'The most important treatment of action since Aristotle' – Donald Davidson

1. **ANSCOMBE, G.E.M.**


   8vo, ix, [i], 93 pp., original printed wrappers with a few marks, small hole in front cover, internally very clean, apart from one marginal annotation on p. 3.

   First edition of one of the classics of twentieth-century philosophy, by Wittgenstein's star pupil and literary executor. '[Elizabeth Anscombe became] one of Wittgenstein's closest friends and one of his most trusted students, an exception to his general dislike of academic women and especially of female philosophers. She became, in fact, an honorary male, addressed by him affectionately as "old man"' (Ray Monk, *Ludwig Wittgenstein: The Duty of Genius*, p. 498).

2. **(BACON, Francis)**

   La vie du chancelier François Bacon. Traduite de l'Anglois [by Pouillot]. Amsterdam: [np], 1755.  £ 125

   12mo, [ii], 308 pp., contemporary mottled French calf, spine richly gilt in compartments with red morocco label, slight loss to head, all edges red, marbled endpapers, no stamps or inscriptions, an attractive copy.

   French translation by Pouillot of *The Life of Francis Bacon* by the Scottish poet and playwright, David Mallet (1705-65). Mallet was disliked by fellow Scots, partly perhaps because he had anglicized his name from Malloch. ‘An anonymous writer has, like a Scotch pedlar in wit, unbraced his pack on the subject. I may fairly say of this author, as Falstaff says of Poins – Hang him, baboon, his wit is as thick as Tewkesbury mustard; there is no more conceit in him than a mallet’ (from Wilkes's correspondence, quoted in Chambers's *Biographical Dictionary of Eminent Scotsmen*). Mallet’s Life of Bacon first appeared as a Preface to the 1740 folio edition of Bacon’s Works. It is supplemented here with an essay on Queen Elizabeth and some complementary pieces on Bacon.
3. **BENTHAM, Jeremy**
"Swear Not At All": containing an Exposure of the Needlessness and Mischievousness, as well as Antichristianity, of the ceremony of an Oath ... London: R. Hunter, 1817.  £ 650

8vo, [iv], 97, [22] pp., contemporary gilt-rolled tree calf, well rebacked some time ago, old owner's initials at top of title-page, uniform light browning, a very good copy.

First published edition, though a few copies had been printed for private circulation four years earlier. This is the earliest of Bentham's works on religion and is very rare in libraries. The title quotation comes from Christ's sermon on the mount, Matthew, v, 34.

'From 1755 to 1760 Bentham attended Westminster School, which he later called 'a wretched place for instruction' (Works, 1838–43, vol. 10, p. 30). At the age of twelve he was sent to Queen's College, Oxford, from which he obtained his BA in 1763 (MA 1766). His three years there were no more stimulating than his time at Westminster and, as a consequence of being forced to subscribe to the Thirty-Nine Articles, he departed with an abiding distrust of oaths, an antipathy he later detailed in *Swear Not at All* (1817)' (Dictionary of Nineteenth-Century British Philosophers, Bristol, Thoemmes Press, 2002).

4. **BENTHAM, Jeremy**

Large 8vo, xii, 3, lli, 143 pp., contemporary half calf over marbled boards, lightly rubbed, spine ruled and lettered in gilt (one small scuff), early annotations on endpaper transcribing parts of notices from the Edinburgh Review and Westminster Review, occasional light spots, a very fresh and well-preserved copy with good wide margins.

Scarce second edition of the work in which Bentham first stated the 'fundamental axiom' that 'it is the greatest happiness of the greatest number that is the measure of right and wrong'. The book was part of a more substantial but unfinished work intended as a general critique of Blackstone, but the larger work didn't appear in print until the twentieth century, when it was published as *A Comment on the Commentaries*.

'Forty-seven years were in fact to elapse between the first and second editions of *A Fragment on Government*. There is little information available as to the production of the edition published in February 1823; but it evidently belongs, with the almost exactly contemporary second edition of *An Introduction to the Principles of Morals and Legislation*, to a situation in which Bentham's disciples, notably John Place and Francis Bowring, were urging him to give greater currency to his works at a time when much might be hoped from the influence of his ideas in favour of reform' (Philip Schofield, Introduction to the OUP edition, 2008, xxxii).
5. [CONDILLAC, Étienne Bonnot de]  
*Traité des systèmes, où l'on en démèle les inconvénients & les avantages.*  
The Hague: Neaulme, 1749.  

2 parts in one volume, 12mo, [viii], 1-228, [iv], [229]-449, [1] pp., contemporary mottled calf, sides scuffed, spine gilt with morocco label, small worm traces and chipping to spine ends, marbled endpapers, title-page lightly browned and with the author’s name supplied in neat early ink, scattered spotting, a good copy overall.  

First edition of a work that particularly impressed Diderot who summarised it in the *Encyclopédie*, referring to Condillac by name.  

'The *Traité des systèmes* is a vigorous criticism of those modern systems which are based upon abstract principles or upon unsound hypotheses. Condillac's polemic, which is inspired throughout by Locke, is directed against the innate ideas of the Cartesians, Malebranche's faculty-psychology, Leibniz's monadism and pre-established harmony, and, above all, against the conception of substance set forth in the first part of the *Ethics of Baruch Spinoza* (*Encyclopedia Britannica).*

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6. DODDRIDGE, Philip.  
*Anfang und Fortgang wahrer Gottseligkeit, in der menschlichen Seele, nach der vierten Ausgabe aus dem Englischen übersetzt und nebst einer Vorrede... von Mosheim zum drittenmale herausgegeben von G.L. Münter.* Frankfurth und Leipzig, 1754.  

8vo, [36], 555, [8] pp., contemporary half vellum with gilt spine label, title-page printed in red and black, occasional spotting, a very good copy.  

Early German edition of Doddridge's *The Rise and Progress of Religion in the Soul* (1743), translated and with a Foreword by the theologian Johann Lorenz von Mosheim (1693-1755). Mosheim also published critical works in Latin on John Toland and Ralph Cudworth.
7. GLANVILL, Joseph

Plus Ultra: or the Progress and Advancement of Knowledge Since the Days of Aristotle. In an Account of some of the most Remarkable Late Improvements of Practical, Useful Learning: to encourage Philosophical Endeavours. Occasioned by a Conference of one of the Notional Way. London: printed for James Collins, 1668.

£ 750

Small 8vo, [xxxiii], 149, [6] pp., contemporary gilt-panelled calf, nicely rebacked, armorial bookplate of John Garbett Walsham (1771-1819) on pastedown and his father’s (Francis Garbett’s) ownership inscription dated 1768 on front free endpaper, a still earlier name on the title-page, small worm trace running through the first 50 pages and a tiny burn hole in one leaf (neither affecting legibility), cropping of catchwords and signatures on two pages only, uniform light browning, overall a good sound copy.

First edition of Glanvill’s strong defence of the scientific work of Royal Society, which he intended as a supplement to Thomas Sprat’s History of the Royal Society (1667). Opponents such as Henry Stubbe and Meric Causabon attacked Glanvill for it. Stubbe’s reply is entitled The Plus Ultra Reduced to a Non Plus (1670). But Leibniz thought well of Plus Ultra, recommending it in his correspondence during the years 1669-71 to five colleagues, among them Christian Thomasius. See Julie Davies, ‘German receptions of the works of Joseph Glanvill: philosophical transmissions from England to Germany in the late 17th and early 18th century’, Intellectual History Review, Vol. 26, 2016.

Glanvill lies buried under the floor of Bath Abbey, where his unprotected memorial slab is still legible despite the feet of countless tourists.
Exceedingly rare early Hegel item

8. (HEGEL) LE BRET, Johann Friedrich
De Ecclesiae Wirtembergicae renascentis calamitatibus. Defendent G.W. Hegel, J.C.F. Hölderlin et al. Tübingen: Fues, 1793. £ 4800

Small 4to (195mm x 160mm), [ii], 86 pp., contemporary plain wrappers, internally clean and fresh, an excellent copy.

First edition of a dissertation by the chancellor of Tübingen university, Johann Friedrich Le Bret, which Hegel, Hölderlin and seven other students had to defend in June 1793 as part of their final exams in theology there.

‘In 1788, Hegel left home to study theology at the University of Tübingen, where he befriended Schelling and Hölderlin. The friends shared a common enthusiasm for the French Revolution and the pantheism of Spinoza. Dissatisfied with the state of theology at Tübingen, they forsook pastoral careers. At this point in his life, Hegel showed little interest in the more theoretical aspects of philosophy. When Schelling and Hölderlin joined a reading group to study the works of Kant, for instance, Hegel did not join with them, preferring to read the works of Rousseau. After finishing his degree in 1793, Hegel spent eight frustrating years as a private tutor in Bern and Frankfurt’ (Dictionary of Eighteenth-Century German Philosophers). WorldCat locates only eight copies, six in Germany (Munich, Aschaffenberg, Göttingen, Augsburg, Berlin, Heidelberg) and one each in Ballerup and Pamplona.
9. (HEGEL) [BUHL, Ludwig Hermann]
Hegel's Lehre vom Staat und seine Philosophie der Geschichte in ihren Hauptresultaten. Berlin: Albert Förstner, 1837. £ 280

8vo, 99 pp., contemporary plain boards with a few marks, wear at spine ends, no stamps or inscriptions, internally very good and clean.

First edition. Ludwig Hermann Franz Buhl (1814-82) was a novelist, translator, journalist and Young Hegelian. He also published under the pseudonym M.O. Henri.

10. (HEGEL) BLOCH, Ernst
Subjekt-Objekt. Erläuterungen zu Hegel. Berlin: Aufbau-Verlag, 1951. £ 450

Large 8vo, 476 pp., publisher's gilt-stamped navy cloth, spine slightly sunned, rubbed at head and foot, endpapers somewhat browned, title-page inscribed 'Theodor W. Adorno, Frankfurt, 1952' (the year he returned to Frankfurt from America).


'This article challenges the restrictive association of critical theory with the Frankfurt School by exploring the differential reception of Hegel by German critical thinkers on both sides of the Iron Curtain after 1945. In the West, Theodor Adorno held Hegelian "identity thinking" partly responsible for the atrocities of National Socialism. Meanwhile in the East, Ernst Bloch turned Hegel into a weapon against the communist regime. The difference between Adorno and Bloch's positions is shown to turn on the relationship between speculation, dialectics and critique. Whereas for Adorno Hegelian speculation was the root of dangerous identity thinking, Bloch saw the repression of speculative thought as a cornerstone of totalitarianism. However, it is argued that ultimately Bloch and Adorno were united in their reception of Hegel by a shared understanding that the goal of critical theory, namely the transformation of the social totality, could not be achieved without utopian speculation' (Abstract).
11. HEIGEGGER, Martin
Autograph letter to Ernst Laslowski and his wife Lene, signed 'Euer Martin', Freiburg 29 May 1946.
£ 750 (+ VAT within EU)

Two pages, 209mm x 148mm, in legible dark brown ink, condition very good.

To the historian and librarian Ernst Laslowski (1889-1961) and his wife Lene (née Irmler 1904-1986). Heidegger had known Laslowski since 1912 when they were students in Freiburg, and once called him 'the only friend of my youth' (letter to Hannah Arendt, 9 July 1925, in Ursula Ludz (ed), Hannah Arendt / Martin Heidegger: Briefe 1921 bis 1975, Frankfurt, Klostermann, 2nd edn 1999, 40). Heidegger gave the Laslowskis refuge in his house after they had to flee from Schlesien (Breslau). From the text it is not clear whether Heidegger left this letter on his desk to await Laslowski’s arrival in Freiburg, or whether he sent it through the post.


In a postscript Heidegger sends greetings to Friedrich Oehlers (botanist, and friend of Karl Jaspers) and a Dr. von Mann. The letter ends with four friendly lines added by Elfride Heidegger.
12. HEIDEGGER, Martin
Martin Heidegger in front of his Freiburg house, around 1952. £ 850 (+ VAT within EU)

Two copies of a photograph by Wolfgang Schadewaldt, 234mm x 156mm and 212mm x 139mm, on Agfa-Brovira paper, both labelled and signed on the verso by Schadewaldt, the smaller copy with his presentation inscription ‘Für Ernesto, 1954’, some slight creasing at edges, otherwise condition very good.

A portrait of Heidegger with a stick under his arm, in a heavy coat and hat, probably before or after one of his famous walks, at any rate in winter, standing in the snow in front of his house in Freiburg. This is no grand studio pose but an informal snapshot caught in the moment, Heidegger’s facial expression hovering between friendliness and scepticism. It provides a remarkable character study of the great philosopher.

Provenance: from the archive of the philologist Ernst Zinn (1910-1990), who had known Heidegger since 1929 and kept in contact until the philosopher’s death in 1976. He received the photographs from another friend of Heidegger’s and the man who took them – the literary scholar and translator Wolfgang Schadewaldt (1900-1974), who as Dean of the University of Freiburg had supported Heidegger’s Rectorate there in 1933.
13. **HOADLY, Benjamin**

The Foundation of the Present Government Defended, In Two Parts. I. Some Considerations humbly offer’d to the Right Reverend the Lord Bishop of Exeter; occasion’d by his Lordship’s sermon preach’d before Her Majesty, March the 8th, 1708. II. An Humble Reply to the Right Reverend the Lord Bishop of Exeter’s answer. And a Postscript, relating to the Best Answer ever was made, &c. London: printed for E. Curll, 1710. £ 850

*Two parts in one volume, 8vo, with a half title, [iv], 24, 72 pp., contemporary blind-tooled sheep, old repair on lower board, D4 with a small marginal tear, internally clean and without stamps or inscriptions, a very good copy.*

First edition of the *Humble Reply*, with the third edition (one of three printed the same year) of *Some Considerations*. Both texts printed in 1709, now reissued behind a new title-page dated 1710, and extremely rare in this form, ESTC recording only two copies of the E. Curll title-page (National Library of Wales, Harry Ransom Center).

Benjamin Hoadly (1676-1761) was Bishop successively of Bangor, Hereford, Salisbury and Winchester. ‘In the colonies he was widely held to be one of the notable figures in the history of political thought’ (B. Bailyn, *The Ideological Origins of the American Revolution*, Harvard, 1992, p. 37). Richard Price (1723-91), who presented sets of Hoadly’s works to Harvard and to Dickinson College, wrote of him ‘His name as a Divine stands high, but among the writers on civil and religious liberty it stands next to the names of Sidney and Locke and Milton’.
14. HOBBES, Thomas


8vo, with the extra engraved title, the portrait of Hobbes and the folding table, [xiv], 744, [64] pp., (misnumberings: 45 for 47, 207 for 307, 389 for 289, 307 for 407, 595 for 597, 789 for 689), contemporary vellum with hand-lettered spine, uniform light browning, 3 leaves (F, N, T2) with small tears in bottom margin, a spot on X6, a tiny dampstain running through top margin of index, hole in final leaf of index repaired with slight loss of text, still a good copy overall.

Rare and important first Dutch edition of Leviathan, translated from the 1651 Head edition by Spinoza’s friend Abraham van Berkel (1639-86).

‘As was established by C.W. Schoneveld in 1983, Van Berkel was responsible for the anonymous translation of Thomas Hobbes’s Leviathan that appeared in 1667. In the Preface, signed A.T.A.B., he declared himself an opponent of the House of Orange and an upholder of the republican principles of Johan de Witt. ... Because of Van Berkel’s obvious limitations to his knowledge of English, however, there are many mistakes. In the Dutch Leviathan some of these are possibly deliberate mistranslations, reflecting a specifically Dutch and Spinozistic view of the role of the state rather than its more authoritarian Hobbesian counterpart. The most notorious case in point is where Hobbes states that ‘disobedience may lawfully be punished in them, that against the Laws teach even true philosophy’ (p. 474, Tuck edn), which in Van Berkel’s Dutch becomes: ‘Want de Ongehoorsaamheid mag wettelijck in haar gestraft worden, die tegens de Wetten een valsche Philosophie leeren derven’ (p. 709, Dutch edn), thus substituting ‘false’ for ‘true’ philosophy. Dutch freethinkers obviously did not want the authorities (as had happened in the past) to put strictures on true philosophy, which for them meant (radical) Cartesianism and Spinozism. The Dutch Leviathan was reissued in 1672 but banned by the Court of Holland, in July 1674’ (Dictionary of 17th and 18th-Century Dutch Philosophers, Thoemmes Press, 2003).
15. HOBBES, Thomas
De eerste Beginselen van een Burger-Staat, angewezen door Thomas Hobbes van Malmesbury. Amsterdam, [no printer or publisher], 1675. £ 4000

Small 8vo, engraved title-page, [xiii], engraved portrait, 536 pp. (irregular pagination as always in this edition but text complete), contemporary blind-stamped vellum, spine hand-lettered, a stain on the lower board, an old annotation on the front free endpaper but no other inscriptions and no stamps, uniform light browning in some central signatures, two tiny ink marks in bottom margins of P8 and R7, a very good-looking copy, particularly clean and well-preserved.

First edition in Dutch of Hobbes’s controversial De cive, which emphasises secular principles in the relation between subject and authority. ‘The De cive roused much opposition from the first, and in a Decretum of 16 June 1654 [exactly 250 years before Bloomsday!], published at Rome, it is included among other books “In Indice Librorum prohibitorum” which “damnati, prohibiti, ac respective suspensi fuerunt”. It was also proscribed by the University of Oxford … together with Leviathan, among other “Pernicious Books and Damnable Doctrines”, and ordered to be publicly burnt’ (Macdonald and Hargreaves p. 16).

In Holland, however, De cive escaped the ban that fell on Leviathan (and Spinoza’s Tractatus theologico-politicus) in 1674 – hence this first Dutch publication the following year, as a kind of substitute for the banned Leviathan.

‘Although equally notorious, it did not attack church authorities and church practices as elaborately as Leviathan. Yet the translator, and this time the publisher too, preferred to remain anonymous. Announcing that it was published in Amsterdam was as far as they dared to go. If the printer was not Jacobus Wagenaar, he did make use of the same engraving of Hobbes’s portrait with the altered verses of the 1672 edition of Leviathan. The engraved title-page is a slightly enlarged (from duodecimo to octavo) and simplified imitation of the Latin Elzevier edition. … As to the translation, I do not think it was made by Abraham van Berkel [Spinoza’s close friend, and translator of Leviathan]. The style differs considerably from his’ (Cornelis W. Schoneveld, Intertraffic of the Mind: Studies in 17th-century Anglo-Dutch Translation, pp. 59-60).
16. KANT, Immanuel
Der einzig mögliche Beweisgrund zu einer Demonstration des Daseyns Gottes. Königsberg: Johann Jakob Kanter, 1763. 8vo, 14, 205, [1] pp., contemporary marbled boards, worn with loss at top of spine, title-page with an old name in ink, uniform browning and a waterstain running through, an acceptable copy.

First edition. ‘Kant’s early writings such as The One Possible Basis for a Demonstration of the Existence of God engage the concept of God in terms of principles and arguments that had been framed by the metaphysical systems of Leibniz and Wolff as well as by the theoretical structure of Newtonian physics. Kant had not yet articulated a definitive break with the approach of the rationalist metaphysics of his predecessors, so his discussions presuppose the validity of the enterprise of constructing an adequate theoretical argument for the existence of God. Even so, he makes a number of points in these works that prefigure key arguments that his mature critical philosophy will later raise against the way rationalist metaphysics had traditionally treated the status and function of the concept of God. In particular ... he has already formulated a central feature of the main objection that he will raise against the ontological argument in the Critique of Pure Reason, namely, that existence is not a predicate’ (Stanford Encyclopedia of Philosophy). Adickes 33.

17. KANT, Immanuel
Ueber eine Entdeckung nach der alle neue Critik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll. Königsberg: Friedrich Nicolovius, 1790. 8vo, 126 pp., contemporary marbled boards, rubbed, spine and corners worn, outer leaves and some bottom margins foxed, still a good copy overall.

First edition of one of Kant’s scarcer works, his answer to the attacks of J.A. Eberhard who had maintained that whatever was contained in Kant’s critical philosophy had already been better expressed by Leibniz and Wolff. Warda 132, Adickes 70.
18. **KANT, Immanuel**


£ 750

Small 8vo, 22 pp., modern boards in the old style, title-page a bit dusty and with a small repair, the other leaves fresh and white, though with a light waterstain running through the top corners, a good copy with wide margins, most uncommon.

Rare first edition of Kant’s two open letters to the author and publisher Friedrich Nicolai, deploring the present state of the ‘book-making’ trade in general and accusing Nicolai in particular of unscrupulously cashing in on the public interest in Kant’s works. Nicolai responded to these attacks in his *Ueber meine gelehrte Bildung.* Warda 192; Adickes 97.

19. **KANT, Immanuel**


£ 800

Two volumes in one, 8vo, xvi, 312; [iv], 248 pp., contemporary calf, morocco label lettered in gilt, rubbed and with a couple of nicks on the spine, small worm traces on lower board and at front hinge, title-pages inscribed ‘ad Bibl. Collegii Rupertini’, scattered light foxing, a marginal spot on leaf U, generally a good sound copy.

First authorised edition. Vollmer’s edition marginally predated it to begin with (1801-1805), but it was based on old lecture notes rather than – as here with Rink – on the manuscript. Warda 215, Adickes 109.

‘Friedrich Theodor Rink (1770-1811) was possibly a student of Kant’s from the late 1780s, but then later became a close colleague and frequent lunch guest during the 1790s when he was a lecturer, and then associate professor, of oriental languages at the university, eventually also becoming a full professor of theology. He left Königsberg in 1801 for a chaplaincy and rectorate in Danzig, and brought with him a small collection of Kantiana, including at least four sets of lecture notes: two on geography and one each on pedagogy and theology). Rink clearly enjoyed Kant’s trust, with whose permission he published a two-volume edition of Kant’s lecture notes on geography (1802), as well as what became a remarkably popular one-volume edition of Kant’s lectures on education (1803). After Kant’s death he also published Kant’s essay on the Progress in Metaphysics (1804) and wrote one of the early Kant biographies (1805). An unauthorized version of Kant’s lectures on physical geography was published by Johann Jakob Wilhelm Vollmer in a four-volume work [1801-5] that was soon translated into Italian [Eckerlin 1807]. Kant publicly denounced Vollmer’s edition. A two-volume compilation from the Rink and Vollmer editions was also published by Karl Gottlieb Schelle: *Immanuel Kants physische Geographie, für Freunde der Welt- und Länderkunde und zum Unterricht für die erwachsene Jugend* (Leipzig: J. B. Schieff, 1803)’ (Steve Naragon’s ‘Kant in the Classroom’ website).
20. **KANT, Immanuel**  
8vo, xxiv, 232 pp., contemporary marbled boards with paper spine label, rubbed and with wear at corners and spine ends, front endpaper with ownership inscription dated 1816, outer leaves foxed, elsewhere uniform light browning and one early annotation in pencil on p. 187, a good copy overall.

First edition. This copy lacks the errata leaf but has a comma rather than a full stop after Nicolovius on the title-page, indicative of the first impression. Adickes 104.

'Between 1755, when he received the *venia legendi*, and 1796, when he ended his teaching activity, Kant taught logic some 30 times. In accordance with the requirements of the Prussian ministry of culture, his course lectures were built around a recognized text, G. F. Meier’s 1752 *Auszug aus der Vernunftlehre*. Kant did not merely present Meier’s views, however, but commented on and criticized these as he thought appropriate; his own copy of Meier was full of marginal notes and interleaved with notes on separate bits of paper. When in 1799 he entrusted G.B. Jäsche with this material for the compiling of a logic text, the thought was presumably of a Kantian logic organized around Meier’s framework. Since logic plays such a prominent role in the Critical philosophy, one would expect the Jäsche *Logik* to be viewed as an important tool for the interpretation of the Critical philosophy. But dissatisfaction with it was evident right from its original publication in 1800’ (Hoke Robinson, *Journal of the History of Philosophy*, 38.4, 2000, p. 603).

![Image of Immanuel Kant's Logik title page](image1)

![Image of Johann Gottfried Walther's Logik title page](image2)

21. **(LEIBNIZ) WALThER, Johann Gottfried**  
4to, [xv], 96 pp., modern marbled boards, spine ruled gilt with red label, title-page with handwritten shelf number at foot and stamp on verso, a waterstain running through the outer top corner, otherwise good and clean.

First published in 1724. Not in Ravier.
22. **NIEUWENTIJT, Bernard**

The Religious Philosopher: or, the Right Use of contemplating the Works of the Creator ... Design’d for the Conviction of Atheists and Infidels. Throughout which, all the late discoveries in Anatomy, Philosophy, and Astronomy, ... Are most copiously handled by that learned mathematician Dr. Nieuwentyt. Translated from the Low-Dutch. To which is prefix’d, a letter to the translator [John Chamberlayne] by ... J. T. Desaguliers. The Third Edition. Adorned with cuts. London : printed for Tho. Longman, 1724. £ 330

2 volumes, 4to, viii, [xxviii], xxix, 234; [ii], 235-585 pp., 29 folding plates, contemporary panelled calf, rubbed and with some minor scrapes, slight loss to spine caps, front joints starting but firm, small circular Selbourne Library stamps on title versos, a very good copy.

Third English edition of *Het regt gebruik der werelt beschouwingen*, Nieuwentyt’s main work of 1715 directed against Spinoza and his followers. This translation was reprinted in Amsterdam in 1727 and again in 1760. John Chamberlayne’s translation had first been published in 1718.

‘Nieuwentijt (1654-1718) published his main works later in life. *Het regt gebruik* (The Right Use of Contemplating the Works of the Creator) was explicitly directed at people who, under the influence of Spinoza, felt that nature was nothing but chance and necessity and that the Bible was not the infallible word of God. It seems likely that Nieuwentijt was indeed familiar with such ‘atheists’. In the very comprehensive *Het regt gebruik* he demonstrated that the investigation of nature, far from leading to irreligion, demonstrates at all places the hand of an all-wise, almighty and benevolent God. Referring both to scientific literature and his own experiments, he reviewed the latest discoveries on the human body, the elements, the heavens, animals, plants, and so on, and showed that they all pointed to plan and purpose, and could not possibly have come into being by a merely fortuitous concurrence of particles. Just as a watch needs a watchmaker (a metaphor much elaborated), so things in nature point to an all-wise Creator. The argument by itself was an old one, but was used in works on theology, hardly in works of science. British authors like Ray and Derham had developed it more or less in the way Nieuwentijt does. Nieuwentijt may have been aware of their work, but appears to have conceived of the view put forward in his own book independently’ (*Dictionary of Seventeenth and Eighteenth-Century Dutch Philosophers*, Thoemmes Press, 2003).
Rousseau in German, with contemporary responses

23. ROUSSEAU, Jean-Jacques


£ 4500

2 publications in one volume, 8vo, 61, 134, [1] pp., attractively rebound to style, contemporary annotation on the repaired front free endpaper, small library stamp on first title-page, faint marginal waterstain on the first and last few leaves, one leaf with an ink splash, otherwise very good clean copies.

Very rare first German edition of Rousseau’s ‘First Discourse’, the work that made him famous throughout Europe, introducing key themes developed in his later writings. ‘In 1749 the Academy of Dijon announced a prize for an essay on the effect of the progress of civilisation on morals. Rousseau competed, taking as his thesis the paradox of the superiority of the noble savage, and won the prize. Next year he published it, under the title of Un Discours sur les arts et sciences, to resounding applause’ (PMM, p. 124). The French original was reviewed by Lessing in 1751, and was swiftly followed by this translation by the scientist Johann Daniel Titius – a very productive member of Gottsched’s so-called translation factory, or "Übersetzungsmanufaktur" (Dictionary of Eighteenth-Century German Philosophers).

‘Rousseau’s [first] Discourse had a tremendous impact in Germany, occasioning a wave of response to his provocative denial that advancements in science and the arts brought with them moral improvement in mankind. This challenge to so bedrock a conviction of the entire Aufklärung could hardly go without rebuttal. Instead, German tomes ponderously full of piety for progress lumbered onto the field of discourse to denounce – or at least to correct – the wayward Genevan. Gottsched in Leipzig played a major role in orchestrating this scholarly outrage’ (John H. Zammito, Kant, Herder, and the Birth of Anthropology, Chicago, 2002, p. 92).

Bound second here are rare early examples of this scholarly German outrage by four young members of the Gesellschaft der freyen Künste, that Gottsched had founded in Leipzig the same year: Johann Friedrich Burscher (b. 1732, secretary of the Gesellschaft), Wilhelm Abraham Teller (b. 1734), Karl Friedrich Brucker, and Johann Traugott Schulz. Gottsched’s own introduction in Latin is appended.

Rousseau mentions these ‘quatres sermons allemands’ at the beginning of the Preface to his play Narcisse (1753) as examples of the misguided hostility his First Discourse had so quickly provoked.
Scottish Enlightenment document signed by James Beattie, George Campbell and others

24. (SCOTTISH ENLIGHTENMENT)
A diploma from Marischal College, Aberdeen, handwritten in Latin and signed by James Beattie (Professor of Logic and Moral Philosophy), George Campbell (Professor of Divinity), Alexander Donaldson (Professor of Medicine), Patrick Copland (Professor of Mathematics and Natural Philosophy, and a co-founder of the Royal Society of Edinburgh), Robert Hamilton (Professor of Natural Philosophy) and John Stuart (Professor of Greek), awarded to the Reverend James Hall in November 1789.

Vellum, 38cm x 28cm, folded several times to make a packet, dusty on the outside and along some of the folds, text and signatures clearly legible, with the red wax seal of Marischal College finely preserved in its container attached by the original ribbon, also a handwritten paper document from around 1830 concerning James Hall D.D. (1755-1826).

The accompanying paper document records two memorial inscriptions to James Hall in Edinburgh, one on his headstone at the Calton New Burying Ground, the other on a marble tablet inside the United Associate Synod Chapel at 33 Broughton Place, where he had been minister. Nowadays this grand building (“unusually pretentious for a Secession church”, G. Hay) is the headquarters of the auctioneers Lyon & Turnbull.

25. SONNENFELS, Joseph von

8vo, [iv], 131, [1], 44 pp., contemporary wrappers a little dusty, spine rather crudely strengthened with modern tape, no stamps or inscriptions, a light waterstain running through the lower bottom corner, a good copy with wide margins, uncut.

Rare first edition, not found in WorldCat, which records the text only in Vol. 7 of the Gesammelte Schriften, 1785.

Joseph von Sonnenfels (1733-1817) was professor of political science at the University of Vienna from 1763 onwards, and president of the Austrian Academy of Sciences from 1810 until his death. He had a large influence on Viennese cultural life, and played a major part in bringing about the abolition of torture in Austria in the 1770s. Nowadays he is particularly remembered for his quarrels with Lessing, and for being the dedicatee of Beethoven’s Piano Sonata No 15, Op. 28, the Pastoral.
Enlightenment Sammelband

26. VARIOUS
Five rare works by Bernado IBAÑEZ DE ECHEVARRI, Detlev PRASCH, Theo von HIPPEL, VOLTAIRE and PLATO, 1769-1792. £ 1250

A stout octavo volume bound in contemporary marbled boards, rubbed and worn at extremities, spine creased, texts generally clean and good, the five works listed below in order of binding, with individual condition noted as we go.

[viii], 264 pp., old ink inscriptions on title-page, otherwise clean.
First German edition, translated from Italian by Anton Ernst Klausing, of a work originally published in Spanish by the missionary Bernardo Ibañez de Echevarri (1725-1769).

viii, 222 pp., neat old marginal annotations on six pages, otherwise very clean.
First edition of these satirical letters, pseudonymously published by the librarian Johann Andreas Degenhard Pott (1759-1804).

134 pp., a marginal spot on G2, otherwise very clean.
First edition, by Immanuel Kant's close friend, Hippel, who was by this point mayor of Königsberg. It is about the proceedings against Margarethe von Kawatschinska who in 1784 was accused of killing her two illegitimate children and condemned to death. Hippel's subtitle refers to Cesare Beccaria's abolitionist 'Dei delitti e delle pene' (1764).

[iii], 142 pp., small hole in title-page which is also a little dusty, uniform light browning and occasional spots.
First German edition, published a year after the original.

Engraved title vignette, 192 pp., staining on one leaf (B4), M7 cropped at outer margin with slight loss of text but not of sense, uniform light browning.
Heavily annotated by Wittgenstein: “If you grapple with every donkey you’ll become one yourself”

27. WITTGENSTEIN, Ludwig


Stapled offprint in original plain paper wrappers, 160mm x 235mm, 40 pp., Wittgenstein’s pencilled annotations in German faintly on the front wrapper and clearly on 12 pages, a further 16 pages with a mixture of his question marks, wavy lines, deletions, underlinings, exclamation marks, etc., the offprint with a slight vertical crease, otherwise in very good condition, housed in a protective cloth case.

An important and highly interesting document for Wittgenstein studies, bearing eloquent witness to his forthright rigour in philosophy generally, and his late engagement with the theory of value, or axiology (or Wertphilosophie) in particular. Ludwig Hänsel (1886-1956) was one of the first readers of the Tractatus, having met Wittgenstein in early 1919 when they were fellow prisoners-of-war at Cassino, Italy, at the end of the First World War. They remained close friends for more than 30 years until Wittgenstein's death in 1951. Hänsel became a teacher in Vienna, and wrote variously on educational theory, psychology, religion, literature and philosophy (on which he published some 20 articles, mostly, as here, about ethics). He was in the habit of sending his work to Wittgenstein for comment and correction. A few examples remain in private hands such as the present one in which Wittgenstein, pulling no punches, takes his old friend severely to task for unclear writing and sloppy thinking. (On the other hand, he does signify his approval of Hänsel's points – by means of marginal exclamation marks – in no fewer than ten places).

Summarising his opinion on the front wrapper, Wittgenstein writes: "Auch ein Museum braucht einen Kurator, der weiß, was wohin zu stellen ist, und nicht Dreck und Wertvolles durcheinander in alle Schränke stellt" (museums need curators who know what goes where, and don't jumble up the rubbish with the valuable stuff). In the margins of the text, like a schoolmaster, he convicts Hänsel of waffle ("Geschwätz, gehauen nicht & nicht gestochen!") ambiguity ("Wie verschwommen!") and lack of focus ("Wenn man sich mit jedem Esel herumschlägt, wird man leicht selber einer" – if you grapple with every donkey you'll become one yourself). He asks at one point "Was ist durch diese Fassung geleitet?" (how does this get us any further forward?), and at another writes "Hier wird kein Problem gelöst, sondern nur das, was problematisch wiederholt" (here you haven't solved the problem, only restated it). He also observes "Nimm die Wiederholungen fort & das Leere der Paragraphen wird sich zeigen" (take these repetitions out, and the vacuity of the paragraphs will be manifest). Towards the end, in mock-exasperation, he declares "Wenn das Philosophie ist, dann sollten die Menschen ein für allemal auf sie verzichten" (if that's philosophy, then we should all give it up for good), and against Hänsel's closing paragraph he suggests he keep his pearls of wisdom to himself - "Behalt's bei Dir!"

A discussion of this annotated copy can be found in Christian Paul Berger's chapter 'Wittgensteins Kritik an Hänsels Aufsatz Wertgefühl und Wert', in Ludwig Hänsel – Ludwig Wittgenstein. Eine Freundschaft. Briefwechsel, Aufsätze, Kommentare. Innsbruck: Haymon Verlag, 1994, eds Somavilla, Unterkircher & Berger, pp. 339-54. Berger distinguishes six different kinds of markings in the offprint, some of which stem from the official Korrekturschlüssel, or correction key (presumably used by Wittgenstein during his time as a school teacher in the early 1920s) which is still in use in Austrian schools today.

For Berger, the significance of the annotations is that they show that – and how – Wittgenstein was provoked by Hänsel into a close confrontation with the theory of value, or Wertphilosophie, at this late stage in his life. Although the harsh, aggressive tone of the comments might at first seem unpleasant, they display not only Wittgenstein's unbending strictness in all philosophical matters, but also his dismissal of the Wertphilosophie as uttering mere similes or parables instead of the knowable scientific facts that it claims to provide. In this context, Hänsel's essay is the central conduit through which Wittgenstein came into more or less direct argumantative contact with Alexius Meinong, Max Scheler and other Germano-Austrian philosophers concerned with questions of value. 'Für das tiefere Verständnis der Randnotizen zu Hänsels Aufsatz ist dies sehr wichtig, denn immerhin treffen wir ja auf sehr späte, mehr oder minder direkte Äußerungen Wittgensteins zur Frage nach den Werten', p. 343).
The words “Mit Wittgensteins Kritik” on the lower front wrapper are in Ludwig Hänsel’s hand.
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