1862</b>			<b>0926</b>
<p><b>Internal Revenue Act, US Senate</b></p> <p>Written for the US Senate in 1862, Internal Revenue Act was put forth to help fund the American Civil War on July 1, 1862 it was voted on and passed. The Act was signed into law by President Abraham Lincoln. The Act was intended "to provide Internal Revenue to support the Government and to pay Interest on the Public Debt."</p>				
<b>Congress</b>	<b>1789</b>	<b>1st Book</b>		<b>0938</b>
<p><b>Articles of Confederation</b></p> <p>First book printing of the Articles of Confederation. Originally and formally known as the Articles of Confederation and Perpetual Union, this written constitution of the United States of America was the first to specify how the national government was to function. Drafted between 1776 and 1777, this temporary working constitution, made up of thirteen articles, justified the Congress in its supervision over revolution—in the form of independence from the British crown—which would become known as the American Revolution.</p>				

Author	Pub Date	Edition	Language	Call#
Congress	1793	1st		0940
<p><b>Third Congress of the United States. An Act Making Appropriations for the Support of the Military Establishment of the United States</b></p> <p>This Act itemizes the designated purposes for the total expenditure of \$1,629,936.01, for the salaries and in-kind needs of the troops, fortifications, repairs and necessities; it directs the sources from which expenditures are to be made. Signed in type by him, speaker Muhlenberg, and Vice President Adams.</p>				
Congress	1799	1st		1080-1081
<p><b>Journal of the House of Representatives of the United States at the First Session of the Sixth Congress, Philadelphia December 2nd 1799</b></p> <p>The Sixth Congress closed the era of Federalist domination of the national government, The end of the Adams administration, the electoral count for the election of 1800, and the inauguration of Thomas Jefferson record the story of the 'Revolution of 1800'. Additionally, the Session includes proceedings on the death of George Washington, with a letter to Congress from Martha Washington.</p>				
Congress	1801			1090
<p><b>Convention between the French Republic and the United States of America</b></p> <p>The Convention ended the Quasi-War with France. It was negotiated by President Adams and his Secretary of State, John Marshall; and ratified in the Senate early in President Jefferson's term. This is one of its earliest printings. The Treaty put a close to privateering, established procedures for compensating victims of such practices from either country, and methods of adjusting future disputes.</p>				
Congress	1799		English	1103
<p><b>The Constitution of the United States of America: As proposed by the Convention held at Philadelphia, September 17, 1787</b></p> <p>Published by the order of the House of Representatives, twelve years after the Constitution was first ratified. This work includes the Constitution of the United States and eleven Amendments.</p> <p>The Constitution of the United States of America is one of the greatest documents of personal freedom and governmental guarantee of justice. It was not however born without considerable effort, nor opposition. By the year 1786, it had become abundantly clear that the Article of Confederation, though perfectly adequate for an interim, wartime government, did not insure the values that Hamilton, Jay and Madison had envisioned. There were in it certain distinct and inherent problems. A national convention was held and the result of the new convention was the Constitution. The Constitution of the United States created the federal system by which sovereignty was shared by the national as well as state governments and under which foreign, and domestic problems could be resolved more expeditiously and efficiently by the national government. Before the new Constitution could take effect, however, it had to be ratified by at least nine of the thirteen states. Despite strong opposition from those who wished to retain the Articles, the new system was ratified by eleven states in less than a year. The first presidential election took place early in 1789 and the first Congress convened in New York shortly thereafter.</p>				
Congress	1797			1113
<p><b>Journal of the Senate- First Session of the Fifth Congress- Philadelphia May 15, 1797</b></p>				

Author	Pub Date	Edition	Language	Call#
Congress	1791			1175
<p><b>Acts Passed at a Congress of the United States of America, Begun and Held at the City of New-York, on Wednesday the Fourth of March, in the Year 1789</b></p> <p>One of only several 1791 editions printing of all three Sessions of the historic First Congress, which convened March 4, 1789, and adjourned March 3, 1791. This edition is not in Sabin or Evans. The First Session convened on March 4, 1789; the Second on January 4, 1790, and the Third on December 6, 1790. This printing also includes the Constitution, signed in type, the Constitutional Convention's resolution and transmittal of the Constitution to Congress and the several States, signed in type by George Washington; The Bill of Rights [the twelve amendments proposed by the First Congress, not yet ratified]; a Table of Contents of the Acts and Treaties; The Articles of Confederation and Declaration of Independence; and the Acts and Treaties creating the legislative foundations of the National Government. Each Act has its date of approval, with the signature of President Washington in type.</p>				
Congress	1799			1182
<p><b>Report of the Committee to whom were referred on the 12th inflant certain Memorials and Petitions complaining of the act, intituled "An Act Concerning Aliens," and of other Acts of the Congress of the United States</b></p>				
Congress	1797			1268
<p><b>Acts Passed at the First Session of the Fifth Congress of the United States of America</b></p>				
Congress	1799			1269
<p><b>The Dissent of the Minority</b></p>				
Congress	1796	1st	English	1375
<p><b>Journal of the House of Representatives of the United States at the Second Session of the Fourth Congress</b></p> <p>First Edition. "This documents prints President Washington's Address to Congress in December 1796, focusing on difficulties with France, troubles with the Creeks in Georgia, and implementation of the Treaty with England; and the response of the House, resolving deep gratitude for Washington's service and his invaluable republican example in relinquishing the reins of power." The work also contains "the tally of electoral votes in the presidential election of 1796, with tables setting forth the results; the military establishment; and the creation of Washington D.C. as the seat of government." "A new member, to wit Andrew Jackson, from Tennessee, appeared, produced his credentials, and took his seat in the House."</p>				
Constitution	1643	1st		0744
<p><b>English Constitution. Touching the fundamental Lawes, or politique constitution of this Kingdome, the Kings negative Voice, and the Power of Parliaments. To which is annexed, the Priviledge and Power of the Parliament, touching the Militia</b></p> <p>The author is unknown. Thomas Underhill printed many important political papers during the English Civil War, on the side of Parliament and against the Crown. Pro-Parliament and anti-High Church, he expressed sentiments regarding natural law, checks and balances [but denying the King a veto over Parliament], and popular legitimacy that must have seemed, to the Colonists' during the 1760's, supportive of their opposition to British rule by Fiat.</p>				



Author	Pub Date	Edition	Language	Call#
Cooper the Third Earl of Shaftesbury, Anthony Ashley	1727	4th		0484-0486
<b>Characteristics of Men, Manners, Opinions and Times</b>				
<p>“It was heretofore the wisdom of some wise nations to let people be fools as much as they pleased and never to punish seriously what deserved only to be laughed at.”</p> <p>The grandson of a founder and leader of the English Whigs, and tutored by John Locke, Anthony Ashley Cooper, the Third Earl of Shaftesbury (1671–1713), wrote one of the most intellectually influential works in English of the eighteenth century. This was the three-volume <i>Characteristicks</i>, originally published in 1711, but revised in 1714 to accommodate the engravings of illustrations that Shaftesbury himself executed to aid the reader's consideration of his reflections on virtue as a kind of rationally achieved harmony among the affections.</p> <p>Widely regarded as the first exponent of the view that ethics derives, not from reason alone, but from "sentiment," Shaftesbury criticizes not only Locke but, especially, Hobbes for the dim view that "the state of nature" is "a war of all against all." To the contrary, Shaftesbury argued that human nature responds most fully to representations of the good, the true, and the beautiful, and that human beings naturally desire society. In all of these reflections, he provides a large scope for the exercise of individual liberty and responsibility."</p>				
Cooper, James Fenimore	1838	1st		0093
<b>The American Democrat</b>				
<p>"The American Democrat was originally published in 1838 by H. and E. Phinney at Cooperstown, New York.</p> <p>"...the fact admitted that the power which framed it did not exceed its authority, it is much more essential to know what was done, that to ascertain who did it...The guarantees for the liberties of the citizen, given by the constitution of the United States, are very limited, except as against the action of the government of the Union alone. Congress may not pass any law establishing a religion, or abridging the freedom of speech, or of the press, but the provisions of the constitution relating to these subjects, have no reference to the rights of states. This distinction is very essential to a correct understanding of the institutions of the country, as many are misled on the subject."</p> <p>"Liberty is not a matter of words, but a positive and important condition of society. Its greatest safeguards, after placing its foundations on a popular base, is in the checks and balances imposed on the public servants, and all its real friends ought to know that the most insidious attacks, are made on it by those who are the largest trustee of authority, in their efforts to increase their power."</p>				
Cooper, Thomas	1826	1st		1088
<b>Lectures on the Elements of Political Economy</b>				
<p>An influential text-book of laissez faire economics; bound with first editions of three anonymous pamphlets written in reply to his later essay "The Right of Free Discussion"</p>				
Cooper, William, Thomas Fleet, John Fleet, Peter Force, and James W. Ellsworth	1772			0361
<b>The Votes &amp; Proceedings of the Freeholders and Other Inhabitants of the Town of Boston</b>				
<p>At this time it was moved and passed that a Committee of Correspondence be established to "state the rights of the colonists and of this province in particular, as men, as Christian, and as Subjects. Also they were to communicate and publish the same to the several towns in that province and to the world, also requesting from each town a free communication of their sentiments on this subject. Included in this piece is the original appearance in the States of the rights of the colonist being stated as Life, Liberty and Property [later changed to Pursuit of happiness]. All of these together with the right to support and defend them in the best way possible.</p>				

Author	Pub Date	Edition	Language	Call#
Copernicus, Nicolai	1617	3rd		0767

**De Revolutionibus Orbium Coelestium (On the Revolutions of the Heavenly Spheres)**

First edition to contain explanatory notes and the first with source notes to the Greek used by Copernicus. That Nicholas Copernicus delayed until near death to publish *De revolutionibus* has been taken as a sign that he was well aware of the possible furor his work might incite; certainly his preface to Pope Paul III anticipates many of the objections it raised. But he could hardly have anticipated that he would eventually become one of the most famous people of all time on the basis of a book that comparatively few have actually read (and fewer still understood) in the 450 years since it was first printed.

Copernicus was born into a well-to-do mercantile family in 1473, at Torun, Poland. After the death of his father, he was sponsored by his uncle, Bishop Watzzenrode, who sent him first to the University of Krakow, and then to study in Italy at the universities of Bologna, Padua and Ferrara. His concentrations there were law and medicine, but his lectures on the subject at the University of Rome in 1501 already evidenced his interest in astronomy. Returning to Poland, he spent the rest of his life as a church canon under his uncle, though he also found time to practice medicine and to write on monetary reform, not to mention his work as an astronomer.

In 1514, Copernicus privately circulated an outline of his thesis on planetary motion, but actual publication of *De revolutionibus orbium coelestium* (On the Revolutions of the Heavenly Spheres) containing his mathematical proofs did not occur until 1543, after a supporter named Rheticus had impatiently taken it upon himself to publish a brief description of the Copernican system (*Narratio prima*) in 1541. Most of *De revolutionibus* requires a great deal of the modern reader, since sixteenth century methods of mathematical proofs are quite foreign to us; this is evident in the section of Book VI that is included. However, Book I and Copernicus' preface are more readily accessible. It must be noted that the foreword by Andreas Osiander was not authorized Copernicus, and that Osiander, who oversaw the book's printing, included it without the author's knowledge and without identifying Osiander as its author.

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Coues, Elliott	1893			0662-0665
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**History of the Expedition under the Command of Lewis and Clark Vol I**

History of the Expedition under the Command of Lewis and Clark to the source of the Missouri River, thence across the Rocky Mountains and down the Columbia River to the Pacific Ocean, performed during the years 1804-5-6, by Order of the Government of the United States. A new edition, faithfully reprinted from the only authorized edition of 1814, with copious critical commentary, prepared upon examination of unpublished official archives and many other sources of information, including a diligent study of the original manuscript journals and field notebooks of the explorers, together with a new biographical introduction, new maps and other illustrations and a complete index.

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Council of Trent	1670			0543
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**Council of Trent (The Canons and Decrees of the Council of Trent)**

The Council of Trent was held between 1545 and 1563 in Trent ad Bologna, Italy. The Council met for twenty-five sessions and was presided over and convoked by Pope Paul III. It was one of the most important Catholic Church's ecumenical councils. It was prompted by in response to the Protestant Reformation, which was to have a great impact in Europe and America. It has been described as the embodiment of the Counter-Reformation. The work of the Council had a profound effect on the intellectual community in empowering the inquisition with new censorship privileges as typified by the Papal Index of Forbidden Books, which has been included here in the second volume. The Council issued decrees as well as condemnation of what it defined to be heresies committed by Protestantism. It prompted clarification of the Church's doctrine and teachings on a wide range of subjects including scripture, the Biblical canon, sacred tradition, the sacraments, the Mass and the veneration of saints. It would be three hundred and fifty years before the next ecumenical council would convene.

Author	Pub Date	Edition	Language	Call#
<b>Coxe, Tench</b>	<b>1794</b>			<b>0096</b>
<b>A View of the United States of America</b>				
A view of the United States of America in a series of papers written between 1787 and 1794. Interspersed with authentic documents which tend to exhibit the progress and present state of civil and religious liberty, population, agriculture, exports, imports, manufacturing and general improvements.				
<b>Crevecoeur, Michel-Guillaume Saint Jean</b>	<b>1782</b>	<b>1st</b>		<b>0097</b>
<b>Letters from an American Farmer</b>				
First Edition. (Pen name J. Hector St. John, 1735-1813) French author, agronomist, traveler, and settler in America from 1754 to 1780. After having traveled through Canada, the Great Lakes region, and Pennsylvania, Crevecoeur settled on a farm in the colony of New York. Here, between 1770 and 1781, he wrote LETTERS FROM AN AMERICAN FARMER, an extremely popular series of essay-letters. "They deal with farm life in the American frontier in the 18th century, sometimes idealizing it in the tradition of Jean Jacques Rousseau, yet depicting realistically the hard, unpleasant facts of the social life and customs in the American colonies. Crevecoeur sees America as a refuge for the persecuted and oppressed people of the world." On his return to the U.S. to serve as French consul in 1783, he did much to improve Franco-American relations. More letters, found in 1922 and published as Sketches of Eighteenth Century America (1925), give information and accurate descriptions of colonial American rural life.				
<b>Crevecor, Hector St. John</b>	<b>1782</b>	<b>1st</b>		<b>0390</b>
<b>Letters from an American Farmer</b>				
American author and agriculturist, it is believed that Crevecoeur served under Montcalm in Canada. After traveling in the Great Lakes region and in the Ohio and working as a surveyor in Pennsylvania, he settled on a farm in New York, where he composed his Letters from an American Farmer. Other letters, found in 1922, were published as Sketches of Eighteenth Century America. The two books give outstanding descriptions of American rural life of the period. He introduced the culture of European crops into America and, as French consul in New York City, sought to improve commercial relations between France and the United States. In Letters From an American Farmer he asks, "What then is the American, this new man?...He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He has become an American by being received in the broad lap of our great Alma Mater. Here individuals of all races are melted into a new race of man, whose labors and posterity will one day cause great changes in the world. Americans are the western pilgrims."				
<b>Crockett, David</b>	<b>1838</b>			<b>0628</b>
<b>Crockett Almanac of 1839</b>				
The fifth of the Crockett almanacs issued in Nashville. Compilation of the now famous stories ascribed to the personage of Davy Crockett. Containing adventures, exploits, sprees and scrapes in the west and life and manners in the backwoods.				

Author	Pub Date	Edition	Language	Call#
Crockett, David	1841			0629
<p><b>Crockett Almanac of 1842. Containing rows, sprees and scrapes in the west; life and manners in the backwoods; and terrible adventures on the ocean.</b></p> <p>Compilation of the now famous stories ascribed to the personage of Davy Crockett.</p>				
Crockett, David	1834			0630
<p><b>Sketches and Eccentricities of Col. David Crockett of West Tennessee</b></p> <p>Compilation of the now famous stories ascribed to the personage of Davy Crockett. Including "Not yours to give".</p>				
Croix, Pétis de la	1722	1st English	English	1290
<p><b>The History of Genghizcan the Great</b></p> <p>First edition in English of this early history of Genghis Khan and the formidable Mongol Empire, with folding engraved map. Pétis de la Croix (1622-95) served as secretary-interpreter in Asian languages to Louix XIV. This work is largely his translation from the original Turkish history of Genghis Khan by Abul Khayr Tash Kuprizadeh. The last 40 pages consist of an extensive bibliography of works consulted by Pétis de la Croix. Translated from the French by Penelope Aubin. First published in Paris in 1710.</p>				
Cuneiform Cone	2500 B.C.			1262
<p><b>Sumerian Foundation Cone</b></p> <p>A Sumerian tapered shaped terracotta foundation cone incised with numerous columns of cuneiform. The Sumerian Foundation Cone is an important piece of ancient Sumerian history. Decorating the walls of temples with a pattern of small clay nails was a feature of the Sumerian early dynasty period. To insure that the temples of various Gods would last forever, they were built on scared ground and the foundations were laid with great ceremony. Special objects were carefully placed in the foundation and walls. This foundation cone was one of the types of special objects that were commonly used. There were usually covered with inscriptions and dedications to that event. The cones were embedded into Temple foundations and usually gave the names of the Ruler and to what Gods the temple in question was dedicated to, so that if it fell into disrepair, it may be later rebuilt and re-dedicated accordingly.</p> <p>Translation for the foundation cone:</p> <p>BE OF GREAT JOY FOR ALONG THE 142 LENGTH OF YOUR CANAL ARE TWELVE FIELDS BELONGING TO YOU WHICH PRODUCES SIX OKAN UNITES OF GRAIN WATERING THE PLANTS REQUIRED THE LIFTING OF WATER BY THE MEN FOR THIRTY DAYS TO PRODUCE SIXTY-TWO (KA) UNITS OF GRAIN. SIXTY-ONE DOING IT WITH GREAT JOY! (REPEAT)</p>				
Cuneiform Tablet	ca. 2200 B.C.			1266
<p><b>Sumerian Terracotta Tablet</b></p> <p>Sumerian terracotta tablet with cuneiform inscriptions. The Sumerians flourished in southern Babylonia from the beginning of the fourth to the end of the third millennium B.C. During this time they were the dominant culture of the entire ancient near east. Their written language allowed them to produce a vast body of literature that included epics and poems and the religious and spiritual concepts developed by the</p>				



Author	Pub Date	Edition	Language	Call#
Cuneiform Tablet	2200 B.C.			1263
<b>Sumerian Terracotta Tablet</b>				
<p>Sumerian terracotta tablet with cuneiform inscriptions. The Sumerians flourished in southern Babylonia from the beginning of the fourth to the end of the third millennium B.C. During this time they were the dominant culture of the entire ancient near east. Their written language allowed them to produce a vast body of literature that included epics and poems and the religious and spiritual concepts developed by the Sumerian were a profound influence on all the peoples of the near east. The Sumerians developed, and were probably the originators of a system of writing before 3000 B.C. that was adopted by nearly all the peoples of the near east, Their cuneiform or wedge-form writing became one of the most important systems of writing in the world. Thousands of clay tablets and inscriptions that have been preserved tell about the Sumerian government, law, business practices and religion. The tablets also show that the Sumerians had some knowledge of mathematics, astronomy, and medicine.</p> <p>Translation for Sumerian Terracotta Tablet</p> <p>I (AM) UNTARSH-NAPIRISHA, THE SON OF HUBANUMMENNA, THE KING OF ANZA AND SUSAN, IN ORDER THAT I HAVE MY HEALTH AND WELL BEING THAT I HAVE NO "HEART FREEZING" BITTER DISASTER, (DEATH) FOR THAT REASON I BUILD THAT SANCTUARY WITH A KUKKUM OF UBQUMI AND GAVE IT TO INSCHSHINAK, THE GOD OF SIJANKUK. WHAT HAS BEEN BUILT AND IMPORVED BY ME, MAY IT BE PRESERVED FOR ME FOREVER BY INSHUSHINAK</p>				

Cuneiform Tablet	2200 B.C.			1264
<b>Sumerian Terracotta Tablet</b>				
<p>Sumerian terracotta tablet with cuneiform inscriptions. The Sumerians flourished in southern Babylonia from the beginning of the fourth to the end of the third millennium B.C. During this time they were the dominant culture of the entire ancient near east. Their written language allowed them to produce a vast body of literature that included epics and poems and the religious and spiritual concepts developed by the Sumerian were a profound influence on all the peoples of the near east. The Sumerians developed, and were probably the originators of a system of writing before 3000 B.C. that was adopted by nearly all the peoples of the near east, Their cuneiform or wedge-form writing became one of the most important systems of writing in the world. Thousands of clay tablets and inscriptions that have been preserved tell about the Sumerian government, law, business practices and religion. The tablets also show that the Sumerians had some knowledge of mathematics, astronomy, and medicine.</p> <p>Translation for Sumerian Terracotta Tablet:</p> <p>GOD OF PROSPERITY BORN TO AN AND GAZED UPON BY URAC  CU-SUEN, LIKE NANNA EXHERT IN JUDGMENT,  BEFORE ENLIL, FROM YOUR BIRTH YOU WERE A MAN OF MIGHT WHOSE  NAME WAS PROCLAIMED BY NANNA!  CU-SUEN, HEROIC SON OF AN, BELOVED OF ENLIL, HEAD HELD HIGH IN  THE LAPIS-LAZULI E-KUR, GIVEN BIRTH BY URAC, CHOSEN BY THE HEART  OF URAC, YOU HAVE BEEN ELEVATED OVER ALL THE LANDS.  ORNAMENT AND AUGUST SERVANT OF ENLIN  WHOSE SCEPTRE HAS REACHED FAR, WHO ALONE HAS ENLIL'S EAR!  ENDOWED WITH MAJESTIC STRENGTH, CREATION OF LUSTROUS AN,  FAVOURTIE OF NINLIL  CU-SUEN, PROVIDER WHO RADIATES BEAUTY!</p>				

Author	Pub Date	Edition	Language	Call#
Cuneiform Tablet	2200 B.C.			1265
		<b>Sumerian Terracotta Tablet</b>		
		<p>Sumerian terracotta tablet with cuneiform inscriptions. The Sumerians flourished in southern Babylonia from the beginning of the fourth to the end of the third millennium B.C. During this time they were the dominant culture of the entire ancient near east. Their written language allowed them to produce a vast body of literature that included epics and poems and the religious and spiritual concepts developed by the Sumerian were a profound influence on all the peoples of the near east. The Sumerians developed, and were probably the originators of a system of writing before 3000 B.C. that was adopted by nearly all the peoples of the near east, Their cuneiform or wedge-form writing became one of the most important systems of writing in the world. Thousands of clay tablets and inscriptions that have been preserved tell about the Sumerian government, law, business practices and religion. The tablets also show that the Sumerians had some knowledge of mathematics, astronomy, and medicine.</p> <p>Translation for Sumerian Terracotta Tablet:  I (AM) UNTARSH-NAPIRISHA, THE SON OF HUBANUMMENNA, THE KING OF ANZA AND SUSAN, IN ORDER THAT I HAVE MY HEALTH AND WELL BEING THAT I HAVE NO "HEART FREEZING" BITTER DISASTER, (DEATH) FOR THAT REASON I BUILD THAT SANCTUARY WITH A KUKKUM OF UBQUMI AND GAVE IT TO INSCHSHINAK, THE GOD OF SIJANKUK. WHAT HAS BEEN BUILT AND IMPROVED BY ME, MAY IT BE PRESERVED FOR ME FOREVER BY INSHUSHINAK</p>		
Custer, George Armstrong	1874	1st	English	1281
		<b>My Life on the Plains or, Personal Experiences with Indians</b>		
		<p>First Edition. Custer was named head of the 7th Cavalry at Fort Riley, Kansas, in 1866 and served until 1871. He writes about his experiences with the Kiowa, Comanche, Arapaho and Cheyenne Indians of the plains of Kansas, Oklahoma, and Texas during the years 1867-69, as well as his controversial winter campaign against the Cheyennes on the Washita River. This book is based on a series of articles Custer wrote for Galaxy magazine between the years 1872-74. It is illustrated with an engraved portrait of the author, 2 engraved battle scenes and portraits of 4 Indian chiefs including Lone Wolf and Yellow Bear.</p>		
D'Holbach, Baron	1834	1st	English	0625
		<b>The System of Nature</b>		
		<p>Listing M. De Mirabuaud as the author, the real author is the Baron D'Holbach. Often referred to as the Bible of Materialism. It is the first and only example in the Enlightenment of a comprehensive, unmitigated defense of atheistic materialism. In this work Holbach rejected the Cartesian mind body dualism and attempted to explain all phenomena, physical and mental, in terms of matter in motion. He derived the moral and intellectual faculties from man's sensibility to impressions made by the external world, and saw human actions as entirely determined by pleasure and pain. He continued his direct attack on religion by attempting to show that it derived entirely from habit and custom. But his "System" was not a negative or destructive book: Holbach rejected religion because he saw it as a wholly harmful influence, and he tried to supply a more desirable alternative. In fact he outlined a whole ethical and political philosophy, which he expanded in his later works. It was his aim to derive a morality and an ethic from a completely materialistic and atheistic basis. In spite of his hedonistic explanation of human actions he saw man as a social animal; and indeed it is social utility that is the basis of his ethics. The great problem that he faced, and never really resolved, was to reconcile his complete determinism with a denial of fatalism in the moral sphere: that is, to reconcile the belief that man's every action is determined by his material circumstances with the conviction that man can himself change these circumstances. But, reconciled or not, he retained until his death both his faith in determinism and an even stronger faith in the power of education. (PMM)</p> <p>Paul Heinrich Dietrich, Baron d'Holbach (1723-1789) first became known as a scientist, contributing some four hundred articles to the Encyclopedia of his friend and colleague Denis Diderot. Holbach later</p>		

Author	Pub Date	Edition	Language	Call#
				turned from science to more dangerous topics, writing and having published abroad, a number of books attacking religion in all aspects, which flooded illegally into France. Unable to publish safely under his own name, he had the ingenious idea of using the names of recently dead French authors – hence the publication of <i>Systeme</i> under the name Mirabaud.
<b>Darwin, Charles</b>	<b>1883</b>			<b>1163</b>
				<b>The Origin of Species by Means of Natural Selection</b>
				First published in 1859, this controversial scientific work is considered to be the foundation of evolutionary biology. It introduced the scientific theory that populations evolve over the course of generations through a process of natural selection. Darwin included evidence that he gathered on the Beagle expedition in the 1830s and his subsequent findings from research, correspondence, and experimentation.
<b>Democratic Society of Friends of the People</b>	<b>1805</b>			<b>1130</b>
				<b>Constitution of the Democratic Society of Friends of the People</b>
				An anti-Federalist organization, taking its creed from the 'natural rights' theory of the Declaration of Independence
<b>Demosthenes</b>	<b>1570</b>	<b>1st</b>	<b>English</b>	<b>0495</b>
				<b>The Three Orations of Demosthenes</b>
				"Englished out of the Greeke by Thomas Wylson". Apart from its political significance, Wilson's translation is notable as the earliest English version of Demosthenes, and attains a high level of scholarship."
<b>Demosthenes</b>	<b>1547</b>			<b>0838-0840</b>
				<b>Orationum</b>
				This work is a three volume set published in 1547 in Greek called <i>Oratiumun Pars Teria</i> Demosthenes (384–322 BC) was a prominent Greek statesman and orator of ancient Athens. His orations constitute a significant expression of contemporary Athenian intellectual prowess and provide an insight into the politics and culture of ancient Greece during the 4th century BC. Demosthenes learned rhetoric by studying the speeches of previous great orators. He delivered his first judicial speeches at the age of 20, in which he argued effectively to gain from his guardians what was left of his inheritance. For a time, Demosthenes made his living as a professional speech-writer (logographer) and a lawyer, writing speeches for use in private legal suits.
<b>Demosthenes</b>	<b>1744</b>	<b>2nd</b>	<b>English</b>	<b>1310</b>
				<b>All the Orations of Demosthenes, Pronounced to Excite the Athenians Against Philip, King of Macedon</b>
				Second Edition with a large folding map of the geography of Magna Graecia. "Starting in 352 B.C., Greek orator and politician Demosthenes began a series of speeches to excite Athenians against the military encroachment of Philip, King of Macedonia (and father of Alexander the Great). Though ultimately defeated, Demosthenes continued to use his great oratory powers to fight against the Macedonians for fifteen years. Thomas, eminent historian and fellow of Trinity College, Dublin, published this complete translation from the Latin in 1770."



Author	Pub Date	Edition	Language	Call#
<b>Des Cartes, Renatus</b>	<b>1656</b>	<b>2nd</b>		<b>1066</b>
	<b>Opera Philosophica</b>			
	Contains: Meditationes de Prima Philosophia, Epistola ad Celeberrimum virum D. Gisbertum Voetium, Dissertatio de Methodo. Dioptrice, Meteora/Tractatus de Passinibus anime.			
<b>Des Cartes, Renatus</b>	<b>1680</b>			<b>1074</b>
	<b>Six Metaphysical Meditations</b>			
	The Meditations opens by developing skeptical questions concerning the possibility of knowledge. Through a series of several carefully thought out meditations, the reader establishes the groundwork for the possibility of knowledge. Descartes is not a skeptic, as some have insisted, but uses skepticism as a vehicle to motivate his reader to "discover" by way of philosophical investigation what constitutes this ground.			
<b>Destutt de Tracy, Antoine Louis Claude Comte</b>	<b>1811</b>		<b>English</b>	<b>0185</b>
	<b>Commentary and Review of Montesquieu's Spirit of Laws</b>			
	"This incisive critique was written around 1807 by [Antoine Louis Claude, Comte Destutt de] Tracy, a French philosopher, who was a friend of Jefferson." The volume contains 31 books in which Tracy tries to accomplish a clear and settled judgement upon them. "Jefferson saw the Commentary when it was still a manuscript and was so impressed that he took pains to have it printed. He even helped with the translation and corrected the page proofs. Although the translation was published anonymously, we can identify the author and translators through a letter by Jefferson dated January 26, 1811. Elsewhere in this letter he commends it for correcting the Spirit of the Laws, while other studies had merely "nibbled only at its errors." This want is now supplied, and with a depth of thought, recision of idea, of language and of logic, which will force conviction into every mind. I declare to you, Sir, in the spirit of truth and sincerity, that I consider it the most precious gift the present age has received."			
<b>Dickinson, John</b>	<b>1774</b>			<b>0102</b>
	<b>Letters from a Farmer</b>			
	The most influential political work written in America before the war began in 1775. The traditional emphasis on Dickinson's caution and restraint in the Letters is misplaced, evidently deriving from his notorious opposition to independence in 1776 and not from any relative timidity in 1768. The subdued tone of the Letters is an element in the rhetorical strategy of the work, appropriate to the modest and unassuming pose of lawyer Dickinson's farmer persona and useful as a cover for implications that border on the inflammatory. Thus in the very letter in which the Pennsylvania Farmer observes that the "cause of liberty is a cause of too much dignity to be sullied by turbulence and tumult," he also notes if "at length it becomes undoubted that an inveterate resolution is formed to annihilate the liberties of the governed, the English history affords frequent examples of resistance by force."			
	Written chiefly in response to the Townshend Acts of 1767, which imposed duties on a variety of imported goods, Dickinson's Letters moves beyond the issue of taxation to become a lesson in the moral requirements of freedom, urging Americans to attain the prudence, justice, modesty, bravery, humanity and magnanimity that will allow them to triumph over the "ambitious, artful men" who govern Great Britain."			

Author	Pub Date	Edition	Language	Call#
Dickinson, John	1765			0391
<b>The Late Regulations of the British Colonies Considered</b>				
<p>American statesman and pamphleteer. Most notably represented Pennsylvania in the Stamp Act Congress of 1765 and the Continental Congress from 1774-1776, when he was defeated owing his opposition to the Declaration of Independence. He has aptly been called the "Penman of the Revolution", and no other writer of his day presented arguments so numerous, timely, and so popular. However, much of this popularity was lost due to his opposition of the Declaration of Independence. He drafted the "Declaration of Rights" of the Stamp Act Congress, the "Petition to the King" and the "Articles of Confederation" of the second Congress. As the representative of a small state, he championed the principle of state equality in the constitutional convention, but was one of the first to advocate the compromise, which was finally adopted providing for equal representation in one house and proportional representation in the other.</p>				
Dickinson, Jonathan	1741	1st	English	1307
<b>The True Scripture-Doctrine Concerning some Important Points of Christian Faith</b>				
<p>The Question of Free Will During the Great Awakening  First Edition of the Presbyterian Jonathan Dickinson's important philosophical foray into the "apparently irreconcilable conflict between the Enlightenment's insistence on man's free will and Calvinism's doctrine of God's sovereign free Grace." "His doctrine placed no constraints on a man's affections, appetites, or inclinations, and that man continues to act voluntarily and spontaneously in all his moral conduct. Consistent with God's absolute decree, man is free, Dickinson insisted, but he is also subjected to eternal decree. God has decreed that man may 'act freely and at full liberty'.</p>				
Dodu, Jean-Marie	1985			0493-0494
<b>Gutenberg Bible - A Commentary</b>				
<p>Historical Background -- Transcription -- Translation</p>				
Douglass, Frederick	1893			0107
<b>Life &amp; Times of Frederick Douglass</b>				
<p>American abolitionist, orator, and journalist. The son of a slave and a white father, Douglass escaped to the North in 1838. A speech he delivered at an antislavery convention in Nantucket in 1841 made such an impression that he was soon in great demand as a speaker. Mobbbed and beaten because of his views, he described his experiences in an outspoken Narrative of the Life of Frederick Douglass. After a two-year stay in Great Britain, where he earned enough money to buy his freedom, he founded The North Star, a newspaper he published for seventeen years, advocating the use of black troops during the Civil War and civil rights for freedmen.</p>				
Douglass, Frederick	1855			0108
<b>My Bondage &amp; My Freedom</b>				
<p>Published in 1855, My Bondage and My Freedom is an autobiographical slave narrative written by Frederick Douglass. It is the second of three autobiographies written by Douglass, and is mainly an expansion of his first, Narrative of the Life of Frederick Douglass, discussing in greater detail his transition from bondage to liberty. After a two-year stay in Great Britain, where he earned enough money to buy his freedom, he founded The North Star, a newspaper he published for seventeen years, advocating the use of black troops during the Civil War and civil rights for freedmen.</p>				

Author	Pub Date	Edition	Language	Call#
Douglass, Frederick	1846			0109
<b>Narrative of the Life of Frederick Douglass</b>				
<p>American abolitionist, orator, and journalist. The son of a slave and a white father, Douglass escaped to the North in 1838. A speech he delivered at an antislavery convention in Nantucket in 1841 made such an impression that he was soon in great demand as a speaker. Mobbed and beaten because of his views, he described his experiences in an outspoken Narrative of the Life of Frederick Douglass. After a two-year stay in Great Britain, where he earned enough money to buy his freedom, he founded The North Star, a newspaper he published for seventeen years, advocating the use of black troops during the Civil War and civil rights for freedmen.</p>				
Douglass, Frederick	1883			0110
<b>Harper's Weekly</b>				
<p>Picture on front cover. American abolitionist, orator, and journalist. The son of a slave and a white father, Douglass escaped to the North in 1838. A speech he delivered at an antislavery convention in Nantucket in 1841 made such an impression that he was soon in great demand as a speaker. Mobbed and beaten because of his views, he described his experiences in an outspoken Narrative of the Life of Frederick Douglass. After a two-year stay in Great Britain, where he earned enough money to buy his freedom, he founded The North Star, a newspaper he published for seventeen years, advocating the use of black troops during the Civil War and civil rights for freedmen.</p>				
Douglass, Frederick	1885			0535
<b>Deed for Property in Washington</b>				
<p>Deed for Property in Washington, signed in docket on June 26, 1885, by the great anti-slavery leader as Recorder of Deeds.</p>				
Douglass, Frederick	1872			0538
<b>U. S. Grant and the Colored People</b>				
<p>A rare, post- Civil War Douglass publication, addressed ""To the Colored People"" urging Black Americans to Support Grant versus Greeley in the 1872 election."</p>				
Du Bois, W.E. Burghardt	1906	1st	English	1357
<b>A Litany of Atlanta</b>				
<p>"The Litany is an agonized prayer, an expression of Du Bois's outrage and grief a the Atlanta race riot of September 1906--mere days before this issue of The Independent appeared-- in which 35-40 blacks were killed by mobs. "Bewildered we are, and passion-tost, mad with the madness of a mobbed and mocked and murdered people; straining at the armposts of Thy Throne, we raise our shackled hands and charge Thee, God, by the bones of our stolen fathers, by the tears of our dead mothers, by the very blood of Thy crucified Christ: What meaneth this? Tell us the Plan; give us the Sign! Keep not thou silence, O God!"</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Duns Scotus, Joannis</b>	<b>1520</b>			<b>1272</b>
		<b>Comentaria Doctoris Subtilis</b>		
		<p>Joannis Duns Scotus also known as John Duns Scotus, was one of the foremost of schoolmen. He became remarkably proficient in all branches of learning. His generally reckoned to be one of the three most important philosopher-theologians of the High Middle Ages. Scotus has had considerable influence on both Catholic and secular thought. This edition of Duns Scotts' work contains his commentary on the Joannis Duns Scotus also known as John Duns Scotus, was one of the foremost of schoolmen. He became remarkably proficient in all branches of learning. His generally reckoned to be one of the three most important philosopher-theologians of the High Middle Ages. Scotus has had considerable influence on both Catholic and secular thought. This edition of Duns Scotts' work contains his commentary on the metaphysics of Aristotle. He followed Aristotle in asserting that the subject matter of metaphysics is "being qua being" (ens inquantum ens). Being in general (ens in communi), as a univocal notion, was for him the first object of the intellect. The "univocity of being," existence is the most abstract concept we have, applicable to everything that exists.</p>		
<b>Edwards, Jonathan</b>	<b>1795</b>			<b>0111</b>
		<b>Duty of Ministers of the Gospel to Preach the Truth, (The)</b>		
		<p>An important restatement by Jonathan Edward's son. Edwards has, indeed, come to be recognized as perhaps the finest mind ever to emerge in America and, by some, as among our supreme architects of prose. Yet it might be asked whether Edwards would loom so large among his contemporaries, even whether his creativity would have been so immense, had it not been for his participation, commentaries on, and obsession with the issues raised by one of the salient episodes in all American history: the Great Awakening.</p> <p>Edward's theology was more basically Calvinistic than that of earlier Puritan divines, who emphasized the covenantal relation between God and man, rather than the absolute supremacy of a God bound by no contract. He believed "that the essence of all religion lies in holy love" and that sin was a "property of the species," which both justified God's punishment of man and made possible mercy and redemption."</p>		
<b>Edwards, Jonathan</b>	<b>1754</b>			<b>0112</b>
		<b>On the Will</b>		
		<p>A Careful and Strict Inquiry into the Modern Prevailing Notions of that Freedom of the Will, which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame. This is the first edition of the first great American philosophic work. Edwards was the individual chiefly responsible for the "Great Awakening" that swept American colonies in the 1730's and the 1740's, and Freedom of the Will was his most extensive and brilliant exposition of the Calvinist dogma underlying the revival. Grolier American Hundred calls Edwards the "first great philosophic intelligence in American history;" Johnson calls the work "one of the few great books in English theology."</p>		
<b>Edwards, Jonathan</b>	<b>1794</b>			<b>0466</b>
		<b>Treatise Concerning Religious Affections</b>		
		<p>This is the supreme expressions of Edwards' psychology of religion.</p>		

Author	Pub Date	Edition	Language	Call#
Edwards, Jonathan	1775			0496
		<b>Freedom of the Will</b>		
		A careful and strict inquiry into the modern prevailing notions of that Freedom of the Will which is supposed to be essential to Moral Agency, Virtue, and Vice, Reward and Punishment, Praise and Blame.		
Edwards, Jonathan	1799			0804
		<b>Farewell Sermon to the People of Colebrook</b>		
		Preached at the First Church in Northampton, Massachusetts after being voted out as the Pastor by the congregation, July 1, 1750. The sermon took place on July 14, 1750. His farewell sermon was a genuine prayer and request for his people, in which he challenged them with the same message he had been preaching throughout the entirety of his time as Pastor; to live in accordance with the Bible and sound doctrine. He asked, whether in his company or absence, that they live with integrity towards the Lord and not conform to the patterns of the world. He bids his final farewell by telling them that he shall see them once again soon, when they stand before God at the throne. "Constantly pray to God in secret, and often remember that great day when you must appear before the judgment seat of Christ, and meet your minister there, who has so often counseled and warned you."		
Edwards, Jonathan	1794		English	1319
		<b>A Treatise Concerning Religious Affections</b>		
		Written in 1746 during the First Great Awakening, Religious Affections remains an important and challenging Christian treatise. Concerned that many people do not display true "religious affections," Jonathan Edwards attempts to "discern...wherein true religion does consist." Balancing between extreme "intellectualism" and extreme "emotionalism," Edwards argues that emotions are an important part of true religion, but that one must distinguish between legitimate and illegitimate emotions. He provides both "negative" or unreliable signs of true religious emotions, and "positive" or reliable signs of true religious emotions.		
Ellicott, Thomas	1829			1115
		<b>Observations on the state of the Currency, with Suggestions for Equalizing its Value, and Reducing to Uniformity the Banking System in The United States</b>		
		The Jacksonian Thomas Elliott is the consensus nominee for likely author: he was president of Baltimore's Union Bank of Maryland--one of Andrew Jackson's 'pet banks'--at this time. Here he writes " a brief retrospect of the commerce and currency of our country, since the establishment of the General Government." He particularly attends to the causes of "sudden fluctuations in either its quantity or value," a happening "always to be deprecated." His analysis focuses on the Bank of the United States, which was established to protect "the country from the vitiated currency with which it was overwhelmed." He deplors the Bank's efforts, for it is "a private company of individuals, irresponsible for their conduct as long as they confine their acts within the limits of their chartered privileges."		
Elliot, Jonathan	1830			0715-0718
		<b>State Conventions and Debates on the Federal Constitution</b>		
		Vol 3 of 4 volumes is present, missing the first 34 pages, covering Pennsylvania and North and South Carolina. Vol 4 of 4 Illustrated by the Opinions of Twenty Successive Congresses, and A Digest of Decision in the Courts of the Union, involving Constitutional Principles: Thus showing the rise, progress, present condition, and practice of the constitution, in the National Legislature and Legal Tribunals of the Republic with Full indexes on all subjects embraced in the work. Considered Vol 4 [Supplementary to the State Conventions, in 3 Vols. On adopting the Federal Constitution.]		

Author	Pub Date	Edition	Language	Call#
Elliot, Jonathan	1827			0780-0783
		<b>Debates on the Constitution</b>		
		<p>A five-volume collection gathered and compiled by Jonathan Elliot, published between 1827 and 1830. These volumes are acknowledged as being the best and most complete source for primary materials about the United States' national government's transitional period between the closing of the Constitutional Convention in 1787 and the opening of the First Federal Congress in 1789. Elliot's Debates on the Constitution accurately and thoroughly collects the documents applicable to the discussions and conferences that took place among several states regarding the topics surrounding ratification. These documents include some of the more obvious works, including the Federalist Papers, the Declaration of Independence, the Articles of Confederation, and the Journal of the Constitutional Convention, as well as an impressive assortment of rare and isolated materials, including the transcription of the proposed Constitution and the documented debates among the various states.</p>		
Ellis, Edward S.	1844			0788
		<b>Life of Crockett</b>		
		<p>Ellis was a teacher, school administrator, journalist, and the author of hundreds of publications that he produced under his name as well as under a number of various pen names. Notable fiction stories by Ellis include The Huge Hunter, or the Steam Man of the Prairies and Seth Jones, or the Captives of the Frontier. Internationally, Edward S. Ellis is probably known best for his Deerhunter novels read widely by young boys until the 1950s.</p> <p>During the mid-1880s, after a fiction-writing career of some thirty years, Ellis eventually began composing more serious works of biography, history, and persuasive writing. One of which was "The Life of Colonel David Crockett", which had the mythical story of Davy Crockett giving a speech usually called "Not Yours To Give". It was a speech in opposition to awarding money to a Navy widow on the grounds that Congress had no Constitutional mandate to give charity. It was said to have been inspired by Crockett's meeting with a Horatio Bunce, a much quoted man in Libertarian circles, but one for whom historical evidence of is non-existent.</p>		
Ellis, Edward S.	1844			0789
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Ellis, Edward S.	1884			0884
		<b>The Life of David Crockett</b>		
		<p>Colonel Crockett lacked the refinements which a truer education would have given him: he said and did things which cannot be held up as models for the youth of to-day ; but a profound sense of justice and of devotion to right permeated his entire life. Rough and uncultured though he was, his career contains much that is commendable and worthy of imitation. His moral heroism was displayed in his defiance of the vast</p>		

Author	Pub Date	Edition	Language	Call#
				<p>powers of President Jackson when political ruin was the almost inevitable consequence. Of no man can it more truly be said that he preferred being right to being President. His personal daring was shown on many a battle-field; in the dim woods, when, singlehanded, he encountered the savage bear; in the swamps, when struggling against malaria, starvation, and the wily Creek warrior; when coursing on his mustang over the Texan prairie and pursued by the fierce Comanche; and when, day after day and night after night, he loaded and fired his deadly rifle from within the sulphurous walls of the Alamo, while Santa Anna and his hosts closed about him and his fellow-patriots in a circle of flame and fire, and when, panting, begrimed and bloody, he stood with the handful of survivors until he saw, like a lightning-flash, the treachery of the Mexican dictator, and, making a last desperate rush, with his drawn bowie-knife, he perished when within a pace of the traitor. Not a defender lived to tell the story of the sublime defense of the Alamo. Neither ancient nor modern history affords a grander exhibition of heroism than was shown on that crimson day when the blood of the Spartan band became the seed from which sprang Texan independence.</p>
<b>Elyot, Thomas</b>	<b>1580</b>			<b>0442</b>
				<p><b>The Boke, Named the Governour</b></p> <p>It describes the ideal prince, his virtues, his education in the arts and humanities (dancing is not to be condemned), and his ultimate political goal, justice.</p>
<b>Emerson, Ralph Waldo</b>	<b>1841</b>	<b>1st</b>		<b>0115</b>
				<p><b>Essays</b></p> <p>Includes `Self-reliance': to believe your own thought...that is genius. This important collection of twelve essays includes his famous essay on self-reliance, as well as essays on intellect, history, love, friendship, heroism, art, compensation, and other subjects. ""Timeless, and without a trace of `dating,' these essays are as readable, and to a considerable extent as much read, today as a hundred years ago. Their ethical inspiration and stimulation, their occasional startling phrase, their individualistic idealism, which stirred renescent Yankee New England to its depths, speaks with the same simple power and force in the midst of modern complexities."" It is Emerson's essay on self-reliance, in which he strongly advocates standing alone behind one's own principles against the tides of conformity and society, which is perhaps his most famous: ""Whoso would be a man must be a nonconformist... Nothing is at last sacred but the integrity of our own mind... No law can be sacred to me but that of my nature... the only right is what is after my constitution, the only wrong what is against it... What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness... A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines... To be great is to be misunderstood... Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.""</p>
<b>Emerson, Ralph Waldo</b>	<b>1841</b>	<b>1st</b>		<b>0116</b>
				<p><b>Essays</b></p> <p>This important collection of twelve essays includes his famous essay on self-reliance, as well as essays on intellect, history, love, friendship, heroism, art, compensation, and other subjects. ""Timeless, and without a trace of `dating,' these essays are as readable, and to a considerable extent as much read, today as a hundred years ago. Their ethical inspiration and stimulation, their occasional startling phrase, their individualistic idealism, which stirred renescent Yankee New England to its depths, speaks with the same simple power and force in the midst of modern complexities."" It is Emerson's essay on self-reliance, in which he strongly advocates standing alone behind one's own principles against the tides of conformity and society, which is perhaps his most famous: ""Whoso would be a man must be a nonconformist... Nothing is at last sacred but the integrity of our own mind... No law can be sacred to me but that of my nature... the only right is what is after my constitution, the only wrong what is against it... What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness... A foolish consistency is the</p>

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<b>Emerson, Ralph Waldo</b>	<b>1856</b>			<b>0117</b>
<b>Miscellanies; Embracing Nature, Addresses and Lectures</b>				
American poet, essayist, and philosopher. Emerson became known for the challenges to traditional thought in his essays and lectures. Emerson's philosophy is characterized by its reliance on intuition as the only way to comprehend reality. His conception of life as "spiritual vision" owes much to the work of Plotinus.				
A believer in the "divine sufficiency of the individual," Emerson was a steady optimist. His refusal to grant the positive existence of evil caused Melville, Hawthorne, and Henry James, Sr., among others, to doubt his judgment. In spite of skepticism, Emerson's beliefs—that each man shares in the Over-Soul, or God; that Nature is a manifestation of Spirit; and that man possesses, within himself, the means to all knowledge—expressed in his memorable sentences, are of central importance in the history of American culture."				
<b>Emerson, Ralph Waldo</b>	<b>1888</b>			<b>0118</b>
<b>Nature, Addresses and Lectures</b>				
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<b>Emerson, Ralph Waldo</b>	<b>1877</b>			<b>0480</b>
<b>Concord Free Public Library gift receipt signed by Chairman Emerson</b>				
<b>Emerson, Ralph Waldo</b>	<b>1860</b>			<b>0673</b>
<b>The Conduct of Life</b>				
"TO ME, HOWEVER, THE QUESTION OF THE TIMES RESOLVED ITSELF INTO A PRACTICAL QUESTION OF THE CONDUCT OF LIFE. HOW SHALL I LIVE?"				
"The Conduct of Life has been named as both one of Emerson's best works and one of his worst. It was one of Emerson's most successful publications and has been identified as a source of influence for a number of writers, including Friedrich Nietzsche." "A collection of essays published in 1860 and revised in 1876. In this volume, Emerson sets out to answer the question "the question of the times:" "How shall I live?" It is composed of nine essays, each preceded by a poem. These nine essays are largely based on lectures Emerson held throughout the country." Emerson includes chapters on Fate, Power, Wealth, Culture, Behaviour, Worship, Beauty, Considerations by the Way, and Illusions.				



Author	Pub Date	Edition	Language	Call#
Emerson, Ralph Waldo	1893			1041
<b>The American Scholar Self-Reliance Compensation</b>				
<p>In 1832, Emerson left the United States for a tour of Europe. In 1833, he came back to the United States, where he settled in Concord, Massachusetts and became active as a lecturer in Boston. In 1837, he gave a lecture called "The American Scholar," where he applied his ideas to cultural and intellectual problems. He delivered before the Phi Beta Kappa Society of Harvard. In it he called for American intellectual independence.</p> <p>Emerson was seen as a champion of individualism and a prescient critic of the countervailing pressures of society. He dispersed his thoughts through dozens of published essays and giving more than 1,500 public lectures across the United States.</p>				
Emerson, Ralph Waldo	1838			1106
<b>An Oration Delivered before the Literary Societies of Dartmouth College</b>				
<p>On August 31, 1837 Emerson delivered this famous address before the Phi Beta Kappa Society at Cambridge, it was renamed for a collection of essays in 1849. Friends urged him to publish the talk, and he did so, at his own expense, in an edition of 500 copies, which sold out in 30 days.</p>				
Emerson, Ralph Waldo	1856	1st	English	1318
<b>English Traits</b>				
<p>First Edition. During two influential visits to England (in 1833 and in 1847) where he met with literary icons such as Coleridge, Carlyle, and Wordsworth, Ralph Waldo Emerson recognized the source of everything American -- from the laws of society to the plot of a novel. Though he admired England's triumphs, he also presciently sensed the demise of a country weighed down by the "drag of inertia." And though mesmerized by her literature, he would later encourage American writers to forge a style all their own. Written during a decade of great change for America, England, and for Emerson himself, English Traits illuminates Emerson's visionary thought as much as it vividly portrays 19th century England.</p>				
Emerson, Ralph Waldo	1837	1st	English	1368
<b>An Oration Delivered Before the Phi Beta Kappa Society, at Cambridge, August 31, 1837</b>				
<p>First Edition. "The Phi Beta Kappa oration was first published in September, 1837, in an edition of five hundred copies, all of which were sold within a month's time." Dr. Cornelius Conway Felton asked Emerson to deliver the Phi Beta Kappa oration on behalf of the Phi Beta Kappa standing committee at Harvard in the place of Rev. Dr. Wainwright, who agreed to speak, but backed out before the event was supposed to occur. The speech lasted an hour and a quarter and delivered before more than two hundred Phi Beta Kappa members as well as some of Emerson's close friends and associates.</p> <p>Emerson "called for a new American thought based on intellectual self-reliance rather than thought of the past, for a new breed of American thinker freed from slavish devotion to inherited culture to realize his divinely inspired human capabilities." He closed with speech with a powerful message: "A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."</p>				

Author	Pub Date	Edition	Language	Call#
<b>Enoch</b>	<b>1450</b>			<b>0946</b>
	<b>Enoch I</b>			
	This newly discovered copy of the apocalyptic and pseudepigraphic biblical book of the lost prophet Enoch, the great-grandfather of Noah, is arguably the "most important Jewish writing that has survived the Greco-Roman period." Scholars believe that the earliest Ethiopic versions (of which the present manuscript is one of just two extant) preserve the closest record of the Aramaic (and possibly Semitic) versions written in the time of the Old Testament.			
<b>Enoch</b>	<b>1853</b>		<b>German</b>	<b>1359</b>
	<b>Book of Enoch (Das Buch Henoch)</b>			
	A German translation of the Book of Enoch translated and explained by Dr. August Dillmann. "The Book of Enoch is an ancient Jewish religious work, ascribed by tradition to Enoch, the great-grandfather of Noah, although modern scholars estimate the older sections (mainly in the Book of the Watchers) to date from about 300 BC, and the latest part (Book of Parables) probably to the end of the first century BC. It is not part of the biblical canon as used by Jews, apart from Beta Israel. Most Christian denominations and traditions may accept the Book of Enoch as having some historical or theological interest or significance, but they generally regard the Books of Enoch as non-canonical or non-inspired. It is regarded as canonical by the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church, but not by any other Christian group."			
<b>Epictetus</b>	<b>1758</b>	<b>1st. Eng</b>		<b>1168</b>
	<b>Epictetus</b>			
	First edition of the first complete translation into English of the works of Epictetus, one of the earliest major works of Greek scholarship by woman. Epictetus became the most eminent teacher of Stoicism during the period of the Roman Empire. The Translator, Elizabeth Carter, was a published poet, noted member of the Blue Stocking Circle and friend of Samuel Johnson. A contemporary review noted that "Carter displays extensive learning, deep reflection, and sound judgement...it will not by saying too much to pronounce that this work does honor to her sex and to her country...This translation of Epictetus strictly adheres to the sense of the original, without losing the spirit" (Bruggemann)			
<b>Erasmus, Desiderius</b>	<b>1765</b>			<b>0119</b>
	<b>The Praise of Folly</b>			
	"This world as it is being lived just now has become a complete absurdity," was all Erasmus intended to convey. "Allow me, therefore, my friends, to call upon the Goddess of Folly to explain to you how our religious, political, and social fabric has now assumed proportions of such grotesque stupidity and imbecility that only a complete fool can any longer hope to be happy while living under this kind of dispensation.			
	Erasmus lived long enough to welcome more than forty editions of his Praise of Folly. Nor did he have to wait long for his foreign translations. The first of these, a French one, appeared in 1517. Then in rapid succession came others in German, Dutch, Flemish, and English...			

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Erasmus, Desiderius</b>	<b>1549</b>	<b>2nd English</b>		<b>0120</b>
		<b>The Praise of Folly</b>		
		<p>“This world as it is being lived just now has become a complete absurdity,” was all Erasmus intended to convey. “Allow me, therefore, my friends, to call upon the Goddess of Folly to explain to you how our religious, political, and social fabric has now assumed proportions of such grotesque stupidity and imbecility that only a complete fool can any longer hope to be happy while living under this kind of dispensation.</p> <p>Erasmus lived long enough to welcome more than forty editions of his Praise of Folly. Nor did he have to wait long for his foreign translations. The first of these, a French one, appeared in 1517. Then in rapid succession came others in German, Dutch, Flemish, and English...</p> <p>For these kind of Men that are so given up to the study of Wisdome are generally most unfortunate, but chiefly in their Children; Nature, it seems, so providently ordering it, lest this mischief of Wisdome should spread farther among mankind. For which reason ‘tis manifest why Cicero’s Son was so degenerate, and that wise Socrates’s Children, as one has well observ’d, were more like their Mother than their Father, that is to say, Fools.”</p>		
<b>Erasmus, Desiderius</b>	<b>1661</b>			<b>0413</b>
		<b>Colloquia nunc emendatior cum omnium Notis</b>		
		<p>Colloquia are a series of dialogues, written first for pupils in the early Paris days as formulae of polite address, but afterwards expanded into lively conversations in which many of the topics of the day are discussed. Later in the century they were read in schools, and some of Shakespeare's lines are direct reminiscences of Erasmus.</p>		
<b>Erasmus, Desiderius</b>	<b>1636</b>			<b>0487</b>
		<b>Colloquia - nunc emenda tiora</b>		
		<p>Erasmus was the dominant figure of the humanist movement and the intellectual arbiter during the last years of Christian unity. He lived the life of an independent scholar, independent of country, of academic ties, of religious allegiance and anything else that might interfere with his freedom of intellect and literary expression. Professor of divinity and of Greek at Cambridge, Erasmus’ writings rank him as one of the greatest scholars of his time. His masterpiece, Colloquia, a critical text about Church abuses, appeared in 1519. He criticized, with witty satire, the ignorance of the clergy, their over-reliance on ceremonies, and their neglect of charity and study of the Bible.</p>		
<b>Erasmus, Desiderius</b>	<b>1699</b>			<b>0657</b>
		<b>Twenty Two Select Colloquies</b>		
		<p>Pleasantly representing Several Superstitious Levities that were crept into the Church of Rome in his days. The third Impression corrected and amended.</p>		
<b>Erasmus, Desiderius</b>	<b>1641</b>			<b>0730</b>
		<b>Explicato in Symbolum Apostolorum &amp; Decalogum</b>		
		<p>In a work that is also known by the title "Catechismus," the great Dutch scholar here interprets two of the most basic doctrines of Christianity, the Decalogue, or Moses' 10 commandments, and the Apostles' Creed, a statement of belief that goes back to the early Christian period and asserts a faith in Christ who was crucified, buried, and rose from the dead to sit at the right hand of the Father.</p>		

Author	Pub Date	Edition	Language	Call#
Erasmus, Desiderius	1516	1st		0756
<b>Institutio Principis Christiani "Education of a Christian Prince"</b>				
Rare first edition, written by Erasmus in 1515. It was dedicated to Carlos I of Spain with the printed illustrated dedication leaf. The Renaissance work was a "how-to" book for princes, advising how to be a "good Christian" prince.				
Erasmus, Desiderius	1575			0812
<b>Adagia</b>				
In its simplest form, Erasmus' Adagia is a basic work for understanding the culture of the sixteenth century. He provided a window into the ancient world by utilizing classical literature—Classical proverbs, idioms, and metaphors—that allowed people to observe and understand these basic truths and adages in uniquely original ways. The Adigia, with its continuous corrections, additions, and renditions, grew into the most monumental and influential collection of proverbs in Europe. Consequently, the influence his Adagia has had on language and literature is immeasurable. By the time of his death, Erasmus had compiled 4,658 adages in his collection.				
Erasmus, Desiderius	1526			0860
<b>Hyperaspi Stes Diatribae Adversus Seruum Arbitriu Martini Luteri, per D. Eratum Roterodamum</b>				
With Hyperaspistes, Erasmus ends the debate with Luther over the question of Free Will. The argument, begun in 1524 when Erasmus published Diatribe seu Collatio de Libero Arbitrio was quickly attacked by Luther in his de Servio Arbitrio. Though of course predicated in theologies, the debate over free will was one of most purely philosophical (and bitterest) between two intellects.				
Erastus, Thomas	1589	1st	Latin	0977
<b>Explicatio Gravissimae Quaestionis utrum Excommunicatio, Quatenus Religionem intelligentes &amp; amplexantes, a Sacramentorum vsu, propter admissum facinus arcet; mandato nitatur Divino, an excogitata sit ab hominibus.</b>				
First Edition with woodcut initials. This is the only early edition of Erastus' most important and controversial work, The 75 Theses, the Confirmatio Thesium and 13 Letters. It is the first and only early edition of Thomas Erastus's foundational work on the separation of church and state. ("Erastianism" became the by-word used to denote the doctrine of the supremacy of the State over the Church). Richard Hooker was the proponent of Erastianism in the "Ecclesiastical Politie" (1594). Erastian ideas were somewhat modified when applied to the modern secularized state as visualized by Hobbes.				
Erskine, Thomas	1797	1st		1129
<b>The Age of Reason Trial</b>				
The radical and eloquent lawyer Erskine had previously defended Thomas Paine against his charge of sedition for publishing The Rights of Man, but in this trial he appeared for the prosecution, stating that he could not grant the same freedom to attack the Christian religion as he had granted to attack the authority of the state. Bookseller Williams was found guilty and sentenced to three years in prison. Erskine persuaded the judge to reduce the sentence to one year.				

Author	Pub Date	Edition	Language	Call#
<b>Espiard De La Borde, Francois Ignace</b>	<b>1753</b>	<b>1st English</b>	<b>English</b>	<b>1351</b>
<b>The Spirit of Nations</b>				
First Edition English. Although it seems obvious that the author was following in the footsteps of Montesquieu, whose 'Esprit des Loix' had been published in 1748, the evidence is actually the opposite. 'L'Esprit des Nations' (1752) was in fact a republication of an earlier work by Espiard, entitled 'Essais sur le genie et le caractere des nations', published at Brussels in 1743 and little noticed at the time (it is now extremely rare).				
<b>Estienne, Henry</b>	<b>1570</b>	<b>1st</b>	<b>Greek with Latin translations</b>	<b>1347</b>
<b>Conciones sive Orationes ex Graecis Latinisque Historicis Excerptae</b>				
First Edition. Very rare only four known copies. An important compilation of texts of speeches from the Greek and Roman historians. Estienne spent four years laboriously preparing the text with the collaboration of Jobus Veratius. He published the collection for the use of politicians, lawyers, and all those who had a need of the art of persuasion. The Greek texts are accompanied by Latin translation. The Greek historians include Herodotus, Thucydides, Xenophon, Polybius and Herodian. Among the Roman historians are Sallust, Livy, and Tacitus.				
<b>Euclid</b>	<b>1545</b>	<b>1st</b>	<b>Italian</b>	<b>0509</b>
<b>Elements</b>				
Greek mathematician who lived in the third century B.C. in Alexandria. His most famous work, Elements, is considered to be history's most successful textbook. It is a collection of definitions, postulates, and proofs. Although many of its results originated with earlier mathematicians, one of Euclid's major accomplishments was to present them in a single logically coherent framework. Almost nothing is known of Euclid outside of what he presented in the Elements and his other surviving books."				
<b>Euclid</b>	<b>1705</b>	<b>1st English</b>	<b>English</b>	<b>0557</b>
<b>The First Six Elements of Geometry</b>				
Euclid's work is the oldest mathematical textbook still in common use today and one of the most important scientific text in human history. Euclid was the foremost mathematician of the illustrious ""Alexandrian Academy"". He had studied at Athens, probably with students of Plato. His ""Elements"" remains the most important treatise of geometry and has determined all subsequent teaching. Perhaps no books save the Bible has been more extensively studied, and for the past 22 centuries it has held its place of importance. Although elementary works had been written by other authors prior to Euclid, his works displaced everything which had come before completely. Often thought of as the Father of Critical Thinking also known as Deductive Logic."				
<b>Euclid</b>	<b>1781</b>	<b>1st</b>		<b>0606 - 0607</b>
<b>The elements, with dissertations...by James Williamson</b>				
First edition of this edition of Euclid by the professor of mathematics at the University of Glasgow, James Williamson. A strictly literal translation, containing thirteen of the fifteen books generally ascribed to Euclid. Both volumes are inscribed to James Challis, the director of the astronomical observatory at Cambridge. Euclid's work is the oldest mathematical textbook still in common use today and one of the most important scientific text in human history. Euclid was the foremost mathematician of the illustrious "Alexandrian Academy". He had studied at Athens, probably with students of Plato. His "Elements" remains the most important treatise of geometry and has determined all subsequent teaching. Perhaps no				

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<b>Euclid</b>	<b>1564</b>			<b>1043</b>
				<b>Arithmetices euclideae Liber Primus</b>
				Presented to Daniel Rogers. This rare work consists of the text of Euclid with a commentary cast as dialogue between Philomathes (Lover of mathematical learning) and Orthophronius (Right Thinker). Presented by the author/editor Johannes Stein (sthenius) to the eminent international scholar and diplomat Daniel Rogers (c. 1538 - 1591). Daniel Rogers was born in Wittenberg where his father was a protestant minister. His father, John Rogers, was burned at the stake in February 1555--the first of the Marian Martyrs--"he, as one feeling no smart, washed his hands in the flame, as though it had been in cold water" (Fuxe's Book of Martyrs). KVK & OCLC record copies at the British Library, Burndy Library (MIT), Oklahoma, Berlin and Dresden.
<b>Everett, Edward</b>	<b>1826</b>			<b>1108</b>
				<b>An Address Delivered at Charlestown in Commemoration of John Adams and Thomas Jefferson</b>
<b>Everett, Edward</b>	<b>1860</b>			<b>1126</b>
				<b>Speech on American Institutions Delivered on July 4, 1860</b>
				Everett, our Minister to England, rebuts the annoying suggestion by the House of Lords that the American experiment in self-government is a failure.
<b>Everett, Edward</b>	<b>1860</b>			<b>1139</b>
				<b>Self Government in the United States</b>
<b>Faneway, Richard</b>	<b>1689</b>			<b>0907</b>
				<b>Eleventh Collection of Papers Relating to the Pregent Juncture of Affairs in England and Scotland</b>
				The collection contains the following items: I. An answer to the desertion discussed, being a defense of the late and present proceedings II. Satisfaction tendered to all that pretend conscience for non-submission to our present governors, and refusing of the new oaths of fealty and allegiance III. Dr. Oates his petition to the Parliament, declaring his barbarous sufferings by the papists IV. An account of the Convention of Scotland V. A speech made by a member of the Convention of the Estates in Scotland VI. The grounds on which the Estates of Scotland declared the right of the crown of Scotland for faulted, and the throne become vacant VII. The opinion of two eminent Parliament-men, justifying the lawfulness of taking oaths of allegiance to King William and Queen Mary.

Author	Pub Date	Edition	Language	Call#
Fantinus, Albertus	1510			1205
<b>Destructio Idearum Imaginariaru contra Imaginatores</b>				
<p>Only edition, extremely rare of a nominalist tract of strong Ockhamist inspiration providing a "Refutation of imaginary ideas, against the image-makers. Little is known of author. Like Ockham, he was a Franciscan theologian and philosopher; he taught at Bologna, and was murdered in 1516 on a visit to Poland. All other six extant copies are in Europe; one at Oxford and five in German libraries.</p> <p>The refutation of universals by reality', by the Granciscan Albertus Fantinus. Ockham's name occurs frequently in the course of the tract, and his belief in the soundness of empiricism as the most accurate method of the study and representation of reality is embraced and developed in Fantinus's rejection of absolutely metaphysical concepts as sources of true knowledge.</p>				
Faulkner, John	1907			0774
<b>Erasmus: The Scholar</b>				
<p>Written in the form of a descriptive narrative, John Faulkner provides a critical analysis of the life and education of Erasmus, a Catholic Priest and early humanist during the Protestant Reformation era in Europe. Provided in the preface is an account of the sources used for evidence of arguments and translations. The English translations in the book were primarily translated from Greek or Old English derived from a number of sources, including various original works by Erasmus. Faulkner also provides an extensive abridgement of the Renaissance which serves as a contextual framework for readers unfamiliar to the movement.</p>				
Federalist	1788	1st		0121
<b>The Federalist</b>				
<p>This is the most famous and influential American political work. When Hamilton invited his fellow New Yorker Jay and Madison, from Virginia, to join him in writing the series of essays published as The Federalist, it was to meet the immediate need of convincing the reluctant New York State electorate of the necessity of ratifying the newly proposed Constitution of the United States. The eighty-five essays, under the pseudonym "Publius", were designed as political propaganda, not as a treatise of political philosophy. In spite of this The Federalist survives as one of the new nation's most important contributions to the theory of government. The Federalist exerted a powerful influence in procuring the adoption of the Federal Constitution, not only in New York but also in the other states. There is probably no work in so small a compass that contains so much valuable political information. The true principles of a republican form of government are here unfolded with great clearness and simplicity.</p>				
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<b>The Federalist</b>				
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<b>Federalist</b>	<b>1802</b>	<b>2nd</b>		<b>0124-0125</b>
<b>The Federalist</b>				
<p>The scarce and important second edition of The Federalist, "the most influential American political work". This edition, which appeared on December 8, 1802, was revised and edited by George F. Hopkins with Hamilton's approval and was the last edition issued during Hamilton's lifetime. It is preceded only by the extraordinarily rare 1788 first edition (and its 1799 re-issue with the same sheets but a new title page).</p> <p>It is, indeed, the one product of the American mind that is rightly counted among the classics of political theory. This work has always commanded widespread respect as the first and still most authoritative commentary on the Constitution of the United States." "They were written by Alexander Hamilton, John Jay and James Madison, and exerted a powerful influence in procuring the adoption of the Federal Constitution... The true principles of a republican form of government are here unfolded with great clearness and simplicity. The essays written by Hamilton exhibit a richness, elegance and force." "The eighty-five essays, under the pseudonym Publius, were designed as political propaganda, not as a treatise of political philosophy. In spite of this The Federalist survives as one of the new nation's most important contributions to the theory of government."</p>				
<b>Federalist</b>	<b>1818</b>			<b>0126</b>
<b>The Federalist</b>				
<p>Corrected with Madison's notes The Federalist, the numbers written by Madison corrected herein by himself. Following the death of Hamilton, Madison's emendations make this an important edition of this very significant work, which is thought by many competent authorities to be the greatest book America has given the world, and which certainly ranks very high among works on constitutional law and principles the world over.</p> <p>This is the most famous and influential American political work. When Hamilton invited his fellow New Yorker Jay and Madison, from Virginia, to join him in writing the series of essays published as The Federalist, it was to meet the immediate need of convincing the reluctant New York State electorate of the necessity of ratifying the newly proposed Constitution of the United States. The eighty-five essays, under the pseudonym "Publius", were designed as political propaganda, not as a treatise of political philosophy. In spite of this The Federalist survives as one of the new nation's most important contributions to the theory of government. The Federalist exerted a powerful influence in procuring the adoption of the Federal Constitution, not only in New York but also in the other states. There is probably no work in so small a compass that contains so much valuable political information. The true principles of a republican form of government are here unfolded with great clearness and simplicity."</p>				



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<b>Federalist</b>	<b>1818</b>			<b>0707</b>
	<b>The Federalist</b>			
	This document was a well-calculated political move by Alexander Hamilton, John Jay, and James Madison to exhibit the weaknesses of the original governing document of the United States, The Articles of Confederation. It was written while the Congress was in session to revise the Articles and called for a radical redesign of the document that would emphasize a strong central government. This document helped them to gain public opinion and served to clearly outline what would eventually be called the United States Constitution.			
<b>Federalist</b>	<b>1826</b>			<b>1091</b>
	<b>The Federalist</b>			
	Alexander Hamilton, John Jay, James Madison (contains his notes). The Federalist is a series of 85 articles or essays promoting the ratification of the United States Constitution.			
<b>Federalist</b>	<b>1831</b>	<b>1st</b>		<b>1099</b>
	<b>The Federalist</b>			
	On the New Constitution, written in the year 1788, by Alexander Hamilton, James Madison, and John Jay with an appendix, continuing the original Articles of Confederation; the Letter of Congress; the Constitution of The United States, and the Amendments to the Constitution. A New Edition, with a table of contents, and a Copious alphabetical index. The Numbers by Mr. Madison corrected by himself.			
<b>Federalist</b>	<b>1818</b>			<b>1170</b>
	<b>The Federalist on the New Constitution</b>			
	Containing several portraits of the writers. The Federalist Papers are a series of 85 articles or essays promoting the ratification of the United States Constitution. 77 of the essays were published serially in The Independent Journal and The New York Packet between October 1787 and August 1788. A compilation of these and eight others, called The Federalist; or, The New Constitution, was published in two volumes in 1788. The series correct title is "The Federalist", the title "The Federalist Papers" did not emerge until the twentieth century. At the time of publication, the authorship of the articles was a closely guarded secret though astute observers guessed that Hamilton, Madison and Jay were the likely authors.			
<b>Federalist</b>	<b>1788</b>			<b>1191</b>
	<b>The Federalist</b>			
	This is the most famous and influential American political work. When Hamilton invited his fellow New Yorker Jay and Madison, from Virginia, to join him in writing the series of essays published as The Federalist, it was to meet the immediate need of convincing the reluctant New York State electorate of the necessity of ratifying the newly proposed Constitution of the United States. The eighty-five essays, under the pseudonym "Publius", were designed as political propaganda, not as a treatise of political philosophy. In spite of this The Federalist survives as one of the new nation's most important contributions to the theory of government. The Federalist exerted a powerful influence in procuring the adoption of the Federal Constitution, not only in New York but also in the other states. There is probably no work in so small a compass that contains so much valuable political information. The true principles of a republican form of government are here unfolded with great clearness and simplicity.			

Author	Pub Date	Edition	Language	Call#
<b>Fieschi, Stefano</b>	<b>1440-1450</b>			<b>0899</b>
		<b>Da Sonano Synonima Sententiarum</b>		
		The text of the present bilingual manuscript witnesses the interest in rhetorical composition in the vernacular in the Quattrocento; whereas a number of copies are extant (only one in North America), the present finely decorated and written copy stands out for its important provenance, probably made for a poet active at the court of Lionello d'Este, for its early date of execution, not long after the text was first composed, and for its original un-restored binding. It has yet to be published in a modern critical edition		
<b>Filmer, Robert</b>	<b>1680</b>			<b>0959</b>
		<b>Patriarcha</b>		
		His best known work was Patriarcha, or the Natural Power of Kings. It was published posthumously in 1680. Scholars have proposed dates in the 1630s and 1640s for the composition of Patriarcha. Filmer was already a middle-aged man when the controversy between the king and the House of Commons stirred him into literary activity, the result Patriarcha. The work provides an account of the descent of patriarchal power from Adam to the crowned heads of Europe, thereby constituting a defense of absolute monarchy and the divine right of kings.		
		His writings afford examples of the doctrines held by the extreme section of the Divine Right party. It was the target of numerous Whig rebuttals, including Algernon Sidney's Discourses Concerning Government, James Tyrrell's Patriarcha Non Monarcha, and John Locke's Two Treatises of Government.		
<b>First U.S. Circuit Court</b>	<b>1812</b>			<b>1114</b>
		<b>Rules of the Circuit Court of the United States for the First Circuit</b>		
		Partial signature of Daniel Webster at the head of title. Rules for admission to the Bar, and for practice in Court.		
<b>Fisk, Theophilus</b>	<b>1840</b>			<b>0738</b>
		<b>Political Reformer newspaper December 25, 1840</b>		
		Lead story by Theophilus Fisk titled "Dangers of a National Bank"		
<b>Fletcher, Ebenezer</b>	<b>1866</b>			<b>0127</b>
		<b>The Narrative of Ebenezer Fletcher</b>		
		Fletcher was severely wounded and taken prisoner at the battle of Hubbardston, Vermont in the year 1777, by the British and Indians. At the age of 16, after he had recovered he made his escape from them and traveled through a dreary wilderness. He was followed by wolves, and beset by Tories on his way, who threatened to take him back to the enemy, but made his escape from them all and arrived safe at home.		
<b>Fox, John</b>	<b>1776</b>			<b>0571</b>
		<b>The Life of John Fox; The Lives of the Primitive Martyrs from the Birth of our Blessed Saviour to the Reign of Queen Mary I; Lives of the Martyrs, An Account of the Sufferings and Death of the Protestants in the Reign of Mary the First.</b>		
		"Also Contains "An Index of the Names of the Persons who suffered in the Reign of Queen Mary I, and the Pages of the History where they may respectively be found"		

Author	Pub Date	Edition	Language	Call#
<b>Foxe, John</b>	<b>1610</b>			<b>0128-0129</b>
<b>Foxe's Book of Martyrs</b>				
<p>"The full title of which is:            Actes and Monuments of these latter and perilous Dayes, touching matters of the Church, wherein are comprehended and described the great Persecution and horrible Troubles that have been wrought and practiced by the Romishe Prelates, especially in the Realm of England and Scotland, from the year of our Lord a thousand to the time now present. Gathered and collected according to the true Copies and Wrytinges cericatorie as well of the Parties themselves that Suffered, as also out of the Bishop's Registers, which were the Doers thereof, by John Foxe.</p> <p>The ecclesiastical history, containing the acts and monuments of things passed. The work, a compendium of super erogatory agony and terror, met with such popularity that its second edition of 1570 was ordered chained in all cathedral churches for the use of the congregation. "For a century at least it was practically required reading in every English-speaking puritan household. Probably no single book has caused so many neuroses as has this one."</p> <p>The true reason for separation of church and state."</p>				
<b>Franklin, Benjamin</b>	<b>1787</b>	<b>1st</b>		<b>0453</b>
<b>Pennsylvania Anti-Slavery Society Founding Document</b>				
<p>Statesman, diplomat, inventor, scientist, author, painter, publisher, educationalist, and public servant—one of the most striking figures in American history. Publisher of Poor Richards Almanac and elected into the Royal Society in London after his performances with certain electrical experiments, history has often bestowed upon him the title of the "wisest American." Active for the colonies throughout the Revolution, he helped draft and was a signer of the Declaration of Independence. He had a sophisticated understanding of economics, warfare, and racial conflict, and recognized that slavery was, on top of everything else, economically counterproductive and socially unsustainable. He composed his Pennsylvania Anti-Slavery Founding Document to publicly condemn the horrors of slavery and followed by signing a petition to the United State Congress urging abolition. Regrettably, Congress did not act in favor of this effort, and the matter was ultimately resolved decades later by the bloody American Civil War.</p>				
<b>Franklin, Benjamin</b>	<b>1758</b>			<b>0904</b>
<b>Select Pieces</b>				
<p>A compilation of several of the primary pieces written by Benjamin Franklin, printed as a "Literary Miscellany" in 1758. A number of works, or selections of works, included are: The Preliminary Address to the Poor Richard's Almanac, Necessary Hints to those that Would Be Rich, Advice to Young Tradesman, An Economical Project, The Whistle, Morals of Chess, Observations of the Generally Prevailing Doctrines of Life &amp; Death, Parable Against Persecution, and An Allegorical Dream.</p>				
<b>Franklin, Benjamin</b>	<b>1806</b>	<b>2nd</b>	<b>English</b>	<b>1085-1087</b>
<b>The Complete Works of Benjamin Franklin</b>				
<p>Second Edition in three volumes with engraved portrait of Benjamin Franklin and additional plates. Printed in the same year as the first edition. The complete works of Benjamin Franklin in philosophy, politics, and morals with memoirs of his early life, written by himself. The work contains the original foldouts and diagrams to inventions and experiments as well as several of his letters and essays on various subjects such as inventions, experiments, American Revolution, philosophy, and morals.</p>				

Author	Pub Date	Edition	Language	Call#
Franklin, Benjamin	1849		English	1060
<b>The Works of Dr. Benjamin Franklin</b>				
Published 59 years after the death of Benjamin Franklin. This work consists of Franklin's autobiography, will, and literary works in the form of essays, poems, and letters. It also includes Henry Stueber's continuation of Franklin's Life.				
French National Assembly	1793			0131
<b>French Revolutionary Broadside</b>				
"From the ""Reign of Terror"". French broadside from the ""Reign of Terror."" The Judgment of the Revolutionary Tribunal established at Arras, condemning Joseph Delattre to death for being ""an author or accomplice in the conspiracy plotted against the People of France and her Liberty."" Delattre, age forty-nine, formerly tax collector of the Abbaye d'Etrun, is accused specifically of attempting to purchase the Abbaye d'Etrun, in order to preserve it as a counter-revolutionary rallying point. As evidence it is noted that he had carefully preserved from the Abbey two sacred heart symbols, one mounted on a cross, one pierced by a sword ""which are without a doubt counter-revolutionary symbols, since all the enemies of the country are equipped with them."" The Revolutionary Tribunals, established in March of 1793 by the National Convention to try suspected counter-revolutionaries and execute those found guilty, were quite successful in their efforts."				
French, Jonathan	1796			0802
<b>French Sermon</b>				
French Sermon was a sermon given on the General Election Day by Jonathan French, A.M. Pastor of a church in Andover on May 25, 1796. A sermon preached before His Excellency Samuel Adams, governor; His Honor Moses Gill, lieutenant-governor; the Honorable the Council, Senate, and House of Representatives, of the Commonwealth of Massachusetts. In the sermon, French preached religion as the foundation of republican society by discussing the Roman society. Romans, he believed were given everything they need to succeed, but gave in to temptation of wealth, luxury, and greed.				
French, Jonathan		1795		1112
<b>Mr. French's Election Sermon</b>				
Fuller, Andrew	1799			0948
<b>The Gospel its own witness, or the holy nature, and divine harmony of the Christian religion, contrasted with the immorality and absurdity of deism</b>				
Fuller's most outstanding work of Christian defense, written in response to Paine's Age of reason. Fuller was from Cambridgeshire, but in 1783 he was ordained minister at Kettering in Northamptonshire. He was a founder member of the Baptist Missionary Society, and preached throughout the country for the mission.				
Fuller, Thomas	1654	1st	English	1306
<b>Ephemeris Parliamentaria; Or a Faithful Register of the Transactions in Parliament in the Third and Fourth Years of the Reign of Our Late Sovereign Lord King Charles</b>				
First Edition. "A fascinating collection of two years, 1627 and 1628, of Parliamentary politics during the earlier years of the reign of Charles I. This period marked the beginning of his many conflicts with Parliament that would eventually lead to the first and second civil wars. The work was published only a few years after Charles execution during the age of the Commonwealth prior to restoration."				

Author	Pub Date	Edition	Language	Call#
Fullwood, Francis	1689	1st		0761
<b>Obedience due to the Present King, notwithstanding our Oaths to the Former</b>				
<p>Illuminates the growing struggle between church, state, and science as well as the English Civil War. "For if we should be bound to Assist and Defend his Person, when it is, and as it is engaged against his Crown and Dignity, we seem bound, tota posse &amp; totus viribus (so fas Defence is expounded) to Assist and Contribute to the Ruine both of our King and Country, and perhaps to the cutting of our own throats".</p>				
Galen, Claudius	1549-1550		Latin	1287
<p><b>De Naturalibus Facultatibus Libri Tres</b>  <b>De Crisibus Libri Tres</b>  <b>De Diebus Decretoriis Libri Tres</b>  <b>De Alimentorum Facultatibus Libri Tres, iam Recens Multis in Locis Recogniti.</b></p> <p>A collection of four of the major works of Galen. The first work was translated by Thomas Linacre of one of the most influential of Galen's work De Naturalibus Facultatibus. The second, Galen's major work on crises in humoral pathology was translated by Nicolao Leonicensi. The third work Galen's "Critical Days" was a founding text of astrological medicine. It was translated by Ioanne Guinterio Andernaco. The last work is Galen's famous treatise on the property of foods, divided into three books. The first on cereals and pulses, the second on other plants and the third on animals and fish. It was translated by Martino Gregorio</p>				
Galilei, Galileo	1710			0577
<b>Dialogo di Galileo Galilei linceo matematico supremo dello studio di padova [Galileo's Dialogues]</b>				
<p>"Rare and Important issue of Galileo's Exposition and Proof of the Copernican system. This is the first edition to include the appended letters from Galileo and Foscarini and the Kepler "Commentario" which discuss the Copernican system and its immediate import. The publication of the Dialogo led to Galileo's trial before the Inquisition and sentence to perpetual house arrest. The title was not removed from the "index librorum prohibitorum" until 1823. In 1610 Galileo published his "Sidereus Nuncius", in which he described the construction of his telescope and his observations using his new instrument. His discoveries did not prove that Copernicus's heliocentric theory was correct, but they did show that geocentric philosophy of Aristotle and the geocentric system proposed by Ptolemy were incorrect, providing strong evidence for the heliocentric theory -- an implausible theory which had largely been ignored for sixty years after Copernicus's death. His new support for the Copernican system reopened the controversy, and in 1615 he was officially silenced as regards the truth of astronomy. The Dialogo was designed both as an appeal to the great public and as an escape from silence. In the form of an open discussion between three friends -- intellectually speaking, a radical, a conservative, and an agnostic -- it is a masterly polemic for the new science. It displays all the great discoveries in the heavens which the ancients had ignored; it inveighs against sterility, willfulness, and ignorance of those who defend their systems; it revels in the simplicity of Copernican thought and, above all, it teaches that the movement of the earth makes sense in philosophy, that is, in physics. Astronomy and the science of motion, rightly understood, says Galileo, are hand in glove. There is no need to fear that the earth's rotation will cause it to fly to pieces. Galileo pioneered the study of motion and its mathematical analysis, a field which was taken up by Descartes and Huygens and culminated in the massive achievements of Newton in dynamic and gravitational astronomy."</p>				
Galilei, Galileo	1718			0965-0967
<b>Opere Galileo Galiliei</b>				
<p>This rare edition of Galileo's Complete Works (excepting the DIALOGO, which was still on the Index of Prohibited Books at the time), preserves a record of some of the most seminal discoveries in astronomy, scientific methodology, mathematics, primary work in the study of motion, as well as the most significant support of the Copernican theory of a heliocentric planetary system--in other words, the embodiment of the "Galilean Revolution." This issue of the OPERA, contains an entire volume of Galileo's writings</p>				

Author	Pub Date	Edition	Language	Call#
which appear here for the first time, having never before been printed.				
<b>Galilei, Galileo</b>	<b>1655</b>	<b>1st</b>		<b>0952</b>
<b>Della Scienza Mecanica</b>				
<p>First Edition. It is agreed that his work on proving the science of Archimedes is the first scientific work written by Galileo and it is noted as having been originally composed in 1580's. It was printed for a general public audience for the first time in 1655. A treatise on the center of gravity in solids, which obtained for , together with the title of "the Archimedes of his time," the honourable though not lucrative post of mathematical leader at the Pisan University. "Galileo's application through diligence in reviewing Archimedes' work enlightened him... with a way that yielded the desired result with almost unbelievable precision."</p>				
<b>Gassendi, Pierre</b>	<b>1653</b>			<b>0734</b>
<b>Gassendi's Institutio Astronomica &amp; Galileo's Sidereus Nuncius &amp; Kepler's Dioptrice</b>				
<p>Gassendi's work has been called the first modern astronomy textbook. Galileo's "Starry Messenger" contains some of the most important discoveries in scientific literature. With his observations with the telescope Galileo initiated modern observational astronomy and announced himself as a Copernican. In order that the enormous possibilities harbored in the telescope could develop, it was necessary to clear up the theoretical laws by which it worked. This achievement was reserved solely for Kepler. "Dioptrie" is a word that Kepler himself coined and introduced into optics.</p>				
<b>Gazette of the United States</b>	<b>1789</b>		<b>English</b>	<b>1072</b>
<b>Declaration of Rights</b>				
<p>Gazette of the United States dated 12-30-1789. An important newspaper where this "Declaration of Rights" was proposed on December 23, 1789. The Gazette was the primary means of disseminating the proceedings and debates in the First Congress at a time when the government of the United States was busy defining itself in terms of the new Constitution, as well as important political doings in the States. By any account, The Gazette is the most reliable primary source for United States government affairs and political issues during the critical first Federal Congress of 1789-1791. The Pennsylvania proposal shows the lingering uncertainty that the Bill of Rights just passed by the First Congress would protect all citizens.</p>				
<b>Gentleman's Magazine</b>	<b>1766</b>			<b>0805</b>
<b>Supplement To The Gentleman's Magazine</b>				
<p>In this issue of Supplement To the Gentleman's Magazine a letter called "The Answer of the Americans to the letter of the British merchants on the repeal of the Stamp Act" was published. It was a letter to Mr. Urban, who was a pen name for Edward Cave from A British American. The style of the document is similar to a "Letter to the Editor" column.</p>				
<b>Gentleman's Magazine (The)</b>	<b>1787</b>	<b>1st</b>	<b>English</b>	<b>1076</b>
<b>The Gentleman's Magazine containing the first British Printing of the U.S. Constitution</b>				
<p>First Edition. The Gentleman's Magazine was founded in London, England, by Edward Cave in January 1731 and it ran uninterrupted for almost 200 years, until 1922. In November and December 1787, the Magazine published the first British printing of the Constitution of the United States in two parts. In the November issue, the beginning of the Constitution can be found on page 1008 to 1011. In the December issue, the second part can be found on page 1110 to 1112.</p>				

Author	Pub Date	Edition	Language	Call#
				<p>The Constitutional Convention "convened in the State House (Independence Hall) in Philadelphia on May 14, 1787, to revise the Articles of Confederation. Because the delegations from only two states were at first present, the members adjourned from day to day until a quorum of seven states was obtained on May 25. Through discussion and debate it became clear by mid-June that, rather than amend the existing Articles, the Convention would draft an entirely new frame of government. All through the summer, in closed sessions, the delegates debated, and redrafted the articles of the new Constitution."</p> <p>"The Constitution, originally comprising seven articles, delineates the national frame of government. Its first three articles entrench the doctrine of the separation of powers, whereby the federal government is divided into three branches: the legislative, consisting of the bicameral Congress; the executive, consisting of the President; and the judicial, consisting of the Supreme Court and other federal courts. Articles Four, Five and Six entrench concepts of federalism, describing the rights and responsibilities of state governments and of the states in relationship to the federal government. Article Seven establishes the procedure subsequently used by the thirteen States to ratify it."</p>
<b>George, Henry</b>	<b>1891</b>			<b>1102</b>
				<p><b>The Condition of Labor an Open Letter to Pope Leo XIII</b></p> <p>Written in direct response to Pope Leo XIII encyclical letter Rerum Novarum</p>
<b>George, Henry</b>	<b>1891</b>			<b>1157</b>
				<p><b>The Condition of Labor an Open Letter to Pope Leo XIII</b></p> <p>With Encyclical letter of Pope Leo XIII on the Condition of Labor. issued by Pope Leo XIII on May 15, 1891. It was an open letter, passed to all Catholic bishops, that addressed the condition of the working classes. The encyclical is entitled: "Rights and Duties of Capital and Labour". Wilhelm Emmanuel von Ketteler and Cardinal Henry Edward Manning were influential in its composition.</p> <p>It discussed the relationships and mutual duties between labour and obtaining capital, as well as government and its citizens. Of primary concern was the need for some amelioration for "The misery and wretchedness pressing so unjustly on the majority of the working class." It supported the rights of labor to form unions, rejected communism and unrestricted capitalism, whilst affirming the right to private property.</p>
<b>George, Henry</b>	<b>1893</b>		<b>English</b>	<b>1274</b>
				<p><b>A Perplexed Philosopher: being an examination of Mr. Herbert Spenser's various utterance on the land question, with some incidental reference to his synthetic philosophy.</b></p> <p>George Henry was an American writer, politician and political economist, who was the most influential proponent of the land value tax, also known as the "single tax" on land. He inspired the economic philosophy known as Georgism, whose main tenet is that people should own what they create, but that everything found in nature, most importantly the value of land, belongs equally to all humanity. His work, A Perplexed Philosopher was an examination Herbert Spenser's various questions concerning land issues.</p>
<b>Gibbon, Edward</b>	<b>1777</b>	<b>1st</b>		<b>0132-0137</b>
				<p><b>The History of the Decline &amp; Fall of the Roman Empire</b></p> <p>English historian, noted for his masterpiece, The History of the Decline and Fall of the Roman Empire. Gibbon formed the plan for this great work during a tour of Italy (1764) while "musing amidst the ruins of the Capital." The first volume of his History, which appeared in 1776, was very well received, though his chapters on Christianity provoked severe criticism from some quarters. Succeeding volumes were not as well received as the first.</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
				<p>Although later scholarship has superseded much of the information in this work, it has taken its place among the classical works of historical literature in the English language. The work is divided into three periods and covers a total of thirteen centuries: from the rule of Trajan and the Antonines to the decay of the Western Empire; from the era of Justinian in the Eastern Empire to the founding of the Holy Roman Empire in the west under Charlemagne; and from the restoration of the Western Empire to the capture of Constantinople by the Turks in 1453. Gibbon's point of view is best expressed in his observation that history is a record of "little more than the crimes, follies, and misfortune of mankind.""</p>
<b>Gibbon, Edward</b>	<b>1787</b>	<b>1st Paris</b>	<b>English</b>	<b>0138-0150</b>
				<p><b>The History of the Decline &amp; Fall of the Roman Empire</b></p> <p>English historian, noted for his masterpiece, The History of the Decline and Fall of the Roman Empire. Gibbon formed the plan for this great work during a tour of Italy (1764) while musing amidst the ruins of the Capital." The first volume of his History, which appeared in 1776, was very well received, though his chapters on Christianity provoked severe criticism from some quarters. Succeeding volumes were not as well received as the first.</p> <p>Although later scholarship has superseded much of the information in this work, it has taken its place among the classical works of historical literature in the English language. The work is divided into three periods and covers a total of thirteen centuries: from the rule of Trajan and the Antonines to the decay of the Western Empire; from the era of Justinian in the Eastern Empire to the founding of the Holy Roman Empire in the west under Charlemagne; and from the restoration of the Western Empire to the capture of Constantinople by the Turks in 1453. Gibbon's point of view is best expressed in his observation that history is a record of "little more than the crimes, follies, and misfortune of mankind.""</p>
<b>Gillies, John</b>	<b>1790</b>			<b>1046-1050</b>
				<p><b>The History of Ancient Greece</b></p> <p>The history of Ancient Greece, its colonies, and conquests; from the earliest accounts till the division of the Macedonian Empire in the East. Including the history of literature, philosophy and the fine arts. Printed for J.J. Tourneisen and J.L. Legrand.</p>
<b>Godwin, William</b>	<b>1796</b>	<b>1st</b>		<b>0151-0152</b>
				<p><b>Inquiry Concerning Political Justice</b></p> <p>(1756-1836) English novelist and political theorist. A leading radical of the 18th century, Godwin believed that it is impossible to be rationally persuaded and not act accordingly, and that therefore, man could live in harmony without law and institutions; he believed in the perfectibility of man. He was influenced by the ideas of ROUSSEAU and the French Encyclopedists, and in turn had a great influence on the English romantics, particularly WORDSWORTH, COLERIDGE, SHELLY, and BYRON; Shelley's preface to his Revolt of Islam (1818) is an excellent exposition of Godwin's ideas.</p>
<b>Godwin, William</b>	<b>1911</b>			<b>0396</b>
				<p><b>The Elopement of Percy Bysshe Shelley and Mary Wollstonecraft Godwin</b></p>



<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Godwin, William</b>	<b>1797</b>	<b>1ST</b>		<b>0699</b>
<b>The Enquirer -- Reflections on education, manners, and literature</b>				
<p>Godwin's 'The Enquirer' was influential in a number of important ways. It took up many of the themes of 'Political Justice', as in the highly critical survey of 'Trades and Professions'; it provoked Malthus into writing his "essay on the Principle of Population" which was published in the following year; and the essays on education have been described by one commentator as "the most remarkable and advanced treatise on education to appear at the end of the eighteenth century".</p>				
<b>Godwin, William</b>	<b>1798</b>	<b>2</b>		<b>1173</b>
<b>Memoirs of the Author of a Vindication of the Rights of Woman</b>				
<b>Goethe, Johann Wolfgang von</b>	<b>1833</b>	<b>1st</b>		<b>0153</b>
<b>Faust</b>				
<p>Goethe succeeded in attracting, as no German had done before him, the attention of Europe. Once more it was the gospel that the world belongs to the strong, which lay beneath the surface of this romance.</p> <p>The crowning achievement of Goethe's literary life was the completion of Faust. The poem had accompanied him from early manhood to the end and was the repository for the fullest "confession" of his life; it is the poetic epitome of his experience...Faust finally triumphs over the powers of evil. There lies a philosophy of life, a ripe wisdom born of experience, such as no European poet had given to the world since the renaissance.</p> <p>Goethe was the last of those universal minds which have been able to compass all domains of human activity and knowledge; for he stood on the brink of an era of rapidly expanding knowledge which has made forever impossible the universality of interest and sympathy which distinguished him...</p> <p>As a moralist and a guide to the conduct of life – it is difficult even still to get beyond the maxims of practical wisdom he scattered so liberally through his writings...</p> <p>Napoleon's often cited words, uttered after the meetings at Erfurst: Voila Homme! Of all modern men, Goethe is the most universal type of genius.</p> <p>"To think is easy, to act is hard, but the hardest thing in the world is to act in accordance with your thinking."</p>				
<b>Goethe, Johann Wolfgang von</b>	<b>1833</b>	<b>1st</b>		<b>0658</b>
<b>Faust</b>				
<p>A Dramatic Poem translated into English prose, with remarks on former translations, and notes by the translator of Savigny's "Of the Vocation of our Age for Legislation and Jurisprudence". Inscribed by the translator.</p>				
<b>Goodrich, Charles B.</b>	<b>1853</b>			<b>0712</b>
<b>Lowell Lectures. - The Science of Government as exhibited in the Institutions of the United States of America.</b>				

Author	Pub Date	Edition	Language	Call#
Goodrich, Rev. Charles A	1829			0942
<b>Lives of the Signers to the Declaration of Independence</b>				
<p>The book walks through the lives of the fifty-six signers of the Declaration of Independence in the order in which they signed from the three delegates from New Hampshire to the signers from Georgia.</p> <p>Obviously some names are familiar such as John Hancock, John Adams, Samuel Adams, John Witherspoon, Benjamin Rush, Benjamin Franklin, and Thomas Jefferson. But little is known even about these great men regarding the extent of their personal sacrifice to the cause of this nation. However, the essence of this book is in examining the lives of those lesser known men who gave up just as much, some even more, in the cause of freedom. Men such as Dr. Matthew Thorton from New Hampshire, who interestingly enough was absent on the Fourth of July when the vote was taken on the adoption of the Declaration, but who, approving of the measure, was subsequently given an opportunity to sign it personally.</p> <p>Many of these men were imprisoned during the Revolutionary War and some even suffered tremendous financial distress as they served as the primary funding for the conflict - several never regained their pre-war financial status and some passed away penniless! Most of the men served in various elected offices following the Revolutionary War - from Governors of their newly created states, to Congressmen or Senators representing their state in the national government. The book is a wonderful historical display of the importance of these fifty-six men who stood in the gap from just a time as this and did what was necessary to confront and combat tyranny in the face of tremendous personal and professional hardship.</p>				
Gordon, Thomas	1719	1st		0437
<b>An Apology for the Danger of the Church</b>				
<p>An apology for the danger of the church proving that the church is, and ought to be always in danger; and that it would be dangerous for her to be out of danger.</p>				
Gordon, Thomas	1791	1st		0438
<b>The Craftsmen</b>				
<p>The Craftsmen: A sermon, or paraphrase upon several verses of the nineteenth chapter of the acts of the apostles.</p>				
Gordon, Thomas	1721	1st		0464
<b>The Independent Whig</b>				
<p>The two radical Whigs profoundly influenced the revolutionary generation, increasingly at odds with their English rulers. ""More than any other source this disaffected Whig thought fused and focused the elements that shaped the colonists."" The writings of Trenchard and Gordon ranked with the treatises of Locke as the most authoritative statement of the social sources of the threats it faced."</p>				
Gordon, Thomas	1748	1st Irish		1174
<b>A Colleciton of papers all written, some of them published, during the late rebellion</b>				
<p>First Irish Edition of a collection of 32 papers by the Scottish pamphleteer and colassical scholar Thomas Gordon, published two years before his death in 1750. Thomas Gordon, with his friend John Trenchard, "worked on various anti-clerical, anti-papist, and anti-corruption old and idependent whig publications which were immensely influential in Britain and America". These essays were written during Jaboite Rising of 1745 and like his previous works, the most famous of which was The Independent Whig,</p>				

Author	Pub Date	Edition	Language	Call#
				published in two parts between 1719 and 1720, feature virulent anti-clerical and anti-papist polemic.
<b>Grant, Ulysses S.</b>	<b>1885</b>			<b>0900-0901</b>
		<b>Personal Memoirs of U.S. Grant</b>		
		Considered among the greatest of military memoirs, these two volumes were an immediate bestseller. With the help of his publisher, Mark Twain, Grant wrote to the last month of his life to leave a legacy for his family after being defrauded a year earlier of his estate.		
<b>Gray, John</b>	<b>1825</b>			<b>1150</b>
		<b>A Lecture on Human Happiness</b>		
		Gray was a 19th century socialist who subscribed to the thoughts of Robert Owens. By 1826, however, Gray had become disillusioned with Owen, and their quarrel soon became public; The Social System contains a long critique of Owen. They disagreed over whether production as well as distribution should be organized co-operatively (Owen favored this, Gray apparently not). Gray was also critical of Owen's management of his co-operative at New Lanark. Gray seems to have been involved in the early trade union movement; there is some evidence that he was involved in the printers' union in Edinburgh.		
<b>Grey, Forde</b>	<b>1754</b>			<b>0763</b>
		<b>The Secret History of the Rye-House Plot and of Monmouth's Rebellion</b>		
		Written in 1685 by the Earl of Tankerville. It is a confession by the Earl to avoid execution and to implicate his former associates in Monmouth's Rebellion. The Rye-House plot was a failed conspiracy in 1683 to assassinate Charles II and the Duke of York as they rode by Rumbold's Rye House in Hertfordshire on the road from Newmarket to London.		
<b>Grotius, Hugo</b>	<b>1682</b>	<b>1st</b>		<b>0154</b>
		<b>Treating of the Rights of War &amp; Peace</b>		
		GROTIUS ON WAR AND PEACE, 1682: THE FOUNDATION OF MODERN INTERNATIONAL LAW AND AN IMPORTANT INFLUENCE ON THE AMERICAN REVOLUTION. First complete English translation of Grotius' masterpiece, the ""foundation of modern international law"". De Jure Belli ac Pacis, first published at Paris in 1625, ""was the first attempt to lay down a principle of right, and a basis for society and government, outside Church or Scripture... Grotius' principle of an immutable law, which God can no more alter than a mathematical axiom, was the first expression of the `droit naturel,' the natural law which exercised the great political theorists of the eighteenth century"". ""No legal work ever enjoyed a more widely extended reputation, and none ever exercised such a wonderful influence over the public morals of Europe... The title does not convey an idea of the full scope of the work, which is no less than an endeavor to digest a systematic Code, deeply imbued with morals and equity, for regulating the intercourse and reciprocal obligations of nations, in war and peace, and incidentally that of individuals"". ""Grotius was cited repeatedly throughout the Colonies as an authority on the laws of nations... As the first and greatest treatise on international law, De Jure Belli ac Pacis was appealed to by those on both sides of the issue, whether they sought a peaceful or a military solution to the crisis of the time""."		
<b>Grotius, Hugo</b>	<b>1646</b>			<b>0604</b>
		<b>De Jure Belli ac Pacis (On the Law of War and Peace)</b>		
		Hugo Grotius also known as Hugo de Groot (1583-1645) completed his masterpiece in a single year which made him famous throughout Europe. First published at Paris in 1625, "was the first attempt to lay down a principle of right, and a basis for society and government, outside Church or Scripture... Grotius' principle of an immutable law, which God can no more alter than a mathematical axiom, was the first		

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<b>Grotius, Hugo</b>	<b>1626</b>		<b>Greek and Latin</b>	<b>1271</b>
				<p><b>Excerpta ex tragoediis et comoediis graecis tum quae exstant, tum quae perierunt</b></p> <p>Hugo Grotius was a jurist in the Dutch Republic. With Francisco de Vitoria and Alberico Gentili he laid the foundations for international law, based on natural law. This work contains passages from Greek dramatists, Aeschylus, Euripides, Sophocles, and of writers of comedies, Aristophanes, Alexis, and Mendander. The Latin translation is given on the verso facing the Greek text on recto. The argument of the preface is a moral one, pointing out the similarity between some of the utterances of the ancients and the Christian message.</p>
<b>Hall, Robert</b>	<b>1819</b>			<b>0407</b>
				<p><b>An Apology for the Freedom of the Press</b></p> <p>An Apology for the Freedom of the Press, and for General Liberty. To which are prefixed remarks on Bishop Horsley's Sermon, preached on the 13th of January 1793.</p>
<b>Hamilton, Alexander</b>	<b>1817</b>	<b>1st</b>		<b>0156</b>
				<p><b>Soundness of the Policy of Protecting Domestic Manufactures</b></p> <p>Thomas Jefferson also authored, established by Hamilton in his report to Congress on the subject and by Jefferson in his letter to Benjamin Austin. (1757-1804) American statesman and chief author of the Federalist essays. He served as the first secretary of the treasury and recommended fiscal measures, such as the creation of a national bank, that reflected his belief in a strong, centralized government by the elite. He was killed in a duel with Aaron Burr, whose political ambitions he had thwarted. First edition, first issue of this work uniting Hamilton and Jefferson on an issue on which they had been previously divided. In Jefferson's famous 1816 letter to Benjamin Austin, he had expressed opinions contradicting his earlier agrarian ideals, writing in support of industrialization. The letter appeared in newspapers and magazines, but never in a separate printing until it was united in this pamphlet, in an abridged form, with Hamilton's equally well-known report on domestic manufactures.</p>
<b>Hamilton, Alexander</b>	<b>1827</b>	<b>1st</b>		<b>0157</b>
				<p><b>Report on the Subject of Manufacturers</b></p> <p>Report on the Subject of Manufactures, Made in the Capacity of Secretary of the Treasury, on the Fifth of December, 1791. (1757-1804) American statesman and chief author of The Federalist essays. He served as the first secretary of the treasury and recommended fiscal measures, such as the creation of a national bank, that reflected his belief in a strong, centralized government. Distrusting the capacity of the common man, he advocated government by the elite. He was killed in a duel by Aaron Burr, whose political ambitions he had thwarted.</p>

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Hamilton, Alexander	1812			0939
<b>On the Choice of a President</b>				
<p>A scarce, passionate, and bitter attack on DeWitt Clinton, President Madison's re-election opponent in 1812."Ambition and intrigue have ever been his prominent characteristics. Inherent in his nature, they have been strengthened by education, and confirmed by habit...A deep shade of deception is palpable in the whole course of Mr. Clinton's political life...His honor was educated amid the rank raciness of Orange. In that country he conned democracy from habitual converse with its rudest citizens. The licentiousness of anti-federalism taught him the wildest projects."</p>				
Hamilton, Alexander	1804	1st		1107
<b>The Speeches at full length of Mr. Van Ness, Mr. Caines, Mr. Harrison, and General Hamilton, in the Great Cause of The People, against Harry Crosswell, on an Indictment for a Libel on Thomas Jefferson, President of the United States.</b>				
<p>This is one of the great pieces on the development of the First Amendment. Crosswell's Federalist newspaper, the 'Wasp' accused Jefferson of having paid James Callender, the notorious pamphleteer, to charge Washington and Adams with crimes, to refer to Adams as a 'hoary-headed incendiary' and Washington as a 'traitor, robber and perjure' in Callender's 'The Prospect Before Us.' Hamilton argued that freedom of the press "consists, in my idea, in publishing the truth, from good motives and for justifiable ends, thought it reflects on government, on magistrates, or individuals."</p>				
Harrington, James	1737			0159
<b>Oceana &amp; Other Works</b>				
<p>Harrington (1611-1677) was an attendant of Charles I; after the king's execution, he is said to have fallen into a deep melancholy. This depression may have served as impetus toward the writing of this great Utopian political treatise; he aims to create society anew in a republic based in a moderate aristocracy with a balance of property.</p> <p>The views embodied in Oceana, particularly that bearing on vote by ballot and rotation of magistrates and legislators, endeavored to push practically, but with no success. In November 1661, by order of Charles II, Harrington was arrested, apparently without sufficient cause, on a charge of conspiracy, and was thrown into the Tower. The Oceana is a hard, prolix, and in many respects heavy exposition of an ideal constitution, "Oceana" being England, and the lawgiver Olphaus Megaletor, Oliver Cromwell. The details are elaborated with infinite care, even the salaries of officials being computed, but the main ideas are two in number, each with a practical corollary. The first is that the determining element of power in a state is property generally, property in land in particular; the second is that the executive power ought not to be vested for any considerable time in the same men or class of men."</p>				
Harrington, James	1656	1st		0158
<b>The Common-wealth of Oceana</b>				
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<b>Harrington, James</b>	<b>1737</b>	<b>Toland</b>		<b>0893</b>
				<b>The Oceana and his other works, with an account of his life by Toland</b>
				The freethinker John Toland was Harrington's first editor. The written constitution, the unlimited use of the elective principle and the separation of powers are all points which may have been derived directly from Oceana, while all the minor points of machinery, rotation, checks and balances, popular ratifications and special protection for the constitution seem to have been first formulated by Harrington.
<b>Harrington, James</b>	<b>1659</b>			<b>1098</b>
				<b>The Art of Law-Giving</b>
				The Art of Lawgiving, written as the English commonwealth began to disintegrate after the death of Oliver Cromwell, is a methodical digest of the whole of his teaching in and since Oceana, and one should note the explicitness with which he makes clear that the imaginary history of that republic is indeed the history of England. Aiming directly at his contemporaries as he had not done when (Cromwell was) Protector, Harrington now sought to tell them exactly where England stood and exactly what the moment called for.
<b>Harrison, Thomas</b>	<b>1690</b>			<b>0160</b>
				<b>Political Aphorisms</b>
				Wherein is likewise proved...that there neither is or can be any absolute government de jure, and that all such pretended government is void...by way of challenge to Dr. William Sherlock, and ten other dissenters, and recommended as proper to be read by all Protestant Jacobites.
				This tract vividly portrays the democratic roots of the American Revolution. The author describes the Glorious Revolution as a "happy and advantageous change, from an Arbitrary to a Legal Monarchy." What he finds "strange is, that some Protestants are for the Restoration of the late King James, with the young Impostor, the consequence whereof can be nothing less than slavery." Government arises, not from Divine Right, but "from the voluntary Union and mutual Agreement of Men, freely acting in the choice of their Governours, and Forms of Government." The societies into which men form for the purpose of government may "alter" the form of government "without any Obstacle." For "all Magistrates and Governours do proceed from the People."
<b>Hawkins, William</b>	<b>1724</b>			<b>0581</b>
				<b>A Treatise of the Pleas of the Crown</b>
				Or a system of the Principal Matters relating to that Subject, digested under their proper heads.
<b>Hayne, Robert Y. and Daniel Webster</b>	<b>1830</b>			<b>0161</b>
				<b>Speeches of Hayne &amp; Webster</b>
				Hayne and Webster debate: Webster presented the doctrine of a union paramount and indissoluble, while Hayne's defense of the theory of state sovereignty and the right of nullification – forensically almost its equal – is included in the 136 page Boston edition.

Author	Pub Date	Edition	Language	Call#
				<p>I have not coolly weighed the chances of preserving liberty when the bonds that unite us together shall be broken asunder. I have not accustomed myself to hang over the precipice of disunion ...but everywhere spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart – liberty and union – now and forever – one and inseparable. ----- Webster's reply to Hayne</p> <p>I shall know but one country. The ends I aim at shall be my country's, my God's, and the truth. I was born an American; I live an American; I shall die an American. --Daniel Webster"</p>

**Herodotus**

**1558**

**0593**

**Historiae**

Master story teller, traveler, ethnographer, and “Father of History,” Herodotus of Halicarnassus (ca. 484 – 425 B.C.), says in this work that he is presenting background material for the confrontation of Persia and Greece in the days of his grandsires. This gives him an excuse to devote the first half of his work to an historical and anthropological study of all peoples known to him, filling the entirety of Book II, for example, with the curious ways of the Egyptians and folkloric tales of the pharaohs related to him by his tour guides. With unequalled verse, good humor, and style, Herodotus gives us a digressive, often intimate picture of the peoples he considers, while warning us that his information is only as accurate as his sources. When he comes to the events of the Persian War, still within living memory, he shows his merit as a true historian and the first one to combine systematic research with a spellbinding presentation and epic sweep, in such memorable episodes as the heroic Spartan defense of the pass of Thermopylae. Alexandrine scholars divided his historical accounts into nine books, each of them named after one of the Muses. Ours is a Latin version of Herodotus' work, which Sebastian Gyphius issued first in 1542. The translation used was done originally in 1474 by Lorenzo Valla (1406-1457), the pioneering Italian humanist and controversialist.

**Herodotus**

**1557**

**3rd Greek**

**0750**

**Herodoti libri novem**

The Invention of History. Herodotus is the first historian, his predecessors were by contrast chroniclers. He is the first to collect his materials systematically, to test their accuracy as far as he could, and arrange his story in such a way as to appeal, as well as inform, his readers. (PMM) In establishing a new method of "Inquiry" (The Greek word is "Historia"), he created our most crucial and enduring prose genre. In the opening lines of his text, the first historian explains his purpose: "This is the inquiry of Herodotus of Halicarnassus, put forth so that the deeds of human beings will not fade with time and that the important actions performed by the Greeks and the barbarians not lose renown."

**Hierocles of Alexandria 1709**

**0925**

**Commentarus in Aurea Carmina**

Published in 1709, this work by Hierocles of Alexandria is written parallel in Greek and Latin. Hierocles of Alexandria was a Greek Neoplatonist writer who was active around AD 430. He studied under Plutarch, who was a Neoplatonist, at Athens in the early 5th century. Hierocles taught for some years in his native city. He was banished from Alexandria and took up residence in Constantinople, where he gave such offence that he was thrown into prison and cruelly flogged. The causes of this are not recorded; it is mere speculation that he was flogged for being a pagan. Although he never mentions Christianity in his surviving works, his writings have been taken as an attempt at reconciliation between Greek religion traditions and the Christian beliefs he may have encountered in Constantinople.

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Hierocles of Alexandria</b>	<b>1742</b>			<b>0924</b>
<b>In Aurea Carmina</b>				
This edition of Hierocles, prepared by Cambridge Scholar Richard Warren, includes Hierocles' life in Greek and the texts of the "Golden Verses" and Hierocles' commentary in Greek along with Latin on the facing page and extensive notes in Latin.				
<b>Hildegard of Bingen</b>	<b>1513</b>	<b>1st</b>		<b>1207</b>
<b>Scivias libri tres</b>				
First edition of Hildegard's Scivias. The best known and most influential of Hildegard's works. Scivias was the model for Elizabeth of Schonau's Visions, here also printed in first edition, along with three other first editions of major works of Medieval spirituality: the Visio Uguetini, the second-century Pastor of Hermas and Robert d'Uzes: the sixth text is an early edition of the Liber spiritualis gratiae of Mechthild von Hackeborn. The title-page woodcut full-length figure portrays the six authors with their most recognizable attributes. All accompanied by another figure (an angel or Christ) apart from Hildegard, who stands alone holding a book in one hand and a church in the other, illuminated by rays of light shining through clouds.				
<b>Hildegard of Bingen</b>	<b>1882</b>		<b>Romanian</b>	<b>0488</b>
<b>Analecta Sanctae Hildegardis Opera Spicilegio Solesmensi Parata</b>				
Contains Liber Vitae Meritorum and a collection of various letters				
Liber Vitae Meritorum is Hildegard's second volume of visionary theology, composed between 1158 and 1163, after she had moved her community of nuns into independence at the Rupertsberg in Bingen, Hildegard tackled the moral life in the form of dramatic confrontations between the virtues and the vices. Amongst the work's innovations is one of the earliest descriptions of purgatory as the place where each soul would have to work off its debts after death before entering heaven. Hildegard's descriptions of the possible punishments there are often gruesome and grotesque, which emphasize the work's moral and pastoral purpose as a practical guide to the life of true penance and proper virtue.				
<b>Hill, Octavia</b>	<b>1877</b>	<b>1st</b>	<b>English</b>	<b>1243</b>
<b>Our Common Land</b>				
First edition of a rare Octavia Hill book. She was a housing and social reformer, who was very involved with public ownership of land. She was the daughter of James Hill, an Owenite social utopian. Her mother and grandfather helped urge Hill to help the very poorest strata of society in early Victorian London. This important essay addressed the issue of the use of and rights over common land and open spaces, in a pioneering examination of questions such as the potential and limits of charity work, the meaning of community and citizenship, a the notion of shared responsibility.				
<b>Hippocrates of Kos</b>	<b>1512</b>			<b>0678</b>
<b>Coi Prefagiorum Libri</b>				
Hippocrates (approximately 460-377 B.C.), a Greek doctor known today as the Father of Medicine. Little is known of his life except that he traveled extensively in the eastern Mediterranean and lived for a time on the island of Cos where there was a famous medical school. Hippocrates first established an empirical system of medicine based on a combination of bedside experience and a collation of the many individual data which then formed the basis of clinical teaching. He freed medicine from superstition and the influence of priest craft and derived his system from the accumulated empirical knowledge of Egypt, Cnidos and Cos.				



Author	Pub Date	Edition	Language	Call#
	<p>The ideal of the humane and learned physician originates with Hippocrates and the 'Hippocratic Oath' still remains the classic expression of the duties, ethics, and moral standards of the medical profession today. Hippocratic methods were employed by the Greeks for centuries, but suffered an eclipse during the Middle Ages when a combination of magic and scholastic theories prevailed. The Renaissance and the classic revival brought the Hippocratic writings again to the forefront and they have remained an inspiration to medical research and ethics ever since.</p>			
<b>Hippocrates of Kos</b>	<b>1611 and 1613</b>		<b>Latin and Greek</b>	<b>1270</b>
	<p><b>Four Commentaries on Hippocrates</b></p> <p>Hippocrates (approximately 460-377 B.C.), a Greek doctor known today as the Father of Medicine. Hippocrates first established an empirical system of medicine based on a combination of bedside experience and a collation of the many individual data which then formed the basis of clinical teaching. He freed medicine from superstition and the influence of priest craft and derived his system from the accumulated empirical knowledge of Egypt, Cnidos and Cos. This is an interesting collection of three extremely rare editions. The volume contains four Hippocratic tracts: "De Hominis Natura" (1611), "Prolegomena et Prognostica" together with "De Victus Ratione in Morbis Acutis" (1613) and "Aphorism" (1611) with commentaries of the Dutch physician Jan van Heurne, edited by his son Otto van Heurne.</p>			
<b>Hippocrates of Kos</b>	<b>1558</b>	<b>Early Froben Edition</b>	<b>Latin</b>	<b>0864</b>
	<p><b>Hippocratis Coi Medicorum Omnium Longe Principis, Opera Quae Ad Nos Extant Omnia</b></p> <p>Very early edition of Froben printing. A typically handsome Froben edition of Hippocrates's works in Latin, translated from the Greek by Janus Cornarius (1500-1558), and with the life of Hippocrates by Soranus. Added to this enlarged edition is "De Structura Hominis." The detailed index (113 pages) compiled by Johannes Culmannus of Goeppenheim, as well as his commentary to the individual books, both make their first appearance in this edition. Cornarus' noted translation is the first to be based on the collation of several manuscripts. It was used repeatedly during the 16th and 17th centuries.</p>			
<b>Hitchcock, Enos</b>	<b>1793</b>			<b>1144</b>
	<p><b>An Oration, in Commemoration of the Independence of the United States of America. Delivered in the Baptist Meeting House in Providence on July 4, 1793</b></p> <p>A great July 4 oration, evincing a sophisticated understanding of the American government and a sympathetic toleration of efforts in France to produce a democratic society. The United States avoids "too great an inequality in the distribution of landed property..."</p>			
<b>Hobbes, Thomas</b>	<b>1651</b>	<b>1st ed. in English</b>		<b>0162</b>
	<p><b>De Cive -- Philosophical Rudiments Concerning Government &amp; Civil Society</b></p> <p>First edition in English of Hobbes' important work on liberty, government, civil society, and religion. ""The Latin original of this work was first published in Paris in 1642 under the title `De Cive,' but few copies were printed"". ""Hobbes had planned to write a comprehensive philosophy in three sections, De Corpore, De Homine, and De Cive, in this order, but he wrote the last section first because the political situation in England seemed to him urgently to require it. The De Cive roused much opposition from the first, and in a Decretum of 16 June 1654, published at Rome, it is included among other books `In Indice Librorum prohibitorum' which `damnati, prohibiti, ac respective suspensi fuerunt.' It was also proscribed by the University of Oxford... together with Leviathan, among other `Pernicious Books and Damnable Doctrines,' and ordered to be publicly burnt because they are `false, seditious and impious; and most of them... also Heretical and Blasphemous, infamous to Christian Religion, and destructive of all Government in Church and State'"". Hobbes divides the books into three parts (Liberty, Dominion, and Religion) and devotes chapters to a number of topics, including ""the state of men without civil society,""</p>			

Author	Pub Date	Edition	Language	Call#
				the laws of nature, the causes and first beginning of civil government, "the right of him... who hath the supreme power in the city," the three kinds of government (democracy, aristocracy, and monarchy), the internal causes resulting in the dissolution of any government, "the duties of them who bear Rule," "Of Lawes and Trespasses," etc."

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<b>Hobbes, Thomas</b>	<b>1651</b>	<b>1st</b>		<b>0163</b>
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**Leviathan**

A PECULIAR RELEVANCE FOR THE AMERICAN REVOLUTIONARIES... A POWERFUL INFLUENCE ON THE FRAMERS OF THE CONSTITUTION": RARE FIRST ISSUE OF HOBBS' LANDMARK LEVIATHAN. First edition "Thomas Hobbes' Leviathan... had a peculiar relevance for the American Revolutionaries... Hobbes had a fundamentally pessimistic view of human nature... [which] had a powerful influence on the framers of the Constitution... During the early years of the Revolutionary period, American leaders found Locke's revolutionary compact ideas more useful than Hobbes' view of the unlimited authority of the state. But as the political and social experience of the 1780s seemed to bear out Hobbes's pessimistic view that men are essentially self-interested, the Hobbesian outlook became more relevant. When John Adams wrote that 'he who would found a state, and make proper laws for the government of it, must presume that all men are bad by nature,' he was expressing an idea that was derived at once from Hobbes". "Pepys, in his Diary, remarks on the scarcity of this work 'because the Bishops will not let it be printed again.' Few books have caused more or fiercer controversy than this one... The system he constructed is the most profound materialistic system of modern times". Hobbes's conclusion that an individual should, unless his life is threatened, submit to the State, because any government is better than anarchy, "produced a fermentation in English thought not surpassed until the advent of Darwinism". Leviathan was among the 'Pernicious Books and Damnable Doctrines' proscribed by the University of Oxford and ordered to be burnt. It was also placed on the Index in 1703. Later philosophical emphasis on the rights of the individual led to a decline in Hobbes' influence, but the growth of utilitarianism led to his reassessment as "the most original political philosopher of his time"

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<b>Hobbes, Thomas</b>	<b>1750</b>	<b>1st</b>		<b>0164</b>
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**Works -- Moral & Political**

PRODUCED A FERMENTATION OF ENGLISH THOUGHT UNSURPASSED UNTIL THE ADVENT OF DARWINISM. First collected edition, preceded only by a partial collection printed in Amsterdam in 1668. "Hobbes produced a fermentation in English thought unsurpassed until the advent of Darwinism... [He] was in truth a product of the great intellectual movement distinguished by such names as Bacon, Galileo, Kepler, Harvey, and Descartes.... His great achievement is his political philosophy." Hobbes (1588-1679), "the most original political philosopher of his time," profoundly influenced such later thinkers as Bentham and Spinoza. This collected edition includes his masterpiece, the Leviathan, in which he asserts his most famous doctrine: that life without adherence to commonly recognized moral laws is "nasty, brutish, and short."

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<b>Hobbes, Thomas</b>	<b>1651</b>	<b>1st</b>		<b>0489</b>
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**Leviathan**

The matter, form, and power of a common wealth ecclesiastical and civil. The matter, form, and power of a common wealth ecclesiastical and civil. The book concerns the structure of society and gives an argument for a social contract and rule by a sovereign. He begins with an analysis of society from first principles, beginning with Man and the Senses. Of this he describes life in the state of war of every man against every man: "the life of man, solitary, poor, nasty, brutish, and short." He seeks to pull us out of this state of nature by formulating the beginnings of a contract in which "...man be willing, when others are so too...to lay down this right to all things; and be contented with so much liberty against other men as he would allow other men against himself."

Author	Pub Date	Edition	Language	Call#
Hobbes, Thomas	1651			0886
<b>Leviathan: Or the matter, forme, and power of a common wealth ecclesiasticall and civil</b>				
<p>Leviathan rigorously argues that civil peace and social unity are best achieved by the establishment of a commonwealth through social contract. Hobbes's ideal commonwealth is ruled by a sovereign power responsible for protecting the security of the commonwealth and granted absolute authority to ensure the common defense. In his introduction, Hobbes describes this commonwealth as an "artificial person" and as a body politic that mimics the human body. The frontispiece to the first edition of Leviathan, which Hobbes helped design, portrays the commonwealth as a gigantic human form built out of the bodies of its citizens, the sovereign as its head. Hobbes calls this figure the Of Leviathan, a word derived from the Hebrew for "sea monster" and the name of a monstrous sea creature appearing in the Bible; the image constitutes the definitive metaphor for Hobbes's perfect government. His text attempts to prove the necessity of the Leviathan for preserving peace and preventing civil war.</p>				
Hobbes, Thomas	1629			1067
<b>Eight Books of the peloponnesian Warre written by Thucydides the son of Olorus. Interpreted with faith and diligence immediatly out of the Greeke by Thomas Hobbes.</b>				
Imprinted for Hon. Seile, and are to be sold at the Tigres Head in Paules Churchyard.				
Hobbes, Thomas	1686	3rd	Greek	1198
<b>The Iliads and Odysseys of Homer</b>				
Translated out of Greek into English by Tho. Hobbes				
Hobbes, Thomas	1679			1199
<b>The History of the Civil Wars of England from 1640-1660</b>				
Hobbes, Thomas	1679	1st	Latin	0949
<b>Thomae Hobbesii Malmesburiensis Vita. Authore Seipso.</b>				
<p>Rare, First edition; the autobiography of the philosopher Thomas Hobbes (1588-1679), in Latin elegiac couplets, and composed when the author was 84 years old.</p> <p>"Despite his importance, Hobbes has never been the subject of a full-length biography. For almost three centuries the major source of information about his life has been John Audrey's 'Brief Lives', a collection of biographical sketches first published in 1813, in which Hobbes is given more space than any other person...Hobbes was a somewhat secretive man who rarely confided in others, apparently never discussed with anyone his early years in Malmesbury and at Oxford. Hobbes left behind no diary; to make matters even more arduous for a biographer, only a small number of his letters survive, none of them written before he was forty. While he composed, toward the end of his life, a short autobiography in Latin verse, his 'Vita' is almost wholly confined to intellectual development and achievements, brief mentions of travels, and equally brief references to certain friends of his mature years."</p>				

Author	Pub Date	Edition	Language	Call#
Holcot, Robert	1509		Latin	1260
<p><b>Super sapientiam Salomonis (Commentaries on the Book of Wisdom)</b>  <b>Sermo de studio sacre scriptura</b>  <b>De stellis (On the Stars)</b></p> <p>Robert Holcot (c.1290-1349) was an English Dominican scholastic philosopher, theologian and influential Biblical scholar. He was born in Holcot, Northamptonshire. A follower of William of Ockham, he was nicknamed the Doctor firmus et indefatigabilis. His commentary on the Book of Wisdom (Lectiones super librum Sapientiae) was widely known in the fourteenth century, and later, when after printing in 1480 it went through many editions. It has been identified as a prime literary source for Chaucer's Nun's Priest's Tale. Holcot was still being read in the sixteenth century, when the Parisian theologian Jacques Almain wrote a work engaging Holcot's opinions.</p>				
Holmes, Oliver Wendell	1871	1st	English	1216
<p><b>Mechanism in Thought and Morals</b></p> <p>Rare first edition with correction in the author's hand. An interesting philosophical essay on the way the mind's mechanisms for thinking operate. Holmes was convinced that mind and body worked together forming human action. The flow of thought is, like breathing, essentially mechanical and necessary, but capable of being modified to a greater or less extent by conscious effort. The more we examine the mechanism of thought, the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes. The work was originally delivered as an address to the Phi Beta Kappa Society at Harvard University on June 29, 1870.</p>				
Holst, Hermann E. Von	1881-1892			0915-0922
<p><b>The Constitutional and Political History of the United States</b></p> <p>Vol 1: 1750-1883, State Sovereignty and Slavery, Vol 2:1828-1846, Jackson's Administration-Annexation of Texas. Vol 3: 1848-1850, Annexation of Texas-compromise of 1850. Vol 4: 1850-1854, Compromise of 1850-Kansas-Nebraska Bill.Vol 5: 1854-1856 Kansas Nebraska Bill - Buchanan's Election. Vol 6: 1856-1859 Buchanan's Election - End of 35th Congress. Vol 7: 1859-1861 Harper's Ferry - Lincoln's Inauguration. Vol 8: Index and List of Authorities</p>				
Homer		1st		0165-0170
<p><b>The Illiad</b></p> <p>Ionian poet. To him the Illiad and the Odyssey are traditionally attributed. The most widely held position today is that, although both the Illiad and the Odyssey are made up of traditional materials, each bears the unmistakable imprint of a single artistic intelligence. This belief is supported by the remarkable structural, dramatic, and stylistic unity achieved in both epics, in spite of numerous and obvious anachronisms and other discrepancies.</p> <p>The Illiad and the Odyssey as they are known today are based on the texts edited in the 6th century BC for use in Athens. A considerable amount of tampering with the Illiad was done by the Athenians in order to increase their role in its events, and the texts were further edited in the 2nd century BC by two distinguished scholars in Alexandria: Aristarchus of Samothrace and Sristophanes of Byzantium.</p> <p>Pope's Illiad was a sumptuous undertaking for the time, with fine paper and special type, and it added considerably to the translator's reputation at the time. It has been justifiably claimed that Pope's translation is inaccurate due to his reliance on the sense of the texts of Chapman, Hobbes and others, and the claim is well-founded. But others have produced translations; Pope's work is a poem. Its fame and longevity are due more to Pope's desire to keep the spirit and fire of the epic alive than any obligation to render Homer in academic exactitude."</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Hooker, Richard</b>	<b>1593</b>	<b>1st</b>		<b>0171</b>
<b>On the Lawes of Ecclesiasticall Politie</b>				
<p>The Laws of Ecclesiasticall Polity is a masterpiece of Elizabethan literature for its balanced, dignified style, its great importance in theology, in political philosophy and as an exposition of the Tudor constitution. Hooker's most important single contribution was to affirm the Anglican tradition as that of a three-fold cord not quickly broken — Bible, Church and Reason. Roman Catholics put Bible and tradition on a parity, while Puritans looked to scripture as the sole authority. Hooker avoided both extremes, allowing to scripture absolute authority where it spoke plainly and unequivocally. Where it was silent or ambiguous, wisdom would consult the tradition of the church in an interpretative role. But he insisted that a third element in religion lay in man's reason, itself part of the universal law and illuminated by God, which should be obeyed whenever both scripture and tradition needed clarification, or failed to cover some new circumstance. Thus he not only avoided the "either – or" of scripture versus tradition, but introduced a third and new element, human reason.</p>				
<b>Hooker, Richard</b>	<b>1621</b>			<b>0172</b>
<b>On the Lawes of Ecclesiasticall Politie</b>				
<p>The Laws of Ecclesiasticall Polity is a masterpiece of Elizabethan literature for its balanced, dignified style, its great importance in theology, in political philosophy and as an exposition of the Tudor constitution. Hooker's most important single contribution was to affirm the Anglican tradition as that of a three-fold cord not quickly broken — Bible, Church and Reason. Roman Catholics put Bible and tradition on a parity, while Puritans looked to scripture as the sole authority. Hooker avoided both extremes, allowing to scripture absolute authority where it spoke plainly and unequivocally. Where it was silent or ambiguous, wisdom would consult the tradition of the church in an interpretative role. But he insisted that a third element in religion lay in man's reason, itself part of the universal law and illuminated by God, which should be obeyed whenever both scripture and tradition needed clarification, or failed to cover some new circumstance. Thus he not only avoided the "either – or" of scripture versus tradition, but introduced a third and new element, human reason.</p>				
<b>Hooker, Richard</b>	<b>1662</b>			<b>0173</b>
<b>Lawes of Ecclesiasticall Politie</b>				
<p>The Laws of Ecclesiasticall Polity is a masterpiece of Elizabethan literature for its balanced, dignified style, its great importance in theology, in political philosophy and as an exposition of the Tudor constitution. Hooker's most important single contribution was to affirm the Anglican tradition as that of a three-fold cord not quickly broken — Bible, Church and Reason. Roman Catholics put Bible and tradition on a parity, while Puritans looked to scripture as the sole authority. Hooker avoided both extremes, allowing to scripture absolute authority where it spoke plainly and unequivocally. Where it was silent or ambiguous, wisdom would consult the tradition of the church in an interpretative role. But he insisted that a third element in religion lay in man's reason, itself part of the universal law and illuminated by God, which should be obeyed whenever both scripture and tradition needed clarification, or failed to cover some new circumstance. Thus he not only avoided the "either – or" of scripture versus tradition, but introduced a third and new element, human reason.</p>				
<b>Hooker, Richard</b>	<b>1850</b>			<b>0174-0175</b>
<b>Works of</b>				
<p>A fine collection of the works of Richard Hooker. Including the famous work known as the Laws of Ecclesiasticall Polity.</p> <p>The Laws of Ecclesiasticall Polity is a masterpiece of Elizabethan literature for its balanced, dignified style, its great importance in theology, in political philosophy and as an exposition of the Tudor constitution. Hooker's most important single contribution was to affirm the Anglican tradition as that of a</p>				

Author	Pub Date	Edition	Language	Call#
				<p>three-fold cord not quickly broken — Bible, Church and Reason. Roman Catholics put Bible and tradition on a parity, while Puritans looked to scripture as the sole authority. Hooker avoided both extremes, allowing to scripture absolute authority where it spoke plainly and unequivocally. Where it was silent or ambiguous, wisdom would consult the tradition of the church in an interpretative role. But he insisted that a third element in religion lay in man's reason, itself part of the universal law and illuminated by God, which should be obeyed whenever both scripture and tradition needed clarification, or failed to cover some new circumstance. Thus he not only avoided the "either – or" of scripture versus tradition, but introduced a third and new element, human reason."</p>
<b>Hoshour, Samuel K.</b>	<b>1844</b>	<b>1st</b>	<b>English</b>	<b>1361</b>
				<p><b>Letters to Esq. Pedant in the East by Lorenzo Altisonant</b></p> <p>First Edition. This odd little book, the author's first, satirizea pretentious pedantry in twelve letters. A humorous little book that misapplies and fabricates words. His Preface, which, he advises should be read "before you condemn," explains that "the style of language of these letters is not to be used, unless when old school-mates who had studied them should accidentally meet, and would wish to enjoy the reminiscences of the pass." Hoshour helpfully includes a Vocabulary to help the reader through his deliberately dense sentences. " the annunciation of this illation cast a delectation into the hearts, and exsuscitated risibility upon the phizes of my enemies, and imparted a lugubrious hue to the physiognomics of all my cognations."</p>
<b>Hugo de Prato Florido</b>	<b>1433</b>		<b>Latin</b>	<b>1189</b>
				<p><b>Sermones de Tempore super Evangelai et Epistolas</b></p> <p><b>**Not For Circulation** **On Permnanat Display at The Remnant Trust Headquarters**</b> Chained Manuscript. Latin. Medieval Christian preaching sought to convey a divine message by means of a human medium; the preacher's eloquence. Hugo was a member of the Order of the Friars Preachers, or Dominicans, founded in 1216. Among the sermons composed by him and contained in this most interesting example of a chained manuscript, here are a few passages that deal with human dignity and liberty.</p>
<b>Hugo, Victor</b>	<b>1887</b>			<b>0540</b>
				<p><b>Les Miserables</b></p> <p>A story of struggle and redemption set amid the back drop of the French Revolution.</p>
<b>Humboldt, Baron von</b>	<b>1854</b>			<b>0176</b>
				<p><b>Sphere &amp; Duties of Government</b></p> <p>In his political philosophy Humboldt remained a liberal all his life. But this liberalism went through profound transformations under the influence of contemporary events. His Ideen?was still entirely individualistic and almost hostile to the state. His aesthetic liberalism of this period would confine the state merely to the exercise of protective and legal functions in order to ensure the attainment of a higher end, free and beautifully developed individuality. Later, influenced by romanticism, Humboldt attached greater significance to the concept of the supra-individual and historically conditioned nationality". The question of individuality and the state thus framed was precisely that which exercised John Stuart Mill in On Liberty and Considerations on Representative Government, and the motto and starting point of the former was provided by the present work. Mill writes in his Autobiography that Humboldt's 'unqualified championship' of the rights of individual liberty made him 'the only author who had preceded me in their assertion, of whom I thought it appropriate to say anything' in On Liberty.</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Hume, David</b>	<b>1742</b>	<b>2nd</b>		<b>0177-0178</b>
<b>Essays Moral &amp; Political</b>				
<p>Scottish philosopher and historian. Hume carried Berkley's "immaterialist hypotheses" to their logical extreme. He restricted all knowledge to the experience of ideas or impressions, maintaining that the mind consists only of accumulated perceptions. His philosophical skepticism, and his insistence that there is no knowledge other than what is directly observable, have been of extraordinary importance in the history of modern metaphysical thinking. His empirical outlook is clearly seen in his <i>Natural History of Religion</i> and <i>Dialogues Concerning Natural Religion</i>, in which he assails anthropomorphism, denies the existence of miracles, and asserts that because God is only an idea in the mind of man, God cannot exist. His best known philosophical works are <i>A Treatise of Human Nature</i> and <i>An Enquiry Concerning Human Understanding</i>. He refuted the tenets of rationalism and insisted that neither substance nor casual activity could be verified; they can only be inferred on the basis of perceived probability. Hume was the author of many essays and treatises, including a monumental <i>History of England</i> that for many years was the definitive text on the subject. "I printed at Edinburgh the first part of my <i>Essays</i>: The work was favorably received, and soon made me entirely forget my former disappointment. The second volume of same appeared at Edinburgh in January 1742.</p>				
<b>Hume, David</b>	<b>1742</b>	<b>2nd</b>		<b>0179-0180</b>
<b>Essays Moral &amp; Political</b>				
<p>Scottish philosopher and historian. Hume carried Berkley's "immaterialist hypotheses" to their logical extreme. He restricted all knowledge to the experience of ideas or impressions, maintaining that the mind consists only of accumulated perceptions. His philosophical skepticism, and his insistence that there is no knowledge other than what is directly observable, have been of extraordinary importance in the history of modern metaphysical thinking. His empirical outlook is clearly seen in his <i>Natural History of Religion</i> and <i>Dialogues Concerning Natural Religion</i>, in which he assails anthropomorphism, denies the existence of miracles, and asserts that because God is only an idea in the mind of man, God cannot exist. His best known philosophical works are <i>A Treatise of Human Nature</i> and <i>An Enquiry Concerning Human Understanding</i>. He refuted the tenets of rationalism and insisted that neither substance nor casual activity could be verified; they can only be inferred on the basis of perceived probability. Hume was the author of many essays and treatises, including a monumental <i>History of England</i> that for many years was the definitive text on the subject. "I printed at Edinburgh the first part of my <i>Essays</i>: The work was favorably received, and soon made me entirely forget my former disappointment. The second volume of same appeared at Edinburgh in January 1742.</p>				
<b>Hume, David</b>	<b>1779</b>	<b>2nd</b>		<b>0181</b>
<b>Natural Religion</b>				
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Author	Pub Date	Edition	Language	Call#
Hume, David	1748	1st		0182
<b>Philosophical Essays Concerning Human Understanding</b>				
<p>Scottish philosopher and historian. Hume carried Berkley's "immaterialist hypotheses" to their logical extreme. He restricted all knowledge to the experience of ideas or impressions, maintaining that the mind consists only of accumulated perceptions. His philosophical skepticism, and his insistence that there is no knowledge other than what is directly observable, have been of extraordinary importance in the history of modern metaphysical thinking. His empirical outlook is clearly seen in his <i>Natural History of Religion</i> and <i>Dialogues Concerning Natural Religion</i>, in which he assails anthropomorphism, denies the existence of miracles, and asserts that because God is only an idea in the mind of man, God cannot exist. His best known philosophical works are <i>A Treatise of Human Nature</i> and <i>An Enquiry Concerning Human Understanding</i>. He refuted the tenets of rationalism and insisted that neither substance nor casual activity could be verified; they can only be inferred on the basis of perceived probability. Hume was the author of many essays and treatises, including a monumental <i>History of England</i> that for many years was the definitive text on the subject.</p>				
Hume, David	1752			0183
<b>Political Discourses</b>				
<p>The Age of Enlightenment found Hume's economic and political observations subtle but discerning. As usual, his thought was seminal and provoked much appreciation. In short, after 1752 David Hume was read by a wider circle than could ever possibly have read his metaphysical works.</p> <p>Of the twelve discourses, seven are on economics: These discourses turned the search light of rational and historical inquiry upon problems of vast interest to an age that was slowly sloughing itself out of the moribund skin of mercantilism. If these discourses have the virtues of the essay form, they likewise have its vices and lack of connection and the system of treatise. But his two essays, "Of Money" and "Of the Balance of Trade" form nothing less than the foundation of classical monetary economics.</p> <p>Scotticisms, which was published anonymously and without a title, is usually bound with <i>Political Discourses</i>. Though proud of his Scottish birth, Hume supported the campaign to establish a standard form of English. To this end he went to considerable pains to expunge from his works any distinctively Scottish turns of phrase, which lead Lord Monboddo to quip that Hume died confessing not his sins but his Scotticisms."</p>				
Hume, David	1807			0431
<b>History of England</b>				
<p>Scottish historian and philosopher who influenced the development of the philosophical schools of skepticism and empiricism. Born in Edinburgh in 1711, Hume was educated at home and at the University of Edinburgh, at which he matriculated at the age of 12. Following a period of poor health, Hume moved to France where he occupied himself intensively with the problems of speculative philosophy and wrote his most important philosophical work, <i>A Treatise of Human Nature</i>. After its publication, Hume returned to his family estate in Berwickshire, England where he produced his <i>Essays Moral and Political</i>, <i>Philosophical Essays Concerning Human Understanding</i>. Hume took up residence in Edinburgh in 1751. During this 12 year stay, his <i>Political Discourses</i> was published, and he worked chiefly on his six-volume <i>History of England</i>, which appeared at intervals from 1754-1762. As a historian Hume broke away from the traditional chronological account of wars and deeds of state and instead attempted to describe the economic and intellectual forces that played a part in the history of his country. His <i>History of England</i> was his last major literary work, and, despite some errors of fact, for many years was regarded as a classic for many years.</p>				



Author	Pub Date	Edition	Language	Call#
Hurlbut, Elisha P.	1845			0706
<b>Essays on Human Rights and their Political Guaranties</b>				
Containing the following chapters: The Origin of Human Rights; The True Function of Government; The Constitution of Government; Constitutional Limitations and Prohibitions; Constitutional Limitations continued; The Elective Franchise; Rights Emanating from the Sentiments and Affections; The Rights of Woman; The Rights of Property and its Moral Relations; Intellectual Property.				
Hus, Jan	1520	1st		0855
<b>De Causa Boemica</b>				
First printing of Jan Hus's major work De ecclesia (On the Church), written in 1412, and one of the most important anti-papal treatises of the pre-Reformation. By its content, this can also be considered the first appearance of the work of John Wyclif in print, incorporating Wyclif's De ecclesia whole cloth and follow by the fine epitome of his equally powerful De postestate pape (On the Powers of the Pope).				
The work displays Hus's theological dependence on John Wyclif. This Wyclif treatise is one of the most important texts on the politics of the Church, dealing with the nature of the Church, the form of its government and the Church's relation with the State.				
Hutcheson, Francis	1738	4th		1053
<b>An Inquiry into the original of our ideas of beauty and virtue; in two treatises.</b>				
University of Glasgow. After university, he returned to Ulster and later went on to Dublin to establish a dissenting academy. While in Dublin, he became interested in the philosophy of Shaftesbury (1671-1713) and joined a circle of intellectuals led by Lord Molesworth (1656-1725). During this period, Hutcheson developed a theory of the internal and moral senses and of moral judgment, publishing some of his most important works: An Inquiry into the Original of Our Ideas of Beauty and Virtue (1725);				
Hutchinson, E.	1855	1st		1138
<b>Startling Facts for Native Americans called "Knownothings"</b>				
The pamphlet portrays the Know-Nothings, soon to field former President Fillmore as its American life. "Shall True Americans govern themselves, or shall foreigners, unacquainted with our laws and brought up under monarchical governments rule?"				
Hylaret, Maurice	1591	2nd		1295-1297
<b>Sacrae Enneades Adventuales</b>				
<b>Sacrae Decades Quinquartitae, Conciones Quadragesimales Atque Paschales</b>				
<b>Sacrarum Decadum Quinquartitarum, Tomus Secundus</b>				
Second edition. Sermons of Maurice Hylaret in three volumes. Hylaret was a Franciscan preacher, who was hugely successful and greatly in demand throughout France. His sermons are "replete with all manner of arcane learning and references taken both from Scripture and classical sources, and bear witness to a close acquaintance with books."				

Author	Pub Date	Edition	Language	Call#
<b>Indiana General Assembly</b>	<b>1819</b>		<b>English</b>	<b>1293</b>
	<b>Laws of the State of Indiana</b>			
	<p>Three early Indiana imprints bound together of the Third, Fourth, and Fifth Session of the Indiana General Assembly with the 1816 Statehood Constitution. Indiana provides the punishment of whipping for "man stealing," a crime upon which a Joint Resolution elaborates. It condemns "sundry persons destitute of every principal [sic] of humanity [who] are in the habit of seizing carrying off and selling slaves, free persons of color who are or have been for a long time inhabitants of this state." ""Free Negroes" are under the protection of our laws , and fully invested with those invaluable rights guaranteed by our constitution namely, life, liberty, and the pursuit of happiness." These early State assemblies enact other laws on a variety of subjects.</p>			
<b>Ingersoll, Robert G.</b>				<b>1038</b>
	<b>Vindication of Thomas Paine</b>			
	<p>Robert Green Ingersoll (1833 –1899) was a Civil War veteran, American political leader, and orator during the Golden Age of Freethought, noted for his broad range of culture and his defense of agnosticism. He was nicknamed "The Great Agnostic." Ingersoll was most noted as an orator, when it was known for being public entertainment. He spoke on every subject, from Shakespeare to Reconstruction, but his most popular subjects were agnosticism and the sanctity and refuge of the family. He committed his speeches to memory although they were sometimes more than three hours long. His audiences were said never to be restless. Many of Ingersoll's speeches advocated freethought and humanism, and often poked fun at religious belief. For this the press often attacked him, but neither his views nor the negative press could stop his rising popularity.</p> <p>In 1877, a collection of Ingersoll's works were published. In it a piece called Vindication of Thomas Paine which was an essay that included a series of letters to the Editor of the New York Observer. The letters vindicate Thomas Paine in relation to several different printings of articles that smeared Paine and pictured him in a less than respectable light calling him a drunkard and beastly in the newspaper. Ingersoll reached out to people who knew Paine or came in contact with him in an effort to clear his name. He used their conversations and letters as evidence that Paine was not who the paper claimed him to be. Ingersoll declared the papers attempt to destroy the character of Paine had failed and they have only ruined their own reputation.</p>			
<b>Innocent III</b>	<b>1250</b>	<b>3rd</b>		<b>0896</b>
	<b>On The Misery of the Human Condition</b>			
	<p>Provides one of the most thoroughly gloomy and pessimistic dehorations from the vanities of this world ever written. In three books, the dismal tale of man's woe and misery from birth, through death, to the Last Judgment and tortures of Hell, together with the fleeting unsubstantial nature of human desires, is unfolded in splendid incantatory Latin periods.</p>			
<b>Irving, Washington</b>	<b>1828</b>	<b>1st</b>		<b>0709-0710</b>
	<b>A History of the Life and Voyages of Christopher Columbus Vol I and Vol II</b>			
	<p>A narrative explaining the true source of much of the associations held about Christopher Columbus.</p>			

Author	Pub Date	Edition	Language	Call#
Irving, Washington	1850	1st		0759-0760
<b>Lives of Mahomet and his Successors</b>				
In these two volumes, Irving discusses the life, beliefs and character of Mohammed, then traces the history after Mohammed's death. Irving manages to create a complete and detailed history as well as a vibrant narrative.				
Irving, Washington	1855			0841-0844
<b>The Life of George Washington</b>				
Life of George Washington was the product of Irving last years and remains his most personal work. It had been a planned work over the years but he never got to put much to paper due to several interruptions such as ailing health, traveling to Europe and other occupations. It was only two to three years before it was publish that Irving really applied himself to it. Irving was christened with the name of the great general; he was blessed by Washington the age of seven, and later came to know many of the prominent figures of the Revolution. In these pages he describes them using firsthand source material and observation. The result is a book which is fascinating not only for its subject, the American Revolution, but also for how it reveals in illuminating detail the personality and humanity of a now remote, towering icon.				
Isidore of Seville	ca. 1400			0483
<b>Sentences and On The Contemplative Life</b>				
A manuscript rubricated and illuminated containing two early medieval writings on contemplative values influenced by Saint Augustine. This rare manuscript was probably used in an educational context in Poland or perhaps Bohemia. The first, is one of the ""great books"" of the Middle Ages by the famed encyclopedist Isidore of Seville, the Book of Maxims helped assure the survival of the thinking of the Church Fathers through the Dark Ages. The second, the earliest pastoral handbook to have survived, Julian Pomerius's manuscript still requires a modern critical edition. Both works enjoyed enormous popularity throughout the Middle Ages and were used frequently in monastic and cathedral schools.				
Isocrates	1752			0889
<b>Orations and Epistles of Isocrates</b>				
Translated from the Greek by Mr. Joshua Dinsdale. Isocrates (Greek: Ἰσοκράτης; 436–338 BC), an ancient Greek rhetorician, was one of the ten Attic orators. In his time, he was probably the most influential rhetorician in Greece and made many contributions to rhetoric and education through his teaching and written works. Greek rhetoric is commonly traced to Corax of Syracuse, who first formulated a set of rhetorical rules in the fifth century BC. His pupil, Tisias, was influential in the development of the rhetoric of the courtroom, and by some accounts was the teacher of Isocrates. Within two generations, rhetoric had become an important art, its growth driven by the social and political changes, such as democracy and the courts of law.				
Jackson, John	1725	1st		0184
<b>A Defense of Human Liberty</b>				
First Edition. In answer to the principal arguments which have been alleged against it; and particularly to Cato's letter's on that subject. Jackson was a prolific, heterodox theologian who began his career as a polemicist defending Samuel Clarke's position on the Trinity. The present treatise defends human liberty of action and thus "the supposition of God's being a real and moral agent, creator and governor of the				

Author	Pub Date	Edition	Language	Call#
				world, and of Man being a rational, moral and accountable creature”, on which “the nature and distinction of good and evil, all piety and worship towards God, justice, righteousness, and all social virtue towards men, is wholly and entirely founded”.
<b>Jefferson, Thomas</b>	<b>1829</b>	<b>1st</b>		<b>0186-0189</b>
				<b>Memoirs</b>
				These volumes begin with a short fragment concerning (Jefferson) himself, drawn up at the age of seventy-seven; and close with a... journal kept by him while Secretary of State during Washington's administration. The rest consists exclusively of a voluminous correspondence, ranging from 1775, after the blood had been spilt at Boston, to June 1826, ten days only before his death."". Includes Jefferson's famous letter to Benjamin Rush, in which he declared, ""I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.
<b>Jefferson, Thomas</b>	<b>1801</b>			<b>0655</b>
				<b>Notes on the State of Virginia</b>
				Jefferson's only book-length work. Graduate of the College of William and Mary, Jefferson was admitted to the bar in 1767 and sat in the Virginia House of Burgesses from 1769 to 1775. As a delegate to the Continental Congress (1775-1776), he drafted the Declaration of Independence. While he was a member to the Virginia House of Delegates (1776-79), he supported the abolition of primogeniture and entail, the establishment of religious freedom, and the separation of church and state. After serving as a wartime governor of Virginia and as a member of Congress, he succeeded Franklin as minister to France, where he published his Notes on Virginia (1784-85), still considered a valuable source of information about the natural history of Virginia as well as about 18th century political and social life. Perhaps the most versatile of the founding fathers, he is remembered for his faith in the capacity of the people to govern themselves through representative institutions.
<b>Jefferson, Thomas</b>	<b>1904</b>			<b>0702</b>
				<b>The Life and Morals of Jesus of Nazareth</b>
				The Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels in Greek, Latin, French and English. The text of the New Testament appears in four parallel columns in four languages. Jefferson omitted the words that he thought were inauthentic and retained those he believed were original. The resulting work is commonly known as the "Jefferson Bible."
				Jefferson discovered a Jesus who was a great Teacher of Common Sense. His message was the morality of absolute love and service. Its authenticity was not dependent upon the dogma of the Trinity or even the claim that Jesus was uniquely inspired by God. Jefferson saw Jesus as "...a man, of illegitimate birth, of a benevolent heart, (and an) enthusiastic mind, who set out without pretensions of divinity, ended in believing them, and was punished capitally for sedition by being gibbeted according to the Roman law." In short, Mr. Jefferson's Jesus, modeled on the ideals of the Enlightenment thinkers of his day, bore a striking resemblance to Jefferson himself.
<b>Jefferson, Thomas</b>	<b>1804</b>	<b>1st</b>		<b>0726</b>
				<b>Message from the President of the United States, Accompanying Sundry documents relative to a delivery of possession, on the 20th ultimo, by the commissary of the French Republic, to the commissioners of the United States of America, of the Territory of Louisiana. 16th January, 1804</b>
				President Jefferson announces the accomplishment of "this important Acquisition, so favorable to the immediate interests of our Western citizens, so auspicious to the peace and security of the nation in general, which adds to our country territories so extensive and fertile, and to our citizens new brethren to partake of the blessings of freedom and self-government." The document recording the formal transfer of the Territory, signed in type on December 20, 1803, by the American Commissioners, Governor William

Author	Pub Date	Edition	Language	Call#
				<p>Claibourne of the Mississippi Territory and General James Wilkinson, and by the French Commissioner Laussat, is preinted. Claiborne, acting Governor, issues his Proclamation and the Governor's Address to the Citizens of Louisiana on December 20. Printed here, these foundation documents declare the establishment of American sovereignty and "that the inhabitants thereof will be incorporated in the Union of the United States...to the enjoyment of all the rights, advantages and immunities of citizens of the United States; they shall be maintained and protected in the free enjoyment of their liberty, property and religion which they profess." He announces, "The American people receive you as brothers," urges Louisianans to "cultivate with assiduity among yourselves, the advancement of political information," and to "encourage literature."</p>
<b>Jefferson, Thomas</b>	<b>1801</b>	<b>1st</b>		<b>0793</b>
				<p><b>Parliamentary Practice</b></p> <p>Manual of Parliamentary Practice for the Use of the Senate of the United States, written by Thomas Jefferson in 1801, is the first American book on parliamentary procedure. As vice-president of the United States, Jefferson served as the Senate's presiding officer from 1797 to 1801. Throughout these four years, Jefferson worked on various texts and, in early 1801, started to assemble them into a single manuscript for the Senate's use. In 1801, he decided to have the manuscript printed.</p> <p>The manual is arranged in fifty-three categories from The Importance of Rules to Impeachment. Each section includes the appropriate rules and practices of the British Parliament along with the applicable texts from the U.S. Constitution and the thirty-two Senate rules that existed in 1801.</p>
<b>Jefferson, Thomas</b>	<b>1829</b>			<b>1183-1186</b>
				<p><b>Memoirs</b></p> <p>"These volumes begin with a short fragment concerning (Jefferson) himself, drawn up at the age of seventy-seven; and close with a ... journal kept by him while Secretary of State during Washington's administration. The rest consists exclusively of a voluminous correspondence, ranging from 1775, after the blood had been spilt at Boston, to June 1826, ten days only before his death". Includes Jefferson's favous letter to Benjamin Rush, in which he declared, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man".</p>
<b>John of Salisbury</b>	<b>1595</b>			<b>0384</b>
				<p><b>Politicraticus</b></p> <p>The "Policraticus", in eight books, was completed before September 1159, deals partly with church and state diplomacy, partly with philosophy and learning generally: a pleasing and readable miscellaneous compilation. It ranks as a classic medieval political theory. The name was probably intended to mean "The Stateman's Book". This was the first attempt since antiquity to deal with political theory without reference to contemporary conditions...the first attempt in Christendom...to formulate a philosophy of the state. (Johannes De Saresberia, surnamed Parvus 1115-1180) a distinguished philosopher, historian, churchman, and scholar. It was in 1155 that he was instrumental in obtaining from Hadrian a grant of Ireland for the English king, a statement that is not invalidated by the suspicion attaching to the famous bill authorizing Henry to invade the island.</p> <p>John of Salisbury was one of the most cultured scholars of his day. His collected letters form an invaluable source for the history of thought and activity in the 12th century. His fine taste and superior training made him the most elegant Latin writer of his time. He is equally distinguished as an historian and as a philosopher: he was the first medieval writer to emphasize the importance of historical studies in philosophy and in all other branches of learning."</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Johnson, Samuel</b>	<b>1792</b>	<b>8th</b>	<b>English</b>	<b>1096</b>
<b>A Dictionary of the English Language</b>				
Eighth Edition. Volume One. First published on April 15, 1755. A Dictionary of the English Language, sometimes published as Johnson's Dictionary, is among the most influential dictionaries in the history of the English language.				
There was dissatisfaction with the dictionaries of the period, so in June 1746 a group of London booksellers contracted Johnson to write a dictionary for the sum of 1,500 guineas (£1,575), equivalent to about £210,000 as of 2013. Johnson took nearly nine years to complete the work, although he had claimed he could finish it in three. Remarkably, he did so single-handedly, with only clerical assistance to copy out the illustrative quotations that he had marked in books. Johnson produced several revised editions during his life.				
Until the completion of the Oxford English Dictionary 173 years later, Johnson's was viewed as the pre-eminent English dictionary. According to Walter Jackson Bate, the Dictionary "easily ranks as one of the greatest single achievements of scholarship, and probably the greatest ever performed by one individual who labored under anything like the disadvantages in a comparable length of time".				
<b>Jones' Diamond Poets and Classics</b>	<b>ca. 1820s</b>		<b>English</b>	<b>0859</b>
<b>Jones' Diamond Poets and Classics</b>				
**Not for Circulation** **On Permnan Display at The Remnant Trust Headquarters** From 1778 to 1798 James Lackington, the bookseller, had a shop at No. 32, Finsbury Place South in the southeast corner of Finsbury Square called "The Temple of the Muses," in London. Later in the early 1800s, prior to the death of Thomas Jefferson, the bookstore was sold to Jones and Company for distribution of their books and other works. This Traveling Library, "A Curious Miniature Edition (the smallest ever printed), combining the advantages of portability with clear and beautiful printing, embellished with fine Portraits of Authors, and Vignette Titles in Silk Binding, with gilt leaves: the whole complete in a case, at a very trifling additional expense, forming a portable Traveling Library."				
<b>Josephus</b>	<b>1655</b>			<b>0190</b>
<b>Works of</b>				
Mid seventeenth century edition of the works of Josephus, Jewish historian enlisted by the Roman emperor Titus to serve as interpreter during the siege of Jerusalem. Josephus was rewarded for his effort with Roman citizenship and pension that allowed him time to write. In 77-78 A.D., he published the Jewish War. In 94 A.D., he published his second great work, "Antiquities of the Jews." The latter work traces the history of Jews from creation to the end of the Jewish war. The Church esteemed the writings of Josephus. His work represents the earliest non-biblical history of the Jewish race."				
<b>Josephus</b>	<b>1655</b>			<b>1178</b>
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Mid-seventeenth century edition of the works of Josephus, Jewish historian enlisted by the Roman Emperor Titus to serve as interpreter during the siege of Jerusalem. Josephus was rewarded for his effort with Roman citizenship and pension that allowed him time to write. In 77-78 A.D., he published the "Jewish War". In 94 A.D., he published his second great work, "Antiquities of the Jews." The latter work traces the history of Jews from creation to the end of the Jewish War. The Church esteemed the writings of Josephus. His work represents the earliest non-biblical history of the Jewish race.				

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Joyce, Jeremiah	1797			1052
<p><b>A Complete Analysis or Abridgement of Dr. Adam Smith's Inquiry into the Nature and Causes of the Wealth of Nations</b></p> <p>This is a rare first edition of Joyce's abridgement of Smith's epochal text. This abridgement is preceded only by Georg Sartorius's summary of 1796. In the advertisement, Joyce considered his work to be particularly appropriate for 'those institutions of liberal education, in which the "Wealth of Nations" makes an essential branch of their lectures'.</p>				
Judaeus, Philo	1613			0909
<p><b>Opera Exegetica In Libros Mosis</b></p> <p>Written by Philo Judaeus, this work was printed on vellum and written in Greek and Latin in parallel columns. It was edited by Gelenius, who worked for Froben Press in Basle and was published in 1613 by Petrus de la Rouiere in Geneva.</p> <p>This work was significant in putting forward the teachings of the prophet Moses as the summit of philosophy. It helped develop the philosophical and theological foundations of Christianity.</p>				
Judson, L. Carroll	1839		English	1256
<p><b>A Biography of the Signers of the Declaration of Independence</b></p> <p>The signers of the "Declaration of Independence" assert that there exist conditions under which people must change their government that the British have produced such conditions, and by necessity the colonies must throw off political ties with the British Crown and become independent states. The first and most famous signature on the engrossed copy was that of John Hancock, President of the Continental Congress. Two future presidents, Thomas Jefferson and John Adams, were among the signatories. Edward Rutledge (age 26), was the youngest signer, and Benjamin Franklin (age 70) was the oldest signer. The fifty-six signers of the Declaration represented the new states and all of their biographies are included in this work. The author L. Carroll Judson does include the biographies of George Washington as well as Patrick Henry due to the significant roles they each played in the founding and history of the United States of America.</p>				
Justinian I	1687			0729
<p><b>The Four Books of Justinian's Institutions, Codex Justinianus or Corpus Juris Civilis</b></p> <p>His full title was Flavius Petrus Sabbatius Iustinianus Augustus, but he is known as Justinian I, or Justinian the Great. Very rare landmark work in jurisprudence. Issued between 529-534 by order of Byzantine emperor, this book is the basis of Latin jurisprudence, including ecclesiastical Canon law and a unique document about the life in Roman society at that time.</p>				
Kames, Lord Henry Home	1751	1st	English	1292
<p><b>Essays on the Principles of Morality and Natural Religion</b></p> <p>First Edition. "The Essays is commonly considered Kames' most important philosophical work. In the first part, he sets forth the principles and foundations of morality and justice, attacking Hume's moral skepticism and addressing the controversial issue off the freedom of human will. In the second part, Kames focuses on questions of metaphysics and epistemology to offer a natural theology in which the authority of the external senses is an important basis for belief in the Deity."</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Kant, Immanuel</b>	<b>1848</b>			<b>0191</b>
<b>Critick of Pure Reason</b>				
<p>German philosopher. Kant's attempt to define precisely the domain of rational understanding is a landmark in Western thought. On the one hand he opposed Hume's skepticism, the idea that pure reason is of no real use in understanding the world, and on the other, he challenged Enlightenment faith in the unlimited scope of reason. The basic formulation of what is called his critical philosophy is contained in the Critique of Pure Reason, the Critique of Practical Reason, and the Critique of Judgment. His ideas were used by Schiller as the basis for aesthetic theories and marked the beginning of German idealistic philosophy, which was developed by Fichte, Schelling, and Hegel.</p> <p>Critique of Pure Reason, the philosophical work by Kant in which he maintained that all sense experience must be inherently rational and therefore that rational knowledge about experience is possible. However, although reason can understand a thing considered as an object of experience, reason cannot understand the "thing in itself".</p>				
<b>Kant, Immanuel</b>	<b>1785</b>	<b>1st</b>		<b>0479</b>
<b>Groundwork of the Metaphysic of Morals</b>				
<p>Kant's important work in which his sole aim was to seek out and establish the supreme principle of morality. He wished to delineate the basic features of the situation in which moral decisions are made, and so to clarify the special character of such decisions.</p>				
<b>Kant, Immanuel</b>	<b>1788</b>	<b>1st</b>		<b>0542</b>
<b>Critik Der Practischen Vernunft</b>				
<p>A work which in elaborating the ideas of his Groundwork of the Metaphysics of Morals represents a major development of his ethical thought following the Critique of Pure Reason. In this Kant succeeded in establishing the principle of ethics by means of an analysis of the ordinary moral consciousness, as actually given. He holds it to be the task of philosophical ethics to discover and think out the principle which the practical human reason involuntarily employs. He first exhibits the ethical phenomena or data; secondly, finds the law of which these are evidences; thirdly, discovers the force which operates according to this law.</p>				
<b>Kant, Immanuel</b>	<b>1781</b>			<b>0853</b>
<b>Critik Der Reinen Vernunft</b>				
<p>The Critique of Pure Reason was the result of some 10 years of thinking and meditation. Yet, even so, Kant published the first edition only reluctantly after many postponements; for although convinced of the truth of its doctrine, he was uncertain and doubtful about its exposition. Kant's masterpiece, the book that made him world-famous, and arguably the most important book of philosophy published in modern times</p>				
<b>Kant, Immanuel</b>	<b>1798</b>	<b>1st</b>	<b>English</b>	<b>1277</b>
<b>Elements of the Critical Philosophy</b>				
<p>First Edition English. Kant was a German philosopher during the late 18th century Enlightenment. His ideas involved two interconnected foundations of his "critical philosophy": the epistemology of Transcendental Idealism and the moral philosophy of the autonomy of practical reason. These teachings placed the active, rational human subject at the center of the cognitive and moral worlds. Kant argued that the rational order of the world as known by science was not just the fortuitous accumulation of sense perceptions.</p>				



Author	Pub Date	Edition	Language	Call#
Kant, Immanuel	1838		English	1286
<b>Religion With the Boundary of Pure Reason</b>				
<p>In Sheets, unbound. A remarkable survival, this is a complete copy of a book printed in 1838, but still existing uncut and unbound. Translated out of the original German by J.W. Semple, this is a version, presumably the first in English. The work is a passionate statement of Kant's mature philosophy of religion. Kant explores the legitimacy of religious experience. He argues that organized religion often gets in the way of genuine religious experience, thereby threatening the moral development of humanity. This argument spans four sections.</p>				
Kautsky, Karl	1854-1938			1040
<b>Slave Society in Imperial Rome</b>				
<p>Kautsky joined the Social Democrat Party (SDP) and was responsible for drafting the Erfurt Program which committed the SDP to an evolutionary form of Marxism.</p> <p>Slave Society in Imperial Rome was translated into English in 1926. It was taken from the original Foundations of Christianity: A Study in Christian Origins by Karl Kautsky, which was first published in 1908. Slave Society in Imperial Rome examines the importance of slavery in ancient Rome. In it Kautsky distinguishes between slavery for domestic use and slavery for profit or commodity slavery. He also describes in detail a lot of the very brutal nature of Roman slavery. Furthermore, Kautsky traces the decline of Rome to the contradictions in its slave system.</p>				
King, William	1709	1st		0436
<b>Divine Predestination and Fore-knowledge</b>				
<p>Divine Predestination and Fore-knowledge, consistent with the Freedom of Man's Will. A sermon preached at Christ-Church, Dublin May 15, 1709.</p>				
Knox, Samuel	1799			1162
<b>An Essay on the Best System of Liberal Education, adapted to the Genius of the Government of the United States. Comprehending also, an uniform, on principles of the most extensive utility. To Which is Prefixed, an address to the Legislature of Maryland on that subject. By the Rev. Samuel Knox A.M., President of the Frederick Academy</b>				
<p>"Dr. Knox was a man of unusual brilliancy and a friend of Thomas Jefferson, and of coincident opinions upon the subject of education. It is said that Jefferson once offered the Presidency of the University of Virginia to Knox, but the latter, for some unknown reason, declined." Knox presents here his plan "for extending the blessing of education to those of her citizens who are most in want of it. This ought to ever constitute the leading or favorite object of the legislature of a free state."</p>				
Koran	1806	1st		0192
<b>Koran</b>				
<p>The sacred book of Islam. In Arabic, the word means "reading". Written in the purest Arabic, it is considered the Word of God, the uncreated and eternal truth revealed to Muhammed by the angel Gabriel. The tradition that the text should be transmitted orally had to be broken under the third Caliph, Othman, when the best Koran reciters had fallen in battle. There are 114 "suras" or chapters in the Koran, unnumbered but individually named. Historically, the subject matter is of Jewish and, to a lesser extent, of Christian origin.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Koran</b>	<b>1649</b>			<b>0817</b>
	<b>Koran</b>			
	<p>This amazing piece was translated with a preface that gives an idea of the thoughts and feelings of religious differences and attitudes during the seventeenth century. This piece states in the preface that it was “translated as an antidote to confirm the health of Christianity.” It was further translated so that “others may see their colors, that so viewing the enemies in their full body so one can be prepared to encounter and overcome them.”</p>			
<b>Koran</b>	<b>1734</b>	<b>1st English</b>		<b>0945</b>
	<b>Koran</b>			
	<p>First Edition. This is the first accurate translation of the Qur'an, or Koran, into English, and its magisterial qualities are still held in high esteem. Translated by George Sale, it is direct rendering from the original Arabic, but his interpretation was considerably influenced by a Latin version done by Marracci. Sale included preliminary discourse and notes that display a remarkable acquaintance not only with the works of European writers upon Mohammedanism and its history, but also with native Arab literature.</p>			
<b>Koran</b>	<b>18th Century</b>			<b>0960</b>
	<b>Koran Manuscript</b>			
	<p>The Koran is the central religious text of Islam, which Muslims consider the exact word of God and the Final Testament, following the Old and New Testaments. Its literally meaning is “a recitation.” It is regarded widely as the finest piece of literature in the Arabic language. The Quran is divided into 114 suras of unequal length which are classified either as Meccan or Medinan depending upon their place and time of revelation.</p> <p>Muslims believe that the Koran was verbally revealed through the angel Gabriel from God to Muhammad gradually over a period of approximately twenty-three years. It began in 610 CE, when Muhammad was forty, and concluded in 632 CE, the year of his death. Muslims believe that the Koran was precisely memorized, recited and exactly written down by Muhammad's companions after each revelation was dictated by Muhammad.</p> <p>Shortly after Muhammad's death, the Koran was compiled into a single book by order of the first Caliph Abu Bakr and at the suggestion of his future successor Umar. Hafsa, who was Muhammad's widow and Umar's daughter, was entrusted and became guardian of the only copy of the Koran after the second Caliph Umar died. Uthman, the third Caliph, asked Hafsa to borrow the Koran so several copies could be made and sent to main centers of the expanding empire. The Koran copies written helped in establishing the standard dialect of Arabic language, the Quraish dialect now known as Fus'ha, Modern Standard Arabic, which began to have slight differences. The copies of the Koran made also helped to standardize the text, invalidated all other versions of the Koran. The present form of the Quran text is accepted by most scholars as the original version compiled by Abu Bakr</p>			
<b>Koran</b>	<b>1649</b>	<b>1st Eng.</b>		<b>1166</b>
	<b>The Alcoran of Mahomet Translated</b>			
	<p>Translated by: Alexander Ross from the French version of Andre du Ryer. To this Ross adds an introduction "The Translator to the Christian Reader, two letters of praise for du Ryer's translation, a "Life and Death of Mahomet" and "A needful Caveat of Admonition, for them who desire to know what use may be made of, or if there be danger in reading the Alcoran". Ross's translation remained the only English version for 85 years until George Sale published his translation in 1734.</p>			

Author	Pub Date	Edition	Language	Call#
<b>Koran</b>	<b>ca. Late 18th Century</b>		<b>Arabic</b>	<b>1236</b>
<b>Koran Manuscript</b>				
<p>An illuminated Koran Manuscript. The Koran is the central religious text of Islam, which Muslims consider the exact word of God and the Final Testament, following the Old and New Testaments. Its literally meaning is "a recitation." It is regarded widely as the finest piece of literature in the Arabic language. The Quran is divided into 114 suras of unequal length which are classified either as Meccan or Medinan depending upon their place and time of revelation. Muslims believe that the Koran was verbally revealed through the angel Gabriel from God to Muhammad gradually over a period of approximately twenty-three years. It began in 610 CE, when Muhammad was forty, and concluded in 632 CE, the year of his death. Muslims believe that the Koran was precisely memorized, recited and exactly written down by Muhammad's companions after each revelation was dictated by Muhammad.</p> <p>Shortly after Muhammad's death, the Koran was compiled into a single book by order of the first Caliph Abu Bakr and at the suggestion of his future successor Umar. Hafsa, who was Muhammad's widow and Umar's daughter, was entrusted and became guardian of the only copy of the Koran after the second Caliph Umar died. Uthman, the third Caliph, asked Hafsa to borrow the Koran so several copies could be made and sent to main centers of the expanding empire. The Koran copies written helped in establishing the standard dialect of Arabic language, the Quraish dialect now known as Fus'ha, Modern Standard Arabic, which began to have slight differences. The copies of the Koran made also helped to standardize the text, invalidated all other versions of the Koran. The present form of the Quran text is accepted by most scholars as the original version compiled by Abu Bakr</p>				
<b>Kroeger, Adolph Ernst</b>	<b>1864</b>	<b>1st</b>		<b>1136</b>
<b>The Future of the Country</b>				
<p>For the Author "The experiences of the present war have but confirmed the view of the Constitution of the United States as the greatest masterpiece of statesmanship that has ever emanated from human mind. It is the political gospel of the nations of the world."</p>				
<b>Lacey, John</b>	<b>1738</b>			<b>0872</b>
<b>Peter's Visitation</b>				
<p>A lecture delivered at the oratory in Villar's-street, York-buildings...a serious address to the lovers of civil and religious liberty.</p>				
<b>Laertius, Diogenes</b>	<b>1490</b>			<b>0541</b>
<b>De Vita Et Moribus Philosophorum</b>				
<p>"Probably a work by the monk Walter Burley of the 14th-century about Diogenes Laertius. Often Diogenes Laertius is referred to as the biographer of the Greek philosophers. He must have lived after Sextus Empiricus (c. A.D. 200), whom he mentions, and before Stephanus of Byzantium (c. A.D. 500), who quotes him (Diogenes Laertius)."</p>				
<b>Landor, Walter Savage</b>	<b>1826 thru 1829</b>	<b>2nd</b>	<b>English</b>	<b>1326-1330</b>
<b>Imaginary Conversations of Literary Men and Statesmen</b>				
<p>Imaginary Conversations is five volumes of imaginary conversations between personalities of classical Greece and Rome: poets and authors; statesmen and women; and fortunate and unfortunate individuals. The Imaginary Conversations were begun when Landor, aged 46, had settled down with his family at</p>				

Author	Pub Date	Edition	Language	Call#
				<p>Florence in 1821 where he had rooms in the Medici Palace and later rented the Villa Castiglione. The roots of the compositions lay in his childhood as he wrote later "When I was younger..[a]mong the chief pleasures of my life, and among the commonest of my occupations was the bringing before me such heroes and heroines of antiquity, such poets and sages, such of the prosperous and unfortunate as most interested me ...[and e]ngaging them in conversations best suited to their characters".</p> <p>In 1824, two volumes were published with eighteen conversations in each. The third volume of Imaginary Conversations was published by Henry Colburn in 1828 but Julius Hare was frustrated by Colburn's delays and the fourth and fifth volumes were finally published by James Duncan in 1829.</p>
<b>Laporte, Joseph</b>	<b>1769</b>			<b>0428</b>
				<p><b>Le Voyageur Francois, on la Connoissance de l'ancien et du nouveau monde</b></p> <p>Le Voyageur Francois, on la Connoissance de l'ancien et du nouveau monde</p>
<b>Lathrop, Joseph</b>	<b>1794</b>			<b>1124</b>
				<p><b>The Happiness of a Free Government: a sermon delivered July 4th, 1794</b></p> <p>God's way is a Republic where men are governed "by men freely chosen from among themselves"</p>
<b>Lee, Arthur</b>	<b>1775</b>			<b>0735</b>
				<p><b>A Speech, intended to have been delivered in the House of Commons, in support of the petition from the General congress at Philadelphia</b></p> <p>Lee speaks in favor of the pleas of the American petition to the King, and suggests conciliation on the part of England. An Anti-Federalist writer.</p>
<b>Lee, Richard Henry</b>	<b>1747</b>			<b>0821</b>
				<p><b>US Constitution</b></p> <p>Originally published as a complete work in 1787, this political statement in the form of a series of letters served as a systematic criticism of the proposed Constitution of the time period. And full elaboration of anti-federalist thought was provided in a series of articles published in New York in the Poughkeepsie Country Journal from November, 1787, through January, 1788. Although the author is ultimately unknown, many scholars claim that the author is Richard Henry Lee, an American statesman from Virginia who served a one-year term as the President of the Continental Congress and was a U.S. Senator from 1789 to 1792.</p>
<b>Lenin, Vladimir Ilyich</b>	<b>1899</b>	<b>1st</b>	<b>Russian</b>	<b>0950</b>
				<p><b>Razvitie Kapitalizma V Rossi</b>  <b>(The Development of Capitalism in Russia - the Process of the Formation of the Internal Market for Large-Scale Industry)</b></p> <p>First Edition of Lenin's first book, one of 2,400 copies. This book was written in the period preceding the Russian Revolution, during the slight lull that set in after the outbreak of the big strikes of 1895-1896. It established Lenin's reputation as a major Marxist theorist. The work attacked the Populist claim that Russia could avoid the stage of capitalism, and that the rural commune could serve as the basis for communism. Instead Lenin argued that the rural communes had already been wiped out by capitalism and statistics showed the degree to which feudalism was already dying in Russia. Lenin researched and wrote this book while either in prison or in exile. The work was widely circulated to the intelligentsia (including radical students and workers) and published three years before he wrote the groundbreaking book of the</p>

Author	Pub Date	Edition	Language	Call#
Bolshevist movement "What is to be Done", 1902.				
<b>Leo XIII</b>	<b>1884</b>			<b>1164</b>
<b>The Letter "Humanum Genus" of the Pope, Leo XIII, against Free-Masonry and the Spirit of the Age, April 20, 1884 and the Reply for the Ancient and Accepted Scottish Rite of Free-Masonry</b>				
Central to medieval thought, this popular text enjoyed an exceptionally prolific manuscript tradition, of which this is an early copy. Considered a classic in the Middle Ages, the Misery of Human Condition was found in most monastic libraries, in the schools, and in princely collections. The onset of humanism saw an effective rebuttal of its pessimistic view of human nature with Gianozzo Manetti's "On Human Dignity."				
<b>Leo XIII</b>	<b>1878</b>	<b>1st</b>	<b>English</b>	<b>1233</b>
<b>Encyclical Letter</b>				
This encyclical attacks "socialism, communism and nihilism" as the three points of a system that threatened the Thomistic, ordered hierarchy of being. The socialist belief in the absolute equality of all men, seen as a threat to institutions, morality, the principle of authority and the right to property is contrasted with "the true equality of the Gospel." Leo XIII responds by calling for a Thomistic revival that would move the Church forward by finding answers in medieval and scholastic sources; and, more importantly by nudging the Church toward a clearer distinction between those truths which are essential and unchangeable and other truths which are legitimately open to change.				
<b>Library of Congress</b>	<b>1795</b>			<b>0228</b>
<b>The Manual of Liberty</b>				
The Manual of Liberty is basically a collection of writings and quotations of many of the great minds of history regarding liberty. These were collected, arranged, and printed by H.D. Symonds and cover a wide variety of topics, including the rights of men and kings, social contract, penal laws, despotism, aristocracy, espionage, and court proceedings. Symonds includes the quotations of a great many authors from Thomas Paine to Shakespeare to the Bible to Rousseau.				
<b>Lighton, William B.</b>	<b>1846</b>		<b>English</b>	<b>0891</b>
<b>Narrative of the Life and Sufferings of William B. Lighton</b>				
Embellished with ten steel engravings. This narrative discusses in great detail the life of William B. Lighton from place of birth, enlisting in the British Military, military desertion, jail, and freedom. Written "as a warning to the rising generation, hoping it may prove a check to the violent passions of the young and thoughtless, and do good." Lighton believed his sufferings "arisen from disobedience to his parents and a reckless spirit of adventures."				
<b>Lincoln, Abraham</b>	<b>1862</b>	<b>1st</b>		<b>0113</b>
<b>Emancipation Proclamation</b>				
First Public Printing in the New York Times Sep 23, 1862. A proclamation issued by President Abraham Lincoln on January 1, 1863, declaring that all slaves in areas still in rebellion against the U.S. were henceforth to be free. The proclamation did not affect slaves in the border states nor in territory under U.S. military occupation. A preliminary proclamation had been issued on September 22, 1862, after the Union success at Antietam had bolstered the likelihood of ultimate victory over the Confederacy. Slavery was not completely abolished until the adoption of the thirteenth amendment to the Constitution in 1865.				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Lincoln, Abraham</b>	<b>1864</b>			<b>0114</b>
		<b>Emancipation Proclamation</b>		
	A rare Chicago Broadside printing. A proclamation issued by President Abraham Lincoln on January 1, 1863, declaring that all slaves in areas still in rebellion against the U.S. were henceforth to be free. The proclamation did not affect slaves in the border states nor in territory under U.S. military occupation. A preliminary proclamation had been issued on September 22, 1862, after the Union success at Antietam had bolstered the likelihood of ultimate victory over the Confederacy. Slavery was not completely abolished until the adoption of the thirteenth amendment to the Constitution in 1865.			
<b>Lincoln, Abraham</b>	<b>1863</b>	<b>1st</b>		<b>0197</b>
		<b>Gettysburg Address</b>		
	Rare first book-form publication of "one of the supreme utterances of the principles of democratic freedom," Lincoln's Gettysburg Address. The Gettysburg Address, a few short lines scrawled, according to tradition, on scratch-paper and the backs of envelopes, is one of the most cherished documents in the history of the United States. On November 19, 1863, Lincoln arose after Edward Everett's two-hour dedication of the cemetery at Gettysburg and ""delivered the `few appropriate remarks' requested of him, and in ten sentences did unforgettable justice to the thousands of young Americans who had struggled with incredible bravery...""."			
<b>Lincoln, Abraham</b>	<b>1860</b>			<b>0375</b>
		<b>Lincoln &amp; Douglas Debates</b>		
	Political debates between Honorable Abraham Lincoln and Honorable Stephen A. Douglas in the celebrated campaign of 1858, in Illinois including the preceding speeches of each at Chicago, Springfield etc; also the two great speeches of Mr. Lincoln in Ohio in 1859 as carefully prepared by the reporters of each party, and published at the times of their delivery.			
<b>Lincoln, Abraham</b>	<b>1865</b>			<b>0947</b>
		<b>Sermons Preached in Boston On The Death of Abraham Lincoln</b>		
	Text of 24 sermons preached in Boston on the death of Abraham Lincoln. This book also contains the funeral services in the east room of the Executive Mansion at Washington.			
<b>Livy, Titus Livius</b>	<b>1600</b>	<b>1st</b>		<b>0660</b>
		<b>The Roman Historie ...</b>		
	Titus Livius, 59B.C. - A.D. 17 More than any other history of the time, Livy's work captures the grandeur of Roman history and the greatness of the civilization. This immensely popular work became a standard textbook and was read by every Roman youth. It is impossible not to admire Livy's copious variety of thought and language, and the evenly flowing style; still more remarkable is the dramatic power he displays when some great crisis or thrilling episode stirs his blood, such as the sack of Rome by the Gauls. In style and language he represents the best period of Latin prose writing. This massive volume was translated by Philemon Holland. This was the first of the stately array of folio translations of the classics which issued from the pens of the "translator general in his age". Holland's knowledge of Greek and Latin was accurate and profound, and his renderings are made in a vivid, familiar, and somewhat ornamented English.			

Author	Pub Date	Edition	Language	Call#
Livy, Titus Livius	ca 1580			0765
	<b>Historiarum</b>			
	<p>Roman Republic historian. Written during the principate of Augustus. He Attributed the fall of the Republic to the decline in the traditional Roman morals.</p> <p>Livy's enthusiasm for the republic is evident from the first pentade of his work, and yet the Julio-Claudian family (the imperial family) were as much fans of Livy as anyone. He could not have been an advocate of any sort of sedition in favor of restoring the Republic; he would have been put on trial for treason and executed, as many had been and would be. He must have been viewed as a harmless and relevant advocate of the ancient morality, which was a known public stance of the citizens of Patavium.</p>			
Locke, John Locke, John	1798			0475-0477
	<b>Essay Concerning Human Understanding</b>			
	<p>English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. Essay Concerning Human Understanding is a philosophical treatise dealing with the nature and scope of human knowledge. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or "tabula rasa", and possesses no "innate ideas". Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge.</p>			
Locke, John	1696	1st		0062
	<b>Review of the Universal Remedy for all diseases incident to coin.</b>			
	<p>"In a letter to Mr. John Locke. The writer is pro Locke, and insists that his intention is not to plagiarize, but to present Locke's ideas in a different light, since he felt these ideas were being ignored with disastrous results. Some points he considers are as follows: "The ground of all I call this fundamental axiom, that two ounces of silver of equal fineness are intrinsically (I mean without any consideration had of workmanship bestowed upon them) of equal value."</p> <p>"But while they (the bank) neither pursue methods for clearing of their whole debt, nor settle invariable rules for the payment of any proportionable part of it, however the disease of our coin might be cured by the equalizing of it either by the mill or scales, yet the irregularity of their conduct does and will breed us perpetual inconveniences. I know not if it would not be better, in respect of the public, that they paid nothing; nothing I would say, but interest."</p>			
Locke, John	1700	2nd		0198
	<b>An Abridgement of Mr. Locke's Essay Concerning Humane Understanding</b>			
	<p>English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals.</p>			

Author	Pub Date	Edition	Language	Call#
				A simplified and shortened version of Locke's essay, which is a philosophical treatise dealing with the nature and scope of human knowledge. Its basic premise is the empirical origin of ideas, which can be described as the raw material with which the mind works. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or tabula rasa", and possess no "innate ideas." Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge."
<b>Locke, John</b>	<b>1690</b>	<b>1st</b>		<b>0199</b>

**Essay on Human Understanding**

The foundation of liberalism Two Treatises of Government, The foundation of the principles of democracy. English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. First edition, first issue, with an inlaid leaf at the front bearing Locke's signature. First issue, with the cancelland title, the dedication undated. Inlaid at the front is an endpaper leaf bearing Locke's full signature above the bookplate of Richard Palmer. With the bookplates of the renown Johnsonian collector R. B. Adam and the great collector of literature and Americana, Roderick Terry. With several contemporary ink corrections and additions. ""The Essay Concerning Humane Understanding... was the first attempt on a great scale, and in the Baconian spirit, to estimate critically the certainty and the adequacy of human knowledge"". ""[Locke's] design... covers a remarkably wide field of investigation into human knowledge; it is the first modern attempt to analyse it"". ""Locke's authority as a philosopher was unrivalled in England during the first half of the eighteenth century... His spiritual descendant, J. S. Mill, indicates his main achievement by calling him `the unquestioned founder of the analytic philosophy of mind'"". An extraordinary copy of a landmark book, rare in the first edition, containing Locke's signature and with a superb provenance."

<b>Locke, John</b>	<b>1690</b>	<b>1st</b>		<b>0200</b>
				<b>An Essay Concerning Human Understanding</b>
				English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. A philosophical treatise dealing with the nature and scope of human knowledge. Its basic premise is the empirical origin of ideas, which can be described as the raw material with which the mind works. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or "tabula rasa", and possess no "innate ideas." Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge.



Author	Pub Date	Edition	Language	Call#
Locke, John	1695	3rd		0201
<b>An Essay Concerning Human Understanding</b>				
<p>English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. A philosophical treatise dealing with the nature and scope of human knowledge. Its basic premise is the empirical origin of ideas, which can be described as the raw material with which the mind works. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or "tabula rasa", and possess no "innate ideas." Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge.</p>				

Locke, John	1695	3rd		0202
<b>An Essay Concerning Human Understanding</b>				
<p>English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. A philosophical treatise dealing with the nature and scope of human knowledge. Its basic premise is the empirical origin of ideas, which can be described as the raw material with which the mind works. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or "tabula rasa", and possess no "innate ideas." Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge.</p>				

Locke, John	1742			0203
<b>Paraphrase &amp; Notes</b>				
<p>English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals.</p>				

Author	Pub Date	Edition	Language	Call#
Locke, John	1693	1st		0204
<b>Some Thoughts Concerning Education</b>				
<p>Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. First edition. One of Locke's most influential works and a classic on the subject, his Thoughts Concerning Education originated as letters written in political exile in Holland during the 1680's to his friend Edward Clarke about the education of his children. "Locke's letters have maintained their popularity and influence since they were first published in 1693. He wrote during an era when children were coming to be seen as children, as human beings in a family and social setting who had not yet developed their bodies and minds. Historians and theorists of education trace the origin of modern ideas of developmental psychology to Locke." "Being "less concerned (in comparison with other writers on education) with setting out a detailed course of reading and study," Locke's letters "were full of practical advice from the pragmatic physician on such matters as clothing and diet. Locke was also concerned with the child's moral development, stressed the importance of good habits of mind and cautioned against wilfulness and `love of dominion'". "Clarke had spoken of the letters to Thomas Molyneux, then studying medicine at Leyden. A correspondence began between Locke and Molyneux's brother, William, who insisted that the letters be published"."</p>				

Locke, John	1694	2nd		0205
<b>Two Treatises of Government</b>				
<p>The foundation of liberalism Two Treatises of Government, The foundation of the principles of democracy. English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals.</p> <p>Locke's influence on political theory was enormous. His Two Treatises on Government, written in defense of the Glorious Revolution, revealed his belief in the natural goodness and cooperative spirit of man and his theory that the state should operate according to natural laws of reason and tolerance. He advocated religious tolerance and rights to personal property. The American Declaration of Independence, in particular, echoes his contention that government rests on popular consent and that rebellion is permissible when government subverts the ends – the protection of life, liberty, and property – for which it is established."</p>				

Locke, John	1694	2nd		0206
<b>Two Treatises of Government</b>				
<p>The foundation of liberalism Two Treatises of Government, The foundation of the principles of democracy. English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals.</p>				

Author	Pub Date	Edition	Language	Call#
Locke, John	1727			0208-0210
Locke, John	1765			0506
Locke, John	1705-1707			0617

Locke's influence on political theory was enormous. His Two Treatises on Government, written in defense of the Glorious Revolution, revealed his belief in the natural goodness and cooperative spirit of man and his theory that the state should operate according to natural laws of reason and tolerance. He advocated religious tolerance and rights to personal property. The American Declaration of Independence, in particular, echoes his contention that government rests on popular consent and that rebellion is permissible when government subverts the ends – the protection of life, liberty, and property – for which it is established."

**Collected Works**

English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. Locke's most famous philosophical treatise is An Essay Concerning Human Understanding, an inquiry into the nature of knowledge. In this work, he established the principles of modern empiricism and attacked the rationalist doctrine of "innate ideas." The human mind, Locke maintained, begins as a "tabula rasa" (blank slate) and acquires knowledge through the use of the five senses and a process of reflection.

Locke's influence on political theory was enormous. His Two Treatises on Government, written in defense of the Glorious Revolution, revealed his belief in the natural goodness and cooperative spirit of man and his theory that the state should operate according to natural laws of reason and tolerance. He advocated religious tolerance and rights to personal property. The American Declaration of Independence, in particular, echoes his contention that government rests on popular consent and that rebellion is permissible when government subverts the ends – the protection of life, liberty, and property – for which it is established."

**Letters concerning Toleration**

First collected edition edited by Thomas Hollis. First collected edition edited by Thomas Hollis. "Originally published in 1689, its initial publication was in Latin; however, it was immediately translated into other languages. Locke's work appeared amidst a fear that Catholicism might be taking over England, and responds to the problem of religion and government by proposing religious toleration as the answer. This "letter" is addressed to an anonymous "Honored Sir": this was actually Locke's close friend Philipp van Limborch, who published it without Locke's knowledge."

**A paraphrase and notes on the Epistles of St. Paul to the Galatians, I and II Corinthians, Romans, Ephesians.**

To which is prefix'd, an essay for the understanding of St. Paul's Epistles, by consulting St. Paul himself. Bound with at the front Le Clerc, Jean. The life and character of Mr. John Locke, author of the Essay on Human Understanding. Both first editions. Locke's final work, published in parts over a period of three years (1705 - 1707), bound up with an early account of his life, printed shortly after his death. Locke's interest in Biblical studies dates from at least as early as 1660. As he grew older, he spent more and more time on Scriptural studies, and the manuscript of his work on the Epistles of St. Paul was ready in 1703; there is clear evidence that in 1704, the year he died, he had received proofs of his study of the Epistle of the Galatians.

Author	Pub Date	Edition	Language	Call#
Locke, John	1754			0688
<b>Some Thoughts on the Conduct of the Understanding in the Search of Truth</b>				
<p>First authorized separate edition. Locke had intended the present work to be included as a supplement to a new edition of his <i>Essay concerning Humane Understanding</i>: "I have lately got a little leisure to think of some additions to my book, against the next edition, and within these few days have fallen upon a subject that I know not how far it will lead me. I have written several pages on it, but the matter, the farther I go, opens the more upon me, and I cannot yet get sight of any end of it. The title of the chapter will be <i>Of the Conduct of the Understanding</i>, which, if I shall pursue, as far as I imagine it will reach, and as it deserves, will, I conclude, make the largest chapter of my <i>Essay</i>" (Letter from Locke to William Molyneux, April 10th 1697). Locke's death in 1704 prevented the work from being published in the intended form; instead, it appeared in 1706 as part of <i>The Posthumous Works of John Locke</i>, receiving its first separate (and unauthorized) publication in 1741.</p>				
Locke, John	1706			0813
<b>Posthumous Works</b>				
<p>Posthumous Works was a collection of Locke's opinions that were set aside by Locke for later review and analysis. He left instructions to Peter King after his death he felt these four works deserved to be published. The collection was edited by King and Anthony Collins. The works contains: "Of the Conduct of the Understanding," which is a collection on casual observations that is sufficient enough to make men see some of their faults in the conduct of their understanding and suspect there may be more to enquire others to look further.</p>				
Locke, John	1695			0846
<b>The Reasonableness Of Christianity</b>				
<p>This is the first major critical edition of Locke's 1695 enquiry into the foundations of Christianity.</p>				
Locke, John	1706	1st. Edition		0957
<b>Postnumous Works</b>				
<p>Widely known as the Father of Liberalism, was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers. Considered one of the first of the British empiricists, following the tradition of Francis Bacon, he is equally important to social contract theory. His work had a great impact upon the development of epistemology and political philosophy. His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism and liberal theory are reflected in the American Declaration of Independence.</p> <p>Locke's theory of mind is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as Hume, Rousseau and Kant. Locke was the first to define the self through a continuity of consciousness. He postulated that the mind was a blank slate or <i>tabula rasa</i>. Contrary to pre-existing Cartesian philosophy, he maintained that we are born without innate ideas, and that knowledge is instead determined only by experience derived from sense perception.</p>				

Author	Pub Date	Edition	Language	Call#
Locke, John	1720			1058
<b>A collection of Several Pieces of Mr. John Locke</b>				
<p>In 1720, the journalist Pierre Desmaizeaux, assisted by Anthony Collins, brought out a new collection which contained some hitherto unpublished pieces by Locke. It included an English translation of Coste's eulogy, reprints of The fundamental constitutions of Carolina and A letter from a person of quality, "Remarks upon some of Mr. Norris's books", "Elements of natural philosophy", "Some thoughts concerning reading and study for a gentleman", a collection of letters from Locke to Anthony Collins, and "Rules of a society".</p>				
Locke, John	1768	16th		1083-1084
<b>An Essay Concerning Human Understanding</b>				
<p>An essay concerning the foundation of human knowledge and understanding. Locke describes the mind at birth as a blank slate filled later through experience. This essay was one of the principal sources of empiricism in modern philosophy, and influenced many enlightenment philosophers. Book I: Locke's Main Thesis of the Mind as a Blank Slate Book II: Simple vs Complex Ideas Book III concerned with language and Book IV: concerned with knowledge.</p>				
Locke, John	1812	6th		1172
<b>A Syllabus of Locke's Essay on the Human Understanding</b>				
Locke, John	1764			1176
<b>Two Treatises of Government</b>				
<p>The present edition of this book has not only been collated with the first three editions, which were published during the Author's life, but also has the advantage of his last corrections and improvements, from a copy delivered by him to Mr. Peter Coste, communicated to the Editor, and now lodged in Christ College, Cambridge. Locke had an undeniable influence on Jefferson and the drawing up of the Declaration of Independence. He maintained that a government's main duty was the preservation of life, liberty, and property. Liberty was a natural right that men brought with them from a state of nature into civil society. Jefferson borrowed Locke's basic idea that all men were created equal, but altered his statement to "the right to life, liberty, and the pursuit of happiness."</p>				
Locke, John	1772	7th		0207
<b>Two Treatises of Government</b>				
<p>The foundation of liberaliam Two Treatises of Government,The foundation of the principles of democracy. English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals.</p> <p>Locke's influence on political theory was enormous. His Two Treatises on Government, written in defense of the Glorious Revolution, revealed his belief in the natural goodness and cooperative spirit of man and his theory that the state should operate according to natural laws of reason and tolerance. He advocated religious tolerance and rights to personal property. The American Declaration of Independence, in particular, echoes his contention that government rests on popular consent and that</p>				

Author	Pub Date	Edition	Language	Call#
				rebellion is permissible when government subverts the ends – the protection of life, liberty, and property – for which it is established.
<b>Locke, John</b>	<b>1777</b>		<b>English</b>	<b>0973-0975</b>
				<b>An Essay Concerning Human Understanding</b>
				English philosopher. Educated at Christ Church, Oxford, Locke was a lecturer in Greek, rhetoric, and philosophy at that university and apparently practiced medicine, though he never received a medical degree. He became confidential secretary to the Earl of Shaftesbury, who, as one of the proprietors of Carolina, induced Locke to write a well-known constitution for the colony in 1669. Suspected of complicity in Shaftesbury's plot against the government, Locke was forced to leave England, and he lived in the Netherlands from 1684 to 1689. He returned to England at the accession of William and Mary and was appointed commissioner of appeals. Essay Concerning Human Understanding is a philosophical treatise dealing with the nature and scope of human knowledge. The mind of man at birth, Locke claimed, is like a blank sheet of paper, or "tabula rasa", and possesses no "innate ideas". Man acquires knowledge through experience, which is made up of sensation, impressions of the external world derived through the senses, and reflection, the internal operation of the mind. Knowledge stems from the perception of relationships among ideas. Locke's essay contributed greatly to the growth of 18th-century empiricism, and, through its influence on the work of Hume, Kant, and others, influenced modern theories of knowledge.
<b>Locke, Samuel</b>	<b>1772</b>	<b>1st</b>		<b>0439</b>
				<b>A Sermon preached before the ministers of the Province of the Massachusetts-Bay</b>
				A Sermon preached before the ministers of the Province of the Massachusetts-Bay, in New England at their Annual convention in Boston, May 28, 1772, by the president of Harvard College.
<b>Lombard, Peter</b>	<b>ca 1440</b>			<b>0682</b>
				<b>Liber Primus Sententiarum</b>
				Peter Lombard (1100-1160), professor at school of Notre-Dame, was made famous by his Sentences. Accompanied here by a rare series of charming and imaginative historiated initials colorfully painted in water color washes, its marginal glosses and commentary warrant further study. Toward the thirteenth century, the books of the Sentences were divided into distinciones, a Latin work that first meant a pause in reading, then a division into chapters. The present manuscript contains the 48 Distinciones of Book I, including its Prologue and Table. Book I deals with the evidences for the existence of God, including Trinity, on God's attributes, on providence, predestination, and evil. Numerous marginal commentaries and annotations on the Distinctions written by several scholars add to the interest of this manuscript.
<b>Loschi, Antonio</b>	<b>1395</b>			<b>0698</b>
				<b>Orationes Ciceronis</b>
				This is a very early copy, contemporary with the author's lifetime and produced in close milieu of the author, of Loschi's commentaries on Cicero's speeches, which are still unedited in modern times. The present exemplar on paper is beautifully illuminated, in pristine condition, and preserves its original binding. Italian humanist Antonio Loschi (1346-1442) of Vicenza was secretary to the Duke of Milano and to the pope between 1406 and 1436. He composed perhaps his most important work between 1391 and 1405 a series of Inquisitiones on eleven of Cicero's speeches, thus participating in the rediscovery and interpretation of classical texts that characterized early humanism.

Author	Pub Date	Edition	Language	Call#
<b>Lovell, James</b>	<b>1771</b>	<b>1st</b>		<b>0454</b>
<b>An Oration: on the Boston Massacre</b>				
<p>Demonstrated Whig and March 5th orator of 1771 who asserted, "the true strength and safety of every commonwealth or limited monarchy is the bravery of its freeholders, its militia." He was celebrating in true patriotic manner the militia tradition of a century-and-a-half, and at the same time he was denouncing the presence of the British army. His words were in effect a call to arms, a rallying cry. As all the forces and factors came to a head in April 1775, the response of the militia was overwhelming.</p>				
<b>Lucretius Carus, Titus</b>	<b>1721</b>			<b>0733</b>
<b>De Rerum Natura Libri VI</b>				
<p>Lucretius' epic scientific poem is an account of Epicurus' atomic theory of matter. It is considered a masterpiece of both science and of Epicurean philosophy. Although Epicurus' atomic theory was not the same as the modern atomic theory, many of the principles Lucretius presents have been upheld by later investigations. According to Epicurus and Lucretius, "atomic philosophy" or "the doctrine of Atoms" was a system which assumed that atoms are endowed with gravity and motion and as such, accounted for the origin and formation of all things. His proof is based upon the so-called atomic theory of the ancients, which held that everything, even the soul, is made up of atoms, and the laws of nature control all. In other words, in Lucretius' view the universe came into being through the working of natural laws in the combining of atoms, instead of by the creative power of a deity.</p>				
<b>Lumm, Emma Griffith</b>	<b>1898</b>			<b>0863</b>
<b>The New American Speaker</b>				
<p>The New American Speaker: Containing the Best and Noblest Readings and Orations That Have Been Presented During the Last One Hundred Years, Including Dramas, Drills and Tableaux with Old Time Costumes, Also Recent Patriotic Pieces, Both Pathetic and Humorous, as Well as Selections Appropriate for Christmas, New Year's, Easter, Thanksgiving, Old Settlers' Gatherings, Labor Days, Arbor Days, Etc., Etc. Complete for Both Private and Public Entertainments</p>				
<b>Luther, Martin</b>	<b>1741</b>		<b>English</b>	<b>0211</b>
<b>Commentary on St. Paul's Epistle to the Galatians</b>				
<p>First published in 1535 in Latin, the work is based off of lectures Luther gave in 1519 at the University of Wittenberg, where he was a Professor of Biblical Exegesis for over thirty years. Luther himself was not responsible for its publication, although he did contribute the Preface to it, where he acknowledged that it truly represented his thoughts. The first English edition was published in 1575.</p> <p>In his table talks, the following saying is recorded: "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine." He was the defender of Paul's argument for liberty in Christ for every man. "Because of Christ, we are made free from the wrath of God forever... For Christ hath made us free, not civilly nor carnally, but divinely, that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come" Luther's theology arose from his exposition on the Pauline Epistle written to the Galatians. Luther's expounding of the Galatians letter, laid the foundation for his three most important works published in 1520; On the Liberty of a Christian Man, An Address to the Nobility of the German Nation, and On the Babylonian Captivity of the Church of God.</p>				

Author	Pub Date	Edition	Language	Call#
Luther, Martin	1548	1st		0212
<b>Obedience of a Christian Man</b>				
This was one of three of the primary treatises, as they have been called, the others being An Address to the Nobility of German Nations, and On the Babylonian Captivity of the Church of God. All of these were written at a time when Luther was fully convinced that he had broken forever with Rome.				
Luther, Martin	1553			0213
<b>To the Christian Nobility of the German Nation</b>				
With this battle cry, "To the Christian Nobility of the German Nation concerning the reformation of the Christian Commonwealth", Martin Luther opened his campaign of 1520 with the first of three great tracts – the manifesto of the Reformation. After Luther's dialectic defeat in his bitter disputation in 1519 with Johannes Eck at Leipzig on the supremacy of the Pope, these three tracts made his position clear to himself and to the world at large. Religion was now seen to be on the side of a movement for liberty and the German humanists stood united behind Luther.				
"To the Christian Nobility" was published in the middle of August 1520 and by the eighteenth of the month four thousand copies were sold; seventeen further editions were published in the sixteenth century. It was soon followed by the two other revolutionary tracts: "Concerning Christian Liberty" (on justification by faith alone) and "On the Babylonian Captivity of the Church"(criticizing the sacramental system of the church)."				
Luther, Martin	1579			0482
<b>Liberty of a Christian Man</b>				
Also contains ACWA 'Treatise of the great and general Day of Judgment' by Henry Greenwood published in 1614 and 'A Sermon of Repentance' by John Bradford preached in 1555, printed 1631.				
Luther, Martin	1521	1st		0544
<b>Christiana, &amp; incosternata Reposio, Caesaree maiestati, Principibus &amp; dominis Vvormatie Facta. Anno M V xxi Sexto die Aprilis. An Ivsta Ratione Martinus Lutherus reformationis Tragaediam mouerit, doctum, &amp; eruditum cuiusdam idyllion.</b>				
Very rare contemporary printing of Luther's speech to the Diet of Worms on the 18th April 1521, often regarded as a turning point in German and European history.				
Luther's appearance at the Imperial Diet was brought about by Leo X's demand that Charles V, the young Holy Roman Emperor, present to Luther a bull of excommunication. Luther's first appearance in front of the Diet was on the 17th September; he was asked whether he acknowledged authorship of the works to which the Pope objected. He replied that he did. He was then asked if he was ready to recant his errors. Rather than answering immediately, he asked for twenty-four hours to prepare a response. That response is what we have in the present work.				
Luther starts by dividing his writings into three different types. He had written simple works on the gospels, which he could not renounce, as to do so would "condemn that truth on which friend and enemy alike agree". The second type of work was against the Papacy. Playing to his German audience, he asked what was wrong with these; it was hard to deny that the influence of the Papacy was harmful to Christendom in general and "the great German nation" in particular. Most of his speech, however, deals with the demands that he renounce the third type of work.				



<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Luther, Martin</b>	<b>1563</b>			<b>0858</b>
<b>Books of the Honorable Doctor Martin Luther</b>				
Luther's theology challenged the authority of the papacy by emphasizing the Bible as the sole source of religious authority and the church as a priesthood of all believers. According to Luther, salvation was attainable only by faith in Jesus as the messiah, a faith unmediated by the church. These ideas helped to inspire the Protestant Reformation and changed the course of Western civilization.				
<b>Luther, Martin</b>	<b>1520</b>			<b>0866</b>
<b>Martin Luther Sermon</b>				
Luther outlines his plan on how God-fearing folk can profitably conduct business and trade without resorting to usury. This sermon was delivered in 1520.				
<b>Luther, Martin</b>	<b>1543</b>	<b>1st English</b>		<b>0930</b>
<b>Last Will and Confession of Martin Luthers Faith</b>				
The first and only English version of a statement of the Protestant position that Luther wrote in 1536 at an inn at Schmalkald in Thuringia, the statement designed as a Protestant platform for the ecumenical council proposed by Pope Paul III.				
<b>Luther, Martin</b>	<b>1530</b>	<b>1st</b>	<b>German</b>	<b>0978</b>
<b>Von Den Schlüsseln</b>				
Rare first edition with broad woodcut title border depicting putti and adults behind billars. The most detailed and most important work of Luther on the Power of the Keys ("Schlüsseln"); a power that Christ, according to Matthew 16:19, gave to St. Peter; understood as the power to admit or exclude from church membership (excommunicate), to set church policy and teachings (dogma), to render binding interpretations of Sacred Scripture, and to bind and loose sins. Luther and the Reformers pointed out that Jesus uses much the same language in John 20:23 and therefore conferred some or all the same powers on all the Apostles. On this basis Luther spoke of the "office of the Keys" as the power of church leaders to admit or exclude from church membership. Luther, depicts the abuses of the church, derived from the Power of the Keys to their own arbitrary laws, giving the afflicted and sinners the power of attorney, however, not the certainty of salvation.				
<b>Luther, Martin</b>	<b>1532</b>	<b>3rd</b>	<b>German</b>	<b>1336</b>
<b>Zwo predig uber der Leich des Kurfursten Hertzog Johans zu Sachsen.</b>				
Third edition printed the same year as first edition. Two sermons preached by Luther at the funeral and obsequies of John "the Steadfast", Elector of Saxony, on August 18th and 22nd, 1532. The sermons were preached at the Castle Church in Wittenberg. Luther chose for this text, on both occasions, Thessalonians I, 4:13-14 "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep."				
John, Elector of Saxony (1468-1532) was an early adherent of Luther and became elector of Saxony with his brother's death in May 1525. He was soon prominent among the Reformers. John rendered great services to the Protestant cause in its infancy. He was active at the diet of Speyer in 1526 and signed the protest against the "recess" of the diet of Speyer in 1529 being thus one of the original Protestants. The "recess" gave John the opportunity to reform the church in Saxony, where a plan for divine service was drawn up by Luther.				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Luther, Martin</b>	<b>1528</b>	<b>2nd</b>	<b>German</b>	<b>1337</b>
<b>Von Herr Lenhard Keiser in Beyern umb des Evangelii villen verbrant, ein selige geschicht.</b>				
<p>Second edition, printed in the same year as the first. An account of the execution of the Protestant martyr Leonhard Kaiser with a preface and conclusion by Luther, a letter by Elector John of Saxony to the Bishop of Passau, an appealing for clemency on Kaiser's behalf; and Luthers' letter of consolation of Kaiser when he was in prison.</p> <p>Kaiser was a student at Wittenberg in 1525-1526, who worked to spread Martin Luther's message in his homeland through letters and books that he sent to acquaintances after he had been forced in 1524 to recant Lutheran views by Episcopal authorities. Due to his father's illness, Kaiser return home, where he was arrested in March, 1527. Kaiser was tried, convicted, and executed for the crime of being a Protestant. Charges against him included teaching justification through faith alone, contempt for good works, and heresy on several other issues, such as the Mass and its canon, confession and satisfaction, freedom of will, and the power of the papacy. Kaiser was burned at the stake at Scharding, in Bavaria, on August 16, 1527.</p>				
<b>Luther, Martin</b>	<b>1520</b>	<b>3rd German</b>	<b>German</b>	<b>1342</b>
<b>Von der Babylonischen der Kirchen</b>				
<p>Third German Edition printed in the same year as the first edition. This is the second of Luther's three crucial reformatory writings of 1520, which the Reformer radically critiques the sacramental system of the church. "It is in the "Babylonian Captivity" that Luther first levels his charge that the pope is the Antichrist and explicitly condemns the Church as a tyrannical oppressor of Christian liberty." "Using the explicit text of the Scriptures as his litmus, Luther denies that there are seven sacraments and instead recognizes only three: baptism, confession, and the Lord's Supper."</p> <p>"The "Babylonian Captivity" was Luther's most severe attack on the Church to date and its impact reverberated throughout Europe. The University of Paris condemned the document; upon reading it, Erasmus realized that his efforts to restore peace were futile and announced, "The breach is irreparable."" Furthermore, "it was the chief evidence of Luther's heresy."</p>				
<b>Lyon, James</b>	<b>1799-1809</b>	<b>1st</b>	<b>English</b>	<b>0983-0984</b>
<b>National Magazine; Or A Political, Historical, Biographical, and Literary Repository</b>				
<p>First Edition. Lawrence Washington's copy, with his signature and the date 19 Jany 1815. "The First Magazine Published in Virginia; the First Magazine Printings of the Virginia Constitution and Kentucky Resolutions; and an Extraordinary Resource for the Strict Construction, Anti-Federalist Philosophy of the Virginia School". "The first National Magazine was issued in the city of Richmond, Virginia, by James Lyon on June 1, 1799. It was published 'semi-quarterly' and four numbers constituted a volume of 397 pages. Six numbers were published in Richmond, after which Lyon removed to the new seat of the federal government." "The magazine is an extraordinary contemporary resource for the anti-Federalist, Jeffersonian, Strict Constructionist philosophy that Virginians developed to oppose the policies of Alexander Hamilton and the Washington-Adams Administrations."</p>				
<b>Lyttelton, George</b>	<b>1775</b>			<b>0214</b>
<b>Works Of</b>				
<p>Including Lyttelton's Observations on the life of Cicero, Observations on the Roman History, four of his parliamentary speeches, thoughts on the conversion and apostleship of St Paul and the important Observations on the present state of our affairs at Home and Abroad.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Macaulay</b>	<b>1879</b>	<b>1st Americ</b>		<b>0376-0380</b>
<b>The History of England</b>				
<p>"The History of England from the Accession of James the Second. The biography of Lord Macaulay belongs rather to the history of Literature than to that of Natural Philosophy: he takes his proper place among the statesmen, orators, poets, essayists, historians of England, not among her men of science. With a mind so active and wide-ranging, he could not but take deep interest in the progress and in the marvelous discoveries of modern science; but he was content to accept those results on the authority of others, and to dwell on their political and social consequences, rather than himself follow out their slow and laborious process, for which, indefatigable as he was, he had no time, probably no inclination. Yet the annals of the Royal Society, which has never been proud to enroll among its members statesmen and men of letters of the highest eminence, cannot pass over in silence a name so illustrious as that of Lord Macaulay.</p> <p>" Your Republic will be fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th – with this difference – the Huns and Vandals who ravaged the Roman Empire came from without, while your Huns and Vandals will have been engendered within your own country by your own institutions.""</p>				
<b>Macaulay, Catharine</b>	<b>1778</b>			<b>1167</b>
<b>The History of England from the Revolution to the Present Time</b>				
<b>Macaulay, Thomas Babington</b>	<b>ca. 1885</b>		<b>English</b>	<b>1321-1325</b>
<b>Miscellaneous Works of Lord Macaulay</b>				
<p>In five volumes. Macaulay wrote extensively as an essayist and reviewer; his books on British history were hailed as literary masterpieces. Macaulay's political writings are famous for their ringing prose and for their confident, sometimes dogmatic, emphasis on a progressive model of British history, according to which the country threw off superstition, autocracy and confusion to create a balanced constitution and a forward-looking culture combined with freedom of belief and expression. Macaulay's approach has been criticized by later historians for its one-sidedness and its complacency. Karl Marx referred to him as a 'systematic falsifier of history'. His tendency to see history as a drama led him to treat figures whose views he opposed as if they were villains, while characters he approved of were presented as heroes.</p>				
<b>Macaulay, Thomas Babington</b>	<b>1873</b>			<b>0215-0216</b>
<b>The History of England</b>				
<p>The biography of Lord Macaulay belongs rather to the history of Literature than to that of Natural Philosophy: he takes his proper place among the statesmen, orators, poets, essayists, historians of England, not among her men of science. With a mind so active and wide-ranging, he could not but take deep interest in the progress and in the marvelous discoveries of modern science; but he was content to accept those results on the authority of others, and to dwell on their political and social consequences, rather than himself follow out their slow and laborious process, for which, indefatigable as he was, he had no time, probably no inclination. Yet the annals of the Royal Society, which has never been proud to enroll among its members statesmen and men of letters of the highest eminence, cannot pass over in silence a name so illustrious as that of Lord Macaulay.</p> <p>" Your Republic will be fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th – with this difference – the Huns and Vandals who ravaged the Roman Empire came from without, while your Huns and Vandals will have been engendered within your own country by your own institutions.""</p>				

Author	Pub Date	Edition	Language	Call#
Macaulay, Thomas Babington	1844			0568-0570
<b>Critical and Historical Essays contributed to the Edinburgh Review Vol I</b>				
<p>Nineteenth century English poet, politician, and historian. Amongst his works include a number of well-known historical and biographical essays under the guise of book reviews for the Edinburgh Review, and a series of biographies of literary figures for the Encyclopedia Britannica. Macaulay was a staunch Whig and advocate of moderate reforms. He served in the House of Commons, was a member of the Supreme Council of India, and was Secretary of War. His essays are collected in Critical and Historical Essays (1843).</p>				
Machiavelli, Niccolo	1595	1st English		0217
<b>Florentine Historie</b>				
<p>Machiavelli had already published his Discourses and The Prince when he was commissioned in 1520 to write this history of his native Florence. Left unfinished at his death in 1527, the Historie Fiorentine was first published in 1532 in Italian. "[H]e carried with him to this new task of historiography the habit of mind proper to political philosophy. In his hands the history of Florence became a text on which at fitting seasons to deliver lessons in the science he initiated. This gives the work its special character. It is not so much a chronicle of Florentine affairs, from the commencement of modern history to the death of Lorenzo de' Medici in 1492, as a critique of that chronicle from the point of view adopted by Machiavelli in his former writings. Having condensed his doctrines in the Principe and the Discorsi, he applies their abstract principles to the example of the Florentine republic... The History of Florence is... the first example in Italian literature of a national biography, the first attempt in any literature to trace the vicissitudes of a people's life in their logical sequence... The style of the whole book is nervous, vivid, free from artifice and rhetoric.... It is an athlete's style, all bone and sinew, nude, without superfluous flesh or ornament."</p>				
Machiavelli, Niccolo	1640	1st English		0218
<b>The Prince</b>				
<p>Hitherto political speculation had tended to be a rhetorical exercise based on the implicit assumption of Church or Empire. Machiavelli founded the science of modern politics on the study of mankind... Politics was a science to be divorced entirely from ethics, and nothing must stand in the way of its machinery". "Niccolo Machiavelli, is a popular symbol for the... completely unprincipled, and unscrupulous politician whose whole philosophy is that the end justifies the means. The highest law to Machiavelli, it is universally believed, was political expediency... From a comparative reading of [The Discourses and The Prince], one must come to the startling conclusion that Machiavelli was a convinced republican. He had no liking for despotism, and considered a combination of popular and monarchical government best. No ruler was safe without the favor of his people. The most stable states are those ruled by princes checked by constitutional limitations... His ideal government was the old Roman republic, and he constantly harked back to it in the Discourses... It is hardly disputable that no man previous to Karl Marx has had as revolutionary an impact on political thought as Machiavelli". "[He] more than any other political thinker created the meaning that has been attached to the state in modern political usage". As Lord Acton noted, "The authentic interpreter of Machiavelli is the whole of later history."</p>				
Machiavelli, Niccolo	1680	2nd		0219
<b>Works of</b>				
<p>THE FATHER OF MODERN POLITICAL SCIENCE This early and comprehensive edition of the great Italian statesman's most important writings includes The Art of War, Discourses on Livy, and his primer of power politics, The Prince. "Hitherto political speculation had tended to be a rhetorical exercise based on the implicit assumption of Church or Empire. Machiavelli founded the science of modern politics on the study of mankind... Politics was a science to be divorced entirely from ethics, and nothing must stand</p>				

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<b>Machiavelli, Niccolo</b>	<b>1675</b>			<b>0392</b>
	<b>Works of</b>			
	<p>Florentine statesman and political philosopher. Famous for The Prince, Discourses, and other political, historical and literary writings. His early experience as an envoy for the Florentine republic filled him with first hand knowledge of Italian and political squabbles and intrigues of powerful figures like Caesar Borgia, all of which shaped his thought. The Prince, dedicated to a younger member of the Medici clan and in part motivated by a desire to show how useful its author could be as a political advisor, ranges from philosophical discussion of the nature and origins of principalities to realistic and practical comments on the relations between a prince and his subjects. Ruthlessness is praised, but senselessness cruelty is condemned; Italian politics are viewed with cynicism, but there is also an idealistic and stirring call to unity. In Discourses, the method is to compare ancient and modern events and draw from the comparison aphorisms of universal validity, and Machiavelli makes clear his true republican sentiments. The ideal government is a republic in which the various social and political groups are given a say. His concept of the qualities demanded from a ruler and the absolute need of a national militia came to fruition in the monarchies of the seventeenth century and their national armies.</p>			
<b>Machiavelli, Niccolo</b>	<b>1580</b>			<b>1101</b>
	<b>Li Princeps</b>			
	<p>Niccolo Machiavelli is a popular symbol for the completely unprincipled, and unscrupulous politician whose whole philosophy is that the end justifies the means. The highest law to Machiavelli, it is universally believed, was political expediency...from a comparative reading of (The Discourses and The Prince), one must come to the startling conclusion that Machiavelli was a convinced republican. He had no liking for despotism, and considered a combination of popular and monarchical government best.</p>			
<b>Mackenzie, Henry</b>	<b>1791</b>	<b>The first book form edition</b>	.	<b>0700</b>
	<b>The letters of Brutus to certain celebrated political characters</b>			
	<p>Originally published in the Edinburgh Herald in Scotland 1790-1791. The Letters of Brutus to Certain Celebrated Political Characters was published in Edinburgh, Scotland. The letters are addressed to particular anonymous characters (who can be identified by their actions and reputations within the letters) by an anonymous writer. The letters critique and scold. In the first, to Lieutenant General B***, Mackenzie reminds the General of his own past to curb his political activities and criticisms of others.</p>			

Author	Pub Date	Edition	Language	Call#
Madison, James	1828	1st		0220
<p><b>Letters on the Constitutionality of the Power of Congress to Impose a Tariff for the Protection of Manufactures</b></p> <p>Madison, among the most influential members of the Convention that drafted the Constitution and an author of the Federalist, writes authoritatively on “the constitutionality of the power in Congress to impose a Tariff for the encouragement of manufactures.” Breaking with Calhoun and other southern free-traders, he explains that Congress’s express power to regulate trade includes the power to impose duties on it.</p>				
Madison, James	1842	3rd		0703-0705
<p><b>The Papers of James Madison, purchased by order of Congress</b></p> <p>Being his Correspondence and Reports of Debates During the Congress of the Confederation and his Reports of Debates in the Federal Convention; now Published from the Original Manuscripts... Under the Superintendence of Henry D. Gilpin. Third Printing and first southern one, following the very scarce Washington 1840 edition and a New York printing of 1841. In financial straits in his old age, Madison sold many of his papers, including his famous notes on the Federal Convention, to the Library of Congress. This collection constitutes the first printing of Madison's notes on the Constitutional Convention, which he insisted on keeping secret until after his death. They have become one of the key texts in modern constitutional debates over the intentions of the founders. The papers were published under the auspices of Henry D. Gilpin, who at the time was Attorney General of the United States. The first thirty pages of the text in the first volume contain Thomas Jefferson's notes on the debate over the Declaration of Independence.</p>				
Magna Carta	1542			0221
<p><b>Magna Carta</b></p> <p>A SACRED TEXT ONE OF THE CENTRAL DOCUMENTS IN THE HISTORY OF WESTERN CIVILIZATION..., THE SYMBOL OF POLITICAL LIBERTY... THE FOUNDATION OF MODERN CONSTITUTIONAL GOVERNMENT"" ONE OF THE EARLIEST EDITIONS IN ENGLISH. Rare early 16th-century printing of the Magna Carta in English, the last of only three 16th-century editions in English of the Magna Carta and other ancient statutes, all translated from the original Latin and Law French. The Magna Carta is ""one of the central documents in the history of Western civilization,... the symbol of political liberty... [and] the foundation of modern constitutional government"".</p> <p>The Magna Carta, the Great Charter of English liberties granted by King John in 1215 under threat of civil war, is one of the most influential documents ever published and its significance has grown immeasurably with the passage of time. The Magna Carta holds ""a unique place in popular imagination; quite early in its history it became a symbol and a battle cry against oppression, each successive generation reading into it a protection of their own threatened liberties. In England the Petition of Right (1628) and the Habeas Corpus Act (1679) looked directly back to the famous... charter... In the United States both the national and the state constitutions show ideas and even phrases directly traceable to Magna Carta"".</p> <p>The authorship of the Magna Carta is not entirely known. Some historians believe that a document called the “Articles of Barons” formed the basis of the Magna Carta. The consensus is that these articles were worked into a final document by a group of learned men, most likely headed by Stephen Langton, William Marshal, and Robert Fitzwalter.</p> <p>The Magna Carta has ""rightly [become] a sacred text, the nearest approach to an irrevocable `fundamental statute' that England has ever had. In age after age a confirmation of it will be demanded and granted as a remedy for those oppressions from which the realm is suffering"". It is ""the most important legislative enactment of this epoch... Its historical importance consists in the fact that it opened a new chapter in English history, which ended by establishing a system of constitutional government, of which the Charter was regarded as the pledge and the symbol. All through the medieval period it was constantly confirmed; during the constitutional conflicts of the seventeenth century it was constantly appealed to; and in later ages its observance came to be regarded, both by lawyers and politicians, as a synonym for constitutional government""."</p>				

Author	Pub Date	Edition	Language	Call#
Magna Carta	1759			0222
		<b>Blackstone's Magna Carta</b>		
		<p>Until the Commentaries, the ordinary Englishman had viewed the law as a vast, unintelligible and unfriendly machine; nothing but trouble, even danger, was to be expected from contact with it. Blackstone's great achievement was to popularize the law and the traditions which had influenced its formation... If the English constitution survived the troubles of the next century, it was because the law had gained a new popular respect, and this was due in part to the enormous success of Blackstone's work.</p>		
Magna Carta	1897			0223
		<b>Magna Carta for the American Centennial</b>		
		<p>"This is a reprint and facsimile of the first American Edition of the Magna Charta – The excellent privilege of Liberty and Property.          "It may reasonably be supposed that we shall find in this part of the world, many men, both old and young, that are strangers, in a great measure, to the true understanding of that inestimable inheritance that every free-born subject of England is heir unto by birthright, I mean that unparalleled privilege of Liberty and Property, beyond all the nations in the world beside; and it is to be wished that all men did rightly understand their own happiness therein; in pursuance of which I do here present thee with that ancient Garland, the Fundamental Laws of England, bedecked with many precious privileges of Liberty and Property, by which every man that is a subject to the crown of England, may understand what is his right, and how to preserve it from unjust and unreasonable men: whereby appears the eminent care, wisdom and industry of our progenitors in providing for themselves and posterity so good a fortress that is able to repel the lust, pride and power of the noble, as well as ignorance of the ignoble; it being that excellent and discreet balance that gives every man his even proportion, which cannot be taken from him, nor be dispossessed of his life, liberty or estate, but by the trial and judgment of 12 of his equals, or laws of the land, upon penalty of the bitter curses of the whole people; so great was the zeal of our predecessors for the preservation of these fundamental liberties (contained in these charters) from encroachment, that they employed all their policy and religious obligations to secure them entire and inviolable, albeit the contrary hath often been endeavored, yet providence hitherto hath preserved them as a blessing to the English subjects."</p>		
Magna Carta	1576		Latin and English	0381
		<b>Magna Charta</b>		
		<p>"One of two printings by Tottell in this year, the first printing in some twenty years. The text for this printing is supplemented for the first time with more recent statutes, primarily from the reign of Henry VIII and Elizabeth I, which now comprise about one-half of the volume. This became the standard text for subsequently early editions."</p> <p>The Magna Carta, the Great Charter of English liberties granted by King John in 1215 under threat of civil war, is one of the most influential documents ever published and its significance has grown immeasurably with the passage of time. The Magna Carta holds "a unique place in popular imagination; quite early in its history it became a symbol and a battle cry against oppression, each successive generation reading into it a protection of their own threatened liberties. In England the Petition of Right (1628) and the Habeas Corpus Act (1679) looked directly back to the famous... charter... In the United States both the national and the state constitutions show ideas and even phrases directly traceable to Magna Carta."</p> <p>The Magna Carta has "rightly [become] a sacred text, the nearest approach to an irrevocable 'fundamental statute' that England has ever had. In age after age a confirmation of it will be demanded and granted as a remedy for those oppressions from which the realm is suffering." It is "the most important legislative enactment of this epoch... Its historical importance consists in the fact that it opened a new chapter in English history, which ended by establishing a system of constitutional government, of which the Charter was regarded as the pledge and the symbol. All through the medieval period it was constantly confirmed;</p>		

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				during the constitutional conflicts of the seventeenth century it was constantly appealed to; and in later ages its observance came to be regarded, both by lawyers and politicians, as a synonym for constitutional government."
<b>Magna Carta</b>	<b>ca 1350</b>			<b>0671</b>
				<b>Magna Carta</b>
				Contains Magna Charta; Statues of the Realm; Register of Writs. First Issued in 1215 as a result of an angry encounter, on the plains of Runnymede, between an assembly of Barons and King John over the right of the King to obtain funds from a few powerful families. It was this understanding of the Magna Charta as a declaration of the rights of "We the People" that fostered the charters written by the American colonies. The Magna Charta, the Great Charter of English liberties granted by King John in 1215 under threat of civil war, is one of the most influential documents ever published and its significance has grown immeasurably with the passage of time. The Magna Charta holds "a unique place in popular imagination; quite early in its history it became a symbol and battle cry against oppression, each successive generation reading into it a protection of their own threatened liberties."
<b>Magna Carta</b>	<b>1939</b>			<b>0695</b>
				<b>Magna Carta - The Lincoln Cathedral Copy</b>
				A brochure history and bibliography of the Lincoln Cathedral Magna Carta. From the Foreword, "It is natural that men should value the original documents which guarantee their rights. The great constitutions and charters are not mere records of something already accomplished. They are themselves its accomplishment." - Archibald MacLeish, Librarian of Congress
<b>Magna Carta</b>	<b>2004</b>			<b>0696</b>
				<b>Magna Carta - The Lincoln Cathedral Copy facsimile</b>
				Facsimile of a brochure history and bibliography of the Lincoln Cathedral Magna Carta. From the Foreword, "It is natural that men should value the original documents which guarantee their rights. The great constitutions and charters are not mere records of something already accomplished. They are themselves its accomplishment." - Archibald MacLeish, Librarian of Congress
<b>Magna Charta</b>	<b>1811</b>			<b>0739</b>
				<b>Miscellanies: containing a copy of Magna Charta; Brief abstracts of Several Acts of Parliament...</b>
				Which tend to suppress the Papal Supremacy, and to Establish one form in the worship of God in England. To which are added, the Toleration Act , the Act of Settlement; and Declaration of the Rights of the People.
<b>Mair, John</b>	<b>1775</b>	<b>2nd</b>	<b>English</b>	<b>1308</b>
				<b>A Brief Survey of the Terraqueous Globe</b>
				Second Edition. Includes a folding frontispiece world map and a large folding map of the Roman Empire. First published in 1762. "The present edition was revised after the Mair's death by another hand, giving 'fuller account of the arts manufactures, commerce, revenue, population and manners, of the different countries which we describe', as well as summaries of their history and (for Europe) their divisions and names when part of the Roman Empire."



Author	Pub Date	Edition	Language	Call#
Malory, Sir Thomas	1889	1st	English	1222-1223
<b>Le Morte D'Arthur</b>				
<p>Important printing, edition, and textually complete. From the original Caxton text. The story of King Arthur and his brave knights is one of the most durable legends in world history. Malory translated the story from "a French book" in the fifteenth century and it continues to be printed today. This particular edition was one of the first to reprint William Caxton's publication of Malory's translation: "page for page, line for line, word for word, and with a few exceptions...letter for letter." Such a close study of Malory is valuable in that "Malory is interesting not alone to the archaeologist of words and manners: he has exercised an abiding influence over the subject-matter of English literature and over the technical forms of English prose. This project was launched by Oskar Sommers, Ph.D., who is generally considered to have produced one of the more scholarly editions. Sommers edited and added an introduction and glossary. Andrew Lang has provided an essay on the prose style of Malory.</p>				
Malthus, Thomas Robert	1803			0224
<b>An Essay on the Principle of Population</b>				
<p>"Thomas Robert Malthus (1766-1834), political economist, is best remembered for this, his magnum opus. A unitarian and ordained clergyman, he was a member of the Political Economy Club, the French institute, and one of the royal associates of the Royal Society of Literature. The present work, in which Malthus believes he has found the clue to human suffering, is best summarized by Malthus' own words: "I said that population, when unchecked, increased in a geometrical ratio; and subsistence for man in an arithmetical ratio." The facts of his argument were not new at the time the first edition was published (1798, anonymously), but rather the emphasis which he placed on a simple generalization elicited from them. Following the publication of the first, Malthus answered the argument that he had not been concrete enough by adding additional facts and figures to support his basic principles as well as stressing the check to increase of population provided by moral restraint."</p>				
Malthus, Thomas Robert	1820	1st		0225
<b>Principles of Political Economy</b>				
<p>Thomas Robert Malthus (1766-1834), political economist, is best remembered for this, his magnum opus. A unitarian and ordained clergyman, he was a member of the Political Economy Club, the French institute, and one of the royal associates of the Royal Society of Literature.</p>				
Mandeville, Bernard		1st		0226-0227
<b>Fable of the Bees</b>				
<p>Mandeville's dismissal of the higher life as a fiction, and his praise of what was ordinarily called vicious as conducive to the public good, was widely condemned – among others by Berkeley, in the Alciphron, and Hutcheson, - but had a great influence, particularly on the thought of the classical economists. The work began in 1705 as a poem of 433 lines, The Grumbling Hive: or Knaves turn'd honest; the continual attacks that it provoked led Mandeville to add an increasing number of expositions, elaborations and defenses in successive editions.</p>				

Author	Pub Date	Edition	Language	Call#
<b>Mann, Horace</b>	<b>1844</b>	<b>1st</b>	<b>English</b>	<b>1364</b>
<b>The Common School Controversy</b>				
<p>First Edition. "The Board and its Secretary, Horace Mann, were subject to "violent attack" by ministers who insisted on religious indoctrination in the public schools. Mann "had scarcely entered upon his progressive education program when on church after another began to charge him and the board of education with being responsible for creating a godless system of schools. With these charges came the demand that sectarian instruction, which had been excluded from the schools by an act of 1827, should be restored. Mann met these sectarian attacks with vigor, courage, and a final victory of great importance, not only to the schools of Massachusetts, but to the nation at large. This pamphlet prints the arguments, including Mann's spirited responses to the charges."</p>				
<b>Marat, Jean Paul</b>	<b>1793</b>		<b>French</b>	<b>1215</b>
<b>Les Chaines De L'esclavage (The Chains of Slavery)</b>				
<p>Jean Paul Marat was a French Journalist and political leader that published several books on philosophical and political themes. His most important work was his "Les Chaines De L'esclavage" or known as "The Chains of Slavery." In the work, he voiced an uncompromising denunciation of royal despotism, a defense of the sovereignty of the people, and sympathy for the poor and downtrodden which he never abandoned.</p>				
<b>Marsilius of Padua</b>	<b>1522</b>			<b>0229</b>
<b>Defensor Pacis</b>				
<p>"(Marisiglio Mainardino 1270-1342), Italian medieval scholar, was born at Padua, and at first studied medicine in his own country.</p> <p>While still practicing medicine he entered into relations with another master of Paris, the philosopher John of Jandun, who collaborated with him in the composition of the famous Defensor pacis (1324), one of the most extraordinary political religious works which appeared during the 14th century.</p> <p>The Defensor pacis, as its name implies, is a work intended to restore peace, as the most indispensable benefit of human society. The author if the law is the people, i.e. the whole body, or at least the most important part (valentior) of the citizens; the people should themselves elect, or at least appoint, the head of the government, who, lest he should be tempted to put himself above the scope of the laws, should have at his disposal only a limited armed force. This chief is responsible to the people for his breaches of the law, and in serious cases they can condemn him to death. The real cause of the trouble which prevails among men is the papacy, a "fictitious" power, the development of which is the result of a series of usurpations.</p> <p>Marsilius of Padua does not seem to have lived long after 1342. But the scandal provoked by his Defensor pacis, condemned by the court of Avignon in 1326, lasted much longer. Benedict XII, and Clement VI, censured it in turn; Louis of Bavaria disowned it. Translated into French, then into Italian (14th century) and into English (16th century), it was known by Wycliffe and Luther, and was not without an influence on the Reform movement."</p>				
<b>Martin, Luther</b>	<b>1788</b>	<b>1st</b>		<b>1179</b>
<b>The Genuine Information delivered to the Legislature of the State of Maryland relative to the Proceedings of the General Convention lately held at Philadelphia</b>				
<p>This is the only firsthand account of the convention proceedings published at the time. Other accounts were not published for another thirty years, and James Madison's notes were not published until 1840. Martin and the other anti-federalists were deeply suspicious of strong central government. In The Genuine Information he warned "no great powers ought to be given than experience has shown to be necessary, since it will be easy to delegate further power when time shall dictate the expediency or</p>				

Author	Pub Date	Edition	Language	Call#
				necessity; but powers once bestowed upon a government, should they be found ever so dangerous or destructive to freedom, cannot be resumed or wrested from government, but by another revolution."
<b>Marx, Karl</b>	<b>1889</b>	<b>1st Americ</b>		<b>0230</b>
				<b>Capital: A Critical Analysis of Capitalist Production</b>
				The classic economic study which was to change the face of twentieth century politics and geography for nearly 75 years. One must bear in mind, that though the "Cold War" may be over, the concept and practice of Marxism is still very much alive in China and portions of Latin America, not to mention the use of "Marxian" concepts in various economic structures throughout the world. Marx's monumental work, begun in 1867, was actually left unfinished and was "edited" and completed by Frederick Engels for publication.
<b>Marx, Karl</b>	<b>1888</b>	<b>5th</b>		<b>0847</b>
				<b>Communist Manifesto</b>
				Commissioned by the Communist League and written by communist theorists Friedrich Engels and Karl Marx, it laid out the League's purposes and program. The Manifesto suggested a course of action for a proletarian (working class) revolution to overthrow the bourgeois social order and to eventually bring about a classless and stateless society.
<b>Marx, Karl</b>	<b>1848</b>			<b>0848</b>
				<b>Communist Manifesto</b>
				Commissioned by the Communist League and written by communist theorists Friedrich Engels and Karl Marx, it laid out the League's purposes and program. The Manifesto suggested a course of action for a proletarian (working class) revolution to overthrow the bourgeois social order and to eventually bring about a classless and stateless society.
<b>Marx, Karl</b>	<b>1887</b>			<b>0857</b>
				<b>Capital: A Critical Analysis of Capitalist Production</b>
				A work which analyzed the capitalist process of production. In Capital, Marx elaborated his version of the labor theory value and his conception of surplus value and exploitation which would ultimately lead to a falling rate of profit in the collapse of industrial capitalism.
<b>Mather, Cotton</b>	<b>1820</b>	<b>1st Americ</b>		<b>0405-0406</b>
				<b>Magnalia Christi Americana</b>
				Or the Ecclesiastical History of New-England, from its First Planting in the Year 1620, Unto the Year of our Lord, 1698. Called the most famous American book of colonial times. Mather's opus is an indispensable source for the history of New England in the 17th century, both for its biographies and its history of civil, religious, and military affairs. Much of the book's value rests in its incomparable wealth of detail regarding daily life in early colonial New England. Also called a mirror of the 1690's, the decade in which most of it was written. Far from being a dull chronicle of events, the "Magnalia" is full of lively biographical pieces, vivid descriptions of the times, and many surprising sidelights. It has been mined by all modern scholars of social history for its unsurpassed view of New England at the end of the 17th century. A landmark in colonial New England history.

Author	Pub Date	Edition	Language	Call#
Mather, Samuel	1773	1st	English	0982
<b>An Attempt to Shew, that America Must be Known to the Ancients</b>				
First Edition. "This essay put all the prestige of the Mather family behind the growing sentiment to separate from England. His essay is a prelude to his powerful assertion of Americans' natural rights to liberty and independence. He calls America "an Asylum, a Place of Rest and Refreshment, to those, who have been oppressed and groaning under the Tyranny of Political and Ecclesiastical Power" Americans are "free People, who are entitled to all the Privileges of Britons, as much as Britons themselves." Yet there has been "so much Malevolence and Enmity manifested towards the natural and constitutional Rights and Liberties of the Americans, as cannot well admit of any just Apology, or fair Excuse.""				
Mather, Samuel	1738	1st	English	1362
<b>The Fall of the Mighty Lamented.</b>				
Very Rare, First Edition with 1734 clipped signature of Mather mounted on verso of front wrapper. A funeral discourse upon the death of Queen Caroline, consort of Georg II, King of Great Britain, preached on March 23, 1737. "The son of Cotton Mather, Samuel was pastor of the North Church in Boston when he delivered this Discourse. He bases his sermon on the Book of Samuel, "How are the Mighty Fallen!""				
McCarty, Wm. M.	1860		English	1363
<b>Power of the Federal Government in the Territories</b>				
"A rare pamphlet arguing that Congress has no power to legislate regarding slavery in the territories. Only the people of the territory may do so, says this follower of Stephen A. Douglas and his doctrine of Popular Sovereignty."				
McVickar, Rev. John	1825			0231
<b>Outlines of Political Economy</b>				
McVickar's textbook on economics was the result of much research and consultation; it might have been a more formidable book if he had not been carrying so much added responsibility because of the illness of president Harris and the absence of Bishop Hobart in England. By chance, the publication of McVickar's text coincided with the establishment of the first chair in political economy at Oxford.				
This is not merely the first book on the science of political economy in America, but it was also the only publication applying the principles of the new science to American conditions. The sum of those principles made the science, to McVickar's mind, "the moral instructor of nations".				
Melville, Herman	1850		English	1221
<b>White-Jacket; The World in a Man-Of-War</b>				
Usually referred to as "White-Jacket," this work is an 1850 novel by Herman Melville. It was first published in England on January 23, 1850 by Richard Bentley and later the United States on March 21, 1850 by Harper and Brothers. This work is based on Melville's experiences as a common seaman aboard the USS United States from 1843 through 1844 as well as stories that other sailors told him. The novel is severely critical of virtually every aspect of American naval life and qualifies to be Melville's most politically strident work.				

Author	Pub Date	Edition	Language	Call#
Micqueau, Jean-Louis	1560	1st	French	1273
<b>Aureliae Urbis memorabilis ab Anglis obsidio, anno 1428, et Joannae virginis Lotharigae res gestae</b>				
<p>First edition in French. An account of the siege of Orleans and the part played by Joan of Arc. The Siege of Orléans (1428–1429) marked a turning point in the Hundred Years' War between France and England. This was Joan of Arc's first major military victory and the first major French success to follow the crushing defeat at Agincourt in 1415. The outset of this siege marked the pinnacle of English power during the later stages of the war.</p>				
Mill, James	1826	3rd		0232
<b>Elements of Political Economy</b>				
<p>An instant classic when it was first published in 1821, "The Elements of Political Economy," by Scottish historian, economist, and philosopher James Mill remains required reading for anyone wishing to understand the development of industrial economies across the globe in recent centuries. Mill discusses: rent, wages, and profits, the interchange of commodities, the advantages and disadvantages of paper money, productive and unproductive consumption, taxes, and more. Mills objective for this work was to "compose a schoolbook of Political Economy; to detach the essential principles of the science from all extraneous topics, to state the propositions, clearly and in their logical order, and to subjoin its demonstration to each."</p>				
Mill, James	1821			0233
<b>On Government</b>				
<p>The essay on government – regarded by John Stuart Mill in his Autobiography, as a ‘masterpiece of political wisdom’ by the philosophic radicals – became a sort of authorized Benthamite primer on political theory; and when it was again issued as a pamphlet in 1828, this essay attracted Macaulay’s well-known attack in the Edinburgh Review, marking a notable juncture in the history of British liberalism.</p>				
Mill, James	1821	1st		0371
<b>Collected Articles from Encyclopedia Britannica</b>				
<p>Historian, political philosopher, Greek scholar and father of John Stuart Mill. During this time, became a devoted friend and ally of Bentham and Ricardo. He contributed to and wrote many articles on topics of education, freedom of the press, and prison discipline. In 1814 he wrote a number of articles, containing the exposition of utilitarianism for the supplement to the fifth edition of the Encyclopedia Britannica, the most important being on Jurisprudence, prisons, and the government. In his articles he followed up Ricardo’s views and laid the foundations of the ‘philosophic radicalism’, which became the gospel of liberal politicians in the mid-nineteenth century. Playing an active role in English politics, his writings on the government and his personal influence among the Liberal politicians of the time determined the change of view from the French Revolution theories of the rights of man and the absolute equality of men to the claiming of securities for good government through a wide extension of the franchise.</p>				
Mill, James	1829			0819
<b>Human Mind</b>				
<p>In this work, he laid the foundation in psychology for the utilitarian framework. It is a compact statement of a theory of mind elaborated on the same method as that by which any department of nature might be studied. The mental capabilities of the mind are reduced to their simplest elements and the association of these into groups and sequences is investigated as well as their many applications. All of the association of these groups are being reduced to one law—contiguity</p>				

Author	Pub Date	Edition	Language	Call#
Mill, James	1825			0825
<b>Liberty Of The Press</b>				
<p>The article, Liberty of the Press, was James Mill’s attempt at establishing and defending individuals’ rights to speak adversely towards other people or institutions as well as an attempt of the same substance regarding published books, pamphlets, and papers. The question Mill commenced with in his endeavor was; to what extent should there be freedom of speaking ill of persons—of institutions? He also asks a variety of other questions regarding the issue, some of which are answered without haste, and others which require deep examination. One of these questions, for instance, was, “Should indecent discussion be prohibited?” In order to answer this, Mill affirmed that we must, of course, inquire what is meant by “indecent.” Mill then makes clear that “false” does not imply indecent. For if this were so, “all discussion would be indecent.” He further expresses that confrontational discussion with necessary argumentation requires both true and false opinions, with respect to each position of the argument, and thus, what is true and what is false, in the context of discussion, is relative, and will remain so until the matter is resolved.</p> <p>Mill’s article is a pivotal piece of the history of liberty, and remains an essential part of the continuing story of freedom and individual rights.</p>				
Mill, John Stuart	1873			0234
<b>Autobiography</b>				
<p>English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher. James Mill died before his son’s first major work, System of Logic, appeared. Mill, in the meantime, had fallen in love with Harriet Taylor, who was already married. She remained so, technically, until her husband died in 1851. She and Mill married, but she was in poor health and died in 1859. It was largely through Harriet’s influence that Mill wrote “The Enfranchisement of Women,” an extraordinary article for that time. From this grew his radical and influential book, not yet finished when Harriet died, The Subjection of Women. Mill also acknowledged Harriet’s involvement in his famous essay On Liberty.</p>				
Mill, John Stuart	1861	1st		0235
<b>Considerations on Representative Government</b>				
<p>Mill discusses to what extent forms of government are a matter of choice, the criterion of a “good form of government,” and explains his belief that representative government is the best form of government because it demands the most from its citizens and encourages their development. Mill also explores the dangers of representative government and identifies under which social conditions it is inapplicable, and identifies the differences between “true and false democracy” (representation of all versus representation of the majority only). He supports universal suffrage, demanding that everyone, including women, have the right to vote as long as they can read and write and are financially self-supporting. He also advocates decentralization in matters of education and government. Mill’s Representative Government treated mediocrity and the use of political power by a majority to oppress minorities as a chief danger of that form of government. For this reason he commended the plan for proportional representation as ‘among the very greatest improvements yet made in the theory and practice of government’. The influence that Mill’s works exercised upon contemporary English thought can scarcely be overestimated. His own writings and those of his successors practically held the field during the third quarter of the 19th century and even later? Many of Mill’s ideas are now the commonplaces of democracy. His arguments for freedom of every kind of thought or speech have never been improved on. He was the first to recognize the tendency of a democratically elected majority to tyrannize over a minority.</p>				

Author	Pub Date	Edition	Language	Call#
Mill, John Stuart	1859			0236-0239
<b>Dissertations &amp; Discussions</b>				
<p>English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher. James Mill died before his son's first major work, System of Logic, appeared. "Dissertations &amp; Discussions" is a collection of essay written by Mill which mostly appeared in the Westminster Review and the Edinburgh Review.</p>				
Mill, John Stuart	1867			0240
<b>Inaugural Address</b>				
<p>Delivered to the University of St. Andrews February 1St, 1867. English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher. James Mill died before his son's first major work, System of Logic, appeared. Mill, in the meantime, had fallen on love with Harriet Taylor, who was already married. She remained so, technically, until her husband died in 1851. She and Mill married, but she was in poor health and died in 1859. It was largely through Harriet's influence that Mill wrote "The Enfranchisement of Women," an extraordinary article for that time. From this grew his radical and influential book, not yet finished when Harriet died, The Subjection of Women. Mill also acknowledged Harriet's involvement in his famous essay On Liberty.</p>				
Mill, John Stuart	1859	1st	English	0241
<b>On Liberty</b>				
<p>"ONE OF THE CLASSIC DEFENSES OF FREEDOM IN THE ENGLISH LANGUAGE. The essay On Liberty was probably Mill's only abiding work on politics... comparable to Milton's Areopagitica... as one of the classical defenses of freedom in the English language... The argument of his essay went far beyond a merely utilitarian defense of liberty. When he said that all mankind has no right to silence one dissenter... he was claiming the right to think, to investigate, and to know as moral attributes inseparable from the dignity of a rational being". ""Mill's On Liberty remains his most widely read book. It represents the final stage in the growth of Utilitarian doctrine... Mill realized that the `greatest good' of the community is inseparable from the liberty of the individual... [declaring that] `the sole end for which mankind is justified in interfering with liberty of action is self-protection'... Many of Mill's ideas are now the commonplaces of democracy. His arguments for freedom of every kind of thought or speech have never been improved on. He was the first to recognize the tendency of a democratically elected majority to tyrannize over a minority.""</p>				
Mill, John Stuart	1859	1st		0242
<b>On Liberty</b>				
<p>"ONE OF THE CLASSIC DEFENSES OF FREEDOM IN THE ENGLISH LANGUAGE". ""The essay On Liberty was probably Mill's only abiding work on politics... comparable to Milton's Areopagitica... as one of the classical defenses of freedom in the English language... The argument of his essay went far beyond a merely utilitarian defense of liberty. When he said that all mankind has no right to silence one dissenter... he was claiming the right to think, to investigate, and to know as moral attributes inseparable from the dignity of a rational being". ""Mill's On Liberty remains his most widely read book. It represents the final stage in the growth of Utilitarian doctrine... Mill realized that the `greatest good' of the community is inseparable from the liberty of the individual... [declaring that] `the sole end for which mankind is justified in interfering with liberty of action is self-protection'... Many of Mill's ideas are now the commonplaces of democracy. His arguments for freedom of every kind of thought or speech have never been improved on. He was the first to recognize the tendency of a democratically elected majority to tyrannize over a minority.""</p>				

Author	Pub Date	Edition	Language	Call#
Mill, John Stuart	1848			0243-0244
<b>Principles of Political Economy</b>				
<p>NO EQUALLY COMPREHENSIVE TREATISE SINCE THE WEALTH OF NATIONS": First edition of Mill's important and influential work on political economy. "[T]here had been no equally comprehensive treatise, especially none that paid so much attention to practical applications, since the Wealth of Nations". "Mill brought economic theory to bear upon practical politics. Like Adam Smith, he 'associates the principles with their applications' (preface to first edition of Pol. Econ.). He treats political economy 'not as a thing by itself, but as a fragment of a greater whole... for practical purposes inseparably intertwined with many other branches of social philosophy.' The breadth of view required for this wider treatment of the science was obtained by his pre-eminence in general philosophy. In this respect also he, and he alone, is comparable to Adam Smith."</p>				
Mill, John Stuart	1869	1st Americ		0245
<b>The Subjection of Women</b>				
<p>English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher. James Mill died before his son's first major work, System of Logic, appeared. Mill, in the meantime, had fallen on love with Harriet Taylor, who was already married. She remained so, technically, until her husband died in 1851. She and Mill married, but she was in poor health and died in 1859. It was largely through Harriet's influence that Mill wrote "The Enfranchisement of Women," an extraordinary article for that time. From this grew his radical and influential book, not yet finished when Harriet died, The Subjection of Women. Mill also acknowledged Harriet's involvement in his famous essay On Liberty.</p>				
Mill, John Stuart	1874	8th		0246
<b>A System of Logic</b>				
<p>English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher. James Mill died before his son's first major work, System of Logic, appeared. Mill, in the meantime, had fallen on love with Harriet Taylor, who was already married. She remained so, technically, until her husband died in 1851. She and Mill married, but she was in poor health and died in 1859. It was largely through Harriet's influence that Mill wrote "The Enfranchisement of Women," an extraordinary article for that time. From this grew his radical and influential book, not yet finished when Harriet died, The Subjection of Women. Mill also acknowledged Harriet's involvement in his famous essay On Liberty.</p>				
Mill, John Stuart	1863			0545
<b>On Liberty</b>				
<p>"The essay On Liberty was probably Mill's only abiding work on politics... comparable to Milton's Areopagitica... as one of the classical defenses of freedom in the English language... The argument of his essay went far beyond a merely utilitarian defense of liberty. When he said that all mankind has no right to silence one dissenter... he was claiming the right to think, to investigate, and to know as moral attributes inseparable from the dignity of a rational being"". "Mill's On Liberty remains his most widely read book. It represents the final stage in the growth of Utilitarian doctrine... Mill realized that the 'greatest good' of the community is inseparable from the liberty of the individual... [declaring that] 'the sole end for which mankind is justified in interfering with liberty of action is self-protection'... Many of Mill's ideas are now the commonplaces of democracy. His arguments for freedom of every kind of thought or speech have never been improved on. He was the first to recognize the tendency of a democratically elected majority to tyrannize over a minority."</p>				



Author	Pub Date	Edition	Language	Call#
Mill, John Stuart	1859			0645
	<b>On Liberty</b>			
	<p>The essay <i>On Liberty</i> was probably Mill's only abiding work on politics... comparable to Milton's <i>Areopagitica</i>... as one of the classical defenses of freedom in the English language... The argument of his essay went far beyond a merely utilitarian defense of liberty. When he said that all mankind has no right to silence one dissenter... he was claiming the right to think, to investigate, and to know as moral attributes inseparable from the dignity of a rational being". "Mill's <i>On Liberty</i> remains his most widely read book. It represents the final stage in the growth of Utilitarian doctrine... Mill realized that the 'greatest good' of the community is inseparable from the liberty of the individual... [declaring that] 'the sole end for which mankind is justified in interfering with liberty of action is self-protection'... Many of Mill's ideas are now the commonplaces of democracy. His arguments for freedom of every kind of thought or speech have never been improved on. He was the first to recognize the tendency of a democratically elected majority to tyrannize over a minority."</p>			
Mill, John Stuart	1846			0675
	<b>Essays on some Unsettled Questions of Political Economy</b>			
	<p>English philosopher and economist. A precocious child, Mill was put through a rigorous education by his grim and exacting father, James Mill, a utilitarian philosopher.</p> <p>"[T]here had been no equally comprehensive treatise, especially none that paid so much attention to practical applications, since the <i>Wealth of Nations</i>". "Mill brought economic theory to bear upon practical politics. Like Adam Smith, he 'associates the principles with their applications'. He treats political economy 'not as a thing by itself, but as a fragment of a greater whole... for practical purposes inseparably intertwined with many other branches of social philosophy.' The breadth of view required for this wider treatment of the science was obtained by his pre-eminence in general philosophy. In this respect also he, and he alone, is comparable to Adam Smith."</p>			
Mill, John Stuart	1907			0828
	<b>On Social Freedom</b>			
	<p>It was not until June of 1907 that Mill's <i>On Social Freedom: or the Necessary Limits of Individual Freedom Arising Out of the Conditions of Our Social Life</i>, as it was originally entitled, attained its public release. It was published as a special article in the <i>Oxford and Cambridge Review</i> in early June. Included, briefly before the article, is an editorial note regarding the essay: "We have great pleasure in presenting the following essay by John Stuart Mill. The manuscript, which, so far as can be discovered, has never before been published..." The manuscript, released courtesy of Miss M. Taylor, "the living representative of... Mill," was merely a preamble of an anticipated longer work on the subject, which was never thoroughly completed in the form originally intended by Mill.</p> <p>The essay itself was written not to answer any previously unanswerable questions about freedom, but rather to distinguish the nature of freedom with regards to individuals and society. Mill writes early in the essay, "I am not at present concerned with arguments for or against the actual existence of human freedom... What I have to say is exclusively addressed to those who admit the existence of human freedom..." One of the first distinguishable, definitive, notions Mill asserts is that human beings cannot conceive of any exercise of freedom other than that of action. "A man who is free, is free to act; the man who is not free to act possesses no such freedom as we can form any conception of." He also argues that individual freedom, in itself, is a relative conception, definitive only in a case by case manner. He, furthermore, addresses the (personally entitled) "<i>Individualist Theory of Freedom</i>," which he states is very prevalent amongst men at the time. This theory states that in order to obtain perfect freedom, each person should be assigned his own individual sphere of activity in which he can do what he pleases without interruption, so long as all he does is maintained within the assigned sphere. Mill contests this theory and attempts to clarify its impossible nature.</p>			

Author	Pub Date	Edition	Language	Call#
Mill, John Stuart	1862			1141
<b>The Contest in America</b>				
Mill, John Stuart	1859	2nd	English	1285
<b>Thoughts on Parliamentary Reform</b>				
Second Edition. Mill advocates universal suffrage, with a government of minorities and the abolition of the secret ballot. This second edition is scarce in itself and larger by 18 pages than the first edition, where additional ideas on proportional representation are examined.				
Milton, John	1644	1st		0247
<b>Areopagitica</b>				
<p>""HE WHO DESTROYS A BOOK, KILLS REASON ITSELF"": EXCEPTIONALLY RARE 1644 FIRST EDITION OF MILTON'S AREOPAGITICA, THE MOST FAMOUS OF ALL DEFENSES OF FREEDOM OF THE PRESS. The extraordinarily rare first edition of the greatest of Milton's prose works and the most famous of all defenses of freedom of the press.</p> <p>Milton wrote his Areopagitica in direct response to the clerical outrage-- and attempt to revive the censorship laws-- that had greeted his Doctrine and Discipline of Divorce the year before, and this work is in effect a protest against an ordinance of Parliament, which sought to license all printing. Areopagitica was printed in open defiance of the law, without license, and the printer of Areopagitica might have been rather less courageous than its author, as he has never been identified.</p> <p>""The vulgar reaction to his English-language book on divorce made Milton wish he had written it in Latin and he gave Greek titles to his next pamphlets. The meaning of Areopagitica would be clear enough to the readers he wanted to reach. Named after Areopagus, the hill near the Acropolis where the governing council of ancient Athens met, it was cast as an oration... Milton pleaded for reform in England to liberate the book:</p> <p>""For books are not absolutely dead things, but... do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous Dragon's teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand unless wariness be used, as good almost kill a man as kill a good Book; who kills a Man kills a reasonable creature, God's image; but he who destroys a good Book, kills reason itself, kills the Image of God, as it were in the eye. Many a man lives a burden to the Earth; but a good Book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.""</p> <p>Despite Milton's eloquence the licensing act was not repealed. But the issue remained alive and Milton's plea became an endless refrain. ""Jefferson made Milton one of his heroes and always put the Areopagitica on his reading list for young disciples"".</p> <p>""What we owe to Milton first and foremost is the isolation of the freedom of the press from all other forms of toleration, especially religious tolerations, disputed and advocated at the time; it is this, and the vigour of the matchless prose in which it was advocated, that give Milton's works their life today"".</p>				
Milton, John	1738	2nd		0248
<b>Aeropagitica</b>				
<p>`GIVE ME LIBERTY TO KNOW, TO UTTER, AND TO ARGUE FREELY... ABOVE ALL LIBERTIES": MILTON'S 1738 AREOPAGITICA, THE LANDMARK DEFENSE OF THE FREE PRESS. Second edition of Milton's great defense of the liberty of the press, concluding famously with the stirring words, ``Give me liberty to know, to utter, and to argue freely according to conscience, above all</p>				

Author	Pub Date	Edition	Language	Call#
				<p>liberties." Areopagitica was originally published in 1644 in response to controversy surrounding Milton's pamphlets on divorce. "[T]he argument for freedom has never, before or since, been so magnificently or forcefully expressed... What we owe to Milton first and foremost is the isolation of the freedom of the press from all the other forms of toleration, especially religious toleration, disputed and advocated at the time; it is this, and the vigour of the matchless prose in which it was advocated, that give Milton's words their life today."</p>
<b>Milton, John</b>	<b>1698</b>	<b>2nd</b>		<b>0249-0251</b>
				<p><b>Historical &amp; Political Works</b></p> <p>Published only one year after the first complete collected edition. With engraved frontis portrait of Milton by William Faithorne, separate title pages, and a life of the author by Thomas Raulins. Includes a Life of Milton. Bound in is The History of Britain, Five Tracts Relating to Church=Government, Four Tracts Concerning Divorce, The Judgment of Martin Bucer, Concerning Divorce, and his monumental treatise on the freedom of the press, Areopagitica, with its famous conclusion: "'Give me liberty to know, to utter, and to argue freely according to conscience, above all liberties.'"</p>
<b>Milton, John</b>	<b>1819</b>			<b>0530</b>
				<p><b>Aeropagitica</b></p> <p>"Aeropagitica: a speech to the Parliament of England for the Liberty of Unlicensed printing, by John Milton; with prefatory remarks, copious notes and excursive illustrations by T. Holt White. To which is subjoined a tract "'Sur la liberte de la presse, imite` de L`anglois de Milton, par Le comte de mirabeau'"."</p>
<b>Milton, John</b>	<b>1907</b>			<b>1159</b>
				<p><b>Areopagitica</b></p> <p>Milton wrote his Areopagitica in direct response to the clerical outrage--and attempt to revive the censorship laws--that had greeted his Doctrine and Discipline of Divorce the year before, and this work is in effect a protest against an ordinance of Parliament, which sought to license all printing. Areopagitica was printed in open defiance of the law, without license, and the printer of Areopagitica might have been rather less courageous than its author, as he has never been identified.</p>
<b>Mitchill, Samuel L.</b>	<b>1821</b>	<b>1st</b>		<b>1128</b>
				<p><b>A Discourse on the State and Prospects of American Literature; Delivered at Schenectady, July 24, 1821</b></p> <p>Mitchill delineates the benefits that have accrued to America from its tolerant and fair administration of the laws</p>
<b>Montagu, Lady Mary Wortley</b>	<b>1837</b>	<b>1st</b>	<b>English</b>	<b>1315-1317</b>
				<p><b>The Letters and Works of Lady Mary Wortley Montagu</b></p> <p>First Edition in three volumes. This work offers insight into the ambitions and frustrations of one of the most unconventional women of the eighteenth century. In addition to remarks on the follies and diversions of London, the work provides acute and often acerbic observations of the sights and people she encountered on her travels across Holland, France, Germany, Austria and Turkey. Letters to her family, to Alexander Pope, and to her sister the Countess of Mar are enhanced by an engraved portrait of Lady Mary in her famous Turkish-inspired dress, and an introductory memoir of her life; all of which ensures the enduring appeal of this entertaining collection of correspondence. In addition, the work includes correspondence from her travels in Italy. Resident abroad during the heyday of the Grand Tour, she is revealed by her letters as a sociable woman enjoying the sights and society of Florence, Bologna, Venice,</p>

Author	Pub Date	Edition	Language	Call#
Naples and Rome, while hosting salons, and courting controversy.				
<b>Montague, Francis Charles</b>	<b>1885</b>	<b>1st</b>		<b>1082</b>
<b>The Limits of Individual Liberty; An Essay</b>				
First Edition. A classical formulation of the relationship between individual liberty and the function of the state. "The only proper function of the state is to secure that order within and without which is indispensable if every man is to have an equal chance of doing what he likes. Society exists in order to make the individual free. Once the individual finds himself free, he will develop everything which civilization requires." Liberty of the press versus the right to privacy, competition versus co-operation, the reconstruction of society versus the liberation of the individual, the role and limits of bureaucracy, progress: Montague's timeless articulation of the critical links between public welfare and individual freedom still form the elements of the most pervasive debates on the structure of public life.				
<b>Montaigne, Michael Seigneur</b>	<b>1685</b>			<b>0252-0254</b>
<b>Essays of Michael Seigneur de Montaigne</b>				
French moralist and creator of the personal essay. His father, kindled by the enthusiasms of the Renaissance, hired a tutor who spoke only Latin to Montaigne until he was six and had him awakened every morning by music. He became a counselor in the Bordeaux Parliament, where he met a judge who encouraged his interest in philosophy. In 1571 he retired to his chateau in Dordogne and devoted himself to reading and writing until 1580, when he published the first two books of his Essays.				
<b>Montesquieu, Charles Louis</b>	<b>1811</b>			<b>1064</b>
<b>Commentary and Review of Montesquieu's Spirit of Laws</b>				
Printed by William Duane, prepared for press from the original manuscript. ---To which are annexed, observations on the thirty first book, by the late M. Condorcet: and Two letters of Helvetius, on the merits of the same work.				
<b>Montesquieu, M. de Secondat Baron</b>	<b>1777</b>			<b>0255-0258</b>
<b>Complete Works</b>				
French lawyer, philosopher, and man of letters. He is noted for his Letters, a series of 160 fictional letters exchanged, for the most part, between two Parisians, satirizing Parisian institutions, individuals, gambling, religious intolerance, and royal power. He often discusses how a democracy, once having lost those public virtues that constitute the very essence of its existence, perishes through tyranny. His most famous work The Spirit of the Laws analyzes the relation between human and natural law.				
<b>Montesquieu, M. de Secondat Baron</b>	<b>1752</b>	<b>1st Americ</b>		<b>0259-0260</b>
<b>Spirit of Laws</b>				
The scheme that emerges of a liberal benevolent monarchy limited by safeguards on individual liberty was to prove immensely influential... his theories underlay the thinking which led up to the American and French revolutions, and the United States Constitution in particular is a lasting tribute to the principles he advocated." ``One of the greatest masterpieces of political theory and a pioneering work in sociology... its emphasis on the separation of powers of government and on a system of checks and balances... profoundly influenced constitutional thought in both America and France. Indeed, during the early and later stages of the French Revolution, Montesquieu's theories were much more important than those of Rousseau."				

Author	Pub Date	Edition	Language	Call#
Montgomery, D.H.	1899			0906
<b>The Leading Facts Of French History</b>				
<p>This work is based mainly on the French histories of Guizot, Rambaud, Martin, and Duruy, supplemented with notes made by the author during a somewhat prolonged stay in Grance. In addition to the above-mentioned authorities, Kitchin's valuable English history of Grance and Sir James Stephen's Lectures have been consulted on all points of particular interest. This history begins with Gaul before the Roman Conquest and stops in the late 1800's.</p>				
Moore, Thomas	1624			0261
<b>First Corrected Edition of Robinson's translation of More's "Utopia"</b>				
<p>Utopia was published in the great year of Erasman reform, when the new enlightenment seemed about to carry all before it. Here is the difference between Erasmus and More. More had been born and brought up in the law, the most traditional and the most English of all professions: to him, human institutes were not a matter for radical, theoretical reform, but were organic things to which change came slowly. In Utopia More is concerned to show that the old, medieval institutes, if freed from abuse, are the best; not the new theoretic reforms, which he justly feared. He is a saint to the Catholic, and a predecessor of Marx to the Communist. His manifesto is and will be required reading for both, and for all shades of opinion between."</p>				
More, Hannah	1843			0692
<b>The Works of Hannah More Vol I</b>				
<p>The First Complete American Edition. Volume I only is present. More was the most influential woman living in England during her day. Through her writings, political actions and personal relationships, she carried out a radical program for social change in the existing British social and political order. Rather than promoting the political revolution urged by the French Jacobins or the proletarian revolution of the workers later envisioned by Marx, More devoted her life to reforming the culture of the English nation from within. What she desired was a revolution in manners or cultural mores, a radical change in the moral behaviour of the nation. Writing in an era which she considered one of "superannuated impiety" of notable moral decline marked by the "excesses of luxury, the costly diversions, and the intemperate dissipation in which numbers of professing Christians indulge themselves". More set out to lead a "moral revolution in the national manners and principles" that would be "analogous to that great political one which we hear so much and so justly extolled".</p>				
Mornay, Phillippe	1582	2nd		0764
<b>De la verite de la religion Chrestienne</b>				
<p>One of four known copies. Important treatise on the truth of the Christian faith, written by the controversial politician. His moral and tolerant personality commanded respect from Catholics and Protestants alike.</p>				
Mott, Lucretia	1850	1st		1105
<b>Discourse on Women</b>				
<p>Mott was a leading Quaker abolitionist and one of the most influential crusaders for women's rights. In 1850, Mott published her speech Discourse on Woman, a pamphlet about restrictions on women in the United States. In general, as a Quaker preacher, Mott spoke from the divine light within, and she never wrote down her sermons or speeches. She seldom wrote anything for publication. Yet her speaking abilities made her an important abolitionist, feminist, and reformer.</p>				

Author	Pub Date	Edition	Language	Call#
Moulton, Joseph W.	1844	1st		0387
<b>Dialogue of Democracy</b>				
Dialogue of Democracy, in which the democratic principle is defined and applied as a touchstone to party-men and measures. A detailed and admirable review of the issues confronting the electorate in the 1844 campaign, with an explication of the differences between Whigs and Democrats: Protection, Texas, the extension of slavery, the Bank. Moulton was a New York Lawyer who "retired to Roslyn and devoted himself entirely to antiquarian and legal researches."				
Muller, F. Max	1881		English	0772
<b>The Sacred Books of the East: The Dhammapada</b>				
Volume 10, Part 1. This work contains The Dhammapada. Translated from Pali by F. Max Muller. The Dhammapada is a collection of sayings of the Buddha in verse form and one of the most widely read and best known Buddhist scriptures. The original version of the Dhammapada is in the Khuddaka Nikaya, a division of the Pali Canon of Theravada Buddhism. Each saying recorded in the collection was made on a different occasion in response to a unique situation that had arisen in the life of the Buddha and his monastic community.				
Murray, Judith Sargent	1790			0741
<b>Massachusetts Magazine - March 1790 containing part 1 of "On the Equality of the Sexes"</b>				
Using the pen name "Constantia, Judith Sargent Murray published this essay in the March and April 1790 issues. The Massachusetts Magazine was a highly respected periodical of its time. Its circulation included the entire American Eastern seaboard and also reached across the Atlantic to England. This essay predated by two years Mary Wollstonecraft's better known "Vindication of the Rights of Woman".				
Murray, Judith Sargent	1790			0742
<b>Massachusetts Magazine - April 1790 containing part 2 of "On the Equality of the Sexes"</b>				
Using the pen name "Constantia, Judith Sargent Murray published this essay in the March and April 1790 issues. The Massachusetts Magazine was a highly respected periodical of its time. Its circulation included the entire American Eastern seaboard and also reached across the Atlantic to England. This essay predated by two years Mary Wollstonecraft's better known "Vindication of the Rights of Woman".				
Neal, Daniel	1858			0902-0903
<b>The History Of The Puritans</b>				
The design of this work is to preserve the memory of those great and good men among the Reformers who lost their preferments in the Church for attempting a farther reformation of its discipline and ceremonies, and to account for the rise and progress of that separation from the national establishment which subsists to this day.				
Newton, Isaac	1729	1st		0621-0622
<b>The Mathematical Principles of Natural Philosophy</b>				
"The Principia is generally described as the greatest work in the history of science. Copernicus, Galileo and Kepler had certainly shown the way; but where they described the phenomena they observed, Newton explained the underlying universal laws. The Principia provided the greatest synthesis of the cosmos, proving finally its physical unity. Newton showed that the important and dramatic aspects of nature that were subject to the universal law of gravitation could be explained, in mathematical terms, with a single				

Author	Pub Date	Edition	Language	Call#
				<p>physical theory. With him the separation of the natural and supernatural, of sublunar and superlunar worlds disappeared. The same laws of gravitation and motion rule everywhere; for the first time a single mathematical law could explain the motion of objects on earth as well as the phenomena of the heavens. The whole cosmos is composed of inter-connecting parts influencing each other according to these laws. It was this grand conception that produced a general revolution in human thought, equaled perhaps only by that following Darwin's Origin of Species . It was the final, irrevocable break with a medieval conception based on Greek and Roman cosmology and a scholastic system derived from the medieval interpretation of Aristotle. Although Newton was a profoundly (but not a conventionally) religious man, deeply impressed with the need for a divine power to create and conserve the universe, immutable laws of nature were sufficient sources of scientific explanation; hence Newton's universe, almost independent of the spiritual order, ushered in the age of rationalism, scientific determinism and the acceptance of a mechanistic view of nature... [Newton] is generally regarded as one of the greatest mathematicians of all time and the founder of mathematical physics ” (PMM 161).</p>
<b>Newton, Isaac</b>	<b>1714</b>			<b>0685</b>
				<p><b>Philosophiae Naturalis Principia Mathematica</b></p> <p>It is difficult to say precisely where the intellectual influences on Isaac Newton begin and where the impact of his work ends. Newton's masterpiece alone is known simply as The Principia. The first two books treat of mechanics, the third of the solar system. Newton states his three laws of motion which established the relationship between mass, force and direction: he treats of the movement of bodies through gases and liquids, defines mass and force and the corpuscular theory of light. Most important of all, he refutes the then prevailing theory of the vortices of Descartes, and established the principle of universal gravitation and motion of the planets. Copernicus, Newton and Einstein are the three cornerstones of our conception of the universe. This is the revised text of what Einstein referred to as "perhaps the greatest intellectual stride that it has been granted to any man to make."</p>
<b>Newton, Isaac</b>	<b>1796</b>			<b>0748</b>
				<p><b>Chronology of Ancient Kingdoms Amended</b></p> <p>Bound with The Life of Isaac Newton by M. Fontanges and Eloge Dee M. Neuton and The Elogium of Sir Isaac Newton by Monsieur Fontenelle secretary of the Royal Academy of Sciences at Paris. While at Cambridge, Newton , cognizant of the errors of the ancients in fixing their chronologies, devised his own calculations based on astronomical observations. Newton indicates the manner in which astronomy might be used to verify the views on the chronological points derived in the main from Ptolemy. Since Newton's time these views have been proved by the Babylonian and Egyptian records.</p>
<b>Newton, Isaac</b>	<b>1728</b>	<b>1st</b>		<b>1177</b>
				<p><b>A View of Sir Isaac Newton's Philosophy</b></p> <p>Henry Pemberton. Dr. Pemberton studied under Boerhaave, prepared the Fifth London Pharmacopoeia and was invited by Newton to edit the third edition of the Principia. This study of Newton's philosophy is interesting as being the account of a close friend. The preface contains the author's recollections of Newton, especially in his old age.</p>
<b>Newton, Isaac</b>	<b>1671/1672</b>	<b>1st</b>	<b>English</b>	<b>1282</b>
				<p><b>A Letter of Mr. Isaac Newton...Containing His New Theory About Light and Colors</b></p> <p>First Edition. Very Rare. Published in Philosophical Transaction of Royal Society No. 80. This is Newton's first published work. These discoveries formed the subject-matter of the lectures which he delivered as Lucasian professor in the years 1669, 1670, and 1671. The chief new result were embodied in a paper communicated to the Royal Society in February 1672, and subsequently published in the Philosophical Transactions (as offered here). It established Newton's reputation across Europe. Newton's</p>

Author	Pub Date	Edition	Language	Call#
"Optics", published in 1704, is an expansion of the ideas first put forth in this paper.				
Nicholas of Cusa	1650	1st		0470
<b>The Idiot in Four Books</b>				
Also known as Nicholas of Kues, Cusa was a Cardinal in the Catholic Church in the 15th Century who wrote these volumes; the first and second of Wisdom, the third of the Mind and the fourth of Statick Experiments, or experiments of the Balance.				
Nicholas, George	1799			0736
<b>A letter from.. Of Kentucky to his friend, in Virginia. Justifying the conduct of the citizens of Kentucky, as to some of the late measures of the general government; and correcting certain false statements, which have been made in the different states, of the views and actions of the people of Kentucky.</b>				
Very rare piece that justifies Kentucky's resolutions opposing the Alien and Sedition laws. The friend mentioned was Thomas Jefferson. Nicholas was a leading anti-Federalist who had cooperated with James Madison in the struggle for religious freedom. Became one of the leader of the rising Republican party in Kentucky by helping to frame and advocate Jefferson's anti-Federalist resolutions.				
Nietzsche, Friedrich	1887	1st Edition, Second Issue	German	1340
<b>Morgenrothe bound with Die Frohliche Wissenschaft</b>				
First Edition, Second Issue. Originally 500 to 750 copies available of this work. "This is the Definitive Edition of Morgenrothe ('Dawn') which includes the 11-page introduction that appears here for the first time." Morgenrothe' ('Dawn') brings central focus to Nietzsches' attack upon and critique of Christian morality. 'Die Frohliche Wissenschaft' ('The Gay Science') contains the first instance of his famous statement, "Gott ist Tot!" (God is Dead). "Nietzsche experiments with the notion of power but does not advance any systematic theory. The work contains Nietzsche's first consideration of the idea of the eternal recurrence, a concept which would become critical in his next work 'Thus Spoke Zarathustra' and underpins much of the later works." In addition, this volume includes the entirely new, 75-page Chapter 'Wir Furchtlosen' (We Fearless Ones) in The Gay Science.				
Nock, Albert Jay	1935			0262
<b>Our Enemy the State</b>				
If any work can be called a classic, this is it. Nock was without a doubt one of the most learned and eloquent spokesmen for liberty who ever lived. Our Enemy the State, first published in 1935 combines history, politics and social theory into a poignant appeal for natural rights, free markets and peace. The power of this work has never been matched. It will inspire you. Included in this edition is the necessary essay, "On Doing the Right Thing."				
North American Review	1819	1st	English	1313
<b>Smith's Theory of Moral Sentiments</b>				
First Edition of this anonymously-published review of Smith's Theory of Moral Sentiments published in the North American Review, the first and, for many decades, most influential American literary magazine. The reviewer is largely appreciative of the beneficial effects of Smith's theories and acknowledges the practical correspondence of Smith's observations with the reality of human exchange; yet, in contrasting the notion of sympathy as expounded in Moral Sentiments with similar concepts in Hume, he sides with the latter, objecting primarily to Smith's philosophical looseness and to the conceptual slips it engenders				



Author	Pub Date	Edition	Language	Call#
				with the theory.
<b>Nostradamus, Michael</b>	<b>1685</b>		<b>French and English</b>	<b>1360</b>
				<b>The True Prophecies or Prognostications of Michael Nostradamus</b>
				Translated and commented by Theophilus de Garencieres. The original French text is given before the translation. Nostrodamus created a great sensation when, in 1555 he published these prophecies. The prophecies he compiled were a collection of major, long-term predictions. The first installment contained 353 quatrains. The work obtained him the patronage of Catherine de Medici, who invited him to Paris, loaded him with favours and charged him to draw the horoscope of her sons
				"Nostradamus claimed to base his published predictions on judicial astrology, the astrological 'judgement', or assessment, of the 'quality' (and thus potential) of events such as births, weddings, coronations etc. He was heavily criticized by professional astrologers of the day such as Laurens Videl, for incompetence and for assuming that "comparative horoscopy", the comparison of future planetary configurations with those accompanying known past events, could actually predict what would happen in the future."
<b>Oldys, Francis</b>	<b>1792</b>			<b>0854</b>
				<b>The Life of Thomas Paine</b>
				The Life of Mr. Paine by Francis Oldys was written seventeen years before Mr. Paine's death; and was in fact, It is believed to be a hostile biography by George Chalmers, writing under the name of Francis Oldys Mr. Chalmers publicly at a dinner acknowledged himself the author of that very silly and insipid catchpenny, formerly sent abroad under the misnomer of a 'Life of Thomas Paine, by F. Oldys, of America.'
<b>Oldys, Francis</b>	<b>1791</b>			<b>0871</b>
				<b>The Life of Thomas Paine The Author of Rights of Men With A Defense of his Writings</b>
				The Life of Mr. Paine by Francis Oldys was written seventeen years before Mr. Paine's death; and was in fact, It is believed to be a hostile biography by George Chalmers, writing under the name of Francis Oldys. Mr. Chalmers publicly at a dinner acknowledged himself the author of that very silly and insipid catchpenny, formerly sent abroad under the misnomer of a 'Life of Thomas Paine, by F. Oldys, of America.'
<b>Orwell, George</b>	<b>1946</b>	<b>1st</b>		<b>0263</b>
				<b>Animal Farm</b>
				Advance reading copy of the first edition of Orwell's classic parable of dictatorial socialism. A biting commentary that is accessible to nearly all ages. Orwell has presented a pointed look at political systems and at the same time allowed for insight into the human dilemma of existence. We are given a way to overcome the problem through our acceptance of them and then continuing on. And we are finally given the ultimate problem solving tool, our own awareness. It may be quite trite to end with two maxims, the work can be stated with the following phrases: The virtue lies in the struggle not the prize. The price of liberty is eternal vigilance.

Author	Pub Date	Edition	Language	Call#
Orwell, George	1949	1st		0264
	<b>Nineteen Eighty-Four</b>			
	<p>"Who controls the past...controls the future: who controls the present controls the past." Published the year before his death, Orwell's Nineteen Eighty-Four met with a success "rare for Utopias," or in this case "Dystopias," and further established his "commanding influence." "[Nineteen Eighty-Four] has been called an embittered book... but it is written with [Orwell's] particular feeling and clarity and though it flags sometimes with his growing fatigue even the political arguments are never dull. In fact they are worked out with passionate logic. `Double Think,' `Newspeak,' and `Big Brother' now form parts of the language. It is a warning against totalitarianism under any disguise--left or right. It is also a warning based on Auden's `We must love one another or die' for if the lovers had been able to maintain complete trust in each other, even under torture, then only their bodies would have been broken."</p>			
Orwell, George	1949	1st		0265
	<b>Nineteen Eighty-Four</b>			
	<p>"Who controls the past...controls the future: who controls the present controls the past." Published the year before his death, Orwell's Nineteen Eighty-Four met with a success "rare for Utopias," or in this case "Dystopias," and further established his "commanding influence." "[Nineteen Eighty-Four] has been called an embittered book... but it is written with [Orwell's] particular feeling and clarity and though it flags sometimes with his growing fatigue even the political arguments are never dull. In fact they are worked out with passionate logic. `Double Think,' `Newspeak,' and `Big Brother' now form parts of the language. It is a warning against totalitarianism under any disguise--left or right. It is also a warning based on Auden's `We must love one another or die' for if the lovers had been able to maintain complete trust in each other, even under torture, then only their bodies would have been broken."</p>			
Orwell, George	1946	1st		0619
	<b>Animal Farm</b>			
	<p>Orwell's classic parable of dictatorial socialism. A biting commentary that is accessible to nearly all ages. Orwell has presented a pointed look at political systems and at the same time allowed for insight into the human dilemma of existence. We are given a way to overcome the problem through our acceptance of them and then continuing on. And we are finally given the ultimate problem solving tool, our own awareness. It may be quite trite to end with two maxims, the work can be stated with the following phrases: The virtue lies in the struggle not the prize. The price of liberty is eternal vigilance.</p>			
Orwell, George	1949	1st		0620
	<b>Nineteen Eighty-Four</b>			
	<p>Published the year before his death, Orwell's Nineteen Eighty-Four met with a success "rare for Utopias," or in this case "Dystopias," and further established his "commanding influence." "[Nineteen Eighty-Four] has been called an embittered book... but it is written with [Orwell's] particular feeling and clarity and though it flags sometimes with his growing fatigue even the political arguments are never dull. In fact they are worked out with passionate logic. `Double Think,' `Newspeak,' and `Big Brother' now form parts of the language. It is a warning against totalitarianism under any disguise--left or right. It is also a warning based on Auden's `We must love one another or die' for if the lovers had been able to maintain complete trust in each other, even under torture, then only their bodies would have been broken".</p>			

Author	Pub Date	Edition	Language	Call#
Orwell, George	1949 1984			0850
	A dystopian novel that tells the story of Winston Smith and his degradation by the totalitarian state in which he lives			
Orwell, George	1949	1st American	English	1376
	<b>Nineteen Eighty-Four</b>			
	First American Edition. "Who controls the past...controls the future: who controls the present controls the past." Published the year before his death, Orwell's Nineteen Eighty-Four met with a success "rare for Utopias," or in this case "Dystopias," and further established his "commanding influence." "[Nineteen Eighty-Four] has been called an embittered book... but it is written with [Orwell's] particular feeling and clarity and though it flags sometimes with his growing fatigue even the political arguments are never dull. In fact they are worked out with passionate logic. `Double Think,' `Newspeak,' and `Big Brother' now form parts of the language. It is a warning against totalitarianism under any disguise--left or right. It is also a warning based on Auden's `We must love one another or die' for if the lovers had been able to maintain complete trust in each other, even under torture, then only their bodies would have been broken."			
Otis, Harrison Gray	1823			1171
	<b>Letter to Josiah Quincey, Judge of the municipal court, in the City of Boston, on the Law of Libel, as laid down by him in the case of Commonwealth vs. Buckingham</b>			
Otis, James	1764			0266
	<b>The Rights of the British Colonies</b>			
	James Otis was a lawyer in colonial Massachusetts and a member of the Massachusetts provincial assembly. He was an early advocate of the Patriot views against British injustice that led to the American Revolution. In his work, "The Rights of the British Colonies," Otis addresses three major arenas of political discourse. Starting with the origins of government he moves then to the rights of colonies in general and ends with a discussion of the rights of the British colonies.			
Ovid	1505			0267
	<b>Metamorphosis</b>			
	Sammelband containing Metamorphosis by Ovid, 1505; Officiis by Marcus Tullius Cicero, 1493; Orations by Urceus, 1506; and Hystoricus by Justinus.			
	The Metamorphosis "Books of Transformations" is a Latin narrative poem by the Roman poet Ovid, considered his magnum opus. Comprising fifteen books and over 250 myths, the poem chronicles the history of the world from its creation to the deification of Julius Caesar within a loose mythical-historical framework. Although meeting the criteria for an epic, the poem defies simple genre classification by its use of varying themes and tones. Ovid took inspiration from the genre of metamorphosis poetry, and some of the Metamorphosis derives from earlier treatment of the same myths; however, he diverged significantly from all of his models.			
	"Sammelband - multiple different texts bound as one volume. Often done by the wealthy of the time in order to include their favorite pieces together."			

Author	Pub Date	Edition	Language	Call#
Owen, Robert	1817			0677
<b>A New View of Society</b>				
<p>A New View of Society: or, Essays on the formation of the Human Character preparatory to the development of a plan for gradually ameliorating the condition of mankind. "The end of government is to make the governed and the governors happy. That government then is the best, which in practice produces the greatest happiness to the greatest number; including those who govern, and those who obey."</p> <p>Robert Owen (1771-1858) was the outstanding figure in the early development of British Socialism. A New View of Society, or Essays on the formation of the Human Character is the first theoretical work of the earliest period of Owen's literary activity and provides his basic statement of the effect of environment on character. The New View, dedicated to the Prince Regent of the British Empire originally appeared in parts—the first two essays in 1813 and the third and fourth the following year. Owen revised his essays and submitted them to the criticism of several of his friends, including James Mill and Francis Place—both intimates of his new partner Jeremy Bentham and leading lights among the Utilitarians.</p>				
Paine, Thomas	1794			0268
<b>Age of Reason</b>				
<p>Before Paine was imprisoned, he started his most controversial major work, Age of Reason, and he continued writing behind bars. While he commended Christian ethics, believed Jesus was a virtuous man, and opposed the Jacobin campaign to suppress religion, he attacked the violence and contradictions of many Bible stories. He denounced the incestuous links between church and state. He also defended the deist view of one God and a religion based on reason. He further urged a policy of religious tolerance.</p>				
Paine, Thomas	1776	1st		0269
<b>Common Sense</b>				
<p>First Edition. English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution. Printed in England, first issue with rare general half-title for Common Sense and Chalmer's Plain Truth. Contained many hiatuses where passages occurred casting reflection upon the Crown and government.'</p>				
Paine, Thomas	1776	6th	English	0270
<b>Common Sense</b>				
<p>Sixth Edition. A political treatise first published on January 10, 1776 urging immediate separation from England. Of this Paine states, "Everything that is right or natural pleads for separation. The blood of the slain, the weeping voices of nature cries, tis time to part." Within a few months, more than a hundred thousand copies were published in America. The work was influential in bringing about the Declaration of Independence, as Jefferson was an avid supporter of many of Paine's ideas and cautions. Of government and society, Paine makes the claim, "Society is produced by our wants, and government by wickedness: the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices... The first is a patron, the last a punisher. Society in every state is a blessing, but government even in its best state is but a necessary evil."</p>				

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1792			0271
	<b>Common Sense</b>			
	Expanded 1792 edition with engraved frontispiece portrait of Paine, printed by J. Ridgway in London, July 25, 1791. This portrait was engraved after a painting by Peele of Philadelphia, and originally used as the frontispiece for a 1791 Ridgway edition of Paine's Letter to the Earl of Shelburne.			
Paine, Thomas	1792	1st Americ		0272
	<b>Crisis Papers</b>			
	(1737-1809) English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution.			
	He died in the U.S. amid poverty and calumny, denounced as a radical, a drunkard, and an atheist, and was denied burial in consecrated ground. His remains were lost after being taken to England for reburial. In later years he came to be regarded as an American patriot and an important crusader for democratic rights."			
Paine, Thomas	1795	1st		0273
	<b>Dissertation on First Principles of Government</b>			
	(1737-1809) English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution.			
	He died in the U.S. amid poverty and calumny, denounced as a radical, a drunkard, and an atheist, and was denied burial in consecrated ground. His remains were lost after being taken to England for reburial. In later years he came to be regarded as an American patriot and an important crusader for democratic rights."			
Paine, Thomas	1795	1st		0274
	<b>Dissertation on First Principles of Government</b>			
	(1737-1809) English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution.			
	He died in the U.S. amid poverty and calumny, denounced as a radical, a drunkard, and an atheist, and was denied burial in consecrated ground. His remains were lost after being taken to England for reburial. In later years he came to be regarded as an American patriot and an important crusader for democratic rights."			

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1795	1st		0275
<b>Dissertation on First Principles of Government</b>				
<p>(1737-1809) English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution.</p> <p>He died in the U.S. amid poverty and calumny, denounced as a radical, a drunkard, and an atheist, and was denied burial in consecrated ground. His remains were lost after being taken to England for reburial. In later years he came to be regarded as an American patriot and an important crusader for democratic rights."</p>				
Paine, Thomas	1792			0276
<b>Rights of Man</b>				
<p>A man whose writings shook the world and whose preachments on democracy have endured for two centuries. Written as a response to Burke's Reflections on the Revolution in France, Paine opened the work with a note to General Washington, "I present you a small treatise in defense of those principles of freedom which your exemplary virtue hath so eminently contributed to establish". Paine was indicted for treason a little over a year after Rights of Man first appeared. Paine used his renowned wit, and biting insight to decry Burke. Evidenced here in an opening paragraph, "Among the incivilities by which nations or individuals provoke and irritate each other, Mr. Burke's pamphlet on the French Revolution is an extraordinary instance."</p>				
Paine, Thomas	1792	1st		0277
<b>Writings Of</b>				
<p>This collection contains nine works by Paine, each separately printed and paginated and with individual title pages for each work, together with a general title page and a list of subscribers. All of the individual works are the first Albany printings, including rare 1792 edition of The Crisis.</p> <p>The Crisis is composed of thirteen articles only five of which were issued in newspapers. It was not until this 1792 edition that The Crisis was printed together in America. When Washington's troops floundered in the War of Independence to which Paine had given birth, he rejuvenated the dispirited soldiers with The Crisis opening with the flaming watchword, "These are the times that try men's souls". Washington was so impressed that he ordered it read to all the troops at Valley Forge. Calling this Crisis No. 1, Paine must have anticipated other crises. His foreboding was well-founded and others followed."</p>				
Paine, Thomas	1797			0382
<b>Letter to Washington</b>				
<p>"Letter from Thomas Paine to George Washington President of the United States of America.</p> <p>(1737-1809) English pamphleteer and political radical. The son of a Quaker corsetmaker, Paine came to America in 1774. Famous for his activities in behalf of the colonies during the American Revolution, as well as in France during the French Revolution, he consistently urged revolt and independence instead of reform and tried to promote world revolution.</p> <p>He died in the U.S. amid poverty and calumny, denounced as a radical, a drunkard, and an atheist, and was denied burial in consecrated ground. His remains were lost after being taken to England for reburial. In later years he came to be regarded as an American patriot and an important crusader for democratic rights."</p>				

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1792			0469
	<b>Common Sense</b>			
	<p>A political treatise first published on January 10, 1776 urging immediate separation from England. Of this Paine states, "Every thing that is right or natural pleads for separation. The blood of the slain, the weeping voices of nature cries, tis time to part." Within a few months, more than a hundred thousand copies were published in America. The work was influential in bringing about the Declaration of Independence, as Jefferson was an avid supporter of many of Paine's ideas and cautions. Of government and society, Paine makes the claim, "Society is produced by our wants, and government by wickedness: the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices... .The first is a patron, the last a punisher. Society in every state is a blessing, but government even in its best state is but a necessary evil."</p>			
Paine, Thomas	1791	1st Paris		0511
	<b>Common Sense</b>			
	<p>From the American Revolution in 1776 to the French Revolution in 1791, Thomas Paine's Common Sense was a rallying cry for freedom from oppression. This is the first of several editions of Common Sense published in Revolutionary War France. It is actually the second French translation; during the American Revolution a French translation was published in Rotterdam.</p>			
Paine, Thomas	1792	1st		0512
	<b>Opinion of Paine concerning the Judgment of Louis XVI</b>			
Paine, Thomas	1786			0580
	<b>Dissertations on Government, the Affairs of the Bank, and Paper Money</b>			
	<p>In 1786, Paine publishes in Philadelphia "Dissertation on Government, the Affairs of the Bank, and Paper Money," an octavo pamphlet of sixty-four pages. The bank alluded to is the Bank of North America and he also discusses the proper role of paper money. Paine writes that:  The only "proper use for paper is to write promisory notes..." But when a government "undertakes to issue paper as money, the whole system of safety and certainty is overturned, and property set afloat." It is "like putting an apparition in the place of a man; it vanishes with looking at it, and nothing remains but the air." Paper money "turns the whole country" into speculators. "The precariousness of its value and the uncertainty of its fate continually operate...to produce this destructive effect. "Having no real value in itself it depends for support upon accident, caprice and party, and as it is the interest of some to depreciate," the "morals of the country [are destroyed] with new schemes of deceit. Every principle of justice is put to the rack, and the bond of society dissolved.""</p>			
Paine, Thomas	1793			0585
	<b>Common Sense</b>			
	<p>A political treatise first published on January 10, 1776 urging immediate separation from England. Of this Paine states, "Every thing that is right or natural pleads for separation. The blood of the slain, the weeping voices of nature cries, tis time to part." Within a few months, more than a hundred thousand copies were published in America. The work was influential in bringing about the Declaration of Independence, as Jefferson was an avid supporter of many of Paine's ideas and cautions. Of government and society, Paine makes the claim, "Society is produced by our wants, and government by wickedness: the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices... .The first is a patron, the last a punisher. Society in every state is a blessing, but government even in its best state is but a necessary evil."</p>			

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1712</b>			<b>0586</b>
		<b>A Letter addressed to the Abbe Raynal</b>		
		A Letter addressed to the Abbe Raynal on the Affairs of North America; in which the mistakes in the Abbe's account of the Revolution of America are corrected and cleared up		
<b>Paine, Thomas</b>	<b>1795</b>			<b>0591</b>
		<b>The Rights of Man</b>		
		A man whose writings shook the world and whose preachments on democracy have endured for two centuries. Written as a response to Burke's Reflections on the Revolution in France, Paine opened the work with a note to General Washington, "I present you a small treatise in defense of those principles of freedom which your exemplary virtue hath so eminently contributed to establish". Paine was indicted for treason a little over a year after Rights of Man first appeared. Paine used his renowned wit, and biting insight to decry Burke. Evidenced here in an opening paragraph, "Among the incivilities by which nations or individuals provoke and irritate each other, Mr. Burke's pamphlet on the French Revolution is an extraordinary instance."		
<b>Paine, Thomas</b>	<b>1776</b>	<b>3rd</b>		<b>0599</b>
		<b>Common Sense</b>		
		Third Edition, printed in the same year as the first edition. Common Sense: with the Whole Appendix, The Address to the Quakers; also, the Large Additions. The pamphlet was written in 1775-1776, and inspired the people of the Thirteen Colonies to declare and fight for their independence from Great Britain in 1776. It was published anonymously on January 10, 1776 and was only forty-eight pages. "The pamphlet explained the advantages of and the need for immediate independence." Written like a sermon, it used clear and simple language, making it easy for all who could read, to understand it. The work was the largest sale and circulation of any book published in American history during its time. In its first year, it went through twenty-five editions. Paine donated his royalties from Common Sense to the Continental Army saying, "As my wish was to serve an oppressed people, and assist in a just and good cause, I conceived that the honor of it would be promoted by my declining to make even the usual profits of an author."		
<b>Paine, Thomas</b>	<b>1776</b>			<b>0648</b>
		<b>Common Sense</b>		
		A political treatise first published on January 10, 1776 urging immediate separation from England. Of this Paine states, "Every thing that is right or natural pleads for separation. The blood of the slain, the weeping voices of nature cries, tis time to part." Within a few months, more than a hundred thousand copies were published in America. The work was influential in bringing about the Declaration of Independence, as Jefferson was an avid supporter of many of Paine's ideas and cautions. Of government and society, Paine makes the claim, "Society is produced by our wants, and government by wickedness: the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices... The first is a patron, the last a punisher. Society in every state is a blessing, but government even in its best state is but a necessary evil."		



Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1792			0654
		<b>Rights of Man</b>		
		<p>A man whose writings shook the world and whose preachments on democracy have endured for two centuries. Written as a response to Burke's Reflections on the Revolution in France, Paine opened the work with a note to General Washington, "I present you a small treatise in defense of those principles of freedom which your exemplary virtue hath so eminently contributed to establish". Paine was indicted for treason a little over a year after Rights of Man first appeared. Paine used his renowned wit, and biting insight to decry Burke. Evidenced here in an opening paragraph, "Among the incivilities by which nations or individuals provoke and irritate each other, Mr. Burke's pamphlet on the French Revolution is an extraordinary instance."</p>		
Paine, Thomas				0737
		<b>A Bound Volume of ten works by...</b>		
		<p>The items are as follows: 1-Rights of Man 1795 and Rights of Man Part the Second 1792; 2- Letter addressed to the Addressers, on the late proclamation – Sometimes called the Third Part of Rights of Man; 3- The Age of Reason 1795 and Age of Reason Part the second 1796; 4 – Thoughts on the Peace, and the Probable Advantages Thereof to the United States of America 1791; 5 – Two Letters to Lord Onslow and one to Mr Henry Dundas on the Subject of the Late Proclamation 1792; 6 – Prospects on the War and Paper Currency of Great Britain 1793; 7 – A Letter to the Earl of Shelburne on his Speech July 10th 1782, A New Edition 1792; 8 – Dissertations on First Principles of Government; 9 – Common Sense with Several additions in the body of the work 1792; 10 – A Letter Addressed to Abbe Raynal 1795.</p>		
Paine, Thomas	1795			0865
		<b>Dissertation on First Principles of Government</b>		
		<p>There is no subject more interesting to every man than the subject of government. His security, to be rich or poor, and, in great measure, his prosperity, is connected, therewith; it is therefore his interest, as well as his duty, to make himself acquainted with its principles, and what the practice ought to be."</p>		
Paine, Thomas	1793			0867
		<b>Mr. Thomas Paine's Letters to Mr. King and his letters to Mr. Paine</b>		
		<p>Mr. King's speech, at Egham, together with Thomas Paine's letter to him on it; and Mr. King's reply, as they all appeared in the Morning Herald... With the addition of Mr. King's second letter, taken from the Herald</p>		
Paine, Thomas	1797	1st		0937
		<b>Agrarian Justice, Opposed to Agrarian Law, and to Agrarian Monopoly</b>		
		<p>In the same year (1797) that the pamphlet on "Agrarian Justice" was printed in English, by W. Adlard in Paris, an edition was brought out in London by Thomas Williams, who was prosecuted by the Crown for publishing Paine's "Age of Reason." Paine's preface to the London edition contained some sentences which the publisher suppressed under asterisks. Two sentences in particular were omitted from the pamphlet which are here given from the first Paris edition: "It is not charity but a right, not bounty but justice, that I am pleading for. The present state of civilization is as odious as it is unjust." The English title adds a brief resume of Paine's scheme to the caption--"Agrarian Justice opposed to Agrarian Law and to Agrarian Monopoly."</p>		

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1792			0969
<b>The Works of Thomas Paine</b>				
<p>Published in 1792 in London, The Works of Thomas Paine comprises of some of his major works and most noted letters at that time. The work includes "Common Sense," "Rights of Man" Part One and Part Two, "Letter to Earl of Shelburne," and "Letter to Secretary Dundas" as well as many more noteworthy pieces.</p> <p>"Common Sense" was a pamphlet first published anonymously on January 10, 1776, during the American Revolution. It was signed "Written by an Englishman" and it became an immediate success. It presented the American colonists with an argument for freedom from British rule at a time when the question of independence was still undecided. Published in 1891, "Letter to Earl of Shelburne," was a letter to the William Petty the Earl of Shelburne, who later became Marquis of Lansdowne before it was written. The letter was in response to Shelburne speech he gave on July 10, 1782 on acknowledgement of American independence. "Rights of Man" was first published in 1791. It suggested that political revolution is permissible when a government does not safeguard its people, their rights, and their national interests. It also was based to defend the French Revolution against Edmund Burke's attack in Reflections on the Revolution in France (1790). "Letter to Secretary Dundas" was in answer to Dundas speech on the late proclamation. The late proclamation refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man. The letter Paine wrote defended his book and charges of sedition against it.</p>				
Paine, Thomas	1819			0970-0971
<b>Political and Miscellaneous Works</b>				
<p>Published in 1819, this first edition was produced in two volumes as a collection Thomas Paine's work. It contains some of famous work such as Common Sense, Public Good, Letter to George Washington, and Dissertation on Government Paper Money, to name a few works</p>				
Paine, Thomas	1908			0992-1001
<b>Life and Writings of Thomas Paine</b>				
<p>Vol 1: Life and Appreciations; Vol 2: Commonsense-Miscellany; Vol 3: The Crisis; Vol 4: The Rights of Man; Vol 5: The Rights of Man Miscellany; Vol 6: The Age of Reason (1); Vol 7: The Age of Reason (2); Vol 8: Essays, Letters, and Addresses; Vol 9: Essays, Letters, and Addresses; Vol 10: Essays, Letters, and Poems.</p>				
Paine, Thomas	1794			1002
<b>An Examination of the Age of Reason</b>				
<p>The Age of Reason is a deistic pamphlet written by American revolutionary Thomas Paine. It criticizes institutionalized religion and challenges the legitimacy of the Bible, the central sacred text of Christianity. It was published in three parts in 1794, 1795, and 1807. It was a bestseller in the United States, where it caused a short-lived deistic revival. In England, it was received with hostility because of the increasing fear of political radicalism as a result of the French Revolution.</p> <p>The Age of Reason presents common deistic arguments such as it highlights what Paine saw as corruption of the Christian Church and criticized its efforts to acquire political power. Paine advocated reason in the place of revelation, which led him to reject miracles and to view the Bible as an ordinary piece of literature rather than as a divinely inspired text. It promoted natural religion and argued for the existence of a creator-God.</p>				

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1793			1003
		<b>The Proceedings: The Trial of Daniel Isaac Eaton</b>		
		Written in 1793 by Thomas Paine, this work looked at the proceedings on the trial of Daniel Isaac Eaton, who as well printed and sold the piece. Eaton's trial was part of the 1794 Treason Trials, arranged by the administration of William Pitt. The trials were intended to cripple the British radical movement of the 1790s. Over thirty radicals were initially arrested. The treason trials were an extension of the sedition trials of 1792 and 1793 against parliamentary reformers in both England and Scotland.		
Paine, Thomas	1819			1004
		<b>Memoirs</b>		
		Memoirs of the life of Thomas Paine: with observations on his writings, critical and explanatory		
Paine, Thomas	1792			1005
		<b>Writings of Thomas Paine</b>		
		Thomas Paine was in Thetford, Englad in 1737. He momoved to Philadelphia in 1774 and became a journalist. Two years later, he wrote Common Sense, a strong defense of American Independence from England. Next he produced a pamphlet, The Crisi, which was read throughout America. Paine moved back to England and wrote The Rights of Man in response to criticism of the French Revolution. He then fled to France to avoid getting arrested for the publication. In France he was imprisoned for not supporting the execution of Louis XVI where he began his most famous work The Age of Reason. Paine passed in 1809.		
Paine, Thomas	1956			1006
		<b>A Bibliographical Check List of Common Sense with an Account of its Publication</b>		
		A Bibliographical Check List of Common Sense with an Account of its Publication was edited by Richard Gimbel; this work examines the publication of eighteenth century revolutionist Thomas Paine's Common Sense. The work gives the background history of Common Sense as well as the illustrative examples of all the different early title pages of the publication of the great work. The numerous title pages illustrated are incorporated with notes and facts about each publication. It also contains a list of the different publications of Common Sense which includes year, cities, and publisher as well as typesettings. To further note there is also a newspaper illustration that shows rival publishers ads for their edition of the Common Sense.		
		Written as a pamphlet by Thomas Paine, Common Sense was first published anonymously on January 10, 1776, during the American Revolution. It was signed "Written by an Englishman" and it became an immediate success. It sold 120,000 copies in the first three months, 500,000 in the first year and went through twenty-five editions in the first year. At that time and in relation to the population of the Colonies, it had the largest sale and circulation of any book in American history. Common Sense presented the American colonists with an argument for freedom from British rule at a time when the question of independence was still undecided.		
Paine, Thomas	1819			1007
		<b>The American Crisis</b>		
		The American Crisis was a series of pamphlets published from 1776 to 1783 during the American Revolution by Thomas Paine. The first volume begins with the famous words "These are the times that try men's souls". There were sixteen pamphlets in total together often known as "The American Crisis" or simply "The Crisis". Thirteen numbered pamphlets were published between 1776-1777 with three		

Author	Pub Date	Edition	Language	Call#
				<p>additional pamphlets released between 1777-1783. The writings were contemporaneous with the early parts of the American Revolution, during the times that colonists needed inspiring. The first of the pamphlets were published when the Revolution was viewed as an unstable prospect. The pamphlet was read out loud to the Continental army three days before the Battle of Trenton took place on December 26, 1776, in an attempted to bolster morale and resistance among patriots.</p>
<b>Paine, Thomas</b>	<b>1791</b>	<b>2nd</b>		<b>1009</b>
				<p><b>Rights of Man</b></p> <p>Published 1791, Rights of Man, was written by Thomas Paine. This work is a second edition piece published in the same year as the first. Rights of Man suggested that popular political revolution is permissible when a government does not safeguard its people, their natural rights, and their national interests. Using these points as a base it defends the French Revolution against Edmund Burke's attack in Reflections on the Revolution in France (1790). Rights of Man opposed the idea of hereditary government, the belief that dictatorial government is necessary because of man's corrupt essential nature. It criticized Burke's assertion of the nobility's inherent hereditary wisdom. Paine counters the allegation with a nation has not a right to form a Government for governing itself. He contests Burke's definition of Government as "a contrivance of human wisdom". Instead, Paine argues that Government is a contrivance of man. It follows hereditary succession and hereditary rights to govern that cannot compose a Government because the wisdom to govern cannot be inherited. The publication of Rights of Man caused uproar in England. It led Paine to be tried in absentia in court. He was convicted for seditious libel against the Crown, but he was unavailable for hanging, having departed England for France.</p>
<b>Paine, Thomas</b>	<b>1792</b>		<b>English</b>	<b>1010</b>
				<p><b>A Letter Addressed to the Abbe Raynal</b></p> <p>Abbé Raynal had published an account of the colonization of American and India in six volumes in 1770. His radical views of the rights of the governed to withhold taxation and overthrow their rulers got him thrown out of France. He is one of many writers at the time who exchanged ideas and had an influence on the thoughts and actions that led to the Revolutions in America and France. Raynal also wrote a history of the American Revolution, while it was in progress. He published it immediately following the war. Paine was writing to correct Raynal's misconceptions and inaccuracies concerning the American Revolution. He had certainly read some if not all of Raynal's work. Paine's Letter to Raynal gives us a picture of the different points of view in Europe and America concerning the Revolution. (This work is the same as # 1146.)</p>
<b>Paine, Thomas</b>	<b>1791</b>			<b>1011</b>
				<p><b>A Letter to the Earl of Shelburne</b></p> <p>Published in 1789 and written by Thomas Paine, this work was a letter to the William Petty the Earl of Shelburne, who later became Marquis of Lansdowne before it was written. The letter was in response to Shelburne speech he gave on July 10, 1782 on acknowledgement of American independence. Shelburne was a British Whig statesman who was the first Home Secretary in 1782 and then Prime Minister in 1782 to 1783. Shelburne was critical of the policies of the North government, who governed the Kingdom of Great Britain from 1770 through 1782 under Lord North. Shelburne went into opposition calling for the withdrawal of British troops after the surrendered at the Battle of Saratoga in 1777 in the American War of Independence. In March of 1782 following the down fall of the North Government, he agreed to take office under Lord Rockingham under the condition the King would recognize the United States. When Shelburne became Prime Minister on the death of Lord Rockingham on July 1, 1782, his government was diligently knowledge for negotiate for peace in the American War which led to the signing of Treaty of Paris, the peace agreement between the British and United States of America.</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1791</b>	<b>3rd</b>		<b>1013</b>
				<b>Rights of Man</b>
				<p>Paine wrote Rights of Man, an abstract political tract critical of monarchies and European social institutions. He completed the text on January 29, 1791. On January 31, he gave the manuscript to publisher Joseph Johnson for publication on February 22. Meanwhile, government agents visited him, and, sensing dangerous political controversy, he reneged on his promise to sell the book on publication day; Paine quickly negotiated with publisher J.S. Jordan, then went to Paris, per William Blake's advice, leaving three good friends, William Godwin, Thomas Brand Hollis, and Thomas Holcroft, charged with concluding publication in Britain. The book appeared on March 13, three weeks later than scheduled, and sold well.</p>
<b>Paine, Thomas</b>	<b>1792</b>			<b>1015</b>
				<b>Letters on the Late Proclamation</b>
				<p>Published in 1792 and written by Thomas Paine, who was Secretary for Foreign Affairs to Congress in the American War. This letter was addressed to the addressers on the late proclamation. "The late proclamation" refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man. In his letters, Paine, stands by his work, in addition to, explains his thoughts and ideas further on Rights of Man to vindicate the work.</p>
<b>Paine, Thomas</b>	<b>1817</b>			<b>1016</b>
				<b>Miscellaneous Letters and Essays on Various Subjects</b>
				<p>Written by Thomas Paine and published in 1817 this work contains several letters and essays by the author on a wide variety of subjects. Pamphlets like this one were published for radical sectors of the literate working-class and lower middle-class public in Great Britain. The work comprise of some letters that are to Abbe Syeyes, Dundas and Lord Onslow. It also contains contributions to the Pennsylvania Magazine such as "Useful and Entertaining Hints" as well as addresses to the Society of the Theophilanthropists and the French National Assembly, upon his election to the Constitutional Convention.</p>
<b>Paine, Thomas</b>	<b>1817</b>			<b>1017</b>
				<b>The Case of the Officers of Excise</b>
				<p>The earliest published text of writing that can be attributed to Paine was his The Case of the Officers of Excise. It was a petition to the British Parliament which he wrote on behalf of his fellow excise officers in their pursuit of higher wages. Written at Bull House in the winter of 1772-1773, it was published in 1773 and four thousand copies were printed by William Lee in Lewes and widely distributed. The pamphlet would lead to Paine's dismissal from his excise duties.</p> <p>In the pamphlet, Paine offers advice to Parliament on qualifications that every good excisemen need to have. When considering employment of someone for such a job they should have the following traits: honest, sober, diligent and skillful. Paine also writes that the poverty of officers is rising and temptation is rising from being in poverty. It was hard for single men to survive on the wages of being excise officers let alone men with families to take care of and the temptation lies with the security of the revenue they are employed to collect and procure.</p>

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1817</b>			<b>1019</b>
<b>A Letter to the English People on the Invasion of England</b>				
<p>Written in 1804 by Thomas Paine in America, A Letter to the English People on the Invasion of England was first published in London in 1817. The Letter was written on the event of a possible invasion of England by the French in the Napoleonic Wars which occurred from 1803 through 1815. Napoleon Bonaparte started to plan for the invasion, but it was called off in 1805. The start of the Napoleonic wars arose when neither side kept their agreement in the Treaty of Amiens in 1802. Both sides occupied places they should have evacuated from; the British from Malta and the French from Italy. Hostilities between Britain and France renewed on May 18, 1803. The Coalition, which included Britain, aims changed over the course of the war which was a general desire to restore the French monarchy became closely linked to the struggle to stop Bonaparte. The Napoleonic Wars ended with Napoleon's defeat at Waterloo on June 18, 1815.</p>				
<b>Paine, Thomas</b>				<b>1020</b>
<b>Letters</b>				
<p>Printed in Albany in 1792, this work is a collection of Thomas Paine's more renowned letters such as letters to Earl of Shelburne, Sir Guy Carlton, and Abbe Syeyes. The letters were responses to various events such as American Independence, republican challenge, and murder. The "Letter to Earl of Shelburne," which was a letter to the William Petty, the Earl of Shelburne, who later became Marquis of Lansdowne before it was written. The letter was in response to Shelburne speech he gave on July 10, 1782 on acknowledgement of American independence. The "Letter to Sir Guy Carlton" was written on the murder of Captain Huddy, who was murdered by a party of refugees in the British pay and services. Huddy was attacked, held prisoner, and latter hanged on a tree. Americans later found him and buried. The "Letter to Abbe Syeyes" was on account of Paine accepting Syeyes challenge on the subject of government to defend the Republican system against the Monarchical system. Syeyes was a member of the French National Assembly at the time.</p>				
<b>Paine, Thomas</b>	<b>1796</b>			<b>1021</b>
<b>A Few State Criminals Brought to the Bar of Public Justice</b>				
<p>Published in London in 1796, this first edition work has been attributed to Thomas Paine for no author is noted on the title page. The work is an attack on William Pitt, the younger, who was a British politician and the youngest Prime Minister of Great Britain in 1783 at the age of twenty-four. Pitt's administration lasted for seventeen years. He later became Prime Minister of the United Kingdom and Chancellor of Exchequer for two years in 1804. Pitt was opposed to the development of a strict partisan political system. Paine attacked Pitt based on his appointment to a committee to restore the freedom of parliament in the House of Commons. However, Paine believed Pitt's principles had changed do to the fact the reform Pitt had promised never occurred. Paine felt the system had stayed the same.</p>				
<b>Paine, Thomas</b>	<b>1796</b>			<b>1022</b>
<b>The Decline and Fall of the English System of Finance</b>				
<p>Printed in 1796 as a pamphlet by Thomas Paine, this work rails against the English economic system and predicts the suspension of the Bank of England and the failure of England's national currency. It prophesied the collapse of the British system of public spending under the impact of war and corruption. Paine compared Britain's national debt of some 400 million pounds with the hard money on deposit with the Bank of England which estimated to be 1 million pounds. In reality, in 1797, the Bank of England was forced to suspend convertibility, although the Bank and government survived the crisis</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1796</b>			<b>1023</b>
<b>The Political Censor</b>				
<p>Peter Porcupine was a pen name for William Cobbett. Cobbett was an English pamphleteer, farmer and journalist, who lived in the late eighteenth and early nineteenth century. He believed that reforming Parliament and abolishing the parliament electoral district would help to end the poverty of farm laborers, and he attacked the borough-mongers, sinecurists and "tax-eaters" relentlessly.</p> <p>Cobbett created The Political Censor and in the April 1796 issue it contains the famous cartoon of Thomas Paine. The cartoon depicts an angry looking Paine with a guillotine behind him proclaiming "Stop the Wheels of Government." The content of this April publication was an attack on the congressmen and their arguments, who sought in the House to annul the British Treaty known as the Jay Treaty in 1794. The treaty was between the United States and Great Britain; it is credited to resolving some issues remaining since the Treaty of Paris of 1783 which ended the American Revolution. It also facilitated ten years of peaceful trade between the United States and Britain in the midst of the French Revolutionary Wars that had begun in 1792.</p>				
<b>Paine, Thomas</b>	<b>1793</b>			<b>1024</b>
<b>Letters on the Proclamation</b>				
<p>Published in 1792 and written by revolutionary Thomas Paine. This letter was addressed to the addressers on the late proclamation. "The late proclamation" refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man which detailed a representative government with enumerated social programs to remedy the numbing poverty of commoners through progressive tax measures. In his letters, Paine, stands by his work, in addition to, explains his thoughts and ideas further on Rights of Man to vindicate the work. An indictment for seditious libel followed, for both publisher and author. The authorities aimed to chase Paine out of Great Britain and did so with much success for Paine fled to France. Paine was then tried in absentia, found guilty though never executed.</p>				
<b>Paine, Thomas</b>				<b>1025</b>
<b>Letters to the People of France</b>				
<p>Written in the midst of the French Revolution in Paris on September 25 by Thomas Paine, the great pamphleteer and revolutionary, this edition of Letters to the People of France was published in London in 1792. The work was printed and distributed by London Corresponding Society. In the letter, Paine humbly thanks the French National Assembly to which he was elected despite not being able to speak French, for conferring upon him a citizen of France. He further states that America's successful revolution is an example to France to the success it can have as a free republic. Paine expresses his thoughts and feelings of liberty and equality by encouraging France to continue to fight for their rights. With further encouragement, Paine tells France not to look at the past, but look to the future that is a new era. Despite Paine's deep involvement in the French Revolution, a year later in 1793, he was arrested and imprisoned in Paris where he spend a year confined.</p>				
<b>Paine, Thomas</b>				<b>1026</b>
<b>Miscellaneous Articles</b>				
<p>Published in London in 1792, Miscellaneous Articles was written by Thomas Paine, the famous author and revolutionary. The work is a collection of many of Paine's famous letters and articles. Six letters are included in this work such as the "Letter to Abbe Syeyes" which was on account of Paine accepting Syeyes challenge on the subject of government to defend the Republican system against the Monarchical system. Syeyes was a member of the French National Assembly at the time. Another famous letter in the collection is the "Letter to Secretary Dundas" was in answer to Dundas speech on the late proclamation. The late proclamation refers to the royal proclamation against seditious writings, issued May 21, 1792 and</p>				

Author	Pub Date	Edition	Language	Call#
				directed particularly against the second part of Paine's Rights of Man. The letter Paine wrote defended his book and charges of sedition against it. There is also an article called "Thoughts on the Peace, and the Probable Advantages Thereof" that has been included in this edition.
<b>Paine, Thomas</b>	<b>1792</b>	<b>1st</b>		<b>1027</b>
				<b>Address from London</b>
				Published in 1792, for the London Corresponding Society, this work was written by Thomas Paine. It was issued for the inhabitants of Great Britain on the subject of Parliamentary reform. It asks the public to consider the rights and welfare of the present and future generation of the people of Great Britain. The work encourages the public to talk about reform such as restoration of annually elected parliaments, unbiased and unbought elections, and equal representation of the whole body of the people. The Address also calls for free press, better outreach to poor, pensions for elderly, reform in education, simplified laws, and liberties restored. The Society believed that with the reform of one abuse the others will follow and disappear.
<b>Paine, Thomas</b>	<b>1792</b>			<b>1028</b>
				<b>Paine's Four Letters</b>
				Published in 1792 in London this work was is a collection of letters written the great revolutionary and author, Thomas Paine. The topics of the letters are government. A few letters included in the work are two letters to Mr. Dundas and two letters to Lord Onslow concerning on the late proclamation. The late proclamation refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man. Paine's book suggests revolution is permitted when the government does not safeguard its people and their natural rights. Mr. Dundas and Lord Onslow were both for the proclamation and Lord Onslow called Paine "a common enemy" between the two. The letters written to both gentlemen by Paine argues against the proclamation and further defends his book and charges of sedition against it.
<b>Paine, Thomas</b>	<b>1817</b>			<b>1029</b>
				<b>Agrarian Justice</b>
				Agrarian Justice was a pamphlet written by Thomas Paine and published originally in 1797. Paine devised it as a way to preserve the benefits of civilized life. It was written in the winter of 1795-1796 and remained unpublished for a year. Paine was undecided on whether or not it would be best to wait until the war with France was over before publishing it. However, after reading a sermon by Richard Watson, the Bishop of Llandaff, which discussed the "Wisdom ... of God, in having made both Rich and Poor", he decided to it needed to be published. Agrarian Justice advocated for the use of an estate tax, a tax on land value to fund a universal old-age, disability pension and a fixed sum to be paid to all citizens on reaching maturity. This system is also what became known as Georgism. Paine proposed a detailed plan to tax property owners to pay for the needs of the poor, which could be considered as the forerunner of the modern idea of basic income. The money would be raised by taxing all direct inheritances at 10%, and "indirect" inheritances, those not going to close relations, at a somewhat higher rate; this would, he estimated, raise around £5,700,000 per year in England. Around two-thirds of the fund would be spent on pension payments of £10 per year to every person over the age of fifty, which Paine had taken as his average adult life expectancy. Most of the remainder allocated to making fixed payments of £15 to every man and woman on reaching the age of twenty-one, legal majority. The small remainder would then would to be used for paying pensions to "the lame and blind".



<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1817</b>			<b>1030</b>
		<b>Prospects on the Rubicon</b>		
		In England, Paine was determined to "open the eyes of the people to the madness and stupidity of the government." His first efforts in this writing were directed against William Pitt's war policy, and toward securing friendly relations with France.		
<b>Paine, Thomas</b>	<b>1817</b>			<b>1031</b>
		<b>Public Good</b>		
		Paine is remembered today not for the originality of his philosophical thought, but for his ability to articulate ideas clearly and eloquently in a way that motivated his readers to action. Impassioned and outspoken, he became a spokesman for every cause he espoused. Paine was an expert at using printed media to disseminate ideas.		
<b>Paine, Thomas</b>	<b>1792</b>	<b>1st</b>		<b>1032</b>
		<b>The London Corresponding Societies</b>		
		Published in 1792, for the London Corresponding Society, this work was written by the radical and revolutionary Thomas Paine. Issued by the Society for the public it addresses and puts forth resolution for the government of Great Britain. The work calls for regulations to be adopted for the internal order and government. Furthermore, it requests for reform of representatives of Parliament. The work claims the few who are allowed to be elected as representatives are chosen by small number of electors by buying and selling votes by corruption. It calls for the right of sharing the government and the resolution need is equal representation in parliament. Without the full and uninterrupted exercise of rights, no man can with truth call himself or his country free.		
<b>Paine, Thomas</b>			<b>English</b>	<b>1033</b>
		<b>A Letter Addressed to the Abbe Raynal on the Affairs of North America</b>		
		Abbé Raynal had published an account of the colonization of American and India in six volumes in 1770. His radical views of the rights of the governed to withhold taxation and overthrow their rulers got him thrown out of France. He is one of many writers at the time who exchanged ideas and had an influence on the thoughts and actions that led to the Revolutions in America and France. Raynal also wrote a history of the American Revolution, while it was in progress. He published it immediately following the war. Paine was writing to correct Raynal's misconceptions and inaccuracies concerning the American Revolution. He had certainly read some if not all of Raynal's work. Paine's Letter to Raynal gives us a picture of the different points of view in Europe and America concerning the Revolution.		
<b>Paine, Thomas</b>				<b>1035</b>
		<b>Letter to Citizens of the United States of America After an Absence of Fifteen Years</b>		
		Published in London, the publication of this work is unknown for it is missing a date. Written by the revolutionary and pamphleteer, Thomas Paine these letters were written on his return to America from France after a fifteen year absence. The letters were written with the intent of announcing his arrival to his friends and enemies. Paine declares he is not returning to America to accept any place or office in the government. He states he has some unpublished work that he would like to see published. Paine continues his letters with discussions of the American political group called the Federalists. The Federalists were the first American political party. The party was formed by Alexander Hamilton in the 1790s and lasted until 1816. The Federalist policies called for a national bank, tariffs, and good relations with Britain as expressed in the Jay Treaty negotiated in 1794. In the beginning of his return, Paine saw the Federalists as neither good nor bad, but as friends with principles and beliefs that were the same as		

Author	Pub Date	Edition	Language	Call#
				when he left except for now they were calling themselves Federalists. As time went by Paine got to know the Federalists and seen them as having no judgment, no consistency in plans. He further states the Federalists have opposition without cause and a conduct without system. In the end, Paine urged America's citizens to see the Federalists party for what they were and to see their falsehoods.
<b>Paine, Thomas</b>	<b>1792</b>			<b>1037</b>
				<b>Letter Addressed to the Addressers, on the Late Proclamation</b>
				Published in 1792 and written by revolutionary Thomas Paine. This letter was addressed to the addressers on the late proclamation. "The late proclamation" refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man which detailed a representative government with enumerated social programs to remedy the numbing poverty of commoners through progressive tax measures. In his letters, Paine, stands by his work, in addition to, explains his thoughts and ideas further on Rights of Man to vindicate the work. An indictment for seditious libel followed, for both publisher and author. The authorities aimed to chase Paine out of Great Britain and did so with much success for Paine fled to France. Paine was then tried in absentia, found guilty though never executed.
<b>Paine, Thomas</b>	<b>1795</b>	<b>2nd</b>		<b>1071</b>
				<b>Dissertation on First Principles of Government. To Which is added, The Speech Alluding to it, and delivered at the Tribune of the French Convention, July 7, 1795</b>
				Printed for V. Griffiths, no. 169, Strand. In 1795 and noted as "the only Genuine Edition, from the Paris Copy, now in the Possession of the Publisher". The Dissertation on First Principles of Government, and includes the Speech alluding to it and delivered at the Tribune of the French Convention, July 7, 1795.
<b>Paine, Thomas</b>	<b>1795</b>			<b>1079</b>
				<b>The Rights of Man</b>
				Very Rare Edition written from Luxembourg Prison in Paris-written for the world. This work by Paine states that popular political revolution is permissible when a government does not safeguard its people, their natural rights, and their national interests. Using these points as a base he defends the French Revolution against Edmund Burkes attack in "Reflections on the Revolution in France."
<b>Paine, Thomas</b>	<b>1819</b>			<b>1092</b>
				<b>Rights of Man (Part I); being an answer to Mr. Burke's Attack on the French Revolution</b>
				Paine posits that popular political revolution is permissible when a government does not safeguard its people, their natural rights, and their national interests.
<b>Paine, Thomas</b>	<b>1819</b>	<b>1st</b>		<b>1095</b>
				<b>Rickman's Important Life of Thomas Paine</b>
				Attempts to vindicate Paine from the earlier unfriendly biographies..." Thomas Rickman, noted bookseller and publisher, was a personal friend of Paine and provided lodgings for him while he completed the second part of The Rights of Man. "The two friends became the center of a circle of reformers; their frequent visitors included Mary Wollstonecraft, Romney, Horne Tooke, and others. Rickman supplied interesting sketches of them all in his chief work, the Life of Paine, which he published in 1819. He was under suspicion as an associate of Paine and was often in trouble for selling his books.

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Paine, Thomas</b>	<b>1792</b>			<b>1100</b>
		<b>Common Sense bound with The Rights of Man and Letter addressed to the addressers on the Late Proclamation</b>		
<b>Paine, Thomas</b>	<b>1792</b>			<b>1116</b>
		<b>A letter to the Earl of Shelburne, on his speech, July 10, 1782.</b>		
		First printed in 1783, Paine's Letter disabuses Shelburne of the notion "that something less than Independence...may be accepted;" for, he says, "we have only to look back to those years of sever humiliation, when the mildest of all petitions could obtain no other notice than the haughtiest of insults... We are people who think not as you think; and what is equally true, you cannot feel as we feel."		
<b>Paine, Thomas</b>	<b>1792</b>			<b>1142</b>
		<b>A Letter Addressed to the Addressers on the late Proclamation</b>		
		"The Late Proclamation" refers to the royal proclamation against seditious writings, issued May 21, 1792 and directed particularly against the second part of Paine's Rights of Man.		
<b>Paine, Thomas</b>	<b>1792</b>	<b>1st</b>		<b>1143</b>
		<b>Miscellaneous Articles</b>		
<b>Paine, Thomas</b>	<b>1792</b>			<b>1146</b>
		<b>A Letter Address to Abby Raynal</b>		
		Abbé Raynal had published an account of the colonization of American and India in six volumes in 1770. His radical views of the rights of the governed to withhold taxation and overthrow their rulers got him thrown out of France. He is one of many writers at the time who exchanged ideas and had an influence on the thoughts and actions that led to the Revolutions in America and France. Raynal also wrote a history of the American Revolution, while it was in progress. He published it immediately following the war. Paine was writing to correct Raynal's misconceptions and inaccuracies concerning the American Revolution. He had certainly read some if not all of Raynal's work. Paine's Letter to Raynal gives us a picture of the different points of view in Europe and America concerning the Revolution. (This work is the same as # 1010.)		
<b>Paine, Thomas</b>	<b>1794</b>	<b>1st</b>		<b>1151</b>
		<b>The Age of Reason</b>		
		First edition of Paine's final work and an important reflection on the role of religion in society, a pamphlet printed in Paris for American use. The Age of Reason is divided into three arguments challenging Christian doctrines. "The hinting and intimidating manner of writing that was formerly used on subjects of this kind (religion), produced skepticism, but not conviction. It is necessary to be bold. Some people can be reasoned into sense, and others must be shocked into it. Say a bold thing that will staffer them, and they will begin to think."		

Author	Pub Date	Edition	Language	Call#
Paine, Thomas	1792			1154
<p><b>Rights of Man: being an answer to Mr. Burke's attack on the French Revolution (7th ed.) (bound with Rights of Man, Part the Second) (bound with Letter addressed to the Addressers on the late proclamation)</b></p> <p>Three works in one volume. Early editions of both parts, and the first edition of what came to be known as the third part, of Paine's Rights of Man, to date the most celebrated early articulation of human rights and citizenship. On February 16, 1792 Paine published a second part to his Rights of Man dealing with an even stronger blow for a change of government in England. While the first part of the Rights of Man was relatively mild, due to the survival of royalty in the French Constitution, Part of the Second fully developed his great political philosophy.</p>				
Paine, Thomas	1791	1st		1196
<p><b>Rights of Man</b></p> <p>This famous and important treatise, on the principles of fundamental human rights laid down by Thomas Paine, became an instant success. Paine wrote Rights of Man, an abstract political tract critical of monarchies and European social institutions. He completed the text on January 29, 1791. On January 31, he gave the manuscript to publisher Joseph Johnson for publication on February 22. Meanwhile, government agents visited him, and, sensing dangerous political controversy, he reneged on his promise to sell the book on publication day; Paine quickly negotiated with publisher J.S. Jordan, then went to Paris, per William Blake's advice, leaving three good friends, William Godwin, Thomas Brand Hollis, and Thomas Holcroft, charged with concluding publication in Britain. The book appeared on March 13, three weeks later than scheduled, and sold well.</p>				
Paine, Thomas				1200
<p><b>Old Truths and Established Facts being an answer to a very new pamphlet indeed!</b></p>				
Paine, Thomas	1780			1201
<p><b>Public Good</b></p>				
Paine, Thomas	1793	2nd	English	1341
<p><b>The Whole Proceedings on the Trial of an Information Exhibited ex Officio by the King's Attorney-General Against Thomas Paine</b></p> <p>Second Edition. The work records Thomas Paine's trial for "seditious libel, his primary sin being the author of the 'Second Part of The Rights of Man'. It was "such a scathing indictment of British institutions and received such wide publicity, that the Attorney General decided, if only for the moral effect of the proceeding, to prosecute the author, although he was at the time residing in France.""</p>				
Parliament	1766	1st	English	0003
<p><b>Intolerable Act</b></p> <p>An act for indemnifying persons who have incurred certain penalties inflicted by an act of the last session of parliament, for granting certain stamp duties in the British colonies, and plantations in America; and for making valid all instruments executed or enrolled there on unstamped paper, vellum, or parchment. First English edition published within a year of the first American Edition, of the scarce and important Stamp Act. "The Stamp Act Congress (called by Massachusetts) met to protest the Stamp Act as taxation without consent, a violation of one of the most precious rights of Englishmen. The Congress is significant in that parliamentary threats to colonial self-government fostered the movement toward American national unity...The declaration of rights and grievances recorded by the "Stamp Act Congress" foreshadowed the</p>				

Author	Pub Date	Edition	Language	Call#
	Declaration of Independence.			
<b>Parliament</b>	<b>1774</b>	<b>1st</b>		<b>0004</b>
	<b>Intolerable Act</b>			
	"An act for better regulating the government of the province of the Massachusetts's Bay, in New England."			
	"The "Massachusetts Government Act", designed to remove the power of self-government from Massachusetts. As it had been exercised so as "to defeat the execution of the laws; to weaken the attachment of his Majesty's well-disposed subjects in the said province to his Majesty's government, and to encourage the ill-disposed among them to proceed even to acts of direct resistance to, and defiance of, his majesty's authority." This act revokes the charter of William and Mary, changes the mode of appointment and composition of the council, and the manner of selection of judges, all to be under the control of the crown and Parliament."			
<b>Parliament</b>	<b>1774</b>		<b>English</b>	<b>0005</b>
	<b>Intolerable Act</b>			
	An act for the impartial administration of Justice in the cases of persons questioned for any acts done by them in the execution of the law, or for the suppression of riots and tumults, in the province of the Massachusetts' Bay, in New England.			
<b>Parliament</b>	<b>1766</b>	<b>1st</b>	<b>English</b>	<b>0006</b>
	<b>Stamp Act</b>			
	The author administers a public scolding for the "undutiful" and "disobedient behaviour of Britain's children abroad." He admonishes the colonists for ingratitude: "While the colonies were under any apprehensions from the encroachments of the French and Indians, they submitted to the British legislature without reluctance." Now that the danger had passed, the Americans thought they won the War all by themselves "by the reduction , in a couple of short days, by a couple of little cannons, of a little island hardly discernible in a map, called Cape-Breton." Contending for the absolute supremacy of Parliament, the author endorses the assistance rendered them by the Mother Country. "This is, in truth, a most fiery politician, and his pamphlet a mere firebrand. In the reply to the objections of the colonists to a standing army, he says that they have need of the gentlemen of the blade, to polish and refine their manners, to rub off the rust of Puritanism."			
<b>Parliament</b>	<b>1766</b>		<b>English</b>	<b>0007</b>
	<b>Stamp Act</b>			
	"An act for indemnifying Persons who have incurred certain penalties inflicted by an act of the last session of Parliament, for granting certain Stamp duties in the British Colonies and Plantations in America; and for making valid all instruments executed or enrolled there on unstamped paper, vellum, or parchment."			
	Caused Patrick Henry to declare: "Are we such a doltish people to fall for such an absurd distinction between internal taxes and external taxes --- it is a tax!"			

Author	Pub Date	Edition	Language	Call#
Parliament	1846			0094-0095
		<b>The Battle for Native Industry</b>		
		<p>"The debate upon the corn laws, the corn importation and customs' duties bills, and the other financial measures of the government in session 1846. The Debate upon the Corn Laws, the Corn Importation and customs' duties bills, and the other financial measure of the government.</p> <p>The events, to which the following pages refer, must occupy too important a place in the history of our country to need recapitulation here. These volumes are of unquestionable accuracy and impartiality – they contain the whole of the Debates in both Houses of Parliament on the principle and details of Protection to Agriculture and British Industry. The antagonist principle of buying in the cheapest and selling in the dearest market, is already extending itself to the encouragement of slavery and to the risk of our West Indian Colonies, and will soon be found as disastrous to the welfare, as the means of its triumph were repugnant to the character of this honest and generous nation."</p>		
Parliament	1733			0130
		<b>Frauds in the Tobacco Trade</b>		
		<p>"A fascinating report from the British House of Parliament in 1733. In these 103 pages are detailed the subterfuges, schemes and outright frauds employed by importers and smugglers to get tobacco from Colonial America through British customs without paying the requisite duty."</p>		
Parliament	1684			0155
		<b>The Trial of John Hampden</b>		
		<p>The trial and conviction of John Hampden Esq., upon an indictment of high misdemeanor, for contriving and practicing to disturb the peace of our sovereign lord the King, and stirring up sedition in this kingdom. He was condemned to death, however his sentence was not carried out, having paid £6000 he was set free.</p>		
Parliament	1767			0398
		<b>The Stamp Act</b>		
		<p>An act to enable his Majesty to put the customs, and other duties, in the British dominions in America, and the execution of the laws relating to trade there, under the management of commissioners to be appointed for that purpose, and to be resident in the said dominions. First edition of the first Townshend Act, the important Parliamentary act creating a board of commissioners of customs to enforce British acts of trade and revenue in the American Colonies. Undaunted by the failure of the Stamp Tax, Charles Townshend continued the movement in Parliament for American taxation and assumed a forceful stance toward the defiance of the Massachusetts and New York legislatures. In the May session he called upon Parliament to create a board of commissioners of the customs to be stationed in America and to establish new port duties on glass, lead, painter's colors, paper, and tea, the revenue to be placed at the disposal of the king for the payment of the colonial governors and judges. All fiscal control of local governments would pass out of the hands of the electorate and into royal control. The act was vigorously protested, particularly in Massachusetts, with the result that the Massachusetts assembly was dissolved and rioting broke out in Boston. This act was an important catalyst of the American Revolution.</p>		

Author	Pub Date	Edition	Language	Call#
Parliament	1657			0505
<p><b>A Collection of Twenty-seven separately printed Acts of Parliament and Petitions from Sep 1656 to Jan 1657</b></p> <p>This collection includes three tax raising acts, which contain full assessments of the amounts required from each borough and county, and the names of the Commissioners appointed within each administrative area who were charged with seeing that the money was collected.</p>				
Parliament	1763			0572-0576
<p><b>The Acts of Parliament Vol I (Tertio - Septimo)</b></p> <p>The enormous engine fabricated by the British Parliament for bettering down all the rights and liberties of America, I mean the Stamp Act [see volume 3], has raised and spread through the whole continent a spirit that will be recorded to our honour with all future generations" John Adams 1765</p> <p>Contains among others: The Sugar Act, 1764; The Currency Act, 1764; The Quartering Act, 1765; The Stamp Act, 1765; The Longitude Act, 1765; The Declaratory Act, 1766; Repeal of the Stamp Act, 1766; The Townsend Revenue Act, 1767; The Suspension of the New York Assembly, 1767. Contains the first official printing of the supremely controversial Acts that led directly to the American Revolution."</p>				
Parliament	1679	1st		0590
<p><b>Habeas Corpus Act</b></p> <p>First Edition. An Act of Parliament of England passed during the reign of King Charles II by what became known as the Habeas Corpus Parliament for better securing the liberty of the subject, and for the prevention of imprisonment beyond the seas.</p>				
Parliament	1792			0714
<p><b>The History, Debates, and Proceedings of Both Houses of Parliament of Great Britain from the year 1743 to the year 1774.</b></p> <p>This being Vol 5 of a 7 volume set. Covering May 1768 to January 1771.</p>				
Parliament	1712			0816
<p><b>Act of Parliament</b></p> <p>Printed in 1712, this act was for a Parliament summoned to be held at Westminster on July 8, 1708 and several writs of prorogation begun and held on November 16, 1708 during the reign of Queen Anne of Great Britain, whose rule was marked by one of artistic, literary, and scientific advancement.</p> <p>The Act calls for the better preservation of parochial libraries in the part of Great Britain called England with a particular interest to Wales but not limited to other areas that had established libraries. It calls for the creation of more libraries where deemed necessary in towns. The act lays down laws in libraries concerning governing and authority, cataloging of books and of book donations, theft of books and money, access of books, and charitable donations in concern with benefactors.</p>				
Parliament	1695			0868
<p><b>A Collection of the Debates and Proceedings in Parliament in 1694 and 1695</b></p> <p>This pamphlet gives an account of the financial abuses by the East India company, its officers, and agents. A special committee examines the books and reports its findings of corruption and dishonesty, particularly by Sir Thomas Cooke.</p>				

Author	Pub Date	Edition	Language	Call#
Parliament	1654	1st		1097
<b>Vindiciae Academiarum</b>				
<p>This is part of a debate which raged about the purpose and value of university education which raged in 1653-1654: some in parliament saw universities as bastions of, and training grounds for, the idolatrous church they were trying to destroy, and in August 1653 there was even a debate about their abolition. Hobbes had criticized the universities in Leviathan (1651); and Dell, who was Master of Gonville and Caius at Cambridge, had proposed a widening of the system to include universities in all large towns in England. The main target here; however, is Webster-a somewhat easier victim than Hobbes because his tract was, as Madan puts it, only 'a vague invective against passage in which Ward teases Webster by using complex expressions that he will not understand: "The Paradisicall Protoplast, being characteristically bound to the Ideal Matrix of Magicall contrition, by the Symphoniacall in-speaking of Aleph tenebrosum, and limited by Shem Hamphorash..."</p>				
Parliament	1632	1st		1104
<b>The Lawes Resolutions of Womens Rights</b>				
<p>First Edition. The earliest work focusing on laws relating to women. Often called "The Women's Lawyer" the book assembles English statutes affecting women, maids, widows and children, and cites cases from English reports concerning marriage, divorce, polygamy (forbidden), wooing and elopement. It is believed the author was Sir John Dodderidge, an important legal figure during the reign of King James I. It also treats such diverse topics as age of consent, dower, hermaphrodites, treason, felonies, and rape.</p>				
Parliament	1717-1770	1st		1187
<b>Fifty Parliamentary Acts Leading to the American Revolution, Passed from 1717-1770</b>				
<p>Rare first printings of 50 parliamentary acts from 1717-1770, an assemblage of British laws enacted in a turbulent period of heightened regulation of commerce, navigation and the quartering of British troops that led to American fury over policies that were "high-handed, reckless and unjust."</p>				
Parliament	1774		English	1235
<b>An Act for Regulating Madhouses</b>				
<p>An Act for regulating madhouses in which the Parliament of Great Britain requires anyone who houses more than one "lunatick" to be licensed. The Royal College of Physicians in London would yearly elect five fellows for granting licenses and who were declared to be Commissioners for that purpose.</p>				
Parliament	1730	2nd	English	1237-1242
<b>A Complete Collection of State-Trials, and Proceedings for High-Treason and Other Crimes</b>				
<p>A six volume set that contains the names and proceeding for people who were placed on trial for state, high treason, and other crimes during the reign of King Richard II to the end of the reign of King George I. Volumes I and VI contain alphabetical tables of the all the persons tried.</p>				
Penn, William	1670			0279
<b>The Great Case of Liberty of Conscience</b>				
<p>William Penn was an English real estate entrepreneur, philosopher, and founder of the Province of Pennsylvania. He was an early champion of democracy and religious freedom, notable for his good relations and successful treaties with the Lenape Indians. His work, "The Great Case of Liberty of Conscience" was written during his imprisonment for his refusal to take the oath of allegiance, generally</p>				



Author	Pub Date	Edition	Language	Call#
				thought to be his most important work. It is a defense of complete toleration.
<b>Penn, William</b>	<b>1682</b>			<b>0280</b>
				<b>The Trial of William Penn</b>
				In 1670, Penn and Meade were tried ""for the crimes of `tumultuous assembly' which, it appears, consisted, in this case, in Penn's preaching a sermon in Grace church Street... The jury could find no other verdict than that Meade was not guilty and that Penn was guilty of `speaking in Grace church Street.' Subsequently... the jury was shamefully reviled and locked up for the night... Ultimately the jury returned the verdict of not guilty for both, `though not until the Recorder had expressed his admiration for the Inquisition and the Mayor had said he would cut Bushell's (the foreman's) throat as soon as he could.' The members of the jury were fined forty marks apiece and sentenced to prison until payment was made. Bushell and his fellow jurors obtained a writ of habeas corpus and the judges who heard the judgment on the writ decided that the discretion of the jury to believe the evidence or not could not be questioned and the jury was therefore discharged from custody without paying the fines. This, it appears, was the last instance in which an attempt was made to question the absolute right of a jury to find such a verdict as it thinks it is right. This case, best known as `Bushell's case,' which stands in the history of criminal procedure as decisive in regard to the proper function and right of a jury, ended a long struggle between jury and judge in English jurisprudence."" ""The stirring call of Penn to his jury whom the judges were trying to coerce, `Ye are Englishmen, mind your privilege: give not away your right,' and their reply `Nor will we ever do it' is one of the most dramatic incidents in Anglo-American legal history.'""
<b>Penn, William</b>	<b>1679</b>			<b>0554</b>
				<b>An Address to the Protestants upon the Present Conjunction</b>
				Founded the Province of Pennsylvania, which was to later become the U.S. state of Pennsylvania, in order to escape religious persecution. Penn drafted a charter of liberties for the settlement. He guaranteed free and fair trial by jury, freedom of religion, freedom from unjust imprisonment, and free elections. The freedom of religion in Pennsylvania brought not only English, German, and Dutch Quakers to the colony, but also Huguenots as well as Lutherans from Catholic German states. The democratic principles that he set forth served as an inspiration for the United States Constitution.
<b>Pennsylvania Packet</b>	<b>1784</b>			<b>0293</b>
				<b>Pennsylvania Packet and General Advertiser</b>
				Reference to Haym Salomon
<b>Peripateticus, Themistius</b>	<b>1558 and 1559</b>	<b>1st</b>	<b>Latin</b>	<b>1280</b>
				<b>Paraphrasis in duodecimum librum Aristotelis de prima philosophia Paraphrasis in Aristotelis Posteriora, et Physica</b>
				First edition, very rare, of a central text of early-modern philosophy and science. Two books bound in one volume. The most discussed interpretation of Aristotle's vastly influential chapter on the 'prime (or unmoved) mover'. It is an early-modern scientific and philosophical understanding of the universe and of the principle of causation largely depending on this seminal paraphrase, the original Greek text and Arabic translation of which are lost. It is bound with a copy of the excellent Scotus edition of Ermolao Barobars's Latin version of Themistius' paraphrase of the rest of Aristotle's corpus on logic and natural philosophy.

Author	Pub Date	Edition	Language	Call#
<b>Phipps, Joseph</b>	<b>1836</b>			<b>0689</b>
<b>The Original and Present State of Man, briefly considered</b>				
Wherein is shown the nature of his fall, and the necessity, means, and manner of his restoration, through the sacrifice of Christ, and the sensible operation of that divine principle of grace and truth, held forth to the world by the people called Quakers. To which is added some remarks on the doctrine of predestination, the Scriptures, worship and the kingdom of Heaven.				
<b>Pico della Mirandola, Giovanni</b>	<b>1530</b>	<b>1st</b>		<b>0427</b>
<b>On The Dignity Of Man</b>				
First separate edition of Pico's most widely known work, in which he unfolds his philosophy of human nature and argues that the root of man's excellence and dignity lies in the fact that man is the maker of his own nature. May be what he wishes to be; he makes himself what he chooses. Pico originally intended it as his opening address to the public debate over his <i>Conclusiones</i> scheduled for Epiphany 1478, but the debate was suspended by order of Pope Innocent VIII. It achieved the title by which it is known today in Jakob Wimpfeling's edition of the <i>Opera</i> (Strasbourg 1504)."				
<b>Pico della Mirandola, Giovanni</b>	<b>1519</b>			<b>0749</b>
<b>Omnia Opera</b>				
The <i>Opera</i> of Pico is concerned with philosophy, the regarding of religion, astrology, the cabala and is cited in the bibliography of the disciple as of great import. Principle citations are for the "Heptaplus" and the "Apologia" (important for its "Conclusiones philosophicae, cabalisticæ et theologicae") and the "Disputationes adversus astrologos" ( a summa of the great ancient arguments of astrology).				
<b>Pindar, Peter</b>				<b>0968</b>
<b>Odes to Mr. Paine</b>				
John Wolcot, writing under the pseudonym of Peter Pindar Esq., wrote this collection of satirical poems regarding Thomas Paine. The references and humor can be weakened in their effect over the course of time and the shifting of culture, but the work is a clever reflection on the works and opinions of Paine.				
<b>Pius IX</b>	<b>1865</b>			<b>1158</b>
<b>The Pope Acts Les Actes Pontifcaux</b>				
In French the Apostolic Constitution was decreed by Pope Pius IX on December 8, 1864 which clearly identified errors, mostly of modernism and liberalism that were condemned by the Church.				
<b>Plato</b>	<b>1763</b>	<b>1st</b>	<b>English</b>	<b>0281</b>
<b>Republic</b>				
"In this, the greatest of the dialogues of Plato, Socrates, while seeking an answer to the question What is justice? described an ideal of perfect society, the republic after which the book is named... The Republic is Plato's masterpiece and one of the greatest books in literature." ""The `Republic' is the model for all ideal commonwealths, e.g. More's `Utopia,' Bacon's `New Atlantis,' etc... His philosophy has affected all subsequent philosophers." This, the first edition in English, is ""a very faithful translation, with an admirable discourse, containing not only a general epitome of the Republic of Plato, but an accurate delineation of the characters, manners, and philosophy of the ancient Greeks." ""[Plato's] master Socrates had laid the foundation of scientific method in asking the essential question `What is...?' rather				

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				<p>than improvising theories and this passionate belief in the answerableness of questions and the certainty that good came from knowledge was developed and idealized in the writings of Plato... the dialogues are pervaded by two dominant impulses: a love of truth and a passion for human improvement... it has been truly said that the germs of all ideas can be found in Plato."''''</p>
<b>Plato</b>	<b>1763</b>	<b>1st Glasgow</b>	<b>English</b>	<b>0383</b>
		<b>Republic of Plato</b>		
		<p>In this, the greatest of the dialogues of Plato, Socrates, while seeking an answer to the question What is justice? described an ideal of perfect society, the republic after which the book is named... The Republic is Plato's masterpiece and one of the greatest books in literature."'' ''The `Republic' is the model for all ideal commonwealths, e.g. More's `Utopia,' Bacon's `New Atlantis,' etc... His philosophy has affected all subsequent philosophers."'' This, the first edition in English, is ""a very faithful translation, with an admirable discourse, containing not only a general epitome of the Republic of Plato, but an accurate delineation of the characters, manners, and philosophy of the ancient Greeks."'' "[Plato's] master Socrates had laid the foundation of scientific method in asking the essential question `What is...?' rather than improvising theories and this passionate belief in the answerableness of questions and the certainty that good came from knowledge was developed and idealized in the writings of Plato... the dialogues are pervaded by two dominant impulses: a love of truth and a passion for human improvement... it has been truly said that the germs of all ideas can be found in Plato."''''</p>		
<b>Plato</b>	<b>1518</b>			<b>0508</b>
		<b>Platonis Opera</b>		
		<p>The first printing outside of Italy and the First in Paris. A collection of all of Plato's works.</p>		
<b>Plato</b>	<b>1681</b>			<b>0548</b>
		<b>Redivivus: or, a Dialogue concerning Government</b>		
		<p>Redivivus: or, a Dialogue concerning Government, wherein, by Observations drawn from other Kingdoms and States both Ancient and Modern, an Endeavor is used to discover the present Politick Distemper of our own, and the Causes and Remedies.</p>		
<b>Plato</b>	<b>1675</b>			<b>0667</b>
		<b>Apology for Socrates</b>		
		<p>Plato's apology for Socrates and Phaedo or Dialogue concerning the Immortality of Mans Soul and Manner of Socrates his death: carefully translated from the Greek and Illustrated by reflections upon both the Athenian Laws and ancient Rites and Traditions concerning the Soul, therein mentioned.</p>		
<b>Plato</b>	<b>1475</b>			<b>0686</b>
		<b>Gorgias</b>		
		<p>Plato's Gorgias consists of dramatic dialogues concerning rhetoric between Socrates and three individuals: Gorgias, Polus, and Callicles. In the first conversation, Gorgias admits that rhetoric is a set of verbal tricks that are learned and used for advantage but that offer no insight into ultimate truth. In the second conversation, Polus is forced to conclude that rhetoric is not an art but a form of flattery. In the third and final conversation, Callicles and Socrates eventually agree on the meaning of the "good life," specifically that what matters most is how you are judged as a person when you die. Plato sets up for a definition of the arts that lies behind today's institutions of higher learning. Medicine and law are arts-forming parts of</p>		

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				the College of Liberal Arts and Sciences-because they can be learned through training and a system of rules. Whereas rhetoric, cookery, make-up are not, be because some people are naturally good at them.
<b>Plato</b>	<b>1804</b>			<b>0795-0799</b>
				<b>Complete Works</b>
				One of five volumes of Plato's Complete Works, it is compiled of fifty-five dialogues and twelve epistles. It is the first complete edition in English of Plato's works. These works were collected and translated from Greek by Ancient Greek scholar Floyer Sydenham and Neoplatonist, Thomas Taylor. Sydenham translated nine dialogues before his death and the remainder of the collection was translated by Taylor
<b>Plato</b>	<b>1767-1780</b>			<b>0873-0877</b>
				<b>Dialogues of Plato</b>
				Plato wrote extensively and most of his writings survived. His works are in the form of dialogues, where several characters argue a topic by asking questions of each other. This form allows Plato to raise various points of view and let the reader decide which is valid. Plato expounded a form of dualism, where there is a world of ideal forms separate from the world of perception. The most famous exposition of this is his metaphor of the Cave, where people living in a cave are only able to see flickering shadows projected on the wall of the external reality.
<b>Pliny the Elder</b>	<b>1601</b>			<b>0887-0888</b>
				<b>The Historie of the World</b>
				Two volumes divided up in to 13 books, describing natural occurrences of the world, including weather, geography, the nature of man, terrestrial beasts other than man, aquatic animals, birds, insects, and foreign plants.
<b>Pliny the Younger</b>	<b>1747</b>	<b>2nd</b>		<b>0282-0283</b>
				<b>Letters of Pliny</b>
				Gaius Plinius Caecilius Secundus, or Pliny the Younger, was a lawyer, author, and magistrate in Ancient Rome. He was educated by his uncle, Pliny the Elder, and they both witnessed the eruption of Vesuvius on August 24, 79 AD. Pliny the Younger was considered to be an honest man and was respected for his pursuit of suspected Christians in accordance with Roman law. He is most renowned for his collection of hundreds of letters, which provide an immensely insightful historical perspective of the times. Many of the letters are addressed to notable Roman leaders, including reigning emperors, and cover a wide variety of topics from the aforementioned volcanic eruption at Vesuvius, to a description of a Roman villa, to ghost stories.
<b>Plutarch</b>	<b>1485</b>			<b>0284</b>
				<b>The Virtues of Women and the Parallel Lives</b>
				Plutarch (46 – 120) Greek biographer and miscellaneous writer, was born at Chaeronea in Boeotia. After having been trained in philosophy at Athens he traveled and stayed some time at Rome, where he lectured on philosophy. The celebrity of Plutarch, or at least his popularity, is mainly founded on his forty-six parallel lives.  The rather long treatise on the virtues of women contains a series of narratives of noble deeds done by the sex in times of Danger and trouble, especially from "tyrants." The second work, the "Parallels," contains similar incidents which occurred respectively to Greeks and Romans, the Greek standing first and the

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				Roman counterpart following."
<b>Plutarch</b>	<b>1603</b>	<b>1st</b>		<b>0423</b>
				<b>Philosophie</b>
				A profound influence on Renaissance thinking" -- First Edition in English of Plutarch's complete Moralia, containing all of his surviving writings on ethical, religious, physical, political and literary topics.
<b>Plutarch</b>	<b>ca 1470-1480</b>			<b>0815</b>
				<b>De Liberis Educandis</b>
				In "On the Education of Children," Plutarch expressly condemns the grossly sensual pederasty practiced by Thebans, Elians, and Cretans (including the harpagmos, the ritual kidnapping of the beloved) but praises the more civically oriented and decorous Athenian and Spartan varieties, as had Xenophon and Plato.
<b>Polo, Marco</b>	<b>1627</b>			<b>0676</b>
				<b>Travels</b>
				A rare early 17th-century Italian edition of Marco Polo's description of his journey across Asian in the late 13th century, one of the most significant and resonant travel accounts in the history of human endeavor, and a key text in the perception in Europe of the East during the last Middle Ages and the Renaissance. This edition, printed by Righettini in Trevi in 1627, is recorded in a one other U.S. location. Polo's account includes vivid descriptions of cities, waterways, architectural monuments, industries, natural resources, plants, and animals as well as reports on customs and traditions.
<b>Poole, Matthew</b>	<b>1666</b>			<b>0551</b>
				<b>The Nullity of the Roman Faith, or a Blow at the Root of the Romish Church.</b>
				Matthew Poole (1624-1679) biblical commentator. Being an examination of the Fundamental doctrine of the church of Rome concerning the churches infallibility, and of all those several methods which their most famous and approved writers have used for the defense thereof; together with an Appendix tending to the Demonstration of the solidity of the Protestant faith, wherein the reader will find all the material objections and cavils of their most considerable writers.
<b>Pratt, Charles</b>	<b>1758</b>	<b>1st</b>		<b>0602</b>
				<b>An Inquiry into the nature and effect of the writ of Habeus Corpus.</b>
				The present work represents a part of the campaign waged by Pratt (1714-1794), future Lord Chancellor and Earl of Camden, in 1758 not extend the principle of Habeas Corpus to civil cases. He drafted and carried through the House of Commons a bill a measure the defeat of which by the House of Lords postponed a needful reform for a half century.
<b>President of the United States</b>	<b>1823</b>			<b>1152</b>
				<b>Message from the President of the United States to Both Houses of Congress</b>
				FIRST EDITION IN BOOK FORM OF THE "MONROE DOCTRINE". The Congressional printing of the "Monroe Doctrine" is preceded only by the National Intelligencer's broadside of Dec. 2, 1823. President James Monroe's 1823 annual message to Congress contained the Monroe Doctrine, which warned European powers not to interfere in the affairs of the Western Hemisphere. Buried in an otherwise

Author	Pub Date	Edition	Language	Call#
				<p>routine annual message delivered to Congress by President James Monroe in December 1823, Monroe warned European nations that the United States would not tolerate further colonization or puppet monarchs. The doctrine was conceived to meet major concerns of the moment, but it soon became a watchword of U.S. policy in the Western Hemisphere.</p>
<b>Price, Richard</b>	<b>1777</b>			<b>0285</b>
				<p><b>Additional Observations on the Nature and Value of Civil Liberty, and the War with America</b></p> <p>"Containing a brief account of the nature of Liberty in general and of Civil Liberty in particular. "I wish the advocates for the measures against America would attend to the distinction now intimated. The support of just government within the realm is always necessary, and therefore right. But to maintain, by fire and sword, dominion over the persons and the property of a people out of the realm, who have no share in its legislature, contradicts every principle of liberty and humanity, Legitimate government, let it be remembered, as opposed to oppression and tyranny, consists only in the dominion of "Equal laws made by common consent, or of Men over themselves; and not in the dominion of communities over communities, or of any men over other men." This is the great truth I have endeavored to explain and defend.'"</p>
<b>Price, Richard</b>	<b>1818</b>			<b>0286</b>
				<p><b>Observations on the Importance of the American Revolution and the Means of Making it a Benefit to the World</b></p> <p>The late war, (American Revolution) in its commencement and progress, did great good by disseminating just sentiments of the rights of mankind, and the nature of legitimate government; by exciting a spirit of resistance to tyranny, which has emancipated one European country, and is likely to emancipate others; and by occasioning the establishment in America of forms of government more equitable and more liberal than any other that the world has yet known.</p>
<b>Price, Richard</b>	<b>1776</b>			<b>0287</b>
				<p><b>Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America</b></p> <p>A new 1776 edition, ``corrected by the author." This important pamphlet, which went through twenty printings in 1776, argued for new measures to be adopted in the treatment of the American colonies, or else ``ruin" would be ``our lot." Adams, American Independence, ``Among the most respected writers on the affairs of America."</p>
<b>Price, Richard</b>	<b>1790</b>			<b>0743</b>
				<p><b>A Discourse on the love of Our Country, Delivered on Nov 4, 1789, at the Meeting House in the Old Jemry to the Society for Commerating the Revolution in Great Britain..</b></p> <p>Celebrating the Revolution of 1688, the American Revolution and the French Revolution, Price says a just society is based on liberty, knowledge, and virtue. This was Price's last published speech. The most telling implication of Price's defense of self-government is the contribution it made to the assault on imerialism, on the idea that one nation is justified in imposing its will on another, and that there is glory to be found in conquest and domination.</p>
<b>Price, Richard</b>	<b>1776</b>	<b>8th Edition</b>		<b>0934</b>
				<p><b>Observations on the Nature of Civil Liberty, The Principles of Government, and the Justice and Policy of the war with America. (Corrected by the Author)</b></p> <p>Richard Price was an English nonconformist minister and philosopher. His philosophical importance rests on his ethical discussion. He achieved fame with his sponsorship of the American colonists' cause in this text, Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America.</p>

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Priestley, Joseph	1778	1st	English	0951
<b>A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity</b>				
<p>First Edition. Priestley argued for a philosophy that incorporated four concepts: determinism, materialism, causation, and necessitarianism. He disputed that by studying the natural world, people would learn how to become more compassionate, happy, and prosperous. He maintained that materialism and determinism could be reconciled with a belief in God. Furthermore, he reasoned that humans had no free will, he argued that what he called "philosophical necessity" is consistent with Christianity.</p>				
Priestley, Joseph and William Blackstone	1772/1773	1st	English	1283
<b>An Interesting Appendix to Sir William Blackstone's Commentaries on the Laws of England</b>				
<p>This first edition set forth the controversy between Priestley and Blackstone on issues of freedom of conscience and religious liberty. Priestley, a radical Whig who in America was a Republican and anti-Federalist, strongly defends personal liberties and the necessity of strict governmental limits on coercing private beliefs.</p> <p>This work contains: I. Priestley's Remarks on some paragraphs in the fourth volume of Blackstone's Commentaries, relating to the dissenters -- II. Blackstone's Reply to Priestley's Remarks -- III. Priestley's Answer to Blackstone's Reply -- IV. The case of the late election of the county of Middlesex considered on the principles of the Constitution and the authorities of law -- V. Furneaux's Letters to the Honourable Mr. Justice Blackstone concerning his exposition of the Act of Toleration, and some positions relative to religious liberty, in his celebrated Commentaries -- VI. Authentic copies of the Argument of the late Honourable Mr. Justice Foster in the Court of Judges Delegates, and of the Speech of the Right Honourable Lord Mansfield in the House of Lords, in the cause between the city of London and the dissenters</p>				
Prioli, Michele	1589	1st	Latin	0980
<b>De trina hominis perfectione</b>				
<p>Very Rare. First Edition of this Renaissance book on the nature of man and his "threefold perfection", in three books. The pursuit of human perfection was the dominant humanist ideal of the Renaissance. Man's true fulfilment lays in the pursuit of all knowledge, both through the initial receipt of and education encompassing all aspects of the arts, sciences, and physical dexterity, and through the continuous acquisition of new skills and knowledge. The essential philosophical issue here is to establish that the potential from natural, rational, and spiritual fulfilment is inscribed in human fabric since conception.</p>				
Publicola	1792			1018
<b>Observation on Paine's "Rights of Man"</b>				
<p>Published in 1792, a year after Thomas Paine's Rights of Man was published; this work was written under the pseudonym "Publicola," which means "friend of the people" and references the Roman aristocrat who overthrew the monarchy Publius Valerius Publicola. This work was published as a series of letters. The letters examines the ideas and views of the Paine's work, Rights of Man. The author of the letters tries to rationalize ideas and offers some criticism to Paine's work. Moreover, the author calls for the need for further elaboration on explanation of some of the ideas and opinions put forth by Paine.</p> <p>In America, the letters are generally ascribed to John Quincy Adams. The letters were first published in the summer of 1791 in a Boston newspaper called Columbian Sentinel and afterwards other American newspapers published the letters.</p>				

Author	Pub Date	Edition	Language	Call#
<b>Pufendorf, Samuel</b>	<b>1703</b>			<b>0288</b>
<b>Law of Nature &amp; Nations</b>				
<p>A landmark in the German Enlightenment. It is a large work in eight books which presents an entire system of jurisprudence, private, public and international, based on the conception of natural law. Pufendorf was a disciple of Grotius, and was considered of first rank by Kant. Pufendorf teaches that the will of the state is but the sum of the individual wills that constitute it, and that this association explains the state. In this “piori” conception he shows himself to be one of the precursors of J.J. Rousseau and of the Social Contract. He powerfully defends the idea that international law is not restricted to Christendom, but constitutes a common bond between all nations because all nations form part of humanity. When it was first published in German in 1672, this work was received with great favor and commented upon by the learned throughout all Europe. He restored natural law to that superiority which belonged to it, and with great propriety treated the Law of Nations as only one main branch of the parent stock.</p>				
<b>Putnam, S.P.</b>	<b>1894</b>			<b>0955</b>
<b>Four Hundred Years of Free Thought</b>				
<p>Through Darkness and struggle; through bloody war; through torture and terror; through superstition, ignorance, and tyranny, Freethought has steadily pushed onward, with true Promethean fire, with the torch of reason, with undaunted face, with unreceding step, until now it leads the world with victorious colors.” –S.P. Putnam</p> <p>This four hundred year observation, examination, and discussion of the history of the world, spans from Columbus’ voyage to the New World in 1492 to its original publication in 1892, telling the story of history through the lens of logic, reason, and scientific nature. Taking the stance of skepticism and doubt rather than of religion or faith, the work sets out not simply to tell history in a chronological, unbiased manner, but to enlighten the reader with the remarkable consistency and persistency of discovery and advancement throughout history. It puts on exhibit the most influential people, places, and events related to the advancement of science, knowledge, and humanity. Referring to the scientific method as its primary basis for understanding, the book asserts that there is no a priori, or “ultimate truth,” and that human beings must deny and doubt in order to learn and gain knowledge. “Unless we deny, we cannot search... Doubt is the first step to knowledge... Belief is ignorance, unbelief is attainment... Doubt is sanity—faith is insanity.”</p>				
<b>Putnam, Samuel</b>	<b>1832</b>	<b>Stereotype Edition</b>	<b>English</b>	<b>1374</b>
<b>Sequel to the Analytical Reader</b>				
<p>Published first in 1828. "An early American school-book, containing Readings for the class-room, and an analysis of each." This early schoolbook contains several lessons including: in: The Slave Trade by Worcester, Ominipresence of Deity--Spirit and Manners of the Age, Practical Lies by Amelia Opie, and Studies by Lord Bacon.</p>				
<b>Quincy, Josiah</b>	<b>1774</b>	<b>1st</b>		<b>0432</b>
<b>Observations on the Act of Parliament</b>				
<p>Observations on the Act of Parliament commonly called the Boston-Port Bill; with thoughts on civil society and standing armies.</p>				



Author	Pub Date	Edition	Language	Call#
Quincy, Josiah	1774	1st	English	1335
<p><b>Observations on the Act of Parliament Commonly Called the Boston Port-Bill; with Thoughts on Civil Society and Standing Armies</b></p> <p>First Edition. Josiah Quincy was Harvard-educated lawyer who acted as John Adams' co-counsel in defending the soldiers involved in the Boston Massacre. He was a patriot and a powerful orator and essayist who spoke out forcefully against British oppression in the American colonies. In this important work that helped spark the American Revolution, Quincy effectively protested the Intolerable Acts, and he urgently and soaringly exhorted his fellow Americans to rebel against the British and to fight for independence.</p>				
Quinquarboreo, Johannes	1609			0751
<p><b>Linguae Hebraicae Institutiones</b></p> <p>A popular Hebrew grammar, first published in 1582, which contains as the second part Robert Bellarmine's "Exercitatio" commentary on Psalm 33, first published in 1582.</p> <p>The volume is edited by the Hebrew scholar Petrus Vignalius and includes his annotations while the first part ends with Gilbert Genebrard's "Tractatus de syntaxi, &amp; poetica Hebraeorum."</p>				
Raleigh, Walter	1614			0523
<p><b>History of the World</b></p> <p>English soldier, author, member of Parliament, and explorer. He had a fundamentally Protestant religious orientation and openly expressed a deep hatred of Catholicism. After the succession of James I in 1603 he was charged with treason and spent 13 years in the Tower of London, where he wrote the History of the World, published in 1614, consisting of only one volume. Raleigh was beheaded four years later on October 29, 1618.</p>				
Raleigh, Walter	1650			0549
<p><b>Judicious and Select Essays and Observations</b></p> <p>1st Part - Upon the First Invention of Shipping 2nd Part - A Discourse of the Originall and Fundamentall Cause of Warre 3rd Part - Excellent Observations and Notes Concerning the Royal Navy and Sea-Service 4th Part - Sir Walter Raleigh His Apology for his Voyage to Guiana. An Important work of Raleigh most notable for containing the first published version of his side of his last expedition to Guiana in 1618. Raleigh was executed on the pretext that he had attacked Spanish interests contrary to a direct Royal order; his version could not have been published under the Stuarts.</p>				
Ramsay, Andrew Michael	1722	1st English		0289
<p><b>An Essay upon Civil Government</b></p> <p>In this, his first full work, Ramsay proceeds from the assumptions that "revolutions" (perpetual vicissitudes in the body politic) are the inevitable consequence of the imbalance between the power of the rulers and the independence of the subjects; he sets out "to unfold the Philosophical principles of civil government; and not to lay open the political stratagems, which princes have made use of to aggrandize themselves. This is what makes it necessary, to search into the laws of nature, and the foundations of civil right; and not into the facts of historians, nor the customs of nations; but into the ideas of the divine perfection and humane weakness. Ramsay (1686- 1743) acknowledges the influence of the "bright sentiments" of Fenelon, whom he met in 1710 and with whom he stayed until Fenelon died in 1715, bequeathing Ramsay all his papers.</p>				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Rand, Ayn</b>	<b>1957</b>	<b>1st</b>		<b>0290</b>
<b>Atlas Shrugged</b>				
Classic Confrontation. (1905-1982) Russian born American novelist. Rand's novels, which include We The Living, The Fountainhead, and Atlas Shrugged are polemical and melodramatic vehicles for her ideas. In her objectivist philosophy, she defends capitalism and attacks government and other controls for inhibiting the self-interested individuals whom she lionizes in her novels.				
<b>Rand, Ayn</b>	<b>1957</b>	<b>1st</b>		<b>0291</b>
<b>Atlas Shrugged</b>				
Classic Confrontation. (1905-1982) Russian born American novelist. Rand's novels, which include We The Living, The Fountainhead, and Atlas Shrugged are polemical and melodramatic vehicles for her ideas. In her objectivist philosophy, she defends capitalism and attacks government and other controls for inhibiting the self-interested individuals whom she lionizes in her novels.				
<b>Rand, Ayn</b>	<b>1957</b>	<b>1st</b>		<b>0292</b>
<b>Atlas Shrugged</b>				
Classic Confrontation. (1905-1982) Russian born American novelist. Rand's novels, which include We The Living, The Fountainhead, and Atlas Shrugged are polemical and melodramatic vehicles for her ideas. In her objectivist philosophy, she defends capitalism and attacks government and other controls for inhibiting the self-interested individuals whom she lionizes in her novels.				
<b>Randolph, Edmund</b>	<b>1796</b>		<b>English</b>	<b>0991</b>
<b>Political Truth: Or Animadversions on the Past and Present State of Public Affairs</b>				
Randolph's "response to the most humiliating event of his life, his abandonment by Washington and consequent resignation as his Secretary of State. Forced out by Anglophiles in the Cabinet and State Department who considered him a Jacobin, Randolph was charged with leaking secrets to the French, allegedly to repudiate the Jay Treaty. He charges his Federalist enemies "with an arrogance of spirit and boundlessness of ambition," having "designs hostile to republicanism," looking "with aversion on a scheme of universal equality." The Federalists self-interested resides in "the ignorance of the people." He saves his best shot for Alexander Hamilton, "the colossus of his party," who really wanted a monarchical form of government, opposed a Bill of Rights, and is responsible for the "unconstitutional permanence: of the national debt and the "subversive" National Bank."				
<b>Randolph, Edmund</b>	<b>1795</b>			<b>1131</b>
<b>A Vindication of Mr. Randolph's Resignation</b>				
The pamphlet records one of the most distressing events of Washington's Presidency, when he let one of his closest friends, Secretary of State Randolph, turn slowly in the wind.				
<b>Raynal, Abbe</b>	<b>1782</b>			<b>1042</b>
<b>The Revolution of America</b>				
Raynal viewed the American Revolution as a necessary action. He did not see this revolution as the creation of a new system of governance, but as a continuation of the English extension of citizen rights and parliamentary power. He also considered the early American nation to have anti-empirical ambitions since it promoted local rule by the citizens. Revolutionaries, however, took issue with his work. The				

Author	Pub Date	Edition	Language	Call#
				<p>accuracy of his information and analysis came into question. The American Revolutionary, Thomas Paine argued that Raynal's interpretations are inaccurate and thought that the text may have been stolen by a corrupt printer and rushed to publication before Raynal could revise it. Even in trying pointing out the flaws in Raynal's work, Paine hits on the rudiments that made Raynal so prominent in his own time. Even in the criticism of the Raynal discrepancies Paine and other critiques, stumble upon one of his principle strengths; the incorporation of multiple sources that led to a more comprehensive look at the subjects that Raynal was discussing.</p> <p>Although Raynal would end his life being viewed as a reactionary, his works were vital to pre-revolutionary liberal French thought. In effect, his work laid the ground work for the more extreme revolutionaries that helped shape eighteenth and nineteenth century European politics.</p>
Raynal, Abbe	1782		English	1365
				<p><b>The Revolution of America</b></p> <p>A popular work during its time. It was published in three other locations in the United States during 1782. Raynal examines America and England on the eve of and during the American Revolution. He explores</p>
Rebecque, Henri'B Constant	1815	1st		1078
				<p><b>On Liberty of the Press; An Enquiry How Far Government may Safely Allow the Publication of Political Pamphlets, Essays, and Periodical Works.</b></p> <p>"The author is a disenchanted Bonapartist who became a prominent pamphleteer for civil liberties and government reforms. This pamphlet, widely circulated in France and England, urges France to follow the more liberal policy of England toward freedom of the press." The author argues that printing should be free from prior governmental restraint; that the laws of libel and insurrection will deter and punish misuse of the freedom; and that efforts to restrain free circulation of ideas produce more ills than they purport cure.</p>
Reeves, John	1792			1120
				<p><b>Proceedings of the Association for preserving Liberty and Property against Republicans and Levellers. November 20 to December 12, 1792</b></p> <p>Several meetings occurred in November and December 1792, all at the Crown and Anchor Tavern, with John Reeves as Chair. The Association was formed to combat the "mischievous Opinions," and the "innovations and depredations that seem to be threatened by those who maintain the mischievous opinions." The Association vows to help suppress "seditious papers or writings" and "riots and disturbances," while distributing right-thinking "Constitutional Writings."</p>
Report to the Ohio Legislature	1859			1122
				<p><b>State Rights. The Joint Resolutions and Report to the Ohio Legislature, against Federal Consolidation: Session 1859</b></p> <p>In this rare pamphlet Ohio raises the banner of State Rights, opposing perceived federal "consolidation" and "encroachment" resulting from enforcement of the Fugitive Slave Act, a much-loathed part of the Compromise of 1850.</p>
Ricardo, David	1819			0295
				<p><b>On Principles of Political Economy &amp; Taxation</b></p> <p>English economist. It was reading Adam Smith's Wealth of Nations that caused Ricardo to devote himself to the study of political economy. Principles of Political Economy and Taxation is the most systematic exposition of his theory of rent, property, and wages, as well as the quantity theory of money.</p>

Author	Pub Date	Edition	Language	Call#
Ricardo, David	1846			0296
	<b>Political Works</b>			
	Short Description English economist. It was reading Adam Smith's Wealth of Nations that caused Ricardo to devote himself to the study of political economy.			
Ricardo, David	1816			0297
	<b>Proposals for an Economical &amp; Secure Currency</b>			
	English economist. It was reading Adam Smith's Wealth of Nations that caused Ricardo to devote himself to the study of political economy.			
Richardson, Samuel	1768			0830-0837
	<b>Clarissa</b>			
	Clarissa, or The History of a Young Lady (1747-1748), the longest novel to have been written in the English language, is Richardson's darkest and most brilliant work. It features the tragic heroine, Clarissa, who desires virtue and advancement in life but is constantly hindered by those for whom she cares.			
Ridley, Gloucester	1745	1st		0603
	<b>Jovi Eleutherio: or, an Offering to Liberty</b>			
	This eulogy of liberty is the first extant published work by Ridley. (1702-1774) and was reprinted in 1748, as part of Dodsley's "Collection of Poetry". Ridley's work varied from the sermons written as part of his career as a clergyman to antiquarian tracts on a variety of subjects.			
Robertson, David	1805	2nd		1068
	<b>Debates and Other Proceedings of the Convention of Virginia</b>			
	Debates and other proceedings fo the Conventaion of Virginia, Convened at Richmond, on Monday the 2nd of June 1788, for the purpose of deliverating on the Constitution recommended by the grand federal convention to which is prefixed the Federal Co. Taken in short-hand, by David Robertson of Petersburg. The second edition, preceded by the very scarce 1788-89 three-volume First Edition. Among those debating the Federal Constitution, which appears just following the Preface, were James Madison, Patrick Henry, James Monroe, John Marshall, Benjamin Harrison, Bushrod Washington and many other notable Virginians of the day.			
Rose, William	1757			1202
	<b>The History of Catilines Confpiracy and the Jugurthine War</b>			
Rosseau, Jean Jacques	1762			0776-0779
	<b>A New System of Education</b>			
	Jean-Jacques Rousseau believed to be the "best and most important of all my writings" is largely a philosophical treatise on the nature of man; it addresses political and philosophical questions regarding the individual's relationship to society, in particular how the individual can retain what Rousseau saw as his natural goodness while participating in an inevitably corrupt society.			

Author	Pub Date	Edition	Language	Call#
Rousseau, Jean-Jacques	1761			1169
<b>A Discourse Upon the Origin and Foundation of the Inequality among Mankind</b>				
<p>The first English appearance from 1761. Genevan philosopher, writer, and composer of 18th-century Romanticism. His political philosophy influenced the French Revolution as well as the overall development of modern political, sociological and educational thought. His Discourse on the Origin of Inequality and his On the Social Contract are cornerstones in modern political and social thought and make a strong case for democratic government and social empowerment.</p> <p>Discourse on the Origin and Foundation of Inequality among Mankind, also commonly known as the "Second Discourse", is a work by Jean-Jacques Rousseau. The text was written in 1754 in response to a prize competition of the academy of Dijon answering the prompt: What is the origin of inequality among men, and is it authorized by natural law? Though he was not recognized by the prize committee for this piece, he nevertheless published the text in 1755.</p>				
Rousseau, Jean Jacques	1797	1st		0298
<b>Social Compact</b>				
<p>"Dissertation on Political Economy : to which is added a treatise on the Social Compact or the Principles of Political law. Swiss born French philosopher, author, political theorist, and composer. He was one of the leading figures of the Enlightenment. He held that, in the state of nature, people are good, but that they are corrupted by social institutions; this notion became a central idea of Romanticism. Some of Rousseau's best-known writings are The Social Contract, an important influence on the French Revolution; Emile, a statement of his views on education; and his autobiography, Confessions.</p> <p>His chief work, The Social Contract, a treatise on the origins and organization of government and the rights of citizens. Rousseau's thesis states that, since no man has any natural authority over another, the social contract, freely entered into, creates natural reciprocal obligations between citizens. The individual, as basic political unit, surrenders his rights to the State, and is legally equal to all other members. The third book is a discussion of three forms of government; democratic, which Rousseau distrusts; aristocratic, which, if elective, is acceptable; and monarchic, which is preferable, if headed by an ideal ruler. Like Montesquieu, Rousseau states that practical, moral, and theoretical considerations should determine the best form of government for any people. That all minorities must submit to the general will or be banished is the conclusion of the fourth book. Though an individualistic work, it reveals Rousseau as a firm collectivist. Some critics assert that the injustices of collectivism and "democratic despotism" during the French Revolution and later in the 19th and 20th centuries were, in part, derived from his work."</p>				
Rousseau, Jean Jacques	1762	1st		0299
<b>Du Contract Social</b>				
<p>First American edition of Rousseau's most important work. The contract social remains Rousseau's greatest work...his 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...the first great emotional plea for the equality of all men in the state...it remains a crucial document of egalitarian government.</p>				

Author	Pub Date	Edition	Language	Call#
<b>Rousseau, Jean Jacques</b>	<b>1767</b>			<b>0300-0304</b>
<b>Miscellaneous Works of J.J.R.</b>				
<p>Swiss born French philosopher, author, political theorist, and composer. He was one of the leading figures of the Enlightenment. He held that, in the state of nature, people are good, but that they are corrupted by social institutions; this notion became a central idea of Romanticism. Some of Rousseau's best-known writings are <i>The Social Contract</i>, an important influence on the French Revolution; <i>Emile</i>, a statement of his views on education; and his autobiography, <i>Confessions</i>.</p> <p>His chief work, <i>The Social Contract</i>, a treatise on the origins and organization of government and the rights of citizens. Rousseau's thesis states that, since no man has any natural authority over another, the social contract, freely entered into, creates natural reciprocal obligations between citizens. The individual, as basic political unit, surrenders his rights to the State, and is legally equal to all other members. The third book is a discussion of three forms of government; democratic, which Rousseau distrusts; aristocratic, which, if elective, is acceptable; and monarchic, which is preferable, if headed by an ideal ruler. Like Montesquieu, Rousseau states that practical, moral, and theoretical considerations should determine the best form of government for any people. That all minorities must submit to the general will or be banished is the conclusion of the fourth book. Though an individualistic work, it reveals Rousseau as a firm collectivist. Some critics assert that the injustices of collectivism and "democratic despotism" during the French Revolution and later in the 19th and 20th centuries were, in part, derived from his work."</p>				
<b>Rouvroy, Claude Henri de</b>	<b>1832</b>		<b>French</b>	<b>1304</b>
<p><b>Son Premier Ecrit; Lettres D'un Habitant de Geneve a Ses Contemporains</b>  <b>Sa Parole Politique</b>  <b>Le Nouveau Christianisme</b></p> <p>Published seven years after the author's death, this work contains three of Rouvroy notable works:</p> <p><b>Son Premier Ecrit; Lettres D'un Habitant de Geneve a Ses Contemporains, 1802</b>  (Letters of an Inhabitant of Geneva to his Contemporaries)  The first book he published, it contained the seeds of many of the new ideas he developed later. He focused on the role of the scientist, analyzed class conflict from the perspective of property ownership, and emphasized the central importance of religious belief in a well-ordered society. He also proposed a new religious establishment, the Religion of Newton.</p> <p><b>Sa Parole Politique, 1819</b>  First appeared in the periodical <i>L'Organisateur</i> in 1819. It predicated on the question of the relative value of different castes of society, the <i>Parole</i> posits the eradication of all nobles and bureaucrats, asserted that their loss would be minor when compared to that of leading scientists, artists, bankers, and artisans. It emphasized the productive function of the latter category; Rouvroy identified the parasitic nature of the aristocracy and of state functionaries. Unfortunately, the publication of the <i>Parole</i> coincided with the assassination in February 1820 of the Duc de Berry, earning Rouvroy an indictment as "moral instigator" of the assassin Louvel, an accusation of which he was eventually cleared.</p> <p><b>Le Nouveau Christianisme, 1825</b>  (The New Christianity)  The last work of the author, who died shortly after its publication. It reverted to more traditional ideas of renewing society through Christian brotherly love. It inspired a Christian socialist movement called the Saint-Simonians, who were devoted to a secular gospel of economic progress and human brotherhood.</p>				

Author	Pub Date	Edition	Language	Call#
<b>Rush, Benjamin</b>	<b>1806</b>			<b>0690</b>
<b>Essays , Literary, Moral and Philosophical</b>				
<p>Physician, patriot and humanitarian was born near Philadelphia in 1745. He was a republican of sorts and a philosopher as well and received his doctor's degree in June 1768. In 1763 he published An Address to the Inhabitants of the British Settlements in America, upon Slave-keeping and in 1774 helped to organize the Pennsylvania Society for Promoting the Abolition of Slavery. His interest in the conflict between the colonies and Great Britain was acute and he wrote important articles for the press and associated with such patriot leaders as Thomas Paine, John Adams and Thomas Jefferson. He was a signer of the Declaration of Independence and a soldier in the Revolutionary War.</p>				
<b>Saint-Just, Louis Antoine Leon de</b>	<b>1794</b>		<b>English</b>	<b>0587</b>
<b>Report made by Saint Just to the Committee of Public Safety, at Paris</b>				
<p>Made in the Month of May, 1794, on the Subject of Expenses incurred with the Neutral Powers.</p>				
<b>Sanderson, John</b>	<b>1820-1827</b>	<b>1st</b>		<b>0514-0522</b>
<b>Biography of the Signers of the Declaration of Independence</b>				
<p>"The memory of those eminent personages, who proclaimed the Independence of America, by the memorable events and imperishable records, to which their names are associated, is secure from the injuries of time; although the biographer should be silent of their merits, and no monumental inscriptions tell where their sacred ashes are deposited. To collect, however, the important events of their lives, and especially those incidents that are yet trusted to the precarious tenure of individual knowledge, appears to me an honorable employment; and one which, if rightly executed, may not be ungrateful to posterity."</p>				
<b>Say, Jean-Baptiste</b>	<b>1817</b>	<b>1st</b>		<b>0305</b>
<b>Catechism of Political Economy</b>				
<p>French statesman and economist; was born in Paris on the 6th of June 1826.</p> <p>He displayed talent for interesting popular audiences in economic questions. His sympathies, like those of his grandfather, were with British school economists; he was indeed the hereditary defender of free-trade principles in France. He had, moreover, an intimate acquaintance with the English language and institutions, and translated into French Goschen's Theory of Foreign Exchanges. He was one of the pioneers of the co-operative movement in France. Elected to the Assembly of 1871 by the department of Seine and Seine-et-Oise, he adopted the former and took his seat among the Moderate Liberals, to whose principles he adhered throughout his life. He was immediately chosen as reporter of the commission on the state of the national finances, and in this capacity prepared two elaborate statements.</p> <p>He had, however, a large share in the successful opposition to the income tax, which he considered likely to discourage individual effort and thrift."</p>				

Author	Pub Date	Edition	Language	Call#
Say, Jean-Baptiste	1821	1st English		0306
<p><b>Letters to Mr. Malthus on Several Subjects of Political Economy, and on the Cause of the Stagnation of Commerce</b></p> <p>French statesman and economist; was born in Paris on the 6th of June 1826.</p> <p>He displayed talent for interesting popular audiences in economic questions. His sympathies, like those of his grandfather, were with British school economists; he was indeed the hereditary defender of free-trade principles in France. He had, moreover, an intimate acquaintance with the English language and institutions, and translated into French Goschen's Theory of Foreign Exchanges. He was one of the pioneers of the co-operative movement in France. Elected to the Assembly of 1871 by the department of Seine and Seine-et-Oise, he adopted the former and took his seat among the Moderate Liberals, to whose principles he adhered throughout his life. He was immediately chosen as reporter of the commission on the state of the national finances, and in this capacity prepared two elaborate statements.</p> <p>He had, however, a large share in the successful opposition to the income tax, which he considered likely to discourage individual effort and thrift.</p> <p>In his Principles of Political Economy (1820), Malthus argued that under consumption and over-saving explained the widespread decline in process in Britain after the Napoleonic Wars. In his letters to Malthus, Say disputes that argument, insisting that such a general glut was impossible because production (supply) creates its own demand. Adopted by Ricardo and others, "Say's Law" remained one of the fundamental principles of economic thought until it was eclipsed by Keynes' General Theory (it was revived in the 1970's when supply-side economics became popular).</p> <p>Bound with Say's Catechism, an introduction to his economic ideas, including discussions of the "entrepreneur" and the division of economics into production, distribution, and consumption, two of his enduring concepts. These are essential works of Say, who ranks with Smith and Ricardo as the most important classical economists."</p>				
Say, Jean-Baptiste	1827			0307
<p><b>A Treatise on Political Economy</b></p> <p>French statesman and economist; was born in Paris on the 6th of June 1826.</p> <p>He displayed talent for interesting popular audiences in economic questions. His sympathies, like those of his grandfather, were with British school economists; he was indeed the hereditary defender of free-trade principles in France. He had, moreover, an intimate acquaintance with the English language and institutions, and translated into French Goschen's Theory of Foreign Exchanges. He was one of the pioneers of the co-operative movement in France. Elected to the Assembly of 1871 by the department of Seine and Seine-et-Oise, he adopted the former and took his seat among the Moderate Liberals, to whose principles he adhered throughout his life. He was immediately chosen as reporter of the commission on the state of the national finances, and in this capacity prepared two elaborate statements.</p> <p>He had, however, a large share in the successful opposition to the income tax, which he considered likely to discourage individual effort and thrift."</p>				
Say, Jean-Baptiste	1821			0627
<p><b>Letters to Mr Malthus</b></p> <p>Letters on several subjects of Political economy and on the cause of the stagnation of commerce. To which is added a Catechism of Political Economy or familiar conversations on the manner in which wealth is produced, distributed and consumed in society.</p>				



Author	Pub Date	Edition	Language	Call#
<b>Schedel, Hartmann</b>	<b>1500</b>			<b>0679</b>
<b>Nuremberg Chronicle</b>				
<p>Das Burch der Croniken Under Geschichten - The Nuremberg Chronicle was the most ambitious illustrated book of the incunable period and a point in the evolution of humanistic history. The Nuremberg Chronicle is a pictorial history of the earth from creation to the 1490s published in 1493. Its structure follows the story of human history as related in the Bible while also including digressions on natural catastrophes, royal genealogies and the histories of a number of important Western cities. It is considered one of the most outstanding examples of early printing and is an excellent reflection of the spirit of its time. It simultaneously demonstrates the influence of the Renaissance humanism, and it shows a society in the process of transformation from medieval to modern, and from a scribal culture to a print culture. In 1493, the year the Chronicle was published, the city of Nuremberg was the most advanced among the German cities in the arts and crafts and commercial relations, and also the first city in Germany to make paper. The Chronicle contains 1809 prints, taken from 645 actual woodcuts. The Chronicle retains its splendor from a typographical perspective because the area and number of woodcuts are larger than in any other book of its century.</p>				
<b>Scott, Dred</b>	<b>1857</b>	<b>1st</b>		<b>0389</b>
<b>Report of the Decision of the Supreme Court of the United States and the opinions of the judges thereof, in the case of Dred Scott versus John F.A. Sanford</b>				
<p>A U.S. Supreme Court decision in 1857 in the case of Dred Scott (1795?-1858), a slave who had been taken by his master from Missouri to Illinois and Wisconsin, Scott sued for his liberty, on the basis of his residence in free territory. Deciding against Scott, the court held that he was not a citizen of the U.S. and therefore could not bring suit in a federal court and that the Missouri Compromise, which forbade slavery in Wisconsin, was unconstitutional because it deprived persons of their property (i.e., their slaves) without due process of law. The decision was bitterly attacked by Northern abolitionists because it declared in effect that slavery could not be barred from their territories.</p>				
<b>Selden, Richard</b>	<b>1846</b>	<b>1st</b>		<b>1109</b>
<b>Criticism on the Declaration of Independence, as a Literary Document</b>				
<p>On whether the Declaration of Independence "deserves the approbation of the scholar", rather than merely "the plaudits and huzzas of the multitude." Anti-slavery piece</p>				
<b>Seneca</b>	<b>1800</b>			<b>0308</b>
<b>Morals by Way of Abstract.</b>				
<p>Roman philosopher and playwright. In AD 49 Seneca, a Spanish-born scholar, was chosen to become the tutor of future emperor Nero. Seneca spent the major portion of his life studying and writing and instructing his disciple Nero on the art of government and the virtues of a stoic philosopher-king. When the young prince ascended the imperial throne in AD 54, Seneca remained his most trusted advisor and three years later, in 57, was honored by the conferral of consulship. However, Seneca lost favor with the emperor and prudently withdrew from imperial politics and court society in 62. In 65 he was implicated in Piso's conspiracy to assassinate Nero and was commanded by his one time pupil to kill himself. With Stoic composure, the philosopher has his veins opened and bled to death.</p> <p>As a Roman philosopher, Seneca is second only to Cicero; and like Cicero, he was an adherent of the philosophy of Stoicism. He wrote the first and only Roman textbook on physics, which was an important source of knowledge (and misinformation) in the Middle Ages. His influence on Renaissance drama was considerable. Eight tragedies are ascribed to him."</p>				

Author	Pub Date	Edition	Language	Call#
Seneca	1614			0309
<b>Works of Seneca</b>				
<p>Roman philosopher and playwright. In AD 49 Seneca, a Spanish-born scholar, was chosen to become the tutor of future emperor Nero. Seneca spent the major portion of his life studying and writing and instructing his disciple Nero on the art of government and the virtues of a stoic philosopher-king. When the young prince ascended the imperial throne in AD 54, Seneca remained his most trusted advisor and three years later, in 57, was honored by the conferral of consulship. However, Seneca lost favor with the emperor and prudently withdrew from imperial politics and court society in 62. In 65 he was implicated in Piso's conspiracy to assassinate Nero and was commanded by his one time pupil to kill himself. With Stoic composure, the philosopher has his veins opened and bled to death.</p> <p>As a Roman philosopher, Seneca is second only to Cicero; and like Cicero, he was an adherent of the philosophy of Stoicism. He wrote the first and only Roman textbook on physics, which was an important source of knowledge (and misinformation) in the Middle Ages. His influence on Renaissance drama was considerable. Eight tragedies are ascribed to him."</p>				
Senior, Nassau William	1827			0310-0311
<b>Three Lectures on the Transmission of the Precious Metals from Country to Country and the Mercantile Theory of Wealth</b>				
<p>Delivered before the University of Oxford, in June 1827. "He showed me a very excellent argument to prove that our importing less than we export does not impoverish the kingdom, which, though it be a paradox, and that I do not remember the argument, yet me thought there was a great deal in what he said." Pepys' Memoirs.</p>				
Shakespeare, William	1785			0455
<b>Hamlet</b>				
<p>Believed to have been written between 1599 and 1601. The play, set in the Kingdom of Denmark, recounts how Prince Hamlet exacts revenge on his uncle Claudius, firstly for murdering the old King Hamlet (Claudius's brother and Prince Hamlet's father) and secondly for then succeeding to the throne and marrying Gertrude (the King Hamlet's widow and mother of Prince Hamlet). The play vividly portrays real and feigned madness – from overwhelming grief to seething rage – and explores themes of treachery, revenge, incest, and moral corruption.</p>				
Shakespeare, William	1714-1757		English	1245-1253
<b>The Works of Shakespeare</b>				
<p>William Shakespeare was an English poet and playwright, widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist. His surviving works, include some collaborations, consist of about 38 plays, 154 sonnets, two long narrative poems, and several other poems. This handsome and unusual collection of Shakespeare's dramatic works was compiled from nine 18th-century English and Irish editions. One volume from the Theobald edition of 1757 features an extensive preface and biographical sketch, plus a transcript of Shakespeare's will. This collection also draws on two rival editions, J. Tonson's and R. Walker's. Although the two are nearly identical, Tonson issued as advertisement warning the public against "such Useless, Pirated, and Maim'd Editions, as are publish'd by the said R. Walker."</p>				

Author	Pub Date	Edition	Language	Call#
Shancoolen	1802			0961
<b>Attack on Mary Wollstonecraft</b>				
A collection of critical essays and dialogues of interest for five chapters attacking Mary Wollstonecraft. He states "She indeed professes a high regard for chastity; but unfortunately the practice of her life was at war with her precepts. She admitted one sentimental lover after another, to the full fruition of her charms, and proved the attainments of reason, to be, in her view, sources of pleasure, far inferior, in value, to the pleasures of sense."				
Sharp, Granville	1774			0312
<b>A Declaration of the Peoples Natural Right to a Share in the Legislature</b>				
Sharp (1735 – 1813) was a pamphleteer and campaigner for civil and religious liberty, best known for his anti-slavery activities. He naturally took the colonists' side in the American conflict, eventually resigning his position in the ordnance department to avoid involvement in British supplies. The arguments for representative government in the present work are made with reference to English constitutional authorities and precedent.				
Shelley, Mary	1869	3rd American		0313
<b>Frankenstein</b>				
English novelist, daughter of William Godwin and Mary Wollstonecraft, and second wife of Percy Bysshe Shelley. Mary Shelley wrote in the convention of the gothic novel. Frankenstein, or the Modern Prometheus is her best known work.				
Frankenstein, a young student, animates a soulless monster made out of corpses from churchyards and dissecting rooms by means of galvanism. Longing for sympathy and shunned by everyone, the creature ultimately turns to evil and brings dreadful retribution on the student for usurping the Creator's prerogative, finally destroying him.				
Shelley gave no name to the monster, but he is commonly called Frankenstein after his creator, the student. This, of course, is an error."				
Shelley, Mary	1845	2nd American		0849
<b>Frankenstein</b>				
A novel infused with some elements of the Gothic novel and the Romantic movement. It was also a warning against the "over-reaching" of modern man and the Industrial Revolution, alluded to in the novel's subtitle, The Modern Prometheus. The story has had an influence across literature and popular culture and spawned a complete genre of horror stories and films.				
Shelley, Mary	1826	2nd		1054-1056
<b>The Last Man</b>				
The Last Man is an apocalyptic science fiction novel by Mary Shelley, which was first published in 1826. The book tells of a future world that has been ravaged by a plague. The novel was harshly reviewed at the time, and was virtually unknown until a scholarly revival beginning in the 1960s. It is notable in part for its semi-biographical portraits of Romantic figures in Shelley's circle, particularly Shelley's late husband Percy Bysshe Shelley and Lord Byron.				

Author	Pub Date	Edition	Language	Call#
Shelley, Percy Bysshe	1819			0314
<b>Declaration of Rights</b>				
<p>Printed in the Republican, Volume 1, No. 5, September 24, 1819. Reflecting the influence of Paine and Godwin, the "Declaration" echoed the tenets of the revolutionaries of France and America. Its passionate call "to stand up for your rights, to think for yourself, and to band together with your fellowmen" was to become for Shelley a central part of his mature political credo. The "radical principles" of the Declaration alarmed the Home Office at its first printing (as a broadside) and led to the imprisonment of Shelley's servant, Daniel Hill. Shelley finally secured a "working class radical" audience through Robert Carlyle's 1819 printing of the "Declaration" in his political magazine, The Republican. The Declaration, with its assertion that "government has no rights" fit well with The Republican's political philosophy. Carlyle, a freethinker and daringly practical agitator who did more for freedom of speech than any other Englishman of his day, produced the first twelve volumes of The Republican from Dorchester jail, where he was imprisoned for three years in part for publishing the works of Thomas Paine. Carlyle shared Shelley's political leanings, particularly his support of freedom of speech and framed the 1819 "Declaration" with his own rash letter to the Prince Regent and three abstracts of "Benefits of the Revolution in France," possibly compiled from Shelley's memoranda for his still unpublished treatise on Reform.</p>				
Sidney, Algernon	1698	1st		0315
<b>Discourses Concerning Government</b>				
<p>One of the primary influences on the Declaration of Independence. "Sidney's Discourses Concerning Government was not published until 1698... Sidney was executed in 1683 for complicity in the Rye House Plot, his papers, including the Discourses, being used against him. The indictment cited sentences saying that the king is subject to law, is responsible to the people, and may be deposed, as a `false, seditious, and traitorous libel'" . Thomas Jefferson was one of many influenced by Sidney's ideas. In 1804, he wrote of the Discourses: ""They are in truth a rich treasure of republican principles, supported by copious &amp; cogent arguments, and adorned with the finest flowers of science. It is probably the best elementary book of the principles of government... which has ever been published in any language"". ""Jefferson identified Sidney as one of four writers who provided the intellectual foundations of the Declaration of Independence"""</p>				
Sidney, Algernon	1763	Hollis		0316
<b>Discourses Concerning Government</b>				
<p>One of the primary influences on the Declaration of Independence, including letters and notes on his trial not included in the 1698 first edition. Association copy. Sidney was executed in 1683 for complicity in the Rye House Plot. His papers, confiscated by the court, were primary evidence against him: he declared, for example, that the king is subject to rather than above the law and that the people had the right to depose the monarchy. Sidney's contribution to the rise of republicanism is evident in the writings of Jefferson, Burke, and others. ""It is probably the best elementary book of the principles of government... which has ever been published in any language"". ""Jefferson identified Sidney as one of four writers who provided the intellectual foundations of the Declaration of Independence""."</p>				
Sidney, Algernon	1808	1st		1077
<b>An Address to the People of New England</b>				
<p>In this impassioned vindication of Jefferson's administration, Postmaster General Gideon Granger anonymously argued that Jefferson was a friend of commerce who, in proposing the embargo, had promoted long-term commercial interests. The embargo had prevented U.S. merchants from becoming captive vassals of English trade. Granger urged New England not to separate from the Union, warning that to do so would bring economic disaster upon the region because New England would no longer enjoy the privilege of shipping and marketing goods from the South and West. Sheidley (citing an 1809</p>				

Author	Pub Date	Edition	Language	Call#
				printing). The work is "an earnest please for the Union, pointing out the disastrous effects in New England should dismemberment result from Federalist disloyalty."
<b>Silliman, Benjamin</b>	<b>1802</b>	<b>1st</b>	<b>English</b>	<b>1312</b>
				<b>An Oration, Delivered at Hartford on the 6th of July, A.D. 1802.</b>
				First Edition. An Oration, Delivered at Hartford on the 6th of July, A.D. 1802. Before the Society of the Cincinnati, for the State of Connecticut, assembled to celebrate the Anniversary of American Independence. In this memorial oration the young Yale tutor launches an impassioned attack on " that bold and impious philosophy, which promises the total regeneration of mankind", singling out Godwin's Political Justice, 'the Bible of modern reformers, and Mary Wollstonecraft's Rights of Woman and its author ('Polluted herself, and lost to every feeling of delicacy, and every sentiment of virtue, no one could have been more happily selected to become the Camilla of modern philosophy, and to lead its Amazonian legions').
<b>Sleidanus, Johannes</b>	<b>1635</b>	<b>3rd</b>	<b>English</b>	<b>1244</b>
				<b>The Key of Historie</b>
				Sleidanus was one of the period's greatest contemporary historians. He was a German historian and the annalist of the Reformation. He studied ancient languages and literatures at Liège and Cologne, and law and jurisprudence at Paris and Orléans. Sleidan diligently collected manuscripts and archival items as well as published materials to carefully preserve an impartial stance. The Key of Historie was first published in 1555. The work offered a comprehensive survey of European history from All Saints' Eve 1517 to February 1555 which includes Luther's appearance on the public scene at Wittenberg to the retirement of Charles V.
<b>Sleidanus, Johannes</b>	<b>1560</b>	<b>1st English</b>	<b>English</b>	<b>0981</b>
				<b>A Famouse Cronicle of oure time, called Sleidanus Commentaries</b>
				First Edition in English. Translated out of Latin into English by Ihon Daus. The first comprehensive history of the Reformation. First Edition in English. Translated out of Latin into English by Ihon Daus. The first comprehensive history of the Reformation. "In producing the great Protestant narrative of his time, Sleidanus produced a work of great value to posterity. He applied the methods of the Renaissance humanists to the discipline of history by consulting archives, searching for the most accurate texts and the rarest manuscripts to give his work an uncommon breadth and depth yet as the same time was not consumed by denominational fervour." "Published in 1555, the work offered a comprehensive survey of European history from All Saints' Eve 1517 to February 1555, that is, from Luther's appearance on the public scene at Wittenberg on All Saints' Eve 1517 to the retirement of his great nemesis Charles V in February 1555. His last major topic was the Diet of Augsburg of 1555, which put an end to the first phase of the Reformation, but the book (translated soon into English, French, and German) was extended in later editions, from Sleidanus's own notes, to September 1556, when the author died." It remains a valuable contemporary history of the times of the Reformation, and contains a large collection of documents."
<b>Smith, Adam</b>	<b>1795</b>	<b>1st</b>		<b>0317</b>
				<b>Essays on Philosophical Subjects</b>
				The editors say that the essays were intended as parts of "a connected history of the liberal sciences and elegant arts", but that Smith "long since... found it necessary to abandon that plan as far too extensive". The essays range over philosophy, aesthetics and the history of science. Most were probably written before the appearance of The Theory of Moral Sentiments in 1759, but were withheld from publication as part of Smith's "extensive plan".

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Smith, Adam</b>	<b>1759</b>	<b>1st</b>	<b>English</b>	<b>0318</b>
<b>The Theory of Moral Sentiments</b>				
<p>The Theory of Moral Sentiments laid the foundation on which The Wealth of Nations was later to be built and proposed the theory which would be repeated in the later work: that self-seeking men are often ""led by an invisible hand... without knowing it, without intending it, [to] advance the interest of the society."" With the Moral Sentiments and Wealth of Nations Smith aimed to compose ""not merely a treatise on moral philosophy and a treatise on economics, but a complete moral and political philosophy, in which the two elements of history and theory were to be closely conjoined.""</p>				
<b>Smith, Adam</b>	<b>1790</b>	<b>6th</b>		<b>0319-0320</b>
<b>The Theory of Moral Sentiments</b>				
<p>Originally published in 1759, The Theory of Moral Sentiments laid the foundation on which The Wealth of Nations was later to be built and proposed the theory which would be repeated in the later work: that self-seeking men are often ""led by an invisible hand... without knowing it, without intending it, [to] advance the interest of the society."" With the Moral Sentiments and Wealth of Nations Smith aimed to compose ""not merely a treatise on moral philosophy and a treatise on economics, but a complete moral and political philosophy, in which the two elements of history and theory were to be closely conjoined."" This, the sixth edition is the last lifetime edition, which contained substantial additions, including a new chapter on ""the corruption of our moral sentiments.""</p>				
<b>Smith, Adam</b>	<b>1776</b>	<b>1st</b>	<b>English</b>	<b>0323-0324</b>
<b>An Inquiry into the Nature and Causes of the Wealth of Nations</b>				
<p>Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought. Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought."</p>				
<b>Smith, Adam</b>	<b>1776</b>	<b>1st Dublin</b>		<b>0325-0327</b>
<b>Inquiry into the Nature and Causes of the Wealth of Nations</b>				
<p>Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought. Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy</p>				

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				would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought."
<b>Smith, Adam</b>	<b>1789</b>			<b>0328-0330</b>
				<b>Inquiry into the Nature and Causes of the Wealth of Nations</b>
				Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought."
<b>Smith, Adam</b>	<b>1796</b>	<b>2nd Americ</b>		<b>0331-0333</b>
				<b>Inquiry into the Nature and Causes of the Wealth of Nations</b>
				Smith's cornerstone of political economy contains many specific references to America, including ""a great mass of information concerning the trade of this country, before the revolution, and a clear and convincing argument against the so-called `Mercantile System' which did so much to prepare the way for that event... Prof. J.E. Thorold Rogers has recorded his opinion that `had Adam Smith's work been printed in the early days of the struggle, his theory of colonial policy would have very much aided in smoothing the differences between the Plantations and Great Britain. The Wealth of Nations is... the first and greatest classic of modern economic thought."
<b>Smith, Adam</b>	<b>1795</b>			<b>0358</b>
				<b>Reflections on the Formation &amp; Distribution of Wealth</b>
				This essay may be considered as the germ of the treatise on the wealth of nations, written by the celebrated [Adam] Smith.
<b>Smith, Adam</b>	<b>1759</b>	<b>1st</b>		<b>0385</b>
				<b>The Theory of Moral Sentiments</b>
				The Theory of Moral Sentiments laid the foundation on which The Wealth of Nations was later to be built and proposed the theory which would be repeated in the later work: that self-seeking men are often ""led by an invisible hand... without knowing it, without intending it, [to] advance the interest of the society."" With the Moral Sentiments and Wealth of Nations Smith aimed to compose ""not merely a treatise on moral philosophy and a treatise on economics, but a complete moral and political philosophy, in which the two elements of history and theory were to be closely conjoined.
<b>Smith, Adam</b>	<b>1795</b>	<b>1st</b>		<b>0420</b>
				<b>Essays on Philosophical Subjects</b>
				The editors say that the essays were intended as parts of "a connected history of the liberal sciences and elegant arts", but that Smith "long since... found it necessary to abandon that plan as far too extensive". The essays range over philosophy, aesthetics and the history of science. Most were probably written before the appearance of The Theory of Moral Sentiments in 1759, but were withheld from publication as part of Smith's "extensive plan".

Author	Pub Date	Edition	Language	Call#
Smith, Adam	1790	6th		0449-0450
<b>Theory of Moral Sentiments</b>				
<p>Scottish mathematician, moral philosopher and political economist, Smith's name is popularly associated with his belief that self-interest would bring about the healthiest economic conditions for all citizens, hence a laissez-faire economy. The Theory of Moral Sentiments is one of the most important works regarding the theory of capitalism. It provides the ethical, philosophical, psychological, and methodological underpinnings to Smith's later works including The Wealth of Nations. His philosophy carries the idea that the individual has the right to be unimpeded in the exercise of economic activity. He begins with the thought that labor is the source from which a nation derives what is necessary to it. The improvement of the division of labor is the measure of the productivity and in it lays the human propensity to barter and exchange.</p>				
Smith, Adam	1797	8th		0321-0322
<b>The Theory of Moral Sentiments</b>				
<p>Originally published in 1759, The Theory of Moral Sentiments laid the foundation on which The Wealth of Nations was later to be built and proposed the theory which would be repeated in the later work: that self-seeking men are often "led by an invisible hand... without knowing it, without intending it, [to] advance the interest of the society." With the Moral Sentiments and Wealth of Nations Smith aimed to compose "not merely a treatise on moral philosophy and a treatise on economics, but a complete moral and political philosophy, in which the two elements of history and theory were to be closely conjoined."</p>				
Smith, Adam	1795	1st	English	0972
<b>Essays on Philosophical Subjects</b>				
<p>First Dublin edition, published in the same year as the London edition. A history of astronomy down to Smith's own era, plus some thoughts on ancient physics and metaphysics. This work was published posthumously, in 1795, using material which Adam Smith had intended to publish eventually but had not prepared at the time of his death in 1790. This was done by his literary executors, two old friends from the Scottish academic world; physicist/chemist Joseph Black and pioneering geologist James Hutton. A brief account of their work appears in a section entitled 'Advertisement by the Editors'. The book consists of three distinct works: The History of Astronomy, The History of the Ancient Physics, The History of the Ancient Logics and Metaphysics. The prefatory essay on Smith is by Duggald Stewart, and is based on two lectures he delivered to the Royal Society of Edinburg in 1793.</p>				
Smith, John	1819			0708
<b>The True Travels, Adventures and Observations of Captain John Smith in Europe, Asia, Africa, and America</b>				
<p>Beginning about the year 1593, and continued to this present 1629. Taken from the London edition of 1629. Including "How ancient Authors Report, The New World, now called America, was discovered: and part thereof first planted by the English called Virginia"; "The Sixth Voyage. 1606. To another part of Virginia where now are planted our English colonies, whom God increase and decrease." ; "The Proceedings and Accidents of the English Colony in Virginia".</p>				
Society for the Prevention of Pauperism	1821	1st		0513
<b>Fifth Report of the Society for the Prevention of Pauperism</b>				
<p>Report of the Society for the Prevention of Pauperism in the City of New York, at the anniversary meeting of the society, December 17, 1821. Addresses the causes of pauperism and the various means of dealing with same and their effectiveness or lack thereof.</p>				



Author	Pub Date	Edition	Language	Call#
<b>Society of Friends of the People</b>	<b>1805</b>	<b>1st</b>		<b>1140</b>
<b>The Circular Letter of the Society of "Friends of the People".</b>				
The Society was an anti-Federalist organization, taking its Creed from the Declaration of Independence, "the dearest principles of political faith," and geared up to support Jeffersonian candidates.				
<b>Society of Friends of the People</b>	<b>1805</b>	<b>1st</b>		<b>1206</b>
<b>The Circular Letter of the Society of "Friends of the People." Addressed to the Republicans of the state of Pennsylvania, Generally.</b>				
The Society was an anti-Federalist organization, taking its creed from the Declaration of Independence, "the dearest principles of political faith," and geared up to support Jeffersonian candidates. Prominent Democrats Matthew Lawler, Michael Leib, and William Duane were officers. Leib's activities in this Society "launched him on a political career...as a stanch, albeit violent, Jeffersonian." This Circular explains the Society's raison d'etre; the loathsome Federalists, "a club, assuming to themselves the stile and manner of a legion of honor, and fulminating their anathemas without even a saving clause." Their pathologicval distrust of the People has no place in a democratic society.				
<b>Somers, John</b>	<b>1773</b>	<b>1st Americ</b>		<b>0334</b>
<b>Judgment of Kingdoms</b>				
First American printing of this highly popular and important treatise, originally printed in 1709, examining the principles of limited monarchy and right of resistance to tyranny. It reiterates the opposition to absolute monarchy at the time of the Glorious Revolution, and presents the text of the core of the Bill of Rights (pp. 72-73). This was the first of several American printings circulated on the eve of the Revolutionary War.				
<b>Somers, John S. and Jacob Giles</b>	<b>1773</b>			<b>1051</b>
<b>The Judgement of Whole Kingdoms and Nations</b>				
Concerning the rights, power and prerogative of Kings and the Rights, Privileges and Properties of the People.				
<b>Sophocles</b>	<b>1568</b>	<b>1st Estienne</b>		<b>0435</b>
<b>Tragoediae Septem</b>				
Greek tragic dramatist. Born in Colonus, a village near Athens around 495 B.C. into a family of wealth and excellent repute. Sophocles was provided the benefit of all the literary accomplishment of the age. His powers were developed and refined by a careful instruction in the arts of music and poetry, and to the natural graces of his person further attractions were added through the exercises of the palaestra. Of all the great Athenian dramatists, he was probably the most generally admired. He was known not only for his poetic and dramatic gifts, but also for his musical skill and his fine appearance. His most famous works are his tragedies about Oedipus, known collectively, due to their setting, as the three Theban plays: Oedipus the King, Oedipus at Colonus, and Antigone.				

Author	Pub Date	Edition	Language	Call#
Souter, John	1827		English	1217
<b>The Book of English Trades, and Library of the Useful Arts</b>				
<p>Early edition, but not the first. Earlier editions were published by Sir Richard Phillips. This copy may well lack two or three of the woodcut plates which illustrated each trade: there are none to illustrate the jobs of the distiller, the looking-glass maker and the needle maker. A fascinating view of contemporary working life, in which not only the illustrations but also the text gives very considerable detail about the exact processes employed.</p>				
Spencer, Herbert	1902			0343
<b>Facts &amp; Comments</b>				
<p>English philosopher and social scientist. Spencer is known for his application of the scientific doctrines of evolution to philosophy and ethics, with a central principle, the "persistence of force," as the agent of all change, form, and organization in the knowable universe. In education, he scorned the study of the liberal arts and advocated that science be the chief subject of instruction. Spencer's best known works include Principles of Psychology, and the ten-volume System of Synthetic Philosophy, the general title of the series that he announced in 1860 and to which he devoted the rest of his life."</p>				
Spencer, Herbert	1884	1st		0344
<b>The Man Versus the State</b>				
<p>Written in 1851, this work contains in embryo most of Spencer's later view's, including his argument in favor of an extreme form of economics and social laissez-faire. In this work, he puts forth the fundamental principle that society should be based on voluntary – not compulsory – cooperation. He supported the principles of individualism, believing that government power over the individual should be reduced to an absolute minimum, as opposed to Statism ( or any collectivist doctrine or military-based government), in which government has great control over the individual. In his view, state intervention upon the individual should be strictly limited to: punishing crimes against people or property which are recognized as serious by "common sense" or general agreement (murder, arson, robbery, assault, etc.); enforcing the obligations of contracts; and making justice costless and easily accessible. Spencer felt the State should not go beyond this limited role and should not put coercive restraints on the individual. Society exists for the benefit of its members and not they for its benefit. This individualism is key to all of Spencer's work."</p>				
Spencer, Herbert	1865	1st Americ		0345
<b>Social Statics</b>				
<p>This work contains in embryo most of Spencer's later view's, including his argument in favor of an extreme form of economics and social laissez-faire. In this work, he puts forth the fundamental principle that society should be based on voluntary – not compulsory – cooperation. He supported the principles of individualism, believing that government power over the individual should be reduced to an absolute minimum, as opposed to Statism ( or any collectivist doctrine or military-based government), in which government has great control over the individual. In his view, state intervention upon the individual should be strictly limited to: punishing crimes against people or property which are recognized as serious by "common sense" or general agreement (murder, arson, robbery, assault, etc.); enforcing the obligations of contracts; and making justice costless and easily accessible. Spencer felt the State should not go beyond this limited role and should not put coercive restraints on the individual. Society exists for the benefit of its members and not they for its benefit. This individualism is key to all of Spencer's work. First American edition of Spencer's first book, including the chapter ""The Right To Ignore the State,"" not included in later editions. Frontispiece portrait of Spencer. ""This work established and made clear the fundamental principle that society should be organized on the basis of voluntary cooperation, not on the</p>				

Author	Pub Date	Edition	Language	Call#
				basis of compulsory cooperation, or under the threat of it. In a word, it established the principle of individualism as against Statism-- against the principle underlying all the collectivist doctrines which are everywhere dominant at the present time... Spencer maintained that the State's interventions upon the individual should be confined to punishing those crimes against person or property which are recognized as... `the common sense of mankind'; enforcing the obligations of contract; and making justice costless and easily accessible. Beyond this the State should not go; it should put no further coercive restraint upon the individual... [Social Statics] is to the philosophy of individualism what the work of the German idealist philosophers is to the doctrine of Statism, what Das Kapital is to Statist economic theory""."

Spencer, Herbert

1851

1st

0346

**Social Statics**

Written in 1851, this work contains in embryo most of Spencer's later view's, including his argument in favor of an extreme form of economics and social laissez-faire. In this work, he puts forth the fundamental principle that society should be based on voluntary – not compulsory – cooperation. He supported the principles of individualism, believing that government power over the individual should be reduced to an absolute minimum, as opposed to Statism ( or any collectivist doctrine or military-based government), in which government has great control over the individual. In his view, state intervention upon the individual should be strictly limited to: punishing crimes against people or property which are recognized as serious by “common sense” or general agreement (murder, arson, robbery, assault, etc.); enforcing the obligations of contracts; and making justice costless and easily accessible. Spencer felt the State should not go beyond this limited role and should not put coercive restraints on the individual. Society exists for the benefit of its members and not they for its benefit. This individualism is key to all of Spencer's work. Rare first edition of Spencer's first book, including the chapter ""The Right To Ignore the State,"" not included in later editions. ""This work established and made clear the fundamental principle that society should be organized on the basis of voluntary cooperation, not on the basis of compulsory cooperation, or under the threat of it. In a word, it established the principle of individualism as against Statism-- against the principle underlying all the collectivist doctrines which are everywhere dominant at the present time... Spencer maintained that the State's interventions upon the individual should be confined to punishing those crimes against person or property which are recognized as... `the common sense of mankind'; enforcing the obligations of contract; and making justice costless and easily accessible. Beyond this the State should not go; it should put no further coercive restraint upon the individual... [Social Statics] is to the philosophy of individualism what the work of the German idealist philosophers is to the doctrine of Statism, what Das Kapital is to Statist economic theory"" (Albert Jay Nock, introduction to The Man Versus the State)."

Spencer, Herbert

1892

1st

0347

**Social Statics & The Man Versus the State**

Written in 1851, this work contains in embryo most of Spencer's later view's, including his argument in favor of an extreme form of economics and social laissez-faire. In this work, he puts forth the fundamental principle that society should be based on voluntary – not compulsory – cooperation. He supported the principles of individualism, believing that government power over the individual should be reduced to an absolute minimum, as opposed to Statism ( or any collectivist doctrine or military-based government), in which government has great control over the individual. In his view, state intervention upon the individual should be strictly limited to: punishing crimes against people or property which are recognized as serious by “common sense” or general agreement (murder, arson, robbery, assault, etc.); enforcing the obligations of contracts; and making justice costless and easily accessible. Spencer felt the State should not go beyond this limited role and should not put coercive restraints on the individual. Society exists for the benefit of its members and not they for its benefit. This individualism is key to all of Spencer's work.

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Spencer, Herbert</b>	<b>1884</b>	<b>1st</b>		<b>0447</b>
	<b>The Man Versus the State</b>			
	Containing "The New Toryism", "The Coming Slavery", "The Sins of Legislators" and "The Great Political Superstition"			
<b>Spencer, Herbert</b>	<b>1878</b>			<b>0534</b>
	<b>Letter, dated May 9, 1878</b>			
	"Letter to ""my dear Lott"" signed by Herbert Spencer, probably written by his secretary. The letter suggests dates for the departure from London of Lott and Spencer."			
<b>Spinoza, Baruch</b>	<b>1670</b>			<b>0824</b>
	<b>Politicus</b>			
	Written by the philosopher and pantheist Baruch Spinoza, the Theologico-Political Treatise or Tractatus Theologico-Politicus was an early criticism of religious intolerance and a defense of secular government. In particular, it was a preemptive defense of his later work, Ethics (published posthumously in 1677), for which Spinoza anticipated harsh criticism.			
	In the treatise, Spinoza put forth his most systematic critique of Judaism, and all organized religion in general. To Spinoza, all "revealed" religion had to be analyzed on the basis of reason, not simply blind faith.			
	The text was published anonymously in 1670. It is unlikely that it ever had political support of any kind, with attempts being made to suppress it even before Dutch magistrate Johan de Witt's murder in 1672. In 1673, it was publicly condemned by the Synod of Dordrecht and banned officially the following year.			
<b>Spooner, Lysander</b>	<b>1845</b>	<b>1st</b>		<b>0501</b>
	<b>The Unconstitutionality of Slavery</b>			
	Published with Theodore Dwight Weld's "American Slavery As It Is" (1839). The Unconstitutionality of Slavery (1845) was a pamphlet by American abolitionist Lysander Spooner advocating the view that the U.S. Constitution prohibited slavery. Spooner's arguments rested on the logic and reason of abstract law and not on historical or sociological evidences." Spooner showed that none of the state governments of the slave states specifically authorized slavery, that the U.S. Constitution contains several clauses that are contradictory with slavery, that slavery was a violation of natural law, and that the intentions of the Constitutional Convention have no legal bearing on the document they created.			
<b>Spooner, Lysander</b>	<b>1867</b>			<b>0746</b>
	<b>No Treason No 1</b>			
	One of the greatest libertarian theorists on the nineteenth century and a founding father of the modern movement. For him, natural law and its corollary, natural rights, are the foundation of a free and just society. He was an unterrified Jeffersonian who refused to compromise the principles expressed in the Declaration of Independence.			

Author	Pub Date	Edition	Language	Call#
Spooner, Lysander	1856			0747
<b>The Unconstitutionality of Slavery</b>				
One of the most important Libertarian theorists on the nineteenth century and a founding father of the modern movement. For him, natural law and its corollary, natural rights, are the foundation of a free and just society. He was an unterrified Jeffersonian who refused to compromise the principles expressed in the Declaration of Independence.				
Spooner, Lysander	1834	1st	English	1354
<b>The Deist's Immortality, and an Essay on Man's Accountability for his Belief.</b>				
First Edition. The first published work by the radical individualist and anti-slavery utopian, who would argue that the pre-Civil War Constitution outlawed African slavery but permitted the Southern States to secede. Here he expresses clearly, at the age of 26, his naturally rebellious nature in this pamphlet attacking traditional Christian beliefs in the divinity of Christ, the truth of the Gospels, and other "puerile" and "impracticable" views. In said, Spooner posits a "theory of successive existences,; which, for him, is far more sensible.				
Stanhope, George	1694			0624
<b>Epictetus his Morals with Simplicius his Comments</b>				
Stanhope, Philip Dormer	1775	6th	English, French, Latin	1331-1334
<b>Letters Written by the Right Honourable Philip Dormer Stanhope, Earl of Chesterfield to His Son, Philip Stanhope</b>				
Sixth Edition. This collection, also called 'Letters to His Son on the Art of Becoming a Man of the World and a Gentleman', comprises over 400 letters written beginning in 1737 or 1738 and continuing until his son's death in 1768. The majority of the letters were written between 1746 and 1754. The letters are written in French, English, and some in Latin. They are mostly instructive letters on such subjects as geography, history, and classical literature. Later letters, written when the author had become an established minor diplomat, deal largely with political matters.				
The letters were first published by his son's widow Eugenia Stanhope in 1774, and the Letters to his Godson in 1890. The Letters are brilliantly written, full of elegant wisdom, of keen wit, of admirable portrait-painting, of exquisite observation and deduction.				
Stanley, Thomas	1687	2nd		1062
<b>The History of Philosophy</b>				
The first edition appeared in 1655 in four parts. The second edition was the first to contain all four parts together in one volume. Stanley was one of the foremost classical scholars of his day and here presents one of the earliest expositions of the history of Greek philosophy in English. Stanley "adopted the general structure, the biographical emphasis, the doxographical method characteristic of Diogenes [Laertius]. Stanley's history ran into four editions in England between 1655 and 1743 and was translated into Latin and published in that language at Amsterdam in 1690, Leipzig in 1711, and Venice as late as 1733." (EP, VI, p. 227)The frontispiece of the author is by Faithorne. The book also contains twenty-six full-length portraits of philosophers in the text				

Author	Pub Date	Edition	Language	Call#
<b>Stanton, Elizabeth Cady 1854</b>		<b>1st</b>		<b>1059</b>
<b>Address to the Legislature of New-York, Adopted By The State Woman's Rights Convention.</b>				
<p>The Woman's Rights Convention was Stanton's audience for her Address; the Convention then close it as its Address to the Legislature, and distributed it to legislators on February 20, 1854. This is the second issue of the first edition, located according to OCLC, only at AAS. OCLC records only microforms of the first issue; and according to Stanton's Selected Papers, copies of the first issue "have not been found". "It is not enough for us that by your laws we are permitted to live and breathe... We are persons, native, free-born citizens, property-holders, tax payers, yet are we denied the right of exercise of the elective franchise." "We are classed with idiots, lunatics, and negroes." Stanton denounces males' "inordinate love of power."</p>				
<b>Stanton, Elizabeth Cady 1854</b>			<b>English</b>	<b>1224</b>
<b>Address to the Legislature of New-York, Adopted By The State Woman's Rights Convention</b>				
<p>The Woman's Rights Convention was Stanton's audience for her Address; the Convention then closed it as its Address to the Legislature, and distributed it to legislators on February 20, 1854. This is the second issue of the first edition, located according to OCLC, only at AAS. OCLC records only microforms of the first issue; and according to Stanton's Selected Papers, copies of the first issue "have not been found". "It is not enough for us that by your laws we are permitted to live and breathe... We are persons, native, free-born citizens, property-holders, tax payers, yet are we denied the right of exercise of the elective franchise." "We are classed with idiots, lunatics, and negroes." Stanton denounces males' "inordinate love of power."</p>				
<b>Stephen, James Fitzjames</b>	<b>1873</b>	<b>1st</b>	<b>English</b>	<b>0979</b>
<b>Liberty, Equality, Fraternity</b>				
<p>First Edition. Stephen wrote this work on the voyage home from India, where he had served as a legal member of the Colonial Council in India. It started as a series of articles then developed into a book. The work is a protest against John Stuart Mill's neo-utilitarianism. Stephen attacks the thesis of Mill's essay "On Liberty" and criticized Mill for turning abstract doctrines of the French Revolution into "the creed of a religion." Stephen argued for legal compulsion, coercion and restraint in the interests of morality and religion.</p>				
<b>Sterns, Dr. Samuel</b>	<b>1790</b>			<b>0348</b>
<b>Tour from London to Paris</b>				
<p>Including a description of the kingdom of France and its customs, manners, polity, science and commerce. Further included is a discussion of the ancient government of France and the cause of the recent revolution detailing the fall of the Bastille and various proceedings of the national assembly. Lastly, is Sterns' unique description of the "Road to Liberty".</p>				
<b>Stevens, Benjamin</b>	<b>1761</b>			<b>0803</b>
<b>Benjamin Sermon</b>				
<p>"A sermon Preached at Boston, Before the Great and General Court or Assembly of the Province of the Massachusetts Bay in New England, May 27, 1761."</p> <p>The sermon was printed by John Drapers, the official Printer for the Governor of Massachusetts. Several passages omitted in the actual preaching were inserted into this printed edition. Various errors in printing due to the author's "ill State of Health" are noted following the recorded sermon, so as not to diminish the word of God in the course of the oration.</p>				

Author	Pub Date	Edition	Language	Call#
Story, Joseph	1858			0638
<b>A Familiar Exposition of the Constitution of the United States</b>				
Containing a brief commentary on every clause, explaining the true nature, reasons, and objects thereof; designed for the use of school libraries and general readers. With an appendix containing important public documents, illustrative of the constitution.				
Story, Joseph	1833			0807
<b>On the Constitution</b>				
An abridgment to the original three volume commentary on the Constitution of the United States of America by Joseph Story. Included in this edition are all the essential pieces of the three original volumes. The Constitution, separate from any annotation or clarification, in its purest form, is still included. It was originally published to be used by colleges and high schools. Story's commentary on the Constitution of the United States of America was not the first of its kind. However, none of the earlier books had a sweep even approaching the standing of Story's Constitution, perhaps because no one of their writers had what Story's had. All of the previous commentaries or scholarly books on the subject of the Constitution were products of "lamp and library." Story, by contrast, had lived in the first great foundational era of American constitutionalism and had participated in most of the great Supreme Court decisions which, at the time, made up its substance. Thus, to a large extent, Story's 1833 book is considered a primary source.				
Story, Joseph	1844			0808-0810
<b>Commentaries On The Constitution</b>				
Provided in this commentary on the Constitution of the United States of America are three volumes. The first volume is comprised of three books: Book I, History of the Colonies; Book II, History of the Revolution and of the Confederation; Book III, The Constitution of the United States. Also included in the commentary is the Constitution itself, separate from any annotation or clarification, in its purest form. It was originally published to be used by colleges and high schools. Story's commentary on the Constitution of the United States of America was not the first of its kind. However, none of the earlier books had a sweep even approaching the standing of Story's Constitution, perhaps because no one of their writers had what Story's had. All of the previous commentaries or scholarly books on the subject of the Constitution were products of "lamp and library." Story, by contrast, had lived in the first great foundational era of American constitutionalism and had participated in most of the great Supreme Court decisions which, at the time, made up its substance. Thus, to a large extent, Story's 1833 book is considered a primary source.				
Story, Joseph	1804		English	0953
<b>An Oration, Pronounced at Salem, On the Fourth of July, 1804, in Commemoration of our National Independence</b>				
Very rare printing. Joseph Story was appointed to the U.S. Supreme Court in 1811. Story urged in the pamphlet unity among the States "in a bold vindication of our national character...Let then the creed of our political faith be, inviolability to constitutional rights and constitutional authorities." The last two pages of this pamphlet print a "SONG, composed by Mr. Story, and sung at the close of the performances in the Meeting House." "Let the slave bite the dust, who to power bends the knee,/ The Gods shall protect those, who dare to be free."				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Stowe, Harriet Beecher</b>	<b>1856</b>	<b>1st</b>	<b>English</b>	<b>1254-1255</b>
<b>Dred; A Tale of the Great Dismal Swamp</b>				
<p>An American abolitionist and author, Harriet Beecher Stowe was influential both for her writings and her public stands on social issues of the day. Stowe's second anti-slavery novel complemented Uncle Tom's Cabin by showing the demoralizing influence of slavery on its white perpetrators. Dred: A Tale of the Great Dismal Swamp is the second novel from American author Harriet Beecher Stowe. It was first published in two volumes by Phillips, Sampson and Company in 1856. Although it enjoyed better initial sales than her previous, and more famous, novel Uncle Tom's Cabin, it was ultimately less popular. Dred was of a more documentary nature than Uncle Tom's Cabin and thus lacked a character like Uncle Tom to evoke strong emotion from readers.</p>				
<b>Stowe, Harriet Beecher</b>	<b>1852</b>	<b>1st</b>	<b>English</b>	<b>1257-1258</b>
<b>Uncle Tom's Cabin; or, Life Among the Lowly</b>				
<p>An American abolitionist and author, Harriet Beecher Stowe was influential both for her writings and her public stands on social issues of the day. Her novel, "Uncle Tom's Cabin" was a depiction of life for African-Americans under slavery; it reached millions as a novel and play, and became influential in the United States and United Kingdom. It energized anti-slavery forces in the American North, while provoking widespread anger in the South. The book which served as a spark to lit, the fuse of the powderkeg of the war between the states. When Ms. Stowe came to visit President Lincoln in Washington, Old Abe smiled and told her, so this is the little lady who started it all. One of the landmarks of American literature.</p>				
<b>Stowe, Harriet Beecher</b>	<b>1875</b>		<b>English</b>	<b>0567</b>
<b>We and Our Neighbors: Or, The Records of an Unfashionable Street</b>				
<p>The final of Stowe's society novels, 'We and Our Neighbors' is the sequel to 'My Wife and I'. In the book, Stowe continues the heartwarming tale of Harry and Eva Henderson and their domestic ups and downs. Lighthearted in tone, the book reveals much about Stowe's views of women and the primacy of their domestic roles.</p>				
<b>Strachey, John</b>	<b>1739</b>	<b>1st</b>	<b>English</b>	<b>0976</b>
<b>An Index to the Records, with Directions to the several Places where they are to be found.</b>				
<p>Published in 1739, authorship attributed to Strachey and Ayloff, however their names do not appear on title-page. Contained within the pages a list of Latin surnames and names of places as they are written on the old records, explained by the modern names. The work also includes the different Parliaments and different titles by which the Kings styled in the records.</p>				
<b>Sunderland, Rev. La Roy</b>	<b>1837</b>	<b>2nd</b>	<b>English</b>	<b>0890</b>
<b>Anti Slavery Manual</b>				
<p>Second Edition. Published 24 years before the American Civil War. "The design of this book is to give a succinct view of the question of American Slavery, with which it concerns every man, woman, and child." The work presents a collection of facts and arguments on American Slavery.</p>				



Author	Pub Date	Edition	Language	Call#
Supreme Court of the United States	1952		English	1284
<b>Oliver Brown vs. Board of Education</b>				
<p>This is the trial Record of the case that would overturn Plessy vs. Ferguson, erase the legal justification for segregation in public education, and pave the way for outlawing governmental sponsorship of invidious racial discrimination in all areas of American life. The argument occurred in the Supreme Court in December 1952; the case was reargued in December 1953, and finally decided in 1954. This Record includes the Complaint, Answer and other pleadings; Motions; the Transcript of the Pretrial Conference, at which Jack Greenberg and Robert Carter, of the NAACP Legal Defense Fund, appeared for the plaintiffs.</p>				
Swift, Jonathan	1710	5th		0592
<b>A Tale of the Tub. Containing Battle of the Books</b>				
WRITTEN FOR THE UNIVERSAL IMPROVEMENT OF MANKIND.				
<p>Fifth edition with the author's Apology, Explanatory Notes and containing 'A Full and True account of the Battle fought last Friday between the Ancient and the Modern Books in St. James's Library'. It is arguably Swift's most difficult satire, and perhaps his most masterful. 'A Tale' is a prose parody which is divided into sections of "digression" and a "tale" of three brothers, each representing one of the main branches of western Christianity. Composed between 1694 and 1697, it was eventually published in 1704.</p>				
Swift, Jonathan	1755			0643-0644
<b>The Works of Jonathan Swift in Twelve volumes [only the first two are present here]</b>				
Volume 2 contains an early edition of Gulliver's Travels, arguably Swift's most famous work.				
Swift, Jonathan	1704			0861
<b>A Tale of a Tub The Battle of the Books</b>				
<p>The first major work written by Jonathan Swift. It is probably his most difficult satire, and possibly his most masterful. The Tale is a prose parody which is divided up into sections of "digression" and "tale." The "tale" presents a consistent satire of religious excess, while the digressions are a series of parodies of contemporary writing in literature, politics, theology, Biblical exegesis, and medicine. The overarching parody is of enthusiasm, pride, and credulity.</p> <p>Published as part of the prolegomena to his A Tale of a Tub in 1704, The Battle of the Books is the name of a short satire written by Jonathan Swift. It depicts a literal battle between books in the King's Library (housed in St. James's Palace at the time of the writing), as ideas and authors struggle for supremacy. Because of the satire, "The Battle of the Books" has become a term for the Quarrel of the Ancients and the Moderns.</p>				
Swift, Jonathan	1712			1044
<b>A Proposal for Correction, Improving and Ascertaining the English Tongue</b>				
<p>A rare and significant tract by Swift, this was the only work to which he attached his name in his lifetime, all his other works being published anonymously. The English language, not yet embarked on a decline such as the Romans or Greeks experienced, might yet be saved by fixing it in perpetuity.</p>				

Author	Pub Date	Edition	Language	Call#
Swift, Jonathan	1739	9th	English	1192
<p><b>A Tale of a Tub with An Account of a Battle Between the Antient and Modern Books in St. James's Library and the Authors's Apology</b></p> <p>Ninth Edition with the author's Apology, Explanatory Notes and containing 'A Full and True account of the Battle fought last Friday between the Ancient and the Modern Books in St. James's Library'. It is arguably Swift's most difficult satire, and perhaps his most masterful. 'A Tale' is a prose parody which is divided into sections of "digression" and a "tale" of three brothers, each representing one of the main branches of western Christianity. Composed between 1694 and 1697, it was eventually published in 1704.</p> <p>Published as part of the prolegomena to his A Tale of a Tub in 1704, The Battle of the Books is the name of a short satire written by Jonathan Swift. It depicts a literal battle between books in the King's Library (housed in St. James's Palace at the time of the writing), as ideas and authors struggle for supremacy. Because of the satire, "The Battle of the Books" has become a term for the Quarrel of the Ancients and the Moderns.</p>				
Syrus, Ephraem	1481	1st		1234
<p><b>Sermones</b></p> <p>Rubricated. The first appearance in print of any of the writings of Ephraem the Syrian (c. 306-373), perhaps the most influential of all Syriac writers. One of Ephraem's most significant achievements was the foundation of the famous schools of Edessa (Urfa, in Iraq) in 363. In the following century, Islam conquered the whole of Persia and Syria, the enlightened caliphs of Baghdad made use of the services of these Syrians, who thus passed on to the Arabs Aristotle, Euclid, Archimedes, Hippocrates, Galen, and much besides</p>				
Tappan, David	1792	1st		1145
<p><b>A Sermon Preached his excellency John Hancock, Esq. Governour; his honor Samuel Adams, esq. Lietenant-Governour; of the Commonwealth of Massachusetts, Mary 30, 1792</b></p> <p>Tappan recommends "a liberal and patriotic combination for the general good" of the Christian Ministry and civil political leaders. However, he supports the separation of church and state.</p>				
Thomas à Kempis	1783			0465
<p><b>Of the Imitation of Christ</b></p> <p>Translated from Latin by John Payne. Medieval Christian monk and author of Imitation of Christ, one of the most well-known Christian treatises on devotion. It was first published anonymously, in Latin in 1418; several other authors have been proposed, but Kempis's authorship is now generally accepted. It has been said that this book has had more influence on Christianity more than any other book except the Bible. Protestants and Roman Catholics alike join in giving it praise, and the Jesuits give it an official place among their "exercises". John Wesley and John Newton put it among the works that influenced them at their conversion. General Gordon carried it with him to the battlefield. The work is a manual of devotion intended to help the soul in its communion with God and the pursuit of holiness. Its sentences are statements, not arguments, and are pitched in the highest key of Christian experience. It is mystical in tone as it explores the inner life and the value of contemplation, yet remarkably clear in its simplicity.</p>				

Author	Pub Date	Edition	Language	Call#
Thomas à Kempis	1535			0478
		<b>Opuscula</b>		
		<p>Medieval Christian monk and author of <i>Imitation of Christ</i>, one of the most well-known Christian treatises on devotion. It was first published anonymously, in Latin in 1418; several other authors have been proposed, but Kempis's authorship is now generally accepted. It has been said that this book has had more influence on Christianity more than any other book except the Bible. Protestants and Roman Catholics alike join in giving it praise, and the Jesuits give it an official place among their "exercises". John Wesley and John Newton put it among the works that influenced them at their conversion. General Gordon carried it with him to the battlefield. The work is a manual of devotion intended to help the soul in its communion with God and the pursuit of holiness. Its sentences are statements, not arguments, and are pitched in the highest key of Christian experience. It is mystical in tone as it explores the inner life and the value of contemplation, yet remarkably clear in its simplicity.</p>		
Thomas à Kempis	1897			0528
		<b>Of the Imitation of Christ</b>		
		<p>Medieval Christian monk and author of <i>Imitation of Christ</i>, one of the most well-known Christian treatises on devotion. It was first published anonymously, in Latin in 1418; several other authors have been proposed, but Kempis' authorship is now generally accepted. It has been said that this book has had more influence on Christianity more than any other book except the Bible. Protestants and Roman Catholics alike join in giving it praise, and the Jesuits give it an official place among their "exercises". John Wesley and John Newton put it among the works that influenced them at their conversion. General Gordon carried it with him to the battlefield. The work is a manual of devotion intended to help the soul in its communion with God and the pursuit of holiness. Its sentences are statements, not arguments, and are pitched in the highest key of Christian experience. It is mystical in tone as it explores the inner life and the value of contemplation, yet remarkably clear in its simplicity.</p>		
Thomas à Kempis	1497			0594
		<b>Imitation of Christ</b>		
		<p>The beloved "<i>Imitation of Christ</i>", an account of the soul's gradual progress away from the world toward Christian perfection and a union with God through contemplation, has been translated into many languages and has been embraced by many cultures because of its sincerity, its simplicity, and the universal quality of its religious teaching. The controversy over the work's authorship has persisted for centuries, the main contenders being the unworldly and mystical Augustinian monk Thomas à Kempis (born Thoman Hammerlein, 1380- 1471), from a humble family in Kempen (near Cologne), and Gerson (1363-1429), the French theologian, controversialist, and chancellor of Paris, long a favorite contender among French commentators. Although modern scholars are less likely to believe him to be the author (nor are they entirely certain it was Thomas), Gerson would have been a logical choice in his time, both because of his importance and because of the way he wrote and preached. He was one of the most prominent figures in the Church of the period, a spiritual writer of great reputation, and a major figure in the attempt to bring unity to the schismatized Church. His works include 27 extant treatises on the Church, more than 60 works on the spiritual life, and more than 100 sermons and addresses. Though he was frequently chosen, because of his great reputation as an orator, to speak at great occasions and for noble audiences, he strove, especially in his informal works, to write in such a way as to bring problems within the grasp of even the least sophisticated of minds. Our edition gives an alternate title to the "<i>Imitatio Christi</i>," calling it "<i>De Contemptu Omnium Vanitatum Mundi</i>," ("<i>On Contempt for all Worldly Vanities</i>,"), and our volume also contains a short treatise on the <i>Meditation of the Heart</i>, which is attributed, with less controversy, to Gerson.</p>		

Author	Pub Date	Edition	Language	Call#
<b>Thomas à Kempis</b>	<b>1837</b>			<b>1153</b>
<b>De Imitatione Christi Libri Qvator Mvltiplici Lingva Nvnc Primo Impressi (The Imitation of Christ)</b>				
The "Imitation of Christ" depicts in four books the gradual movement of the soul away from earthly attachments toward Christian perfection in its union with God. It "obtained wide popularity by its simplicity and sincerity and the universal quality of its religious teaching."				
<b>Thompson, William</b>	<b>1825</b>	<b>1st</b>		<b>0499</b>
<b>Appeal of One Half of the Human Race, Women...</b>				
Appeal of one half of the human race, women, against the pretensions of the other half, men, to retain them in political, and thence in civil and domestic slavery; in reply to a paragraph of Mr. Mill's celebrated ""Article on Government"				
<b>Thoreau, Henry David</b>	<b>1866</b>	<b>1st</b>		<b>0349</b>
<b>A Yankee in Canada</b>				
Classic Confrontation. Contains "Essay on Civil Disobedience. FIRST EDITION AND FIRST BOOK APPEARANCE OF THOREAU'S WORK ON CIVIL DISOBEDIENCE. This essay is ``the classic of individualism in its inevitable conflict with government, but again, implies a state based upon laws in conformity with Thoreau's conception of what is noblest and most worthily human."				
<b>Thoreau, Henry David</b>	<b>1866</b>	<b>1st</b>		<b>0350</b>
<b>A Yankee in Canada</b>				
This essay is ``the classic of individualism in its inevitable conflict with government, but again, implies a state based upon laws in conformity with Thoreau's conception of what is noblest and most worthily human." First edition, first printing. Containing the first book appearance of ``Civil Disobedience," considered ``the classic (essay) of individualism in its inevitable conflict with government.' Also contains Emerson's essay, ``Prayers." Binding A, with blind stamped wreaths on boards. BAL 5248. With bookplate of Elihu Vedder, the American figure and mural painter whose most notable works include his mosaic and murals in the Library of Congress. DAB X: 245. Under Vedder's name on his bookplate is a quotation from Scott: ``And please return it. You may think it a strange request, but I find that although many of my friends are poor arithmeticians, they are nearly all of them good book-keepers.'"				
<b>Thucydides</b>	<b>1550</b>	<b>1st English</b>		<b>0351</b>
<b>The History</b>				
Rare first edition of the first English translation of Thucydides' seminal history of the Peloponnesian War, with the errata. Thucydides' intent was to preserve an accurate record of the war, not only for intrinsic interest and factual importance, but also so that the facts might be permanent sources of political teaching for posterity. ``The standards and methods of Thucydides as a contemporary historian have never been bettered. He began work at the very start of the events he records, and the penetration and concentration which he devoted to his account of the `Peloponnesian War' (the war between Athens and Sparta from 431 to 404 B.C.) were based on the conviction that it would prove the most important event in Greek history." Of particular note is Thucydides' description of the plague in Athens, considered the most graphic in literature.				

Author	Pub Date	Edition	Language	Call#
Tocqueville, Alexis	1836	2nd		0352-0353
<b>Democracy in America</b>				
<p>One Of The Most Important Texts In Political Literature. Second edition in English of the first part of de Tocqueville's classic study of American institutions, the first serious study of the effects of democracy. Democracy in America was written and published separately in two distinct parts in different years (the first part in 1835 and the second part in 1840, first in French and then translated into English). This 1836 edition is the second edition in English of the first part of the work. De Tocqueville's work originated in a trip commissioned by the French government to study the American penal system in 1831-32. ``In 1835, the first volume appeared, and throughout the intellectual circles of western Europe both democracy and America took on a new aspect and a new significance in political speculation." ``One of the most important texts in political literature.' ``The first systematic and empirical study of the effects of political power on modern society."</p>				
Tocqueville, Alexis	1838	3rd		0354-0355
<b>Democracy in America</b>				
<p>One Of The Most Important Texts In Political Literature. Third edition in English of the first part of de Tocqueville's classic study of American institutions, the first serious study of the effects of democracy. Contains a large folding engraved map, hand-colored in outline. Democracy in America was written and published separately in two distinct parts in different years (the first part in 1835 and the second part in 1840, first in French and then translated into English). This 1838 London edition is the third edition in English of the first part of the work. De Tocqueville's work originated in a trip commissioned by the French government to study the American penal system in 1831-32. ``In 1835, the first volume appeared, and throughout the intellectual circles of western Europe both democracy and America took on a new aspect and a new significance in political speculation." ``One of the most important texts in political literature.' ``The first systematic and empirical study of the effects of political power on modern society."</p>				
Tocqueville, Alexis	1841	1st	English	0421-0422
<b>Democracy in America</b>				
<p>Tocqueville's important and influential analysis of American democracy, one of the outstanding intellectual achievements of the nineteenth century. This important edition contains a hand-colored folding map of North America with information from the census of 1840, published here for the first time in America.</p>				
Torah	16th Century			0790
<b>Hebrew Torah</b>				
<p>The Torah (Hebrew: תּוֹרָה Translit.: torah Translated: doctrine, teaching) has been revered as the inspired word(s) of God, as it is said by tradition to have been revealed to Moses by Him. The Torah is sometimes referred to as the (written) Law or written Torah (unlike the oral Torah called Mishnah). The Torah is the first part of the Tanakh, the Hebrew Bible, and is made up of five books. For that reason it is also called the Pentateuch, Chumash, or "the Five Books of Moses".</p>				
Torah				1180
<b>Egyptian Scroll Covenant with Abraham from Genesis 15:4-17:23</b>				
<p>This hand written Torah Fragment is very well preserved. It is a very old fragment (16th Century). It came from Egypt and it is written on deer skin. Since the Genizah Egyptian Torah find from the 12th Century, Egyptian Torah fragments are of the most highly prized. Genizah fragments of the Ben Ezra Synagogue are seldom seen or made available. Scrolls from ancient Egypt are very distinctive in their</p>				

Author	Pub Date	Edition	Language	Call#
				<p>deep reddish color and very rare as well. This deep reddish color is due to the process used in making the scroll. This process ages to a deep reddish color over the centuries. This very soft leather parchment holds its ink very well and the hand written letters remain very dark and easy to read despite centuries of use in Synagouge and the deep red color.</p>
<b>Tournes, Jean de</b>	<b>1559</b>	<b>1st</b>	<b>Latin</b>	<b>1339</b>
				<p><b>Insignium aliquot virorum icones</b></p> <p>First Edition. With 145 woodcut medallion portraits in the text. "A series of brief biographies of the scientists, philosophers, poets, statemen, soldiers, playwrights, and historians of antiquity, each illustrated with a detailed medallion portrait of the subject. The anonymous author...tells us that the images belonged to his father who was not using them. Concerned that they would 'perish' altogether, our author wrote these short biographical sketches, drawn mainly from ancient writers, for the use of students." Among the luminaries depicted are Pythagoras, Thucydides, Euclid, Socrates, Aristotle, Cicero, and Marcus Portius Cato.</p>
<b>Tracy, Count Destutt</b>	<b>1817</b>	<b>1st</b>	<b>Translated from French</b>	<b>0356</b>
				<p><b>A Treatise on Political Economy</b></p> <p>translated from the unpublished French manuscript by Jefferson and with an introductory letter and five-page preface written by him. This first edition preceded the publication of the original French text by seven years. Destutt de Tracy was a member of the constituent assembly in France and was imprisoned during the Reign of Terror. Set at liberty, he became a senator under the empire, and later a peer of France under the Bourbon restoration. For fear of repercussions in France, Tracy published A Treatise on Political Economy in the United States in order that he could disavow it, if necessary. Jefferson called the author ""the most conspicuous writer of the present day in the metaphysical line... The present volume is a work of great ability. It may be considered as a review of the principles of the Economists, of Smith and of Say... He has, in my opinion, corrected fundamental errors in all of them, and by simplifying principles, has brought the subject within a narrow compass. Although he puts his name to the work, he is afraid to publish it in France"". Destutt de Tracy sent Jefferson the original French manuscript, ""which Jefferson himself translated in due course and eventually caused to be published... He had received the manuscript of this work from its author in 1812, after he had caused Tracy's commentary on Montesquieu to be published, and he had been occupied with it intermittently during later years. His efforts in connection with this work provide an admirable illustration of his industry, zeal, and patience as a promoter of learning. He conducted protracted and frustrating negotiations with printers and spent about five hours a day for a period of two or three months revising the translation and providing an introduction. Afterwards he corrected the proof... He originally stipulated that his name should not appear in print as the sponsor of Tracy's work. By the fall of 1818, the financial situation of the country had worsened, and for that reason... he changed his mind. For publication in the book he wrote a letter that acknowledged his connection with it. He said: `The merit of this work will, I hope, place it in the hands of every reader in our country... it will protect the public industry from the parasite institutions now consuming it.'... Jefferson had been a close observer of financial affairs at home and abroad. Furthermore, he was familiar with the literature of the young science of political economy. He paid his respects to Adam Smith and Jean Baptiste Say in the introduction he wrote to Destutt de Tracy's treatise""."</p>
<b>Trenchard and Gordon</b>	<b>1724</b>	<b>1st</b>		<b>0052-0055</b>
				<p><b>Cato's Letters</b></p> <p>"Written by John Trenchard &amp; Thomas Gordon. Rare first edition of this extremely influential work, ranked with the treatises of Locke as the most authoritative statement of the nature of political liberty and above Locke as an exposition of the social sources of the threats it faced. Trenchard and Gordon published their weekly "Cato's Letters" in the London Journal and later the British Journal from November 1720 through December 1723. In these 144 essays, the authors explored and popularized the philosophical and revolutionary ideas of personal and political liberty. They believed</p>

Author	Pub Date	Edition	Language	Call#
				<p>that liberty was constantly plagued by conspiracies of power-seekers and best protected by broad-based property ownership; that executive political power and standing armies were pernicious; and that luxury corrupted virtue. Furthermore, it was Trenchard and Gordon who first gave unreserved endorsement to free speech as being indispensable to Liberty, Property, true Religion, Arts, Sciences, Learning, Knowledge and who were willing to extend the privilege to all, including those who disagreed with them. Their view of the history led them to conclude that contemporary England was as corrupt as Rome on the eve of its decline and fall: "a venal city, ripe for destruction, if it can only find a purchaser". The analogue of decadent Rome was embraced by the Founding Fathers and gave a radical new meaning to their claims," transforming them from constitutional arguments to expressions of a world regenerative creed. These important and influential essays had a profound impact on Revolutionary ideology in America.</p> <p>In America, "Cato's Letters" were promptly reprinted and so widely distributed, plagiarized, and imitated that they gave rise to what might be called a "Catoic" image, central to the political theory of the time, best exemplified by Washington's public displays of virtue. Their influence is also palpable in the rhetoric of conspiracy in the Declaration of Independence, the restrictions on national power and definition of individual rights in the Article of Confederation and the Constitution, as well as the desire to use the public domain to create a nation of yeoman farmers. In the course of American political development during the eighteenth century, Trenchard and Gordon were the most important spokesmen for extreme libertarianism.</p> <p>This is the first complete collection of "Cato's Letters," issued soon after Trenchard's death in December 1723."</p>

**Trenchard and Gordon 1721**

**2nd**

**0374**

**Cato's Letters**

"A collection of Cato's Political letters in the London Journal to Dec 17, inclusive 1720. John Trenchard and Thomas Gordon published their weekly "Cato's Letters" in the London Journal and later the British Journal from November 1720 through December 1723. In these 144 essays, the authors explored and popularized the philosophical and revolutionary ideas of personal and political liberty. They believed that liberty was constantly plagued by conspiracies of power-seekers and best protected by broad-based property ownership; that executive political power and standing armies were pernicious; and that luxury corrupted virtue. Furthermore, it was Trenchard and Gordon who first gave unreserved endorsement to free speech as being indispensable to Liberty, Property, true Religion, Arts, Sciences, Learning, Knowledge and who were willing to extend the privilege to all, including those who disagreed with them. Their view of the history led them to conclude that contemporary England was as corrupt as Rome on the eve of its decline and fall: "a venal city, ripe for destruction, if it can only find a purchaser". The analogue of decadent Rome was embraced by the Founding Fathers and gave a radical new meaning to their claims," transforming them from constitutional arguments to expressions of a world regenerative creed. These important and influential essays had a profound impact on Revolutionary ideology in America.

In America, "Cato's Letters" were promptly reprinted and so widely distributed, plagiarized, and imitated that they gave rise to what might be called a "Catoic" image, central to the political theory of the time, best exemplified by Washington's public displays of virtue. Their influence is also palpable in the rhetoric of conspiracy in the Declaration of Independence, the restrictions on national power and definition of individual rights in the Article of Confederation and the Constitution, as well as the desire to use the public domain to create a nation of yeoman farmers. In the course of American political development during the eighteenth century, Trenchard and Gordon were the most important spokesmen for extreme libertarianism."

**Trenchard, John**

**1698**

**1st**

**0357**

**A Short History of Standing Armies in England**

More than any other single individual, Trenchard created the American suspicion of standing armies and preference for a yeoman militia. Writing in the aftermath of the English Civil War and Glorious Revolution, he made a controversial argument that the British army was illiberal and threatened the public interest by corrupting the Chief Magistrate: "If this army does not make us slaves, we are the only people

Author	Pub Date	Edition	Language	Call#
				upon Earth in such circumstances that ever escaped it ... such a Power is to be trusted to none, which if it does not find a tyrant, commonly makes one; and of not time, to be sure a successor. Trenchard's famous tract convinced Americans that the appearance of British troops in America in 1768 was "one of the classic stages in the process of destroying free constitutions of government. His warnings appeared to be proven by the Boston Massacre. In the uproar which followed, the prominent Boston patriot Andrew Eliot spoke for many when he wrote that the Massacre "serves to show the impossibility of our living in peace with a standing army, citing Trenchard's History of Standing Armies, which is excellent.
<b>Trenchard, John</b>	<b>1697</b>	<b>1st</b>		<b>1123</b>
				<b>An Argument, Showing that a Standing Army is Inconsistent with a Free Government and Absolutely Destructive to the Constitution of the English Monarchy</b>
				Trenchard's writings, which profoundly influenced the Revoulutionary War generation "ranked with the treatises of Locke as the most authoritative statement of the nature of political liberty and above Locke as an exposition of the social sources of the threats it faced." With him the colonists universally agreed that unhappy nations have lost that previous jewel liberty...their necessities or indiscretion have permitted a standing army to be kept amongst them...They had a vivid sense of what such armies were; gangs of restless mercenaries, responsible only to the whims of the rulers who paid them, capable of destroying all right, law, and liberty that stood in their way.
<b>Tucker, Josiah</b>	<b>1766</b>	<b>3rd</b>		<b>1133</b>
				<b>An Humble address and earnest appeal to those respectable Personages in Great Britain and Ireland, how, but their education, elevated rank, and enlarged views are the ablest to judge, and the fittest to decide whether a connection with or a separation from the Continental Colonies of America be most for the National Advantage and lasting benefit for these kingdoms.</b>
				Tucker recommends total separation from the colonies, and distinguishes his opinion from those of Parliament (total war until victory is achieved) and Burke (separation, but with a commonwealth-like association). A strong British argument for colonial independence.
<b>Twain, Mark</b>	<b>1880</b>			<b>0725</b>
				<b>A Tramp Abroad</b>
				Twain's account of traveling in Europe, A Tramp Abroad (1880) sparkles with the author's shrewd observations and highly opinionated comments on Old World culture, and showcases his unparalleled ability to integrate humorous sketches, autobiographical tidbits, and historical anecdotes in a consistently entertaining narrative. Cast in the form of a walking tour through Germany, Switzerland, France, and Italy, A Tramp Abroad includes among its adventures a voyage by raft down the Neckar and an ascent of Mont Blanc by telescope, as well as the author's attempts to study Art -- a wholly imagined activity Twain "authenticated" with his own wonderfully primitive pictures included in this volume.
<b>Tyndale, William</b>	<b>1536</b>			<b>0359</b>
				<b>Bible</b>
				"The persecution of the clergy led Tyndale to seek an antidote for what he regarded as the corruption of the Church, and he resolved to translate the New Testament into the vernacular. English Protestant preacher, known for his translation of the Bible into English. He sent copies of his translation into England for distribution, but they were condemned by the bishops and burned. Tyndale also wrote pamphlets supporting the authority of the Bible and the king over the power of the Church and the Pope, and for a while was favored by King Henry VIII, although he soon lost this favor when he disapproved of the king's divorce. He carried on a vigorous controversy with Sir Thomas More. In 1536, Tyndale was strangled and burned at the stake in Antwerp as a heretic. His revisions of the New Testament were issued in 1534 and 1535. Tyndale's principal authority was Erasmus's edition of the Greek Testament, but he also used Erasmus's Latin translation of the same, the Vulgate, and Luther's German version. Tyndale's version fixed the style and tone of the English Bible:



Author	Pub Date	Edition	Language	Call#
				about 90 percent of his translation is retained in the Authorized Version."
<b>Union Congressional Executive Committee, (The)</b>	<b>1867</b>	<b>1st</b>	<b>English</b>	<b>1314</b>
				<b>Review of the Decision of the U.S. Supreme Court, in the Cases of Lambdin P. Milligan and others, the Indiana Conspirators.</b>
				First Edition. Indiana Treason Trials. An Indianan whom the army arrested during the War, Milligan was tried before a military tribunal and sentenced to be hanged. The arrest arose out of the "spectacular revelations--some of them probably true-- of skullduggery and treason" by the Sons of Liberty in the Midwest. Milligan's lawyers were David Dudley Field, James A. Garfield, and Jeremiah Black. The supreme Court's landmark decision, dismaying Radical Reconstructionalists like this pamphlet's author, held that a military court lacked jurisdiction to try Milligan, a civilian residing where civil courts were functioning outside a war zone.
<b>Universal Magazine of Knowledge and Pleasure</b>	<b>1776</b>			<b>0962</b>
				<b>Declaration of Independence</b>
				Volume LIX containing The Declaration of Independence. The Declaration of Independence first publication in England was printed in The Universal Magazine of Knowledge and Pleasure in 1776. The text of the Declaration appears in vol. 59 (for August 1776) on pages 91-93. It is modestly printed between an announcement of Foote's new comedy Capuchin and saccharin loves verses headed "The British Muse." Notably, the text of the Declaration is not listed under "America" in the Index at the end, although "answer in part to their declaration" is.
				The United States Declaration of Independence is a statement adopted by the Continental Congress on July 4, 1776, which announced that the thirteen American colonies then at war with Great Britain were now independent states, and no longer a part of the British Empire. Written primarily by Thomas Jefferson, the Declaration is a formal explanation of why Congress had voted on July 2 to declare independence from Great Britain, more than a year after the outbreak of the American Revolutionary War. The birthday of the United States of America, Independence Day, is celebrated on July 4, the day the wording of the Declaration was approved by Congress. Although the wording of the Declaration was approved on July 4, the date of its signing has been disputed. Most historians have concluded that it was signed nearly a month after its adoption, on August 2, 1776, and not on July 4 as is commonly believed.
<b>University of Oxford</b>	<b>1710</b>	<b>1st</b>		<b>0762</b>
				<b>An Entire Confutation of Mr. Hoadley's Book of the Original Government</b>
				Illuminates the growing struggle between church and state in late 17th and early 18th century England.
<b>University of Padua</b>	<b>1612</b>			<b>0944</b>
				<b>Doctoral Diploma of the University of Padua</b>
				Founded in 1223, The University of Padua is one of the oldest European universities and the second oldest in Italy. It originally taught jurisprudence and theology, but in the fifteenth and sixteenth centuries, it became known as well for medicine and astronomy. Among its famous students are Galileo, who held a chair in Physics, Nicolas of Cusa, Pietro Bembo, Vesalius, Tasso and Copernicus. This illuminated diploma was granted to Antonio Butta of Belluno for a doctorate in law in 1612 and is signed by Alexander Teretius, the Vicar of the bishopric of Padua representing the Bishop of Padua, Marcus Cornelius, whose red wax seal authenticates the diploma.

Author	Pub Date	Edition	Language	Call#
Unknown	1737			0794
<b>Representatives of Great Britain</b>				
<p>A Pamphlet published in 1737, probably Great Britain's high rates and national debt. The subject throughout the pamphlet is money and the health of the nation. The writers of the pamphlet, unknown on the document, believed Great Britain's National Debt rates were draining the country money as well as the citizens of taxes.</p> <p>The pamphlet's supporters believed it was the Representatives of Great Britain's job to get the nation out of the bad situation it was in and not let people take advantage of the nation. Great Britain was paying high rates to foreigners on their national debt and consequently it was draining the kingdom leaving it broke. The pamphlet believed it was the rights of every citizen to demand that this as well as the high tax rates be stopped.</p> <p>The pamphlet is a call for the representatives of Great Britain to do something and help their nation and citizens from appending disaster. It is also a call to citizens to aware them of the situation of the nation and parliament.</p>				
Unknown	1757	2nd		1127
<b>An Essay on Political Lying</b>				
Unknown	1705		English	1305
<b>The Game of Law: Or, A Colletion of the Laws and Statutes</b>				
<p>Author unknown. This work was for the information of all Gentlemen and the caution of others. The work explains that rights and freedoms are for Gentlemen, and gives precise definitions of how much of a Gentleman you would have to be. In particular, it excludes most rural people from having guns. Thus separating one man from another based upon external socio economical and political distinctions.</p>				
Various	1790-1791			0595-0598
<b>Essays Philosophical, Historical and Literary</b>				
<p>"The celebrated controversy on the subject of Liberty and Necessity has, from the earliest ages in various modes, attracted the attention and employed the fugacity of philosophical and speculative minds. Whether the course of human events is fixed and unalterable, or uncertain and contingent, is a question in the highest degree curious and interesting, but at the same time involved in difficulties of such magnitude, that it may be justly doubted whether it is capable of a solution so clear and satisfactory, as to preclude a difference of opinion on this subject, amongst enquirers equally candid, impartial and intelligent."</p> <p>Miscellaneous essays ranging from topics of liberty and necessity, government and civil liberty to memoirs on the reign of Queen Anne and observations of established laws.</p>				
Various	1767	2nd		0605
<b>British Liberties</b>				
<p>British Liberties or the Free-born Subject's inheritance; containing the Laws that form the Basis of those Liberties, with observations thereon; Among others are magna charta, and other statues in confirmation of the Liberties of the Subject, with comments, Laws relating to Treason. The work included extracts from laws dating from 1215, and the Magna Charta, to acts from the reign of George II. The anonymous editor admits his debt to a tract entitled "English Liberties, or, the free-born subject's inheritance..." by Henry Care (1646-1688), first published in 1691, both in terms of "design and method" but also for much of that part of the work which relates to Positive law. He also cites Lord Chief Justice Sir Edward Coke and James Harris.</p>				

Author	Pub Date	Edition	Language	Call#
Various	1632	1st		0652
<b>The Lawes Resolutions of Women's Rights: or, The Lawes Provision for Women.</b>				
A methodical collection of statutes and customs, with the cases, opinions, and arguments in the law as do properly concern women. These statutes were effective during the reign of Charles I of England. The topics discussed range from acceptance of marriage, writs of land concerning women, divorce, and the subjection of women.				
Various	1586			0656
<b>Prouisione et ordine sopra le pompe...</b>				
A fascinating and severe edict against luxury and pomp in Bologna at the end of the sixteenth century. It begins by forbidding the wearing of any gold, silver, jewelry or lace by either sex although married women may wear earrings to the value of 15 scudi, a pearl necklace (300 scudi), 2 rings (200 scudi the pair), two enameled gold bracelets (50 scudi) and a few other ornaments. Certain furs and hats are also banned. Foreigners and students are not exempt and are subject to the same penalties. There is also a clause forbidding tailors to make clothes using the banned fabrics and metals. Carriages must not be covered with gold, silver, silk or velvet and in the city must not be drawn by more than two horses. Meals are also strictly controlled. Only three roast dishes are allowed of which only one can come from an animal -- the other two must be game, of which one must be a bird. One pie is permitted (but not game), two tarts and two types of soup. Fish and oysters are expressly forbidden. Puddings are also strictly controlled although there is a slight concession to wedding parties. The penalties for breaking these regulations are twenty-five scudi for the host and ten scudi and three lashes for the cook. Thus we see a very early example of regulations and controls being put in place.				
Vattel, M.	1759	1st English		0360
<b>Law of Nations; or Principles of the Law of Nature: Applies to the Conduct and Affairs of Nations and Sovereigns</b>				
"A work tending to display the true interest of powers. First edition in English of one of the most influential treatises on international law. Vattel's work first appeared in French in 1758 and was immediately translated into English. Vattel's authority and influence was greatest in America, particularly in the period immediately following the American Revolution. Jefferson often quoted from Vattel in his dealings with foreign diplomats, and [The Law of Nations] was the work most cited on international law in early American court decisions. ""Certainly a work of the first magnitude. It modernized the whole theory and business of international law, brought it out of the study into the field, the mart, the council chamber and the palace. [Vattel] did, indeed, much for nations, for he imposed upon them theories of moral rational development"". ""He has done for the morality of Nations, what Paley did for the morality of individuals; both wrote, not so much for professed scholars, as to inform and enlighten the mass of mankind"". ""The most popular, and the most elegant writer on the law of nations, is Vattel, whose method has been greatly admired""."				
Verplanck, Gulian	1809			1118
<b>An oration delivered on July 4, 1809 in the North Dutch Church, before the Washington Benevolent Society of the City of New York</b>				
"An honorable pride of character is native to our soil. Our reason and our conscience are our own. No man need to seek for himself a master, no man need to fawn upon a patron." But he warns against substituting, "for loyalty to the people, fealty to the party."				

Author	Pub Date	Edition	Language	Call#
Verplanck, Gulian	1836	1st		1137
<b>The Advantages and the Dangers of the American Scholar</b>				
Here he says "An honorable pride of character is native to our soil. Our reason and our conscience are our own. No man need to seek for himself a master, no man need to fawn upon a patron.				
Vespucci, Amerigo	1894	1st		1156
<b>The Letters of Amigo Vespucci and Other Documents Illustrative of His Career</b>				
Letter of Amerigo Vespucci to a "Magnificent lord" [Pietro Soderini] -- Letter of Amerigo Vespucci to Lorenzo Pietro F. di Medici -- Evidence of Alonzo de Hojeda respecting his voyage of 1499 -- Account of the voyage of Hojeda, 1499-1500, by Navarete -- Letter of Christopher Columbus to his son -- Letter of Vianelo to the seignery of Venice -- Letter of naturalization in favor of Vespucci -- Appointment of Vespucci as chief pilot -- Chapters from Las Casas, which discuss the statements of Vespucci -- Evidence respecting the voyage of Pinzon and Solis -- Las Cases on the voyage of Pinzon and Solis				
Vesque de Puttelange, Jean	1791		French	1343
<b>Le Roi Guiot. Histoire nouvelle, tiree d'un vieux manuscrit poudreux et vermoulu</b>				
Only Edition, Rare. "'Once upon a time there was a king'". This most classic of openings ushers in the story of a realm which the author immediately likens to Plato's Atlantis, and which he conjures, he writes, from " within my four walls of an evening, free to reflect on the vanities of the world, and to think of the happiness that my nation once enjoyed..." "				
"This fable-like utopian books tells the story of a fictitious King Guiot who, spoil from birth by a fanciful and damaging education, nullifies the enlightened reforms of his predecessors. A journey in incognito to a neighboring, wisely administered realm brings Guiot in touch with a different, possible reality, but too late; his own people, [tried] of despotism and bureaucracy, rebel. And rightly so, interjects the author: "The moment a government forgets what is owes its people, the people are entitled to refuse their obedience, which is only die to just laws." King Guiot dies, and his people, ruled instead by a philosopher-king, prosper as "one of the most enlightened nations of the world"."				
Vinton, John Adams	1797			0632
<b>The Female Review, or Memoirs of an American Young Lady</b>				
Whose life and character are peculiarly distinguished, being a continental soldier for nearly three years, in the late American war. During which time she performed the duties of every department, into which she was called with exactness, fidelity and honor and preserved her chastity inviolate by the most artful concealment of her sex. With an appendix containing characteristic traits, by different hands; her taste for economy, principles of domestic education etc. by a Citizen of Massachusetts				
Virgil	1515			0386
<b>Opera Vergiliana</b>				
Great Roman poet. He was in the maturity of his powers at the most critical epoch of the national life, one of the most critical epochs in the history of the world. Keeping aloof from the trivial daily life of his contemporaries, he was moved more profoundly than any of them by the deeper currents of emotion in the sphere of government, religion, morals and human feeling which were then changing the world; and in uttering the enthusiasm of the hour, and all the new sensibilities that were stirring in his own heart and imagination, he had, in the words of Sainte-Beuve, "divined as a decisive hour of the world what the future would love." He was also by universal acknowledgment the greatest literary artist whom Rome				

Author	Pub Date	Edition	Language	Call#
	produced.			
<b>Virginia Constitutional Convention</b>	<b>1830</b>			<b>1045</b>
	<b>Virginia Constitutional Convention, Proceedings and Debates of the Virginia State Convention of 1829-1830. To Which are subjoined the New Constitution of Virginia and the Votes of the People.</b>			
	The complete record of the first Virginia constitutional convention since 1776, as reported by "Mr. Stansbury of Washington." Among the delegates were the sitting Chief Justice of the United States (John Marshall), two former Presidents of the United States (James Madison and James Monroe) as well as a future one (John Tyler), and an eminent constitutional scholar who later served as Secretary of State (Abel P Upshur). At the heart of the debate in the convention was the question of representation, the delegates from the western counties being determined to break the stranglehold which the slaveholding Tidewater had on the Legislature. The divergent interests of the two regions reflected in the debates at the convention later manifested themselves when the western counties seceded from the Confederate Virginia to form the new state of West Virginia.			
<b>Voltaire (Francois Marie Arouet)</b>	<b>1733</b>	<b>1st</b>		<b>0507</b>
	<b>Letters Concerning the English Nation</b>			
	Voltaire's most important early philosophical work. Written during his exile in England. These letters reflect Voltaire's admiration for the science, toleration, political institutions and general intellectual freedom of the English people. His observations were by clear implication attacks upon the French monarchy and the corruption of the French government and church. The criticisms were not well received in France: copies of the book were burned and warrants were issued against Voltaire. This book is also important for Voltaire's adoption of English science. The author praises Bacon and Locke, writes about inoculation against smallpox, and discusses Issac Newton extensively. Voltaire was in London between 1726 and 1729 and was present for Newton's funeral at Westminster Abbey in 1727. This volume includes the first publication of the story of Newton and the apple.			
<b>Voltaire (Francois Marie Arouet)</b>	<b>1767</b>			<b>0827</b>
	<b>The Ignorant Philosopher</b>			
	Voltaire wrote The Ignorant Philosopher at the age of seventy, nearing the end of his life. The work is a bold and honest expression of the thoughts and ignorances of a man who viewed ultimate understanding as an impossibility—himself. The book is comprised of a synthesis and stock of his philosophical positions through fifty-six, often very short, chapters. The chapters are presented in the form of many "doubts" and "ignorances" in which he attempts to answer a series of deep metaphysical questions. In the process of answering them, however, he ironically reveals how unanswerable they are, and how trivial man is when confronted with them. "...we feel that we might think to eternity, without being able to discover the least glimpse of probability." These long disputed questions regarding the origins of life, the operation of thought, or the existence of the soul, are, in his estimation, without a solution. In addition to communicating his thoughts on these issues, he also criticizes some of the great philosophical names and systems of the past, which have claimed to be able to give an answer to such questions.			
<b>Voltaire (Francois Marie Arouet)</b>	<b>1908</b>			<b>0829</b>
	<b>Works</b>			
	François-Marie Arouet (21 November 1694 – 30 May 1778), better known by the pen name Voltaire, was a French Enlightenment writer, essayist, deist and philosopher known for his wit, philosophical sport, and defense of civil liberties, including freedom of religion. He was an outspoken supporter of social reform despite strict censorship laws and harsh penalties for those who broke them. A satirical polemicist, he frequently made use of his works to criticize Christian Church dogma and the French institutions of his day.			

Author	Pub Date	Edition	Language	Call#
<p>Voltaire was one of several Enlightenment figures (along with John Locke and Thomas Hobbes) whose works and ideas influenced important thinkers of both the American and French Revolutions.</p>				
<b>Voltaire (Francois Marie Arouet)</b>	<b>1759</b>	<b>1st English</b>		<b>0923</b>
<p><b>Candid, All For The Best</b></p> <p>François-Marie Arouet (21 November 1694 – 30 May 1778), better known by the pen name Voltaire, was a French Enlightenment writer, essayist, deist and philosopher known for his wit, philosophical sport, and defense of civil liberties, including freedom of religion. He was an outspoken supporter of social reform despite strict censorship laws and harsh penalties for those who broke them. A satirical polemicist, he frequently made use of his works to criticize Christian Church dogma and the French institutions of his day. He is best known today for his novel, <i>Candide, ou l'Optimisme</i> (<i>Candide, or Optimism</i>, 1759), which satirized the philosophy of optimism. <i>Candide</i> was also subject to censorship and Voltaire jokingly claimed that the actual author was a certain "Dr DeMad" in a letter, where he reaffirmed the main polemical stances of the text.</p> <p>Voltaire was one of several Enlightenment figures (along with John Locke and Thomas Hobbes) whose works and ideas influenced important thinkers of both the American and French Revolutions.</p>				
<b>Voltaire (Francois Marie Arouet)</b>	<b>1764</b>			<b>0928</b>
<p><b>A Treatise on Religious Toleration</b></p> <p>François-Marie Arouet, the French writer, historian and philosopher known as Voltaire (1694–1778) published his "Treatise on Toleration" in 1763. In it he attacked religious views, but also said, "It does not require great art, or magnificently trained eloquence, to prove that Christians should tolerate each other. I, however, am going further: I say that we should regard all men as our brothers. What? The Turk my brother? The Chinaman my brother? The Jew? The Siam? Yes, without doubt; are we not all children of the same father and creatures of the same God?" On the other hand, Voltaire in his writings on religion was spiteful and intolerant of the practice of the Christian religion, and Rabbi Joseph Telushkin has claimed that the most significant of Enlightenment hostility against Judaism was found in Voltaire.</p>				
<b>Voltaire (Francois Marie Arouet)</b>	<b>1962</b>			<b>1089</b>
<p><b>The Sermon of the Fifty</b></p> <p>As Translated by J.A.R Seguin; This piece was not included in the English translation of Voltaire's Complete Works edited, at London, in the middle of the 18th century. The reason was simple; the author himself had persistently refused to acknowledge it as one of his own compositions; and thus, it had never yet been printed in any of the French collections issued from Switzerland or elsewhere.</p>				
<b>Von Holst, Hermann E.</b>	<b>1889</b>			<b>0878-0883</b>
<p><b>The Constitutional and Political History of the United States 1750-1859</b></p> <p>Six volumes bound in burnt orange cloth with bumped and worn corners and spine, cover wear. Series begins with 1750 and extends to 1859. The constitutional and political history of the United States from 1750-1828</p>				
<b>Voorhees, Daniel W.</b>	<b>1859</b>			<b>0651</b>
<p><b>Argument of D.V. of Terre Haute, Indiana upon the Trial of John E. Cook, indicted for treason, murder and inciting slaves to rebel, at the Harper's Ferry insurrection.</b></p> <p>An important slavery document delivered at Charleston, Virginia on November, 8, 1859. Daniel Voorhees was appointed United States District Attorney for Indiana and United States Senator by President Buchanan. As a defense attorney, he was made famous through his defense of John E. Cook, indicted for treason, murder and inciting slaves to rebel, at the Harper's Ferry Insurrection.</p>				

Author	Pub Date	Edition	Language	Call#
<p>“Not only the ancestry of John E. Cook, but all with whom his life is now bound up, stand before the country as your friends, and the friends of the Constitution as handed down to us by the valor and wisdom of Washington.”</p>				
Wade, John	1831			0039
<p><b>The Extradordinary Black Book</b></p> <p>"The Bible of the Reformers" was the Black Book, a massive compendium of all the abuses, electoral, ecclesiastical, legal, which they sought to abolish. The edition cited here was the most influential, coming as it did on the eve of the Reform Bill (1832). For the Black Book was above all a practical document, and its emphasis on the need to have practical as well as equitable representation lies at the root of parliamentary democracy.</p>				
Waite, Catharine V.	1866	1st	English	1057
<p><b>The Mormon Prophet and His Harem Or, An Authentic History of Brigham Young, His Numerous Wives and Children</b></p> <p>First Edition. A biography on Brigham Young (1801-1877) who was American leader in the Latter Day Saint movement and a settler of the Western United States. He was the President of The Church of Jesus Christ of Latter-day Saints (LDS Church) from 1847 until his death in 1877, he founded Salt Lake City, and he served as the first governor of the Utah Territory, United States.</p> <p>The author of the work, Catharine V. Waite, was in residence for two years in Salt Lake City and believed she was able to get a good view of the inside workings of Mormon Society which she presents to her readers.</p>				
Warren, Mercy	1805			0633-0635
<p><b>History of the Rise, Progress and Termination of the American Revolution interspersed with Biographical, Political and Moral Observation</b></p> <p>Arguably her magnum opus, it covers the whole Revolutionary period: from the Stamp Act to the events leading up to the United States Constitution. Although it is written in a personal style, its viewpoint is third-person; as is many of Warren's works, perhaps to remain anonymous. However, it also reflected her personal feelings about the Revolution, including the idea that the Battle of Yorktown really wasn't a battle at all. Plus, about a third of the book is about after Yorktown.</p>				
Washington, Booker T.	1901		English	1225
<p><b>Up From Slavery: An Autobiography</b></p> <p>As the son of a slave, Booker Taliaferro Washington worked his way out the salt furnaces and coal mines to develop the esteemed Tuskegee Institute. He was an African-American educator, author, and advisor to Republican presidents. He was the dominant leader in the African-American community in the United States from 1890 to 1915. Representative of the last generation of black American leaders born in slavery, he spoke on behalf of the large majority of blacks who lived in the South but had lost their ability to vote through disfranchisement by southern legislatures. This autobiographical work demonstrates his forceful and potent voice in the fight for African-American equality in turn-of-the-century America.</p>				
Washington, Booker T.	1901		English	0892
<p><b>Up From Slavery: An Autobiography</b></p> <p>As the son of a slave, Booker Taliaferro Washington worked his way out the salt furnaces and coal mines to develop the esteemed Tuskegee Institute. He was an African-American educator, author, and advisor to Republican presidents. He was the dominant leader in the African-American community in the United States from 1890 to 1915. Representative of the last generation of black American leaders born in slavery, he spoke on behalf of the large majority of blacks who lived in the South but had lost their ability to vote</p>				

Author	Pub Date	Edition	Language	Call#
				through disfranchisement by southern legislatures. This autobiographical work demonstrates his forceful and potent voice in the fight for African-American equality in turn-of-the-century America.
<b>Washington, George</b>	<b>1796</b>			<b>0806</b>
				<b>Supplement to the Gentleman's Magazine</b>
				"In September 1796, George Washington announced his decision not to seek a third term. With the assistance of Alexander Hamilton and James Madison, Washington composed what is now known as his "Farewell Address" It was his political testament to the nation. The address was intended to inspire and guide future generations. It also set forth Washington's defense of his administration's record and embodied a classic statement of Federalist doctrine. Washington's principal concern was for the safety of the eight-year old Constitution. He believed that the stability of the Republic was threatened by the forces of geographical sectionalism, political factionalism, and interference by foreign powers in the nation's domestic affairs. He urged Americans to subordinate sectional jealousies to common national interests. Washington did not publicly deliver his Farewell Address. It first appeared on September 19, 1796, in the Philadelphia Daily American Advertiser and then in papers around the country. Here as it is seen, was published in a Supplement To the Gentleman's Magazine. A magazine created by Edward Cave in London, England in 1731. It ran for almost 200 years before it ceased publication in 1922."
<b>Watson, Richard</b>	<b>1796</b>			<b>0362</b>
				<b>Apology for the Bible in a series of Letters addressed to Thomas Paine</b>
				English divine, student and eventual fellow of Trinity College, and professor of chemistry and divinity. Under the authority of Lord Shelborne, Watson was made bishop of Llandaff, and brought forth a scheme for improving the conditions of the poorer clergy by equalizing the incomes of the bishops. The scheme was not well-received and also squelched Watson's ambitions of being promoted to a better diocese. Neglecting both his see and professorship, he occupied himself with the improvement of agriculture, but frequently came forward as a preacher and speaker in the House of Lords. In 1796 he published in answer to Thomas Paine, an Apology for the Bible, perhaps the best known of his numerous writings. Watson continued to exert his pen with vigor, and in general to good purpose, denouncing the slave trade, and advocating the union with Ireland.
<b>Watson, Richard</b>	<b>1796</b>	<b>2nd</b>		<b>1012</b>
				<b>An Apology for the Bible addressed to Thomas Paine</b>
				A Rebuttal to Paine's "Age of Reason"
<b>Watson, Richard</b>	<b>1796</b>			<b>1073</b>
				<b>An Apology for the Bible, In a series of Letters address to Thomas Paine</b>
				Original, Full Leather. The Lord Bishop of Landaff goes after Paine, whom he praises for his "energy of language, and acuteness of investigation;" but whose blasphemy he deplors.



Author	Pub Date	Edition	Language	Call#
Webster, Daniel	1819			0098
	<b>The Case of Dartmouth College</b>			
	<p>"ENCOURAGED THE EXPANSION OF AMERICAN BUSINESS ENTERPRISE: LANDMARK DARTMOUTH COLLEGE CASE, IN ORIGINAL BOARDS. First edition. One of the most important of the early cases appearing before the Supreme Court. Dartmouth was represented by one of its most famous alumni, the orator and politician Daniel Webster. ""[Webster's] words, `It is, Sir, as I have said, a small College. And yet there are those who love it!' made him known throughout the country and, it was said, caused Chief Justice Marshall to be filled with emotion, his eyes `suffused with tears.' Marshall's decision, ruling for Webster and the old trustees... established... an assurance for all investors in American corporate enterprises that the terms upon which they had committed their capital could not be unilaterally altered by a state. At a time when corporations were first being widely used, it thus encouraged the expansion of American business enterprise... The decision vested the Corporation with indestructible contract rights... even against its creator""."</p>			
Webster, Daniel	1830			0537
	<b>Speech of Daniel Webster, in reply to Mr. Hayne</b>			
	<p>Speech of Daniel Webster, in reply to Mr. Hayne of South Carolina Delivered in the Senate, Jan 26, 1830. Generally considered Webster's greatest speech. Arguing a unionist versus states rights position. Slavery, of course, was the real issue.</p>			
Webster, Daniel	1824			1111
	<b>Mr. Websters Speech on the Greek Revolution</b>			
	<p>The freedom-fighting Greeks captured the imagination of Americans. Webster makes an eloquent speech on their behalf.</p>			
Webster, Daniel	1830			1119
	<b>Speech of... in reply to Mr. Hayne</b>			
	<p>Massachusetts Senator Daniel Webster's "Second Reply" to South Carolina Senator Robert Y. Hayne has long been thought of as a great oratorical celebration of American nationalism in a period of sectional strife. The 1830 Webster-Hayne debate centered around the South Carolina nullification crisis of the late 1820s, but historians have largely ignored the sectional interests underpinning Webster's argument on behalf of Unionism and a transcendent nationalism. In many respects, his speech betrays the mentality of Massachusetts conservatives seeking to regain national leadership and advance their particular ideas about the nation. Webster realized that if the social, political, and economical elite of Massachusetts and the Northeast were to once again lay claim to national leadership, he had to justify New England's previous history of sectionalism within a framework of nationalistic progression. Though Webster made an impassioned argument, the political, social, and economic traditions of New England informed his ideas about the threatened nation. Even more pointedly, his speech reflected a decade of arguments from other Massachusetts conservatives who argued against supposed threats to New England's social order</p>			
Webster, Daniel	1832	1st	English	1209
	<b>Speech of the Hon. Daniel Webster at the National Republican Convention, in Worcester, Oct. 12, 1832</b>			
	<p>Webster argues that the Constitution is in imminent peril from President Jackson: Jackson has renounced the Constitution's primary powers developed over the preceding forty years, particularly a national bank and internal improvements. At the same time, Jackson has sought unconstitutionally to arrogate power to himself by claiming to be co-equal with the Supreme Court in interpreting the Constitution. As the later</p>			

Author	Pub Date	Edition	Language	Call#
				claim, Webster says, if the President is right, "there is an end to all law and all judicial authority. Statutes are but recommendations, judgments no more than opinions."
<b>Webster, Noah</b>	<b>1794</b>			<b>0653</b>
				<b>An American Selection of Lessons in Reading and Speaking calculated to improve the minds of youth and refine the taste of youth</b>
				American teacher, lecturer, author, lawyer and judge. In politics, he was an ardent partisan of Federalism, advocating the adoption of the Constitution. Webster believed that the American nation needed a language and literature of its own; he wrote a three-volume Grammatical Institute of the English Language. Parts II and III included a spelling book which came to be implemented into all schools of the century. Webster is best known for his great work, An American Dictionary for the English Language.
<b>Webster, Noah</b>	<b>1790</b>			<b>1065</b>
				<b>A Collection of essays and fugitiv writings on moral, historical, political and literary subjects</b>
				Printed at Boston, for the author, by I. Thomas and E.T. Andrews, At Faust's Statue, No. 45, Newbury Street.
<b>Weems, Mason</b>	<b>1799</b>	<b>1st</b>		<b>0440</b>
				<b>The Philanthropist</b>
				The philanthropist: or, a good twenty five cents worth of political love powder, and honest Adamites and Jeffersonianites. A most unusual Virginia imprint, explaining the difference between the American Revolution and contemporary European upheavals.
<b>West, Samuel</b>	<b>1793</b>	<b>1st</b>		<b>0363</b>
				<b>Essays on Liberty and Necessity</b>
				Being West's reply to the views of Jonathan Edwards..that divine prescience does not imply the necessity of future events; that self-determination is consistent with moral agency; that the Diety's permission of sin is proof for the self-governing power of men; and that volition is an effect which has a cause. Of all the replies to Edwards' Freedom of the Will, West's was most thorough and most persuasive. He helped to widen the rift that had already appeared between Calvinists and Arminian.
<b>West, Samuel</b>	<b>1795</b>			<b>0415</b>
				<b>Essays on Liberty and Necessity</b>
				A Clergyman born in Yarmouth, Massachusetts in 1730. Graduated from Harvard in 1754, entered the ministry, was settled over the congregation in New Bedford in 1761, and taught the doctrine that afterward became known as Unitarian. Immediately after the battle of Bunker Hill he joined the army as a chaplain, remained several months with it, and deciphered for General Washington a treasonable letter from Dr. Benjamin Church to an officer in the British army. He was a member of the convention that formed the constitution of the state of Massachusetts, and also of the convention for the adoption of the constitution of the United States. Among his publications include "A Sermon on the Anniversary of the Landing of the Fathers at Plymouth" (1777); and "Essays on Liberty and Necessity," in reply to Jonathan Edward's "On the Will."

Author	Pub Date	Edition	Language	Call#
West, Samuel	1795			1155
<p><b>Essays on Liberty and Necessity; in which the True Nature of Liberty is stated and defended; and the Principal Arguments used by Mr. Edwards, and others, for Necessity, are Considered.</b></p> <p>This is West's "reply to the views of Jonathan Edwards...that divine prescience does not imply the necessity of future events; that self-determination is consistent with moral agency; that the Deity's permission of sin is proof for the self-governing power of men; and that volition is an effect which has a cause. Of all the replies to Edward's Freedom of Will, West's was most thorough and most persuasive.</p>				
West, Samuel	1776	1st	English	1208
<p><b>Mr. West's Election Sermon</b></p> <p>A sermon preached before the honorable Council and honorable House of Representatives of the colony of the Massachusetts Bay in New England on May 29, 1776. Being an anniversary election of the honorable Council of the colony. This sermon is a justification, from first principles, of the American Revolution. West explains we must submit to government "as absolutely necessary for the peace and safety of mankind." But he then asserts "that the same principles which oblige us to submit to government, do equally oblige us to resist tyranny." With Locke, West reasons that tyranny and arbitrary power are "directly contrary to natural law." he identifies English rule as expressions of such tyranny. "When a people find themselves cruelly oppressed by the parent state, they have an undubted right to throw of the yoke, and to assert their liberty." The must "renounce all submission to the government that has oppressed them...and set up an independent state of their own." West later helped write Massachusetts' state constitution, and was a delegate to the federal constitutional convention in Philadelphia.</p>				
Wharton, Francis	1889			0719-0724
<p><b>The Revolutionary Diplomatic Correspondence of the United States.</b></p> <p>Edited Under the Direction of Congress. With Preliminary index and notes Historical and Legal.</p>				
Whately, Thomas	1765	1st	English	1309
<p><b>The Regulations Lately Made Concerning the Colonies, and the Taxes Imposed Upon Them, Considered.</b></p> <p>First Edition. "A comprehensive justification of the colonial system in general and of the new revenue and administrative measures in particular. As secretary to the treasury he had been the chief draftsman of the Stamp Act. He was the best informed person in England on the intricacies of the laws and regulations governing the colonies." Whately examines the results of the successful conclusion of the War with France; demonstrates the Mother Country's contribution to the safety and health of the American colonies; explains the justness of British oversight and the necessity for British regulations; and justifies the British tax and colonial policies.</p>				
Wheeler, Jacob D.	1837	1st	English	1350
<p><b>A Practical Treatise on the Law of Slavery.</b></p> <p>First Edition. A significant work on the law of slavery in the United States, this book offers one of the earliest and virtually complete digest of all court decisions on the subject. The cases are from all over the United States, North and South.</p>				

Author	Pub Date	Edition	Language	Call#
Whistler, James McNeill	1890	1st	English	1320
<b>The Gentle Art of Making Enemies</b>				
First Edition. The work was in part a response to a transcript of Whistler's famous libel suit against critic John Ruskin. Ruskin, in a review of the inaugural showing at the Grosvenor Gallery, had referred to Whistler's painting Nocturne in Black and Gold: The Falling Rocket as "flinging a pot of paint in the public's face." The work also contains Whistler's letters to newspapers chronicling his many petty grievances against various acquaintances and friends.				
White, Esq., P.	1792			1034
<b>Rational Freedom: Being a Defence of the National Character of Britons</b>				
Published in Edinburgh, Scotland in 1792, this work was written by P. White of the General Excise Office in Edinburgh. It was written as an opposition to the "malapert and seditious" writings of Thomas Paine. In the work, White exposes Paine misrepresentations and tries to correct his false colorings as painted in Paine's work Rights of Man, Part the Second, Combining Principle and Practice. Rights of Man, detailed a representative government with enumerated social programs to remedy the numbing poverty of commoners through progressive tax measures. The work was radically reduced in price to ensure unprecedented circulation and it was sensational in its impact which gave birth to reform societies. In White's work he takes Paine's arguments and explains why they are not true. Further, White claims that Paine used partial representation of the nations that he accused of abusing power. White accused Paine of being weak minded and vulgar tempered.				
Whitman, Walt	1942			0532-0533
<b>Leaves of Grass Vol I &amp; II</b>				
"The limited editions club ""Leaves of Grass"", one of 1500 copies signed by photographer Edward Weston. This edition is highlighted by many striking images by Weston. Of special importance: this edition contains the 1855 Introduction to ""Leaves of Grass"". ""Leaves of Grass"" is a poetry collection. "Though the first edition was published in 1855, Whitman spent his entire life writing and re-writing "Leaves of Grass", revising it in several editions until his death. This resulted in vastly different editions over four decades—the first a small book of twelve poems and the last a compilation of over 400 poems."				
Whitman, Walt	1871	1st		0773
<b>Democratic Vistas</b>				
Whitman 's prose comments on the role of the poet in shaping both America's and humanity's destinies, and the importance of democracy as an element in the formation of character.				
Wilberforce, William	1807		English	0956
<b>A Letter on The Abolition of the Slave Trade; Addressed to the Freeholders and Other Inhabitants of Yorkshire</b>				
William Wilberforce (24 August 1759 – 29 July 1833) was a British politician, philanthropist, and a leader of the movement to abolish the slave trade. Wilberforce supported the campaign for the complete abolition of slavery, and continued his involvement after 1826, when he resigned from Parliament because of his failing health. That campaign led to the Slavery Abolition Act 1833, which abolished slavery in most of the British Empire. Wilberforce died just three days after hearing that the passage of the Act through Parliament was assured.				

<b>Author</b>	<b>Pub Date</b>	<b>Edition</b>	<b>Language</b>	<b>Call#</b>
<b>Wilkes, John</b>	<b>1764-1765</b>		<b>English</b>	<b>1301-1303</b>
<b>The North Briton</b>				
<p>The North Briton began publication as a weekly in 1762. "Week by week, the new periodical continued its attacks on the government. It showed itself bold, to start with, in printing the ministers' names in full, without the usual subterfuges of dashes and stars; and it grew bolder as it went on. Nothing, however, gave a handle to the authorities by which, even under the existing law of libel, the writers could be brought to book...At last, Wilkes overstepped the line in No. 45, which bitterly impugned the truthfulness of the speech from the throne regarding the peace of Paris. The long government persecution of the libeler, which followed the publication of No. 45, and which finally resulted in the abolition of the tyrannic system of general warrants, also snuffed out The North Briton.</p>				
<b>Wilkinson, Sir J. Gardner</b>	<b>1878</b>		<b>English</b>	<b>1211-1213</b>
<b>The Manners and Customs of the Ancient Egyptians</b>				
<p>In three volumes. The new and best edition, revised and corrected by Samuel Birch. With over 645 finely accomplished illustrations throughout all three volumes. An important and cornerstone work in ancient history. Wilkinson's acute observation and use of exhaustive illustrations of the manners and customs of an ancient people as depicted by the monuments and records make his work an absolute textbook on the subject with the author's highly important explanations and comparisons of Egyptian and Greek notions. The purpose of this edition, considered the best, was formed to present the great work in a manner of use to the general public as well as the student of ancient Egypt and its people. Notes and additions in manuscript form were supplied by Lady wilkinson for this edition and a general index was added.</p>				
<b>William of Normandy</b>	<b>1986</b>			<b>0103-0105</b>
<b>Domesday Book</b>				
<p>Reproduced for the 900th anniversary of the Domesday Book. There are actually 6 very large clamshell boxes in this piece.</p> <p>William the Conqueror's Domesday Book was the final act of the Norman Conquest of England, which established the character of the nation as it is today. It was written to guarantee for all time the rights of his followers to the lands that they had conquered, and the king expressly commanded that its decisions were never to be questioned. Thus this famous manuscript, still in excellent condition in the Public Record Office in London, is one of the most influential books ever written.</p> <p>Yet Domesday contains no argument, no reasoning, no narrative, only facts; facts, however, in such quantity, and of such complex variety that there is nothing like it from any historical period, anywhere."</p>				
<b>William of Normandy</b>	<b>1862</b>			<b>0106</b>
<b>Domesday Book</b>				
<p>"William the Conqueror's Domesday Book was the final act of the Norman Conquest of England, which established the character of the nation as it is today. It was written to guarantee for all time the rights of his followers to the lands that they had conquered, and the king expressly commanded that its decisions were never to be questioned. Thus this famous manuscript, still in excellent condition in the Public Record Office in London, is one of the most influential books ever written.</p> <p>Yet Domesday contains no argument, no reasoning, no narrative, only facts; facts, however, in such quantity, and of such complex variety that there is nothing like it from any historical period, anywhere."</p>				

Author	Pub Date	Edition	Language	Call#
William of Ockham	1522			0908
<b>Summa Logicae</b>				
<p>In Summa Logicae, Ockham puts forward a new philosophical program designed to supersede the views of his contemporaries and predecessors, views that come in for extensive and trenchant criticism in the course of its many pages. The program and the movement it engendered “nominalism.” Its guiding principle is the conviction that only concrete individuals exist and any other purported entities are no more than names, traditionally expressed as the maxim not to multiply entities beyond necessity, a formulation known as “Ockham’s Razor.” This principle has a wide range of application, and it has deep theological and well as philosophical consequences. The Summa Logicae lays out in systematic detail Ockham’s account of logic and language, providing him with the necessary groundwork for applying his Razor.</p>				
Williams, Samuel	1775	1st		0364
<b>A Discourse on the Love of our Country</b>				
<p>"1774 DISCOURSE ON THE AMERICAN COLONIES:      ""A FREE AND EQUAL GOVERNMENT IS BEST SUITED TO OUR INFANT AND RISING STATE... WE SEEM TO BE ON THE EVE OF SOME GREAT AND UNUSUAL EVENTS... WHICH MAY FORM A NEW ERA, AND GIVE A NEW TURN TO HUMAN AFFAIRS..."". Williams' sermon discusses ""the Love of our country... the obligations we are under to this duty, and what particular reasons and motives we have to engage us to it,"" especially with regard to religion, government, and liberty. Most importantly, he analyzes the relationship between England and the American colonies and discusses at length the past, present, and future of America: ""A free and equal government is best suited to our infant and rising state.... [Our thoughts turn] to the present unhappy and critical state of the North-American colonies. Amidst all the pleasure a benevolent mind must receive from the growth, progress, and general tendency of the colonies; the unhappy disputes we are engaged in with our mother-country, seem to cast a shade over all other prospects. Both countries were long happily united in mutual affection, friendship, and confidence... And this mutual affection was the honor, comfort, strength, and safety of both. But instead of our former peace and friendship, what fears, murmurs, and unusual commotions now prevail from one end of the American continent to the other?... We seem to be on the eve of some great and unusual events: Events, which it is not improbable, may form a new era, and give a new turn to human affairs. The state of both countries is critical and dangerous to the last degree... The cause of America seems indeed to be much the better cause. It is not the cause of a mob, of a party, or a faction that America means to plead... It is the cause of Self-Defence, of Public Faith, and of the Liberties of Mankind, that America is engaged in.""</p>				
Winn, T.S.	1824	1st		0502
<b>Emancipation</b>				
<p>Practical advice to British Slave-holders: with suggestions for the General Improvement of West India Affairs. Writing in the light of the abolition of the African slave trade, Winn calls for a complete emancipation of the slaves in the British colonies and especially in the West Indies. He goes on to prove, with the use of many examples, that there were many alternatives to using slave labor, and maintains that the output and productivity of paid laborers ( I.e. released slave) was going to be much higher.</p>				
Wirt, William	1818	3rd	English	1014
<b>Sketches of the Life and Character of Patrick Henry</b>				
<p>Third Edition. First published in 1817. A biography on one of America's Founding Fathers, Patrick Henry. It is a work that has been severely criticized both for its hero worship and its style, the subject of the biography having been regarded by many as a creation of Wirt rather than Patrick Henry. The work contains the supposed text of some of Henry's speeches, many of which had never been published. Some historians have since speculated that some of Henry's phrases that have since become famous, such as</p>				

Author	Pub Date	Edition	Language	Call#
<p>"Give me Liberty, or give me Death!," were fabricated by Wirt for this book. Even Wirt's contemporary Thomas Jefferson shelved his copy of the biography under fiction.</p>				
<b>Wise, John</b>	<b>1772</b>			<b>0365</b>
<p><b>Vindication of the Government of New-England Churches</b></p> <p>The most authoritative defense of Congregational polity, recognized as such even in law courts. Wise argues that the church derives its power from the congregation, not from its ministers. His writings were remarkable expositions of the foundations of government from the democratic point of view, written so attractively and powerfully as to be veritable trumpet blasts of liberty."</p>				
<b>Witherspoon, John</b>	<b>1787</b>		<b>English</b>	<b>1344</b>
<p><b>Christian Magnanimity</b></p> <p>Very Rare. "This pamphlet, which includes the first printing of his Sermon originally preached in 1775, is one of four imprints from Princeton's first printer. Felcone says, "Tod inserted the word 'Finis' as a stop-press addition immediately beneath the last lin. This addition appears in about four out of every five copies."</p>				
<b>Wolcott, Oliver</b>	<b>1802</b>			<b>1132</b>
<p><b>An Address to the People of the United States on the subject of the Report of a Committee of the House of Representatives, appointed to "Examine and Report, whether monies drawn from the Treasury, have been Faithfully applied to the Objects for which they were appointed.</b></p> <p>The former Treasury Secretary--our country's second, after Hamilton-- defends the Department's actions.</p>				
<b>Wollstonecraft, Mary</b>	<b>1796</b>	<b>1st</b>		<b>0366</b>
<p><b>Letters -written during a short residence in Sweden, Norway and Denmark</b></p> <p>Wollstonecraft's famous letters, written while she was in Scandinavia on business for Gilbert Imlay. The letters are devoid of personal comments relating to her relationship with Imlay--which, had she but known it, was dissolving even as she traveled--but they contain a wealth of characteristically brisk, cogent observations on politics and society.</p> <p>This was Wollstonecraft's first publication after leaving France, following her disaffection with the French Revolution and the course it was assuming."</p>				
<b>Wollstonecraft, Mary</b>	<b>1790</b>			<b>0367</b>
<p><b>Vindication of the Rights of Men</b></p> <p>Published in response to Edmund Burke's 'Reflections on the Revolution in France' (1790), which was a defence of constitutional monarchy, aristocracy, and the Church of England, Wollstonecraft's 'A Vindication of the Rights of Men' (1790) attacks aristocracy and advocates republicanism. Hers was the first response in a pamphlet war that subsequently became known as the Revolution Controversy, in which Thomas Paine's 'Rights of Man' (1792) became the rallying cry for reformers and radicals. Wollstonecraft is best known for Vindication of the Rights of Woman, the first great feminist manifesto. In 1797 she married William Godwin and died when their daughter, Mary, later Mary Wollstonecraft Shelley, was born.</p>				

Author	Pub Date	Edition	Language	Call#
Wollstonecraft, Mary	1792	1st		0368
<b>A Vindication of the Rights of Woman</b>				
<p>"WOLLSTONECRAFT ADVOCATES LIBERTY AND EQUALITY FOR ALL HUMANITY... THE KEY TO FREEDOM LIES IN THE REASONING INDIVIDUAL CONSCIENCE, NOT IN LAWS OR DOGMA";</p> <p>Classic work on freedom, equality, and education. "Wollstonecraft's major work caused an outcry when it was published and is hailed as a cornerstone of feminism.... The central theme of the work on women's rights was that they should be educated to carry a responsibility in society equal to that of men. In disagreement with Rousseau... Wollstonecraft urged `rational fellowship instead of slavish obedience'". Vindication of the Rights of Woman was written in a "plain and direct style, and it was this as well as the idea of writing a book on the subject at all, which caused the outcry that ensued... she argued for equality of education for both sexes... and co-education. It was a rational plea for a rational basis to the relation between the sexes... Its chief object was to show that women were not the playthings of men but ought to be their equal partners, which they could be only if they were educated in the same way". "She was the first woman to articulate publicly a request for women's suffrage and coequal education... Although Wollstonecraft is best known as a feminist thinker, her philosophies are not limited to women's issues... Wollstonecraft advocates liberty and equality for all humanity. Advancing arguments for political rights, she argues for the removal of traditional injustices of rank, property, class, and gender... The key to freedom lies in the reasoning individual conscience, not in laws or dogma... Wollstonecraft adamantly asserts that education inculcating reason will eventually emancipate all humankind from all forms of servitude (political, sexual, religious, or economic)".</p>				

Wollstonecraft, Mary	1792	1st		0446
<b>A Vindication of the Rights of Woman</b>				
<p>First edition of this classic work on freedom, equality, and education. "Wollstonecraft's major work caused an outcry when it was published and is hailed as a cornerstone of feminism.... The central theme of the work on women's rights was that they should be educated to carry a responsibility in society equal to that of men. In disagreement with Rousseau... Wollstonecraft urged `rational fellowship instead of slavish obedience'". Vindication of the Rights of Woman was written in a "plain and direct style, and it was this as well as the idea of writing a book on the subject at all, which caused the outcry that ensued... she argued for equality of education for both sexes... and co-education. It was a rational plea for a rational basis to the relation between the sexes... Its chief object was to show that women were not the playthings of men but ought to be their equal partners, which they could be only if they were educated in the same way". "She was the first woman to articulate publicly a request for women's suffrage and coequal education... Although Wollstonecraft is best known as a feminist thinker, her philosophies are not limited to women's issues... Wollstonecraft advocates liberty and equality for all humanity. Advancing arguments for political rights, she argues for the removal of traditional injustices of rank, property, class, and gender... The key to freedom lies in the reasoning individual conscience, not in laws or dogma... Wollstonecraft adamantly asserts that education inculcating reason will eventually emancipate all humankind from all forms of servitude (political, sexual, religious, or economic)</p>				

Woodbee	1823			1135
<b>A Sketch of Several Distinguished Members of the Woodbee Family.</b>				
<p>In addition the Woodbees, the author offers sketches of "two other families; both I believe distantly related to the Hasbeens and the Maybees"</p>				



Author	Pub Date	Edition	Language	Call#
Woodward, William E.	1945			1039
<b>Thomas Paine Americas Godfather</b>				
<p>Thomas Paine: America's Godfather was written by W. E. Woodward and first published in 1945. It was a biography with the purpose of presenting an accurate picture of Tom Paine and his place in American history. Woodward thought that over the years Paine had been the target of abuse such as being called an atheist, and a hater of Christ as well as sinner. He believed Paine's good and bad qualities should appear so all could see the true Paine. In the work Woodward had no prejudice and no predetermined opinion of Paine and his accomplishments. Woodward actually thought it would be an easy task in preparing for the book. However, he found it was an extremely difficult and complicated task for the data concerning Paine have been overlaid by such an accumulation of lies, false impressions, twisted remarks, and untrue and slanderous episodes that the most intensive research was required to get an accurate depiction.</p>				
Wright, Charles	1862	1st		1134
<b>The Prospect: A View of Politics</b>				
<p>Writing to the Republican State Committee of Massachusetts, Wright laments that, "We have lost our public honor; and have lost it through the lack of private honor in our public men." These are influence of money, bribery, and indifference to the public good.</p>				
Wycliffe, John	1731			0369
<b>Bible</b>				
<p>English theologian and reformer. Called The Morning Star of the Reformation, Wyclif (or Wycliffe) was one of the earliest antagonists of papal encroachments on secular power. He felt that all Christians should have access to the Bible in the vernacular, and he instigated the first complete English translation, which was probably done by his followers. In addition to resisting the growth of the secular power of the papacy, Wyclif condemned monasticism and attacked the foundations of medieval orthodoxy in his denial of the dogma of transubstantiation, from which the priesthood derived the basis of power. He taught that all ecclesiastical and secular authority is derived from God and is forfeited when one is in a state of mortal sin.</p> <p>Wyclif was neither the translator nor concerned with the translation of either of the two translations labeled with his name. Nicolas of Hereford made the first version as far as Baruch 3:20; who was responsible for the remainder is not known. The second version, a couple years after 1380, has been ascribed to John Purvey, a follower of Wyclif. The 1380 Bible was the first complete English version, being a word-for-word translation of the Vulgate into a Midland dialect. The complete Wyclif's Bible remained unprinted until 1850, when the monumental edition of both versions was published by Forshall and Madden."</p>				
Xenophon	1781			0636
<b>Ephesiacorum libri V De amoribus anthiae et abrocomae</b>				
<p>c430-c355 B.C. Athenian Writer. In 401 BC Xenophon joined the force of mercenary Greeks recruited by Cyrus the Younger for the purpose of dethroning his older brother Artaxerxes. Cyrus was killed, and Xenophon led the ten thousand Greeks through Persian territory to the Black Sea. His account of the Expedition is known as the Anabasis, in which he portrays himself as the hero of the affair. Xenophon, who had a great love for Sparta, fought with the Spartans against Athenians and Thebans in 394 BC. The Athenians exiled him for this activity, and he subsequently lived in Sparta and Corinth. Among his other works, all of which seem to have survived in full are the Hellenica, a continuation of Thucydides' history of Greece; the Memorabilia of Socrates, a popular philosophy; and the Cyropedia, a biography of Cryus modified to suit Xenophon's didactic purpose. A famous part of the Anabasis is Xenophon's record of the Greeks crying "Thalassa, thalassa," as they caught the first glimpse of their beloved sea.</p>				

Author	Pub Date	Edition	Language	Call#
Xenophon	1847			0637
<b>Memorabilia of Sokrates</b>				
<p>c430-c355 B.C. Athenian Writer. In 401 BC Xenophon joined the force of mercenary Greeks recruited by Cyrus the Younger for the purpose of dethroning his older brother Artaxerxes. Cyrus was killed, and Xenophon led the ten thousand Greeks through Persian territory to the Black Sea. His account of the Expedition is known as the Anabasis, in which he portrays himself as the hero of the affair. Xenophon, who had a great love for Sparta, fought with the Spartans against Athenians and Thebans in 394 BC. The Athenians exiled him for this activity, and he subsequently lived in Sparta and Corinth. Among his other works, all of which seem to have survived in full are the Hellenica, a continuation of Thucydides' history of Greece; the Memorabilia of Socrates, a popular philosophy; and the Cyropedia, a biography of Cyrus modified to suit Xenophon's didactic purpose. A famous part of the Anabasis is Xenophon's record of the Greeks crying "Thalassa, thalassa," as they caught the first glimpse of their beloved sea.</p>				
Xenophon	1712			0693
<b>The Memorable things of Socrates, in Five Books</b>				
<p>Translated by Edward Bysshe. Xenophon was a leading Greek historian and disciple of Socrates. He was an Athenian and an associate of the aristocratic circle of young men around Socrates. As such he may have found life difficult in Athens during the oligarchic revolution and the democratic restoration and he left in 401. He wrote on numerous subjects suggested by his varied work. Socrates' personality made a profound impression on him and he wrote three books of recollections, Memorabilia, Apology, and Symposium.</p>				
Yates, Robert	1821			1069
<b>Secret Proceedings and Debates of the Convention Assembled at Philadelphia, in the Year 1787, for the Purpose of Forming the Constitution of the United States.</b>				
<p>The notes of Robert Yates from the Constitutional Convention were published in 1821, under the title, "Secret Proceedings and Debates of the Convention Assembled at Philadelphia, in the Year 1787, for the Purpose of Forming the Constitution of the United States."</p> <p>In the 1780s, Robert Yates stood as a recognized leader of the Antifederalists. He opposed any concessions to the federal congress, such as the right to collect impost duties that might diminish the sovereignty of the states. When he traveled to Philadelphia in May 1787 for the federal convention, he expected that the delegates would simply discuss revisions to the existing Articles. Yates was on the committee that debated the question of representation in the legislature, and it soon became apparent that the convention intended much more than modification of the current plan of union. On July 5, the day the committee presented its report, Yates and John Lansing (to whom Yates was related by marriage) left the proceedings. In a joint letter to Gov. George Clinton of New York, they spelled out the reasons for their early departure. They warned against the dangers of centralizing power and urged opposition to adopting the Constitution. Yates continued to attack the Constitution in a series of letters signed "Brutus" and "Sydney" and voted against ratification at the Poughkeepsie convention.</p>				
Young, Isaac J.	1872		English	1355
<b>Speech of Col. I.J. Young, Delivered at Louisburg, N.C., on the 12th day of March, 1872</b>				
<p>Four known copies. "His Speech, an argument for the re-election of President Grant and the entire Republican ticket, blames the South's troubles on "designing demagogues: who have inflamed local "passion and prejudice." "Young chronicles the "horrible and revolting crimes" of the Klan, and blames the Democratic Party for "all our troubles." "I do not say that all Democrats are Ku Klux. But I do say that all Ku Klux are Democrats."</p>				

Author	Pub Date	Edition	Language	Call#
Zenger, John Peter	1752			0370
<b>The Trial of J. P. Zenger</b>				
<p>The case which established the doctrine of the freedom of the press in America. One of the most famous decisions in legal history, establishing the epochal doctrine of the freedom of the press; probably written by James Alexander, one of Zenger's attorneys. The insistence on freedom of the press in this country ran parallel with developments in England, but here the tempo of the movement was accelerated. As early as 1735, we find the famous case of Peter Zenger, publisher of a newspaper in New York City, who was prosecuted for libel in stirring up sedition and discontent, for censuring in his paper the official conduct of the royal governor of New York... His defense was led by Andrew Hamilton of Philadelphia, one of the foremost lawyers of his day... [who] urged truth as a defense to the charge against his client.</p>				
Zenger, John Peter	1738			0555
<b>The Trial of John Peter Zenger</b>				
<p>The case which established the doctrine of the freedom of the press in America. One of the most famous decisions in legal history, establishing the epochal doctrine of the freedom of the press; probably written by James Alexander, one of Zenger's attorneys. The insistence on freedom of the press in this country ran parallel with developments in England, but here the tempo of the movement was accelerated. As early as 1735, we find the famous case of Peter Zenger, publisher of a newspaper in New York City, who was prosecuted for libel in stirring up sedition and discontent, for censuring in his paper the official conduct of the royal governor of New York... His defense was led by Andrew Hamilton of Philadelphia, one of the foremost lawyers of his day... [who] urged truth as a defense to the charge against his client.</p>				
Zenger, John Peter	1734			0584
<b>The New York Weekly Journal</b>				
<p>Monday May 27th, 1734 containing one of Cato's letters.</p> <p>In the latter part of 1733 John Peter Zenger began publishing a newspaper in New York to voice opposition to the onerous policies of newly appointed colonial governor William Cosby. Upon his arrival in New York Cosby plunged into a rancorous quarrel with the Council of the colony over his salary. Unable to control the state's Supreme Court he removed Chief Justice Lewis Morris, replacing him with James Delancey of the royal party. Supported by members of the popular party, Zenger's New-York Weekly Journal continued to publish articles critical of the royal governor. Finally, Cosby issued a proclamation condemning the newspaper's "divers scandalous, virulent, false and seditious reflections." On Sunday, November 17, 1734 Zenger was arrested and charged with seditious libel.</p>				

Montagu Arthur Bertie, 7th Earl of Abingdon, DL [1] was an English peer. As Lord Norreys, he entered the 3rd Reserve Battalion, Princess Charlotte of Wales Berkshire Regiment (formerly the Royal Berkshire Militia) on 12 March 1858, he resigned but was appointed Major by his father in 1861.[6] He was later made Honorary Colonel on 27 October 1880.[6] He was also a Justice of the Peace for Oxfordshire and Berkshire and served on. Willoughby Bertie, 3rd Earl of Abingdon was born on 28 November 1692 at Lindsey House, Westminster, London, England.<sup>4</sup> He was the son of Hon. James Bertie and Elizabeth Willoughby.<sup>1,3</sup> He married Anna Maria Collins, daughter of Sir John Collins, in August 1727 at Florence, Italy.<sup>5</sup> He died on 10 June 1760 at age 67.<sup>5</sup> He was buried at Rycote Chapel.<sup>5</sup> His will was probated on 9 July 1760.<sup>5</sup> Willoughby Bertie, 3rd Earl of Abingdon held the office of Member of Parliament (M.P.) for Westbury in 1715, but was unseated after a petition.<sup>4</sup> He succeeded to the title of 3rd Earl of Abingdon, Berkshire [E., Earl of Abingdon is a title in the Peerage of England. It was created on 30 November 1682 for James Bertie, 5th Baron Norreys of Rycote. He was the eldest son of Montagu Bertie, 2nd Earl of Lindsey by his second marriage to Bridget, 4th Baroness Norreys de Rycote, and the younger half-brother of Robert Bertie, 3rd Earl of Lindsey (see the Earl of Lindsey and the Baron Willoughby de Eresby for earlier history of the Bertie family). His mother's family descended from Sir Henry Norris, who represented Berkshire and Oxfordshire in the House of Commons and served as Ambassador to France.