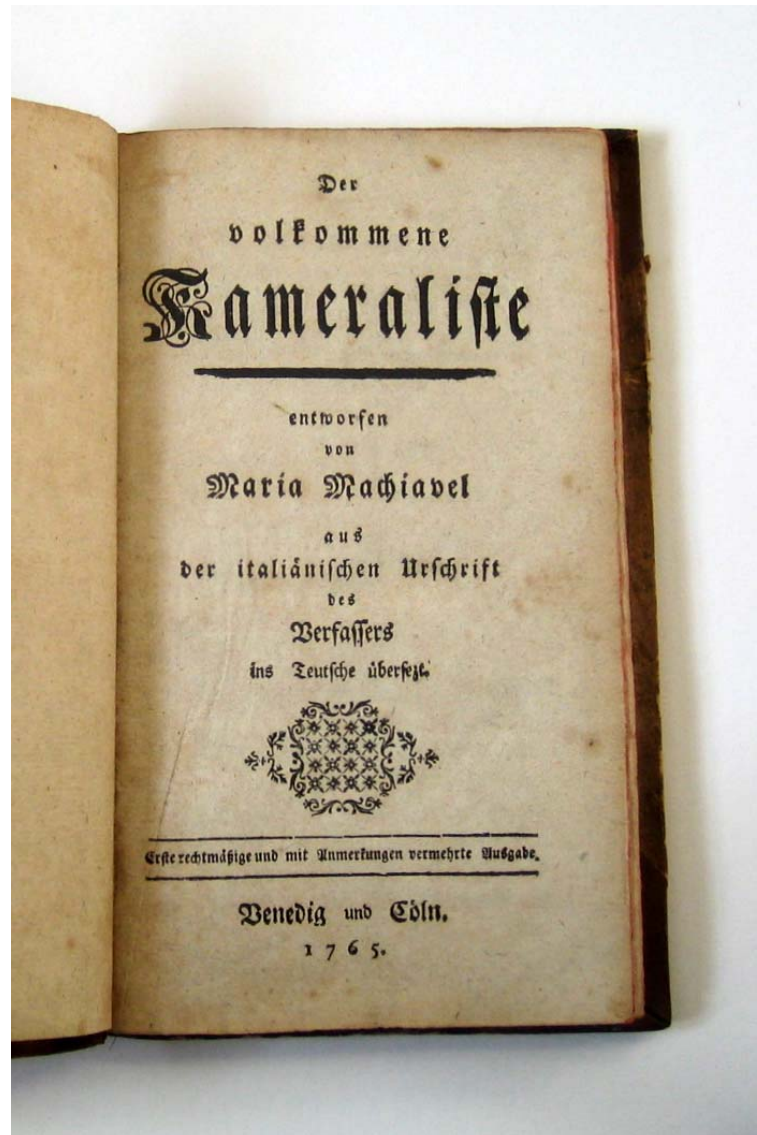




Anti-Cameralist Satire



MACHIAVEL, Maria [*pseud.*] Der vollkommene Kameraliste
entworfen von Maria Machiavel aus der italiänischen Urschrift
des Verfassers ins Teutsche übersetzt. Erste rechtmäßige und
mit Anmerkungen vermehrte Ausgabe. Venice and Cologne,
n.p., 1765. £900

8vo, pp. [xvi], [17] - 110, [2]; some light browning throughout, due
to paper quality; contemporary half calf over paste-paper boards;
spine decoratively gilt, lettering directly to spine; sides with some
abrasions, extremities rubbed.



First official edition of this outspoken satire of cameralism. Maria Machiavel argues that the science of cameralism, as embodied in the figure and writings of Justi (*see item 67*), with its principles and rules, was in fact a chimaera. The cameralists maintained that the well ordered system of human and natural science, encompassing police science, economy, chemistry etc. would yield prosperity. Revenue would be increased by harnessing this knowledge. In reality, Maria Machiavel maintains, cameralists just focused on the interest of princes and their treasure. The cameralist has just three potential sources of income, from the people, the regalia of the king (such as forestry rights etc.) and domain lands. The only one of these which could be successfully exploited, was the people, who would have to provide the increased revenue. The cameralists, she argues, were just masquerading as friends of the people, in reality they justified the rapaciousness of the princes.

In the introduction the pseudonym Maria Machiavel is explained - whereas the real Machiavelli wrote a political treatise on power, his opponent Frederick the Great in his *Anti-Machiavel* refuted him theoretically, by maintaining that the ruler's interest was the welfare of the people. His officials, the cameralists, however managed to turn this maxim on its head by organising the exploitation of the people. In a further aside, the political murder of Jud Suess Oppenheimer is explained not as an anti-semitic outrage, but in fact as a revolt of the people against bloodsucking cameralists.

OCLC lists just Harvard and Chicago outside of Germany; the work was first published in 1762; see K. E. Carpenter, *Dialogue in political economy*, 1977, p. 75.

