

Philosophy

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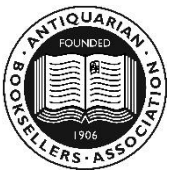
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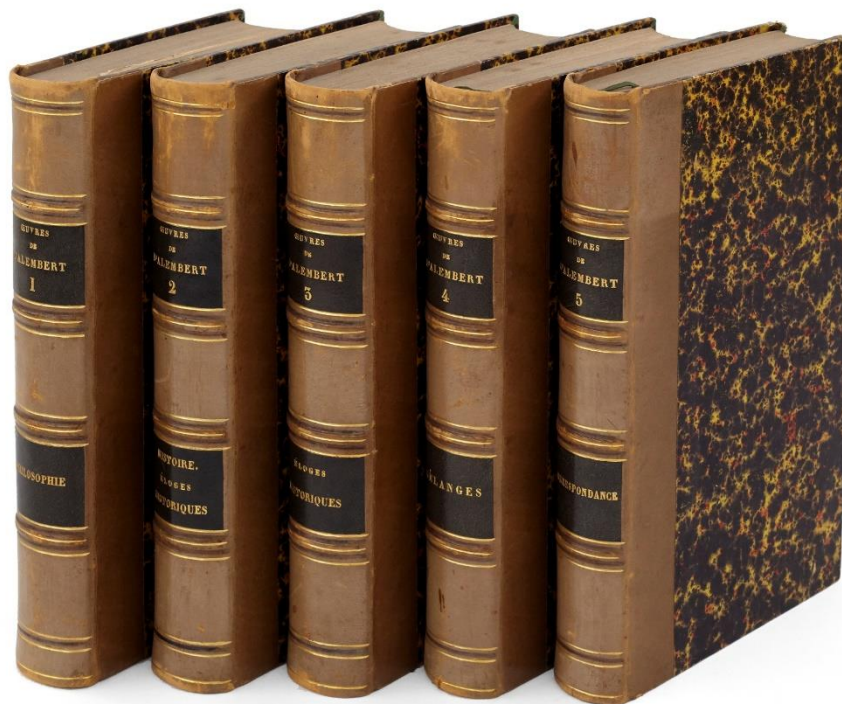
1433 English Books & Manuscripts

Cover illustration from no. 60 Savérien.

ENLIGHTENED UNIVERSE:
TO DATE THE MOST COMPLETE D'ALEMBERT EDITION

1. **ALEMBERT, Jean Le Rond d' (A. BELIN, editor).** Oeuvres de d'Alembert. Tome premier [-cinquième]. Paris, Bossange, 1821-22.

Ten parts bound in five vols, 8vo; with one folding plate in vol. I; some scattered light foxing, but a very good, fresh copy in contemporary quarter pale brown calf, spines filleted in gilt with morocco lettering-pieces, marbled boards, preserving green silk bookmarks; minor wear to spines' extremities; an attractive copy. **£1250**



The most complete d'Alembert collected works, to this day the standard reference edition, Belin's comprehensive publication significantly added to the previous collected edition of 1805 with numerous pieces that had never appeared in print before, including the correspondence with Voltaire and with Frederick the Great. The selection in volume I sets out a multi-faceted portrait of the author and offers the foundations and tenets of his rationalistic and empiricist epistemology as well as his mathematics, through the inclusion of the *Éloge* by Condorcet, *Mémoire de D'Alembert par Lui-Même*, *Portrait de L'Auteur fait par Lui-Même*, *Discours Préliminaire de L'Encyclopédie* (arguably the best and most enduring introduction to the philosophy of the Enlightenment), *Explication détaillée du Système des Connaissances Humaines, et de Bacon*, *Éléments de Philosophie*, *Sur le Système du Monde*, *Sur le Calcul des Probabilités*, *De la Liberté de la Musique*. Further volumes offer works of great influence in history, politics and literature, as well as d'Alembert's correspondence with two of the most influential personalities of his age.

Cabeen IV, pp. 136–138; Quérard I, p. 27.

ALDINE ARISTOTELIAN COMMENTARIES

2. **AMMONIUS.** Ammōniou tou Hermeiou eis tas pente phōnas tou Porphyriou hypomnēma. Ammonii Hermiae in quinque voces Porphyrii commentarius, correctionibus quamplurimis, et locorum imaginibus illustratus. Venice, apud Aldi filios, 1546.

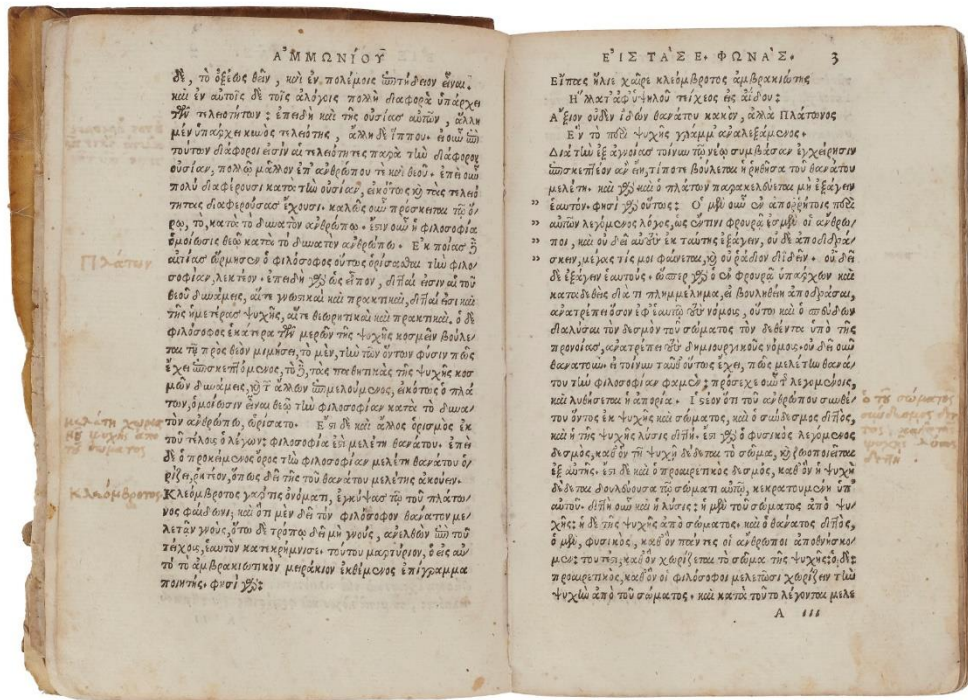
[with:]

Idem. Ammōniou tou Hermeiou eis tas tou Aristotelous katēgorias hypomnēma. Ammonii Hermiae in praedicamenta Aristotelis commentarius. Aristotelis vita. Venice, 1546.

[with:]

Idem. Ammōniou tou Hermeiou eis to tou Aristotelous peri hermēneias hypomnēma. Ammonii Hermiae in Aristotelis de interpretatione librum commentarius. Venice, apud Aldi filios, 1546.

Three parts in one vol., 8vo, pp. [iv], 78, [2]; 152; 188; Aldine device to titles and at end of first and third works, Porphyrrian tree to f. 44r of first work, a few other small diagrams; a few small wormholes/tracks to blank margins, most noticeably to bottom corner of ff. 97-112 of third work (not touching text), a few ink stains and other light marks; very good copies in contemporary limp vellum, remains of ties to covers, title inked to spine; slight loss at fore-edge of upper cover, small tear at foot of spine, a few small wormholes and marks, some worming to endpapers; old ownership inscription to front flyleaf, crossed-through inscription in Greek to foot of title ('Iōannē tou ...'); numerous early marginalia in Greek and Latin in two principal hands. **£4000**



An attractive annotated copy of the first collected edition of three important commentaries on Aristotle by the 5th/6th-century Alexandrian philosopher Ammonius, pupil of Proclus and tutor to most of the important Neoplatonists of the age, published by Aldus Manutius's youngest son Paulus (1512-1574). This is the first Aldine edition of Ammonius's commentary on Porphyry's *Isagoge*, and the second Aldine appearance of his works on Aristotle's *Categories* and *De Interpretatione* (first 1503).

Ammonius established a tradition of Aristotelian commentary at Alexandria continued by his students Asclepius, Philoponus, Simplicius, and Olympiodorus. 'His commentary on *De Interpretatione* was particularly important and served as a source for Stephanus and other commentators. In its translation by William of Moerbeke, this work was influential on Aquinas and thus on medieval and later Aristotelian philosophy and semantics' (*Stanford Encyclopedia of Philosophy*).

The two Renaissance readers of this copy concentrate particularly on Ammonius' commentary on Porphyry's *Isagoge*. Aptly, in an age of full maturity for logic and enthusiasm for science, they both relish the commentator's interpretation of Aristotle's syllogism as a tight system modelled on the science of geometry. Their remarks and highlights bear witness to a practice of technical, close-reading which, by the mid-



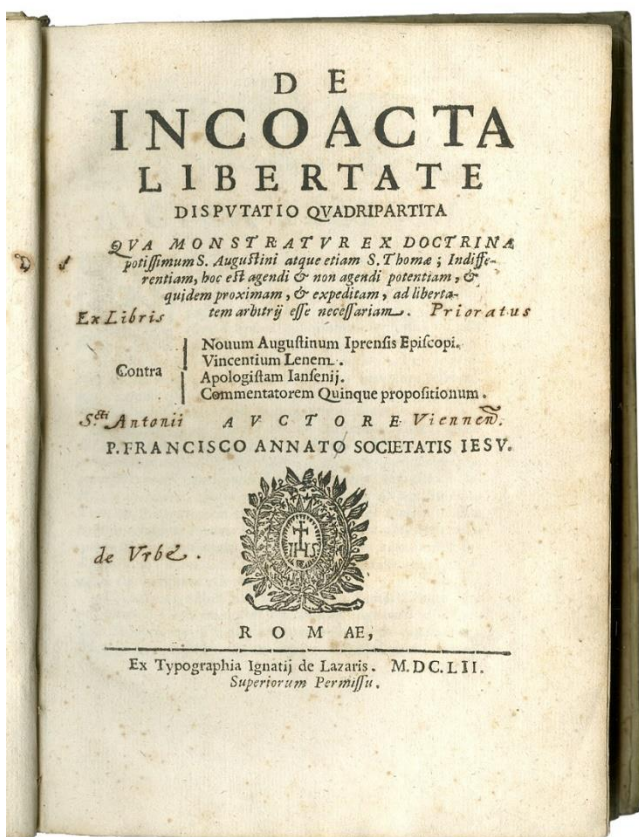
sixteenth century, had acquainted humanists with a wider range of Aristotelian commentators than the traditional Averroes, Aquinas and Albert, sharpening their logical tools and forging the synthesis between Platonism and Aristotelianism which became the mark of their era.

Adams A994, A986, A991; Ahmanson-Murphy 348, 349, 350; Renouard 135.

FREE WILL

3. **ANNAT, François.** De incoacta libertate disputatio quadripartita qua monstratur ex doctrina potissimum S. Augustini atque etiam S. Thomae; indifferentiam, hoc est agendi et non agendi potentiam, et quidem proximam, et expeditam, ad libertatem arbitrii esse necessarium. Contra Augustinum Iprensis episcopi, Vincentium Lenem, Apologiam Jansenii, commentatorem quinque propositionum ... *Rome, Ignatius de Lazaris, 1652.*

4to, pp. [viii], 268, [4, index]; woodcut Jesuit device to title, initials, head- and tail-pieces; occasional browning; a very good copy in contemporary limp vellum, title inked at head of spine; some small areas of loss to spine, some marks to covers; neat inscription to title 'Ex libris prioratus Scti Antonii Viennen. de Urbe'; a very nice copy. £850



Rare first edition of this substantial contribution to the contemporary debate surrounding free will and divine grace by the Jesuit theologian Annat (1590-1670), one of the foremost defenders of Catholic orthodoxy against Jansenism and a prolific contributor to the controversy with Port-Royal theologians. Professor of philosophy and theology at Toulouse and a senior figure in the Jesuit Order, Annat served as confessor to Louis XIV, only to resign on account of the king's liaison with Louise de La Vallière. Here he defends St Augustine and Thomas Aquinas against Cornelius Jansen and Libert Froidmont (under the pseudonym Vincentius Lenis), and discusses the five propositions extracted by Sorbonne theologians from Jansen's *Augustinus* which the following year were officially condemned as heretical by Pope Innocent X in the papal bull *Cum occasione* (1653). Annat's high profile brought him to the attention of Blaise Pascal, who addressed him in the 17th and 18th of his brilliant *Lettres provinciales*.

Provenance: from the library of the priory of St Anthony in Vienne, France.

Sommervogel I, 401. Only two copies on COPAC (Oxford and Glasgow). **No copies in the US appear to be recorded on OCLC.**

BOUND FOR HENRY III OF FRANCE

4. **ANSELM, Saint, Archbishop of Canterbury.** Omnia quae reperiri potuerunt opera, tribus distincta tomis quae autem in singulis contineantur, post authoris vitam catalogus indicabit. Quid in hac editione accesserit, quidque in eadem alioqui praestitum sit, licebit cum ex praefatione, tum ex tomorum etiam catalogo cognoscere. Cum indice necessario et copioso. *Cologne, Maternus Cholinus, 1572-1573.*

Three vols bound in one, folio, pp. [xxxvi], 207, [1]; 631, [1]; [iv], 311, [23] including errata and index; the second part with separate title-page dated 1572, the third with separate title-page dated 1573; woodcut printer's devices to each title, text printed in double columns, woodcut initials; some foxing in varying degrees, a few short tears or small blemishes and a corner torn (far from text), but a very good copy, bound for Henry III of France in near-contemporary full *macabre* red morocco, sides with silver fillets enclosing oval centre-pieces showing the scene of the Presentation of Jesus at the Temple, panelled spine tooled with (somewhat oxidized) silver titling, silver Royal heraldic device, fleurs-de-lis, a skull tool and Henry's motto 'Spes mea Deus'; corner bumped, a few marks to the sides, a little creasing to spine; old Jesuit college library inscription to the title, printed label on the front paste-down recording the book as a gift by Etienne de la Goute, cathedral canon at Auxerre, a later label from the library of Count Chandon de Briailles, nineteenth-century stamp of the Society of St Edmund at Pontigny, France, to the title-page. **£7500**

An exceptional copy of a rare edition of Anselm's works: bound for Henry III of France, the last, tragic Valois king. 'The outstanding Christian philosopher and theologian of the eleventh century', Anselm 'is best known for the celebrated "ontological argument" for the existence of God in the *Proslogion*, but his contributions to philosophical theology (and indeed to philosophy more generally) go well beyond the ontological argument' (*Stanford Encyclopedia of Philosophy*). The *Proslogion* appears here – together with the *Monologion* and the philosophical dialogues *De veritate* and *De libertate arbitrii* – in the third volume. Anselm's work has been highly influential, exercising philosophers including Descartes, Leibniz, and Kant.

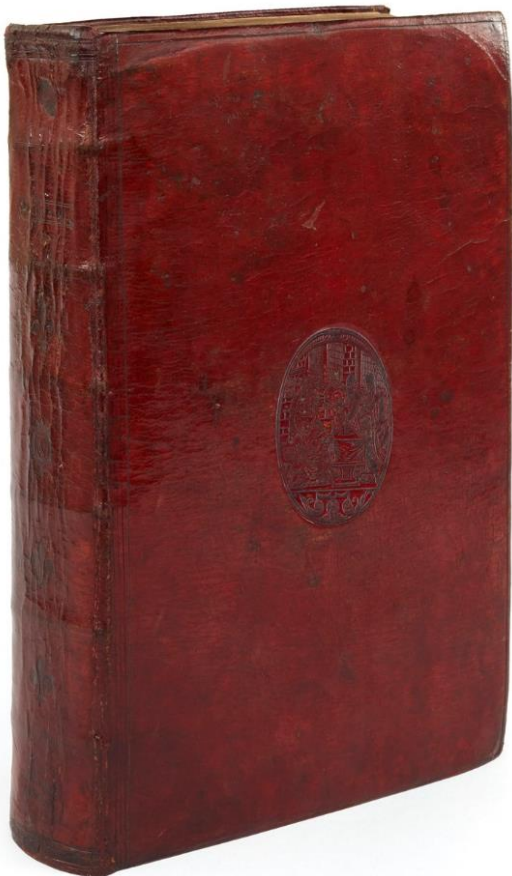
This handsome copy is bound in the *macabre* style which Henry favoured in the second half of his reign, when, under the influence of his Jesuit advisor Fr Edmond Auger, his piety acquired a markedly penitential tone. While exhibiting the typical marks of a Henry III binding, such as his arms, his motto, the skull and the pattern of the side decoration, our Anselm is comparatively unusual. The theme of the Presentation at the Temple is much more understatedly penitential than the (more common) Crucifixion, yet it is still resonant with sombre tones. It is also consistent with the binding having been crafted for the use of one of Henry's earliest companions in prayer: a meditation on Christ's passion through an essentially Marian scene would have been in consonance with the penitential devotions performed by a fraternity devoted to Mary, such as the Congregation of the White Penitents of Our Lady's Annunciation, which Henry founded in 1583.

OCLC records a mere handful of copies of this edition worldwide, of which one only is in the UK (Oxford) and one in the US (Southern California). For the binding, see P. Culot, *La reliure en Italie et en France...* Bibliotheca Wittcockiana, 1991, pp. 152-7; Y. Devaux, *Dix Siècles de reliure*, Paris, 1981, pp. 92-99.

THE PORT ROYAL LOGIC

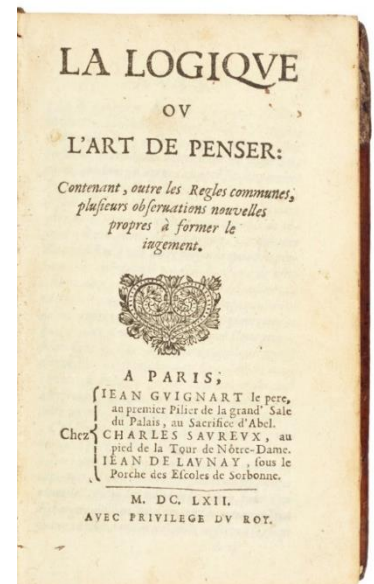
5. **[ARNAULD, Antoine; Pierre NICOLE.]** La logique ou l'art de penser, contenant, outre les regles communes, plusieurs observations nouvelles propres à former le iugement. Paris, Jean Guignart, Charles Savreaux, Jean de Launay, 1662.

12mo, pp. 473, [7, table of contents, errata, privilege]; light toning, light damp staining to upper outer corners at beginning, small burn hole to pp. 429-434 repaired and lost words supplied in manuscript; otherwise a very good copy in contemporary calf, spine gilt in compartments, sprinkled edges; joints and extremities a little worn; inscription 'Emile Calais 1852' to rear endpaper. **£3000**



Scarce first edition of the work known as the Port Royal Logic. *La Logique* was the most famous logic text of the seventeenth century and set the form of manuals of logic for the next two hundred years. In particular, its division of the subject into the theory of conception, of judgment, of reasoning and of method established a psychologistic approach which dominated the field until the time of Frege. A handbook on method rather than a study of formal logic in the strict sense, *La Logique* was strongly and consciously Cartesian: a development from Descartes' *Regulae* rather than Aristotle's *Prior Analytics*. It nevertheless made important technical advances, most notably its distinction between the comprehension and extension of a term (a development of the medieval distinction between *significatio* and *suppositio* and a forerunner of Hamilton's distinction between intension and extension); its quasi-mathematical treatment of the rules of distribution, conversion and syllogistic; and its formulation of the deduction theorem. The work's influence on philosophers was considerable, from Locke to Kant.

BM STC French 1601-1700, p. 333; *En français dans le texte* no. 100; Risse I, p.153.



6. **AUGUSTINE, Saint.** *De civitate Dei.* Germany, ?Westphalia, c. 1300.

Manuscript on vellum, a complete bifolium (each leaf c. 350 x 250 mm, text area 251 x 177 mm), 30 lines in two columns, prickings in outer margins, rubric in red, initials touched red, scribal corrections, with a large penwork initial Q in red and brown with foliate infill, the extension a dragon's body with human head, opening the prologue to Book V, 'Quoniam constat omnium rerum'; the text on what was originally the facing recto (now folded in reverse) is from chapter v of Book V, indicating that the bifolium was not the centrefold of the gathering; very light staining below initial, but in excellent condition. **£4500**

A handsome bifolium from a large folio copy of St Augustine's greatest work, a vindication of Christianity against pagan critics and a cornerstone of Western thought. In book 5, Augustine discusses the doctrines of fate and free will, arguing that there is no contradiction between God's prescience and our free will.

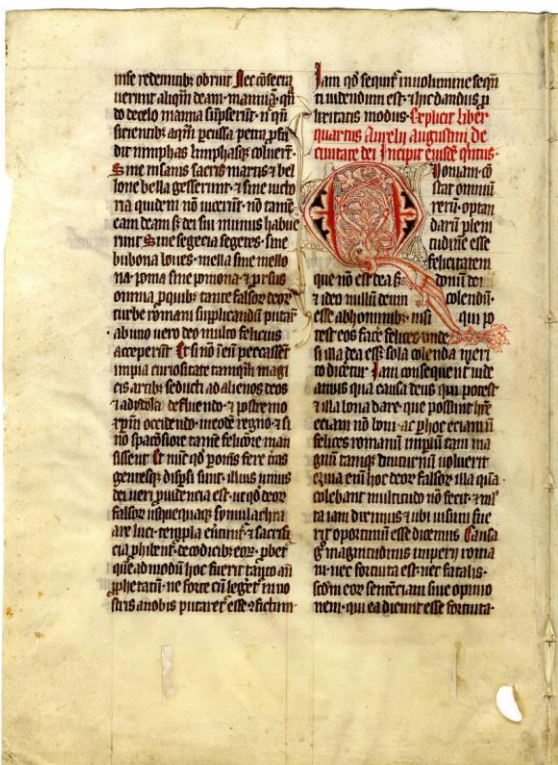
From the collection of the London bookseller Ifan Kyrle Fletcher (1905–1969), with his description.

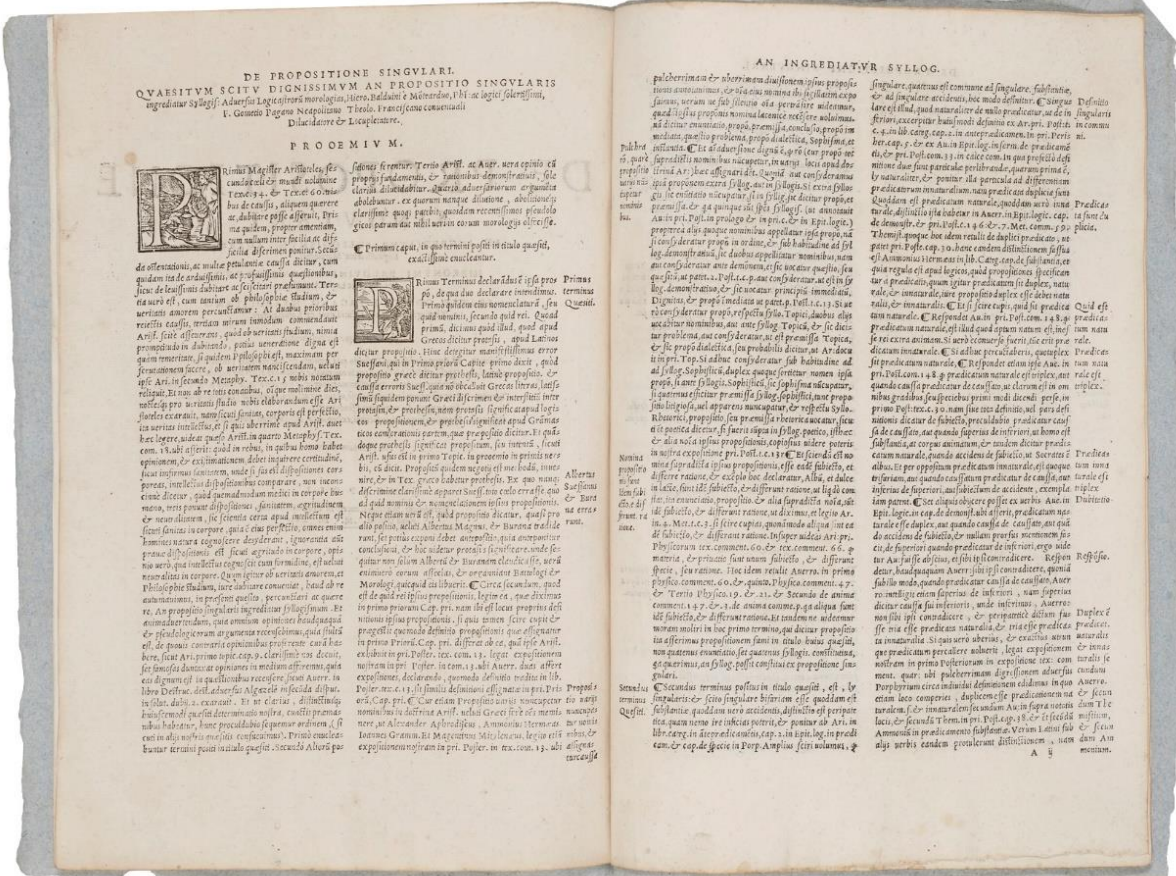
7. **BALDUINO, Girolamo.** *Quaesitum novum pulcherrimum, ac optatissimum contra Scotum, ac communem viam in quo enucleatur an de subiecto praecognoscatur si est aut de eodem aliqua demonstrationis specie inquiratur ... Ioanne Elyσιο ... dilucidatore, atq[ue] locupletatore.* Naples, Raymundus Amatus, 1557.

[bound with:]

Idem. *De propositione singulari an ingrediatur syllogismum, adversus logicarum morologias ... Gometio Pagano dilucidatore, et locupletatore ... Nunc primum editum.* Naples, Matthias Cancer and Thomas Riccionus, 1556.

Two works in one vol., fol., ff. 8; [4]; text in double columns, woodcut initials; some light foxing and staining to first work; very good copies in recent blue/grey paper wrappers. **£1950**





Scarce first editions of two early works on Aristotelian logic by **Girolamo Balduino**, an important member of the Paduan school of Aristotelian commentators who have been recognised in recent scholarship as a crucial link between traditional logic and science and the new, Galilean methodologies. In addition to Averroes, Albertus Magnus, Aquinas, and Duns Scotus, these works make reference to Balduino's fellow Paduan philosophers Thomas Cajetan, Agostino Nifo, Marcantonio Zimara, and Giovanni Francesco Burana.

Balduino greatest success came during his years in Naples, where both of these works were published. His balanced assessment of the usefulness and limitations of Aristotelian logic in modern science met its most vocal opponent in Giacomo Zabarella, whose largely unwarranted attack upon Balduino generated a prolific diatribe. The result was a new separation of philosophy from theology and then metaphysics. Though Balduino's thought cannot be strictly considered an immediate precursor of Galileo's work, it is nonetheless the case that it played an important role in the formation of the scientist's thinking on logic and science: Galileo cites Balduino's *Questions* in his works on epistemology and logic preserved in the manuscript MS Gal 46 (see Wallace, *Prelude to Galileo, Essays on Medieval and Sixteenth-Century Sources*, p. 197).

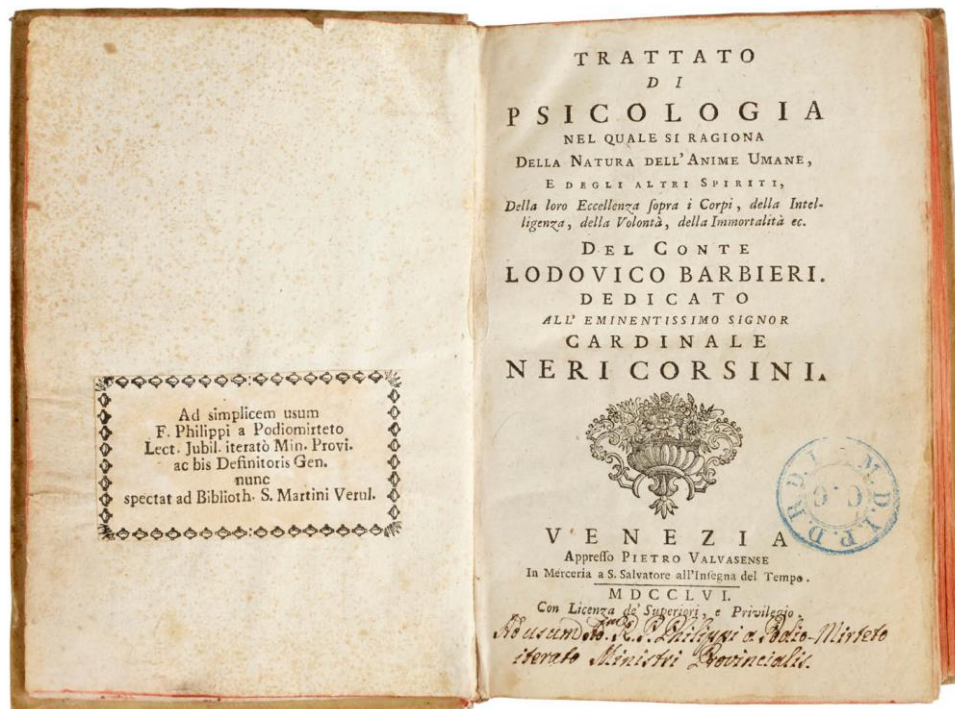
EDIT 16 4023, USTC 812086; EDIT 16 4020, USTC 812084. **Outside Italy we have only traced copies of the first work at Chicago and Texas, and of the second work at Texas only.**

8. **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 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, argues for the superiority of the spiritual over the corporeal and 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.



Barbieri (1719-1791), a native of Vicenza, had a long-running interest in the soul. In addition to the *Trattato*, he published *De coniunctione animae et corporis* in 1742, attributing the union and separation of soul and body to divine will, and *Nuovo sistema intorno l'anima delle bestie* in 1750. But his publications covered an enormous range, including works on Virgil's *Aeneid*, the nature of lightning, pleasure and pain, motion, rivers, the Immaculate Conception, Stoic philosophy, natural religion, and time in relation to man and God. His theories were consistent with the fundamental principles of the Catholic religion and opposed to rationalism, sensualism, and materialism.

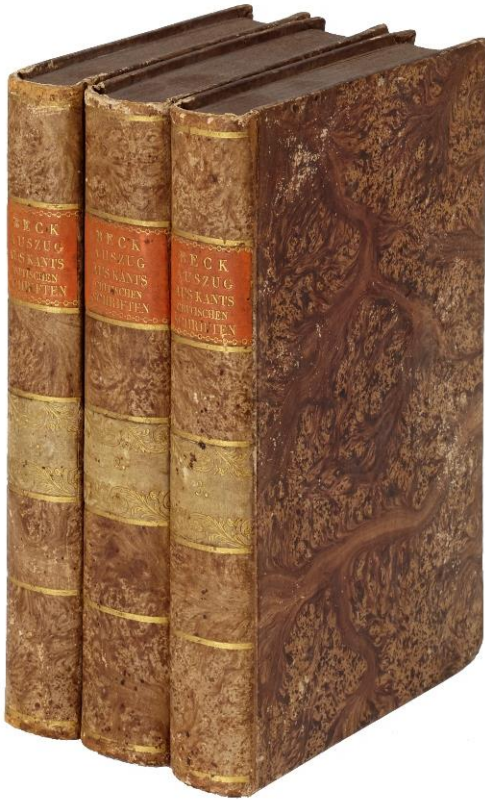
Rare: in the UK and US we have only traced copies at the British Library, Chicago, New York Public Library, and Yale.

INCLUDING FIRST APPEARANCE OF KANT

9. **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, spines ruled gilt, with contrasting gilt lettering- and numbering-pieces; a beautiful set. **£2750**

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.



‘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.

10. **BERKELEY, George.** *Alciphron: or, the Minute Philosopher. In seven Dialogues. Containing an Apology for the Christian Religion, against those who are called Free-Thinkers. Volume the first [-second] ... The second Edition. London, for J. Tonson, 1732.*

Two vols, 8vo, pp. [14], 356; [4], 218, [7], 216-351, [1], with copperplate vignettes to the title-pages; a very good copy in contemporary speckled calf, rubbed, joints cracked but holding. **£250**

Second edition, reprinted from the first, ‘with some revisions ... correcting the *errata*, but making many more with an additional passage for insertion.’ *Alciphron* is one of the main attacks against the ‘minute-philosophers’, Mandeville, Shaftesbury and Collins, and probably the most famous criticism of *The Fable of the Bees*. It is ‘a finely written work in the form of dialogue, critically examining the various forms of free-thinking in the age, and bringing forward in antithesis to them his own theory, which shows all nature to be the language of God’ (*Encyclopaedia Britannica*). Berkeley’s *An Essay towards a new theory of Vision* (first published 1709) is appended to this work because of its bearing on the fourth dialogue.

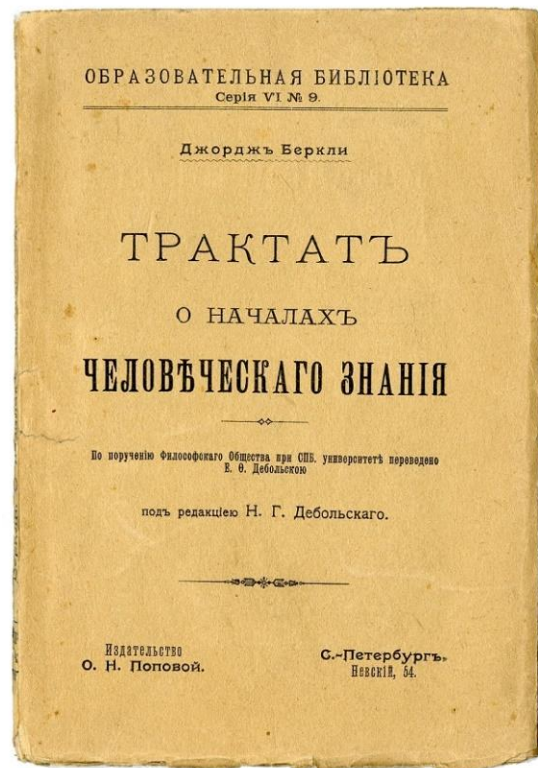
Keynes 17; Jessop 121c.

11. **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 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.

12. **BLANCHON, Jacques.** Iacobi Blanchoni Ucessiensis adversus Ludovicum Beneventanum abbatem Selestensem defensionum liber ... *Lyon, Jean de Tournes, 1550.*

4to, pp. 40; printer’s device on title, one large and several 5-line finely engraved initials, some criblé, some historiated, some grotesque; some light foxing; a very good copy in marbled boards; inscription to title-page ‘Ex bibli.ca Altemps.na’.

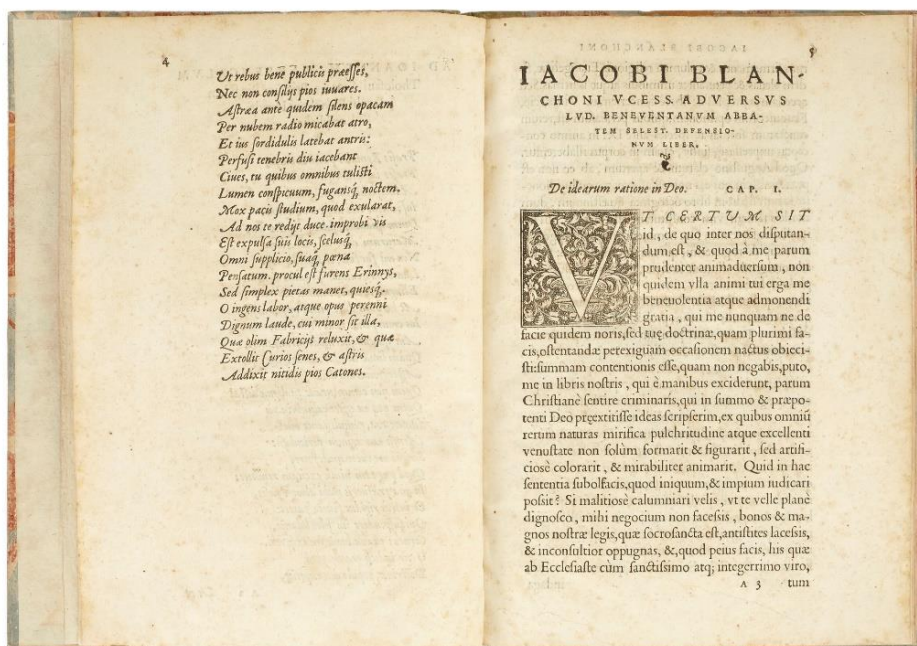
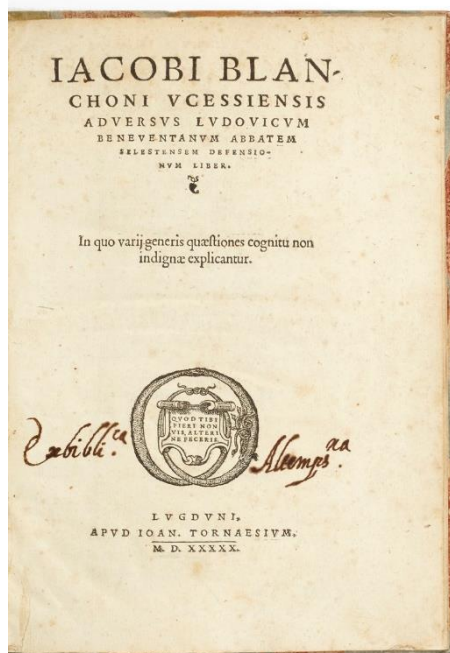
£1500

First edition of a very rare work of sixteenth-century Lyonnese Neoplatonism, an elegantly-printed de Tournes edition. Ostensibly a simple series of remarks against the theses of the (presumably sternly Scholastic) abbot of Selestan, this is a tract of Renaissance moral philosophy. The theme of *dignitas hominis* concentrated the philosophical efforts of several Lyonnese men of letters inspired by Ficino and Pico della Mirandola. Like Charles de Bovelles and P. Boaistuau, Jacques Blanchon systematically harmonizes Aristotle’s philosophy and science with the hermetic thought associated with the writings of Hermes Trismegistus.

Anticipating Charron and Montaigne, Blanchon does not accept demonology and witchcraft, exposing the foolishness of popular beliefs largely on grounds of common sense rather than strict Scholastic rationalism. Further chapters address ideas and knowledge, nature, the soul, the impact of need on morality, human freedom

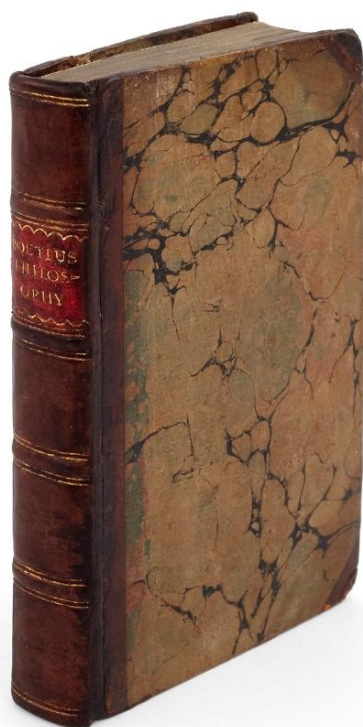
from predestinations and from the stars, and some false etymologies. Blanchon was also the author of a tract 'De summo hominis bono' published in the same year.

Provenance: from the library of the Roman bibliophile and scholar Giovanni Angelo Altamps (d. 1620), who corresponded with Galileo and who amassed an extraordinary library, including books from the collection of Pope Marcellus II.



Adams B2099. **Rare:** COPAC finds only three copies (Cambridge, St Andrews, National Library of Scotland); OCLC records only the Newberry copy in the US.

AN ENGLISH JESUIT CONSOLATIONS OF PHILOSOPHY



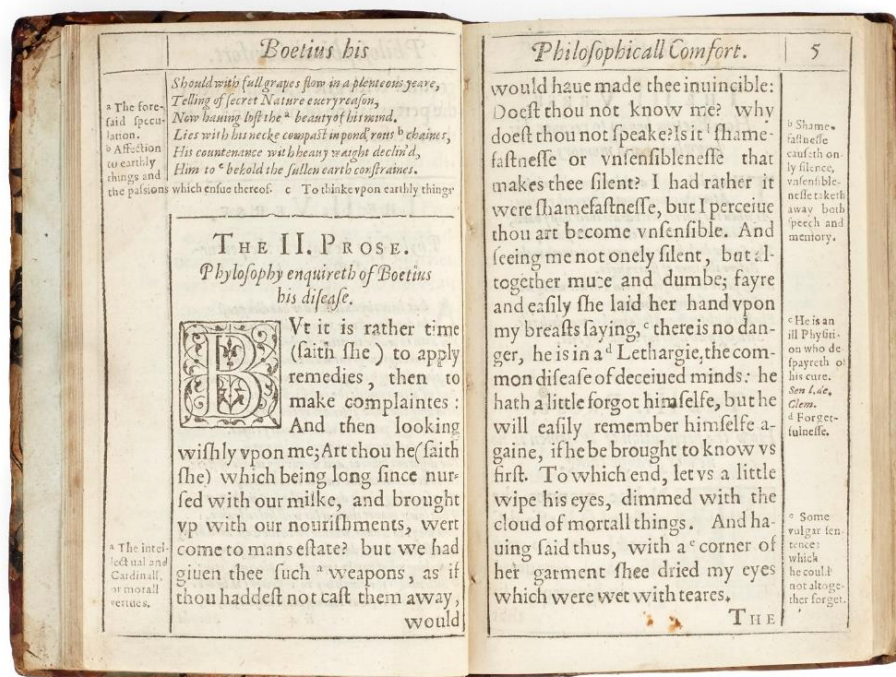
13. **BOETHIUS.** Five Bookes, of philosophical Comfort, full of Christian Consolation, written a 1000. Yeeres since ... Newly translated out of Latine [by Michael Walpole], together with marginall Notes, explaining the obscurest Places. *London, printed by John Windet, for Mathew Lownes, 1609.*

Small 8vo, ff. [6], 144, wanting the ruled and signed initial blank; slightly browned at the extremities, else a good copy in nineteenth-century half calf, rebaked. **£1750**

First edition of this translation of the Consolatio, the fourth in English, preceded by Chaucer's (printed by Caxton), John Walton's (written shortly after Chaucer's, much derivative of it, but not published until 1525), and George Colville's highly-regarded version of 1556.

Michael Walpole (1570-1624?), the translator, was the younger brother of the prominent Jesuit Henry Walpole, and was himself a Jesuit and the author of several recusant tracts. He is best known, however, as the confessor and spiritual adviser of Doña Luisa de Carvajal, the Spanish noblewoman who came to England in 1606 to help Catholics who were in prison or in danger of imprisonment. She was herself arrested twice, and Walpole with her; the first time shortly after the publication of this book.

The appearance of this version, on the threshold of Boethius's Cartesian expulsion into the cold realms of purely academic interest, suggests not just a need in its translator and his circle for the consolations that Boethius offers (it is perhaps the most famous of all works of prison literature), but a nostalgia for the pre-Reformation world in which he enjoyed his centuries-long vogue.



STC 3202. The title-page is in two variants; this is the one with 'translated' correctly printed – the other reads 'trauslated'.

14. **[BOLZANO, Bernard.]** Bolzano's *Wissenschaftslehre und Religionswissenschaft* in einer beurtheilenden Uebersicht. *Sulzbach, J.E von Seidels, 1841.*

8vo, pp. pp. 231, [1]; a little light foxing, fore-edges dusty, generally a good copy in the original publisher's pebble-grain cloth, blindstamped to a panel design, flat spine gilt, red cloth marker. **£600**

First edition of this critical summary of the greatest works of Bolzano, *The Theory of Science* and *The Science of Religion*, first published in four-volume sets in 1837 and 1834, copiously illustrated with citations from the original texts.

'A towering figure in the epistemology, logic, and methodology of the first half of the nineteenth century' (*Encyclopedia of Philosophy* I, 338), Bernard Bolzano (1781–1848) was a Roman Catholic priest and professor of the philosophy of religion at the University of Prague. He was removed from office and forbidden to teach and to publish in 1820 as a result of his overly liberal religious and political teachings.

'If there is any one predecessor whose work [Bolzano's] may be said to follow with admiration, that is "the great Leibniz". But it may be that when he called his chief work *Wissenschaftslehre* he had in mind both the medieval account of logic as *ars artium* and also Leibniz's talk of a *scientia generalis* that would deal with the organization of the sciences. For the title means "theory of science" rather than "theory of knowledge" (*Erkenntnistheorie*), and the sub-title of the original edition explains that the work is "an attempt at a detailed and in large part new presentation of Logic with constant reference to those who have worked on it hitherto". (Kneale & Kneale, *The Development of Logic*, p. 359f). Bolzano was also renowned for his refutation of Kant.

The second work was compiled from notes taken during a course of Bolzano's lectures, published illicitly by his former students and anonymously edited without the author's consent.

Risse II, p.46.

15. **BRAY, Charles.** The philosophy of necessity; or, the law of consequences; as applicable to mental, moral, and social science. *London, Longman et al., 1841.*

Two vols, 8vo, continuously paginated, pp. viii, [4], 299, [3]; [4], [299]-663, [1 errata]; light browning throughout, some pencil marginalia and an annotation to rear free end-paper of vol. 1; a very good copy in the original publisher's blind-stamped cloth, re-backed, preserving sections of the original spines as numbering and lettering-pieces; extremities a little bumped and rubbed. **£450**

First edition. Bray (1811-84), a Coventry ribbon manufacturer, was converted to phrenology by George Combe, with whom he formed a close association; he was also close in early life to George Eliot and to Herbert Spencer. *The Philosophy of Necessity* was published during the Chartist ferment, when Bray was a firm adherent of Owenite social ideas, and active in the workers' educational and cooperative movement in Coventry. His intention was to provide a natural philosophy, or a psychology, of ethics and social science, asserting the regularity and essential benevolence of natural laws, governing mind as well as matter: '...the laws of the moral world are, through the instrumentality of pleasure and pain, and of the definite constitution given to man by his Maker, as fixed and determinable as the laws of the physical world' (preface). From this he derived – unlike Combe, and in the face of the individualism dominant in natural philosophy and theology in the 1840s – a social principle of *cooperation*. On Bray's influence, and his significance as a precursor of the 'incarnational social thought' which was pervasive in Britain by the time of this edition, see Boyd Hilton, *The Age of Atonement* (1988), pp. 324-5.

Foxwell, *Bibliography of the English Socialist School*, p. 52; Stammhammer II, 50-1.

‘A TURNING POINT IN THE HISTORY OF THE COMMON-SENSE SCHOOL OF PHILOSOPHY’
(BRITANNICA)

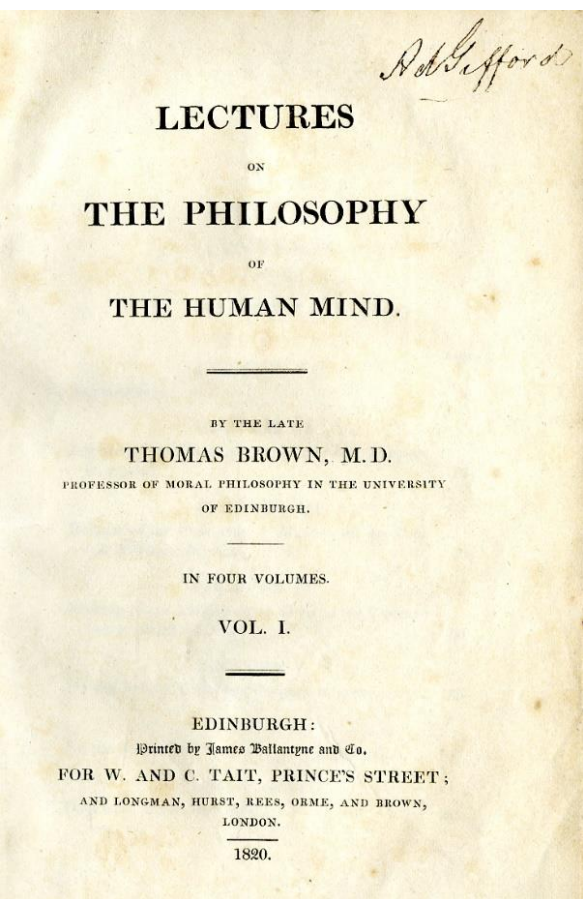
16. **BROWN, Thomas.** Lectures on the philosophy of the human mind. *Printed by James Ballantyne and Co. for W. and C. Tait; and Longmans Hurst Rees Orme and Brown, Edinburgh, 1820.*

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.' (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.



MINIATURE MORAL PHILOSOPHY



17. **CICERO.** *De officiis libri III.* Amsterdam, *Guilielmus I. Caesius* [i.e. *Willem Jansz Blaeu*], 1625.

32mo (78 x 50 mm), pp. 428, [18, index]; engraved title-page, text within double ruled border, tail-pieces; small loss to upper outer corners of first seven leaves (just touching a few page numbers), small closed tear at head of second leaf, pinhole wormhole from title-page to p. 46 (touching a few letters), very light damp staining to lower outer blank corners of some leaves, the very occasional mark, otherwise a very good copy in contemporary vellum, central and corner fleurons in blind to covers, holes from clasps (wanting), title and date inked to spine, small mark to upper cover. **£1250**

An attractive, and scarce, miniature edition of Cicero's work on moral philosophy addressed to his son Marcus, then studying at Athens, followed by his *De senectute*, *De amicitia*, *Paradoxa Stoicorum*, and *Somnium Scipionis*, and ending with an anonymous *Appendix de re militari*. Notable for the practical nature of its precepts, its condemnation of abstention from public activities and insistence on man's social character and duty to his fellows, the *De officiis* was highly influential in its exposition of the virtuous political life. *De amicitia* is one of Cicero's most admired dialogues, for its dignity and polished prose, and one in which Dante found consolation for the death of Beatrice.

Nauroy, *Impressions microscopiques*, p. 34; Welsh 1888. COPAC shows copies at the British Library, Bodleian, and Cambridge only; Worldcat finds four copies in the US (SMU, Illinois, Virginia, and Colonial Williamsburg Rockefeller Library); rare at auction.

THE ESSENTIALS FOR A HAPPY LIFE

18. **CICERO, Marcus Tullius.** *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 (E. Acton) to title, armorial bookplate of William Danby and early acquisition inscription to front pastedown. **£550**

First Foulis edition of one of Cicero's most influential works of philosophy, a classic of Roman stoicism. Cicero's meditations begin with a whole book devoted to death, as perhaps the human experience which ultimately might give shape and meaning to the other aspects of life, which he addresses afterwards: pain and grief, 'perturbations of the mind', the nature of virtue and its relation to happiness. 'On the contempt of death' is the stoic-sounding title of the first book. There Cicero discusses whether death ought to be regarded as an evil, the apparent instinctive desire for immortality, human craving for posthumous praise, and much else, culminating with an account of the death of Socrates and a philosophical, robustly stoical defeat of death as a fearsome prospect. Not just one of the most lucid accounts of the classical world's notions of death, morality and reason, this work enjoyed uninterrupted success from the fifteenth to the nineteenth century, populating the libraries of most thinkers, and significantly shaping Western moral thought.

The inscription and bookplate are those of William Danby (1752-1833), the writer on moral philosophy, who owned a handsome library at Swinton Park.

Gaskell 45.

19. **CORDEMOY, Géraud de.** Divers traitez de metaphysique, d’histoire, et de politique ... Paris, Jean Baptiste Coignard, 1691.

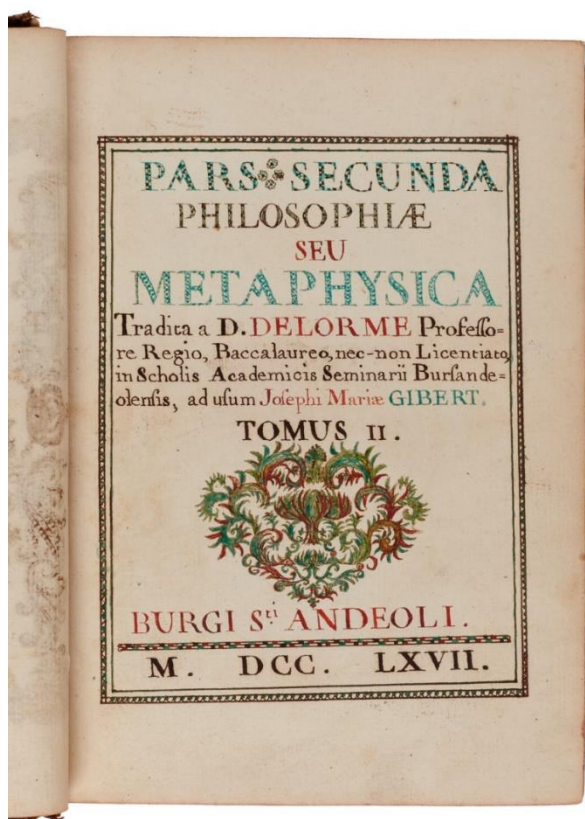
12mo, pp. vi, 291, [1]; some light browning, a few spots, small marginal worm track from front pastedown to p. 8, otherwise a very good copy in contemporary calf, spine gilt in compartments; extremities slightly worn, a few tiny white spots to lower cover. **£400**

First edition of this collection of works on metaphysics, history and politics by Cordemoy, tutor to the future king Louis XV and ‘one of the more important Cartesian philosophers during the decades immediately following the death of Descartes’ (*Stanford Encyclopedia of Philosophy*). ‘While he is in some respects a very orthodox Cartesian, Cordemoy was the only Cartesian to embrace atomism, and one of the first to argue for occasionalism. Though a lawyer by profession, Cordemoy was a prominent figure in Parisian philosophical circles.’ (*ibid.*).

METAPHYSICAL LECTURES

20. **DELORME, D.** ‘Delorme cursus philosophicus metaphysica’. Bourg-Saint-Andéol, 1767.

Manuscript in Latin on paper, 2 vols, small 4to; vol. I: pp. [6], 90 (i.e. 92), [105], [27, mostly blank], 222 (i.e. 223), [17 blank] (i.e. 470 pages); vol. II: [6], 203 (i.e. 204), 304-476, 478-504, 506-522, [35 blank] (i.e. 462 pages); two hand-drawn folding plates to vol. I, decorative coloured title-pages to each part and other occasional decorative elements including initials, very neatly written in brown ink in a single hand with very few corrections, manuscript certificate pasted to front flyleaf of vol. II; in excellent condition; bound in contemporary mottled calf, spines gilt in compartments with lettering-pieces, red edges, marbled endpapers; small losses at head and foot of spines, some wear to joints, corners and boards. **£1400**



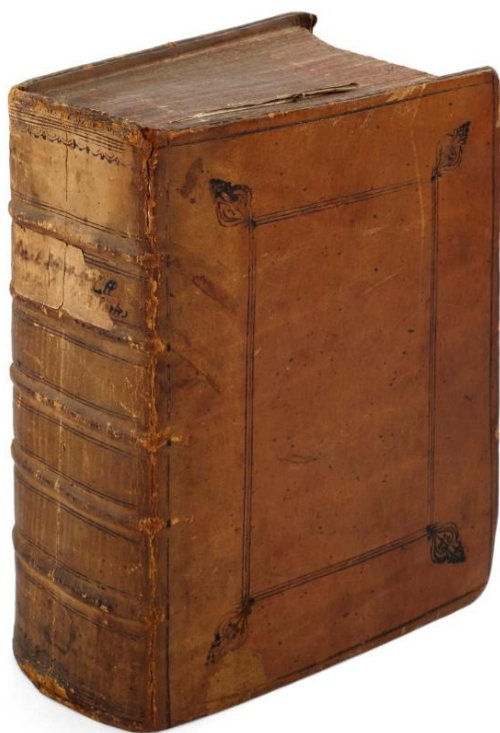
A very attractive unpublished manuscript recording a course of philosophical lectures given by D. Delorme, a graduate of the University of Valence and a philosophy professor at the seminary of Bourg-Saint-Andéol in southern France, written out by his student Joseph Maria Gibert, of nearby Uzès, during the academic year 1766 to 1767, in the traditional form of propositions, objections and solutions, questions and answers. That Gibert was a diligent student is attested by a manuscript certificate pasted into the second volume, signed by Delorme and witnessed by ten of his faculty, stating that Gibert had attended Delorme’s lectures ‘sedulo et attente auribus ac scriptis’. At several points within the manuscript Delorme has marked his approval of Gibert’s notes with ‘vidi et probavi Delorme prof. Regius’.

The first part of Delorme’s course is devoted to ontology, the nature of being and existence, which Gibert has illustrated with two folding plates, the first showing the ‘arbor Porphyriana’ (Tree of Porphyry), and the second the ‘arbor Purchotii’, the tree of categories based on Descartes designed by the Paris professor Edme Pourchot (1651-1734). In the next part, Delorme tackles ethics, considering, among other topics, human action, good and evil, motive, happiness, consciousness, ignorance, fear, desire, freedom, virtues and vices, wisdom, courage (including discussion of war and duels), justice, and

indifference. This section on 'Ethyca seu philosophia moralis' concludes with consideration of man's duties towards God, his fellow man, his family, and the state, the role of spouses and parents and masters and slaves, and the duties of priests, magistrates and judges. The opinions of Thomists, Scotists, and Cartesians are all considered, and reference made to, for example, Cicero, Chrysostom, and Peter of Blois.



The second volume is devoted to 'Pneumatologia' i.e. to consideration of God. Here Delorme examines arguments for the existence of God, including Descartes', discusses atheistic systems including Epicurus and the atomists, and considers innate ideas of God and the infinite, God's unity, uniqueness and attributes, creation, angels, the human mind and reason, and the immortality of the soul, tackling along the way the various theories of Berkeley, Spinoza, Hobbes, Malebranche, Leibniz, and Antoine Arnaud.



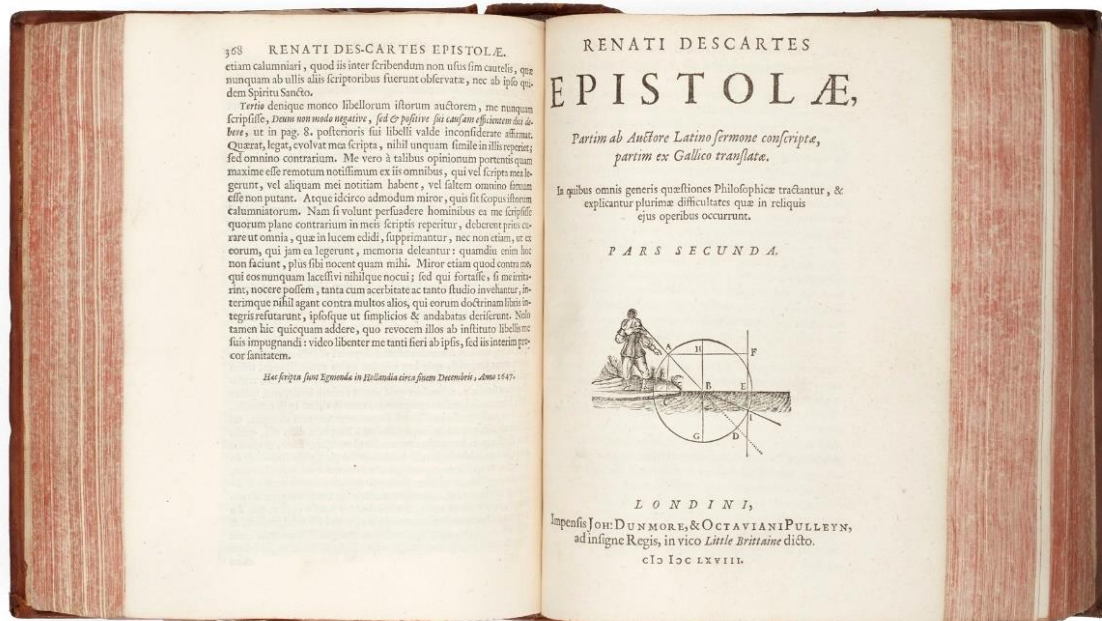
21. **DESCARTES, René.** Epistolae, partim ab auctore Latino sermone conscriptae, partim ex Gallico translatae. In quibus omnis generis quaestiones philosophicae tractantur, & explicantur plurimae difficultates quae in reliquis eius operibus occurrunt. Pars prima [-secunda]. London, John Dunmore and Octavian Pulleyn, 1668.

[bound with:]

Idem. Epistolae, partim Latino sermone conscriptae, partim e Gallico in Latinum versae. In quibus respondet ad plures difficultates ipsi propositas in dioptrica, geometria, variisque aliarum scientiarum subjectis. Pars tertia. Amsterdam, Typographia Blaviana, 1683.

Three parts in one vol., 4to, [viii], 368, with 14 folding plates; [iv], 404, [4, index]; [xvi], 427, [1 blank]; second and third parts with separate title-pages and numerous woodcut illustrations within the text, vignettes to titles, initials; a little staining at head of p. 32 of first part, small loss to bottom corner of L1 not touching text, closed tear to Cc2, small wormhole to pp. 259-286 touching a very few letters; title of third part a little toned, closed tear to *4; overall very crisp and clean in late 17th-century calf, blind border and frame to covers with initials 'I W' within corner fleurons, spine in compartments, one with remains of paper label, red edges; slight crack to spine, extremities a little rubbed.

£2000



The first edition printed in England of Descartes' correspondence, bound with part 3 of the *Typographia Blaviana* edition published in Amsterdam in three parts between 1682 and 1683. Comprising a total of 351 letters, the correspondence collected here provides an invaluable insight into Descartes' extraordinary contributions to metaphysics, as well as to science and mathematics. Descartes' chief correspondents are Elisabeth, Princess of Bohemia, the French polymath Marin Mersenne, and the Cambridge Platonist Henry More. His letters to Princess Elisabeth cover, among other matter, Seneca, happiness, moral questions, passions, Machiavelli's *Prince*, the death of Charles I, the body and soul, physics, and Descartes' arrival in Sweden. Other notable correspondents include Queen Christina of Sweden, the philosophers Thomas Hobbes and Henricus Regius, the mathematicians Pierre de Fermat and Jean-Baptiste Morin, and Claude Clerselier, who edited the first French edition of Descartes' letters (1657), with content covering, for example, the *Meditations*, God, the soul, physics, mathematics, geometry, medicine, Galileo, and optics.

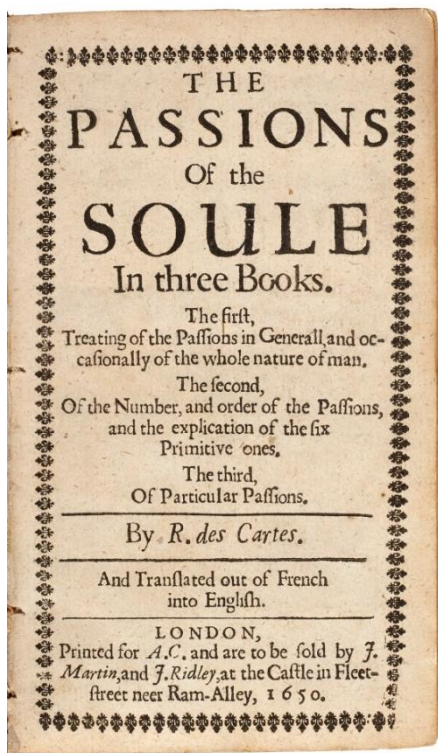
ESTC R3603; Guibert p. 91, 93-94.

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

22. **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 near 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 can 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*).

ESTC R209232; Wing D134. **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.

POPULARISING ARISTOTLE

23. **DOLCE, Lodovico.** *Somma della filosofia d’Aristotele, e prima della dialettica ... [with:] Abbreviatione della moral filosofia di Aristotele, cioe ethica, politica, et economica ... [with:] Somma di tutta la natural filosofia di Aristotele ... nella quale si contengono della fisica libri VIII, del cielo libri III, della generatione libri II, delle meteore libri III, dell’anima libri III. Venice, Giovanni Battista and Marchio Sessa, et fratelli, [1565?].*

Three parts in one vol., 8vo, ff. [iv], 132; 104, [4, including final blank]; woodcut device to titles, woodcut initials and head-pieces, four woodcuts to third part; endpapers a little wormed at gutter, two leaves with marginal paper-flaws (not affecting text), occasional very light browning; a very attractive copy in contemporary limp vellum, remains of ties, spine and lower edge lettered in ink; neat repairs to old worming to joints, a few stains to upper cover. **£5250**



A very handsome copy of the first edition of this summary of Aristotelian philosophy by ‘one of the major transmitters of culture in cinquecento Italy’ (R.H. Terpening, *Lodovico Dolce, Renaissance man of letters*). Although perhaps best remembered for his *Dialogo della pittura*, Dolce (1508-68) was a prolific editor, translator and author, writing dialogues, comedies and tragedies, translating classical works, including Virgil’s

Aeneid and Ovid's *Metamorphoses*, and producing annotated texts of great Italian authors, such as Dante and Boccaccio.



The *Somma della filosofia* was part of Dolce's endeavours to make important classical authors available to a cultured though non-specialist public. He was well aware that such summaries were considered by the learned as culturally debasing, noting that 'many literary men will show their displeasure that a philosopher of so much esteem is being made familiar to the common people'. But Dolce justified his work in his preface: 'Abbreviating and reducing good authors to a compendium is of very great profit to students, because in large volumes one's memory gets lost, and before the reader reaches the end, everything read is forgotten ... Therefore it may be of no small profit to see the great books of Aristotle recast in convenient brevity ... reduced in such form, they can be very easy for everyone' (Terpening p. 128-9).

BL STC Italian p. 54; EDIT 16 CNCE 17386.

24. **DUNCAN, William.** The elements of logic. In four books. Designed particularly for young gentlemen of the university, and to prepare the way to the study of philosophy and the mathematics ... *New York, L. Nichols & Co. for Evert Duyckinck, 1802.*

8vo, pp. 5, vi-xii, [13]-239, [1 blank]; one marginal tear and a few instances of light marginal spotting, but a very good copy in contemporary tree-calf, flat spine filleted in gilt, morocco lettering-piece; upper joint cracked but holding, corners bumped, extremities lightly rubbed; contemporary ownership inscription on front blank (Jacob N. Loomis) and occasional very light pencil underlining. **£200**

Early American edition. First published in London in 1748 as part of Dodsley's *Preceptor*, the *Elements* enjoyed ten editions within five decades, its place in the canon of fundamental philosophical readings secured by William Rose's 1752 review: '[Duncan] treats his subject like one who is a thorough master of it, and disdaining to copy a plan of his own, conducted it with so much perspicuity and judgment, given so clear and distinct a view of the furniture of our own minds for the discover of truth, and laid down such excellent rules for the attainment of it, as to render his work the best introduction to the study of philosophy and the mathematicks in our own, or perhaps in any other language' (The Monthly Review). The first American edition was published by Carey in Philadelphia in 1792.

Risse II, p. 8.

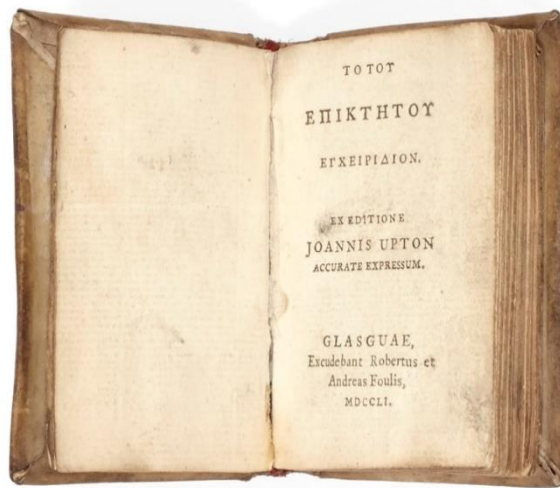
MINIATURE MANUAL

25. **EPICETUS.** To tou Epiktetou encheiridion. Ex editione Joannis Upton accurate expressum. *Glasgow, Foulis, 1751.*

32mo in 8s (72 x 49 mm), pp. 95, [1]; a very good copy in contemporary vellum.

£900

The first miniature Foulis edition of Epictetus in Greek, and the first Foulis Epictetus in Greek only; it had been preceded by a larger format, 12mo (1748) edition in Greek and Latin. The *Encheiridion* ('Manual' or 'Handbook') is a summary of Epictetus' philosophy by the historian Arrian, and greatly influenced the emperor Marcus Aurelius.



‘Epictetus’s chief concerns are with integrity, self-management, and personal freedom, which he advocates by demanding of his students a thorough examination of two central ideas, the capacity he terms ‘volition’ (*prohairesis*) and the correct use of impressions (*chrēsis tōn phantasiōn*). Heartfelt and satirical by turns, Epictetus has had significant influence on the popular moralistic tradition, but he is more than a moralizer; his lucid resystematization and challenging application of Stoic ethics qualify him as an important philosopher in his own right.’ (*Stanford Encyclopedia of Philosophy*).

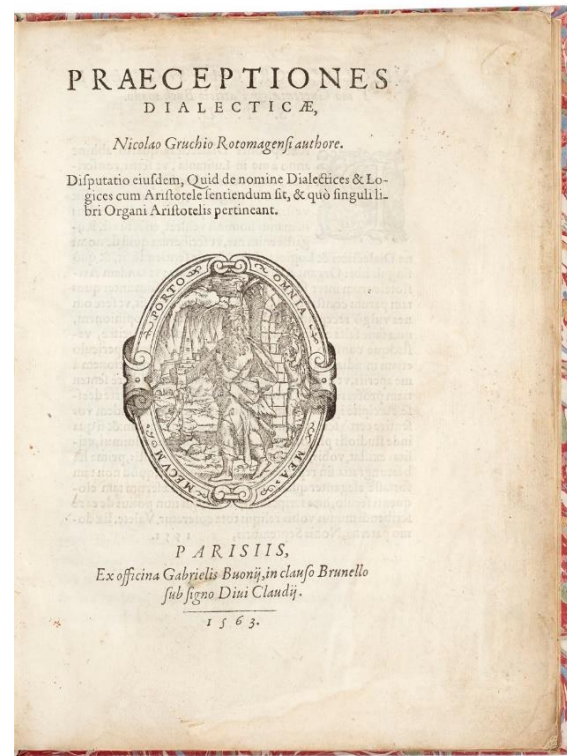
Gaskell 190.

LOGIC FOR DOCTORAL STUDENTS

26. **GROUCHY, Nicolas de.** *Praeceptiones dialecticae*, Nicolao Gruchio Rotomagensi auctore. *Disputatio eiusdem, quid de nomine dialectices & logices cum Aristotele sentiendum sit, & quò singuli libri Organi Aristotelis pertineant.* Paris, Gabriel Buon, 1563.

4to, ff. 10, 28, title with woodcut printer’s device; light water-stains to a few leaves; a good copy in recent marbled boards with morocco lettering-piece. £750

An apparently unrecorded edition of Grouchy’s abstract of his lectures on logic and Aristotelian dialectic. Grouchy spent twelve years in Bordeaux (1535-47) as professor of rhetoric at the Collège de Guyenne (the top class was called ‘Classe de Rhétorique’), and his book became part of the Collège’s published syllabus for the two-year course for *philosophiae doctores*. He also published Aristotle’s works in Joachim Perion’s Latin version and took a serious interest in jurisprudence. He was an important friend of George Buchanan whom (in 1547) he accompanied to Portugal as part of the scheme that John III had in mind for the reform of the College of Arts in Coimbra. Several other 16th-century Parisian editions are known, all of which are rare.



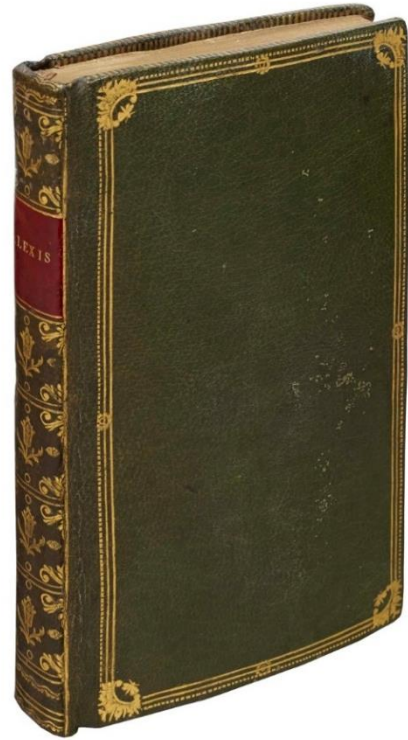
27. **HEMSTERHUIS, François.** *Alexis ou De l’age d’or.* Riga, Hartknoch, 1787.

8vo, pp. 188, [2, blank]; 1 folding engraved plate; small stain to the top corner of the title-page and a minute trace of adherence with the free end-paper, some very occasional very light soiling and foxing, but a very clean and crisp copy in contemporary green morocco, gilt sides with rolled and filleted borders, rosettes and corner-

pieces with dragonfly tools, flat spine tooled in gilt with acorns and fleurons, red morocco lettering-piece, gilt inner and outer dentelles, preserving the original pink silk bookmark; boards slightly warped, sides a little rubbed, small ink stains to back cover; a handsome copy; modern bookplate on the front pastedown, 'Collectie Buijnsters Smets'. **£1750**

First edition, rare, of an influential work of pre-Romantic aesthetics. *Alexis* is one of four Platonic dialogues written by the Dutch philosopher François Hemsterhuis, and is one of his most important works. Although written in 1783 it did not appear in print until this edition of 1787, with a German edition appearing in the same year. 'In *Alexis* Hemsterhuis, perhaps influenced by contemporary German philosophy, presented for the first time his concept of the golden age and the harmonious development of the individual. He also introduced the notion of the value of poetical truth (truth discovered by the poet in moments of enthusiasm) ... his thought was received with admiration and approval by representatives of the Sturm und Drang and romantic movements in philosophy' (*Encyclopedia of Philosophy* III, 474).

Alexis opens with a dedication from Diocles, i.e. Hemsterhuis, to Diotime, i.e. Amalia Golitsyna, for whom he composed and read his dialogues and who in turn spread his reputation among the German intelligentsia, prompting translations of his works. The bulk of the volume comprises a dialogue between Diocles and Alexis, followed on pp. 157-188 by notes on the text. This copy ends with a foldout plate comprising a diagram, missing from some copies.



In this copy quires A and B are of bluish-grey paper, and leaf M2 does not appear to be a cancel (cf Stoddard). Also of note are five lines of manuscript at the foot of p. 171, in a contemporary hand, comprising quotations from Ovid's *Fasti* II: 289-290 and Statius's *Thebaid* IV: 275 regarding the Arcadians, who are referred to in a note on this page. This volume comes from the library of the scholar and book historian Piet Buijnsters and his wife Leontine Buijnsters Smet.

Roger Stoddard 'A Bibliographical List of Books by François Hemsterhuis (1721-1790)' (*The Book Collector* 2001, 189-201), no. 11; Conlon 87:2024. COPAC records only 2 copies (British Library, Cambridge), while OCLC notes 6 copies in the US.

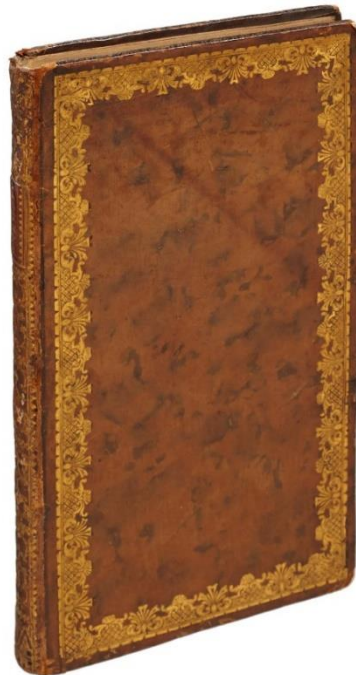
PREPARING ROMANTICISM

28. **HEMSTERHUIS, François.** *Sophyle ou De la philosophie.* Paris [*The Hague?*], 1778.

12mo, pp. 99, [1]; a very clean and crisp copy in contemporary mottled calf with a large gilt border to both covers, gilt decoration to board edges and spine, and a gilt lettered red spine label, marbled endpapers, all edges gilt, green ribbon place marker, green and white head- and tail-bands; some rubbing to extremities, small oval repair and small red stain to lower cover; modern bookplate on front pastedown of 'Collectie Buijnsters Smets'. **£2200**

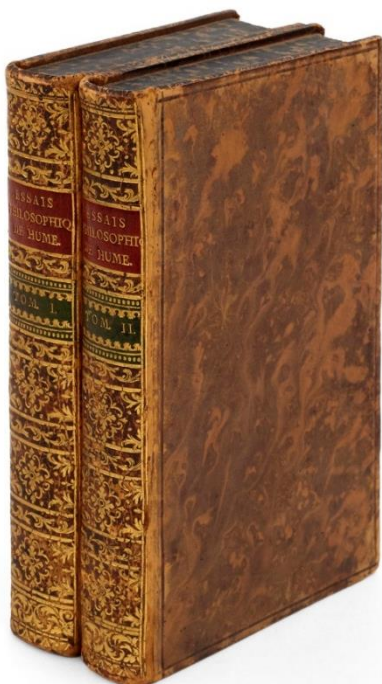
First edition, a fine copy of this work by the Dutch philosopher and aesthetician François Hemsterhuis (1721-1790), whose ideas influenced the German romantic thinkers F. H. Jacobi and J. G. Herder as well as the two Schlegels and Novalis. *Sophyle* belongs to the second period of Hemsterhuis's career during which he wrote four Platonic dialogues for Amalia Golitsyna. Taking the form of a discussion between Sophyle and Euthyphron, beginning 'Oh, que la Philosophie est une bonne chose', it examines the relation between the soul and the body and is also an attack on materialism. A fine example of printing, with a narrow column of text surrounded by wide margins, *Sophyle* was printed, like most of Hemsterhuis's works, in a small and anonymous edition for private circulation. 'Professor P. J. Buijnsters has associated Hemsterhuis's printing commissions with the mysterious translator, factotum, and secret agent, Charles-Guillaume-Frédéric Dumas (ca. 1725-80).

No one, it seems, has identified the printer or printers of Hemsterhuis's falsely-signed 'Paris' imprints, but since the days of Barbier they have been localized to Haarlem and Den Haag' (Stoddard). The final signature in this copy differs from Stoddard being signed H1-5 rather than \$1-4 & H5, and it contains both the watermarks A Perrot and Fin Dangoum. With a text block measuring 18.6 x 10.3cm it is of a larger size than six of the ten copies recorded by Stoddard.



Provenance: from the library of the scholar and book historian Piet Buijnsters and his wife Leontine Buijnsters Smet.

Roger Stoddard 'A Bibliographical List of Books by François Hemsterhuis (1721-1790)' (*The Book Collector* 2001, 189-201), no. 8; Conlon 78:1059. COPAC records only 3 copies (British Library, Oxford, and Cambridge).



29. **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 vol. 2 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.

£1100

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.

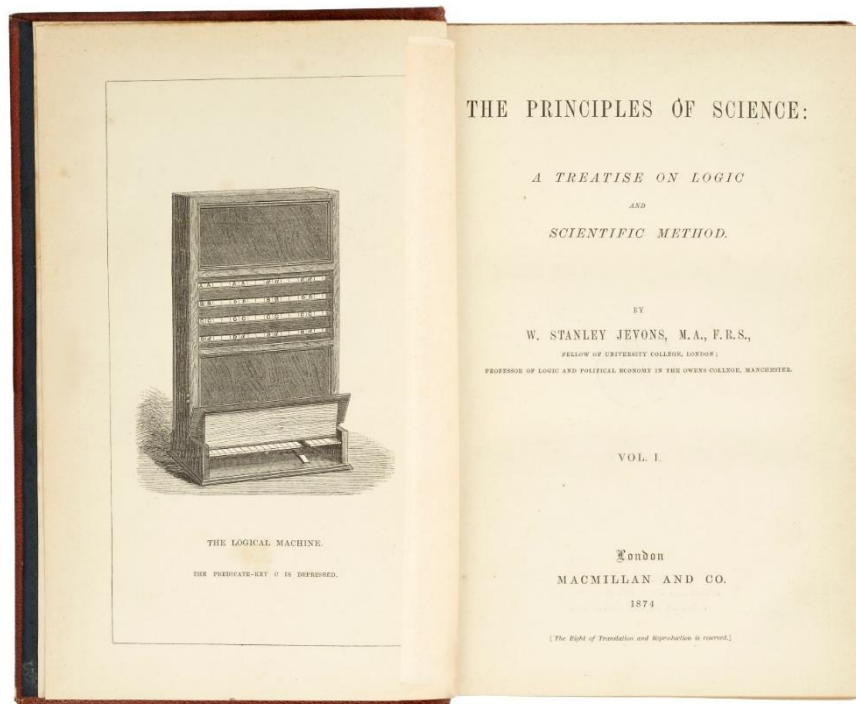
Chuo I, 27; Jessop, p. 10. Not in Fieser.

‘A PIONEER WORK’

30. **JEVONS, William Stanley.** *The principles of science: a treatise on logic and scientific method.* London, Macmillan and Co., 1874.

Two vols, 8vo, pp. xvi, 463, [1 blank]; vii, [1], 480; with an engraved frontispiece illustration of the logical machine in volume I; a few spots, lightly browned throughout, short marginal tear to pp. 359-360 of vol. I., repaired, a good copy in the original publisher's pebbled cloth, spines lettered gilt, spines very neatly restored at the head, extremities a little worn, very slightly soiled. **£900**

First edition of Jevons' 'most important contribution to scientific methodology' (*Encyclopaedia of Philosophy*, p. 260).



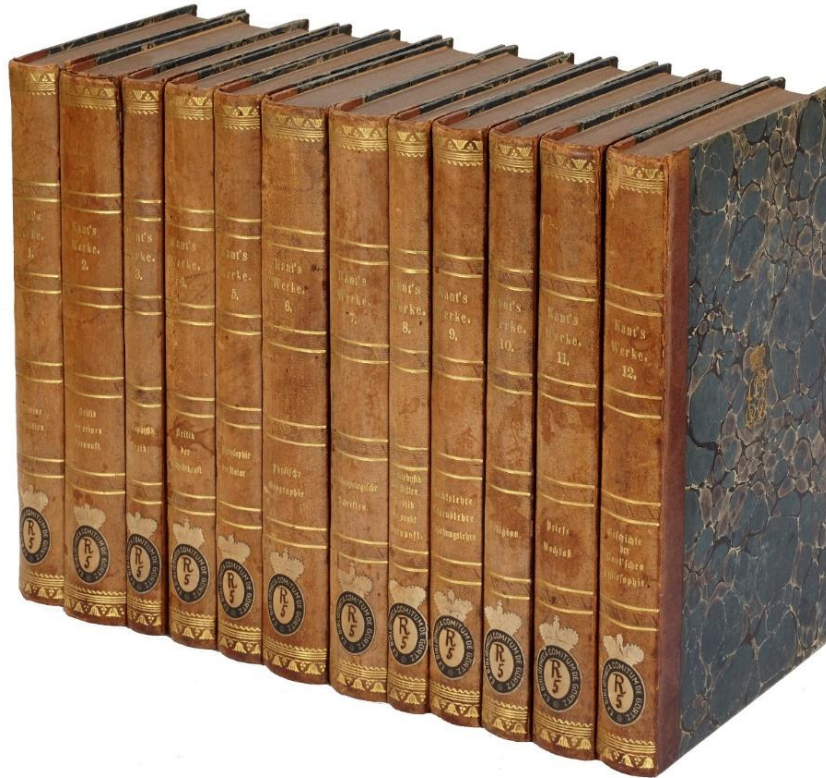
The work is a collection of Jevons' thoughts on logic and induction in which he opposes Baconian empirical procedure in favour of the Newtonian approach: 'I endeavour to show that hypothetical anticipation of nature is an essential part of inductive inquiry, and that it is the Newtonian method of deductive reasoning combined with elaborate experimental verification, which has led to all the greatest triumphs of scientific research' (p. vii). In the author's eyes this work was a pioneering step towards constructing a more rigorous form of investigation within the non-physical sciences: 'we must sooner or later have strict sciences of those mental and social phenomena, which, if comparison be possible, are of more interest to us than purely material phenomena' (p. v). He asserts that the empirical sciences stem from logic and takes the inverse method of probabilities as an inductive ideal, arguing that 'the logical value of every inductive result must be determined consciously or unconsciously, according to the principles of the inverse method of probability' (p. vii).

'*The Principles of Science* (1874) has been recognized as a pioneer work, in important respects well ahead of its time. Especially notable was [Jevons'] development of the fundamentals of formal logic on the lines of George Boole, and his construction of a machine, still extant ... for the mechanical solution of deductive problems – an anticipation of modern computing machines' (T.W. Hutchison in *IESS*).

Church 24:4; *IESS* (1874); Inoue and White 134; not in Risse.

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.

DENIS HEALEY'S COPY – A GIRLFRIEND'S GIFT IN TIME OF WAR

32. **KIERKEGAARD, Søren (David F. and Lillian M. SWENSON, translators)**. Either/or. *London, Milford, Oxford University Press, 1944.*

Two vols, 8vo; a very good copy in the original burgundy publisher's cloth, preserving the original printed dust-jackets (these slightly worn or chipped at spine extremities, but price unclipped); from the library of Denis Healey with his pencil inscription on the front free end-paper recording the book as a gift from his girlfriend Lavinia in 1944. £400

Denis Healey's copy of the first edition of the first complete English translation of Kierkegaard's philosophical masterpiece. The main translator, David Swenson, had stated as early as 1920 with regard to the fragmentary and desultory nature of Kierkegaard's texts in English: 'It would be interesting to speculate upon the reputation that Kierkegaard might have attained, and the extent of the influence he might have exerted, if he had written in one of the major European languages, instead of in the tongue of one of the smallest countries in the world' (*Scandinavian Studies and Notes*, vol. 6 no. 7: 'Søren Kierkegaard', Feb. 1920, p. 41).

Denis Winston Healey, Baron Healey (1917-2015) served as Secretary of State for Defence from 1964 to 1970, Chancellor of the Exchequer from 1974 to 1979 and Deputy Leader of the Labour Party from 1980 to 1983. This book was given to him by Lavinia, an English lady with who he had what he later described as an important relationship in Italy during the war: ‘She was a friend for life. She married a very nice soldier at the end of the war. I told her Edna was the one I would probably marry. We kept in touch and eventually I introduced them - a risky thing to do’.

33. **KINKER, Johannes.** Essai d'une exposition succincte de la Critique de la raison-pure. Par Mr J. Kinker, traduit du Hollandais, par J. Le F. *Amsterdam, Veuve Changuion and Den Hengst, 1801.*

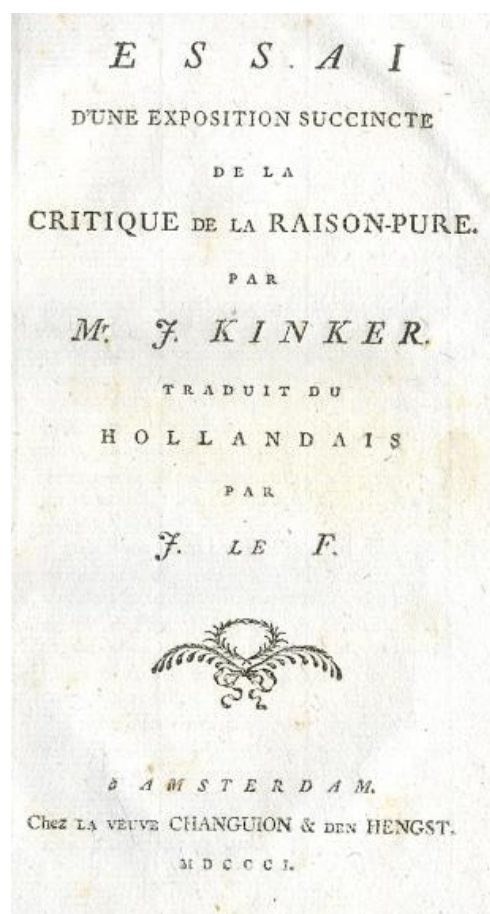
8vo, pp. [2], viii, 184; a few very light marginal spots here and there, the lower margin of the last leaf a little darkened and dusty, but a very good copy bound in modern marbled boards preserving the front free end-paper, printer's waste leaf at rear. **£750**

First edition of a rare Kantianum: one of the first two works which contributed to – and influenced – the diffusion of Kant's thought in France. It was published thirty-four years before the appearance of a French edition of Kant's own work. Kinker's account of the *Pure Reason* and Charles Villers' *Philosophie de Kant*, which was printed in the same year, provided many non-German-speaking French philosophers with a first thorough acquaintance with Kant's first *Critique*, and deeply shaped their perception of Kant's arguments and vocabulary.

Kinker's account was especially instrumental, ‘a work far superior to Villers in both content and style’ (Hofmann, p. 143). It was Kinker's work that largely formed the basis of Maine de Biran's interpretation of Kant, that shaped Ampère's reflections on classification and causal structure, and that elicited the anti-Kantian polemical observations of Destutt de Tracy in the memoir *De la métaphysique de Kant* (1802, written explicitly as a response to Kinker), in which the *idéologue* attacked the idea of *a priori* knowledge as metaphysical dogma and hailed in contrast French sensationalist empiricism.

We have been unable to locate any edition in Dutch prior to this edition, the earliest bearing an 1805 imprint. The translator, Johannes Le Fèvre, is likely to have worked from a manuscript.

Not in Adickes. COPAC finds three copies (British Library, Oxford, and Cambridge). OCLC records three copies in the US (Berkeley, Brown, and Michigan). See J. R. Hofmann, *André-Marie Ampère: enlightenment and electrodynamics, 1996.*



34. **LA FORGE, Louis de.** Traité de l'esprit de l'homme, de ses facultez & fonctions, et de son union avec le corps, suivant les principes de Rene Descartes. *Amsterdam, Abraham Wolfgang, [1670].*

12mo, ff. [xxxii], pp. 462, [2]; woodcut printer's device to title, woodcut initials, one full-page woodcut diagram; lightly toned throughout, short tear without loss to errata leaf; a good copy in contemporary sheep, spine gilt in compartments, corners lightly worn, small wormhole to upper board, slightly rubbed; armorial bookplate of Dr Francis Petit of Soissons, his stamp to title, name 'Morant' at foot of second leaf. **£500**

Early edition (first Paris 1666) of de La Forge's *Treatise on the mind of man and its faculties and functions, and on its union with the body: a seminal work, the earliest to demonstrate how Cartesian metaphysics led to occasionalism.* The *Traité* is the first instance of the use of the expression 'occasional cause': here de La Forge defines bodies as the mere 'remote and occasional' causes of our ideas (see pp. 132-134). Close in premises and assumption to the Leibnizian theory of pre-established harmony, de La Forge's occasionalism

develops into a more radical direction, with a ‘particular emphasis on the fact that God must not only “continue to produce [a body], if he wants to preserve it in existence; but, in addition, because he cannot create it everywhere nor outside of any particular place, he must himself put it in a place”. ... This argument bears a strong resemblance to Malebranche’s most persuasive argument for global occasionalism, the “conservation is but continuous creation” argument’ (S. Lee, in the *Stanford Encyclopedia of Philosophy*).

Brunet III, 764: ‘jolie édition’.

35. [LA METTRIE, Julien Offray de.] Histoire naturelle de l’âme, traduite de l’Anglois de M. Charp, par feu M. H** de l’Académie des Sciences, &c. *The Hague, Jean Néaulme, 1745.*

[bound with:]

[TANDEAU DE SAINT-NICOLAS, François-Bruno, Abbé.] Lettre de monsieur *** maitre en chirurgie, a M. ***. Medecin. Sur le livre ... Histoire naturelle de l’ame. [N. p., n. p., 1745].

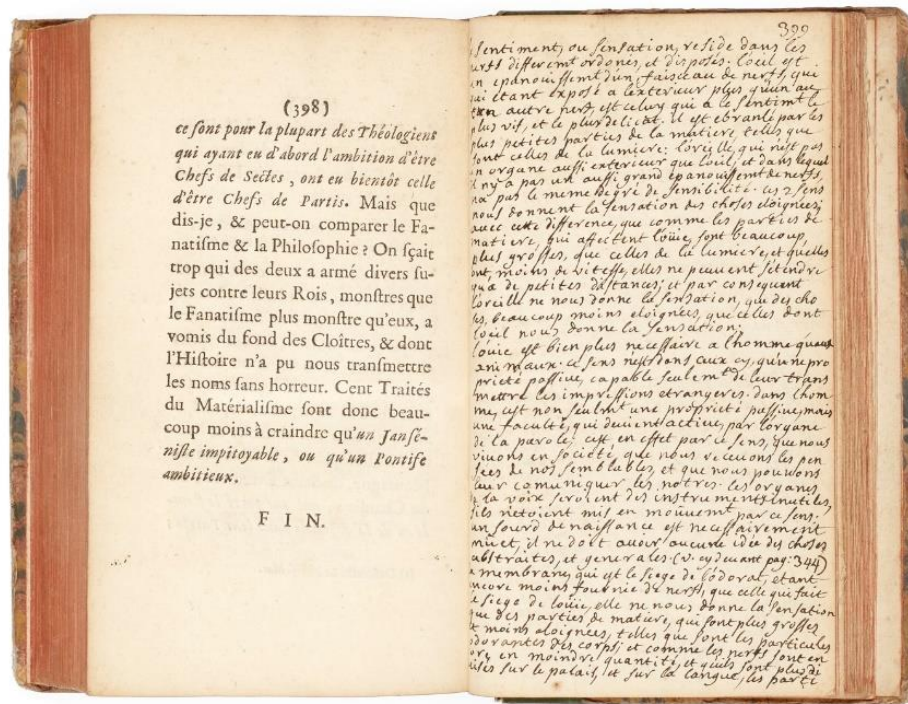


Two works in one vol., 8vo, pp. [xii], 398, [6]; [viii], 40; each work complete with the half-title, woodcut ornaments and title vignette to the first; La Mettrie a very good copy, with several lines of eighteenth-century manuscript notes on the first leaf of text and three leaves filled with eighteenth-century manuscript notes at the end; Tandeau with a few marginal tears confined to the outer corners, but a very good copy; bound in contemporary marbled boards, green vellum spine, red morocco lettering-piece, all edges red; extremities a little rubbed. **£2000**

First edition of La Mettrie’s earliest exposition of a materialistic theory of the soul, bound with the very rare sole edition of Tandeau de Saint-Nicolas’ rejoinder.

La Mettrie’s work, which was dedicated to Maupertuis, provoked a scandal and was officially condemned by the Paris Parlement. The author’s attacks on religion and the publication of several other works ridiculing members of his profession forced him to seek refuge from prosecution and imprisonment in Holland where he elaborated his materialist views in his most notorious work *L’Homme Machine*, published in 1748. This proved to be too radical even for the Dutch and La Mettrie was forced to flee again, this time to the court of Frederick II of Prussia, where he was appointed a member of the Royal Academy of Sciences, as well as reader and physician to the King.

‘Among La Mettrie’s other writings, the most important by far is the *Histoire naturelle de l’âme*, which anticipated closely, and corroborated with a richer accumulation of biological data and a greater reliance on sensationist psychology, the conclusions of *L’Homme machine*. In that earlier treatise, however, he saw fit to set his demonstration of the materiality of the soul within the framework of a Scholastic type of metaphysics, somewhat blurring its import and leaving out of account the specifically mechanistic character of man that he was later to affirm so forcefully. The *Histoire naturelle de l’âme* was also, like *L’Homme machine*, inspired in large part by an extra-scientific motive. This was La Mettrie’s obvious desire, born of the freethinking and anticlerical tendencies of the period, to undermine religion by refuting, on the authority of biology and medicine, the dogma of the spiritual and immortal soul’ (DSB).



La Mettrie: Blake, pp. 253-54; Cioranescu 36385; Quérard IV 496; Stoddard 18; Tchemerzine VI 462 (b).
Tandau: OCLC records two copies only, one in Paris and one at Harvard.

36. **LA SALLE, Antoine de.** Mécanique morale, ou essai sur l'art de perfectionner et d'employer ses organes, propres, acquis et conquis. Geneva, [s. n.], 1789.

Two vols, 8vo, pp. viii, 416, [2]; [iv], 464, vi, [2]; vol. 2 has two quires on light blue paper; occasional light foxing, a little light damp staining to upper margins in vol. 2, small loss to blank margin at foot of final errata leaf in vol. 1; a good copy in near contemporary calf, gilt decoration and contrasting lettering-pieces to spines, marbled endpapers, joints a little worn but holding firm, abrasions and small losses to covers. **£450**

First edition of La Salle's wide-ranging work in which he examines, *inter alia*, understanding, learning, reasoning, syllogism, the Baconian method, asking and answering questions, physiognomy, qualities of character, and eloquence. Having travelled widely in his youth – to Newfoundland, Africa, China, and India – La Salle (1754-1829) settled in Paris to devote himself to metaphysics, publishing *Le désordre régulier* (1786) and *La balance naturelle* (1788) before this work. After a period of exile in Italy writing against the French Revolution, he returned to France where he translated the works of Bacon.

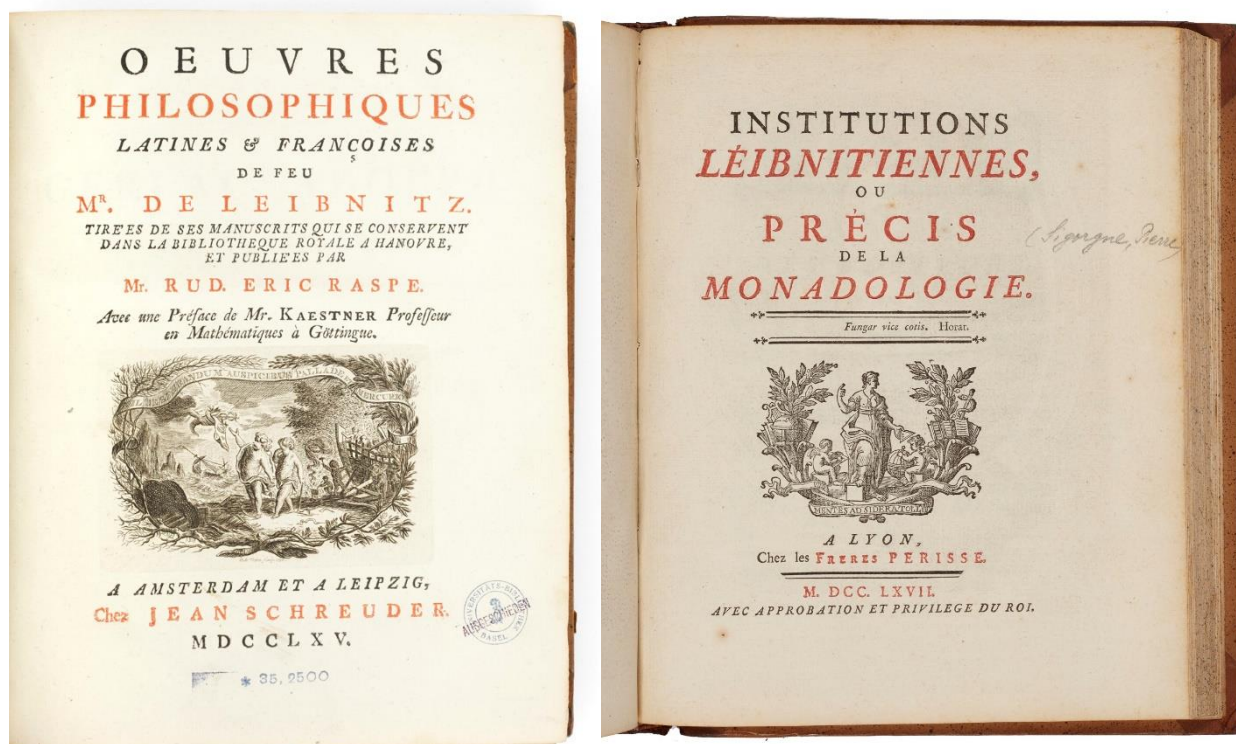
37. **LEIBNIZ, Gottfried Wilhelm.** Oeuvres philosophiques latines & françaises ... Tirées de ses manuscrits qui se conservent dans la bibliothèque royale à Hanovre et publiées par Mr. Rud. Eric Raspe. Avec une préface de Mr. Kaestner ... Amsterdam, Leipzig, Jean Schreuder, 1765.

[bound with:]

[**SIGORGNE, Pierre, or Louis DUTENS, attributed authors.**] Institutions Leibnitiennes, ou précis de la monadologie. Lyon, Freres Périsse, 1767.

Two works in one vol., 4to, pp. [iv], xvi, [2], 540, [18]; [ii], viii, 136; titles printed in red and black, finely engraved vignette on first title, several other woodcut head-pieces and initials throughout; the odd spot, very faint marginal foxing in a couple of quires, but a very good, clean copy, in contemporary half calf over sprinkled paper boards, flat spine filleted in gilt with gilt contrasting morocco lettering-pieces; upper joint slightly cracked, extremities a little worn, spine a bit rubbed; neat contemporary note on verso of errata; from Basle University library, with small stamp and de-accession in the lower margin of first title-page. **£3750**

First edition of Leibniz' fundamental *Nouveaux essais sur l'entendement humain*, here published as part of the first collected edition of his philosophical works in French and Latin. The *Nouveaux essais* take up 496 of the 540 pages and offer one of the most important refutations of Locke's *Essay on Human Understanding*: a defence of the existence of non-material substance (see N. Jolley, *Leibniz and Locke*), and a refutation of the conventional nature ('il y a quelque chose de naturel dans l'origine des mots', p. 241).



Leibniz refers to this work in a letter of 1714, and clarifies that, having written it in 1704-5, he had renounced going to press, unwilling to publish a radical refutation of a recently dead author. In his introduction Raspe surmises that reasons of prudence and unwillingness to be distracted from the dominant controversies on calculus and on metaphysics might have prevented Leibniz from entering another contest. The publication of the *Nouveaux essais* in this 1765 edition was momentous and influential, and informed Hume's and Kant's reading of Leibniz. This edition also includes a number of other works concerning language ('Dialogus de connexione inter res & verba', 'Difficultates quaedam Logicae' and 'Historia & commendatio charactericae universalis quae simul fit ars inveniendi'), the 'Examen du sentiment du P. Malebranche que nous voyons tout en Dieu', and 'Discours touchant la methode de la certitude & de l'art d'inventer'.

The Leibniz is bound with a beautiful copy of the first edition of the anonymously published *Institutions Leibnitiennes*, also issued in octavo in the same year. It is 'an accurate but critical account of Leibniz's cosmological theories' (*DSB*), attributed to Pierre Sigorgne, the author of the *Institutions Newtoniennes*, or sometimes to Louis Dutens; the text refers to an edition of Leibniz' works being prepared by the same editor, and Dutens oversaw the publication of the Geneva *Opera omnia* that came out in 1768. The *Institutions* lay out the content of Leibniz' exchanges with professor Canz of Tübingen on the topic of the monad.

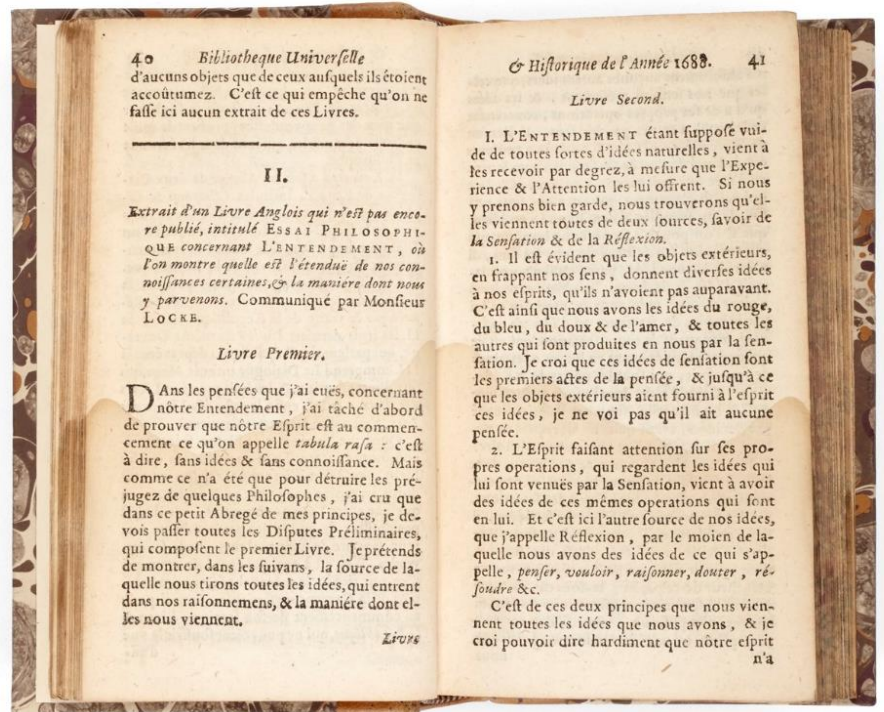
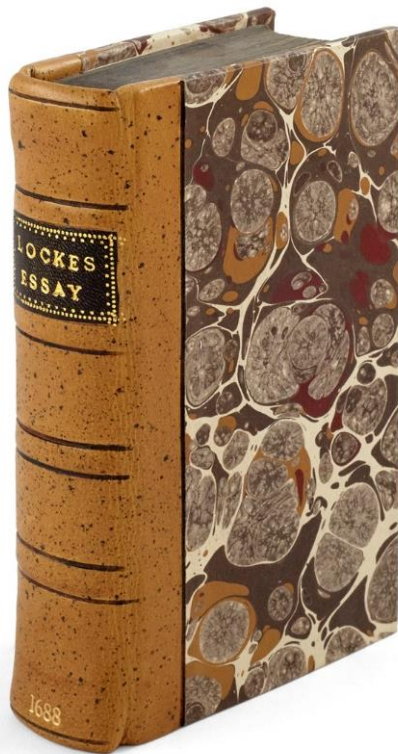
I: Attig 482n; Brunet III, 950; Graesse IV, 152; Müller 1652; Quérard V, 119; Ravier 472; Stojan 56 and 57; Yolton C1765-4. See Aarsleff's chapter 'Leibniz on Locke on Language' in his *From Locke to Saussure* (1982).
 II: Barbier II, 929; Müller, 2155.

38. **LOCKE, John.** Extrait d'un livre Anglois qui n'est pas encore publié, intitulé Essai Philosophique concernant l'Entendement ... communiqué par Mr Locke [in: Bibliothèque Universelle et Historique de l'année 1688 vol. 8]. *Amsterdam, Wolfgang, Waesbergi, Boom, & Van Someren, 1688.*

12mo, pp. [viii], 454, [14]; the *Extrait*: pp. 40-116; the review of Newton: pp. 363-375; library ink stamp to general title, very light water-staining; a very good copy in modern pale calf over marbled boards, gilt lettering-piece to spine.

£4000

A substantial and extremely influential extract, published two years before the appearance of the book, of Locke's *Essay concerning human understanding*: a publication of major consequence in the history of philosophy. This issue of the *Bibliothèque universelle et historique* also contains another contribution by Locke: an anonymously-published review of Newton's *Principia Mathematica* (pp. 363-375).

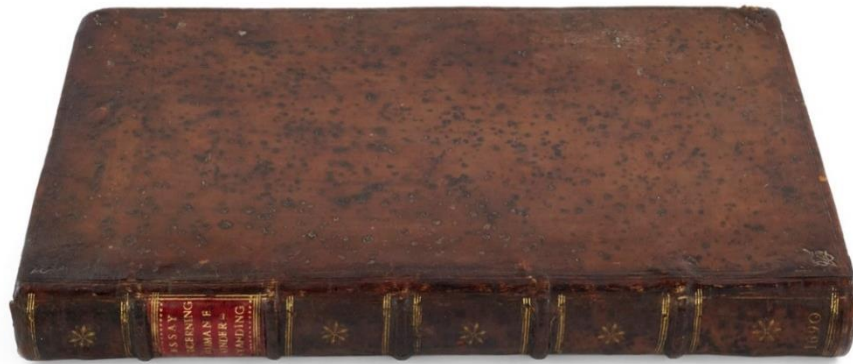


Two years before the full publication of Locke's *magnum opus*, its diffusion began in an immediately bilingual context. The interaction between the French and English versions was complex and extremely fecund. In 1688 an advance copy of an early draft in French, sent to friends like Robert Boyle and Lord Pembroke and edited by Le Clerc, was sent to the editors of the *Bibliothèque Universelle et Historique*, who published it in that year's issue. It was this publication which stimulated the attention, the reactions and philosophical developments of such thinkers as Pierre Bayle, William Molyneux and Leibniz, and that provided access to Locke's groundbreaking theoretical innovations (what became the justification and premise for Condillac's sensualism) for the French-speaking public, until a full French translation appeared in 1700. Le Clerc made also a separate impression, entitled *Abregé d'un ouvrage intitulé ...*

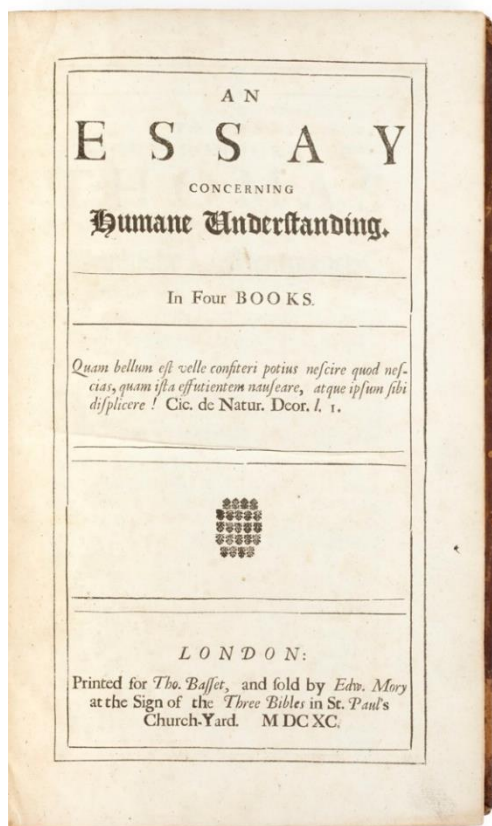
The journal had a very complex printing history, with volumes reprinted on several occasions. 'The volumes in the first edition generally contain a considerable number of printing errors, due no doubt in part at least to the employment of typesetters who were not native French speakers' (Milton, p. 467). J. R. Milton has recently investigated the variants and chronology of Locke's contributions, concluding that our edition of the *Extrait* is the third of three identified ones, contrasted with the former two by the number of pages and the correction of errors. 'Edition (c) of tom. 2 and edition (iii) of tom. 8 [ours] resemble each other very closely, and it seems reasonable to conclude that both were produced by the same printers as part of a longer set that included all of tomes 1-8, and possibly others, though no later ones have yet been located. The printer of C – unlike the printer of A – seems to have used a case of type with very few specimens of lower-case 'w': in the review of the *Principia* in tom. 8, for example, Newton's name is invariably spelt 'Nevvton'. The same phenomenon can be observed in other volumes of this edition ... It would seem to suggest that these volumes were produced in a printing house that concentrated primarily – or perhaps even wholly – on French-language books, where this letter would seldom have been needed (*id.*, p. 464).

ONE OF THE FIRST GREAT DEFENCES OF MODERN EMPIRICISM

39. [LOCKE, John.] An Essay concerning humane understanding. In four books. London, Printed for Tho. Basset, and sold by Edw. Mory at the Sign of the Three Bibles in St. Paul's Church-Yard, 1690.



Folio, pp. [xii], 362, [22, contents], with usual errors in pagination; title within double rule border; very light foxing to first few leaves, small paper flaw to blank margin of [a]2 and to lower blank corner of D4, a few spots; a very good crisp and clean copy in contemporary sprinkled calf, blind fillet border with corner fleurons to covers, spine gilt in compartments neatly restored, lettering-piece, edges sprinkled red; corners slightly worn, a few small abrasions to covers; Lucius Wilmerding bookplate to front pastedown. **£30,000**



First edition, second issue with cancel title, of Locke's monumental work, almost twenty years in the making, one of the first great defences of modern empiricism. 'Locke was the first to take up the challenge of Bacon [*The Advancement of Learning* 1620] and to attempt to estimate critically the certainty and the adequacy of human knowledge when confronted with God and the universe. In the past, similar enquiries had been vitiated by the human propensity to extend them beyond the range of human understanding, and to invent causes for what it cannot explain. Therefore, Locke's first task was to ascertain "the original certainty and extent of human knowledge" and, excluding "the physical consideration of the mind, to show how far it can comprehend the universe". His conclusion is that though knowledge must necessarily fall short of complete comprehension, it can at least be "sufficient"; enough to convince us that we are not at the mercy of pure chance, and can to some extent control our own destiny' (PMM).

The first issue carried the imprint 'Printed by Eliz. Holt for Thomas Basset' and Yolton suggests that 'after all pages of the text had been printed, Basset came to some financial arrangement with Edward Mory to help sell it'. Fewer copies of this second issue were published and there are considerably fewer holdings recorded on ESTC than for the first.

Christophersen p. 26; ESTC R9934; Pforzheimer 600; PMM 164; Yolton 61B.

40. LOCKE, John. Oeuvres diverses ... Rotterdam, Fritsch & Böhm, 1710.

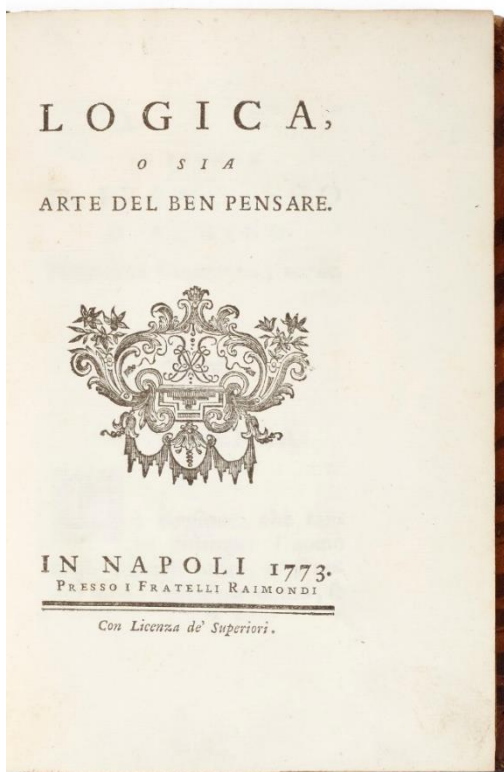
Small 8vo, pp. [viii], 468, xcix ('Éloge'), [1, text of Locke's tombstone]; title printed in red and black; woodcut device to title; a very good copy in contemporary calf, spine gilt in compartments with lettering-piece, red edges,

marbled endpapers; upper joint cracked but holding firm, a little rubbed; upper cover lettered 'Monsieur Rondé' in gilt. **£400**

First collected edition of Locke's works in French. 'This edition contains, besides a reproduction of Locke's tombstone and the *Éloge historique de Feu Mr. Locke par Mr. Jean Le Clerc*, the following works: *Lettre sur la Tolérance*. — *De la Conduite de l'Esprit dans la Recherche de la Vérité* [both for the first time in French]. — *Discours sur les Miracles*. — *Méthode nouvelle de dresser des Recueils*. — *Mémoires pour servir à la Vie D'Antoine Ashley, Comte de Shaftesbury ...*' (Christophersen).

Attig 868; Christophersen, p. 90; Yolton 372.

41. [LONGANO, Francesco.] *Logica, o sia arte del ben pensare. Naples, Raimondi, 1773.*



8vo, pp. [xvi], 234, [10]; author's name stated at end of preface; occasional very light browning or spotting, some very discrete modern pencil annotations and corrections in Italian and English; contemporary mottled calf, gilt panelled spine decorated in compartments, gilt lettering-piece, all edges sprinkled in blue; joints cracked but holding, slight loss to spine ends and to gilt lettering-piece, spine somewhat worn, a few worm-holes affecting only the margins of marbled end-papers; a good copy of a scarce book. **£2250**

First edition, very rare (no copies traced outside Italy), of Francesco Longano's treatise on logic, a perceptive synthesis of the Western logical tradition encompassing Aristotle, Bacon, Descartes, Locke, Wolf, Condillac, and Hume. Longano (1728-1796) was a key player in the theoretical development of the Italian Enlightenment: his thoughts on freedom and equality, although only rarely organised in a systematic philosophy, sprang from thorough observation of features of Southern Italian society and, once crystallized in theory, informed action and programs of reform. A pupil of the economist and reformer Genovesi, and an admirer of Locke, Longano's early interest in philosophy evolved into active criticism of social structures founded on inequality and exploitation, then re-emerged in its more theoretical form in Longano's late work of the 1790s.

Very scarce institutionally and at auction.

JESUIT PHILOSOPHICAL COMPENDIUM

42. [MANUSCRIPT.] 'Compendium praeceptorum dialecticae sive Institutiones logicae.' [*La Flèche, France, c. 1712*].

Manuscript on paper, in Latin, large 8vo (240 x 175 mm), 3 parts, pp. [708], with 10 engraved plates (3 signed H. Bonnart au Coq) and 9 folded printed broadsides (3 being duplicates); neatly written in light brown ink in a single hand, up to 40 lines per page; small wormhole to upper blank margins at beginning, a little damp staining to upper margins, some paper repairs to versos of printed broadsides; very well preserved in 18th-century calf, spine gilt in compartments, marbled endpapers, edges sprinkled red; some abrasions to covers and edges; inscription to front free endpaper 'Ex libris Pavie Institutoris'; an attractive volume. **£2500**

An impressive and extensive manuscript compendium covering dialectic, logic, metaphysics and ethics, apparently compiled for the use of teachers at the Jesuit College at La Flèche in the Loire Valley (founded by Henri IV in 1603) and **including some rare printed broadsides**.

The first two parts of the compendium cover, among other topics, the mind and reasoning, propositions, proofs, syllogisms (with numerous examples), understanding, causality, universals, judgement, and knowledge, with reference to Aristotle's *Categories*, Plato's Forms, Scotism and Thomism. The text is illustrated with 9 engraved logical/metaphysical diagrams, some signed by the Parisian engraver Henri II Bonnart (1642-1711).

The third part – introduced by an allegorical plate depicting ‘La Morale’ – is devoted to moral philosophy, and includes discussion of good and evil, happiness, free will, efficacious grace, sin, virtues and vices, justice, and emotions, containing references to Stoicism, Pelagius, Augustine, Thomas Aquinas, Luther, Calvin, the Council of Trent, and Cornelius Jansen.



The volume includes 9 bound-in broadsides, none of which appear to be recorded on OCLC. Published at La Flèche by the widow of Georges Griveau, and each headed with an attractive woodcut Jesuit emblem, these advertise, in some detail, public disputations given at the Jesuit College by various scholars in 1711 and 1712 on syllogisms, logic, metaphysics, ethics, and physics. The first broadside advertises an afternoon disputation entitled ‘Methodus syllogismi ad morem geometrarum accommodata’ given in March 1712 by ‘Joannes Baptista Thibault, Americanus’, presumably Jean-Baptiste Thibault de Chanvalon (1695-1724), later a government official in Martinique in the Caribbean and father of the French botanist and Intendant of French Guiana. The second one is for a disputation on logic given by ‘Eduardus Yallop, Anglus’ (i.e. Englishman) in

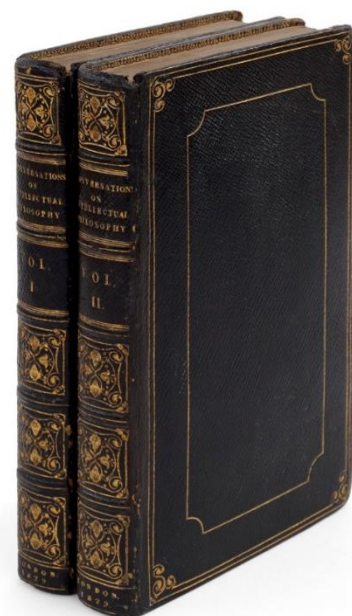
January 1711, which might refer to the classical scholar Edward Yallop later Spelman (d. 1767) of Norfolk (see *ODNB*).

Provenance: the calligraphic inscription to the front flyleaf, 'Ex libris Pavie Institutoris', suggests that this volume was once used by the French writer and printer Louis Pavie (1782-1859) of Angers. Pavie was educated at La Flèche between 1790 and 1793 by the Pères de la Doctrine de la Foi before the college was closed during the French Revolution.

43. **[MARCET, Jane Haldimand.]** *Conversations on intellectual philosophy; or, a familiar explanation of the nature and operations of the human mind.* London, Edward Bull, 1829.

Two vols, 12mo, pp. [iii]-ix, [1], 308; v, [1], 300; very minor foxing to a few pages, but a fine copy, elegantly bound in contemporary full dark green pebbled morocco, gilt filleted panels with floral corner-pieces to sides, panelled spines gilt-tooled and lettered in compartments; a very attractive set. **£975**

A fine copy of the first edition of perhaps the rarest of Mrs Marcet's works: an exposition of philosophical problems and methods for 'a family of children' largely based on the system of the Scottish philosopher Thomas Brown. It earned unconditional acclaim from the *Literary Gazette* as a groundbreaking educational tool, and criticisms from the *Athenaeum* as a dangerous insinuator of 'metaphysics' into innocent minds. Mrs Marcet's *Conversations on political economy*, published in 1816 after an acclaimed series of books intended to popularize science, had established her work as a paragon of socially effective scientific communication. A key player in the Victorian movement of the sciences from the private to the public sphere, Marcet fully embraced the role of the scientific writer as an educator and a shaper of the public understanding of specialized knowledge.



MELANCHTHON'S VIEWS ON PLATO: A VERY RARE PRINTING

44. **[MELANCHTHON, Philipp.] LAGUS, Conrad.** *Oratio de Platone.* Wittenberg, [J. Klug], 1538.

8vo, ff. [16]; with large white-on-black engraved historiated initials; upper margin of last leaf repaired, but a very good copy, with some contemporary ink underlining and marginalia, bound with two other texts in contemporary blind-tooled panelled pigskin over wooden boards, acorn centrepieces surrounded by a roll with busts of the Muses and Apollo on both sides, panelled spine with geometric design, brass catches; clasps missing, upper joint cracked but holding firm; a fine *Sammelband*, with a small contemporary ownership inscription on the first title. **£5000**

Only edition, exceedingly rare (one copy only in the US), of the main extant source for Melanchthon's views on Plato. 'Melanchthon's view of Plato is known primarily from a Latin speech, which he asked Conrad Lagus to deliver' (Hartfelder). The oration was composed by Melanchthon and delivered by Conrad Lagus to University of Wittenberg students on the conferment of their master's degrees. Although the speech was published without Melanchthon's name, his authorship has been universally acknowledged.

Plato's life and work are here hailed as a mirror of the perfect philosopher, marked by true love of knowledge, rectitude of conduct, unsurpassed eloquence and richness of style. It is in fact to Plato's 'vague' definition of God as 'mens aeterna, causa boni in natura' that Melanchthon turns in successive works (with qualified approbation in view of Plato's obvious distance from Christianity), in his criticism of the Scholastics' insistence on a philosophical, 'distinct' knowledge of God, and in his rejection of moralism and speculation.

Keen, p. 164, 74; VD 16 M 3805; one copy only in the US (Harvard).



Bound with the Melanchthon:

OMPHALIUS, Jakob. *Nomologia, qua eloquendi ac disserendi ratio ad usum forensem civiliumque causarum procurationem, pergrata studiorum omnium utilitate accomodatur, aucta et recognita. Cologne, E. Cervicornus for G. Hittorp, August 1538.*

8vo, pp. [xvi], 302, [2, blank]; some Greek type; with a diagram outlining Cicero's ideal orator's qualities, printer's device, historiated initials.

Rare second revised and greatly enlarged edition (the first, printed by Simon de Colines, amounted to only 128 pages) of a manual of eloquence and style for the legal professions. The theory of rhetoric and exposition, based primarily on Cicero and Quintilian and furnished with graphic aids, is exemplified in the appendix by a dialogue between Hymenaeus (the god of marriage) and Lachesis (one of the Fates) on glory and eternal memory as the only worthwhile pursuits during earthly life.

Green and Murphy, *Renaissance rhetoric short title catalogue, 1460-1700* (2006), p. 326; VD 16 O 758.

ERASMUS, Desiderius. *De duplici copia verborum ac rerum commentarii duo multa accessione, novisque formulis locupletati. Una cum commentariis M. Veltkirchii. Cologne, J. Gymnicus, 1536.*

8vo, pp. [xvi], 398, [2, blank]; with woodcut initials.

First published in Paris by Badius Ascensius in 1512, Erasmus' 'Twofold supply of words and subjects' underwent modifications and additions in the following two decades and enjoyed vast popularity (at least 80 printings during Erasmus's lifetime, with our edition possibly being the last printed before his death). Veltkirchius' comments were first added in 1534 in an edition arranged by Melanchthon, who here also provides an introduction with a praise of the commentary. Erasmus's own preface to the first edition, dated 1512, is also reprinted.

Bezzel 764; Vander Haeghen I, 67; VD 16 E 2676.

45. [MILL, John Stuart.] Lettres inédites de John Stuart Mill à Auguste Comte publiées avec les réponses de Comte et une introduction par L. Lévy-Bruhl ... Paris, Félix Alcan, 1899.

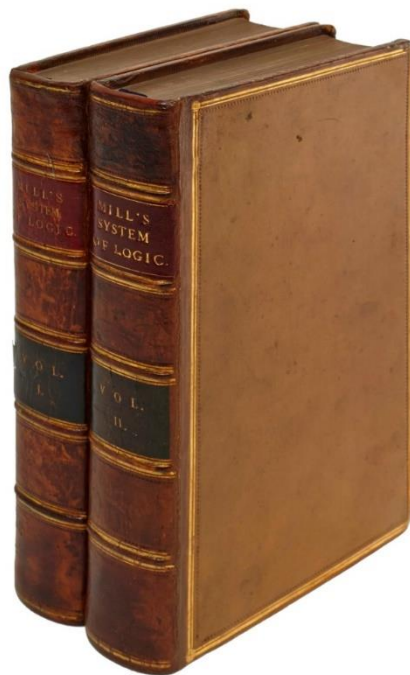
8vo, pp. [4], xxxviii, 560; light browning, else very good in contemporary quarter roan, extremities rubbed, spine lettered gilt. **£50**

First edition of this collection of 89 letters written between Mill and Comte during the period 1841 to 1847, covering, among other matter, logic, metaphysics, and positivism.

MILL'S FIRST BOOK AND ONE OF HIS BEST

46. MILL, John Stuart. A System of logic, ratiocinative and inductive. Being a connected view of the principles of evidence, and the methods of scientific investigation. London, John W. Parker, 1843.

Two vols, 8vo, pp xvi, 580; xii, 624; a fine copy, in contemporary polished calf, panelled sides filleted in gilt with rosette cornerpieces, and a blind-tooled rolled border, panelled spines filleted in gilt, with red and green morocco gilt lettering-pieces, all edges gilt, preserving blue silk bookmarks; a very few surface marks; bookplate of Sir William Markby (K.C.I.E., Kt., 1829–1914, English jurist, see below) to the front paste-downs, pencil ownership inscription on front free end-papers and a few pencil notes of G[eorge] R[obert] Brewis, Oxford (1890-1955). **£4250**



First edition. *A System of logic* is ‘The first major instalment of [Mill’s] comprehensive restatement of an empiricist and utilitarian position. It presents ... a fairly complete outline of what would now be called an “empiricist” epistemology ... It begins the attack on “intuitionism” which Mill carried on throughout his life, and it makes plain his belief that social planning and political action should rely primarily on scientific knowledge, not on authority, custom, revelation, or prescription ...

‘With the publication of the *Logic*, Mill took a major step toward showing that the philosophy of experience, which had hitherto been identified primarily as a sceptical position, could offer at least as much in the way of constructive thinking as any other kind of view ... Mill held that the philosophy of experience was more likely than any other to encourage the development of society along liberal lines. He therefore held that it was a matter of considerable importance to show that empiricism was a viable alternative to the less progressive views – notably, Scottish common-sense philosophy and German idealism – which were then dominant. The *Logic* succeeded in doing this’ (J.B. Schneewind, writing in the *Encyclopedia of Philosophy*).

Provenance: Sir William Markby, Reader in Indian law at Oxford, founder of the internationally-renowned *Law Quarterly Review*, and author of the important *Elements of Law Considered* (first 1871), ‘the first [work] to present English law in terms of general jurisprudential categories, obtained as a result of comparative analysis’ (ODNB).

MacMinn, Hains & McCrimmon, p. 56; Risse II, 50.

MONBODDO TO CADELL

47. **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".

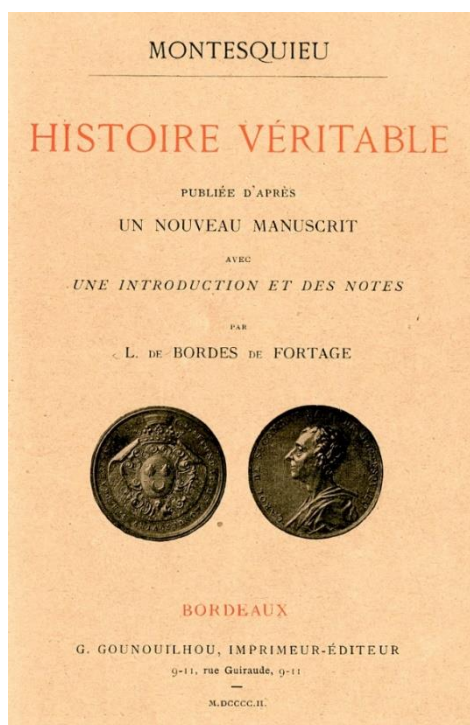
As to the sending my works abroad, that
 must be left entirely to your discretion; but
 I know very well that they are known
 abroad, and I should think in America, where
 I am told, they begin to be studious of
 learning, there will be a demand for them.
 I give my service to Mr. Brachan, and
 am Sir
 Your most Obed. Servant
 Geo. Bernard

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.

A PRELUDE TO *L'ESPRIT DES LOIS*

48. **MONTESQUIEU, Charles de Secondat.** *Histoire véritable* publiée d'après un nouveau manuscrit avec une introduction et des notes par L. de Bordes de Fortage. Bordeaux, G. Gounouilhou, 1902.

4to, pp. xvi, 74, [6]; title in red and black, printed on pink paper; small stain to lower margin p. viii-ix; a very good copy in early 20th-century half morocco over marbled boards, gilt-lettered spine, marbled endpapers, original printed wrappers bound in (slightly foxed); with a presentation inscription from the editor on front flyleaf. **£250**



Second edition of **Montesquieu's philosophical, quasi-oriental tale, a prelude to his great work *L'Esprit des lois***. Written in the 1730s and again in 1754, and influenced by Lucian and the 18th-century vogue for oriental fiction, the *Histoire véritable* remained unpublished until 1892. This 1902 second edition is based on a manuscript written prior to that used for the first.

The *Histoire* is a fabulous account of the numerous animal and human incarnations experienced by its narrator: as a little dog he is persecuted by his mistress, while as an ox he is worshipped by the Egyptians; as a human his soul occupies the bodies of a hangman, a cuckolded husband, an underfed poet, a courtier, a fop, a virtuous woman, a eunuch, an African chief, and a king's fool, among many others. 'The different reincarnations are so many opportunities to expose human turpitude from the inside and to underscore, from the vantage point of a single conscience, retrospectively enlightened, the corruption and wickedness of men ... Montesquieu's originality is to create, based on conventional processes of narrative fiction at the time, a philosophical tale inducing meditation about the conditions of virtue and happiness ... The *Histoire véritable* would also raise, in the story's framework, questions to which *L'Esprit des lois* would try to respond: how to reconcile relativism and

norms of universal justice, articulate uniformity and diversity, find constancy in change? To this degree, the work would be, as Alberto Postigliola put it, an “epistemological prelude” to its author’s major work’ (Carole Dornier in *Dictionnaire Montesquieu*).

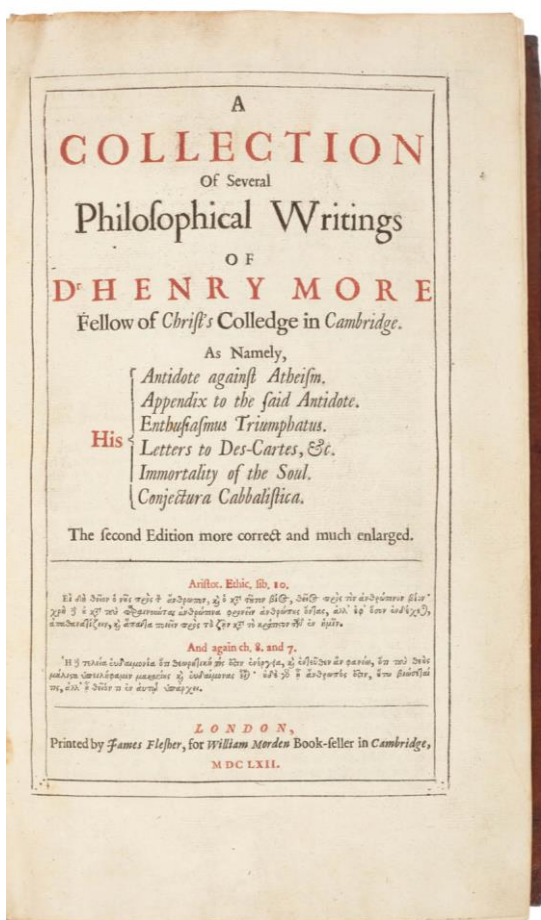
Provenance: Inscribed by the editor Louis de Bordes de Fortage to the bookseller Marcel Mounastre-Picamilh.

CAMBRIDGE PLATONIST

49. **MORE, Henry.** A collection of several philosophical writings ... As namely, his Antidote against atheism, Appendix to the said Antidote, Enthusiasmus triumphatus, Letters to Des-Cartes, &c., Immortality of the soul, Conjectura cabbalistica. The second edition more correct and much enlarged. London, James Flesher for William Morden, 1662.

Folio, pp. xxvii, [7], 190, [14], 133, [7], 234, [18], 184, [18]; title in red and black, each work with its own title-page, engraved initials, some diagrams; a few small marks, inner margin of main title-page reinforced with paper, small loss to blank corner of V4, short tears to blank margins of Kk2 and last leaf, but a very good copy in 18th-century mottled calf, gilt fillet border to covers, spine gilt in compartments with gilt lettering-piece, gilt edges, marbled endpapers; upper joint and head of spine repaired with new leather; some wear to covers and corners; bookplate of Ragley Hall library with Seymour-Conway arms to front pastedown (see below).

£750



The first collected edition of the works of the Cambridge Platonist, Henry More (1614-87). While More owed much to Neoplatonist thought, his philosophical theology was very much his own. ‘More is notable as a rationalist theologian who tried to use the details of the mechanical philosophy, as developed by René Descartes, Robert Boyle and others, to establish the existence of immaterial substance, or spirit and, therefore, God. In particular he is known for developing a concept of a Spirit of Nature ... and a concept of an infinite absolute space’ (*Stanford Encyclopedia of Philosophy*).

The *Antidote* (1653) represents one of the earliest contributions to natural theology; *Enthusiasmus Triumphatus* (1656) examines the causes of and remedy for different kinds of religious fanaticism; in *Epistolae quatuor ad Renatum Des-Cartes*, More proposes a Spirit of Nature to solve problems insufficiently explained by Descartes and mechanical philosophy; *Immortality of the Soul* (1659) is in part a response to Hobbes’s *Leviathan*, decrying its materialism, determinism, and mortalism; and *Conjectura Cabbalistica* (1653) is More’s attempt to link natural philosophy with revealed religion. Several of the works are dedicated to Edward and Anne Conway. More tutored Anne in philosophy and her family became his patron and supporter. The bookplate in this copy indicates that it was once in the ownership of the Conway’s descendants.

ESTC R18746; Wing M2646.

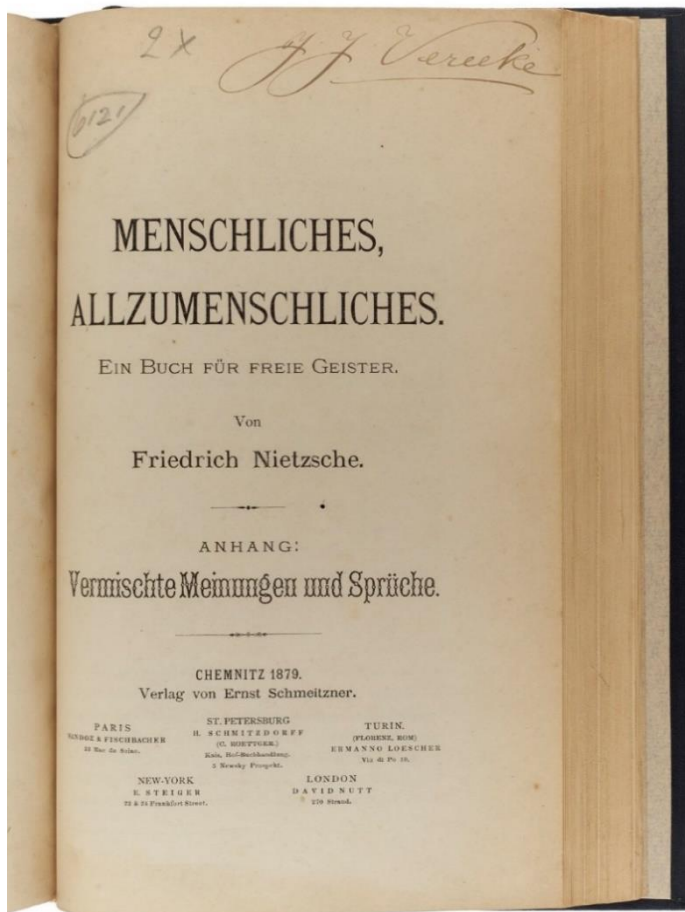
NIETZSCHE'S APHORISMS: TWO RARE WORKS, EACH THE FIRST ISSUE

50. **NIETZSCHE, Friedrich.** *Menschliches, Allzumenschliches.* Ein Buch für freie Geister. Den Andenken Voltaire's geweiht zur Gedächtnis-Feier seines Todestages, des 30. Mai 1778. Chemnitz, Richard Oschatz for Ernst Schmeitzner, 1878. 8vo, pp. [8], 377, [1], [2, publisher's advertisements dated April 1878]; *cancellans* slip correcting 'Menon' to 'Meere' pasted onto p. 290; scattered light spotting, l. 18, 3 creased due to production flaw, light offsetting and small abrasion on half-title, nonetheless a very good copy retaining the half-title and advertisements. First edition, first issue, one of 449 copies with Schmeitzner's imprint from the first printing of 1,000 copies. Schaberg 29.

[bound with:]

Idem. *Menschliches, Allzumenschliches.* Ein Buch für freie Geister. Anhang: Vermischte Meinungen und Sprüche. Chemnitz, Richard Oschatz for Ernst Schmeitzner, 1879. 8vo, pp. 163, [1], [9, publisher's advertisements dated March 1879], [1 blank]; very lightly foxed; *provenance:* J.J. Vereeke (early ownership signature on title) – early marginal correction in pencil on p. 35. First edition, first issue, one of 326 copies with Schmeitzner's imprint from the first printing of 1,000 copies. Schaberg 31.

Two works bound in one vol., 8vo, early 20th-century black morocco backed cloth boards, spine gilt in compartments, gilt black cloth lettering-piece in one, grey-blue endpapers; extremities very lightly rubbed and bumped. £4250



First edition, first issue of both works. *Menschliches, Allzumenschliches* is an early work, signalling 'a radical departure in style and content from anything that Nietzsche had previously written, indicating a new direction that was to continue for his next five books' (Schaberg, p. 55). Begun in May 1876, *Menschliches, Allzumenschliches* was then compiled around the time of Nietzsche's gradual departure from his Basel professorship from October onwards, due to ill health, which was possibly a consequence of his conflicted obligations in teaching philology and developing his philosophical ideas. He requested, for 'many personal reasons [...] complete secrecy' from his publisher Schmeitzner and the printer, the carefully-chosen Richard Oschatz: 'If you prefer, you can keep my name from him until the printing of the title page – but I am afraid that curiosity will grow too strong and that my plans here will be ruined' (*ibid.*, p. 57). Indeed, Nietzsche even considered publishing under a pseudonym, 'Bernhard Cron', for whom he invented a biography, but Schmeitzner 'insist[ed] and demand[ed]' (*ibid.*, p. 59) that the book appear under Nietzsche's name, and *Menschliches, Allzumenschliches* would be the first title on which Nietzsche appeared by his name alone, without his title as professor.

The fragments, aphorisms, observations, notes, and thoughts gathered in the work mark Nietzsche's departure from the nationalistic concept of culture, which he had promoted in *Die Geburt der Tragödie* (1872). *Menschliches, Allzumenschliches* stems from the tradition of the French aphoristic literature, was published on 7 May 1878, to coincide with the 100th anniversary of Voltaire's death at the end of the month, and was dedicated to Voltaire – an emphatic statement of allegiance that clearly and openly opposed Wagner's ideals. As Nietzsche anticipated, 'Wagner disliked the book immediately' (*ibid.*, p. 63), and the publisher hoped that this controversy, together with the decision of the Russian authorities to ban *Menschliches, Allzumenschliches*, would enable him to sell the entire first edition of 1,000 copies. In the event, however, only 449 copies were

distributed under Schmeitzner's imprint, and the remaining sets of sheets were sold to Fritzsich in 1886, to be issued in a new, enlarged edition with a new title page and additional quires printed for Fritzsich.

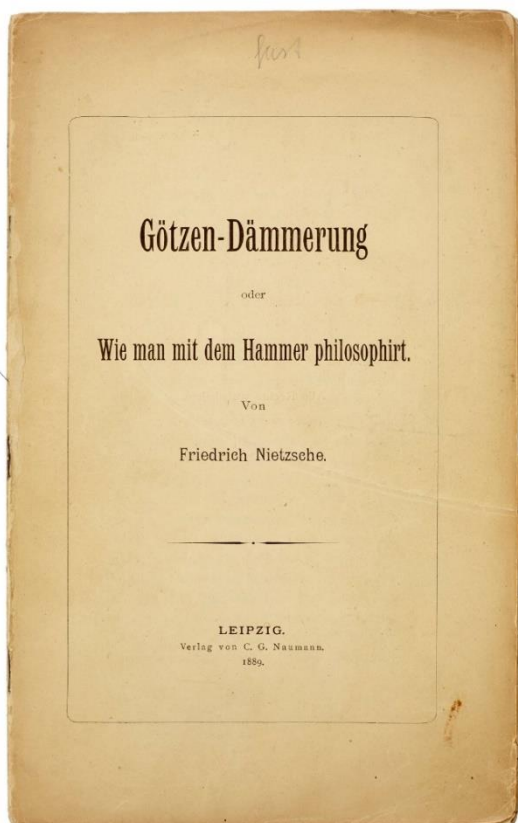
It is further worth noting that Nietzsche here entered the field of psychological analysis of metaphysical ideas with this work: 'Auf der Grundlage der Einsicht, dass "Überzeugungen... gefährlichere Feinde der Wahrheit, als Lügen" sind [...] unterzieht N. tradierte metaphysische Vorstellungen und Ideale einer psychologischen Analyse, die im Versuch der "Umkehrung gewohnter Wertschätzungen und geschätzter Gewohnheiten" (Vorrede I, 1) ihren methodischen Ausgangspunkt hat' (*NDB*).

This copy of *Menschliches, Allzumenschliches* is bound with the first supplementary volume, *Anhang: Vermischte Meinungen und Sprüche*, which was published in the following year. Nietzsche had suggested continuing the pagination and numbering of *Menschliches, Allzumenschliches*, considering this a conclusion to his hastily-published collection of aphorisms, but Schmeitzner advised against this. 1,000 copies of the *Anhang* were printed for Schmeitzner, but, again, only 326 copies were distributed under his imprint before the remainder moved to Fritzsich, who published it, with the second *Anhang, Der Wanderer und sein Schatten*, as the second volume of his definitive edition of *Menschliches, Allzumenschliches* in 1886.

FIRST EDITION, ADVANCE COPY

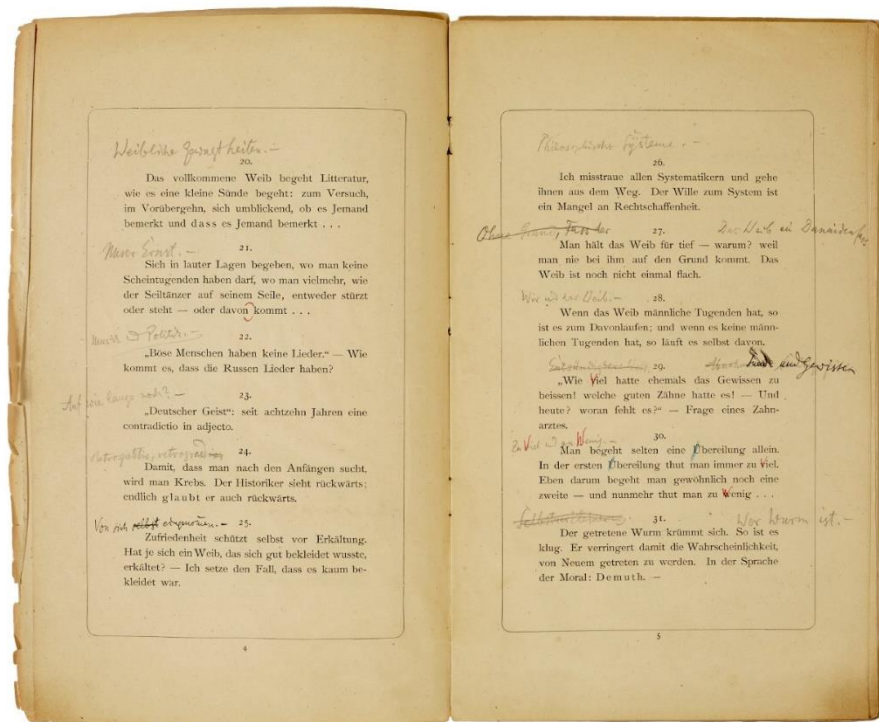
51. **NIETZSCHE, Friedrich.** *Götzen-Dämmerung oder Wie man mit dem Hammer philosophirt.* Leipzig, C.G. Naumann, '1889' [but November-December 1888].

8vo, pp. [8], 144; some light browning and occasional marking, small marginal tears and chips; printed wrappers, works by Nietzsche listed on lower wrapper, in a modern, green cloth clamshell box; disbound, lacking upper wrapper, lower wrapper chipped with small losses and small adhesive tape repair; *provenance*: Heinrich Köselitz (1854-1918, ps. 'Peter Gast'); one of two presentation copies sent to Köselitz at Nietzsche's request and received by him by 7 December 1888 (*cf.* Nietzsche's letter to Naumann of 25 November 1888 and Köselitz' to Nietzsche of 7 December 1888), extensively annotated by Köselitz and with pencilled name 'Gast' on title) – Christoph Oehler (1928-2001). **£37,000**



First edition, advance copy, in first issue wrappers with list of works by Nietzsche on lower panel.

Nietzsche began to write *Götzen-Dämmerung* (which originally bore the title *Müssiggang eines Psychologen*) in June 1888 and completed it at the beginning of September 1888, when he sent it to his publisher Naumann. Somewhat to Nietzsche's surprise, Naumann began work on the manuscript shortly after receiving it, and the author found himself in the unusual position of being the brake on his publisher's progress (rather than *vice versa*), as he sent further sections of text in the last weeks of September and the first of October 1888. The book, which now bore the new title *Götzen-Dämmerung*, suggested by the author's friend and collaborator Heinrich Köselitz, was finished in November 1888 and the author received four advance copies from the publisher, who also sent out eleven advance copies requested by Nietzsche in a letter of 25 November 1888, including two destined for Köselitz. Köselitz wrote to Nietzsche on 7 December 1888 to confirm that he had received the work. At the beginning of January 1889, Nietzsche's mental health collapsed irrevocably and the work was published by Naumann in the last weeks of the month, retaining mistakes which the rapid publication had left uncorrected by the author (two of these – 'Zwei dumme Fehler' – were noted by Nietzsche in a letter to Köselitz on 25 November 1888).

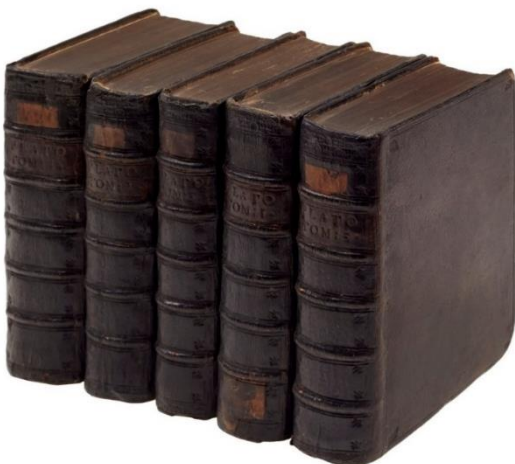


The present copy has been extensively corrected and annotated throughout in pencil, black and red inks, and blue crayon. The lower wrapper also bears notes in black ink, recording errata on pp. 52, 94, 104, and 137, including the two noted in Nietzsche's letter. The annotations also add references to later editions of Nietzsche's works (in some cases replacing a reference to an earlier edition) and it seems likely that this copy was used by Köselitz whilst he was working on new editions of Nietzsche's works to be published under the auspices of Elisabeth Förster-Nietzsche's Nietzsche Archive.

Following disputes with Nietzsche's sister, Köselitz ceased working with her in 1909 and this copy probably came into the possession of Elisabeth Förster-Nietzsche's cousin and close collaborator Dr Richard Oehler (1878-1948), the co-editor, with his brother Max Oehler (1875-1946) and Friedrich Christoph Würzbach, of the twenty-three volume 'Musarionausgabe' of Nietzsche's *Gesammelte Werke* (Munich, 1920-1929). Richard presumably then bequeathed it to his son Christoph Oehler.

FICINO'S TRANSLATION OF PLATO

52. **PLATO (Marsilio FICINO, translator).** Divini Platonis operum a Marsilio Ficino tralatorum [sic] tomus primus [-quintus]. Lyons, Jean de Tournes, 1550.



Five vols, 16mo; with printer's 'viper' device on titles and 'prism' device on all final leaves; some shoulder notes just shaved; a very good copy, in 18th-century brown morocco, spines in compartments with lettering-pieces; a few joints and headcaps sympathetically restored; from the Mount Street Jesuit Church in London, with bookplates on front pastedowns. **£2200**

The only de Tournes edition of Plato's corpus, rare. The Latin text is that of Marsilio Ficino, the first complete translation of Plato's work into a Western language, and 'the best translation of that author Italy can boast' (*Enc. Brit.*), which the translator discussed with the best philologists of the Florentine circle, including Poliziano and Landino; first published in 1484-85, Ficino's landmark translation became a fundamental text in the

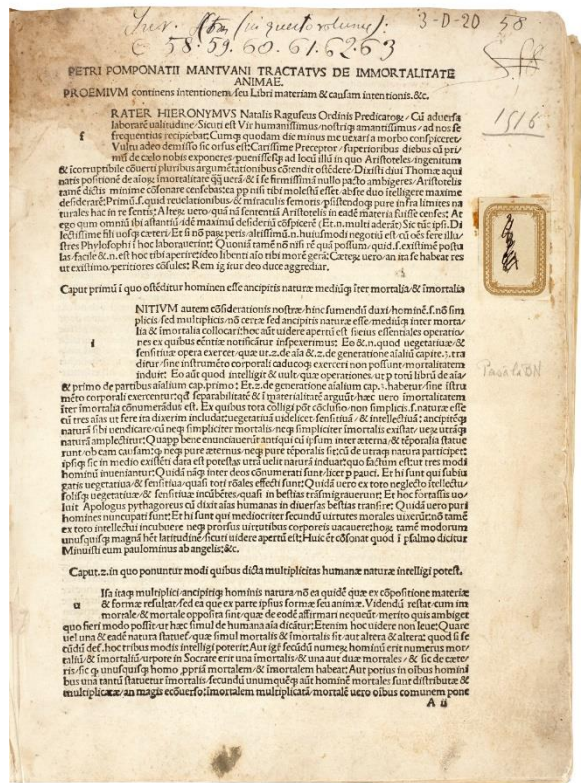
development of Renaissance Neoplatonic philosophy; it is here printed with the revisions of the distinguished theologian friend of Melanchthon and Erasmus Simon Grynaeus.

BMSTC (French), p. 353; Cartier 179. Not in Adams. **Only the Columbia University copy in the US on OCLC.**

**POMPONAZZI'S MOST CONTROVERSIAL WORK,
AND THE RESULTING DEBATE**

53. **POMPONAZZI, Pietro.** Tractatus de immortalitate animae [bound with five other contemporary works on the same subject]. [*Bologna, Iustinianus Leonardi Rubericensis, 1516 (colophon)*].

Folio, ff. [17] (of 18, lacking title), gothic letter; guide-letters, errata and printer's woodcut device on recto of last leaf; unobtrusive and regressing stain in upper inner corner of the sheets in the first half of the book; a very good, fresh, unsophisticated copy, bound with five other contemporary works (see below) in contemporary limp vellum, flat spine lettered in ink; foot of spine worn and spine partly detached (but holding firm); paper shelfmark label and nineteenth-century inscription (giving content, a serial number and a shelfmark) in the margins of Aii, indicating that the title-page had been discarded prior to the nineteenth century; preserved in a custom-made morocco case. **£25,000**



Extremely rare first edition of one of the most momentous publications in the history of philosophy, here part of a remarkable contemporary Sammelband including some of the works that constituted the 'Pomponazzi affair'. 'The result of the whole affair [meant that] in the future, philosophy would no longer be identical with Aristotle . . . a philosopher could be a Thomist, an Aristotelian, a Platonist or anything else, provided that his philosophy was conclusive and coherent (Cambridge history of Renaissance philosophy p. 507).

Pomponazzi had begun questioning whether the soul is immaterial and immortal in the early 1500s during his (unpublished) lessons, but it was only in 1516, after the 1513 promulgation of the Fifth Lateran Council decree formally outlining the church's dogma of the individual immortality of the soul, that his treatise *De*

immortalitate animae was published, arguing that the soul's immortality cannot be rationally demonstrated. The result was immediate and public scandal. The pamphlet in fact simply concluded that the question of immortality is a neutral problem, incapable of resolution through natural reason. But at the time the subtlety and balance of the argument was overshadowed by his 'provocation of both ecclesiastical and philosophical authority' (*ibid.*, p. 504), and the work was immediately condemned by Leo X and publicly burned. 'It was only the support of Cardinal Pietro Bembo that enabled Pomponazzi to avoid the charge of heresy and the extreme penalties which it entailed' (S. Perfetti, in *The Stanford Encyclopedia of Philosophy*, s.v. Pomponazzi).

The outburst of criticism was clearly immediate, as Pomponazzi produced a self-defence in February 1518. That same year one of the leading Aristotelian authorities of the time, Pomponazzi's former colleague and philosophical opponent Agostino Nifo, wrote a rebuttal with the same title *De immortalitate animae*, to which Pomponazzi replied in his *Defensorium*, published in 1519. Both these works are also present here as first editions, as well as the 1519 criticism by the Dominican Bartolomeo Spina, who reproached his own former minister general, Cajetan, for having 'paved the way' by abandoning Aquinas's interpretation of Aristotle.

'These controversies induced [Pomponazzi] not to publish two other works which he completed in 1520: *De naturalium effectuum causis sive de incantationibus* ("On the Causes of Natural Effects or On Incantations") and the *Libri quinque de fato, de libero arbitrio et de praedestinatione* ("Five Books on Fate, Free Will and Predestination"); the two treatises were published posthumously' (*ibid.*).

While the absence of Ai (title only on the recto, and dedication on the verso) is regrettable in its affecting the bibliographical integrity of this copy, the well-thumbed appearance of Aii, the first text leaf, which bears all the historical marks of an initial leaf (nineteenth-century shelfmarks and content notes) is evidence that the title must have been discarded at an early stage, like the final blanks in two of the other works bound here.

Pomponazzi's work is here bound with:

NIPHUS, Augustinus. De immortalitate anime. Libellus. [*Venice, heirs of Octavianus Scotus, 1518 (colophon)*]. Folio, ff. [ii], 24; text in two columns, one large and numerous small woodcut initials, running titles, shoulder notes, printer's device at end; a clean, crisp copy; nineteenth-century serial numbering inscription on title.

POMPONAZZI, Pietro. Defensorium Petri Pomponatii Mantuani. [*Bologna, Iustinianus de Ruberia, 1519 (colophon)*]. Folio, ff. [40]; a clean, crisp copy; a nineteenth-century serial numbering inscription on title.

NIPHUS, Augustinus. De nostrarum calamitatum causis liber ad Oliverium Carafam. [*Venice, heirs of Octavianus Scotus, 1505 (colophon)*]. Folio, ff. 33 (bound without the final blank); text in two columns, three large astrological woodcut diagrams within text, one large and numerous small woodcut initials, running titles, shoulder notes, printer's device at end; a clean, crisp copy; nineteenth-century serial numbering inscription on title.

SPINA, Bartolomeo [Bartholomeus de SPINA]. Opuscula [sic] edita per fratrem Bartholomeu[m] de spina pisanum ordinis predicatorum de observ[an]tia lectorem sacre theologie: que in hoc volumine continentur hec sunt. Propugnaculu[m] Aristo. de imortalitate anime contra Tho. Caietanum cu[m] littera eiusdem Caietani ex c[om]mentatione sua super libros Aristo. de A[n]i[m]a quantum proposito deseruit assumpta. Tutela veritatis de imortalitate anime contra Petru[m] p[r]oponacium Mantuanu[m] cognominatum Perettum cu[m] eiusdem libro de mortalitate anime fideliter toto inserto. Flagellu[m] in tres libros apologie eiusd[em] Peretti de eadem materia. Utilis Questio de ordine sacro. [*Venice, Gregorius de Gregoriis, 1519 (colophon)*]. Folio, ff. [61], without final blank; a little unobtrusive worming in gutter of early quires, pinhole in text in second part, but a very good copy; nineteenth-century serial numbering inscription on title.

OPTATUS, Caesar. Opus tripartitum de crisi de diebus criticis et de causis criticorum. [*Venice, heirs of Octavianus Scotus, 1517 (colophon)*]. Folio, ff. 12; with woodcut initials and two woodcut astrological diagrams to text, woodcut printer's device at end; some light dampstaining mainly to the gutter, the text block coming a little loose in the binding, but a very good copy; nineteenth-century serial numbering inscription on title.

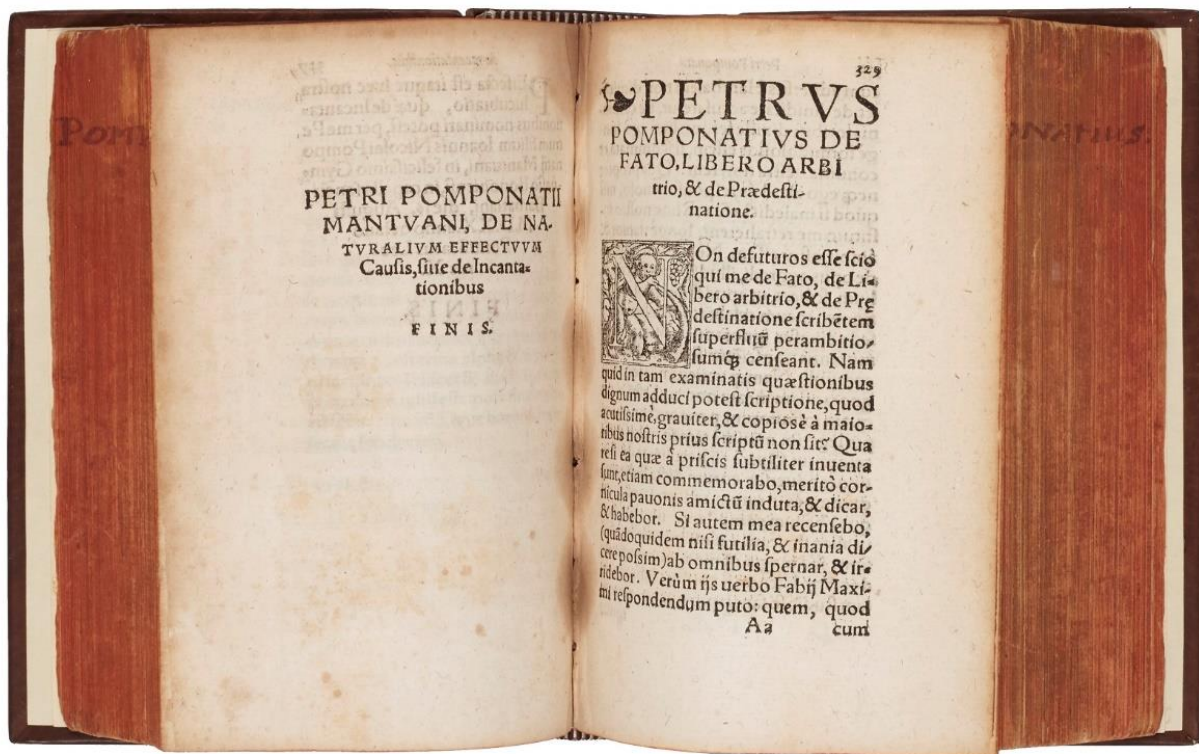
HERALD OF THE RENAISSANCE

54. **POMPONAZZI, Pietro.** Opera. [Basel, Henricus Petri, 1567].

8vo, pp. [lvi], [4, blank], 1015, [1]; without the blanks a7-a8; printer's device at end, woodcut initials; title-page repaired at gutter and lower margin, first four leaves with slightly frayed and browned margins, occasional light toning, but a very good copy in modern polished brown morocco, sides filleted in blind, panelled spine with contrasting lettering-piece; old ownership inscription to top of a2 (C. Warlon), embossed stamps of Wigan Public Library on the title and the colophon. **£7500**

Rare first edition of Pomponazzi's essay *On fate, free will, and predestination* (De fato ... libri V), published posthumously in this collective edition prepared by his pupil Gulielmus Gratarol. Gratarol's editions of Pomponazzi's writings were instrumental in divulging the thought of one of the most influential philosophers of the Renaissance.

Before the author's death, Pomponazzi's works had been circulating clandestinely in manuscript since the condemnation, in 1516, of *De immortalitate animae*, which argued the impossibility of a philosophical demonstration of the immortality of the soul. The book was publicly burnt in Venice. *De fato*, here printed for the first time, is perhaps the most speculatively ambitious and compromising of all. It examines the relationship between free will and providence. Pomponazzi refutes centuries of theologians' attempts to reconcile God's foreknowledge and human freedom, and is in sympathy with the stoics' position, observing in nature and history the evidence of a universal law of necessity, an iron law of determinism which reveals God as 'the cruellest of all beings, the supreme hangman, most unjust'.



Like the burnt *De immortalitate*, *De fato* takes its author and readers to a most uncomfortable yet necessary impasse between reason and faith. Its unorthodoxy is perhaps heightened in the first appearance here, joined with other writings where Pomponazzi addresses magic and the alchemic properties of natural elements.

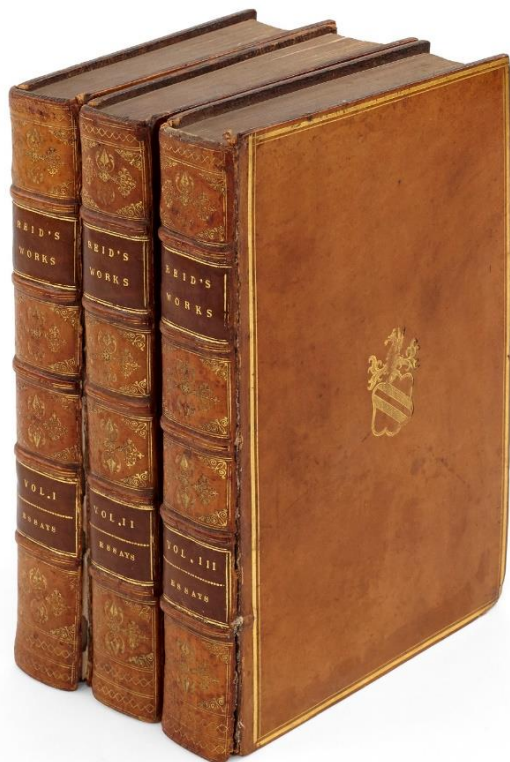
Adams P1826; Caillet III, 8818; Graesse VI, 47; Rosenthal 3020 ('Tres rare et fort recherché'); Wellcome I, 5154.

55. **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.

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.



56. **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.*

Three 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.

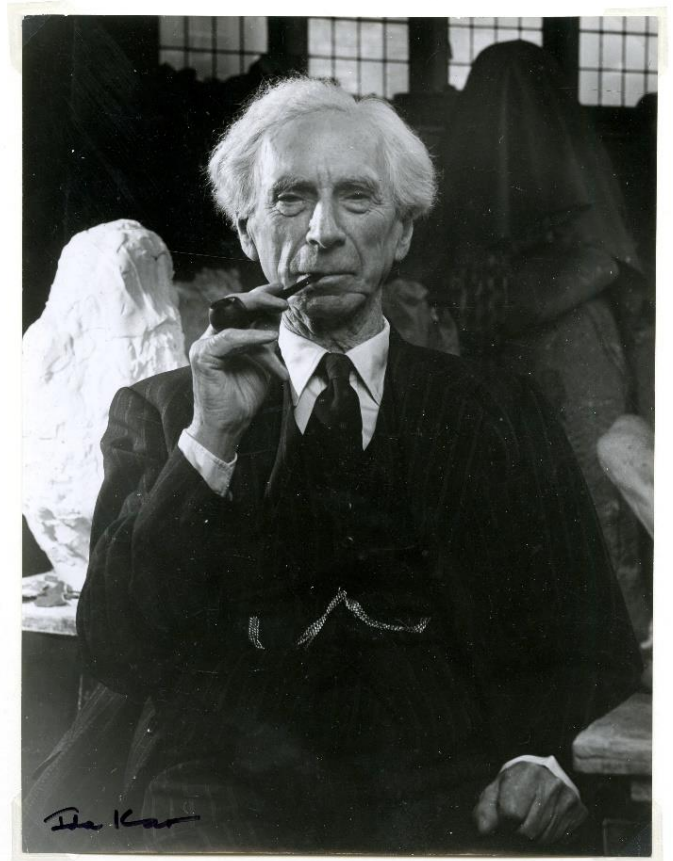
57. **[RUSSELL, Bertrand.] KAR, Ida.** *Bertrand Russell with pipe.* 1953.

Gelatin silver print, 9½ x 7¼ inches (24.4 x 18.3 cm.); signed 'Ida Kar' in black ink on image, with photographer's stamp and 'Sir Bertrand Russell IKA (R56)' and 'B. R.' in ink on the reverse; in modern archival mount, 20 x 16 inches. **£500 + VAT**

An iconic Kar portrait of philosopher, logician and mathematician Bertrand Russell with his ubiquitous pipe. Russell famously named tobacco as his favourite vice in a 1959 interview, saying that "I smoke a pipe all day long, except when I'm eating or sleeping". In his autobiography he recounted how it saved his life in the *Bukken Bruse* disaster, when the airplane he was in crashed into a fjord while landing near Trondheim, Norway and the passengers in the non-smoking section drowned. The 'smokers' made a lucky escape. Russell recalled that when boarding he had insisted: "Get me a seat in the smoking part, because if I can't smoke I shall die."

Kar described herself in 1963 as an ‘artist with a camera’ and was the first photographer to have a solo exhibition at a major London art gallery. *Ida Kar: An Exhibition of Artists and Writers in Great Britain, France and the Soviet Union* was held at the Whitechapel Art Gallery in the spring of 1960 and, while highly controversial at the time, was to prove a crucial turning point in the appreciation of photography as a fine art in the United Kingdom. Kar had access to a remarkable array of the most famous creative minds of the period, of whom she composed apparently informal yet inventive portraits. Such images may be familiar today but were unconventional and refreshing in comparison with the more typical, artificially lit and controlled studio portraits of the period.

Provenance: Kar’s archive became the property of Monika Kinley, her estranged husband Victor Musgrave’s partner. Monika, who worked at the Tate Gallery in the 1950s, was to become a significant figure in the art world, in particular continuing to follow the lead of Musgrave in collecting and promoting the work of Outsider Artists. She took her inherited responsibility for the Ida Kar Archive seriously, initiating the identification and cataloguing of the prints in her care. In 1999, the National Portrait Gallery in London purchased the Ida Kar archive from Monika Kinley.

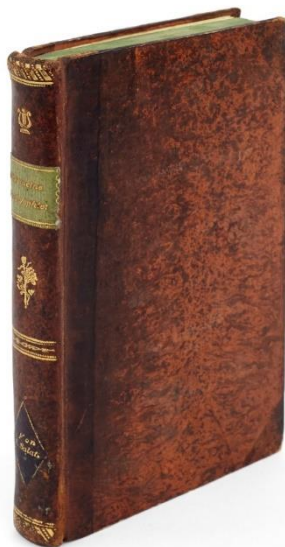


58. [RUSSELL, Bertrand.] KAR, Ida. Bertrand Russell with pipe. 1953, printed circa 1970.

Gelatin silver print, 15½ x 12 inches (39.4 x 30.5 cm.); signed ‘Ida Kar’ in crayon on image, with photographer’s stamp and ‘Bertrand Russell’ in ink on the reverse. **£1200 + VAT**

A large format print of Kar’s iconic portrait of Russell.

BERLIN LATE-ENLIGHTENMENT



59. **SALAT, Jakob.** Grundzüge der allgemeinen Philosophie. Aus dem Standpunkte der höheren Bildung der Menschheit. Munich, Karl Thienemann, 1820.

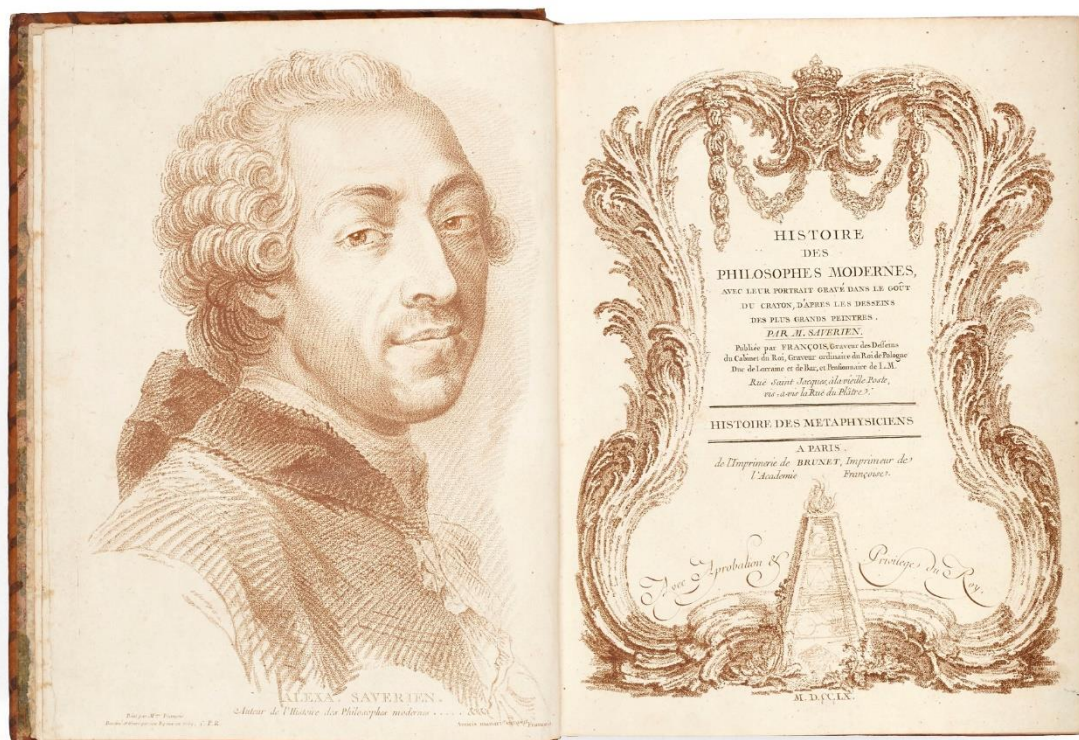
8vo, pp. xvi, 302, [2, errata and colophon]; a little light foxing at beginning and end; a very good copy in contemporary half calf, flat spine gilt, gilt lettering-pieces, all edges green; extremities lightly rubbed; bookplate with initials ‘S.L.’ to front pastedown. **£250**

First edition, scarce, of Salat’s most comprehensive work on the foundations, terms and history of philosophy, a discipline he considered inclusive of such recently developed perspectives as psychology and anthropology. The *Grundzüge* rested on two decades of prolific controversy against post-Kantian idealism, initiated in Hegel and Schelling’s *Critical Journal of Philosophy*. In one of his (unsigned) articles in 1802, Hegel had dismissed Salat as a self-appointed ‘knight against the darkness’ and accused him of misrepresenting the Berlin Enlightenment, particularly Kant. ‘Salat had insisted against post-Kantian

idealism that instead of its “barren formulas” (by which he surely meant Schelling’s *Naturphilosophie*) we need “the spirit and not the letter” (T. Pinkard, *Hegel: a biography*, Cambridge, 2000, p. 260). When Hegel had labelled Salat’s attitude as camouflaged moralism, Salat had retorted with perhaps the most insightful contemporary critique of Hegel’s *Phenomenology*: in it one could detect ‘the old idealist game’ of ‘transferring absoluteness, perfection to humanity’, but, as Salat was the first to recognize, with it Hegel was also breaking with Schelling. The recognition of continuities and discontinuities (Hegel’s distinctive version of post-Kantian idealism is one example) and a diffuse animosity against the ‘pious’ magniloquence of German idealism in general, inform Salat’s mature *Grundzüge der allgemeinen Philosophie*, the first of his works to address the scope of philosophy as a whole. The book was followed by the more popular *Darstellung* in 1826, aimed at a wider audience.

COPAC lists one copy only, at the National Library of Scotland. No copies in the US on OCLC.

PHILOSOPHERS’ PORTRAITS



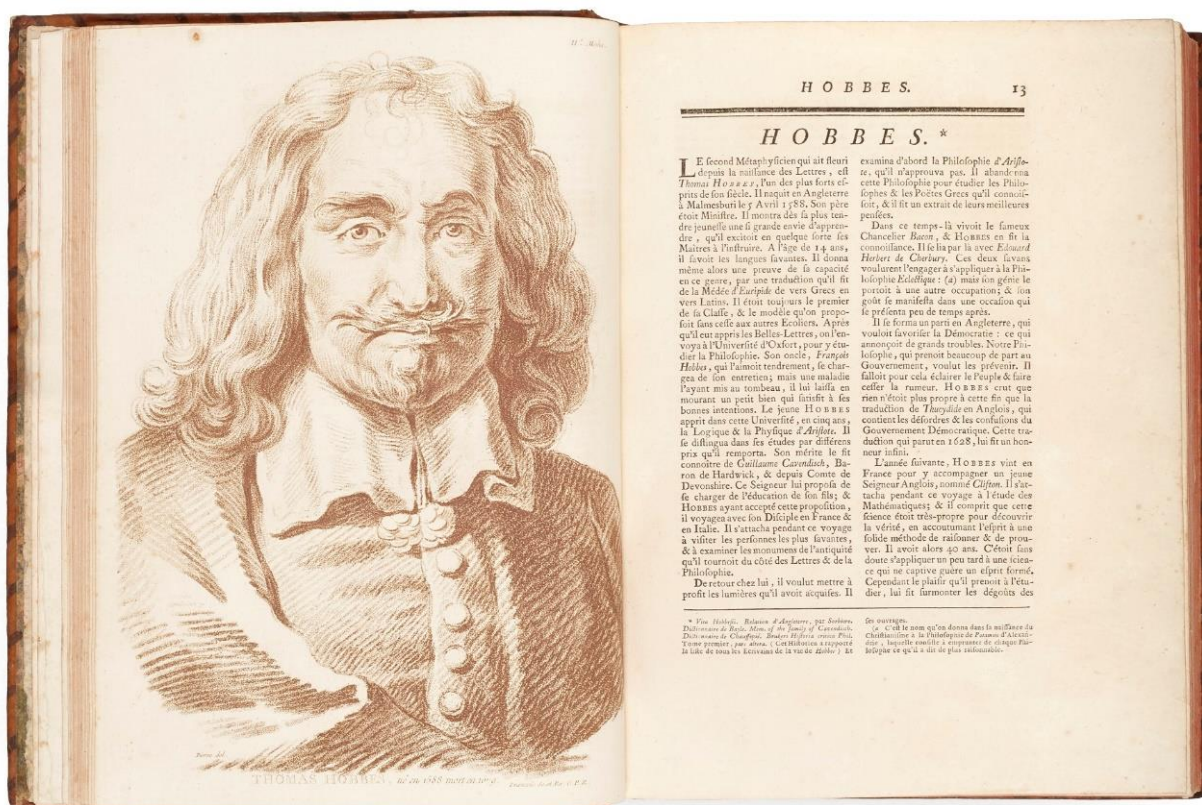
60. **SAVÉRIEN, Alexandre.** *Histoire des philosophes modernes, avec leurs portraits gravé dans le gout du crayon, d’après les desseins des plus grands peintres.* Paris, Brunet, François, la veuve François, 1760-1773.

8 vols in 5 (vols I-III and VII-VIII bound together), 4to; with 8 engraved frontispieces, 8 engraved title-pages (those to vols II, III and IV with cancel slips pasted over the original engraved text), and 69 engraved plates, 7 full-page engravings of putti in vols III and IV on blank pages within pagination, numerous decorative engraved head- and tail-pieces throughout; a few letters lost due to erosion following flower-pressing to VII pp. xii-xiii, some occasional light spotting, some minor foxing and discoloration; a very good copy, in contemporary speckled calf with gilt armorial stamp to covers (Meli Lupi di Soragna), gilt edges, panelled spines decorated gilt, pairs of gilt morocco lettering-pieces on each spine, marbled endpapers; spine ends of four vols skilfully repaired, extremities rubbed, some abrasions to sides; with the engraved bookplates and stamped shelfmark of the Prince of Soragna to front pastedowns. **£6000**

A very appealing copy in a contemporary armorial binding of the magnificently illustrated quarto edition of this collection of biographies of philosophers and scientists by the French writer, philosopher and mathematician Savérien (1720-1805).

The *Histoire* comprises biographies of 67 ‘philosophes’ arranged within seven categories, each of which is prefaced by a ‘preliminary discourse’ tackling metaphysics, ethics and legislation, the renaissance of philosophy, mathematics, physics, chemistry and cosmology, and natural history. If there is an understandable bias towards the French (with 28 entries), the English and Dutch are also well represented, and the entries for German, Swiss, Italian, Polish, Danish, Irish and Scottish ‘philosophes’ make the *Histoire* a fair reflection of the broad boundaries of the early-modern Republic of Letters: Erasmus, Locke, Spinoza, Grotius, Bacon, Descartes, Newton, Copernicus, Galileo, Boyle, Paracelsus, and Gesner feature among the roll call of famous figures.

The *Histoire* is rendered visually striking by its numerous soft-ground etched plates in sanguine, mostly executed by Jean-Charles François (1717-1769). François was one of the inventors of the ‘crayon method’ in engraving, which imitated the grainy effect of chalk, pastel or charcoal drawings through closely dotted lines engraved with pointed tools. François’s invention won him a pension from the king and the title ‘graveur des dessins du cabinet du roi’, and the first volume here ends with a letter from François to Savérien regarding his invention. The portraits in vol. VIII, published after François’s death, are by John Baptiste Michel.



The work is complex bibliographically and we have been unable to trace a copy exactly matching this one. The title-pages in this copy are dated as follows: 1760 (vol. I), 1761 (vol. II and III), 1764 (vol. IV, changed from 1761), 1765 (vol. V), 1768 (vol. VI), 1769 (vol. VII), and 1773 (vol. VIII).

The present copy is interesting, in that vol. I carries a half-title identifying it as the ‘seconde edition’ and opens with an ‘Avertissement sur cette seconde edition’. This states that ‘one will find in this new edition no other change than that which typographical correction has required’ and refers to the imminent publication of the third volume of the *Histoire*, which appeared in 1761. Perhaps the main purpose of this ‘second edition’ and its *avertissement* was to allow Savérien to answer two criticisms apparently made in the *Journal Littéraire* regarding statements made in his preliminary discourse on metaphysics regarding Berkeley and Spinoza.

Provenance: gilt armorial stamp and bookplate of the Meli Lupi di Soragna family. Given the date of publication, the set’s original owner was most likely Prince Federico Meli Lupi di Soragna (1718-1783).

Cf. Cohen-de Ricci II, 942; Scrase and Croft, *Maynard Keynes: collector of pictures, books and manuscripts* (1983), no. 92, p. 91.



61. **SAVÉRIEN, Alexandre.** Vita di Renato Cartesio celebre filosofo. Scritta in Francese da M.r Severien. Traduzione in italiano dedicate a Sua Eccellenza il Sig. Giacomo Zambelli. Venice, [Graziosi], 1774.

8vo, pp. xvi, 88; with a frontispiece engraved portrait of Descartes; a very good copy, with large margins, in the original carta rustica (tear in the upper portion of the front flyleaf). **£500**

Only edition of this Italian life of Descartes, a translation of the chapter devoted to the French philosopher by Savérien in his *Histoire des philosophes modernes*. The identity of the translator is not known.

62. **[SERGEANT, John.]** Solid philosophy asserted, against the fancies of the ideists: or, the method of science further illustrated. With reflexions on Mr. Locke's essay concerning human understanding. By J. S. London, Roger Clavil, Abel Roper and Thomas Metcalf, 1697.

8vo, pp. lii, 460 [i.e. 444, pp. 145-160 omitted], [24, contents]; some marginal soiling and creasing to first few leaves; contemporary marginal annotations to pp. 11 and 304; modern full dark brown morocco, spine gilt; early ownership inscriptions to head of title (partly erased), verso of title-page and head of p. [iii] ('Tho. Margerison'). **£950**

First edition. The best-known work of the Roman Catholic philosopher and controversialist John Sergeant (1623-1707). 'The two philosophers to whom he is most opposed are Descartes and Locke, the "Ideists" whose distinction between ideas in the mind and external reality he saw as sowing the seeds for an incurable scepticism which he strongly attacked, but less clearly refuted. Locke is the main subject of his assault, no doubt because by this stage in the late 1690s it was Locke's philosophy which was the centre of attention. In place of the strongly repudiated "Way of Ideas" Sergeant attempts to set a philosophy of "Notions", a concept which some have seen, though on the basis of little evidence, as influencing Berkeley. Ideas Sergeant rejects because they close us off from the world of things – "Solid Philosophy" ... Sergeant is a curious figure in the history of late seventeenth- and early eighteenth-century philosophy, combining his scholastic roots with glimpses of the modern world into an unstable synthesis of Catholic theology (albeit unorthodox), scholastic philosophy and elements of Lockean epistemology, the latter appearing to be a source on which he drew (as Locke noted) despite his overt rejection of much of its content' (*Dictionary of seventeenth-century British philosophers*, p. 724).

Attig 451; Wing S2594; Yolton C1697-12.

63. [SHAFTESBURY, Anthony Ashley [Cooper], *third Earl of.*] Several Letters written by a noble Lord to a young Man at the University ... *London, printed for J. Roberts, 1716.*

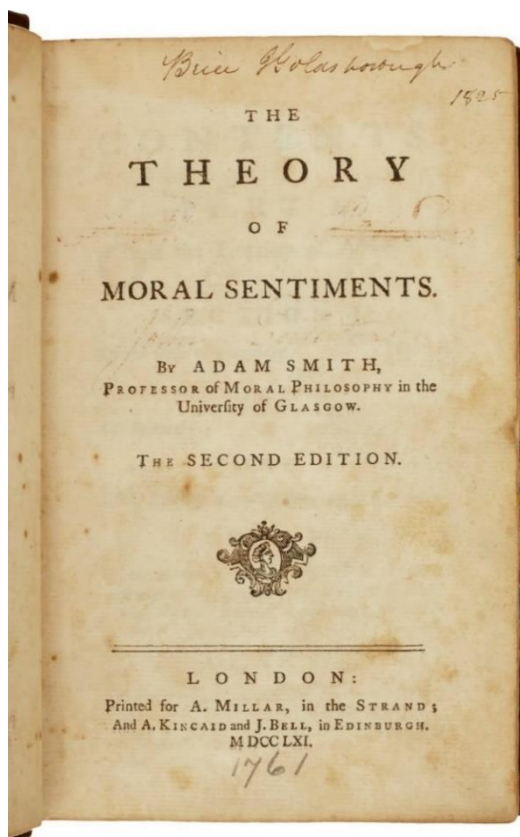
8vo, pp. 47, [1]; small hole to final leaf, just touching a couple of letters, a few creases to the title, a little dusty; late nineteenth-century quarter morocco, spine lettered gilt. **£350**

First edition, posthumously published. The ten letters here were written by Shaftesbury to a protégé, Michael Ainsworth, whilst at Oxford (1707-1710). Shaftesbury's own teacher, John Locke, features in a number of them, receiving from his erstwhile pupil both praise ('No one has done more towards the recalling of philosophy from barbarity, into use and practice of the world ... No one has opened a better or clearer way to reasoning', pp. 4-5) and, more famously, censure: 'Twas Mr. Locke that struck at all fundamentals, threw order and virtue out of the world, and made the very ideas of these (which are the same as those of God) unnatural, and without foundation in our minds' (p. 39).

Not in Yolton.

THE NOTION OF 'IMPARTIAL SPECTATOR' AS SMITH UNDERSTOOD IT WHEN WRITING THE WEALTH OF NATIONS

64. SMITH, Adam. *The Theory of Moral Sentiments ... The Second Edition. London, A. Millar, 1761.*



8vo, pp. [xii], 436, [2 blank]; light browning throughout with some foxing, but a very good copy in recent half calf and marbled boards; ink ownership inscription ('Brice J. Goldsborough 1825') to the title, with earlier ink inscriptions erased. **£6000**

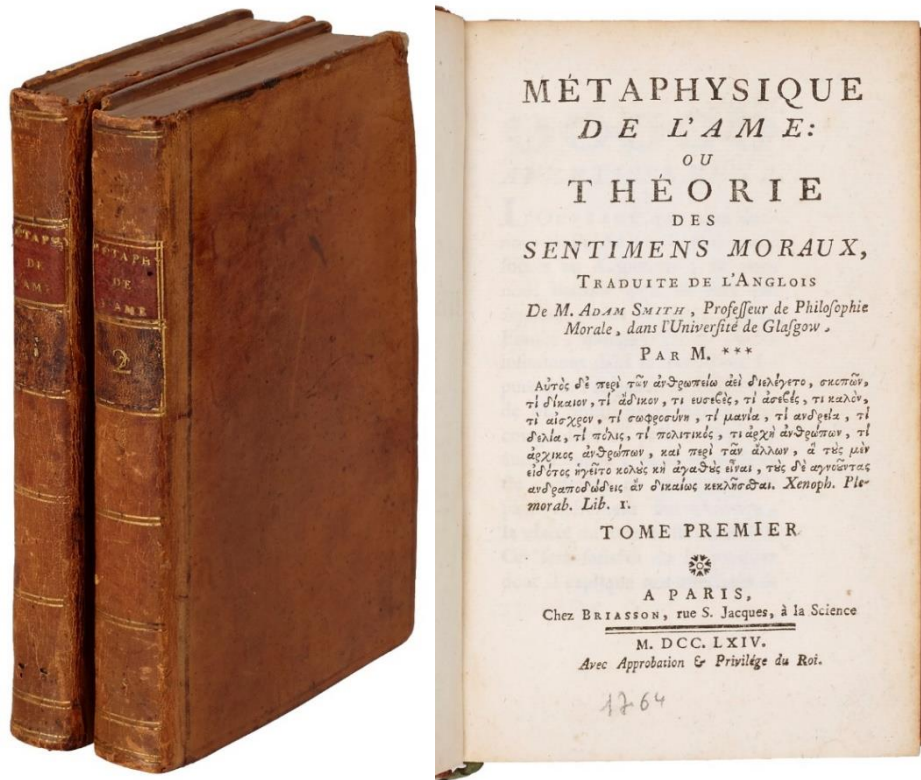
Second edition of Smith's first book, first published in 1759. The intention to produce a substantially revised second edition is evident as early as July 1759, when Hume wrote to Smith with a detailed suggestion on the sentiment of sympathy. Smith sent a full paper containing his adjustments to Gilbert Elliot in October 1760. He was to be highly dissatisfied with the printing, a fact which further evinces the extent of his intended revision (*Glasgow Correspondence*, nos. 36, 40, 50 and 54).

The editors of the Glasgow edition have established that the 1761 edition is indeed 'considerably revised' ('contains substantial revisions') – and is 'not quite the same book' as the first edition, though not as altered as the sixth (the last to be published in Smith's lifetime). Aside from extensive stylistic changes, **the 'most important feature [of authorial revisions of the Theory] is a development of his concept of the impartial spectator'** (D. D. Raphael and A. L. Macfie, introduction to the Glasgow edition, 1976).

'In TMS, [Smith] tries to develop moral theory out of ordinary moral judgments, rather than beginning from a philosophical vantage point above those judgments; and a central polemic of WN is directed against the notion that government officials need to guide the economic decisions of ordinary people. Perhaps taking a cue from David Hume's skepticism about the capacity of philosophy to replace the judgments of common life, Smith is suspicious of philosophy as conducted from a foundationalist standpoint, outside the modes of thought and practice it examines. Instead, he maps common life from within, correcting it where necessary with its own tools rather than trying either to justify or to criticize it from an external standpoint. He aims indeed to break down the distinction between theoretical and ordinary thought' (S. Fleischacker, *Stanford Encyclopedia of Philosophy*).

Jessop, p. 170; Kress 5983; Vanderblue, p. 38; not in Goldsmiths' or Einaudi.

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



65. **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**

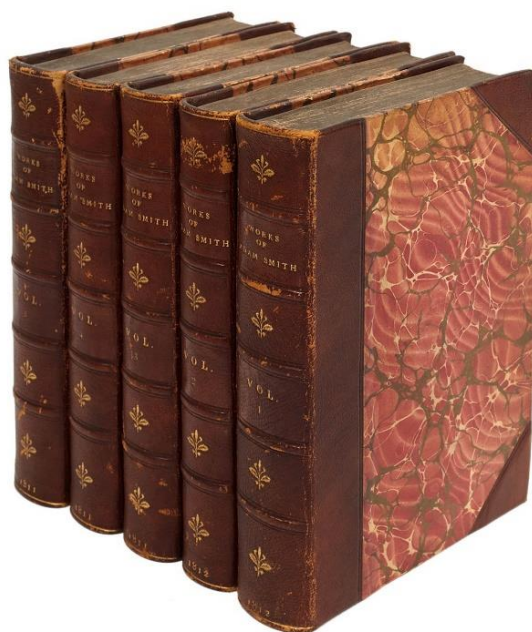
First edition in French of *The Theory of Moral Sentiments* (1759), the work's first translation, and the first appearance of Smith in French. The anonymous translator is Marc-Antoine Eidous (or Eydoux, 1727–1770), an engineer by training and a prolific translator of English texts.

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.

THE FIRST COLLECTED EDITION. WITH THE JOHN ADAMS FAMILY BOOKPLATES OF THE
LIBRARY OF CHARLES FRANCIS ADAMS II



66. **SMITH, Adam.** *The Works of Adam Smith ... With an account of his life and writings by Dugald Stewart ... in five volumes. London, printed for T. Cadell and W. Davies, 1812 (vols 1-3), 1811 (vols 4-5).*

8vo, pp. xv, [i], 611, [1 blank]; viii, 499, [1 blank]; vi, 523, [1 blank]; vi, 515, [1 blank]; iv, 584. Frontispiece portrait from the Tassie medallion in vol. 1; bottom edge of signature B4 of vol. 1 cut short; small amount of water damage to the extreme edge of the initial couple of quires of vol. 2; light foxing sporadically throughout; but a very good copy in late nineteenth-century brown half morocco, marbled paper covered boards, spines with raised bands lettered and ornamented in gilt; joints lightly rubbed in a few spots, corners slightly bumped, top edges coloured; manuscript notes in pencil in vols 1 and 2 of Charles Francis Adams, with his bookplates (dated 1905) in all 5 volumes. **£5000**

First edition of the collected works, including *The Theory of Moral Sentiments*, *An Enquiry into the Nature and Causes of the Wealth of Nations*, *Considerations Concerning the Formation of Languages* and *Essays on Philosophical Subjects*. The account of Smith's life by Dugald Stewart, another leading light of the Scottish Enlightenment, is found at the end of volume 5, and was first published in 1793.

The bookplates are those of Charles Francis Adams II, a member of the great Adams political family. The name of his great grandfather, John Adams (the second President of the United States), appears at the bottom of the bookplate.

Einaudi 5321; Goldsmiths' 20438; Kress B5917; Mattioli 2425.

HIS PHILOSOPHICAL MASTERPIECE

67. **[SPINOZA, Benedict de.]** *Opera posthuma, quorum Series post Praefationem exhibetur. [Amsterdam, Jan Rieuwertsz,] 1677.*

Small 4to, pp. [xl], 614, [32, index], [2], 112, [8]; without the engraved frontispiece portrait, which was produced separately and 'which is found in only a very small number of copies' (Wolf); woodcut vignette on title; some light toning to a few pages, else a fine, crisp copy in recent leather-backed boards apparently commissioned by A.N.L. Munby (see below); contemporary ownership inscription (Samuel Parr, see below) to the title-page. **£8,000**

First appearance of Spinoza's *Ethics*, his philosophical masterpiece, and first edition of the *Opera posthuma*, which 'have served, then and since, with the *Tractatus Theologico-Politicus*, to immortalize his name' (PMM 153).

The collection was published by Jan Rieuwertsz, an Amsterdam bookseller and friend of Spinoza, and edited by him together with the merchant Jarig Jelles, who probably wrote the preface. It contains the first publication of the *Ethics*. The remainder comprises the *Tractatus Politicus* – his last, unfinished production, which develops a theory of law and government akin to that of Hobbes; the *Tractatus de Intellectus Emendatione*, also unfinished; a selection of letters – restricted, owing to the dangers of publishing correspondence on questions of politics and theology; and, after an index, a *Compendium Grammatices Linguae Hebraeae*, paginated separately. The *Opera Posthuma* do not amount to all the previously unpublished works of Spinoza: the *Treatise on the Rainbow* is missing – it was thought lost, and not published until 1687 – as is the early *Tractatus de Deo et Homine Eiusque Felicitate*, which prefigures the *Ethics*.

'The most conspicuous idea of Spinoza's philosophy is that there is only one substance, the infinite divine substance which is identified with Nature; *Deus sive Natura*, God or Nature. And a striking feature of this philosophy as it is presented in the *Ethics* is the geometrical form of its presentation. This work is divided into five parts in which the following subjects are treated in turn: God, the nature and origin of the mind, the origin and nature of the emotions, the power of the intellect or human freedom' (Copleston, *A History of Philosophy* IV, 206).

'While he was regarded by his earlier critics as an atheist and by the romantics as a pantheist, the tendency of a number of modern writers is to represent Spinoza as a speculative forerunner of a completely scientific view of the world. For he made a sustained attempt always to give a naturalistic explanation of events without having recourse to explanations in terms either of the supernatural and transcendent or of final causes' (*op. cit.*, pp. 261–2).



Provenance. This copy bears the ownership inscription of Samuel Parr, 'the Whig Johnson'. A successful schoolmaster and pamphleteer, 'he excelled in writing Latin epitaphs – notably the epitaph which he was asked to compose for Dr Johnson's monument in St Paul's Cathedral (ODNB).

A modern hand notes in the front pastedown: 'bound for me by A.N.L. Munby at Grey's Inn, 1970'. Alan Noel Latimer ('Tim') Munby (1913–1974), author of a volume of ghost stories, *The Alabaster Hand*, written mostly in a German prisoner-of-war camp, worked in the antiquarian book trade with Bernard Quaritch and Sotheby's. He obtained the post of Librarian at King's College, Cambridge in 1947; he was J.P.R. Lyell Reader in

Bibliography, University of Oxford (1962–63) and Sandars Reader in Bibliography, University of Cambridge (1969–70). He was elected President of the Bibliographical Society in 1974 and died during his term of office.

Baruch de Spinoza 1677–1977: his work and its reception (1977 Wolfenbüttel exhibition) 25; Kingma & Offenberg 24; Van der Linde 22; Wolf Collection 378.

68. **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, rebacked 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. **£300**

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.

69. **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-downs. **£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).

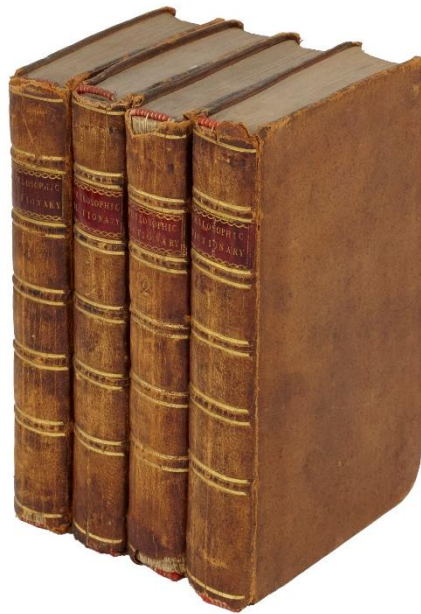
CBEL III, 1593.

70. **[SWEDIAUER, Franz Xavier.]** *The Philosophical dictionary: or the opinions of modern philosophers on metaphysical, moral and political subjects.* London, for G.G.J. and J Robinson, 1786.

Four vols, 12mo, pp. 370, [2]; 373; 360; 391; a few small marks, a little light foxing, generally a very good copy in contemporary sheep, spines gilt-ruled with red morocco lettering-pieces; spines chipped at head and foot, a little light wear to surface and extremities; armorial bookplates of Joseph Radcliffe to front pastedowns. **£750**

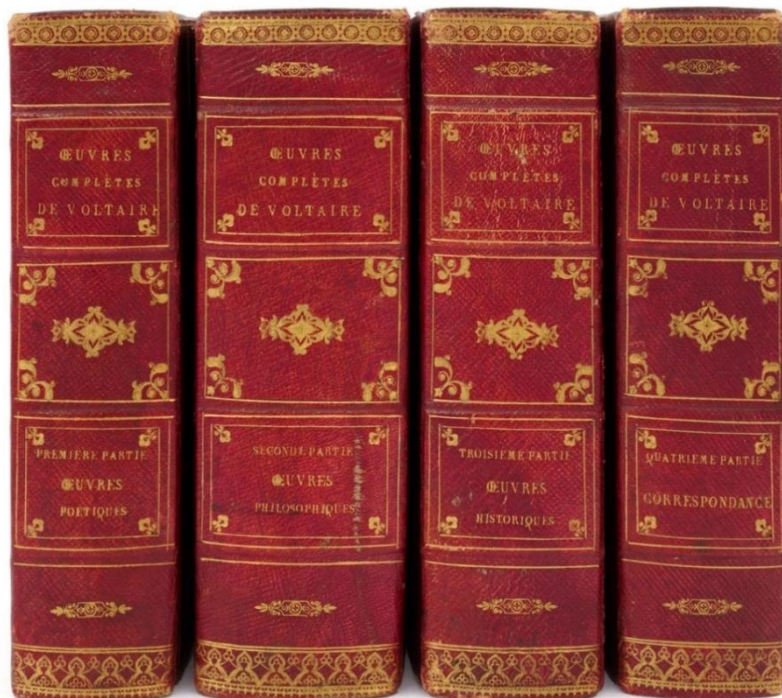
First edition of this philosophical dictionary, featuring extracts from ‘the writings of the most eminent philosophers in Europe’ (preface) chosen by Swediauer (1748-1824), who originally compiled the collection as

a sort of commonplace book for his private use. The broad-reaching content includes contributions from **Locke, Hume, Franklin, Voltaire, Priestley, Rousseau, Smith, Bentham and Montesquieu.**



Bibliotheca Hulthemiana, 3723; ESTC T108878; Lowndes 1860; Risse, p. 389.

71. **VOLTAIRE.** Oeuvres complètes de Voltaire. Édition dédiée aux amateurs de l'art typographique. Paris, Jules Didot Ainé, 1827-9.



Four vols, 4to, pp. 30, 1198; [4], [1197]-2855; [4], [2857]-4284; [4], [4285]-5551 [1]; text in double columns within border, engraved portrait frontispiece by Alexandre Tardieu after Houdon; a little light foxing, a few marks; a very good copy in contemporary crimson morocco, elaborate gilt borders, spines richly gilt in compartments, silk markers, gilt edges; joints strengthened, a very little wear to extremities. **£650**

A handsome later set of the complete works of Voltaire. The volumes cover, in turn, works of poetry, philosophy, and history, with a fourth volume of correspondence. The first volume begins with a thirty-page life of Voltaire by Condorcet.

Bengesco 2157.

72. **WHITEHEAD, Alfred North.** On mathematical concepts of the material world [in *Philosophical Transactions of the Royal Society of London*, Series A, Vol. 205]. London, Dulau & Co, 1906.

4to, pp. 465-525, [1]; a fine copy, wholly unmarked, in the original printed wrappers, preserved in glassine.

£1750

First edition of one of the earliest of Whitehead's works, the first attempt to tackle the question of the nature of the material world through the symbolism of formal logic. 'The importance of this paper is frequently overlooked or underestimated as an antecedent of Whitehead's later work ... In the paper Whitehead comes very close to enunciating a possible world view that bears a strong resemblance to the one that finally emerged in *Process and Reality* (1929). Whitehead wrote "On Mathematical Concepts" in 1905, at a time when he was two years into writing the *Principia* ... Not surprisingly therefore much of the paper deals with logical formalisms' (R.A. Ariel).

In the same year, while working on the *Principia*, Russell also independently published a paper, *On denoting*. 'Both Whitehead and Russell, looking back later in life, regarded their respective essays as among the finest pieces of work they had produced (UW 466; LK 39). Both employed their common work in mathematical logic ... as a guide in the formulation of their respective papers. Yet because of the difference in outlook between the two men, one essay becomes a penetrating analysis of common language, while the other becomes a synthesis of possible world views and, indeed, a stepping stone to a cosmology' (Robert A. Ariel, 'A Mathematical Root of Whitehead's Cosmological Thought', *Process Studies*, vol. 4, no. 2, 1974, pp. 107-113).