

# VOICES OF COMMON SENSE

*Philosophical principle, a quality of the sociable man, a feature of language and communication. Sometimes degraded to political slogan. The understanding of common sense continues to stimulate debate, and remains relevant.*

*We offer a selection of seventy books and manuscripts which convey some of the voices that, in one sense or another, have championed this idea. From Aristotle's first intuition of the concept to Cicero's, Horace's and Seneca's classical declension of a quality essential to humanity; to early-modern attempts to grapple with the notion of mind and its relationship with the external world; to the Scottish school of philosophy that, starting from a critical reading of Hume and Berkeley, turned common sense into a philosophical principle and, principally through the works of Thomas Reid, became extremely influential on American thought; to Kant, and pragmatism, and twentieth-century philosophers like Popper, Moore and Wittgenstein. Economists like Adam Smith or Dugald Stewart, sociologists like Adam Ferguson, essayists like Voltaire and Hazlitt, historians like Buchanan and statisticians like Tocqueville join in the conversation with the philosophers proper, as if to point to the far-reaching reaches of a concept which has been, since inception, wider than a simple point of method.*

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# VOICES OF COMMON SENSE

## ENTER KOINE AISTHESIS

1. **ARISTOTLE.** [Scientific and psychological works, in Greek]. Aristotelous Physikēs akroaseōs biblia 8. Peri ouranou 4. Peri geneseōs kai phthoras 2. Meteōrologikōn 4. Peri kosmou 1. Peri phychēs 3 ... Aristotelis Physicæ auscultationis lib. 8. De coelo 4. De gener. & corruptione 2. Meteorologicorum 4. De mundo 1. De anima 3. De sensu & sensibilibus, lib. 1. De memoria & reminiscentia 1. De somno & vigilia 1. De insomniis 1. De diuinatione per somnum 1. De iuuentute, senectute, vita & morte 1. De respiratione 1. De lōgitudine & breuitate vitæ 1. Addita in tractatus cuiusq; fine varia locorum lectio, e libris tum impressis, tum manu scriptis. Adhaec index capitum; & rerum ac verborum notatu digniorum bina inuentaria, alterum graecum, alterum latinum. *Frankfurt, Wechel, 1584.*

8vo, pp. 204, 108, 60, 132, 31, 78, 111, [1]; faint marginal stains to the last quires, but a very good, clean, generously-margined copy in dark impression, in a contemporary memorial binding of blind-stamped vellum over boards, sides with borders of foliage and cameos illustrating prominent humanists, rectangular centre-pieces of foliage and cartouches, the front dated 1584 (the same date as the publishing of the book) and enclosing a medallion with a memorial portrait of a German gentleman, his arms in the medallion on the rear; acquisition inscription dated June 1586 by Joseph Loehner from Sindelfingen (near Stuttgart) on the front free end-paper, early citation from Cicero's *De officiis* on the front paste-down. £6500

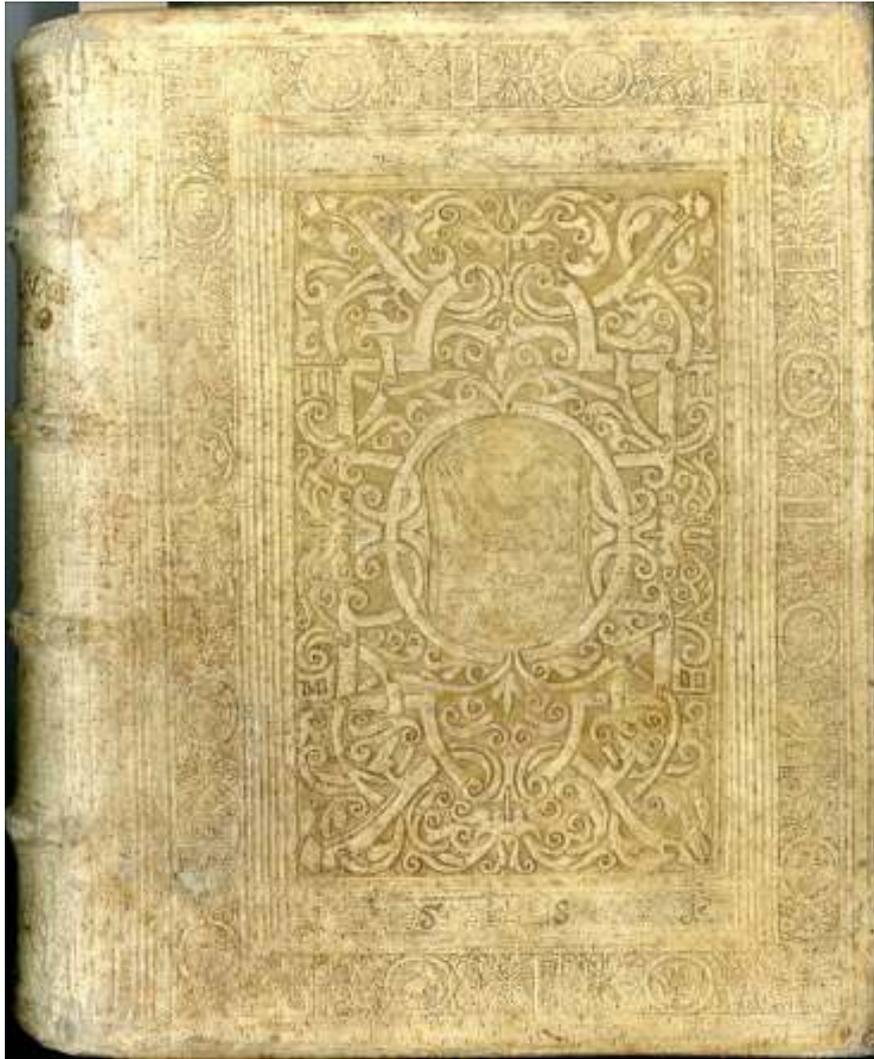
**First appearance of the authoritative Sylburg edition ('beautiful, correct and scarce', Dibdin) of Aristotle's works** on physics, cosmology and biology. A fine copy, in an attractive contemporary German memorial binding.

It is in works on psychology, theory of perception and physiology such as *De anima*, *De memoria et reminiscentia* and *De partibus animalium* that Aristotle makes reference to *koine aisthesis*, that is *sensus communis*, 'common sense'. Since Aristotle's use of the term is rather sparse, interpretations of its meaning are not univocal; but there seems to be consensus on identifying common sense with a higher-order perceptual capacity of the mind which unites and monitors the five senses: a non-rational cognitive power comprising the perceptual and the imaginative capacities.

It has been noted (Oehler) that it was Aristotle who first mooted the 'argumentum e consensu omnium', or public opinion, as a criterion for truth.

'Great critical power and indefatigable industry' (Britannica) immediately gave Sylburg's impressive list of works edited for the publisher Wechel a mark of distinction and authority which set them apart in the sixteenth century and ever since. In the case of Aristotle, the renown and skills of the editor were matched by a renewed appetite for confronting the Philosopher's insights on such issues as space, time, movement, speed, acceleration, by reading his thoughts in his own language and from sources as close to correctness as possible.

Adams 1734.



## BRAIN AND THOUGHT INVESTIGATED

2. **ABERCROMBIE, John.** Inquiries concerning the intellectual powers and the investigation of truth. *Edinburgh, Waugh and Innes, 1832.*

8vo, pp. xvi, 441, [1 blank]; a very good copy in contemporary polished half calf, panelled spine with half-raised bands, decorated in gilt with a red morocco lettering-piece, marbled boards; joints cracked but holding. £140

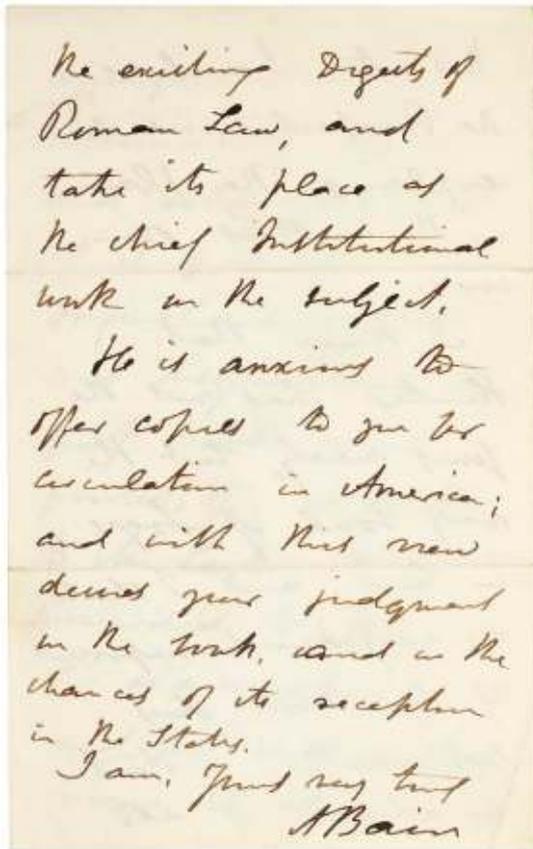
Third edition, '**various new facts have been added**' (preface to this edition), of a pioneering neurocognitive work by a Fellow of the Royal College of Physicians in Edinburgh. Abercrombie examines sensation and perception, reasoning, memory, dreams, somnambulism and other phenomena of the mind, attempting definitions of insanity. The first edition had appeared in Edinburgh by Waugh and Innes in 1830. This third, expanded edition was published in the same year as the first America edition, which appeared as part of J. and J. Harper's Family Library.

Charles Darwin owned a copy of a slightly later edition (1838), and annotated it with thoughts about the relationship between brain and thought, embracing Abercrombie's agnosticism regarding this subject. Jessop p. 81.

## SENSES THE BASIS OF ALL MENTAL PROCESSES

3. **BAIN, Alexander.** Autograph Letter, Signed, to Edward Livingston Youmans. *Aberdeen, 27<sup>th</sup> November 1875.* [Inserted in:] **BAIN, Alexander.** *The emotions and the will.* London, Longmans, Green, 1865.

8vo, pp. xxxii, 616 + 24 (publisher's advertisements); occasional, light foxing, but a very good copy, uncut and partly unopened in the original publisher's brown cloth, sides panelled in blind, flat spine lettered in gilt; spine ends a little worn; **autograph letter by the author** inserted in the books, pp. [4], 12 lines to a page, brown ink; remarkably fresh, well-preserved and thoroughly legible. £500



The existing Digest of Roman Law, and take its place as the chief Institutional work on the subject. He is anxious to offer copies to you for circulation in America; and with that view desires your judgment on the work, and on the chances of its reception in the States. I am, Yours very truly  
A. Bain

**Second edition, with 'extensive emendations... the chapter on Emotions in general has been wholly recast [...]** and all that regards the connexions of mind with physical processes has undergone careful revision' (author's preface to this edition). **A handsome association copy** belonging to Edward Livingston Youmans, the recipient of the letter tipped inside the book. Youmans was the author of the preface to the American edition of this work by the Aberdeen Professor, advocate of British empiricism, founder of the influential journal 'Mind' in 1876, and Mill's assistant in the preparation of his *Logic*.

Bain maintained that all mental processes must be based on physical sensations. He strove to identify the link between the mind and the body, focusing on the physiological correlations between mental and behavioural phenomena. A strong influence on Bain was Darwin, whose masterpiece 'was published the same year as *The Emotions and the Will* (1859). Bain never became an evolutionist, though he received

Darwin's work with critical admiration. Darwin refers to Bain's psychology of emotions in his *Expression of the emotions in Man and Animals* (1872), and Bain responds to this reference in later editions of his psychological treatises' (G. Hamner, *American pragmatism*, note 4 to Chapter 5).

The autograph letter recommends a forthcoming textbook on Roman Law by Bain's former pupil, the Scottish jurist William Alexander Hunter, as very remarkable and eminently suited for advertising and distribution in America. Indeed, Hunter's *Introduction to Roman Law*, which saw the light first in 1880, was to become a standard textbook both sides of the Atlantic.

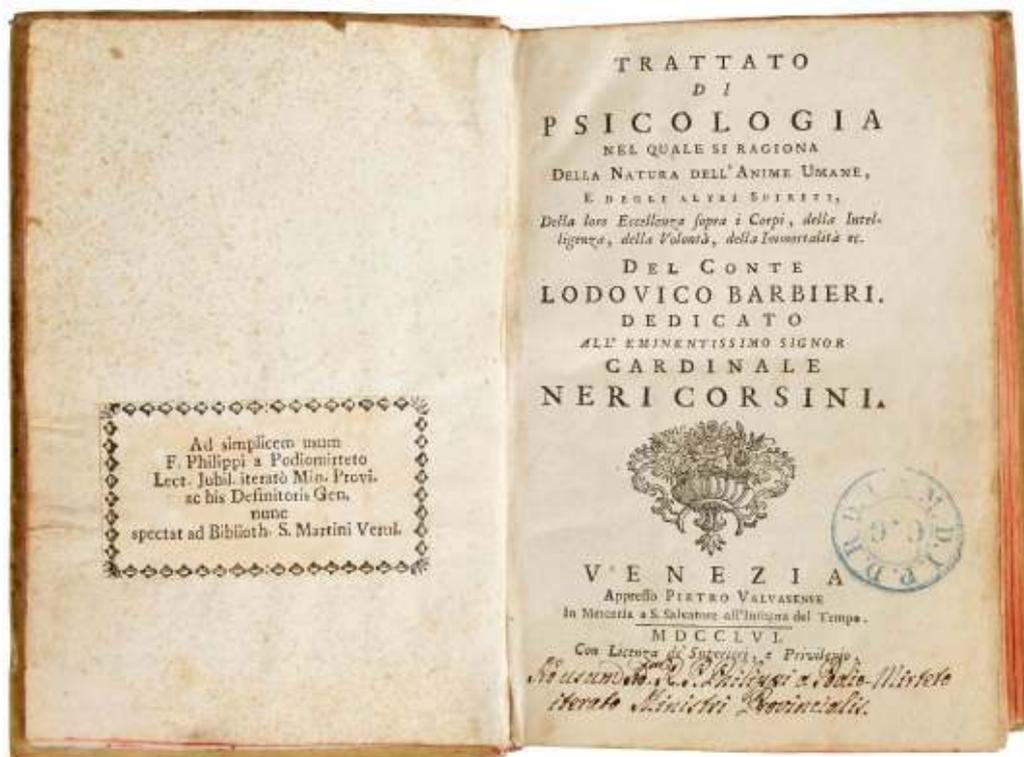
## IDEAS ARE NOT INNATE

4. **BARBIERI, Lodovico.** Trattato di psicologia nel quale si ragiona della natura dell'anime umane, e degli altri spiriti, della loro eccellenza sopra i corpi, della intelligenza, della volonta, della immortalita ... *Venice, Pietro Valvasense, 1756.*

8vo, xxxi, [1], 340 (the last page with list of books printed by Valvasense); woodcut title-page vignette, initials, head- and tailpieces; a little light foxing, some very faint damp staining towards the end; a very good copy in contemporary stiff vellum, gilt lettering and inked roman numerals to spine, red edges; a few marks; circular blue ink stamp to title-page, contemporary ownership inscription of F. Philippus of Poggio Mirteto to foot of title-page and his book label to facing flyleaf. £500

**First edition, very rare,** of the polymath Barbieri's treatise in which he argues that the soul is an 'active power'. Barbieri's text tackles the interrelation of the body and soul, the nature of space, will and freedom, arguing against the theory of innate ideas, and attempts to provide proof of the soul's immortality. In the course of his discussion, Barbieri confronts Leibniz's 'monads' and doctrine of pre-established harmony, and sets himself in opposition to Locke and, in particular, to Antonio Genovesi.

Rare: 4 copies only in the UK/US: British Library, Chicago, New York Public Library, and Yale.



## TAKING ISSUE WITH BERKELEY'S 'ABSENCE OF MATTER'

5. **BAXTER, Andrew.** An Enquiry into the Nature of the human Soul; wherein the Immateriality of the Soul is evinced from the Principles of Reason and Philosophy. London, printed by James Bettenham, for the Author; and sold by G. Strahan ... J. Gray ... A. Millar ... A. Lyon ... O. Payne ... and G. Hamilton ... Edinburgh ... [1733].

4to, pp. [12], 376; name erased from title-page, tear into text of Oo2 but without loss, some foxing and soiling throughout; contemporary blind-tooled calf, worn, front cover detached. £800

**First edition** of the most important work of the Scottish metaphysician Andrew Baxter, and **the first extended criticism in English of Bishop Berkeley**, warning against the sceptical consequences of his argument against the existence of matter. He was also critical of Locke's analysis of the soul, and he 'was anxious to refute the views of atheists, deists, and materialists such as Lucretius, Thomas Hobbes, and Spinoza, who had all implied that matter is intrinsically active' (*Oxford DNB*). The long Section VI is an essay on dreaming, arguing that it is not the effect of any cause working mechanically but of a living, designing cause. Though for the most part overlooked today, Baxter's philosophy played a seminal role in the thinking of the Scottish Enlightenment. Jessop p. 95.

## THE NOTION OF ERRANT CONSCIENCE

6. **BAYLE, Pierre.** Commentaire philosophique sur ces paroles de Jesus-Christ [sic] Contrain-les d'entrer; où l'on prouve par plusieurs raisons démonstratives qu'il n'y a rien de plus-abominable que de faire des conversions par la contrainte, & l'on refute tous les sophismes des convertisseurs à contrainte, & l'apologie que S. Augustin a faite des persécutions. *Cantorbey, Thomas Litwel [i.e. Holland], 1686.*

Two parts in one volume, 12mo, pp. lxx, [32 (table)], 192, [2], 193-584; lacking the two blank leaves after the table; the two parts with separate title-pages, but continuous pagination; contemporary stiff vellum, ink title on spine; outer edge of the initial few leaves brittle and skilfully reinforced; an appealing copy. £750

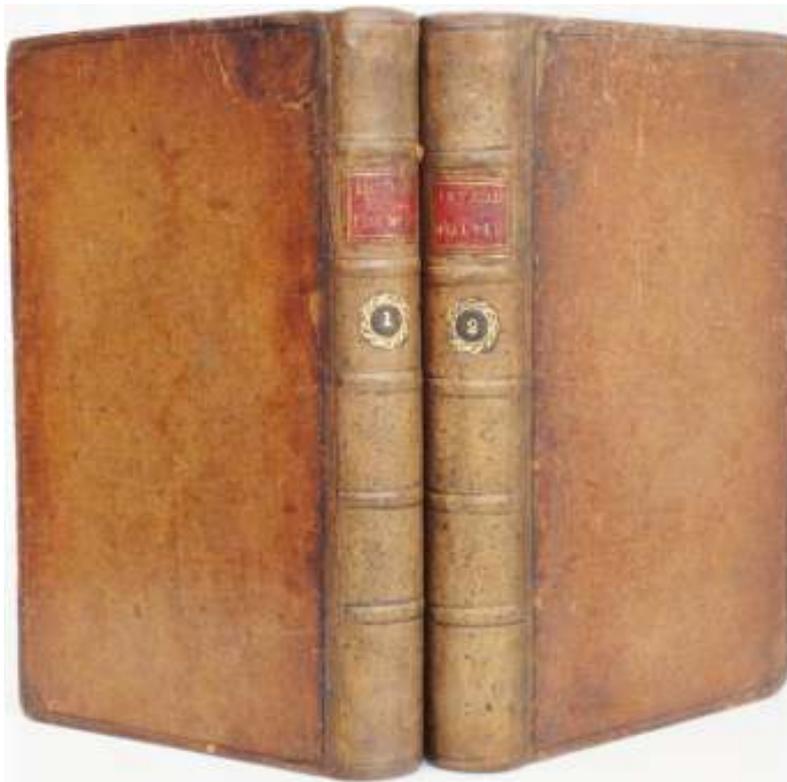
**First edition of Bayle's brilliant and impassionate defence of religious tolerance**, a Huguenot exile's response to the Revocation of the Edict of Nantes which had been enacted the previous year. The *Commentaire philosophique* established its author as a defender of free conscience for all believers and for atheists. It detailed Bayle's notion of errant conscience, scandalous to Protestants, Catholics and militant atheists alike: that error believed to be truth must be allowed all the privileges of truth. Bayle's plan, outlined in his title and preface, mentioned a third part, on two letters of St Augustine. In fact, a subsequent edition dated 1686-1688 was published in four volumes, the third and fourth parts having come out as *Supplément* in 1687 and 1688.

Wing B 1469B; ESTC R172658; Conlon 2784; for the place of imprint see Weller, *Die falschen und fingerten Druckorte*, II, p. 39.

## LORD KAMES'S COPY OF THE EDITION OWNED BY ADAM SMITH

7. **BEAUSOBRE, Louis Isaac de.** Introduction générale à l'étude de la politique, des finances et du commerce. ... Nouvelle edition, corrigee et augmentee. *Amsterdam, J.H. Schneider, 1765.*

Two vols., 8vo, pp. viii, [ii], 251; [vi], 253-526, with the half titles; some light toning and the odd spot, first and last leaves stained at outer edges by offset from turn-ins, but a very good copy; contemporary panelled calf, neatly rebacked preserving the original lettering pieces, a few light surface scratches; engraved armorial bookplates Henry Home of Kames in each volume. £1250



**Second, enlarged edition, Lord Kames' copy,** of a pioneering essay on political economy which, in this expanded edition, found its way into Adam Smith's library (and is listed in his 1781 catalogue). Figures of the Scottish Enlightenment addressing notions of economics, finance and trade in the years leading up to the publication of the *Wealth of Nations* (1776) accessed Beausobre's work in the original French. The content is remarkable for its structure as much as for its scope. The first volume addresses the fundamental of economics, starting with agriculture (with specific paragraphs devoted

to produces of notable value like tobacco, saffron, sugar, cotton) and husbandry, to manufactures, to trade and banking; within the latter issue Beausobre examines the value-adding capacity of money-lending and exchanges, with notes on the major European banks (the Bank of England, by virtue of its singular relationship with the Government, is described as 'une compagnie mi-partie de commerce & mi-partie de finances' - I, 248; Adam Smith was to re-formulate this dichotomy as 'acts not only as an ordinary bank, but as a great engine of State' – *Wealth of nations*, II, ii, 85). The second volume widens the perspective to the role of colonies and overseas markets, from the Levant to Africa and America, with the latter half devoted to cultural issues such as languages, religions, arts, science and military apparatus. Kames' own *Sketches of the history of man* (1774), which was over thirty years in the making, is likely to have benefitted from Beausobre's work as a source.

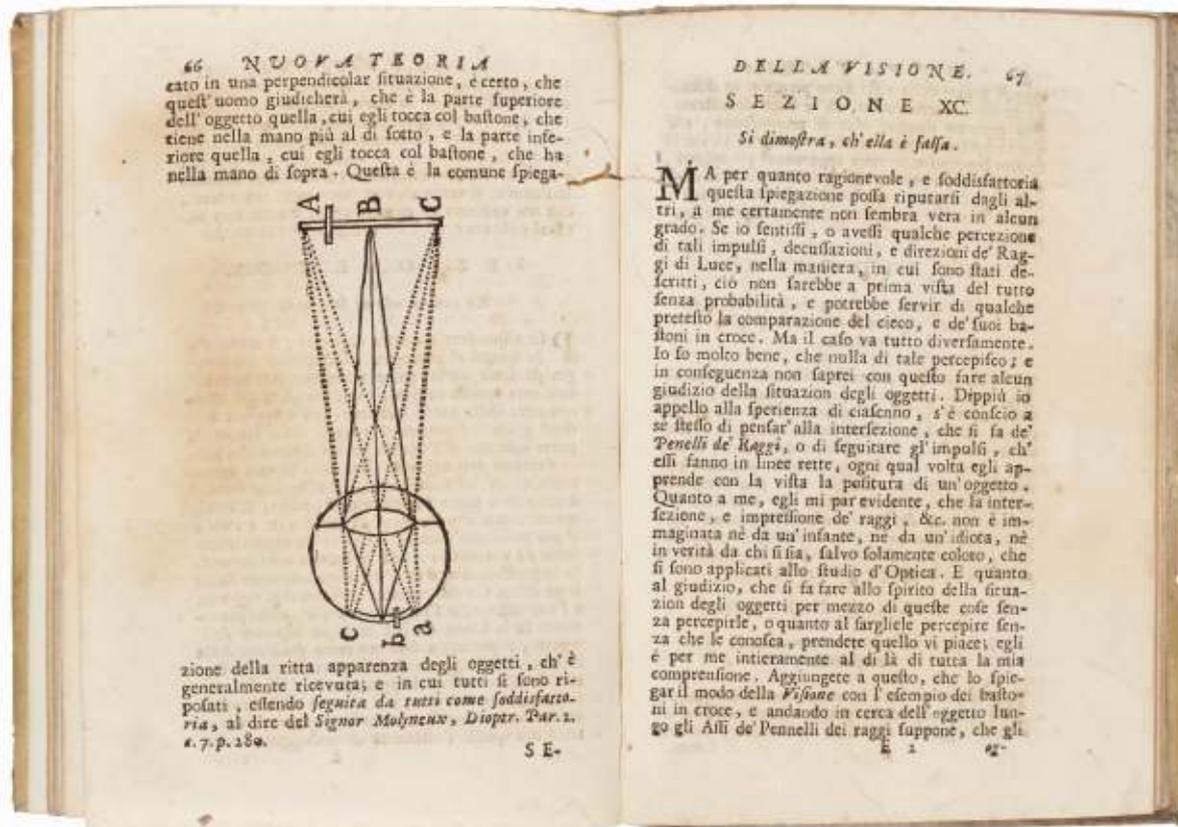
Mizuta, *Adam Smith's Library*, 136; Bonar B1894.

FOR A LONG TIME THE ONLY TRANSLATION IN ANY LANGUAGE OF ANY PART  
OF THE *PRINCIPLES OF HUMAN KNOWLEDGE*

8. **BERKELEY, George, Bishop of Cloyne.** Saggio d'una nuova teoria sopra la visione ... ed un discorso preliminare al Trattato della cognizione ... Venice, Francesco Storti, 1732.

8vo, pp. [xvi], 144; with 3 woodcut diagrams of optics to text; a couple of quires lightly browned, two short worm tracks mainly in the inner margin sometimes touching a few letters (without ever compromising entire letters); a very good copy in contemporary vellum over boards, spine lettered in ink. £1500

Very rare first edition in Italian, and the first translation into any language of Berkeley's *New Theory of Vision* (1709), issued with the introduction to the *Treatise concerning the Principles of Human Knowledge* (1710), the only translation of any part of the book until a German edition in 1869.



Jessop gives the translator as Father 'Jean Bernard Pisenti'. The Somasco cleric Giovan Bernardo Pisenti, as reported by a contemporary Venetian journal edited by Calogera, was educated by the Jesuits principally in theology and humanities, but developed an 'irresistible attraction sublime mathematics and Newtonian notions' and learned English in order to translate the most up-to-date scientific literature into Italian. He dedicates his translation to Sir John Percival with whom he was personally acquainted.

It is very rare. Keynes, in 1974, had to make do with a photocopy from the Biblioteca Nazionale in Florence, and located no other copy. OCLC only identifies 1 copy in the UK (Bodleian) and 1 in the US (UCLA). Jessop 28 and 52; Keynes 3.

## IF A TREE FALLS IN A RUSSIAN FOREST

9. **BERKELEY, George.** Traktat o nachalakh chelovecheskogo znaniia. *St Petersburg, O. N. Popov, 1905.*

8vo, pp. 183, [1]; partially uncut, lightly browned throughout; a very good copy in the original printed paper wrappers, spine chipped at foot, a few small tears to spine; library stamp of J. Sokoloff to title-page. £1750

**First Russian edition of George Berkeley's *Principles of Human Knowledge***, translated by E. Dobolsky and edited by N.G. Dobolsky. The text, on the chief causes of error and difficulty in the sciences, examining the grounds of scepticism, atheism and irreligion, was first published in Dublin in 1710, and was originally intended to be the first of four parts, the remaining parts covering issues of ethics and metaphysics, the principles of natural philosophy, and mathematics. Unfortunately 'the manuscript was lost... during my travels in Italy,' (so wrote the author to Samuel Johnson in 1713), and the work remained in its current form. Berkeley's preface to the work described it as 'a new demonstration of the existence of God and of the immortality of the soul' (q.v. Hone & Rossi p. 54), thus building upon Berkeley's first work, *The New Theory of Vision*. In short, it expands upon the principle 'if a tree falls in a forest, and no one is around to hear it, does it still make a noise?', pondering whether matter, divine or mortal, exists if one is not there to perceive it. It did not immediately win success, probably because 'it is not conceivable how Berkeley can be answered by pure reasoning' (*Life of Johnson*, 1887), and thus scholars preferred to leave it well alone.

The first critical work on Berkeley in Russian appeared in 1873, Smirnov's '*Philosophia Berkeley.*' This was followed by Vagretsov's '*Few words on Berkeley*' in 1908. No Russian collected edition existed before 1978. Therefore eminent Russian philosophers, including Lenin himself, must have read Berkeley either from the current edition or in translation.

Jessop 56.

## 'A TURNING POINT IN THE HISTORY OF THE COMMON-SENSE SCHOOL OF PHILOSOPHY' (BRITANNICA)

10. **BROWN, Thomas.** Lectures on the philosophy of the human mind. *Printed by James Ballantyne and Co. for W. and C. Tait; and Longmans Hurst Rees Orme and Brown, Edinburgh, 1820.*

Four vols, 8vo; occasional light spots; a few discreet marks from a contemporary attentive reader, but a very good copy, uncut in the original drab boards, board extremities rubbed; Lord Adam Gifford's copy, with his inscription on title-pages. £700

**First edition** of Brown's posthumously-published Lectures, which appeared in the year of his death. 'His lectures were published shortly after his death, and excited an interest wherever

the English language is spoken, quite equal to that awakened by the living lecturer among the students of Edinburgh. They continued for twenty years to have **a popularity in the British dominions and in the United States greater than any philosophical work ever enjoyed before**. During these years most students were introduced to metaphysics by the perusal of them, and attractive beyond measure did they find them to be. The writer of this article [James McCosh] would give much to have revived within him the enthusiasm which he felt when he first read them. His reputation was at its greatest height from 1830 to 1835, from which date it began to decline, partly because it was seen that his analyses were too ingenious, and his omissions many and great; and partly because new schools were engaging the philosophic mind' (McCosh, pp. 324-5).

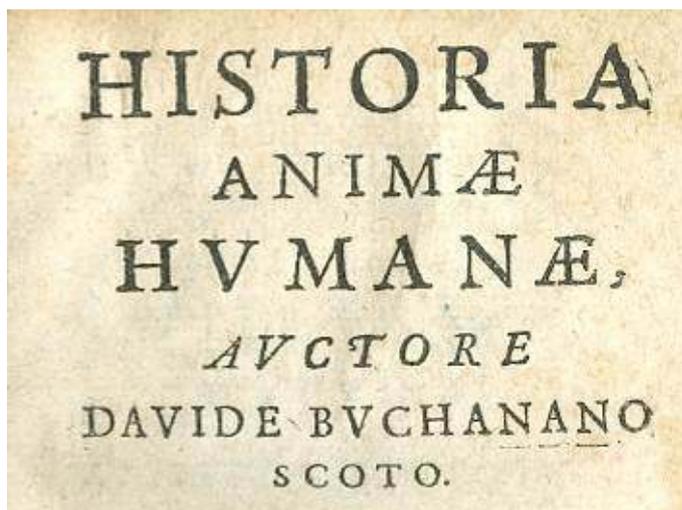
'From Stewart, who was the chief expositor of the views of Thomas Reid [...] Brown accepted many of Reid's arguments that were characteristic of the school. Brown modified some tenets of the school and rejected others, thus standing at the dividing point between two factions. The group led by Brown was oriented toward sense perception and was supported by John Stuart Mill and Alexander Bain; the other group, represented by Sir William Hamilton, sought to introduce the views of various German Idealist philosophers and thereby direct attention away from sensations and toward thought processes' (Britannica).

Jessop p. 105.

## EARLY SCOTTISH PSYCHOLOGY THE FIRST OCCURRENCE OF 'IDEA' AS HUMAN – NOT DIVINE

### 11. BUCHANAN, David. *Historia animae humanae*. [N.p., n. p., but ?Paris], 1636.

8vo, pp. [xvi], 644, [16]; typographical head-pieces; a few marginal worm-holes far from text, one clean tear through a single leaf with no loss of text (last leaf of the preface), but a good copy, copiously marked with annotations and underlining by a keen contemporary reader, bound in contemporary vellum, ink titling on spine. £3750



**First edition, scarce**, of a work on the mind by the Scotsman David Buchanan (1595?–1652?). His countryman Thomas Reid, the ‘father of common-sense philosophy’, traced in this work **the earliest occurrence of the term ‘idea’ with the meaning of an object of the human intellect (as opposed to the divine)**, and also the earliest occurrence of the notion of ‘idea’ as inclusive of the objects of memory, imagination and sensation (*The Oxford Handbook of Philosophy in Early Modern Europe*, p. 142).

The *Historia* is a thorough study of the human mind, its features, its faculties and powers, its role in demarking human life as such, distinct from other forms of life. Among the most

eagerly-marked passages, which the contemporary reader will have found particularly relevant in debates of the age, are chapters on the mind in relation to free will.

*Scottish Latin authors in print up to 1700*, 43. Not in Adams. Very rare: 4 copies only traced in American institutions (Illinois, Pitts, Huntington, Columbia).

### ‘BEAUTY DEMANDS NO ASSISTANCE FROM OUR REASONING’

- 12. [BURKE, Edmund].** A Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful. *London, R. and J. Dodsley, 1757.*

8vo, pp. viii, [viii], 184; occasional slight dusting else a clean copy in contemporary half calf with marbled boards, expertly rebacked; neatly rebacked, contrasting lettering piece. £600

First edition. This highly influential work by Burke (1729–1797) on aesthetics was produced in ‘a rather small edition, possibly limited to 500 copies’ (Todd). It received instant acclaim: Dr Johnson called it ‘an example of true criticism’, Hume ‘a very pretty treatise’ and Reynolds, who commended only one modern work in his *Decalogues*, ‘the admirable treatise’.

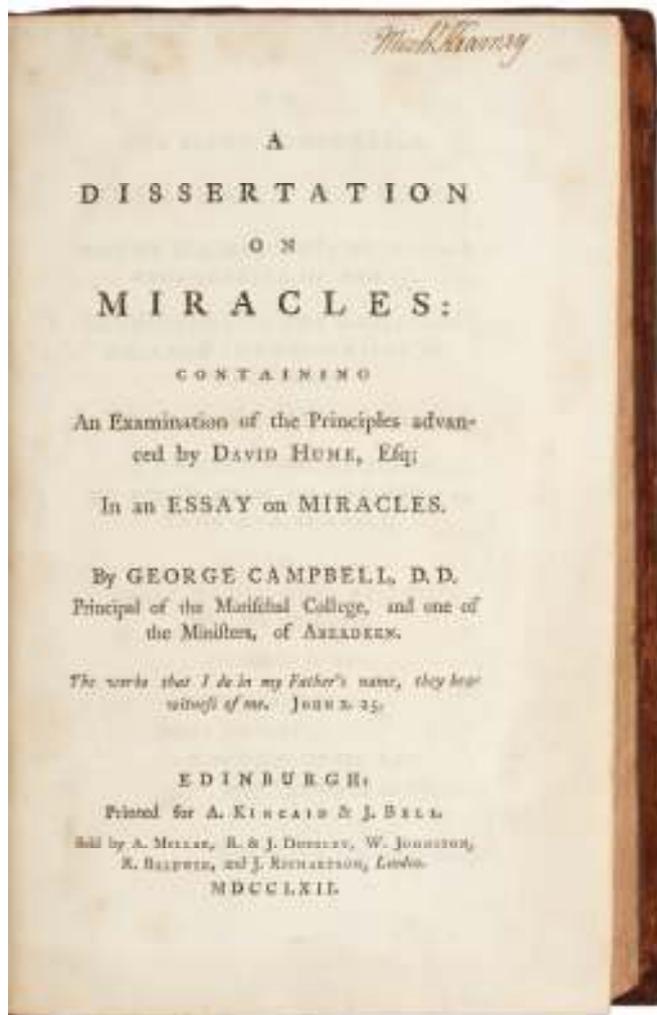
Todd 5a; Draper, p. 15.

### ‘AN INGENIOUS PERFORMANCE’ – HUME

- 13. CAMPBELL, George.** A dissertation on miracles: containing an examination of the principles advanced by David Hume Esq; in an essay on miracles ... *Edinburgh, printed for for A. Kincaid & J. Bell. Sold by A. Millar, R. & J. Dodsley, W. Johnston, R. Baldwin, and J. Richardson, London, 1762.*

8vo, pp. xii, 288, without the half-title with errata on the verso; a few marginal pencil markings and a single marginal annotation to p. 96, clean tear without loss to p.45, lightly toned, occasional foxing, but a very good copy in contemporary calf, double gilt-ruled border, neatly rebacked; contemporary ownership inscription of Mich. Kerney to the title-page. £850

First edition. This dissertation, expanded from a sermon preached before the provincial synod in 1760 is remarkable in that it drew comment from Hume himself. ‘Campbell was a leading member of the school of common sense philosophy. For him common sense is an original source of knowledge common to humankind, by which we are assured of a number of truths that cannot be evinced by reason and “it is equally impossible, without a full conviction of them, to advance a single step in the acquisition of knowledge” (Philosophy of Rhetoric, vol. 1, p. 114).



His account is much in line with that of his colleague James Beattie: “that power of the mind which perceives truth, or commands belief, not by progressive argumentation, but by an instantaneous, instinctive, and irresistible impulse; derived neither from education nor from habit, but from nature; acting independently on our will, whenever its object is presented, according to an established law, and therefore properly called Sense; and acting in a similar manner upon all, or at least upon a great majority of mankind, and therefore properly called Common Sense” (An Essay on the Nature and Immutability of Truth, p. 40). We are plainly in the same territory as Reid's account: “there are principles common to [philosophers and the vulgar], which need no proof, and which do not admit of direct proof”, and these common principles “are the foundation of all reasoning and science” (Reid 2002).

These philosophers do however disagree about substantive matters. In particular, Reid lists as the first principle of common sense: “The operations of our minds are attended with consciousness; and this consciousness is the evidence, the only evidence which we have or can have of their existence” (Reid 2002, p. 41). Campbell on the other hand lists three sorts of intuitive evidence. The first concerns our unmediated insight into the truth of mathematical axioms and the third concerns common sense principles. The second concerns the deliverances of consciousness, consciousness being the faculty through which we learn directly of the occurrence of mental acts — thinking, remembering, being in pain, and so on. What is listed as a principle of common sense by Reid is, therefore, according to Campbell, to be contrasted with such principles’ (A. Broadie, the *Stanford Encyclopedia of Philosophy*).

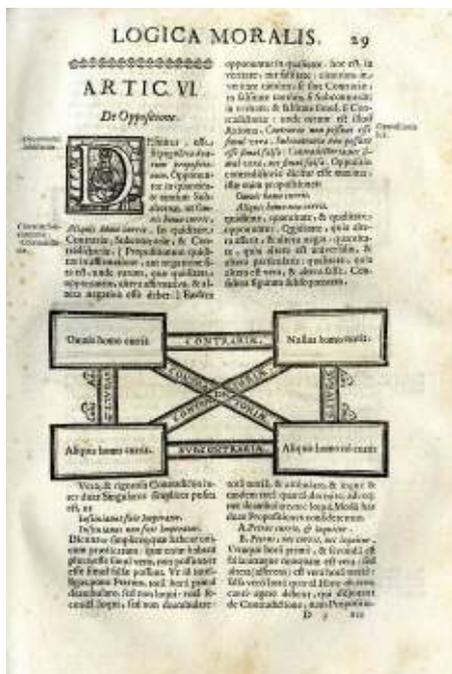
Chuo III, 64; Jessop, p. 113; see Mossner, *The Life of David Hume* pp. 292-294.

# 'HUMAN SCIENCES' OUGHT NOT TO BE SUBJECT TO QUANTIFIERS FIT FOR FORMAL SCIENCES

## VERY RARE

**14. CARAMUEL Y LOBKOVITZ, Joannes.** *Pandoxion physico-ethicum cui tomi sunt tres, primusque logicam, secundus philosophiam, & tertius theologiam. Satriano/Campagna [now Sant'Angelo della Fratta], ex typographia Episcopali, 1668 (colophon 1667).*

Three parts in one volume, folio, pp. [xvi], 304; 179, [1, blank]; 228; text in double column; with woodcut printer's device on title, numerous historiated large and small woodcut initials throughout, woodcut diagrams of combinatory logic, and large woodcut of Mary Mother of God in glory to the last title; one tear entering text with no loss, one short marginal tear not affecting text, the title-page with a little uniform browning, but a **very good copy in contemporary full limp vellum**, lightly stained. £8750



**First and only edition, of great rarity, of this fundamental application of the *ars combinatoria* to canon law and the moral sciences** by the pre-eminent and controversial Spanish theologian Joannes Caramuel. Caramuel's theological, philosophical and legal project suffered criticism from many quarters, his brand of probabilism deemed dangerously lax and open to argument. In the *Pandoxion*, issued from the author's own press near his Episcopal residence in Campagna (a remote, poor Italian diocese beset by plague and bandits), Caramuel resolutely breaks with the traditional, Scholastic hierarchy in the articulation of the law and of theology.

Responding sympathetically but critically to the contemporary drive towards a unified, encyclopaedic universal knowledge, Caramuel maintains that the Aristotelian-Porphyrian classification and the principle of the 'clear and evident' are only fit for the 'formal

'sciences': for such disciplines, quantifiers like 'all/none' and binary true/false statements form the basis of a valid method. The law and theology, on the other hand, are 'human sciences'; the quantifiers in legal and theological cases tend to be 'many/ few/ some more/ almost none', and true and false are only limits of a range. Law and theology, like grammar and language studies, ought therefore to be subject to the principle of probability.

Caramuel's combinatory and probabilistic lens scrutinizes the entire system of the Canon law with abundant examples. The scrutiny of theology is then complemented by the re-issue, appended at end, of a work on the name and nature of Mary which Caramuel had first published in Prague nearly twenty years earlier: *Maria liber, id est primi Evangeliorum verbi. Sanctangeli, typis Episcopalis, 1665.*

Very rare: besides 4 copies in Italian libraries, OCLC lists 1 copy in the US (Georgetown, the Woodstock Theological Center), one in Germany and 2 in Spain (Salamanca and National Library).

**15. CHARRON, Pierre.** *De La Sagesse. Leiden, Elzevir, 1656.*

12mo, pp. [xxiv], 621, [13]; roman letter; engraved frontispiece, engraved arms to title verso, woodcut headpieces and initials; a few leaves lightly foxed or browned, some spotting, small stain to head of a few leaves at end; a good copy in contemporary red morocco, triple gilt fillet border, spine gilt in compartments with central flowers, inner dentelles gilt, all edges gilt. £300

Attractive edition of Charron's principal work, a controversial philosophical essay written in the manner of his friend Montaigne. 'Book One of this work, on the knowledge of man, is an arrangement of Montaigne's remarks on the need for self-knowledge, the inequality of men and their near equality with the animals, and man's vanity, weakness, inconstancy, misery, and presumption. Book Two, on the general rules of wisdom, is still largely Montaigne methodized; Book Three, on special rules of wisdom, is less derivative but still increases Charron's debt' (*Montaigne*, Donald Frame).

In spite of the text's underlying intent to bring philosophy to the support of religion, the distinction drawn between religious belief and morality soon won the disapprobation of critics, and the book was placed on the Index in 1605. Translated into English in 1606, it soon became widely known to the English public. Pope certainly knew it and borrowed many remarks from it for his *Essay on Man*. "Did you ever read Charron on Wisdom?". Charles Lamb was to ask Wordsworth as late as 1815, adding that, if not, he had a great pleasure before him.

Willems, A. *Les Elzevirs*, 775.

‘ON THIS, AS ON EVERY SUBJECT, THE COMMON SENSE OF MANKIND IS THE  
LAW OF NATURE’

**16. CICERO, Marcus Tullius.** *M. Tullii Ciceronis Tusculanarum disputationum libri quinque...*, Glasgow, Robert Foulis, 1744.

12mo, pp. viii, 205, [1 errata], xii, [2 advertisements]; a very good copy, in contemporary calf, gilt decorated spine, a little rubbed and slightly worn; with early ownership inscription (Acton) to title, armorial bookplate of William Danby and early acquisition inscription to front pastedown. £700

**First Foulis edition of one of Cicero's most influential works of philosophy, a classic of Roman stoicism.** Cicero's meditations on pain and grief, on 'perturbations of the mind', on death, on the nature of virtue and its relation to happiness, and on intuitions rest on a notion of *sensus communis* or *humanitas* which has been insightfully explored by, among others, C. S. Lewis. Despite not being used as a technical philosophical term, *sensus communis* makes several appearances in Cicero's writings, as 'the notions or norms which men in society hold

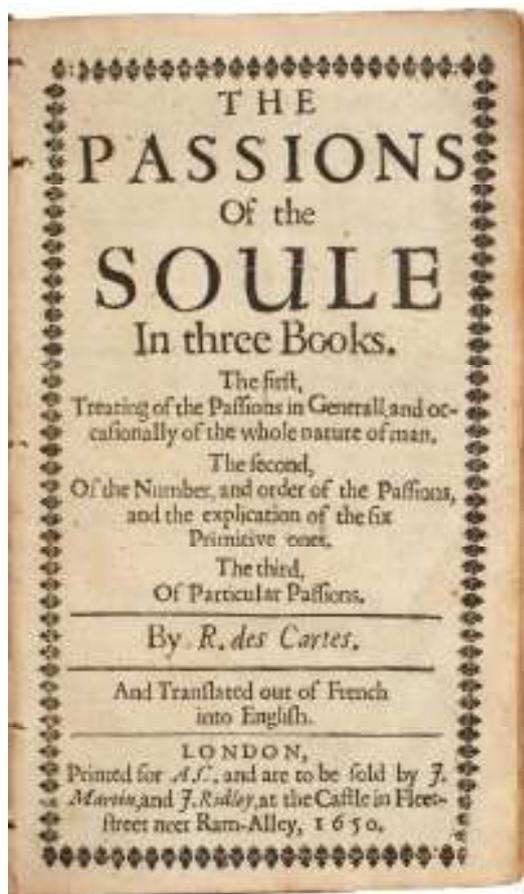
in common'. In the *Tusculanarum disputationum*, this stance is spelled out in I, 13: 'Omni autem in re consentio omnium gentium lex naturae putanda est'. This edition was printed by Robert Foulis towards the beginning of his editorial plan. Four years later he was to publish the multi-volume complete works of Cicero, an admired endeavour which contemporaries affectionately referred to as the 'little Glasgow Tully'.

Gaskell 45.

‘THOSE MOST CAPABLE OF BEING MOVED BY PASSION ARE THOSE CAPABLE  
OF TASTING THE MOST SWEETNESS IN THIS LIFE’

**17. DESCARTES, René.** The passions of the soule in three books. The first, treating of the passions in generall, and occasionally of the whole nature of man. The second, of the number, and order of the passions, and the explication of the six primitive ones. The third, of particular passions. By R. des Cartes. And translated out of French into English. *London, printed for A[ndrew]. C[rooke]. and are to be sold by J. Martin, and J. Ridley, at the Castle in Fleetstreet neer Ram-Alley, 1650.*

12mo, pp. [xxx], 173, [1] a very good, entirely unsophisticated copy, in contemporary calf, sides ruled in blind; joints and edges rubbed, front lower corner a little worn; rear pastedown left free, carrying contemporary or near-contemporary notes in ink on both sides, pencil annotations on the final blank, occasional light pencil underlining in the text; preserved in a cloth slipcase. £12,500



**First edition in English, rare, of Descartes' final great work.** The French original had been published in 1649.

‘Descartes is most often thought of as introducing a total separation of mind and body. But he also acknowledged the intimate union between them, and in his later writings he concentrated on understanding this aspect of human nature. The Passions of the Soul is his greatest contribution to this debate. It contains a profound discussion of the workings of the emotions and of their place in human life - a subject that increasingly engages the interest of philosophers and intellectual and cultural historians. It also sets out a view of ethics that has been seen as a radical reorientation of moral philosophy’ (Oxford University Press blurb to their 2015 edition).

‘Descartes examines the physiological basis for our feelings and sensations. Although the mechanisms of the body are no part of our nature as “thinking beings”, Descartes none the less maintains that there is a “natural ordained” relationship whereby physiological events

automatically generate certain psychological responses; learning about these responses, and about the conditioning process which allow us to modify them in certain cases, is the key to controlling the passions “so that the evils they cause can become bearable and even a source of joy” (Passions, at. 212). Descartes thus holds out the hope that a proper understanding of our nature as human beings will yield genuine benefits for the conduct of life – a hope which accords with the early ambition, which he had voiced in the Discourse, to replace the “speculative” philosophy of scholasticism with a practical philosophy that would improve the human lot’ (J. Cottingham in the Oxford companion to philosophy).

Wing D134; ESTC R209232. This important book is uncommon. ESTC lists 11 locations in the UK and 8 in the US. Only two other copies appear in auction records, all in later bindings and with serious defects.

### SCIENCE AND RELIGION NEED NOT BE AT ODDS

**18. DICK, Thomas.** The Christian philosopher, or, the connexion of science with religion. *Edinburgh, A. Black, Longman, Hurst, Rees, and Orme, 1823.*

8vo, pp. xii, [13]- 443, [1]; with engraved astronomical and optical frontispiece devised by the author; old pencil ownership inscription on the title-page, erased in ink; some light toning or foxing, but a very good copy in late nineteenth-century half morocco, panelled spine decorated and lettered in gilt. £950

**First edition, rare, of the first work by the Scottish writer and clergyman Thomas Dick (1774-1857), dedicated to the astronomer Sir David Brewster. Dick’s keen interest in astronomy (as a youth he had built his own telescope and lenses) permeates this remarkable work of natural theology, which argues for harmonization between the tenets and framework of religion, and the methods and findings of science. This work acquired immediate popularity and went through several editions. It enabled the scientific and philosophical progress made by the Scottish Enlightenment in the previous century to flourish alongside Victorian moral and religious thinking, influencing scientists, engineers, politicians and thinkers.** Of particular interest are the chapters which detail the uses of various scientific instruments and their relation to religions (among them the printing press, the microscope, and steam navigation).

Jessop, p. 120. OCLC shows no copies in the US and finds a single copy worldwide, at the National Library of Scotland.

### A LANDMARK IN SCOTTISH PHILOSOPHICAL THOUGHT, IN HISTORY WRITING AND IN SOCIOLOGY

**19. FERGUSON, Adam.** An Essay on the history of civil society ... *Edinburgh, printed for A. Millar & T. Cadell ... London, and A. Kincaid & J. Bell, Edinburgh. 1767.*

4to, pp. vii, [1], 430, [2, blank]; some leaves skilfully repaired at gutter, one loose, else a good, wide-margined copy, bound in modern half morocco, red morocco lettering-piece;

ownership inscription of B. W. Kirkham (1858) with annotations and some underlining in his hand. £3750

**First edition, a copy bearing the annotations, corrections and underlining of a keen nineteenth-century reader**, of the principal work of the philosopher Adam Ferguson, professor of moral philosophy at the University of Edinburgh and a leading figure of the Scottish Enlightenment. A friend and colleague of Dugald Stewart, David Hume, and Adam Smith, 'Ferguson is today remembered for his *Essay*', an early classic of sociological thought, 'rather than for his contributions to moral philosophy or Roman history: he was what we would now call an intellectual historian, tracing the gradual rise of the human mind from barbarism to political and social refinement .... His discussions of politics, economics, history, aesthetics, literature and ethnology were the synthesis of the thought of his time' (*Encyclopedia of Philosophy* III, 187).

Beginning with the general characteristics of human nature and the history of rude (*i.e.*, primitive) nations, the *Essay* traces the history of social evolution through the rise of policy and arts ('Of National Objects', 'Of Population and Wealth', 'Of Civil Liberty', 'Of the History of Literature'), the advancement of civil and commercial arts, and their consequences. The final chapters discuss how nations can decline as the result of waste, luxury, corruption, and political slavery. Ferguson's influence extended to such nineteenth-century political thinkers as Comte, Mill, and Marx, who made use of his notion of the division of labour.

Kress 6432; Goldsmiths' 10264; Higgs 3973; Jessop p. 122.

**20. HAZLITT, William.** Literary Remains ... with a notice of his life by his son, and thoughts on his genius and writings by E. L. Bulwer, Esq, M.P. and Mr Sargeant Talfourd, M.P. In two Volumes ... London, Saunders and Otley ... 1836.

2 vols, 8vo, pp. [viii], cxli, [1], 362; [vi], 468; with the engraved frontispiece portrait after Bewick in volume I; lacking terminal advertisements in volume II but complete with both half-titles; volume I occasionally mispaginated (pp. 176-179, 193-194) and occasional light browning throughout, otherwise a very good copy in half calf with marbled boards and endpapers, spine elegantly gilt; extremities lightly worn; armorial bookplate of Cornelius Walford, F. S. S. on the front pastedown of volume I. £300

**First edition**, comprising twenty-two essays. Common sense as a moral and aesthetic principle informs all Hazlitt's essays both in content and in his trademark familiar style: 'Common sense is the just result of the sum-total of such unconscious impressions in the ordinary occurrences of life, as they are treasured up in the memory, and called out by the occasion' (Hazlitt, *On Genius and Common Sense*, viii. 32).

Essay XIX, 'My first acquaintance with poets', first published in *The Liberal*, describes Hazlitt's first impressions of Coleridge in 1798 upon hearing him preach – 'Poetry and Philosophy had met together, Truth and Genius had embraced, under the eye and with the sanction of Religion'. Hazlitt was invited to stay with Coleridge in Somerset, where he met Wordsworth, 'gaunt and Don Quixote-like', and heard the poets read from manuscript the poems of the *Lyrical Ballads*: 'There is a *chaunt* in the recitation of both Coleridge and Wordsworth, which acts as a spell upon the hearer, and disarms the judgment'. Other essays

in the collection include Hazlitt's contribution to the *Encyclopaedia Britannica*, 'On Fine Arts', and pieces 'On Liberty and Necessity' and 'On Self-Love'. William Hazlitt the younger provides a lengthy 'Biographical Sketch' with numerous letters, and there are also appreciative essays by Bulwer-Lytton, Talfourd and Charles Lamb.

Keynes 102.

THE GOLDEN MEAN  
A DIDOT EDITION WITH PHOTOGRAPHIC ILLUSTRATIONS

**21. HORACE.** *Quinti Horatii Flacci Opera cum novo commentario ad modum Joannis Bond. Paris, Didot, 1855.*

12mo, pp. [iv], xlvi, [2], 299, [1]; with a full-page photographic illustration after the title, two double-page maps at end, six photographic plates, eleven photographic headpieces, borders printed in red throughout; occasional minor spots; early twentieth-century red crushed morocco by C. Hardy, panelled spine lettered and tooled in gilt, sides with a large central gilt lozenge, dentelles gilt, marbled endpapers, all edges marbled and gilt; bookplate removed from front pastedown, extremities just a touch rubbed; a very attractive copy, inscribed by Henry Yates Thompson, the collector of illuminated manuscripts, to James Welldon (1854-1937), Lord Bishop of Calcutta (see below). £900

**The deluxe issue of Didot's Horace, a fine early photographically-illustrated work, complete with all the photographic plates, headpieces and maps, and printed on fine paper.**

Horace's ideal of truth and goodness coinciding with *aurea mediocritas* and his predilection for a common-sense philosophy far from the extremes of Stoical paradoxes did not lead him to an acceptance of 'popular opinion' ('I hate and despise the vulgar crowd'), rather to a celebration of 'savoir vivre' which results in the rejection of popular opinion when judging human behaviour.

This copy is inscribed by Henry Yates Thompson, the collector of illuminated manuscripts, to James Welldon (1854-1937). The inscription was most probably penned in 1898, when Welldon, who was fond of the Classics and had translated Aristotle, left the headmastership of Harrow for his new post in Calcutta 'Lord Bishop of Calcutta, in grateful recognition of much kindness & many good offices in connection with the establishment of the Art School at Harrow and with the very best wishes for his new career'.

Mills 1413.

**22. HUME, David.** *Discours politiques. Amsterdam, Schreuder & Mortier, 1754.*

8vo, pp. [iv], 355, [1] (vol. 1 of a 5-vols set of various authors' writings, this volume comprising *all* of the twelve Hume's essays); small wormtrack receding to wormhole to the inner margin (not to text), outer lower margin of the last three leaves a little worn, title-page and last few leaves very lightly stained; with all a good copy in contemporary mottled calf,

panelled spine decorated in gilt with gilt morocco lettering-piece; some wormwork to the head and foot of spine affecting the upper part of the upper joint, joints cracked but holding, extremities a little rubbed. £800

First edition in French, translated by Mauvillon, of Hume's momentous twelve essays, seven of which are on economics, ranking as **one of the major pieces of economic writing of the century, with the two discourses 'Of money' and 'Of the balance of trade' described as forming 'nothing less than the foundation of classical monetary economics'** (O'Brien). Hume's contributions here include the specie-flow mechanism and the theory of creeping inflation. The Hume *Discours* were 'the first of a set of 5 vols, 1754-7, with the general title 'Discours politiques'' (Jessop). Another edition in French appeared in the same year, translated by Le Blanc.

Jessop, p. 24; Fieser E1.

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

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

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

Chuo I, 27; Jessop, p. 10. Not in Fieser.

**24. [HUME, David], John Maynard KEYNES and Piero SRAFFA (editors).** An abstract of A Treatise on Human Nature, 1740: a pamphlet hitherto unknown reprinted with an introduction, by J.M. Keynes and P. Sraffa. *Cambridge, Cambridge University Press, 1938.*

8vo, pp. xxxii, 32; a fresh copy in the original publisher's cloth, with the dust-jacket, price-clipped. £300

First edition thus of the only publication Keynes and Sraffa signed together, a facsimile reprint of the extremely rare *Abstract*, with an introduction containing decisive proofs for its attribution to Hume rather than to Adam Smith, then the prevailing assumption. An

essentially philological study, the introduction also points to the concise passage in the abstract which shows what Hume considered to be ‘the essence and the original genius of the *Treatise*’: ‘ ‘Tis not, therefore, reason, which is the guide of life, but custom. That alone determines the mind, in all instances, to suppose the future conformable to the past’ (pp. xxix-xxx). Hume’s *A Treatise of human nature*, published in 1739-40, had fallen flat. ‘The two editors of this book argue that Hume made an effort to enliven the market for it by writing and publishing an anonymous ‘puff’ of his own work’.

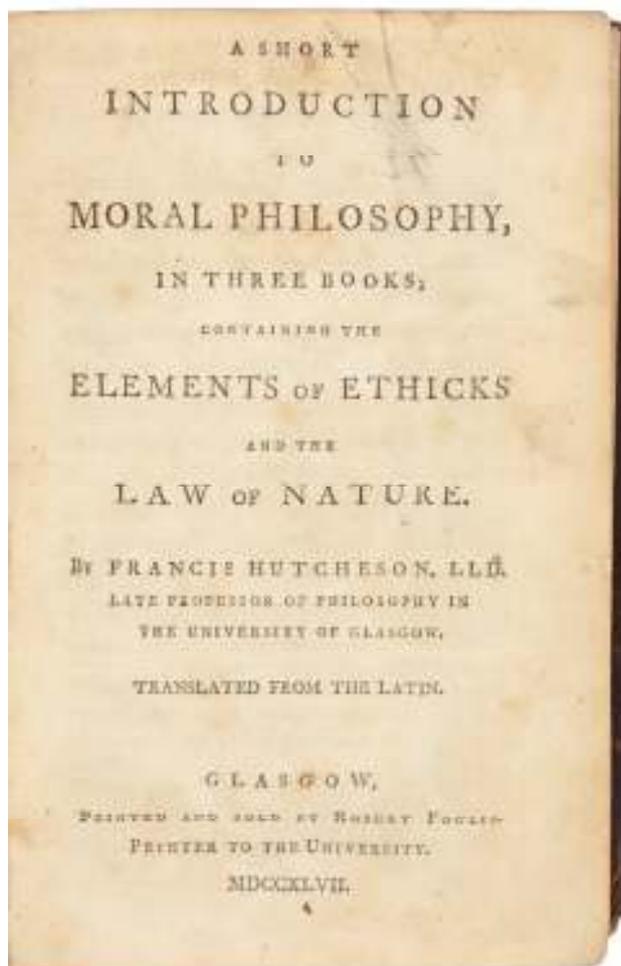
Jessop, p. 14.

## THE ‘FATHER OF THE ENLIGHTENMENT’ ON THOMAS JEFFERSON’S SHELVES

- 25. HUTCHESON, Francis.** A Short introduction to moral philosophy, in three books; containing the elements of ethicks and the law of nature. *Glasgow, Robert Foulis 1747.*

8vo, pp. [2], iv, [6], 347, [1]; title a little soiled, but a very good copy in contemporary calf, upper hinge cracked but holding, top of spine chipped, corners rubbed; contemporary ownership in ink on the front free endpaper of B. Drayton. £2000

**First edition in English (first published in Latin in 1745) of a major work of the Scottish Enlightenment by the man who has been called the ‘father’ of that movement.** The *Short introduction* was to be of the utmost importance in the intellectual development of Adam Smith, perhaps the keenest pupil of ‘the never-to-be-forgotten Hutcheson’ (Smith’s own words).



‘Hutcheson was a close follower of the third Lord Shaftesbury, and had a great influence upon the Scottish philosophers of the “common-sense” school. His first essays were directed against the selfish and cynical theories of Hobbes and Mandeville. He adopted and developed the “moral sense” doctrine as given by Shaftesbury in contrast to the egoistic utilitarianism of his time...he was apparently the first writer to use Bentham’s phrase, “the greatest happiness of the greatest number”...[and] He may be thus classed as one of the first exponents of a decided utilitarianism as distinguished from “egoistic hedonism” (ODNB)

His teaching in this may be regarded as the foundation in the corresponding utilitarian theory of economics, whose supporters included Smith, Bentham, James Mill and to a modified degree John Stuart Mill.

‘Hutcheson was a practical moralist in the Ciceronian tradition, a teacher of virtue who sought to persuade his students at Glasgow University and his reading public, not just to understand the good life but to live it’ (Miller).

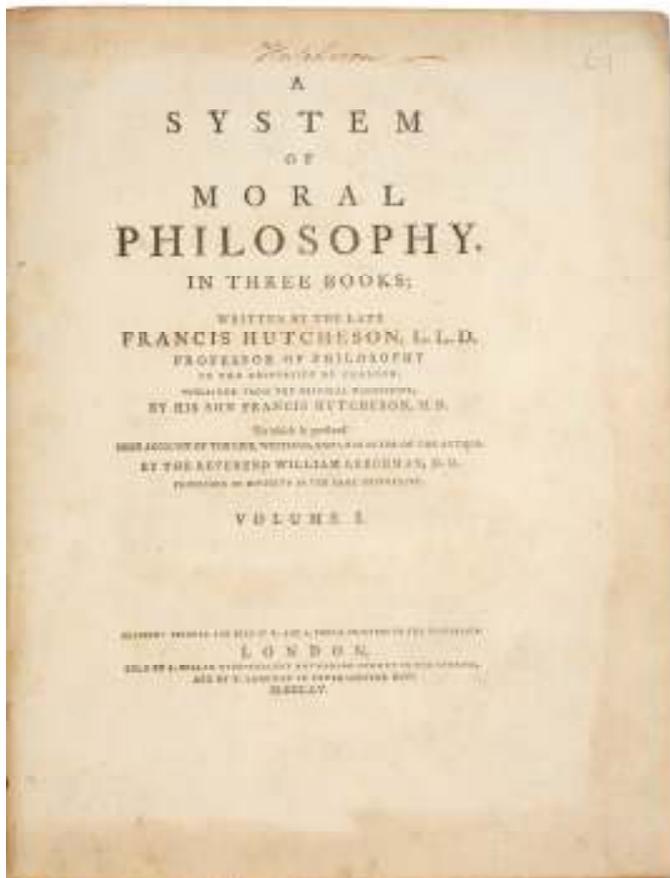
**This work was owned by Thomas Jefferson** and is included in the catalogue of his library; this, and several others by Hutcheson, were widely used in Scottish and American universities in the 18th century.

Gaskell, 45; Jessop, p.145. Thomas Miller, *Francis Hutcheson and the Civic Humanist Tradition*, in Hook & Sher (ed) *The Glasgow Enlightenment*. pp.40-55. Sowerby II, p. 12.

## HIS PRINCIPAL WORK

- 26. HUTCHESON, Francis.** A system of moral philosophy, in three books ... to which is prefixed some account of the life, writings, and character of the author, by the Reverend William Leechman, D.D. Professor of Divinity in the same university. *Glasgow and London, R. and A. Foulis and A. Millar and T. Longman, 1755.*

Two vols, 4to, pp. [12], xlvi, 358, [2]; [4], 380; with list of subscribers in vol. 1; small loss to bottom corner of vol. 1 p. 17, some foxing especially to vol. 1 pp. 17-24, occasional spots and stains; a good copy in 18<sup>th</sup>-century calf with a thin gilt double border to the covers, rebaked with modern leather, five raised bands, gilt lettering and numbering to spine, all edges sprinkled red, corners bumped, boards and edges scraped; both vols have an inscription on the front pastedown reading ‘Hutcheson Greenock Library 4<sup>th</sup> Jany. 1827 – 3 weeks’ and have ‘Hutcheson’ written at the head of the title-page, (the vols bear the numbers ‘15509’ and ‘15510’ in ink on their front pastedowns). £3750



**First edition.** ‘In his principal work, A System of Moral Philosophy, there are many passages which foreshadow the theories subsequently developed by his great successor in the Wealth of the Nations. Book ii, chapter vii is a discussion on public and private property, the latter of which Hutcheson explains and defends in a manner somewhat different from that commonly employed by modern economists. He also examines the origin of capital, very much as Smith does. Chapters viii and ix of the same book are an expansion of the same subject; in the latter he deals with subjects of contract’ (Palgrave II).

**This copy has an interesting provenance, having once belonged to the library in Greenock, Inverclyde, just down the road from Glasgow,**

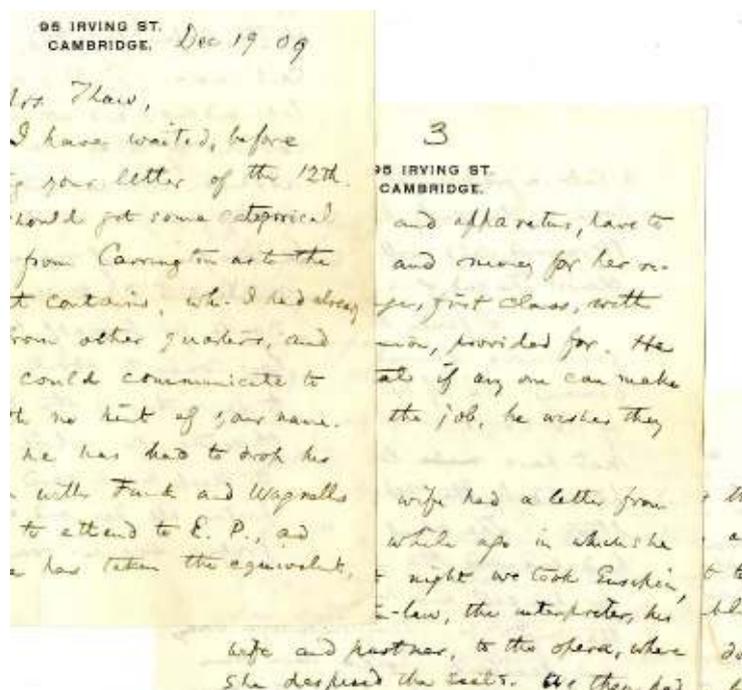
where Hutcheson was a professor and where the book was printed. Founded in 1783, Greenock Library could boast 10,000 volumes by 1840. Several academics at the University of Glasgow have their names ticked in red ink in the list of subscribers in vol. 1.

ESTC T99472; Goldsmiths' 8995; Gaskell 297; Chuo 129; Jessop, p. 145f.

## PSYCHICAL INVESTIGATIONS

### 27. JAMES, William. Autograph letter signed ('Wm James') to Mrs Thaw. 95 Irving St., Cambridge (Mass.), 19 December 1909.

8vo, pp. 6, written in ink in James's neat cursive hand on notepaper headed with his address; central horizontal fold, a few small stains, but very good. £2750



An interesting letter written to a Mrs Thaw regarding the expenses being claimed by Hereward Carrington, manager of the Italian spiritual medium Eusapia Palladino, during her tour of the United States in 1909.

James helped establish the American Society for Psychical Research in 1884 and remained its leading light and organiser until 1907, discovering the trance medium Leonora Piper and publishing an article on telepathy. His *The confidences of a psychical researcher* was published the year before this letter. Eusapia Palladino (1854-1918) was a famous Italian spiritual medium

who seemed to display extraordinary powers. Hereward Carrington, an investigator for the American Society for Psychical Research and an amateur conjurer, examined Palladino in Naples in 1908, and, convinced of her authenticity, became her manager, arranging for her to tour the United States.

Here James writes to Mrs Thaw as follows: 'E. P.'s expenses are tremendous, and were only partly covered by what he [Carrington] raised in advance. He has had to raise the sitting fee from 80 to 125 dollars ... to keep her going. Board for herself & sister in law comes to about 50 a week, to say nothing of the taxi-cabs, dinners, theatres etc, which are needed to keep her in good humor. Interpreter all day and night, stenographer, séance-room rent, fotografer, and apparatus, have to be paid, and money for her return passage, first class, with her companion, provided for. He adds that if any one can make money off the job, he wishes they would try ... The chief financial backer had engaged the first seven sittings for himself and his friends, whoever they might be. The "scientific" donkeys and deadheads should have come first. Now they seem to be coming last, and to be paid for out of what H.C. can raise from the

richer friends. I think, what with the malignity of certain disbelievers, and the vile newspaper sensationalism, that poor Carrington “bit off” far more than he could “chew” ... If E. P. comes to Boston, I will see her. But I don’t regard my duffer observation as of the slightest value after the careful European work, including Carrington’s. What’s the use of making observations and publishing them, if the’re not to be counted. I count what’s publisht; and I believe Eusapia does what appears, sometimes by cheating sometimes not.’

#### THE EDITION OWNED BY THOMAS JEFFERSON

**28. [KAMES, Henry Home].** Elements of criticism. With additions and improvements. *Edinburgh, printed for A. Millar and A. Kincaid & J. Bell, 1765.*

Two vols, 8vo, some scattered inoffensive foxing, **but a very good copy, uncut in the original boards**; tears to paper spines, the spine in vol. I partly detached from the text block, but sound and stable. £750

Third edition, expanded and amended, of perhaps the most notable and influential product of the Scottish aesthetic movement. Thomas Jefferson had a copy of this edition in his library.

First published in 1762, the book immediately established itself as ‘a textbook in rhetoric and belles-lettres for a century, not least in America’ (*The Dictionary of Eighteenth-Century Philosophers*).

Jessop, p. 141; Sowerby 4699.

**29. [KANT] BECK, Jacob Sigismund.** Erläuternder Auszug aus den critischen Schriften des Herrn Prof. Kant ... Erster [– Dritter] Band. *Riga, Johann Friedrich Hartknoch, 1793–6.*

Three vols, small 8vo, pp. [x], [2], 483, [1] blank; [xiv], [2], 590; [4], [xii], 483, [1] blank; a few spots to the title of each vol.; a very nice copy in contemporary paper-covered boards in tree-calf style, extremities lightly rubbed, spines ruled gilt, with contrasting gilt lettering- and numbering-pieces; a nice set. £1250

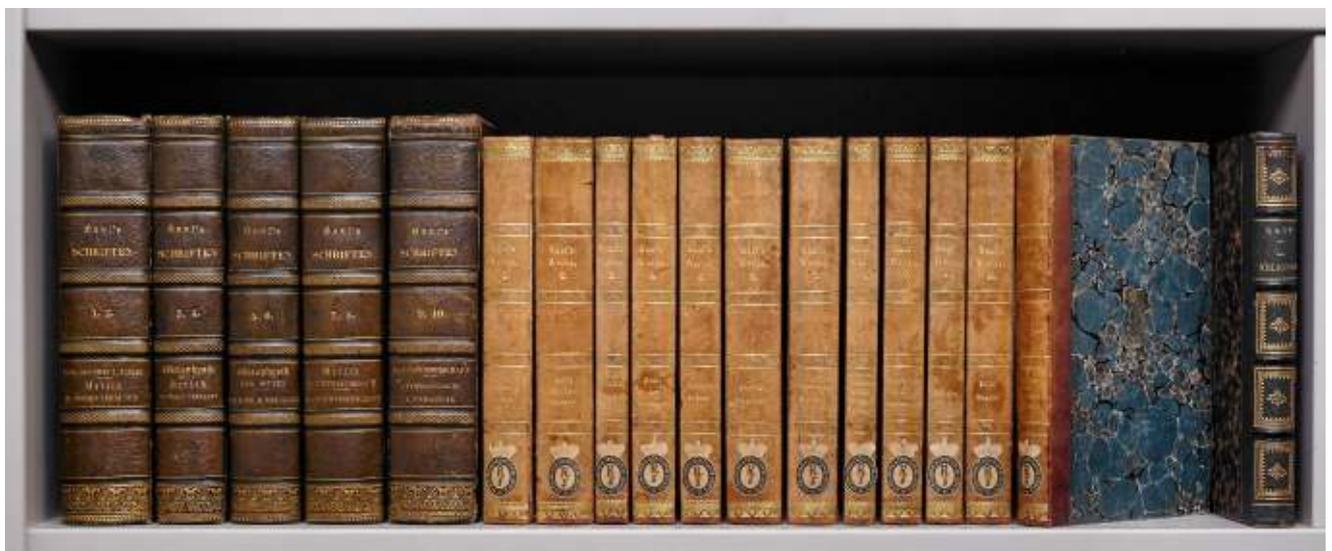
First edition of a summary of Kant, which includes the **first appearance in print of Kant’s own *Anmerkungen zur Einleitung in die Kritik der Urtheilskraft*** (Adickes 83), at the end of vol. II.

In aesthetics, the notion of common sense becomes all-important. Aesthetic judgements are by their nature, Kant believes, universal and necessary, as a product of a feature of the human mind which he identifies with ‘common sense’. It is from this mechanism that we proclaim a thing to be beautiful, rather than from any objective property of such a thing.

‘Beck’s work, which was freely translated into English by Richardson, 1797, under the title *The Principles of Critical Philosophy*, stands far above the plane of the similar efforts of Kiesewetter, Snell, etc. It is not a more or less literal summary, but an independent reproduction of Kantian thoughts, based on a real study of Kant’s works, which was

undertaken by the author not primarily as a business enterprise, but as promising to be of true service for his own philosophical education. He regarded it his duty as commentator, to adhere closely to Kant's systematic framework. Within the limits he thus set himself, he endeavored before all to give an exposition which should be terminologically exact, without contradiction in content, and logically developed. This endeavor caused him at the beginning of his work [in the introduction to the *Aesthetik*] to define *Begriff* and *Anschauung* in a different way from that of Kant. In its later course, this led him to adopt a standpoint of his own, essentially different from Kant's, though professing to be truly Kantian. The divergence is evident from the preface of the second volume ... and from two letters written to Kant [17 June and 16 September, 1794], though it was not brought into full light before the appearance of nos 1032 [i.e. vol. III] and 1033 [another work of Beck's, the *Grundriss der kritischen Philosophie* (1796)]' (Adickes, p. 172).

Adickes 1030 and 1032; not in Warda.



**30. KANT, Immanuel.** Immanuel Kant's Werke, sorgfältig revidirte Gesamtausgabe in zehn Bänden. *Leipzig, Modes and Baumann, 1838-9.*

Ten vols bound in five, 8vo; engraved portrait and engraved plate to vol. 1; occasional foxing, but a very good copy in contemporary green quarter calf, panelled spines lettered and decorated in gilt, marbled boards £2000

**A very attractive copy of the first collected edition of Kant's works,** introduced by the philosopher Gustav Hartenstein.

Kant's philosophical system had to contend with the notion of common sense, and it did so by pitching it in relation (in fact a two-fold relation) to philosophy as a disciplined critical exercise. It is not the task of philosophy to make up a new morality at odd with common sense. Common sense is the ground of a wealth of shared beliefs, which are not wrong per se, but which too often either become distorted by muddled representations in popular beliefs, or fail to act as moral compass because individuals are always ready to find excuses to exempt themselves from duty. It is the task of philosophy to marshal common sense, clarify and criticize its contents, and give them structure and validity.

Contemporary Kantian thinkers, particularly political philosophers, have had to come to terms with the problem, left to them by Kant, of how to strike a balance between criticism and clarification of common sense: particularly after humanitarian horrors of the last century have dispelled any unquestioned assumption of inherent 'goodness' of ordinary people.

Adickes 1.

**31. KANT, Immanuel.** *Immanuel Kant's Sammtliche Werke, Herausgegeben von Karl Rosenkranz und Friedr. Wilh. Schubert. Leipzig, Leopold Voss, 1838-1842.*

Twelve vols; engraved plate to vol. 11, vol. 1 bound without the portrait sometimes called for; very light occasional toning, but a very good copy in quarter calf, spines lettered and decorated in gilt, marbled boards with gilt monogram on the upper cover; stamp on titles, and paper library shelfmark, of the Von Goertz Comital library; a few hinges cracked but holding. £1250

**Rare first critical edition of Kant's works, more complete than Hartenstein's edition.** It is 'especially valuable on account of Kant's biography and the history of the Kantian philosophy'. The biography was composed by Schubert and the history of Kantian philosophy was Rosencranz's.

Adickes 2.

**32. KANT, Immanuel.** *La religion dans les limites de la raison. Paris, Ladrance, 1841.*

8vo, pp. XXVII, 392; occasional foxing, but a very good copy in contemporary marbled boards, green buckram spine decorated and lettered in gilt. £250

First edition in French of Kant's essay *Religion within the bounds of bare reason* (1793), translated by J. Trullard and with an introduction by E. Quinet. Trullard dedicated this translation to his mentor, Tissot, remarking that 'this philosophy ought to takes us back to the social and political ways which we have abandoned'.

**33. LAURIE, Henry.** *Scottish philosophy in its national development. Glasgow, James Maclehose and Sons, 1902.*

8vo, pp. viii, 344; a fine copy, in contemporary prize binding of half calf, panelled spine decorated in gilt, brown morocco label, cloth boards, upper board stamped with Aberdeen University arms and motto, presentation leaf bound at front (to Agnes S. Thomson, winner of the University prize for logic in 1906). £100

First edition, a fine copy. As one of the (many and appreciative) reviewers wrote, Laurie's innovative aim 'is to include in his list every thinker whose impulse to philosophize has been mainly due to his Scottish traditions', rather than complying with the mainstream narrower definition of Scottish philosophy as the 'common sense', anti-sceptical and anti-Humean school of Reid and his followers.

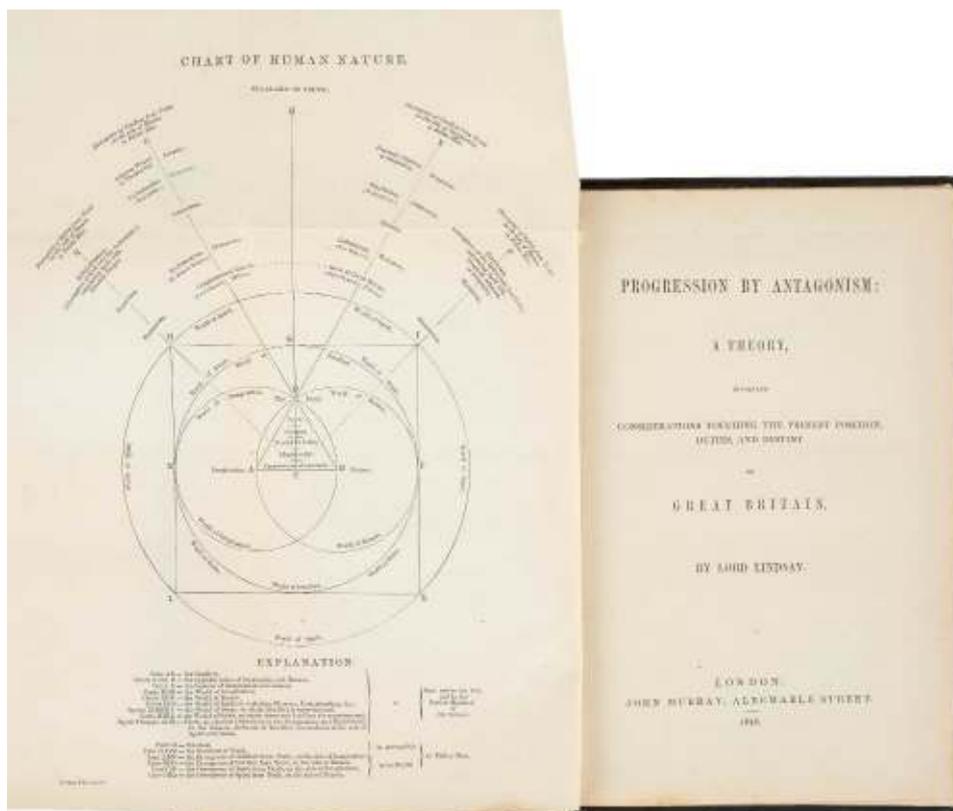
While doing full justice to many, sometimes long-neglected voices (James Ferrier among others), Laurie's assessment brings to the fore three epoch-making thinkers: Hume (whose scepticism Laurie regards as an essentially destructive – if necessary and deeply influential – tool), Reid, and Hamilton, with important chapters on his role in the assimilation of Kant's thought into Scottish philosophy. See A.T. Ormond's review in *The Philosophical Review* XII, 5 (1903), pp. 575-577.

## PRESENTATION COPY

**34. LINDSAY, Alexander William Crawford, Lord.** *Progression by antagonism: a theory, involving considerations touching the present position, duties, and destiny of Great Britain.* London, John Murray, 1846.

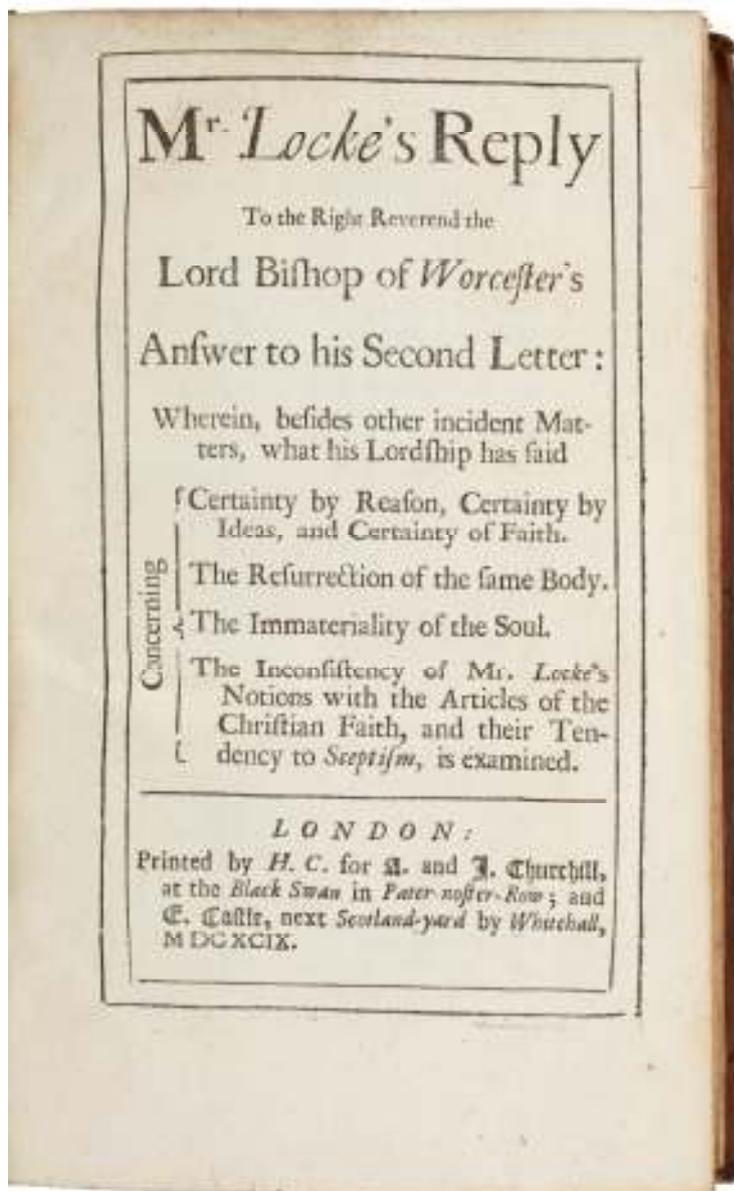
8vo, pp. xii, 110 + 16 publisher's advertisements, with 3 folding plates and a slip from the author inviting 'strictures or criticisms'; a very good copy in contemporary blind-stamped cloth, printed paper lettering-piece to upper board, a little sunned; presentation inscription 'with the author's compliments' to front free endpaper. £200

**First edition.** A work describing Lindsay's determinist historical and philosophical system, in which man utilises a dialectical process combining sense, intellect and spirit to derive truth. **Graphic charts of 'human nature'** visually articulate the relationships between the faculties, pitching reason in relation to sense, intellect, imagination, spirit. Political configurations are arranged in a hierarchy according to their degree of closeness to the core which unites the faculties of the mind. Interesting and original.



**35. LOCKE, John.** Mr. Lockes reply to the Right Reverend the Lord Bishop of Worcester's Answer to his second letter: wherein, besides other incident matters, what his Lordship has said concerning certainty by reason, certainty by ideas, and certainty of faith. The Resurrection of the same body. The immateriality of the soul. The inconsistency of Mr. Locke's notions with the articles of Christian faith, and their tendency to scepticism, is examined. *London, A. and J. Churchill and E. Castle, 1699.*

8vo, pp. [ii], 452, [2 errata]; quire ee2 foxed, but a good copy, in eighteenth-century full speckled calf, panelled spine with morocco lettering-piece; joints cracked but holding, light wear to extremities; armorial bookplate if Sir Frederick Evelyn to front paste-down. £700



**First edition**, an important building block in one of the most memorable controversies in the history of philosophy, and the notion of knowledge. Bishop Stillingfleet had attacked Locke in his *Discourse in Vindication of the Doctrine of the Trinity*, 1696, charging him with materialism and advocating what has broadly been described as common-sense approach to the philosophy of religion. Locke answered, Stillingfleet objected that 'your idea of Reason is as obscure as that of Substance', and Locke responded here. A further exchange followed, the controversy ending only with Stillingfleet's death.

ESTC R032483; Wing L2754, Yolton 249.

**36. LOCKE, John.** Posthumous works of Mr. John Locke: viz. I. Of the conduct of the understanding. II. An examination of P. Malebranche's opinion of seeing all things in God. III. A discourse of miracles. IV. Part of a fourth letter for toleration. V. Memoirs relating to the life of Anthony first Earl of Shaftesbury. To which is added, VI. His new method of a common-place book, written originally in French, and now translated into English. *London, A[wnsham] and J[ohn] Churchill, 1706.*

8vo, pp. [iv], 336; a very good copy in contemporary panelled calf, a little worn, upper joint cracked, lower starting, calf torn and coming away from the foot and the spine of the upper board, manuscript titling to spine. £600

First edition of the posthumous works of John Locke. It appeared two years after his death and was published by his literary executors Anthony Collins and Sir Peter King. *On the Conduct of the Understanding* was originally intended as a chapter of the *Essay*; it rapidly became one of his most popular pieces and appeared separately in several editions during the eighteenth century. The examination of Malebranche's doctrine drew a reply from Leibnitz, which is often reprinted in French editions of Locke's works; a further discussion by Locke was published in Desmaizeaux's collection in 1720. The *Fourth Letter for Toleration* represents the last stage of a controversy with Jonas Proast of Queen's College, Oxford; Locke was already dying when he began the draft, and it was found unfinished among his papers after his death. The new method of a *Common-Place-Book* was originally written in French, and appeared in the July Number of Le Clerc's *Bibliothèque Universelle et Historique de l'Année M.D.C.LXXXVI*.

Attig 724; Pforzheimer 609.

## PUBLIC OPINION

**37. MACKINNON, William Alexander.** *On the Rise, Progress, and present State of Public Opinion, in Great Britain and other Parts of the World.* *London, Saunders and Otley, 1828.*

8vo, pp. ix, [1] blank, 343, [1] colophon; initial and final leaves lightly foxed, contemporary ink inscription of author's name to the title, a very good copy in contemporary calf, gilt stamp of The Society of Writers to the Signet to boards, gilt morocco lettering-piece to spine, spine chipped at head and tail with loss, joints cracked but hinges firm; library shelf-mark to label on front pastedown. £300

**First edition.** Though public opinion was identified as a force at the time of the French Revolution, it is only in the twentieth century that it has been widely studied. The present work is therefore of exceptional interest as one of the earliest forerunners of a now flourishing discipline. Mackinnon, who for most of his working life was a Member of Parliament, here provides both a theoretical analysis and a survey of public opinion *in extenso*. The former includes a definition ('Public opinion may be said to be, that sentiment on any given subject which is entertained by the best informed, most intelligent, and most moral persons in the community, which is gradually spread and adopted by nearly all persons of any education or proper feeling in a civilised state') and a proposal of functional correspondences: the articulancy of public opinion in a community, Mackinnon maintains,

depends on various conditions, principally material wealth, that likewise determine the community's form of government. The latter comprises a history of British opinion concerning major political events and shorter accounts of current opinion in the rest of the world.

Goldsmiths' 24457, Sabin 43465. Not in Kress.

Sir

Edinburgh 30. Jan'y 1789.

I have got your account at last, and I believe it is very just and accurate in every Article; except one, viz. the two Vols of Gibbon's History, with which you charge me. These I had the use of for some time when I was last in London; but there is nothing that I remember better than that I returned them. And I remember it by this token that I told you if I was to buy them, it would be from Mr Balfour in Edin', from whom I had already got the first Volume. I have therefore added the price you charge me with for these volumes, and have drawn upon you for £4. 17. 6<sup>d</sup> the order of Mr Balfour, which when paid will be in full of all demands I have upon you at present. — There is one other

## MONBODDO TO CADELL

**38. MONBODDO, James Burnett, Lord.** Autograph letter, signed, to Thomas Cadell.  
*Edinburgh, 30 January 1784.*

Manuscript on paper, 4to, pp. [2], [2 blank plus address], docket, guard; in brown ink, 20 lines to a page, light creases where once folded; in very good condition, preserved in a custom-made green cloth slipcase. £4750

An important witness in the publication history of a remarkable work of the Scottish Enlightenment: Lord Monboddo's letter to Thomas Cadell, who published *The origin and progress of language*, addressing such issues as imperfect copies, plans to market the work abroad - in particular in America - and the payment of two volumes of Gibbon's *History*.

Monboddo's pioneering work of anthropology and linguistics was published in six volumes between 1773 and 1792, by Kincaid and Creech in Edinburgh and Thomas Cadell in London, vol. III appearing in the year in which this letter was written. In his *ODNB* entry on Monboddo, Dr. Hammett writes: 'Essentially an attack on Locke's fashionable theory of ideas as the source of scepticism and materialism in Hume and the French Enlightenment, Monboddo's work was recognized in France, Italy, and Germany. It was translated in part into German by E. A. Schmidt (1784–6) and praised by J. G. von Herder, who attributed the British notices of the first volume to a conspiracy in defence of Locke. British criticisms, which included vicious attacks in the *Edinburgh Magazine and Review* (1773–6) and in *Dissertations: Moral and Critical* (1783) by his friend James Beattie, culminated in John Horne Tooke's Lockian assault on Monboddo and Harris in *The Diversions of Purley* (1786). A century later, the ninth edition of the *Encyclopaedia Britannica* (1875–89) found neo-Kantianism implicit in Monboddo's "intimate knowledge of Greek philosophy" and Darwinism in "His idea of studying man as one of the animals, and of collecting facts about savage tribes to throw light on the problems of civilisation".

Alston notes that volumes I and III were reprinted as a 'second' edition in 1774 and 1786, as the publishers discovered that they had not printed a sufficient number.

**39. MOORE, George Edward.** *Principia Ethica.* Cambridge, Cambridge University Press, 1903.

8vo, pp. xxvii, [1], 232; untrimmed, short tears without loss at foot of title and half-title, endpapers browned, lightly toned throughout, else a good copy in the original publisher's cloth, spine decorated and lettered gilt, spine ends worn, cloth lifted in places on boards. £500

**First edition.** *Principia Ethica*, the principal work of G. E. Moore (1873–1958) and one of the most influential English philosophical works of its era, launched the attack by Moore, Bertrand Russell and others on the prevailing Idealism of nineteenth-century philosophy in favour of ethical realism.

An important aspect of Moore's rejection of idealism was his affirmation of a 'common sense' realist position, according to which our ordinary common-sense view of the world is largely correct.

Ziegenfuss II, 171. See Copleston, *History of Philosophy. Volume VIII. Bentham to Russell*, ch. 18.

**40. MOORE, George Edward.** *Philosophical Studies. London, Kegan Paul, Trench, Trubner, 1922.*

8vo, pp. viii, 342; light offsetting to endpapers, a very good copy in the original cloth, joints cracked. £100

First collected edition, including two essays – 'The Conception of Intrinsic Value' and 'The Nature of Moral Philosophy' - published for the first time.

The collection forms part of the International Library of Psychology, Philosophy and Scientific Method, an advertisement for which faces the title. Under the heading 'Volumes already arranged' appears 'Philosophical Logic, by L. Wittgenstein' - presumably the *Tractatus*.

**41. MOORE, George Edward.** *Autograph testimonial signed ('G. E. Moore') for Alice Ambrose. 86 Chesterton Road, Cambridge, 24 April 1935.*

4to, pp. 1 + 1 blank, headed paper; creases where folded, good.

[together with:]

DALE, A. B. *Typed certificate of attendance signed ('A. B. Dale') for Alice Ambrose. Newnham College, Cambridge, 7 December 1933.*

4to, pp. 1 + 1 blank, headed paper; creases where folded, good.

£600

The distinguished American logician and philosopher Alice Ambrose (1906-2001) was one of the auditors to whom Wittgenstein dictated what came to be known as the Blue and Brown books between 1933 and 1935, and she prepared the final typescript of both. She later edited her lecture notes, together with those of Margaret Macdonald, as *Wittgenstein's Lectures, Cambridge, 1932-1935* (1979).

G. E. Moore here describes her in his testimonial as 'an industrious & intelligent student, very well aware of the difficulties of the subject on which she is engaged & very persevering in her efforts to overcome them. She is keenly interested not only in the particular subject of her research but in philosophical problems generally, & I think she would be a competent & stimulating teacher of philosophy'. Dale's certificate provides details of the courses she attended given by Wittgenstein, Moore, Braithwaite and Ingham. The subject of Ambrose's Ph.D. research was 'Finitism in Mathematics' and when in 1935, encouraged by Moore, she published an article in *Mind* with the same title, which sought to give an account of

Wittgenstein's position on the subject, he peremptorily broke off their connection. Ambrose later wrote an account of her time with Wittgenstein in *Ludwig Wittgenstein: philosophy and language*, co-edited with her husband Morris Lazerowitz, and published in 1972. Ambrose taught at Smith College from 1937 until she retired her chair (given in 1964) in 1972.

#### INSCRIBED BY G. E. MOORE

- 42. [MOORE, George Edward] SCHILPP, Paul Arthur, editor.** The philosophy of G. E. Moore. *Evanston and Chicago, Northwestern University, 1942.*

8vo, pp. xv, [1], 717, [1], two plates, errata slip p. 77; a good copy in the original publisher's blue cloth, spine and front cover lettered gilt, with well-preserved dust-jacket (slightly chipped at spine tail); **with G.E. Moore's ink presentation inscription** to front free endpaper, reading 'Mr & Mrs Smith from G. E. & Dorothy Moore'. £500

First edition, published as volume IV of *The Library of Living Philosophers*. In this work, nineteen contemporary philosophers examine Moore's philosophy. With an additional autobiography by Moore as well as a 135-page 'Reply to my critics'. The volume ends with a bibliography of Moore's writings prepared jointly by Moore and Emerson Buchanan.

#### PHOTOMETRIC ANALYSIS OF THE MILKY WAY

##### THE ONLY WORK PUBLISHED BY THE FOUNDER OF PRAGMATISM DURING HIS LIFETIME

- 43. PEIRCE, Charles Sanders.** Photometric Researches. Made in the Years 1872-1875. *Annals of the Astronomical Observatory of Harvard College. Vol. IX. Leipzig, Wilhelm Engelmann, 1878.*

4to, pp. vi, 181, [1], erratum slip; with 5 plates; a fine copy, in later red cloth gilt-stamped 'McMath-Hulbert Observatory', with the library bookplate to the front pastedown; spine lightly sunned. £13,000

**Very rare first edition of the only book which Peirce published in his lifetime.** Unlike his ground-breaking and enormously influential contributions to logic, philosophy of mind and metaphysics, which –abundant as they were – remained scattered in the form of journal articles, incomplete manuscript notes and reviews until the publication of the colossal *Collective papers* after his death in the 1930s, Peirce's account of his experimental science work saw the light as early as 1878 as vol. IX of the prestigious *Annals of the Astronomical Observatory of Harvard College*. At the time, Peirce worked as an Assistant in the United States Coastal and Geodetic Survey. This publication includes his study of a new 'photometric' technique (using light waves to measure distances) in what was the first attempt to determine the shape of the Milky Way from the brightness of the stars.

'By 1875, the greater part of the photometric researches was completed, but he wanted still to make a more thorough study of earlier star catalogues. During his second Coast Survey assignment in Europe (1875-76), he examined medieval and renaissance manuscripts of

Ptolemy's star catalogue in several libraries. He also made inquiries as to the methods used in the preparation of the most recent star catalogue, the *Durchmusterung* of Argelander and Schönfeld at the Bonn Observatory. Peirce's book, *Photometric Researches* (1878), included his own edition of Ptolemy's catalogue, as well as a long letter from Schönfeld concerning the methods of the *Durchmusterung*' (Peirce Edition Project: Introduction to Volume 3 of *The Writings of Charles S. Peirce*).

[offered with:]

**PEIRCE, Charles Sanders.** Collected papers. *Cambridge, Harvard University Press, 1931-35 and 1966.*

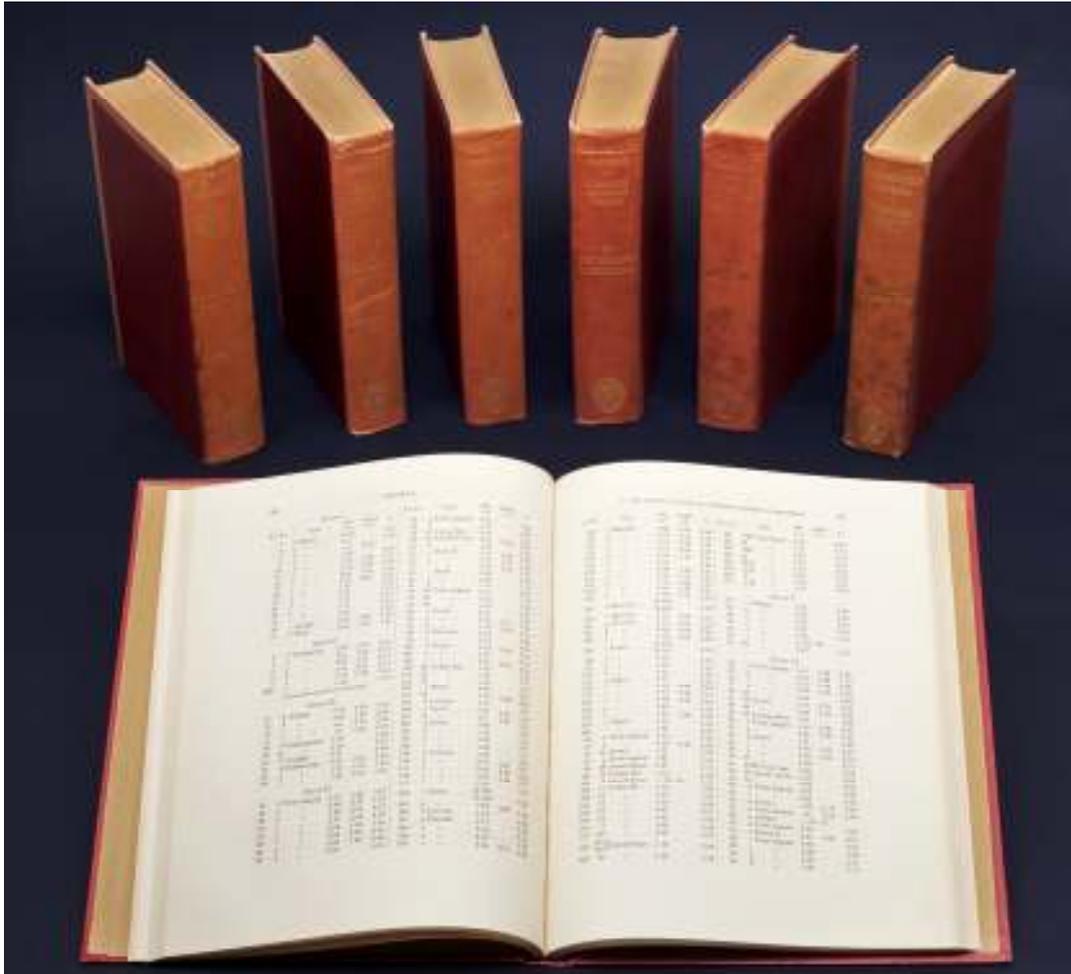
Eight vols in 7, large 8vo; with illustrations and diagrams throughout; a very good set in the original publisher's cloth; the last, supplementary volume preserving the dust jacket (chipped); a very appealing complete set.

**First edition** of the original six volumes of Peirce's collected works, with the supplementary two volumes edited by Burks in second impression (first 1958).

'The editorial task of organizing the Peirce papers did not continue smoothly after Royce's death, but eventually passed to a young C.I. Lewis, who had already shown some appreciation of Peirce's work in the development of logic in his 1918 publication *A Survey of Symbolic Logic*. Although Lewis quickly found the task of editing Peirce's manuscripts not to his taste, his contact with them allowed him to develop answers to his own philosophical problems and much of Peirce's systematicity is reflected in Lewis' work. Instead, the Peirce papers that inspired both Royce and Lewis came to fruition under the joint editorship of Charles Hartshorne and Paul Weiss. Their editorial work culminated in six volumes of *The Collected Papers of C.S. Peirce* between 1931 and 1935, and for fifty years this was the most important primary source in Peirce scholarship. Hartshorne and Weiss remained interested in Peirce's work throughout their working lives. Further, both men supervised the young Richard Rorty, which may account for some of his early favourable accounts of Peirce. Of course, Rorty later rejected the value and status of Peirce as a pragmatist.

'In the late 1950's, *The Collected Papers*, begun by Hartshorne and Weiss, were completed with two volumes, edited by Arthur Burks. Burks had, prior to his editorship of *The Collected Papers*, worked on some Peirce inspired accounts of names and indexical reference' (IEP).

(see next page for illustration)



#### SCIENCE AND PHILOSOPHY AS 'ENLIGHTENED COMMON SENSE'

**44. POPPER, Karl R. and John C. ECCLES.** Das Ich und Sein Gehirn. Mit 66 Abbildungen. Munich, R. Piper & Co, 1982.

8vo, pp. 699, [1]; illustrated throughout; publisher's blue cloth, lettering in white to spine, dust jacket; an excellent copy with **a presentation inscription and corrections in Popper's hand.** £300

First German edition of *The Self and Its Brain: an Argument for Interactionism* (1977), a collaboration between the philosopher Popper and the Nobel Prize-winning neurophysiologist Sir John Eccles in which they tackle the ancient problem of the relation of body to mind. The three parts of the work comprise Popper's attempted philosophical refutation of materialism, Eccles's account of the neurophysiology of consciousness, and twelve conversations between the two men highlighting some important differences of opinion.

Popper, like Reid, rejected what he termed the 'bucket theory of the mind' (i.e. empiricism); but he distanced himself from the common sense tradition in rejecting that knowledge of objects and sensations can be intuit: they must be acquired. Also, common sense is not

timeless and objective, but rather tentative and in evolution. He calls his pragmatic approach to the growth of knowledge Commonsense Realism.

This copy is inscribed by Popper on the front flyleaf 'For Marianne, with love, from Karl'. In a note below the inscription, Popper apologises for the errors in the German translation, two of which, on pp. 41 and 47, are corrected in his hand. The recipient would appear to be the Oxford physiologist Marianne Fillenz (1924-2013), who was greatly influenced by Popper and Eccles.

**45. POPPER, Karl R.** Realism and the aim of science ... From the postscript to the logic of scientific discovery edited by W.W. Bartley III. *Totowa, Rowman and Littlefield, 1983.*

8vo, pp. xxix, [1], 420, [3]; in publisher's black cloth, lettering to spine, dustjacket (very slightly creased in places); light foxing to edges of text block; an excellent **copy inscribed by Popper on the front flyleaf.** £400

First American edition (published in the same year as the London edition) of Popper's *Realism and the aim of science*, a work written in the 1950s which circulated privately in proof and manuscript before being edited here for the first time by W.W. Bartley III. In this work Popper tackles such issues as induction, demarcation, corroboration, and the propensity theory of probability, behind all of which lies his commitment to realism.

This copy is inscribed by Popper on the front free endpaper 'To Marianne and John, with love, from Karl'. The recipients would appear to be the Oxford physiologists Marianne Fillenz (1924-2013) and her husband John Clarke (d. 2010). Fillenz was greatly influenced by Popper's work, and by that of John Eccles.

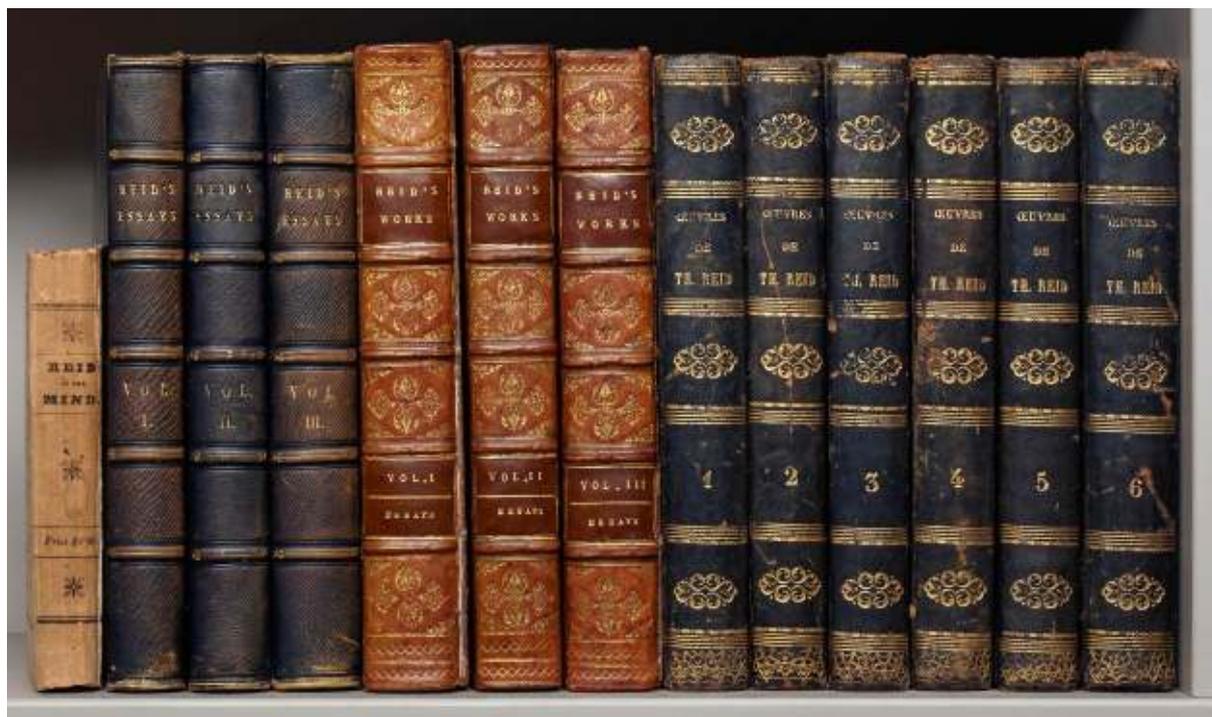
**46. POPPER, Karl Raimund.** Autograph letter to Dr. John H. Humphrey, 1976.

8vo, in ink, one page, on Popper's own paper, headed Fallowfield, Manor Road, Penn, Buckinghamshire, and dated 6 August 1976. £750

A letter from Karl Popper to Dr. John Humphrey FRS, the notable immunologist and medical scientist. Popper, recently elected to the Royal Society, thanks Dr. Humphrey for supporting his election, and expresses pleasure in receiving the approval of such 'practising scientists' as a philosopher of science.

Humphrey, in addition to his long and distinguished medical career, was a founding member of the Medical Association for the Prevention of War and the Medical Campaign against Nuclear Weapons, president of the Society for Protection of Science and Learning, and a member of Pugwash, the international anti-nuclear organisation.

## THE FOUNDATION OF THE SCHOOL OF COMMON SENSE



**47. REID, Thomas.** *Recherches sur l'entendement humain, d'après les principes du sens commun.* Amsterdam, Jean Meyer, 1768.

Two vols, 8vo, pp. xii, 314; [2], 320; a beautiful, crisp copy, uncut and mostly unopened in contemporary orange boards, gilt lettering-pieces on the spines; extremities a little rubbed.

£550

**First French edition of Thomas Reid's first major work (1764), laying the foundation for the Scottish school of Common Sense.** It was conceived primarily as a refutation of Hume's scepticism. 'Thomas Reid was the sole philosopher worthy of the name who dealt at any length with the *Treatise of Human Nature* during the lifetime of its author, and prior to Kant, he remained the most thorough' (Mossner, pp. 297-300). This translation was hugely influential. 'Scottish philosophy was not only read, cited and discussed but also taught in French Universities, and it dominated the teaching of philosophy [...] up to the 1870s. Pierre-Paul Royer-Collard, a political figure appointed by Napoleon to the Chair of Philosophy at the Sorbonne in 1811, made Reid's reception possible in France through his lectures [...]. "Dissatisfied with the philosophy of Condillac and his followers, he Ideologues, which seemed to him too sceptical and materialistic", [he] commented on Reid's *Inquiry* and concentrated on the existence of the external world, insisting, along with Maine de Biran, and against Condillac, that sensation and perception should be distinguished; he reiterated Reid's [...] criticism of the "theory of ideas" and employed his theory of perception. [...] Strolling along the banks of the Seine, and thinking over the content of his teaching, found in a shop the first translation, published in 1768, of Reid's *Inquiry* and, as

Hippolyte Taine points out, “he had just bought and founded the new philosophy” (A. Hirst, P. Sammon (eds), *The Ionian Islands: Aspects of their History and Culture*, 2014, p. 297).

Jessop, p. 164; Fieser, p. 104.

**48. REID, Thomas.** Essays on the powers of the human mind. *Edinburgh, Bell & Bradfute, 1808.*

Three vols, pp. xix, 383, [1]; vi, 440; viii, 492, [1]; engraved frontispiece in vol. 1, ‘by R. Scott, from a Medallion by Tassie’; a very good copy in contemporary half diced Russia, gilt spines, marbled boards; a little foxing. £350

A fortunate edition of Reid’s twin works on the faculties of the mind. *Intellectual Powers* (1785) ‘expands [Reid’s] system beyond the apprehension of the world through the senses to consideration of memory, imagination, knowledge, the nature of judgment, reasoning and taste. The *Active Powers* [1788] examines a collection of topics concerning ethics, the nature of agency generally, and the distinctive features of human agency (*Stanford Encyclopaedia of Philosophy*).

Jessop p. 165.

**49. REID, Thomas.** Essays on the powers of the human mind. To which are prefixed, an Essay on quantity, and an Analysis of Aristotle’s Logic. *Edinburgh, Bell & Bradfute, 1812.*

3 vols, pp. [viii], cxviii, xiv, 496; [viii], 536; [viii], 594, 6; with engraved portrait frontispiece in vol. 1; a very good copy, in contemporary full polished calf gilt, sides filleted in gilt with central armorial stamp (baronet Kay or Kaye); front hinges cracked to vols 1 and 3; ownership stamp Emil Boedtker. £900

Uncommon first collected edition including, besides Reid’s first major work, his works on the faculties of the mind, *Intellectual* (1785), and *Active Powers of Man* (1788), together with the essay *On Quantity* and the *Analysis of Aristotle’s Logic*. The *Essay on Quantity* appears here for the first time after its original publication in the *Philosophical Transactions* (1748), whilst the *Analysis* had appeared earlier only as part of Kames’ *Sketches* (1806 edition).

Jessop p. 165.

**50. REID, Thomas.** An inquiry into the human mind. On the principles of common sense. *New York, Johnstone & Van Norden, 1824.*

12mo, pp. xii, 324; with engraved frontispiece; some foxing and browning throughout, but a good copy, remarkably preserving the original printed boards, upper joint cracked; ownership inscription of Julius A. Palmer on the front free end-paper. £300

**First American edition**, a very good copy remarkably preserving the original printed boards. Reid's emphasis on the role of perception in our knowledge-building was extremely fecund, his insight inspiring future pragmatism thanks to the success of the numerous editions of this work both sides of the Atlantic.

Not in Jessop; Fieser, p. 104.

**51. REID, Thomas.** *Oeuvres completes. Paris, Victor Masson, 1836.*

Six vols; occasional foxing, but a very good copy in contemporary blind-stamped purple buckram, sides stamped with a neo-classical panel, flat spines decorated and lettered in gilt; extremities a little worn; gilt prize stamp on the front cover (Université de France Lycée Bonaparte) and prize bookplate on the first front pastedown (1849). £270

**First complete collected edition in French**, which includes an **important preface by the translator, Théodore Simon Jouffroy, one of the earliest and most influential French commentaries on Scottish philosophy.** Jouffroy's enthusiasm for common sense philosophy had first been manifest in a preface he wrote in 1826 for a translation of Stewart's Moral Philosophy, demonstrating the possibility of a scientific statement of the laws of consciousness. But it was in this work on Reid that he fully evaluated the influence of Scottish criticism upon philosophy, also adding a biographical account of the movement from Francis Hutcheson onwards.

Jessop p. 163; Fieser p. 110

**52. [REID, Thomas]. WALKER, James.** *Essays on the intellectual powers of man by Thomas Reid ... abridged ... edited by James Walker. Boston, Phillips, Sampson, 1854.*

8vo, pp. xvi, 482; some light foxing, the few pages of the appendix uniformly browned, but a very good copy in the original brown cloth, sides with blind-stamped centre-pieces, flat spine lettered in gilt; spine ends scuffed. £150

Fifth edition, accompanied by **an appendix on William Hamilton's philosophy of common sense.** Reid's influence on American thought in the nineteenth century was pervasive. 'Reid's thought played an important role in ...Princeton and the American South, the Unitarianism and Transcendentalism of the New England states, and ...science and science education in universities throughout the Country. [...] In the guise of mental and moral "science" [it] spread far and wide, while at the end of the century it was assimilated into the "pragmaticism" of C. S. Peirce' (*Cambridge companion to Thomas Reid*, p. 327).

Fieser pp. 105-106.

**53. ROUSSEAU, Jean-Jacques.** Du contract social, ou, Principes du droit politique.  
*Milan, Pogliani, 1796.*

8vo, pp. [4], 188; with Avertissement on the verso of the title-page; title-page a little spotted, else a clean, crisp copy in near-contemporary quarter calf, marbled boards, flat spine decorated and lettered in gilt; edges a little rubbed, a few scratches to the sides; contemporary pen monogram and a modern ownership inscription on the front free end-paper. £3500

**First edition printed in Italy, very rare, of Rousseau's *Contrat social*, the work which brought the notion of 'general will' to the centre of the political-philosophical debate.**

'[Rousseau's] fundamental thesis that government depends absolutely on the mandate of the people, and his genuine creative insight into a number of political and economic problems, give his work an indisputable cogency. It had the most profound influence on the political thinking of the generation following its publication. It was, after all, the first great emotional plea for the quality of all men in the state: others had argued the same cause theoretically but had themselves tolerated a very different government. Rousseau believed passionately in what he wrote, and when in 1789 a similar emotion was released on a national scale, the *Contrat social* came into its own as the bible of the revolutionaries in building their ideal state. Still in print, translated into every language in cheap editions and paperbacks, it remains a crucial document of egalitarian government' (PMM 207, describing the original edition of 1762).

Rousseau's 'formulation of the requirements of the Ideal State was a logical consequence of his appeal to common sense' (van Holthoon and Olson, *Common Sense: The Foundations for Social Science*, p. 163).

Dufour, 154; S nelier, 719. No copies recorded in the UK, one in the US (Berkeley). OCLC finds 3 copies in Switzerland and one in Italy (Arco).

**54. SENECA (Alonso de CARTAGENA, translator).** Los v libros de Seneca. Primero libro de la vida bienaventurada. Segundo de las siete artes liberals. Tercero de amonestamientos y doctrinas. Quarto y el primero de provide[n]cia de dios. Quinto el segu[n]do libro de p[ro]vide[n]cia de dios. [*Toledo, Successor of Pedro Hagembach, 1510.*]

Folio, ff. 89 (final blank cut away), gothic letter, xylographic title, above which is a woodcut of a scribe writing in a vaulted chamber; some light foxing, a few small stains, title slightly shaved at fore-edge, but an excellent copy, crisp and fresh, in mid nineteenth-century straight grain red morocco; extremities rubbed, small gouge mark on lower cover; the Heredia copy, with book label. £10,500

**Extremely rare Toledo edition of Seneca's philosophical works in Spanish.** Cartagena's translation – accompanied by his commentary - was first published in Seville in 1491. For Seneca's influence in Spain, see K. A. Bl her, *Seneca in Spanien: Untersuchungen zur Geschichte der Seneca-Rezeption in Spanien vom 13. bis 17. Jahrhundert*, 1970.

Seneca's understanding of common sense is principally ethical, as 'community sense'. In his *De beneficiis* he outlines the duty of giving and receiving, stating that this duty 'constitutes the chief bond of human society'. The relational character of humanity and its manifestation in the form of giving and taking give substance to common sense: he sees it as an awareness of a general responsibility (*beneficia*) of man towards man which goes beyond the stricter and more detailed obligations (*officia*).

*Provenance*: the Heredia copy, with his bookplate; sale (part 3), Paris, 1893, lot 3608 (bought by Quaritch).

Norton 1057; Palau 307668; [Pérez Pastor (Toledo) 47; Salvá 4001.] OCLC records seven copies (British Library, Harvard, Notre Dame, Barcelona, Pompeu Fabra, and Yale). Norton records two further copies in the US (Hispanic Society, and Boston Public) and 7 further institutional locations in Spain.

‘WE ENDEAVOUR TO EXAMINE OUR OWN CONDUCT AS WE IMAGINE ANY  
OTHER FAIR AND IMPARTIAL SPECTATOR WOULD EXAMINE IT’

**55. SMITH, Adam.** *Métaphysique de l'ame ou théorie des sentimens moraux.* Paris, Briasson, 1764.

Two vols, 8vo, pp. [vi], 302; [iv], 370, [2] privilege; a very clean, attractive and wide-margined copy in contemporary French sprinkled sheep, flat spines ruled in gilt with contrasting morocco lettering-pieces; a couple of very minor pinholes to spines, extremities a little rubbed; nineteenth century bookplate of Edouard Martelliere on the front pastedowns.

£4000

**First edition in French of *The Theory of Moral Sentiments* (1759), the work's first translation, and the first appearance of Smith in French.** The anonymous translator is Marc-Antoine Eidous (or Eydoux, 1727–1770), an engineer by training and a prolific translator of English texts.

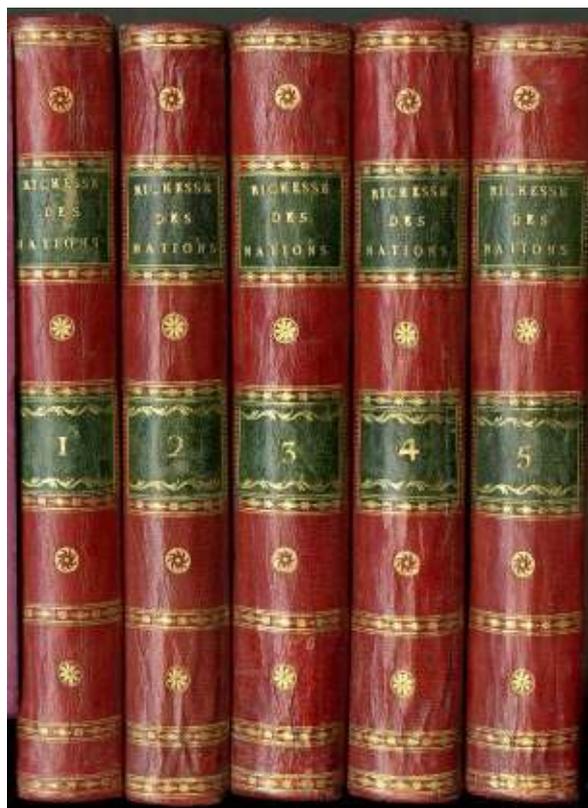
The *Theory of Moral Sentiments* is concerned with how morality depends on sympathy between agent and spectator, that is the individual and other members of society. 'Mutual sympathy' generates moral sentiments, without the need to resort to a special 'moral sense' as Shaftesbury and Hutcheson had proposed, nor to utility as Hume did. This capacity is one of the 'constant principles of human nature' with which all humans are endowed.

'Its central idea is the concept, closely related to conscience, of the impartial spectator who helps man to distinguish right from wrong. For the same purpose, Immanuel Kant invented the categorical imperative and Sigmund Freud the superego' (Niehans, 62).

Goldsmiths' 10057; Jessop, p. 170 (unseen by Jessop); Vanderblue, p. 41.

**56. SMITH, Adam.** Recherches sur la Nature et les Causes de la Richesse des Nations... Traduction nouvelle, avec des notes et observations; par Germain Garnier... Tome premier [- cinquième.] A Paris, chez H. Agasse... an x. - 1802.

Five vols, 8vo, pp. [4], cxxvii, [1], 368, [2]; [4], 493, [5]; [4], 564, [2]; [4], 556, [2]; [4], 588, [2]; complete with engraved frontispiece portrait by Prevost in volume I; a very good copy in contemporary red quarter calf, flat spines decorated in gilt with green morocco lettering-pieces, red boards, all edges sprinkled. £600



**First edition of this translation of the *Wealth of Nations*.** Garnier's translation not only became the standard French text, but his important and very conspicuous notes and observations were translated for the Glasgow edition of 1805, and frequently reprinted. Garnier's apparatus was the object of Marx's thorough analysis in his *Theories of Surplus Value*. A very desirable copy of a landmark translation of the earliest systematic study of social wealth. 'The "Wealth of Nations" is not a system, but as a provisional analysis it is completely convincing. The certainty of its criticism and its grasp of human nature have made it the first and greatest classic of modern economic thought' (PMM 221).

Einaudi 5340; Goldsmiths' 18412; Kress B.4604; Vanderblue, p. 25.

**57. STEUART, Sir James Denham.** The works, political, metaphysical, and chronological... now first collected by General Sir James Steuart, Bart. his son, from his father's corrected copies. To which are subjoined anecdotes of the author. In six volumes. Vol. I [- VI.] London, T. Cadell and W. Davies, 1805.

Six volumes, 8vo, pp. xx, [4], 444, [4]; [iii]-xx, 441; [iii]-xx, 467, [1]; viii, 416; [iii]-vii, [1], 415, [1]; [iii]-viii, 391, [1] + a large folding table; occasional light spotting, more severe in places, generally a very good clean set, bound without four initial blanks or half-titles and a final advertisement leaf, in contemporary sprinkled calf and marbled boards, flat spines decorated and numbered gilt in compartments, joints cracked but firm, some wear to spine ends, and with the gilt lettering-pieces lacking; from the Stobhall library, with the armorial Strathallan bookplate in each volume. £4750

**First and only edition of Steuart's collected works**, volumes I to IV containing the *Inquiry into the principles of political Oeconomy*, volume V containing Steuart's various writings on money and coinage, volume VI his philosophical writings, together with anecdotes of his life.

Einaudi 1526; Goldsmiths' 19010; Kress B.4987; not in Mattioli.

**58. STEWART, Dugald.** *Philosophical Essays.* Edinburgh, George Ramsay and Company for William Creech and Archibald Constable, T. Cadell and W. Davies, John Murray, and Constable, Hunter, Park, and Hunter, 1810.

4to, pp. xii, lxxvi, 590; complete with the half-title and errata slip (browned), but without the final advertisement leaf; a little light offsetting and spotting; contemporary full speckled calf, rebaked preserving the original gilt-tooled spine and morocco lettering-piece; corners very slightly bumped, a few marks to covers; inscription to front free endpaper 'Théodore Maunoir given by Chs. Mac Niven'; a nice copy. £400

**First edition.** Dedicated to the Abbé Prevost, who had translated the first volume of Stewart's *Elements of the Philosophy of the Human Mind* (1792) into French two years earlier, the present work includes essays on Locke, Berkeley, the metaphysical theories of Hartley, Priestley and Darwin, and on beauty, the sublime, and taste.

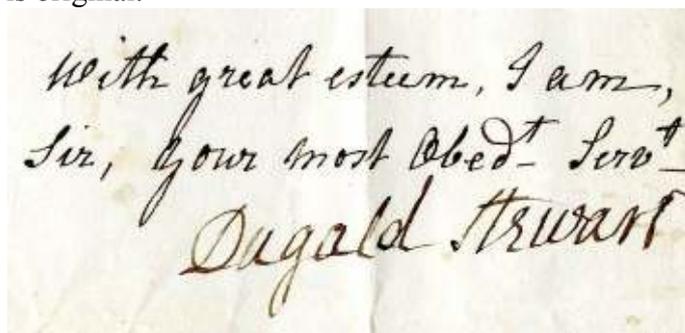
*Provenance:* Théodore Maunoir (1806-1869), Swiss surgeon and founder member of the International Committee of the Red Cross.

Chuo III, 352; Jessop, p. 178.

**59. STEWART, Dugald.** Manuscript letter, signed, to David Wemyss. August 3<sup>rd</sup>, 1824.

Manuscript on paper, pp. 1, [1 blank], written in brown ink, 12 lines plus address; creased where once folded, in very good condition, mounted on paper; preserved in a custom-made green cloth slipcase. £2750

**A rare appearance on the market of a letter by Dugald Stewart.** Written in his retirement, after the stroke and paralysis Stewart had suffered in 1822, the letter was almost certainly penned by a secretary, though the handwriting resembles Stewart's holographs; his signature, however, is original.



With great esteem, I am,  
Sir, Your most Obedt Servt  
Dugald Stewart

The recipient was a solicitor in Edinburgh. Touchingly, the letter reveals Stewart's state of mind in being chosen as the guardian of the young children of the sixth Marquis of Lothian, William Ker, Lord Ancram, who had died earlier that year. Stewart refers candidly to his deep regret that his health will not permit him to discharge his duties as well as he would have wished; still, he remarks, he could not bring himself to decline what he regards as a great honour, founded on trust. William Ker and Dugald Stewart's friendship dated back at least forty years to 1783, when the two had visited Paris together; on that occasion the

companions had carried a warm letter of introduction by Benjamin Vaughan, who wished for them to be received and met by Benjamin Franklin.

**A very rare instance: there have been no auction records of Stewart's letters since 1992, and before then one occurrence, in 1974.**

**60. STEWART, Dugald.** *Esquisses de philosophie morale ... Paris, A. Johanneau, 1826.*

8vo, pp. [iv], clv, [1] blank, 236; scattered foxing and spotting, as usual; nineteenth-century quarter calf and marbled boards, joints lightly rubbed, spine gilt, gilt lettering-piece. £300

**First edition in French** of Stewart's *Outlines of moral philosophy* (1793), translated from the fourth English edition of 1818, with a 152-page prefatory essay by the translator, Théodore-Simon Jouffroy.

Jouffroy (1796–1842) had, as a student, imbibed Scottish common-sense philosophy from the lectures of Pierre Paul Royer-Collard and Victor Cousin at the École Normale, and became its foremost exponent in France; his editions of the works of Reid (with his own survey and bibliography of the Scottish school, and a translation of Stewart's *Life of Reid*) appeared between 1828 and 1835. Jouffroy's preface to the present translation advances the common-sense position: 'La France, long-temps distraite de la science philosophique par sa glorieuse révolution, se trouvait au commencement de ce siècle au même point où Reid avait trouvé l'Angleterre' (empiricist and sensationalist ideas having been received in England from Locke, and in France from Condillac).

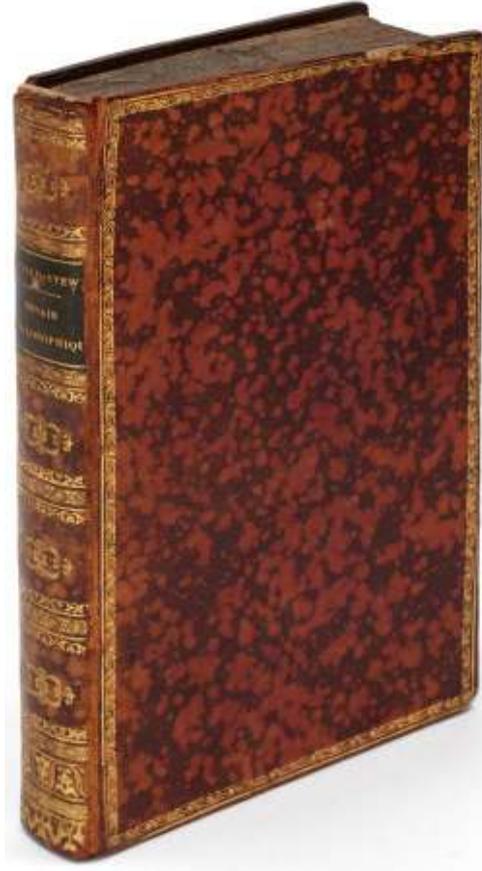
Jessop, pp. 177–8; Quérard IX, 267; not in Chuo; OCLC records 6 copies in North America (Library of Congress, Boston Public Library, Princeton, Columbia, Louisiana State, and Northern Illinois Universities).

**61. STEWART, Dugald.** *Essais philosophiques sur les systèmes de Locke, Berkeley, Priestley, Horne-Tookey, etc. Paris, A. Johanneau, 1828.*

8vo, pp. xv, [1] blank, 387, [1] advertisements; spotting to the first gathering and final few leaves, with the other odd spot elsewhere; a good copy in contemporary mottled calf, flat spine tooled gilt, gilt lettering-piece; one corner worn, a little worming to upper edge of the front board, joints scuffed, headcap chipped, but still very good. £300

**First edition, scarce.** This translation of Part I of Stewart's *Philosophical Essays* (1810), by Charles Huret, is **the first appearance of any part of the work in a foreign language.**

Jessop, p. 179; not in Chuo.



**62. STIRLING, James Hutchison, Sir.** *The secret of Hegel.* London, Longman, Green..., 1865.

Two vols, 8vo, pp. lxxiv, 465, [1], [28 publisher's catalogue]; viii, 624; a very good copy in the original publisher's orange cloth, sides blind-stamped, the front sides with the added prize gilt stamps of Edinburgh University; spine ends a little bumped, some fading to spines; prize labels to front paste-down. £180

**First edition of the Scottish philosopher's first book**, which 'revealed for the first time to the English public the significance and import of Hegel's idealistic philosophy...' (DNB). The book had a notable impact in America too. 'On Stirling's interpretation Hegel was seen to be reintroducing an element of the 'spiritual' back into history. Stirling was also interested in the linkage between Kant's epistemological categories in particular his notion of 'pure reason' and Hegel's dialectic philosophy. Stirling argued Kant and Hegel go hand-in-hand Hegel being nothing but the realization in history of Kant's notion of 'universal' truth. By referring to the 'secret' of Hegel Stirling was alluding to these Kantian underpinnings in Hegel's writing' (Gifford Lectures, biographical introduction, [www.giffordlectures.org](http://www.giffordlectures.org)). CBEL III, 1593.

**63. TOCQUEVILLE, Alexis de.** Ueber die Demokratie in Nordamerika... Aus dem Fransös/zischen übersetzt von F[riedrich] A[ugust] Rüder. Erster Theil. Mit einem Anhang, enthaltend die Verfassung der vereinigten Staaten, und die Verfassung des Staats von New York. [- zweiter Theil. Mit einem Anhang aus "Marie ou l'esclavage aux états unis, tableau des moeurs americaines" par Gustave de Beaumont.] *Leipzig, Eduard Kummer, 1836.*

Two vols bound in one, 8vo, pp. [4], 267, [1]; vi, 343, [1, errata]; final leaf bound in in reverse, scattered light foxing, more so to the first title-page which is guarded along the fore-edge due to a natural paper fault; an attractive copy bound in contemporary cloth-backed marbled boards, cloth corners, spine direct-lettered and decorated in gilt, lightly rubbed at foot, marbled edges, Austro-Hungarian bookseller's ticket to rear pastedown. £2750

**First German translation of this classic.** *De la Démocratie en Amérique* established many of the fundamental concepts of sociology. De Tocqueville's articulation and application of the concepts of power, social stratification, industrialism and mass culture in particular provided the theoretical framework for their more detailed treatment at the end of the century by Weber, Simmel, Tönnies, Burckhardt, Michels, Acton, Taine and Le Play. Schumpeter praises the book as 'the finest flower of the period's literature of political analysis' (p. 433). Nisbet refers to the book as 'the first systematic and empirical study of the effects of political power on modern society' (*The Sociological Tradition*, p. 120).

Though Tocqueville found 'common sense' a difficult expression to define, he saw it as a quality that binds people's judgements beneath their individualities, and a 'disciplined order of thoughts together with a reduction of the complex to the simple, taking "care to use words in their true sense"' (Jaume and Goldhammer, *Tocqueville: The Aristocratic Sources of Liberty*, p. 205). He dedicated his major work to lamenting what he saw as the fundamental flaw of most democracies: the unhappy, perhaps unavoidable identification of common sense with public opinion.

The work also includes the first German translation of Gustave de Beaumont's *Marie ou l'esclavage aux États Unis*.

Fromm 25587; Sabin 96066.

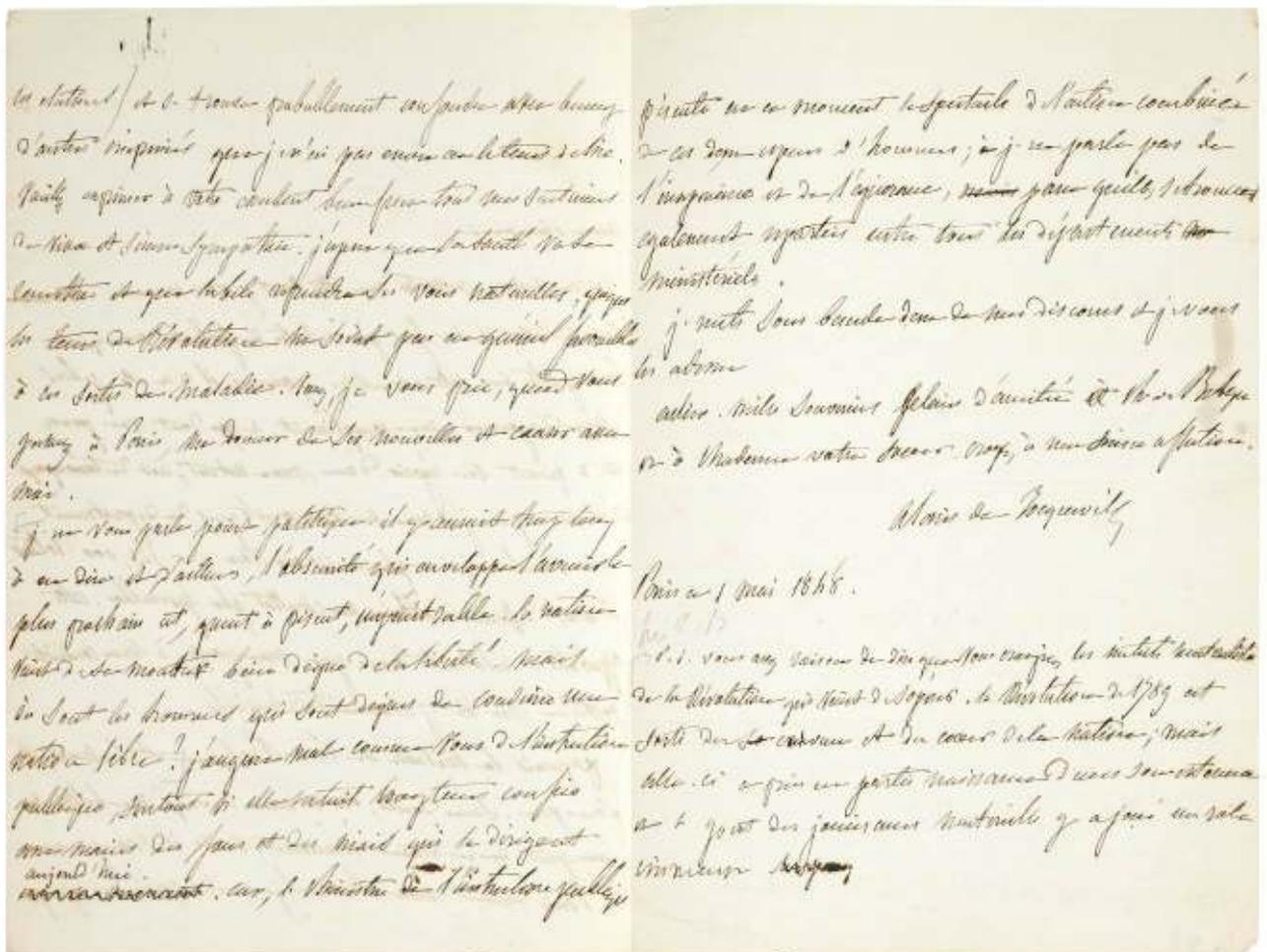
**'THE REVOLUTION OF 1789 WAS BORN OF THE BRAIN AND THE HEART OF THE NATION. BUT THIS ONE...'**

**64. TOCQUEVILLE, Alexis de.** Autograph letter, signed, to Louis Bouchitté. *Paris*, *May 1st 1848.*

Manuscript on paper, 8vo, pp. [3], [1 blank]; written in brown ink in Tocqueville's clear hand, approximately 18 lines to a page; in excellent condition. £4000

**A remarkable political and philosophical letter**, sent by Tocqueville to his friend Louis Bouchitté after Tocqueville had been elected deputy of the Manche in the first elections to be held with general suffrage. His advice is not to rush in congratulating him on his success: 'It has never been wiser to postpone congratulations', he muses. The only thing worth rejoicing

at present is the mass demonstration of trust which he has obtained from the citizens of his district. Perhaps a little stunned, he reckons 'I have had more than 110,000 votes out of 123,000; it would be hard to obtain a better result'.



Politics by now is to Tocqueville not a source of excitement as much of anxiety. The letter reveals in clear terms some of the major traits of his philosophy of history, notably his persuasion, that passions, far from being a danger to society, are necessary, and that what modernity lacks is individuals animated by strong enough passions : ‘The darkness which surrounds our immediate future is, right now, impenetrable. The nation has shown herself well worthy of freedom. But where are the men who are worthy of leading a free nation? Like you, I see bad omens for Education, particularly if left much longer in the hands of the fools and simpletons who are running it now’, Hyppolyte Carnot’s ministry being a clear demonstration of such foolishness. ‘Inexperience and ignorance [...] are equally spread amongst all ministries [...] You are right in saying that you fear the materialistic interests of the Revolution which has just occurred. **The Revolution of 1789 was born of the brain and the heart of the nation; but this one has embraced a view born in its stomach, and a taste for material pleasures has played a huge role**’.

Louis Bouchitté (1795-1861) was a Catholic philosopher, friend and correspondent of Tocqueville (his correspondence, including this letter, in OC Bmt VII).

## SWISS-IRISH

**65. VILLETTE, Charles Louis de.** *Essai sur la félicité de la vie a-venir. En dialogues. Dublin, S. Powell, 1748.*

8vo, pp. [vi (title and list of subscribers)], 435, [1]; some browning to margins of title, list of subscribers, and final few leaves, very occasional small marks, else a very good copy in contemporary calf, flat spine with gilt-lettered black morocco label; upper joint slightly cracked (holding firm), extremities a little rubbed; armorial bookplate of Sir Edmund Antrobus. £400

First edition of this essay by the Huguenot minister Villette, arranged in eleven dialogues between Theocrite, Philemon, Eugene, and Cleobule. Villette was born in Lausanne in 1688 and served at French churches in Carlow and Kilruane before moving to Dublin as minister of the French church at St Patrick's in 1737. His *Essai* tackles questions around the body and soul, sensations and emotions, and physical and spiritual pleasure and pain, in this life and after death. In his preface, Villette acknowledges his debt to the natural philosophers Thomas Burnet and William Whiston. The subscribers to the *Essai* included George Stone, archbishop of Armagh, and Robert Jocelyn, Baron Newport, the lord chancellor of Ireland. An English translation was published in Bath in 1793.

Later in his career Villette would engage with the philosophy of Francis Hutcheson, disagreeing with him on questions of aesthetics by arguing that judgements of beauty depend on reason and reflection in his *Oeuvres mêlées* (1750), but defending Hutcheson's idea of moral sense in his *Dissertation sur l'origine du mal* (1755).

Conlon 48:822; ESTC T33267 (recording 5 copies in the UK and none in the US).

**66. VOLTAIRE, François Arouet de.** *Lettres écrites de Londres sur les Anglois et autre sujets. Par M. D. V\*\*\*. 'Basle' [i.e. London, William Bowyer], 1734.*

8vo, pp. [viii], 228, [20]; woodcut tailpieces; contemporary sprinkled calf, gilt lettering-piece (slightly chipped); joints and corners slightly worn; armorial bookplate of Robert Austen of Middle Temple; ownership inscription 'Sr. G. Leigh[?] 92' on front pastedown. £500

The first edition of Voltaire's *Lettres philosophiques* with this title, reproducing the original French text Voltaire sent to Nicolas-Claude Thieriot to be translated and printed in English. An English version, *Letters concerning the English nation*, had appeared in 1733. Despite the Basle imprint, the present edition was printed in London by William Bowyer, whose records show that he printed 1500 copies for Davis & Lyon.

The 24 letters, written during Voltaire's residence in London, cover a wide sweep: the Quakers and other religious groups, the English parliament and government, trade, tragedy and comedy, the Royal Society, as well as Bacon, Locke, Newton (including the famous anecdote of the falling apple), and Pope.

The bookplate in this copy is that of Robert Austen (d. 1797) of Shalford House, Surrey. Bengesco II p. 14; ESTC T138264.

‘WE MUST STICK TO THE SUBJECTS OF OUR EVERY-DAY THINKING’

**67. WITTGENSTEIN, Ludwig Josef Johann.** Philosophische Untersuchungen / Philosophical Investigations. Translated by G. E. M. Anscombe. *Basil Blackwell, Oxford, 1953.*

8vo, pp. x (vi, ix and x in both English and German), 232 German, 232 English; ink annotations to the front paste-down, else a very good copy in the original cloth, rebaked preserving the original spine, without the dust-jacket. £150

**First edition.** Wittgenstein’s concern with ordinary language in his later writings had much in common with the ideas of the philosophers of common sense. ‘Wittgenstein refrained from publishing the *Investigations* during his lifetime, but his explicit wish was that it be published posthumously, a wish that he probably did not have with respect to any of the rest of the voluminous work he produced between 1929 and 1951.

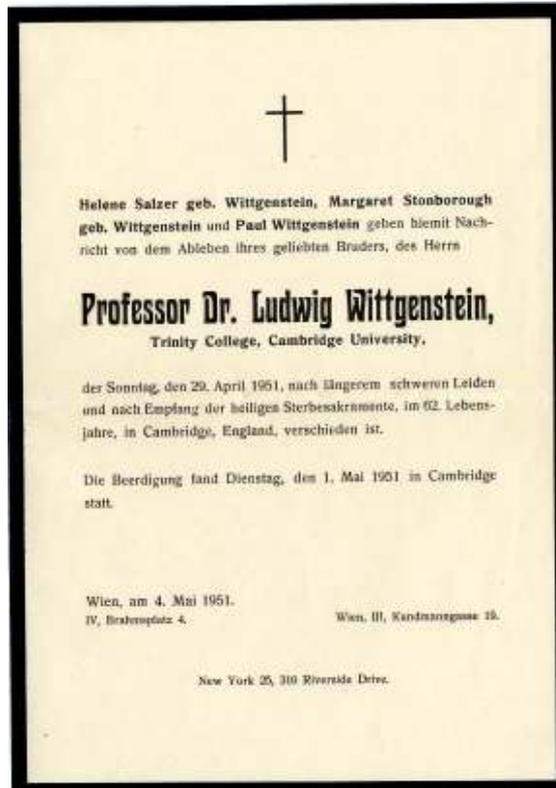
‘The *Philosophical Investigations* was published in 1953 in two parts. Part I was written in the period 1936–1945 and Part II between 1947 and 1949 ... Wittgenstein believed that the *Investigations* could be better understood if one saw it against the background of the *Tractatus* [*Logico-Philosophicus* (1922), the only book of his published in his lifetime]. A considerable part of the *Investigations* is an attack, either explicit or implicit, on the earlier work. This development is probably unique in the history of philosophy – a thinker producing, at different periods of his life, two highly original systems of thought, each system the result of many years of intensive labors, each expressed in an elegant and powerful style, each greatly influencing contemporary philosophy, and the second being a criticism of the first’ (Norman Malcolm in *The Encyclopedia of Philosophy* VIII, 334).

Fann, p. 405.

**68. WITTGENSTEIN, Ludwig.** Wörterbuch für Volksschulen. *Vienna, Hölder-Pichley-Tempsky, 1977.*

Small 8vo, pp. xxxv, [3], 42; a clean and crisp copy in the original publisher’s stiff printed card covers, a little faded, rubbed at extremities. £300

First edition of the facsimile reprint of the 1926 original, with additional complimentary material. The *Wörterbuch für Volksschulen* received only one edition at the time, and there is no evidence that it was ever adopted as a teaching aid in Austrian schools. Few copies now survive.



**69. [WITTGENSTEINIANUM]** Printed funeral notice (Partezettel). Vienna, 4 May, 1951.

Small 4to, one page; one fold.

£350

Announcing the death (29 April) and funeral (1 May) of the philosopher in Cambridge. This notice was initiated by his relatives Helene Salzer, Margarete Stonborough and Paul Wittgenstein.

**70. WOLFF, Christian, Freiherr von.** Autograph letter signed ('Ch Wolff') to a 'Herr Doctor' in Frankfurt. *Halle, 7 September 1741.*

4to bifolium, pp. 3 + 1 blank save for the name of the sender and the date; written in brown ink; slighted browned, creases where folded, small tear well repaired on last blank page, otherwise good.

£700

**A rare autograph letter from the most important German philosopher of the early to mid-eighteenth century, to an unidentified recipient in Frankfurt.** 'Human consciousness, or the act of recognizing "the fact of human consciousness", is the starting point from which Wolff builds his entire system of Human Science. Wolff's thought experiment is Cartesian in design, insofar as he recognizes the existence of his soul to be an indubitable fact of reality, similar to what Descartes claims to discover in his *Meditations on First Philosophy*. However, Wolff's thought experiment is also more basically an exercise in common sense and thereby contrasts sharply with the Cartesian discovery of the cogito' (*Stanford Encyclopedia of Philosophy*).

Wolff arranges for the delivery of the first part of his *Jus naturae* and of his *Horae subsecivae* via Herr Müller of Marburg; he mentions that he has promised to send a copy of the *Horae subsecivae* to 'Madame du Chastellet' in Brussels, and communicates the news of the death of Johann Heineccius, who had held chairs of philosophy and jurisprudence at Frankfurt and at Halle, where he was Wolff's colleague.

Gastgeber  
Alexander Gottlieb Wolff  
Leipzig

Herr Müller aus Marburg hat Commission für  
Gastgeber den ersten Theil von meinem Jus Naturae  
zu schicken, bey dem die Sie als Patronen sein und sich  
ist gar sehr, daß Sie den Vorzug nicht ablehnen.  
Ich hätte aber von mir ein Buch, was ich damit  
schicken sollte, als Madame de Chastellet  
hat Vorzug auf den ersten Theil meiner Horae subsecivae zu  
überreichen, welche Herr Gastgeber gleichfalls H. Müller  
zu schicken wird. Die Adresse wird Ihnen sehr gerne  
gezeigt werden.

Christoph. Wolff