



THE REMNANT TRUST, INC.

ACTON
INSTITUTE

The Wisdom
of the Ages
Athenaeum
at
Acton
University



tillem : ex hac decuria ira cuius mi
crepta esse facultas eorum quos iste au
batur. **M. T. CICERO**
IN ORATIO
MVLTA MIHI IN
aliquomodo de his re
cepi n. causam Sicili
Ego tñ hoc oner suscep
aio su aliquo amplius
cepi causa p. r. qd p
n modo reus impbus adduceret sed
cium uenire. Quo mihi maturius ad
cius furtis ne flammis

JUNE 19-22,
2023

THE Remnant Trust

INCORPORATED

Mission Statement

The mission of The Remnant Trust is to elevate educational standards & the public's understanding of individual liberty & human dignity through the precedent setting, hands on availability of the world's great ideas in original form...To raise consciousness of the most significant documents that have shaped America: The Great Experiment...to raise the spirits of each generation to think the grandest thoughts & be guided by the most profound idealism, implementing Emerson's thesis on Man Thinking...to provide, through sharing, those works moving Goethe's vision into reality: to think is easy, to act is hard, but the hardest thing in the world is to act in accordance with one's thinking...to be the world's finest repository of the great ideas that have propelled Man through the centuries from the earth to the stars...to be free, to think, speak & act in keeping with the greatest of enduring assets: Reason, with justice for all... Great ideas belong to everyone.



Protecting and Sharing Great Works and Ideas of Liberty and Human Dignity

A Distinguished Collection

The Trust is a non-partisan organization with a truly one-of-a-kind collection and means of sharing its content. People study original works to find truth in its purest form instead of sorting through distilled interpretations, inconsistent translations, and commentator narratives.

The Trust remains dedicated to our mission to elevate educational standards and the public's understanding of individual liberty and human dignity through the precedent-setting, hands-on availability of the world's great ideas in original form—and raising the consciousness of the most significant documents that have shaped America: The Great Experiment.

Today, The Remnant Trust's *Wisdom of the Ages Collection* is a preeminent privately-funded collection of 1,600 original and early version texts about individual liberty and human dignity.





Bible
***The Holy Bible,
Churches. (King
James Bible,
"HE" Version)***
1611
1st edition

First Edition, "He" Version. The King James Bible, "He" Version, was published in 1611 by Robert Barker. The King James Bible contains thirty-nine books of the Old Testament, fourteen books of the Apocrypha, and twenty-seven books of the New Testament, as well as the genealogies of the Holy Scriptures. There were two editions of the King James Bible printed in 1611, which are distinguished by the printing of Ruth 3:15, the first edition reading "he went into the city," where the second edition reads "she went into the city." King James I commissioned a new English translation of the Bible in 1604 at the Hampton Court Conference: a meeting of representatives from the Church of England to correct earlier Puritan translations of the Bible. The King James Bible translation was conducted by forty-seven Church of England scholars and completed in 1611. The scholars translated the Old

Testament from Aramaic and Hebrew, the Apocrypha from Latin and Greek, and the New Testament from Greek. The King James Bible translation is noted for its style, its influence on English culture and religion, and its influence on the English-speaking world as a whole. #1063

Bhagavad-Gita
***The Song Celestial
or Bhagavad-Gita***
1885

Entitled "The Song Celestial or Bhagavad-Gita (From the Mahabharata) Being a Discourse Between Arjuna, Prince of India, and the Supreme Being Under the Form of Krishna, " this work was translated by English poet Edwin Arnold from the Sanskrit text and published in Boston in 1885. The "Bhagavad-Gita" is part of the Hindu epic Mahabharata (chapters 23-40 of Bhishma Parva). It is a 700-verse Sanskrit scripture written between the fifth and second century BCE and is attributed to Krishna Dvaipayana, also known as Vyasa. It is set as a narrative with a dialogue between Pandava Prince Arjuna and Krishna, his guide and

counsel, whose answers and discourse make up the "Bhagavad-Gita." Arjuna is conflicted with a moral problem and despair about the violence and death the Dharma Yudhha (righteous war) between Pandavas and Kauravas will cause. He seeks Krishna's guidance and considers renouncing the war. Krishna advises Arjuna to fulfill his duty as a warrior to uphold the Dharma through selfless action. The dialogue between Arjuna and Krishna covers a wide range of subjects including spiritual topics, ethical dilemmas, and philosophical issues, with some topics going beyond the war. The "Bhagavad-Gita" is considered the best-known of the Hindu texts, with pan-Hindu influence and has inspired many leaders in the Indian independence movement. #0639

Aristotle
***Nichomachean
Ethics***
1488
Manuscript

Illuminated and Rubricated Manuscript on Paper in Latin. This volume is a translation of Leonardo Bruni transcribed by an unrecorded scribe, Guillaume-Henri, citizen of Embrun at Carpentras in France. The work is presumed to be dedicated to Aristotle's father or illegitimate son, both called Nichomachus. Originally written in Greek and based on lectures Aristotle gave in Athens in the fourth century B.C., "Nichomachean Ethics" is Aristotle's best-known work and helped lay the foundation for Aristotelian Ethics. Aristotle asserts that ultimate good for humans is eudaimonia, or happiness, which can be achieved

through having a virtuous character, or ethos. There are four virtues that comprise a virtuous character: being of "great soul," being just and fair, having practical wisdom, and being a truly good friend. "Ethics" was critical to the development of medieval and modern philosophy and was especially influential to Thomas Hobbes and Francis Bacon at the end of the Middle Ages. #0672

**Quran
Quran
18th Century
Manuscript**

Illuminated Manuscript. The Koran (meaning "the recitation") is the sacred religious text of Islam in which Muslims consider it to be the exact word of God (in Arabic: "Allah") and Final Testament revealed to the Prophet Muhammad by the angel Gabriel from God. It was gradually revealed to Muhammad over a period of approximately twenty-two years. It began around 610 A.D. and ended in 632 A.D., the year of Muhammad's death. The Koran was dictated by Muhammad to his companions after each revelation in which they memorized, recited, and wrote down each revelation. The Koran was compiled into a single book by the command of the first Caliph Abu Bakr, shortly after Muhammad's death. It is divided into 114 suras (chapters) of unequal length and then divided into verses called ayahs (meaning "sign"). The Koran is widely regarded as the Arabic language's finest piece of literature. #0960

**Bible
Vulgate
1240-1260**

Illuminated and Rubricated Manuscript, in Latin on Parchment. This portable Bible was made in Northern France in the 13th Century. This Bible style was originally copied in Paris around 1230, and this format quickly spread throughout Europe. The Vulgate, meaning "common speech," was primarily the work of St. Jerome, who was commissioned by Pope Damasus I in 382 to translate the "Vetus Latina" collection of biblical texts into Latin. St. Jerome created this translation from Hebrew, Greek, and Aramaic texts. The name "Vulgate" was applied to this translation in the 13th Century and became the officially circulated Latin version of the Bible in the Catholic Church by the 16th Century, when it was affirmed at the Council of Trent (1545-1563 AD). 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 also includes all of the books of the Apocrypha, which would later be revised with the Council of Trent upon which the Catholic Church accepted only 12 of the 15 books of the Apocrypha. #1188

**Magna Carta
Magna carta
cum statutis et
tractatibus
(Magna Carta,
Statutes of the
Realm, and Reg-
ister of Writs)
ca. 1350
Manuscript**

Illuminated Manuscript, on parchment in Latin and Anglo-Norman. Entitled, "Magna carta cum statutis et tractatibus" this volume contains the Magna Carta, Statutes of the Realm, and Register of Writs. It was written around 1350 in England, most likely in London. The Magna Carta, also known as The Great Charter, was a charter first issued in 1215 to make peace between King John of England and a group of barons. The first draft was written by Stephen Langton, the Archbishop of Canterbury; it was a charter of liberties which contained sixty-three clauses, most of which were grievances related to King John's rule. The Magna Carta clauses included: protection of church rights, protection of illegal imprisonments for the barons, access to swift justice, and limitations of payments to the Crown. The charter established for the first time that everybody was subject to the law, including the King. The charter was annulled by Pope Innocent III after neither side kept their commitments, which led to the First Barons' War (1215-17). The charter was reissued in 1216, unsuccessfully, and again, in 1217 at the end of the war, as part of the agreed upon peace treaty. The Magna Carta, the basis of English law, became a symbol against oppression; it heavily influenced the Constitution of the United States and the Bill of Rights. #0671

**F.A. Hayek
The Constitution
of Liberty
1960**

"The Constitution of Liberty", published in 1960, defends individual liberty and classical liberalism. Hayek emphasizes the importance of the rule of law, limited government, and economic freedom in a free society. He argues that the rule of law protects individual rights and prevents arbitrary rule, while limited government and strong constitutional constraints preserve liberty. Hayek warns against excessive government intervention and central planning, advocating for the efficiency of the market economy and the importance of property rights. He also emphasizes the role of tradition and civil society in preserving liberty and critiques the notion of social justice. Overall, Hayek's work champions individual freedom and provides a comprehensive defense of classical liberal principles. #80009



**Federalist
(Alexander
Hamilton, James
Madison and
John Jay)
The Federalist
1788
1st Edition**

First Edition, Volume I & II Bound Together. A collection of eighty-five essays, under the pseudonym "Publius" (written by Alexander Hamilton, James Madison, and John Jay), designed as political propaganda, not as a treatise of political philosophy. '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. Originally, seventy-seven of the essays were published serially in 'The Independent Journal' and 'The New York Packet' between October 1787 and August 1788. 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. #0121

**Dante Alighieri
*The Vision; or,
Hell, Purgatory,
and Paradise, of
Dante Alighieri.*
[1814]**

This work is Dante Alighieri's poem entitled "The Vision; or, Hell, Purgatory, and Paradise, of Dante Alighieri," or more commonly known as "The Divine Comedy." It was translated by Reverend H. F. Cary. There is no date given for this book on the copyright page, but the date at the end of the preface is January 1814. Alighieri began working on the poem around 1308 and completed it in 1320. He wrote "The Divine Comedy" as an allegory representing the soul's journey towards God and absolution. Inferno, Purgatorio, and Paradiso are the three sections of the poem and make up the three destinations that Dante experienced. Using symbolism and drawing upon theology and mythology, Alighieri creates a larger-than-life story describing his experience of finding God. The popularity of this piece of literature

hasn't diminished throughout the years and is still considered to be the preeminent work in Italian literature and one the greatest works of world literature. # 0905

**Thomas Aquinas
[*Summa Theologi-
ae Pars Secunda
Secunda Pars*]
[1472-1475]
Incunable**

Incunable of Thomas Aquinas' "Summa Theologiae Pars Secunda Secunda Pars," printed between 1472 and 1475. It is one of only three known copies in the world; one resides in the British Museum in London and the other in the Newbury Library in Chicago. Of the three, this is the most perfect. "Summa Theologiae" is Thomas Aquinas' best-known work. Written between 1265 and 1274, it remains unfinished due to Aquinas' death in 1274. It consists of three major parts: Theology, Ethics, and Christ. The second part of "Summa Theologiae" is known in short as "Pars Secunda." It includes discussions of 303 questions concerning the purpose of man, habits, types of law, vices and virtues, prudence and justice, fortitude and temperance, graces, and the religious versus the secular life. The first part of

"Pars Secunda" consists of 114 questions and offers an extensive discussion of man. The first five questions deal with man's end, man's happiness, what happiness is, the things that are required for happiness, and the attainment of happiness. The remaining questions deal with a wide variety of issues related to the will, emotions and passions, virtues, sins, law, and grace. The second part of "Pars Secunda" (as seen here) consists of 189 questions and reflects upon the theological virtues. "Summa Theologiae" is considered one of the most influential classical works of philosophy even influencing one of the greatest literary poems in the world, Dante Alighieri's "Divine Comedy." #0023





Marsilius of Padua
"Defensor Pacis,"
[1522]

In Latin, with illustrated title page and initials. This volume is Marsilius of Padua's "Defensor Pacis," entitled here, "Opus insigne cui titulum fecit autor defensorem pacis, quod questionem illam jam olim controversam, de potestate papæ et imperatoris excussissime tractet, profuturum theologis, jureconsultis, in summa optimarum literarum cultoribus omnibus" and printed in 1522. "Defensor Pacis" first appeared in 1324 and triggered a gale of controversy. It was a foundational work for the modern doctrine of sovereignty. "Defensor Pacis" was written during the political struggle between Louis IV (the Holy Roman Emperor) and Pope John XXII, with Marsilius of Padua's anti-clerical treatise assisting Louis IV's dispute against Pope John XXII's claim of authority over the Holy Roman Empire. The work follows in the tradition of Dante Alighieri's "De Monarchia," in which Marsilius believed the secular State should be separated from religious authority and the power of the Papacy should be greatly limited including: jurisdiction, temporal matters, and authority of excommunications, interdictions, and interpretations of divine law. Furthermore, Marsilius proposed a seizure of church property and suppression of tithes. The controversial work was censured by Pope Benedict XII and Pope Clement VI. However, the work remained influential and, in 1535, William Marshall was commissioned by Thomas Cromwell to translate "Defensor Pacis" into English to support the implementation of the Act of Supremacy, which had passed in 1534. #0229

Desiderius Erasmus
The Praise of Folly.
1549
2nd English

Second English Edition. This hugely popular Renaissance text "The Praise of Folly," also known as "Praise of Folly," by Desiderius Erasmus and was published in 1549. It was translated by Sir Thomas Chaloner and contains a woodcut title page border and illustrations throughout the volume. "Praise of Folly" was written as an essay in 1509 in Latin while staying at the home of Sir Thomas More and was first published in 1511. The work is a satire of superstitions, traditions of European society, and the Roman Catholic Church. Erasmus' "Praise of Folly" played a significant role in the early stages of the Protestant Reformation and was one of the most renowned works of the Renaissance. #0120

Bible
[Leaf from 1536 New Testament]
Gospel of Matthew containing 15:21
(William Tyndale Bible Leaf)
1536

A leaf of the last printing of the 1534 edition of Gospel of Matthew containing 15:21. The William Tyndale's New Testament, also known as the "Tyndale Bible," was the first New Testament to be printed in English and made the Bible accessible to the masses, bridging the gap between Church leaders and common folk. This is a leaf of the 1536 printing of the 1534 edition, the last printing before Tyndale's execution in 1534. Tyndale never published a complete Bible as he only finished translating the New Testament and half of the Old Testament prior to his execution. After his death, Tyndale's works were reprinted countless times and have shaped modern versions of the Bible, most famously the King James Version. The Tyndale New Testament also played a large role in the spread of reformation values to England, which was slower to embrace the Protestant Reformation than other countries. #0359



John Calvin
The Institvion of
Christian Religion
1578

First Octavo Edition in English. This book is Protestant theologian John Calvin's seminal work entitled, "The Institution of Christian Religion", translated by Thomas Norton from the Latin version originally published in 1536. This book was written as an introductory text book delving into the Protestant faith, covering a wide range of topics from the doctrines of the Church and sacraments to justification by faith alone and Christian liberty. This work was used to strengthen the controversial reform movement and sought to attack what Calvin believed to be unorthodox teachings, particularly those coming from the Catholic Church. The emphasis on freedom in the relation of church and state inspired a new form of Christian life. "The Institution of Christian Religion" is a highly regarded secondary source for the doctrine embraced by Calvinism. #0051

Richard Hooker
Of the Lawes of
Ecclesiasticall Pol-
itie. Eyght Bookes
1593
1st edition

The Laws of Ecclesiastical 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. #0171

Thomas Paine
Common Sense
1776
6th Edition

Sixth Edition. A political treatise first published anonymously 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. It was written like a sermon, using clear and simple language, making it easy for all who could read, to understand it. 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." #0270

United States
Congress
The Constitution
or Frame of Gov-
ernment...
1787
1st

First Pamphlet Edition. Published by Adams and Nourse in Boston, this is a pamphlet printing of the Constitution of United States entitled, "The Constitution or Frame of Government, for the United States of America" was most likely issued shortly after the Constitution was made public on September 19, 1787. The Constitution was created on September 17, 1787 and ratified on June 21, 1788. It became effective on March 4, 1789 and replaced the Articles of Confederation, the first constitution for the United State, which was rendered ineffective by the limitations placed on the central government. The United States Constitution originally consisted of seven articles which laid out the separation of powers, the concepts of federalism, and the methodology for how the states were to ratify the Constitution. It strengthened the federal government by creating the three branches of government: executive, legislative, and judicial. The Constitution has been amended twenty-seven times since its inception, with the first ten amendments known collectively as the Bill of Rights. Drawing on the ideas of the Magna Carta as well as William Blackstone, John Locke and Montesquieu, the Constitution's importance cannot be overstated; the Constitution protects individual freedom, limits government power, and places the government's power in the hands of the citizens. #0092

Martin Luther
Liberty of a Christian Man
1579
2nd of Two Editions

Second of Two Editions published in 1579. The volume contains the rare sixteenth century English translation by James Bell of 'Liberty of a Christian Man' by Martin Luther also known as 'On the Freedom of a Christian' or 'A Treatise on Christian Liberty'. The work was first printed in November 1520 in Latin and then translated into German. It is the third of Luther's major reforming treatises coming after 'To the Christian Nobility of the German Nation' and 'On the Babylonian Captivity of the Church'. This work "developed the concept that as fully forgiven children of God, Christians are no longer compelled to keep God's law; however, they freely and willingly serve God and their neighbors. Luther also further develops the concept of justification by faith." The volume also contains '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. #0482

John Locke
Letters Concerning Toleration
1765
1st Collected

First Collected Edition, edited by Thomas Hollis and Richard Baron. The work includes 'Epistola de Tolerantia' and all four letters on toleration. "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." #0506

Adam Smith
An Inquiry into the Nature and Causes of the Wealth of Nations
1776
1st Edition

First Edition. Known as the first and greatest classic of modern economic thought. The work was the product of seventeen years of notes and observations; the first edition sold out in six months. It went through several editions including five editions during the Smith's lifetime (1776, 1778, 1784, 1786, and 1789). The work reflected upon the economics at the beginning of the Industrial Revolution and touches upon the topics of the division of labor, productivity, and free markets. It 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." The work went on to influence economists and authors such as Jean-Baptiste Say, David Ricardo, Thomas Malthus, and Ludwig von Mises. #00323-0324

Jonathan Edwards
The Duty of Ministers of the Gospel to Preach the Truth;
1795
1st edition

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. 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." #0111

Adam Smith
The Theory of
Moral Sentiments
1759
1st Edition

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."" #0318

Bible
Erasmus' Greek
and Latin New
Testament
1570

First published in 1516 by Johann Froben of Basel, it was the first printed edition of the New Testament in Greek and included a Latin translation and annotations. The present volume is the first edition to include verse divisions and annotations in the margins by Matthias Flacius' 'Glossa Compendiaria'. Erasmus' New Testament was the basis of most of the scientific study of the Bible during the reformation period. While in England, Erasmus began the systematic examination of manuscripts of the New Testament to prepare for a new edition and Latin translation. 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 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. #0410

Martin Luther
Doc. Marti. Lu-
ther. Christiana, &
incosternata Re-
sposio, Caesaree,
maiestati, Prin-
cipibus & dominis
VVormatie facta.
1521
1st edition

First Edition in Latin. "Doc. Marti. Luther. Christiana, & incosternata Resposio, Caesaree, maiestati, Principibus & dominis VVormatie facta" is a printing of Martin Luther's speech to the imperial diet called by the Holy Roman Emperor, Charles V, in the city of Worms on April 18, 1521. Luther gave this speech in response to Pope Leo X's Papal bull outlining claimed errors found by the Church in Luther's writing. He was brought forth to recant his errors to which the Pope deemed unjust. Although Luther apologized for some of his harsh rhetoric, he ultimately would not recant anything due to his belief that doing so would accomplish nothing but strengthen the abuses of the Scriptures by the Catholic Church. This speech was and still is a major turning point in German and European history by highlighting the religious tensions caused by the schism in Western Christianity and an is an important key in the Protestant Reformation. #0544

United States
Congress
Journal of the First
Session of the
Senate of the Unit-
ed States of
America...
1789
1st Publication

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. #0546



**William
Wilberforce**
*A Practical View
of the Prevailing
Religious System
of Professed
Christians*
1799
2nd American

"A Practical View of the Prevailing Religious System of Professed Christians" is a critical work by William Wilberforce, the Member of Parliament most responsible for ending the slave trade in Great Britain. Published in 1797, it examines the religious practices of Christians in the higher and middle classes of society. Wilberforce argues that many of these individuals uphold a superficial form of Christianity, emphasizing rituals and outward displays of piety while neglecting the true essence of the faith. He calls for a sincere and transformative Christianity that is demonstrated through compassionate actions, justice, and a genuine commitment to living out the teachings of Jesus Christ. Wilberforce's book aimed to challenge readers to align their beliefs and actions, and it played a significant role in influencing public opinion and inspiring the abolitionist movement. #1430

Thomas Jefferson
*Memoir, Corre-
spondence, and
Miscellanies*
1829
1st edition

First Edition, in four volumes, with engraved frontispiece portrait of Thomas Jefferson in Volume IV. "Memoir, Correspondence, and Miscellanies from the Papers of Thomas Jefferson" was first published in 1829, in Charlottesville, South Carolina, twenty years after the death of Thomas Jefferson. It was edited by Thomas Jefferson Randolph, Jefferson's grandson. "Memoir" includes a facsimile of the draft of the Declaration of Independence and a small portion of Jefferson's letters, carefully edited, and omitting controversial subjects. Jefferson was an American statesman, who was the principle author of the Declaration of Independence and served as the third President of the United States (1801-1809). One of the Founding Fathers of the United States, Jefferson is often regarded as a leading spokesman for democracy and republicanism. However, his legacy is historically mixed as many scholars and historians are critical of Jefferson's life, which he owned and profited from his several slave holdings. Despite this, several presidential scholars and historians praise Jefferson for his public achievements including: his principle authorship of the Declaration of Independence, his overseeing of the Louisiana Purchase and his advocacy in Virginia of religious freedom and toleration. #0186-0189

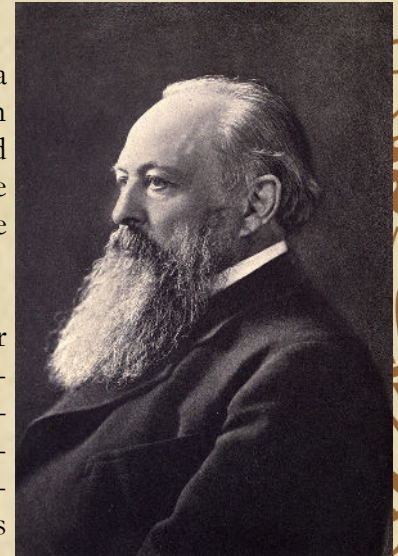
**United States
Congress**
*[Declaration of
Independence]
Journals of the As-
sembly [Journals
and Proceedings
of the General As-
sembly of the
Common-Wealth
of Pennsylvania.
Part III.]*
1777
3rd

Third Dunlap Edition, one of three known copies. This is Part III of the "Journals and Proceedings of the General Assembly of the Common-Wealth of Pennsylvania" entitled here, "Journals of the Assembly" containing the Declaration of Independence. The Declaration of Independence was adopted by the Second Continental Congress and ratified on July 4, 1776. The purpose of this document was to announce and explain the separation from Great Britain and that the thirteen American colonies now considered themselves as independent sovereign states that formed a new nation, the United States of America. The Declaration of Independence was authored by Thomas Jefferson, among others, and signed by fifty-six delegates of the Continental Congress. It has served as inspiration for many other countries, including nations in the Caribbean and the Low Countries of Europe. This document also contains the negotiations between the commissioners of Pennsylvania and the chiefs of the Six Nations during the treaty made between January 30 and Feb. 6, 1777. #0100





John Emerich Edward Dalberg-Acton, better known as Lord Acton, was a British historian, politician, and writer who lived from 1834 to 1902. Acton is renowned for his profound insights into the nature of power, liberty, and history, which he expressed through numerous writings and speeches. While he did not publish a single comprehensive work, his ideas and essays have had a lasting impact on political thought and historical scholarship.



Acton's most famous dictum, "Power tends to corrupt, and absolute power corrupts absolutely," encapsulates his belief in the inherent dangers of unchecked authority. He argued that individuals and institutions wielding unchecked power are prone to moral degradation and the abuse of their authority. This principle underscored Acton's advocacy for limited government, constitutionalism, and the separation of powers as essential safeguards against tyranny.

Throughout his writings, Acton also emphasized the importance of individual liberty and the protection of individual rights. He believed that political and social progress relied on the preservation of individual freedom, as it fosters creativity, diversity, and a healthy balance of power within society. Acton was a staunch defender of religious liberty and spoke out against religious persecution, arguing that religious freedom was a fundamental human right.

Acton's historical writings reflected his broader philosophical views. He emphasized the significance of studying history to gain insights into human nature, politics, and society. Acton championed the importance of preserving historical records and documents, believing that they serve as critical sources of knowledge and understanding. He believed that by studying the past, individuals could better comprehend the present and make informed decisions for the future.

In addition to his emphasis on power, liberty, and history, Acton engaged with various other topics in his writings. He explored the relationship between morality and politics, the role of conscience in decision-making, and the responsibilities of individuals in society. Acton's writings often exhibited a deep appreciation for the complexities of human nature, recognizing the existence of both good and evil within individuals and the need for moral awareness and accountability.

Overall, Lord Acton's writings present a thoughtful and nuanced analysis of power, liberty, and history. His ideas continue to be widely studied and cited, influencing political thinkers and scholars to this day. Acton's works serve as a reminder of the enduring importance of individual liberty, the dangers of unchecked power, and the invaluable insights that can be gained from a thorough understanding of history.



Lord Acton's writings spanned a wide range of topics, including history, politics, and philosophy. Among his notable works are:

**John Dalberg
Acton**
*The History of
Freedom and Other
Essays*
1909

"The History of Freedom and Other Essays" (1907): This collection of essays is a cornerstone of Acton's work. It explores the development of liberty and the struggles for freedom throughout history. Acton examines various historical periods and figures, highlighting the importance of individual rights, the rule of law, and the limitations of power. #0011

**John Dalberg
Acton**
*Lectures on Modern
History*
1907

"Lectures on Modern History" (1906): These lectures were delivered by Acton during his tenure as the Regius Professor of Modern History at the University of Cambridge. They cover a broad sweep of European history from the Renaissance to the French Revolution. Acton delves into political, religious, and social movements, analyzing the impact of power, ideology, and individual actions on historical events. #0012

**John Dalberg
Acton**
*Lectures on the
French Revolution*
1910

"Lectures on the French Revolution" (1910): Acton's lectures on the French Revolution provide an in-depth analysis of this pivotal period. He examines the causes, dynamics, and consequences of the revolution, shedding light on the complex interplay between political ideologies, social forces, and the exercise of power. #0013

**John Dalberg
Acton**
*Letters of Lord
Acton to Mary,
Daughter of the
Right Hon. W. E.
Gladstone*
1904

"Letters of Lord Acton to Mary, Daughter of the Right Hon. W. E. Gladstone" (1913): This collection presents Acton's personal correspondence with Mary Gladstone, daughter of the prominent British statesman William E. Gladstone. The letters offer insights into Acton's intellectual and personal life, discussing a wide range of topics, including politics, history, religion, and philosophy. #0014

**John Dalberg
Acton**
*Lord Acton and
His Circle*
1906

"Lord Acton and His Circle" (1963): This book, edited by Abigail Abbot Bailey, provides a biographical account of Acton's life and the intellectual milieu in which he operated. It explores Acton's relationships with other prominent figures of the time, such as Gladstone and other leading intellectuals, shedding light on the intellectual and political context of his ideas. #0015

These works collectively showcase Acton's dedication to the study of history, his profound insights into the nature of power and liberty, and his engagement with important historical events and figures. They demonstrate Acton's commitment to understanding the complexities of human nature, the significance of individual freedom, and the enduring lessons that history can teach us.

Notes



Notes





States, and therewith enclosed regulations of the prices of the necessaries of life, adopted by the New-England States, together with the following Declaration of Independence, published by Congress, which the Congress requits to be put on record. Thereupon
 Ordered, That the said Declaration of Independence be put on the Minutes of this House; and that the same be entered among the Records of this State, when an office for such purposes shall be established.
 The said Declaration follows in these words.

IN CONGRESS, JULY 4, 1776.
 The UNANIMOUS DECLARATION of the
 THIRTEEN UNITED STATES OF AMERICA.

WHEN in the course of human events, it becomes necessary for one people "to dissolve the political bands which have connected them with another," and to assume among the Powers of the Earth, the separate and equal station "to which the laws of Nature and of Nature's God entitle them," a decent respect to the opinions of mankind requires "that they should declare the causes which impel them to the separation."
 We hold these truths to be self-evident, "that all men are created equal," "that they are endowed by their Creator with certain unalienable rights," that among these are life, liberty, and the perfect



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