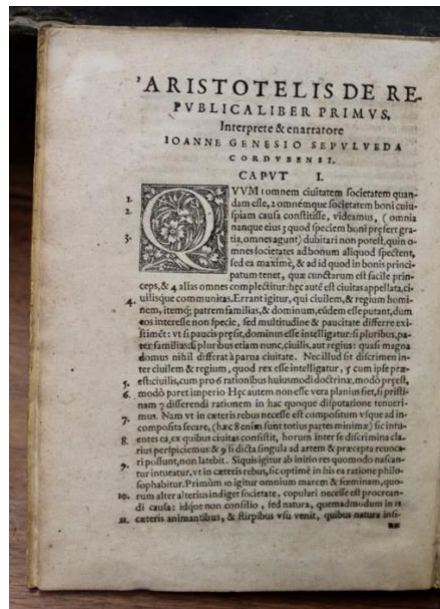
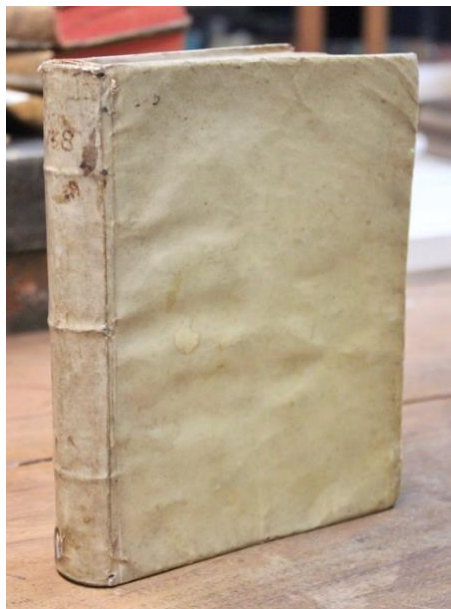


Philosophy and the History of Thought

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Item #1

With Commentary by Spanish Humanist Juan Gines de Sepulveda

1. ARISTOTLE. *De Republica, Lib. VII*, Interprete & Enarratore Jo. Genesisio Sepulveda... Quibusiam Adiecti Sunt. Kyriaci Strozae, *De Repub. Lib. Duo*... Nonus et Decimus... Cologne: In Officina Birckmannica, Sumptibus Arnoldi Mylii, 1601.

Quarto. [7], [1, blank]. 453 pp. Woodcut device on title; decorative woodcut initials.

Contemporary limp vellum with numeral in ink on spine. Binding lightly soiled and stained, with small circular piece missing near foot of spine. Text lightly browned. Mid-twentieth-century ink donor's inscription on front free endpaper. A good copy.

\$950

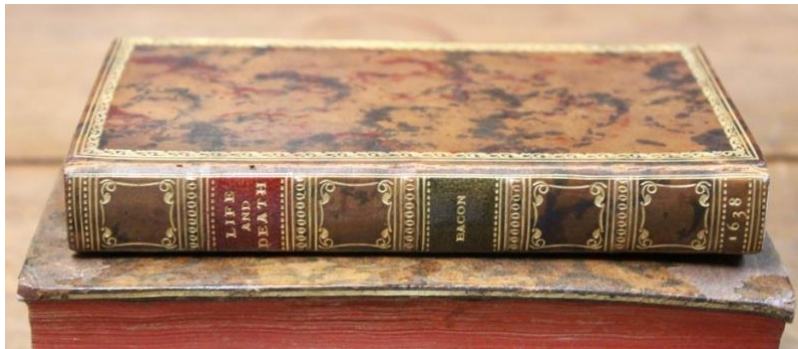
Second edition edited by the Spanish humanist and theologian Juan Gines de Sepulveda (1490-1574). The first edition appeared in Paris over fifty years earlier, in 1601. Sepulveda's

commentary is on the first eight books of the *Republica*; the commentary on Books 9 and 20 is by Ciriaco Strozzi (1504-1565), who was professor of Greek at the Universities of Bologna and Pisa.



Item #1

Both this and the first edition are rare: OCLC reports fourteen copies of the first, eleven in North America. Of the present edition, it reports only three copies, two in North America (the University of Illinois and Miami).



Item #2

*The Prolongation of Life,
First Edition of the Last Part of the 'Instauratio Magna' Published in Bacon's Lifetime*

2. [BACON,] Francis. *The Historie of Life and Death*. With Observations Naturall and Experimental for the Prolonging of Life. Written by the Right Honorable Francis Lord Verulam, Viscount of S. Alban. London: Printed by I. Okes, for Humphrey Mosley....1638.

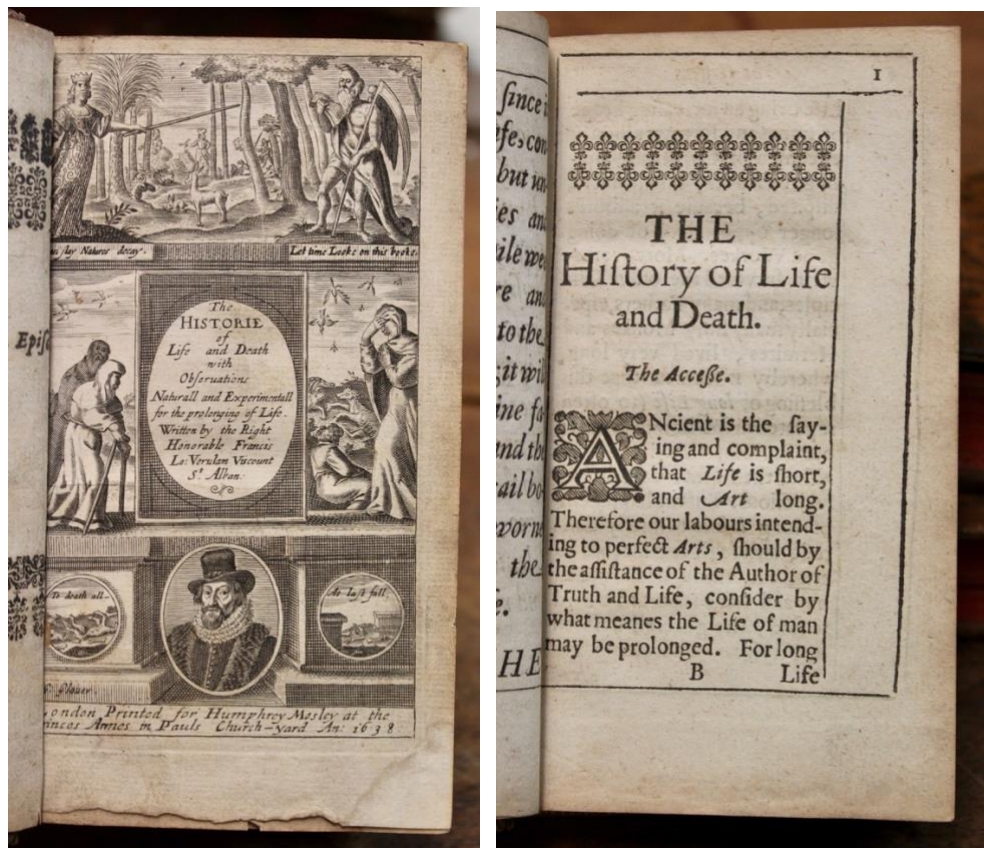
Twelvemo. [12], 323, [1] pp. With engraved title and license leaf.

Early twentieth-century polished mottled calf, gilt flat spine, tooled in compartments, red and olive morocco labels, Gilt decorative borders on covers, gilt board edges and turn-ins. Marbled

endpapers, all edges gilt. Bottom corner of license leaf, title-page and engraved title skillfully restored, not affecting text or image. A little marginal browning to first and last leaf. A very good copy. With the engraved bookplate of Sir John Anstruther, Baronet (either John Anstruther, second baronet, 1718-1799, politician, or John Anstruther, four Baronet (1753-1811).

\$1,500

First edition in English, unauthorized, preceding the authorized English translation by two months. The license date for the present work is September 30; the license date for the authorized edition is December 19th. The translator of the present edition is unknown; the authorized translation, by Bacon's secretary, William Rawley, is entirely different.



Item #2

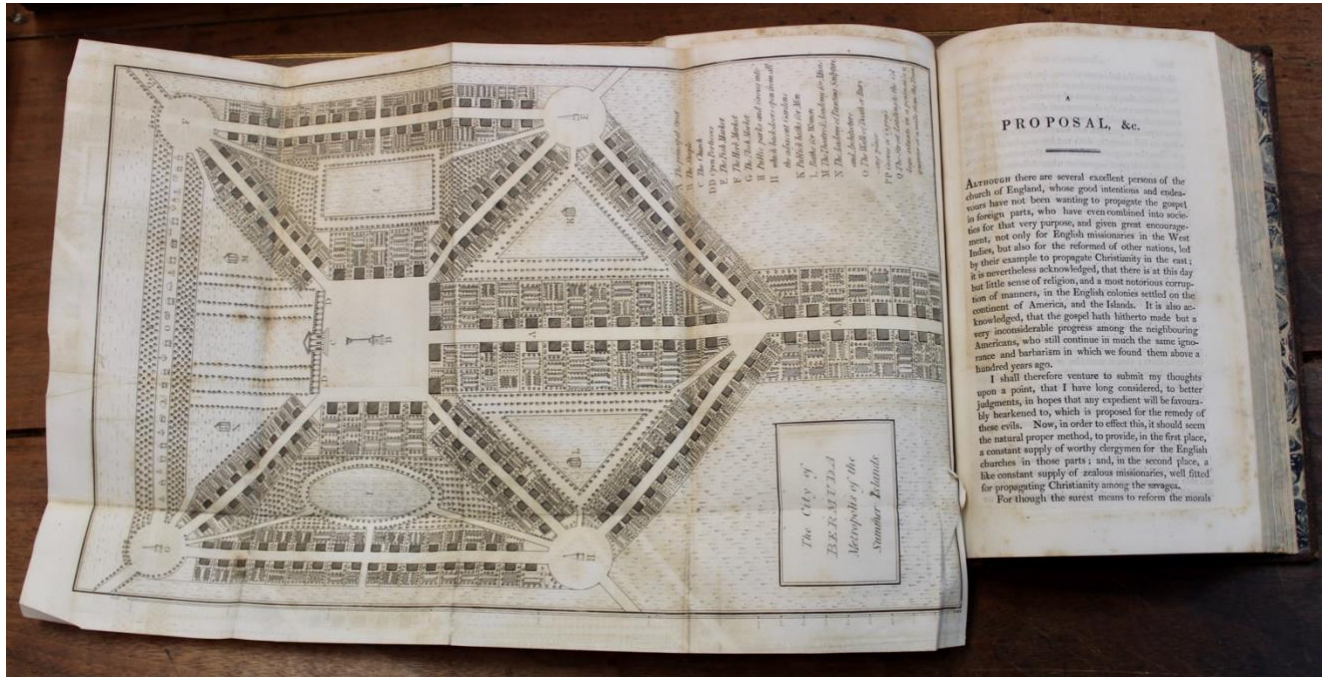
The text is a portion of Part III of Bacon's great work, the *Instauratio Magna*. Part III was reserved for natural history, and Bacon set out in 1622 to produce six prototype natural histories, six imperfect representations of the ideal that he hoped subsequent generations would aspire to attain. The first of the histories, *Historia ventorum*, was published in 1622. The second, *Historia vitae et mortis*, was published in 1623, and the third, *Historia densi et rari*, was published posthumously in 1658 by William Rawley. The remaining three books never got beyond their prefaces. The present work is a translation of *Historia vitae et mortis*. Thus, this is the last part of the *Instauratio Magna* published in English in Bacon's lifetime.

"It dealt with a topic close to Bacon's heart—the prolongation of life—an objective which he took to be one of the highest that his new, operative science could attain to, and an objective

that, if achieved, would mark a partial recovery of what mankind had lost with the Fall. The work is an elaborate collection of data on factors governing durability in things animate and inanimate, and mortality in living ones. the proto-statistical *Historia Vitae* had a powerful effect on the character of seventeenth-century 'natural-historical' Baconianism," (*Dictionary of 17th Century British Philosophers*)"

Gibson 154.

See *Printing and the Mind of Man* 119 for a discussion of the entire *Instauratio Magna*.



Item #3

The First Octavo Collected Edition

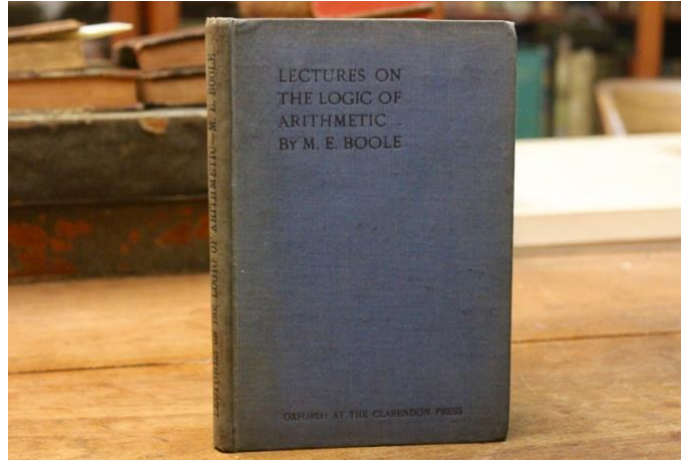
3. BERKELEY, George. *The Works of George Berkeley, D.D. Late Bishop of Cloyne in Ireland*. To which is added, An Account of his Life; and Several of his Letters to Thomas Prior, Esq., Dean Gervais, Mr. Pope, &c...London: Printed by J.F. Dove...for Richard Priestley, 1820.

Three volumes, octavo. [4], lxxv, 411; [4], 455; [4], 476 pp. Volume II contains diagrams and an engraved folding plate of *Tabula Lusoria*. Volume III contains a large engraved folding plate of "The City of Bermuda Metropolis of the Summer Islands."

Contemporary diced calf. Double-ruled gilt fillets on covers, gilt decorated spine with brown morocco labels, marbled edges and endpapers. Some corners lightly bumped, light foxing, old ink signature in each volume. A very good, attractive set.

\$1,750

First octavo edition of the collected works of Berkeley, first published in quarto in 1784. See Keynes, *Bibliography of George Berkeley*, p. 262. Both the quarto and the octavo collected works are uncommon on the market.



Item #4

“Psychology Can Contribute to Better Teaching of Elementary Science and Mathematics”

4. BOOLE, M[ary] E[verest]. *Lectures on the Logic of Arithmetic*. Oxford: Clarendon Press, 1903.

Small octavo. 144 pp.

Slate blue cloth with front cover and spine stamped in black. Spine darkened, free endpapers lightly browned. A very good copy.

\$400

First edition of one of the author's most important books.

Mary Boole (1832-1916) was a largely self-taught scholar and educational theorist and the wife of pioneering mathematician and logician George Boole. She wrote and lectured for many years on psychology, philosophy, and the educational and mental processes of children. “In her books *Lectures on the Logic of Arithmetic* (1903) and *The Preparation of the Child for Science* (1904) she demonstrated how psychology can contribute to better teaching of elementary science and mathematics; her understanding of a child's unconscious assimilation of abstract concepts was well ahead of her time. Both works were influential, and the former, largely practical lesson notes emphasizing play methods and self-discovery, was pioneering. Her Boole Curve Sewing Cards (forerunner of the pins and metal-wire art form), devised for constructing such geometric notions as envelopes of lines, were sold commercially" (DNB).

*John Oldmixon's Edition of Bouhours's Famous Work,
“Prepare[d] the way for...[Rhetoric's] Emergence in England
as the Acknowledged Custodian of the Belles Lettres...” (Howell)*

5. BOUHOURS, [Dominique], Father. *The Arts of Logick and Rhetorick, Illustrated by Examples taken out of the best Authors, Antient and Modern, In all the Polite Languages. Interpreted and Explain'd By that Learned and Judicious Critick...* To which are added Parallel Quotations Out of the Most Eminent English Authors in Verse and Prose: Wherein the like Observations are made on their Beauties and

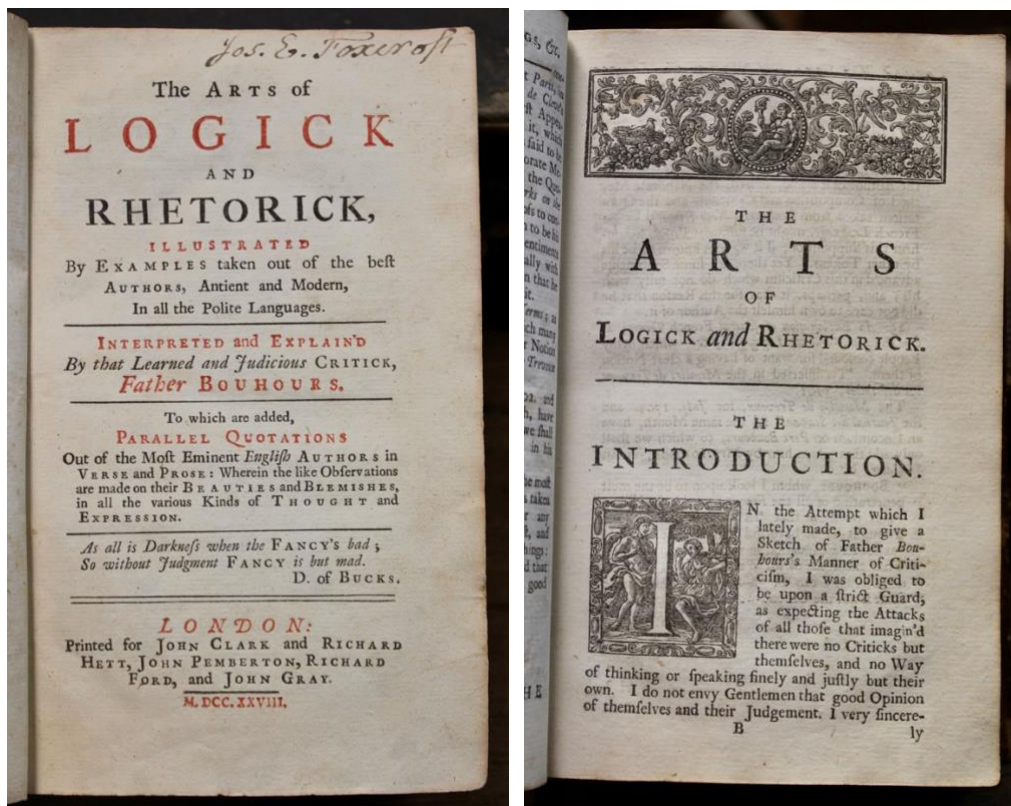
Blemishes in all the various Kinds of Thought and Expression...London: Printed for John Clark and Richard Hett...[et al], 1728.

Octavo. xxxii, 232, pp, 225-418, [16, index], [2, ads] pp. Text is continuous despite pagination. Title-page in black and red.

Contemporary paneled calf, rebacked to style. Gilt spine with red morocco label, edges sprinkled red. Light tape stains on front cover. Ink signature of Thomas Foxcroft (1697-1769), pastor of the Congregational Church in Boston, admired for his skills as a logician. Additional ink signature of Joseph E. Foxcroft (1773-1852), colonel, merchant, sheriff, state senator and postmaster from New Gloucester, Maine. Ink notations on back endpapers, including a index, in the hand of one of the two Foxcrofts. A good and interesting copy.

\$1,500

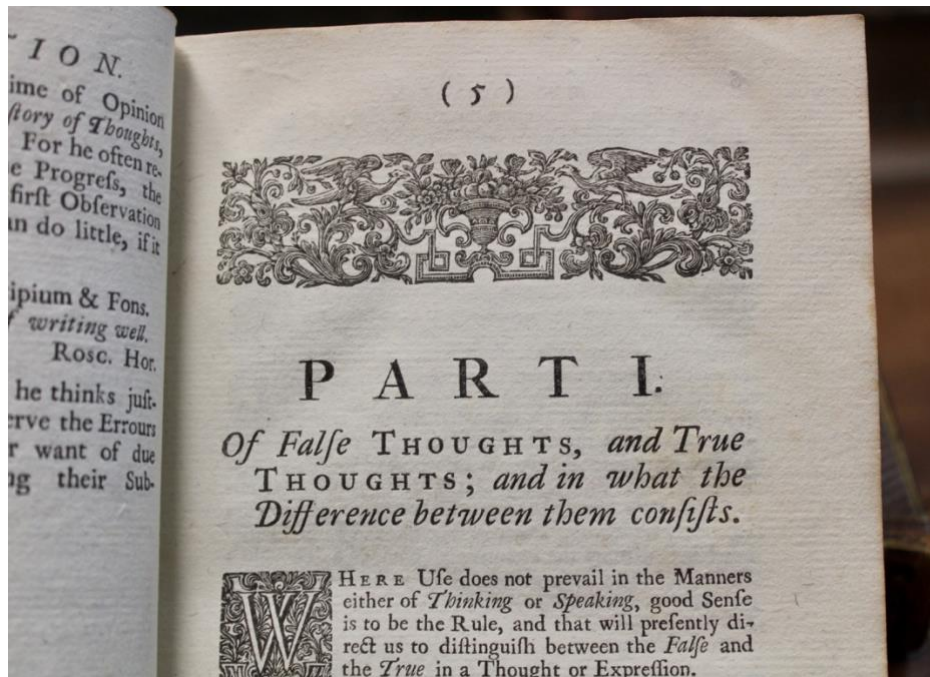
First edition of this second English translation of Bouhours' important book. As Howell notes in *Eighteenth-Century British Logic and Rhetoric*, this is really more of a paraphrase of Bouhours, with added references to English writers, and as such, is almost a new work, and an important one in the history of English literary criticism.



Item #5

Bouhours (1628-1702) was a Jesuit professor of rhetoric and *belles lettres* at the Collège de Clermont, among others. He was a friend of Boileau, La Fontaine, La Bruyère, Racine, and Bussy-Rabutin. The present work first appeared in 1687. In the "Avertissement" to the French text, he notes that he does not intend for this work to have any connection with the Port-Royal Logic, or

seek to use the methods of Aristotle or Descartes the set rules governing thinking. He sought rather to show readers how to form correct judgments in matters concerning eloquence and belles-lettres. The work consists of four dialogues between two fictional persons named Eudoxe and Philanthe, in which they ponder over what makes a literary work great. Topics discussed include truthfulness, sublimity, agreeableness, clarity and intelligibility in style. The work was immensely popular, being reprinted twenty-four times in the next hundred years and being translated into English, Latin, and German.

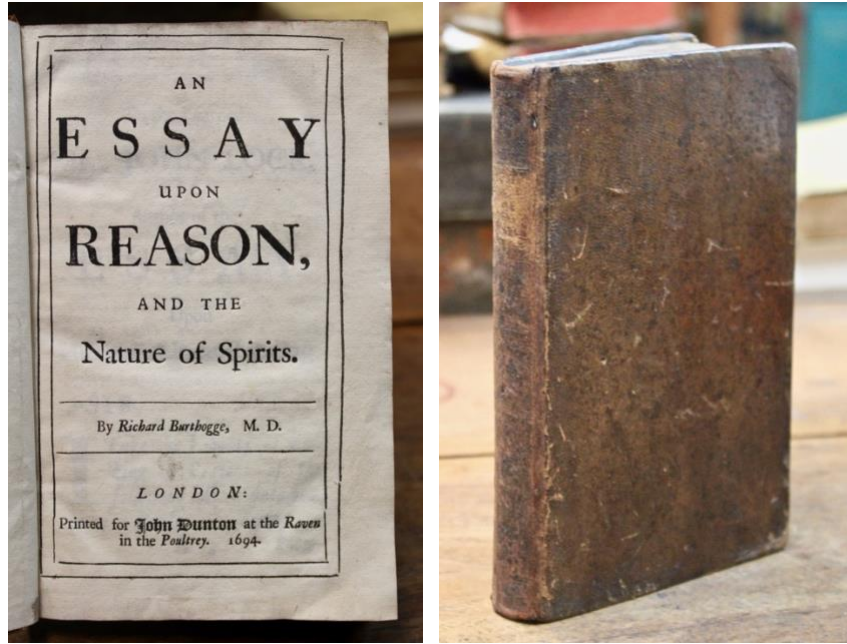


Item #5

The first English edition appeared in 1705 as *The Art of Criticism: or, The Method of Making a Right Judgment Upon Subjects of Wit and Learning*. The translator is given as “a person of quality.” The present translation—or paraphrase—by John Oldmixon (1673-1742) quickly eclipsed the earlier translation. The key interest lies in the fact that Oldmixon “not only translated belles lettres into ‘polite Learning,’ and specified that this phrase embraced works of history, poetry and eloquence, but he also suggested that his own title was dictated by what Bouhours had said when he called his original work a discourse on ‘both the Arts and Logick and Rhetorick’.” Moreover, by adding copious English illustrations to those given by Bouhours in French, Italian, Latin and Spanish, and by speaking words of blame or praise for English writers, Oldmixon gave the arts of logic and rhetoric a central place in the study and criticism of literature of his own land...By putting rhetoric in this kind of framework, Oldmixon was helping to prepare the way for its emergence in England as the acknowledged custodian of the belles lettres...” (Howell, p. 529).

Oldmixon was also the author of *The Critical History of England, Ecclesiastic and Civil* (1724-6), which included in the 1728 edition his *Essay on Criticism*. His attacks on Pope in the latter piece earned him a place in the *Dunciad*.

Though copies of this work are fairly plentiful in libraries (OCLC lists thirty-seven copies), it is rare on today’s market, with no auction records almost thirty years.



Item #6

Dedicated to John Locke

6. BURTHOGGE, Richard. *An Essay upon Reason, and the Nature of Spirits*. London: Printed for John Dunton, 1694.

Octavo. [6], 280 pp. Lacking the initial blank. Woodcut diagram on p. 145. Dedication to John Locke.

Contemporary speckled sheep, lacking spine label. Binding extremities rubbed, contemporary armorial bookplate on front pastedown partly torn away, nineteenth-century book label of Rev. John James partly superimposed. A very good copy.

\$4,500

First edition of a book that has become scarce in commerce.

Burthogge (bap. 1638, d. 1705) “dedicated two philosophical works to Locke, evidently seen as a prestigious ally, *An Essay upon Reason and the Nature of Spirits* begins with an effective restatement of his idealism, emphasizing the role of categorical concepts and making some use of Lockean argument. There are interesting suggestions as to the nature of consciousness, leading into a somewhat Spinozistic, 'harmoniously' speculative panpsychism, which was further defended in 1699. In the last years of both their lives Burthogge corresponded with Locke, whose commentary on St. Paul adopts the interpretation of Romans 8: 28-20 (a major source of the doctrine of the elect) argued for in Burthogge's last work, published in 1702...

“Burthogge has received some recognition by historians of philosophy, both in the past, as by Sir William Hamilton and Ernst Cassirer, and in recent work. But it has been summary and in passing, generally with emphasis on his 'anticipation' of Kant or, less commonly, of Locke. His thought deserves fuller consideration, however, both as an illustration of what modern idealism

owed to error theory and toleration theory, and for his revealing, strangely compelling arguments themselves—in their simplicity, at least, in sharp contrast to Kant's" (Michael Ayers in Oxford DNB).

Jean Yolton states in the introduction to her bibliography of Locke that a chapter of books dedicated to Locke (as in Fulton's Boyle) "would be very short," and points out that Burthogge's *Of the Soul of the World*, though addressed to Locke, is not in fact dedicated to him.

“...the Source of Much of Brentano’s Later Thought”

7. BRENTANO, Franz. *Von der Mannigachen Bedeutung des Seienden nach Aristoteles*. Freiburg in Brteisgau, Herder’sche Verlagshandlung, 1862.

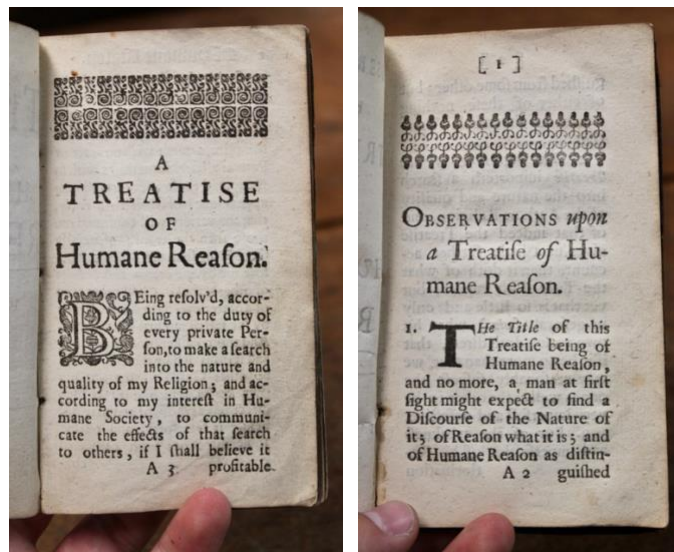
Octavo. viii, 220 pp.

Quarter leather over speckled boards, gilt spine. Spine faded, light foxing, library rubberstamp on title-page, call number on a paper label on spine. Still, a very good, clean copy of a scarce early Brentano work.

\$750

First edition.

“...an important work that is the source of much of Brentano’s later thought” (Roderick M. Chisholm in the *Encyclopedia of Philosophy*, p. 368).



Item #8

After Spinoza & Anticipating Locke

8. [CLIFFORD, Martin.] *A Treatise of Humane Reason*. London: Printed for Henry Brome, 1675.

Twelvemo. [4], 89, [1] pp. Wing C4708.

[with:]

[STEPHENS, Edward]. *Observations Upon a Treatise Intituled Of Humane Reason*. London: Printed for John Leigh...1675.

Twelvemo. [2], 73, [1] pp. Wing S5430.

Bound together in contemporary calf. Extremities lightly worn, contemporary ink annotations on back endpapers. A very good, unsophisticated copy.

\$1,250

First edition, second issue of the first work (originally published the previous year, but with a new title-page). First edition of the second work.

Clifford (d. 1677) was educated at Trinity College, Cambridge. We know little about his background, except that he was one of the libertines and wits who gathered around Charles II, and that he tried without success to engage Dryden into open controversy. He is best known for the present work, which emphasizes the role of reason in religious belief. His thoughts are much in the vein of Spinoza, and they anticipate Locke. The present work was immediately denounced as irreligious.

Stephens (d. 1706) was a pamphleteer and moral reformer, married to the daughter of Sir Matthew Hale. On Hale's death in 1676 Stephens edited and published the former chief justice's *Contemplations Moral and Divine*. Stephens's first tract, *A Discourse Concerning the Original of the Powder-Plot* (1674), introduced a recurring theme, arguing that the laxity of preferment-seeking Anglican clergy was driving zealous Christians to join the sects and weakening resistance to Rome. Stephens later wrote and debated against London nonconformists, particularly the Quakers, but he respected their sincerity and religious commitment, contrasting this with the 'cold' formalism of the Church of England. He opposed coercive uniformity as divisive and contrary to primitive Christianity.

See *Dictionary of Seventeenth-Century British Philosophers*, Oxford DNB.

Both of these works are uncommon. ESTC lists thirteen copies of the first and eight of the second in North American libraries.

The Masterpiece of Translator and Bluestocking Elizabeth Carter

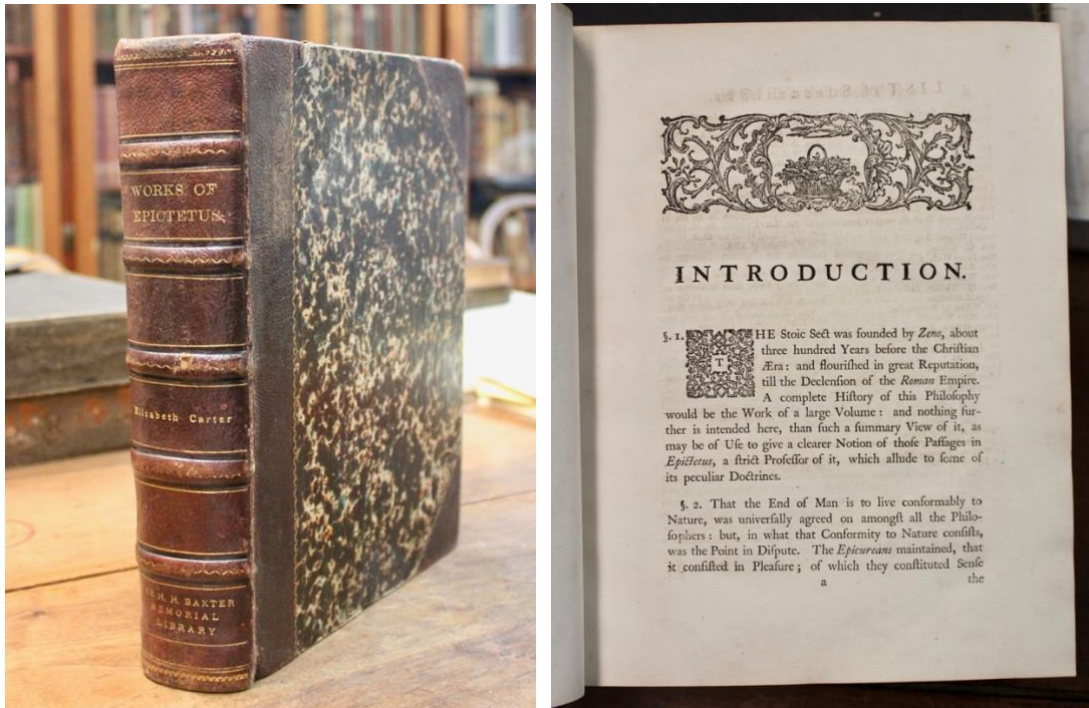
9. EPICETETUS. *All the Works of Epictetus, Which Are Now Extant*; Consisting of His Discourses, preserved by Arrian, in Four Books, the Enchiridion, and Fragments. Translated from the Original Greek, by Elizabeth Carter. With an Introduction, and Notes, by the Translator. London: Printed by S. Richardson, and Sold by A. Millar...John Rivington...and R. and J. Dodsley, 1758.

Quarto. [18], xli, [1], 505, [11] pp. With a scholarly introduction to the Stoic philosophers by the translator, an impressive list of subscribers, and an index and appendix of variant readings.

Half nineteenth-century brown morocco over speckled boards. Gilt-ruled spine with lettering for author and title, and from the library that once owned the book, the H.H. Baxter Library in Rutland, Vermont. Edges sprinkled red. No other library marks, modern ink signature in preliminaries, light foxing. A very good copy.

\$2,000

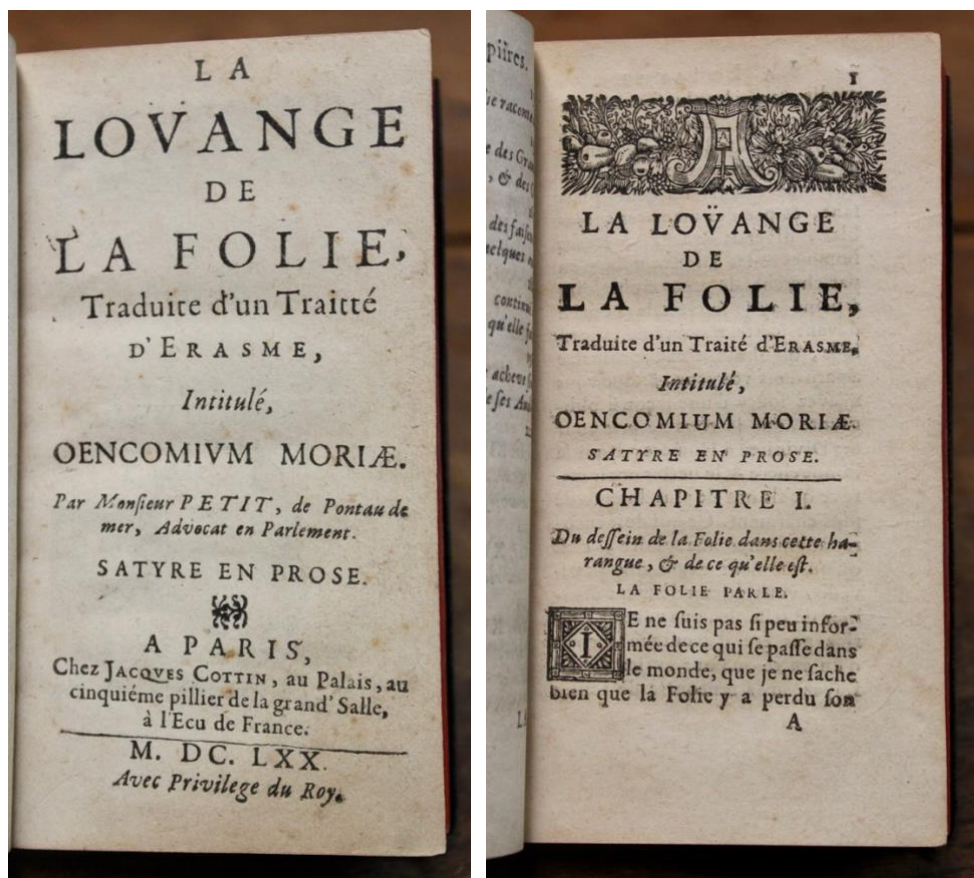
First edition of the first English translation of the complete works of Epictetus. This esteemed work was the standard English version prior to Oldfather's translation (1925-8). (See Long, *Epictetus: A Stoic and Socratic Guide to Life*, Oxford: 2002.)



Item #9

Elizabeth Carter (1717-1806) was a noted member of the Blue Stocking Circle. Despite an early learning disability and “with a persistence that won the praise of V. Woolf in *A Room of One's Own*,” (as Margaret Drabble reminds us in the *Oxford Companion to English Literature*) she learned Latin, Greek, and Hebrew in childhood with her brothers, and later studied French, Italian, German, Portuguese, and Arabic. She was a friend of Samuel Johnson, who thought her one of the best Greek scholars he had known and invited her to contribute to *The Rambler*. She made a number of translations, of which this is considered her masterpiece. It was undertaken at the request of her friend, Catherine Talbot, who arranged for publication and solicited subscribers, amongst which were a large number of women and members of the Johnson circle.

Oldfather 47. Lowndes 745 (“a most admirable translation”). NCBEL II, 1595.



Item #10

Rare Translation of 'The Praise of Folly' by Corneille's Friend, Louis Petit

10. ERASMUS, [Desiderius]. *La loüange de la folie*, traduite...par Monsieur Petit, de Pontau de mer, Advocat en Parlement. Paris: chez Jacques Cottin, 1670.

Twelvemo. [36], 251, [1] pp.

Nineteenth century dark brown crushed morocco, large oval Renaissance-style gilt stamp in center of both covers, flat spine lettered in gilt, edges stained red. Armorial bookplate of E. Pelay of Rouen, unidentified oval ink stamp on verso of final leaf. A little light browning. A very good copy.

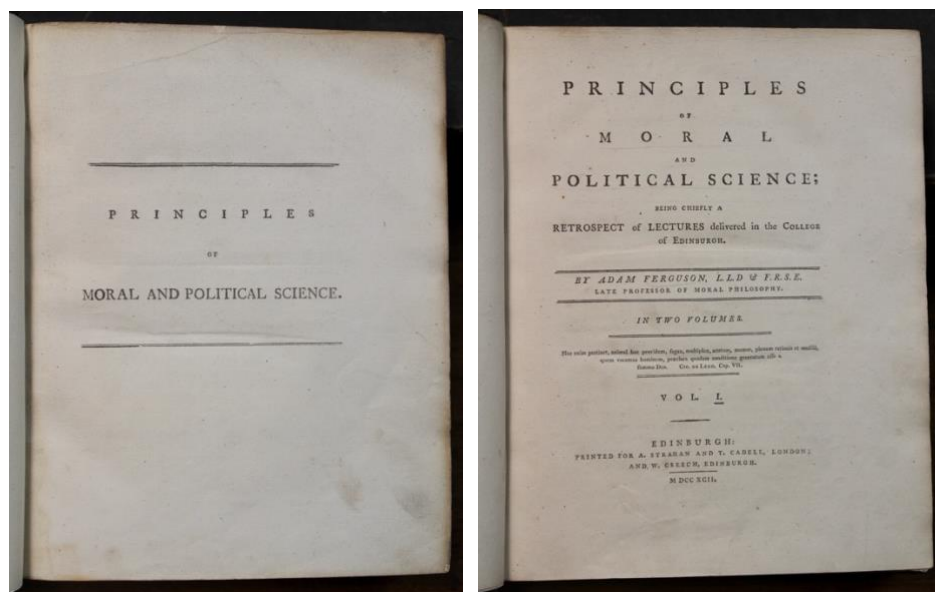
\$2,500

First and only edition of this translation of Erasmus' *Praise of Folly*.

The translator, Louis Petit (1615-93), was a Rouen-born satirical poet whose best-known work was *A Fleuranche*. He was an intimate friend of Pierre Corneille.

OCLC cites only the Harvard and Minnesota copies in North America.

Vander Haeghen, p. 124.



Item #11

Ferguson's "Most Mature Reflections on Moral Philosophy"

11. FERGUSON, Adam. *Principles of Moral and Political Science*; Being Chiefly a Retrospect of Lectures delivered in the College of Edinburgh. In two volumes. Edinburgh: Printed for A. Strahan and T. Cadell, London, 1792.

Two volumes, quarto. pp. xi, [1, blank], 339, [1]; pp. [iii]-vii, [1], 512 pp. Complete with half-titles.

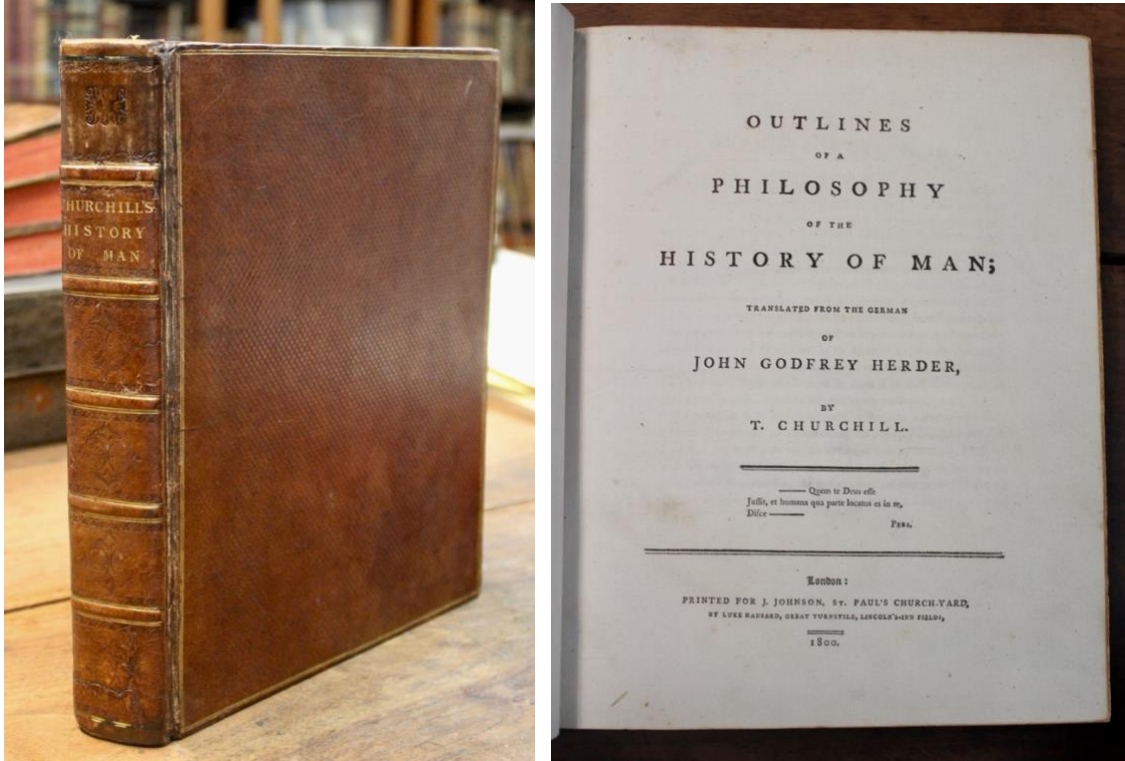
Rebound in half brown calf over marbled boards, gilt spine with burgundy morocco labels, new endpapers. Edges sprinkled red. A little light smudging or browning to some leaves. A very good copy.

\$3,500

First edition of the last important work by the author of the sociological classic, *An Essay on the History of Civil Society* (1767). Though there are a number of copies of this book in older libraries, it has become scarce on the market, with only two copies appearing at auction since 1975 (both in 1992).

Adam Ferguson (1723-1816) was educated at St. Leonard's College at St. Andrews and the University of Edinburgh. After spending time in the army and as a minister of the Church of Scotland, he worked as a tutor and briefly as a librarian before becoming a professor at the College of Edinburgh. His masterpiece, *An Essay on the History of Civil Society*, brought him an international reputation, with James Boswell, Baron d'Holbach, Lord Kames, Friedrich Heinrich Jacobi, and Karl Marx being among its admirers. It was of particular interest to economists because of the clear exposition of the principles of the division of labor in economics and society. The present work was published after he retired. Based upon his lectures it "has the best claim to be considered his most mature reflections on moral philosophy" (Raynor, *Dictionary of Eighteenth-Century British Philosophers*).

Jessop, p. 122.



Item #12

*Herder's Monumental Work on Historiography,
The First English Translation*

12. HERDER, J[ohan Gottfried]. *Outlines of a Philosophy of the History of Man*; Translated from the German of John Godfrey Herder, by T. Churchill. London: Printed for J. Johnson...1800.

Quarto. xvi, 632, [12] pp.

Contemporary diced calf, professional rebaced with old spine laid down. Gilt spine with old brown morocco label stating "Churchill's History of Man." Marbled edges and endpapers, gilt inner dentelles. A very good, crisp copy.

\$3,500

First edition in English of Herder's monumental work on historiography, *Ideen zur Philosophie der Geschichte der Menschheit*, in which he outlines astronomy, geomorphology, plant and animal life and the special characteristics of the human species, as well as the influence of geography and climate on history.

Johann Gottfried Herder (1744-1803) studied under Kant at Königsberg. Another major influence was Goethe, who in 1776 helped him to obtain the post of court chaplain to Weimar, which led to his appointment as head of the Lutheran state church of the duchy. He wrote several significant works. His treatise on language, *Abhandlung über den Ursprung der Sprache* (1772) is listed in *Printing and the Mind of Man*. But *Ideen zur Philosophie der Geschichte der Menschheit* is generally considered his masterpiece.

“Notwithstanding his important contributions to other fields, it is for his philosophy of history that Herder is chiefly known and remembered today...[The present work] is a curious and in some ways contradictory work. On one hand, it reflects certain dominant Enlightenment interests; theological and progressivist notions of historical development appear in it, and Herder showed respect for such humanistic ideals as freedom and social improvement. At the same time its chief interest lies precisely in the manner in which it departs from various prevailing trends of Enlightenment thought. Not only does it exhibit a range and erudition that, considering the period of writing, is astonishing...it is also packed with original and imaginative suggestions for the reinterpretation of the human past and contains a great deal of trenchant criticism of the historiography of the time...Herder’s conception of history exercised an important influence upon the course taken by subsequent historiography. Furthermore, some of his ideas are to be found, reformulated and elaborated, in later speculative systems and theories of the kind propounded by Hegel and Oswald Spengler...” (Patrick Gardner in *Encyclopedia of Philosophy*).

“[Herder] helped to found the historical school in literature and science, for it was only after an excessive and sentimental interest in primitive human culture had been awakened that this subject would receive the amount of attention which was requisite for the genetic explanation of later developments. This historical idea was carried by Herder into the regions of poetry, art, religion, language, and finally into human culture as a whole. It colours all his writings and is intimately connected with some of the most characteristic attributes of his mind, a quick sympathetic imagination, a fine feeling for local differences, and a scientific instinct for seizing the sequences of cause and effect” (*Encyclopaedia Britannica*, 13th edition).

See also Thompson, *History of Historical Writing*, II, pp. 134-5.

*Translated by Holbach,
The First French Edition of 'Humane Nature,'*

13. HOBBS, Thomas. *De la nature humaine, ou exposition de facultés, des actions des passions de l'âme, & de leurs causes déduite d'après des principes philosophiques qui ne sont communément ni reçus ni connus...* Ouvrage traduit de l'anglois [by Paul Henry Thiry, Baron d'Holbach]. London [i.e., Amsterdam]: 1772.

Twelvemo. [4], iv. 171, [1, blank] pp.

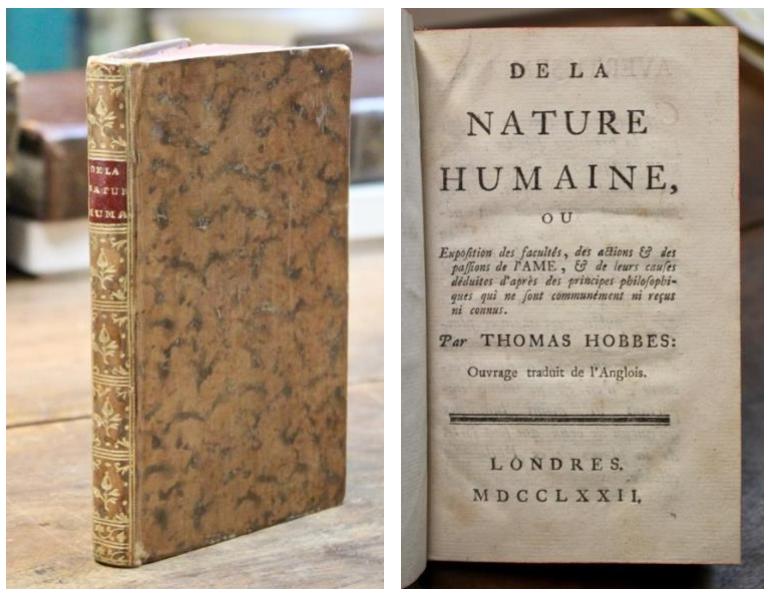
Contemporary mottled calf, gilt spine with burgundy morocco label. Edges stained red. Light rubbing to binding extremities. Still a fine, clean copy.

\$3,500

First French translation of Hobbes' *Humane Nature*, appearing long after the book's London publication in 1650. Though the work was translated anonymously, Diderot attributed it to Holbach in a letter to Naigeon in April of 1772.

The Avertissement states: “Cet ouvrage parut en Anglois en 1640 [sic]; mais jusqu'ici il n'avoit point été traduit en François. Il est surprennant que l'on ait négligé de le joindre à l'Edition Latine des Oeuvres de Hobbes, publiée à Amsterdam en 2 volumes in-4°. L'on a donc cru que le public verroit avec plaisir une Traduction Française d'une Ouvrage qui, quoique très court, n'en est

ni moins important ni moins lumineux qu'aucun de ceux qui sont sortis de la plume de ce Philosophe célèbre.”



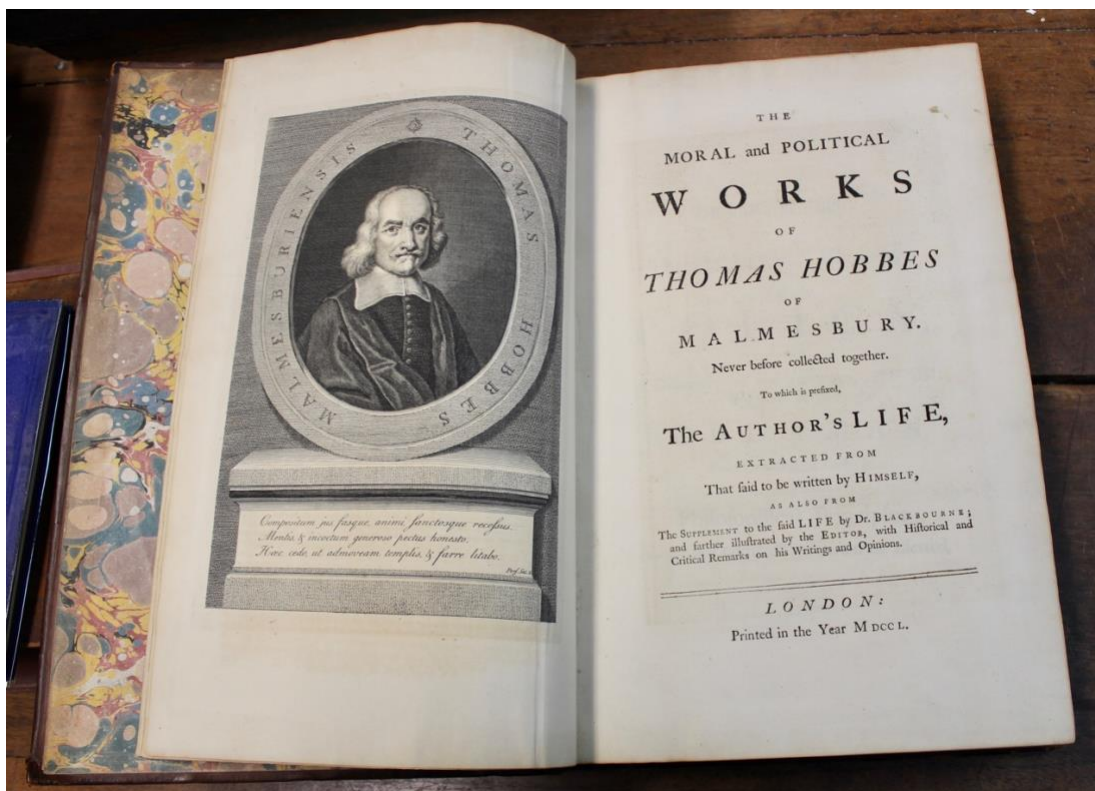
Item #13

As early as the 1630s, Hobbes devised a plan for his *Elementa Philosophia*, which was supposed to be a “comprehensive treatment of reality that would reduce everything to one of three kinds of things: body, man, and citizen” (Martinich, *Hobbes: A Biography*, p. 118). This idea, of course, had its fruition in the publication of his *De Corpore* (1655), *De Homine* (1658), and *De Cive* (1642)—the last of which was published first because of its relevance to events leading up to the English Civil War. But as early as late spring of 1640 (perhaps where the translator gets the 1640 date), Hobbes circulated in manuscript *The Elements of Law, Natural and Politic*. Late in 1640, Hobbes fled to France because he feared persecution for his royalist sympathies. There he spent time in Paris philosophical circles that included Descartes, Gassendi, and Mersenne. In 1650-51 Hobbes’ 1640 manuscript was published in two parts, *Humane Nature* and *De Corpore Politico*. ““The similarity of these names to that of sections of *Elementa Philosophiae* can make one’s head swim. In fact, the titles of these two books...were chosen by the publishers to lead the buyer to think that he was getting sections of *Elementa Philosophiae*. And, as a matter of fact, their content is very similar to that of the corresponding sections of the proposed trilogy” (Martinich, p. 119).

Holbach (1723-89) of course is best known for his *Système de la Nature* (1770), which *Printing and the Mind of Man* terms “the Bible of materialism.” He was greatly influenced by Hobbes—especially by this work—as well as by Locke and La Mettrie. “But by combining various elements in their thought and pressing to the logical conclusion he reached the most extreme position in eighteenth-century free-thought” (PMM 215).

This is a scarce book. ESTC lists only the University of Michigan and American Philosophical Society copies in North America, though OCLC adds Stanford, Chicago, Harvard and Johns Hopkins. UCLA also has a copy.

Garcia, p. 8. Vercruysse 1772-Dw. See Roth 740 for Diderot’s letter to Naigeon.



Item #14

First Collected Edition of Hobbes' Works

14. HOBBS, Thomas. *The Moral and Political Works of Thomas Hobbes of Malmesbury*. Never before collected together. To which is prefixed, The Author's Life, Extracted from That said to be written by Himself, As Also from The Supplement to the said Life by Dr. Blackbourne; and farther illustrated by the Editor, with Historical and Critical Remarks on his Writings and Opinions. London: 1750.

Folio (14 1/s x 9 1/4"; 365 x 337 mm.). [4], xxvii, 697, [3, index] pp. Engraved frontispiece, engraved title for the *Leviathan*, and numerous woodcut tailpieces.

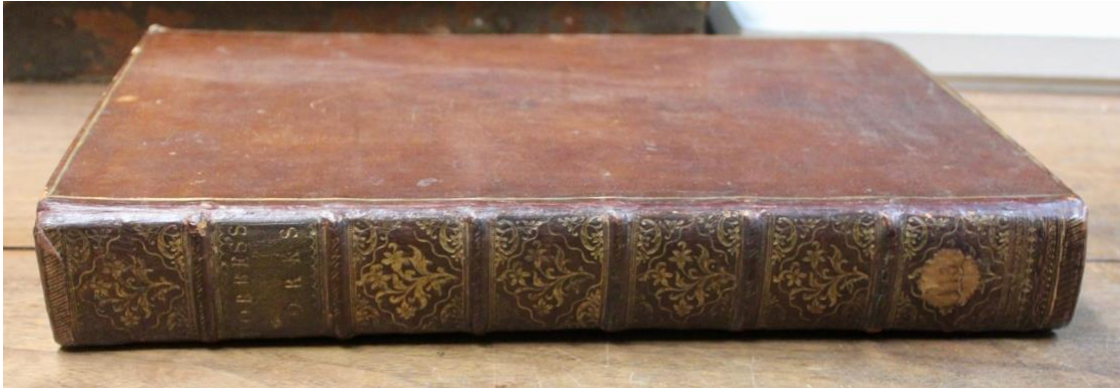
Contemporary reddish-brown calf, with gilt fillet border on covers, spine richly tooled in compartments with gilt brown morocco label. Gilt board edges and turn-ins, marbled edges and endpapers. Joints skillfully repaired, old, faded dampstain at upper margin of first one hundred pages, not extending to text. Overall a remarkably tall, clean copy in a pleasing binding.

\$6,500

First collection edition of Hobbes' works.

Published a hundred years after the first edition of the *Leviathan*, this collection is one of the most eloquent testimonies to Hobbes' pervasive influence on British and European thinking. His radical materialism and nominalism embodied the clarity that Enlightenment thinkers were calling for. His depressing picture of a state of nature in which men's lives were "solitary, poor, nasty,

brutish and short" became an endorsement for a strong central power, while his anticlerical views were exploited fully. Mainstream Reformation thinkers, though, felt that his attack on superstition could too easily be transferred to Christianity, and Hobbes' implicit atheism meant that a direct quote from or reference to his work could never be made without attracting suspicion. Many of his key points were thus blended into the works of Enlightenment philosophers by means of disowning or execrating. Hobbes' assignment of the primacy of self-fulfillment over denial is still a fundamental premise in the modern Western organization of society.



Item #14

Included here are a *Life of Hobbes* by John Campbell from the *Biographia Britannia*, and verses by Bathurst, Cowley, Awbrey, and John Sheffield, Duke of Buckingham.

Macdonald and Hargreaves 107. *Printing and the Mind of Man*, 138, note.

Jevons' "Most Important Contribution to Scientific Methodology"

15. JEVONS, William Stanley. *The Principles of Science: a Treatise on Logic and Scientific Method...* London, Macmillan and Co., 1874.

Two volumes, octavo. xvi, 463, [1]; vii, [1], 480 pp. Engraved illustration of the logical machine preceding the title-page of Volume I.

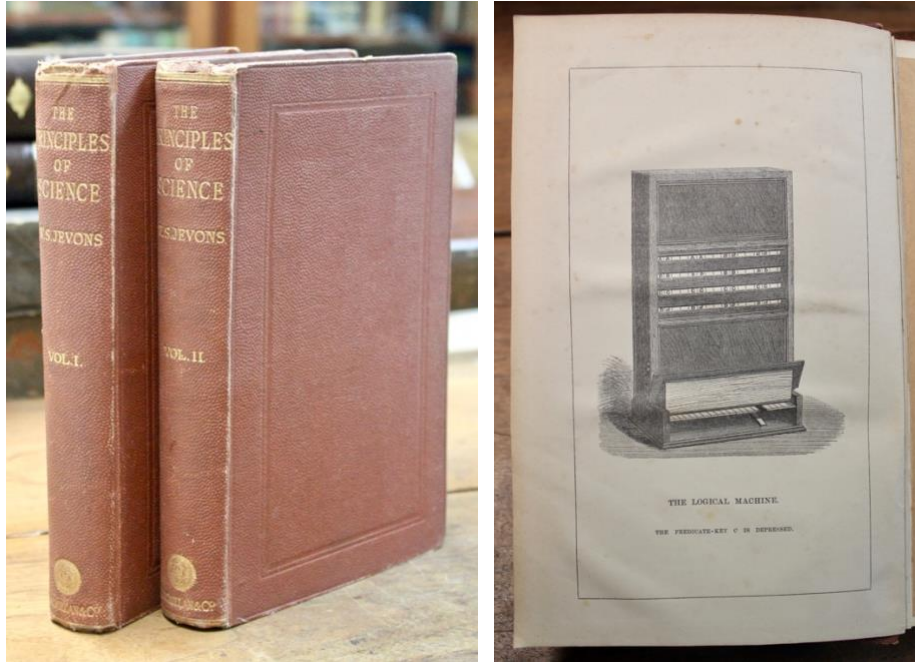
Publisher's terra cotta cloth, spines lettered in gilt. Binding extremities a bit worn, back hinge of Volume I just starting. A little toning, and minor foxing. Overall a very good, bright set, uncut and largely unopened.

\$1,500

The first edition of Jevons' "most important contribution to scientific methodology," being a collection of his thoughts on logic and induction in which he opposes Baconian empirical procedure in favour of the Newtonian approach.

"The wide range not only of Jevons' interests but of his important contributions to knowledge is as remarkable as his path-breaking, fundamental originality of thought. He wrote almost as much on logic and scientific method as on political economy, in both fields publishing

valuable, widely read textbooks as well as major original works. *The Principles of Science* (1874) has been recognized as a pioneer work, in important respects well ahead of its time. Especially notable was his 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...



Item #15

“Jevons also developed the hypothetico-deductive approach, expounded more recently by Karl Popper, in that he rejected the Baconian conception of scientific enquiry as starting from the accumulation of facts, and stressed the role of conjectures and hypotheses. “Inductive investigation” he wrote, “consists in the union of hypothesis and experiment” (IESS).

Church 24:4; IESS (1874); not in Risse.

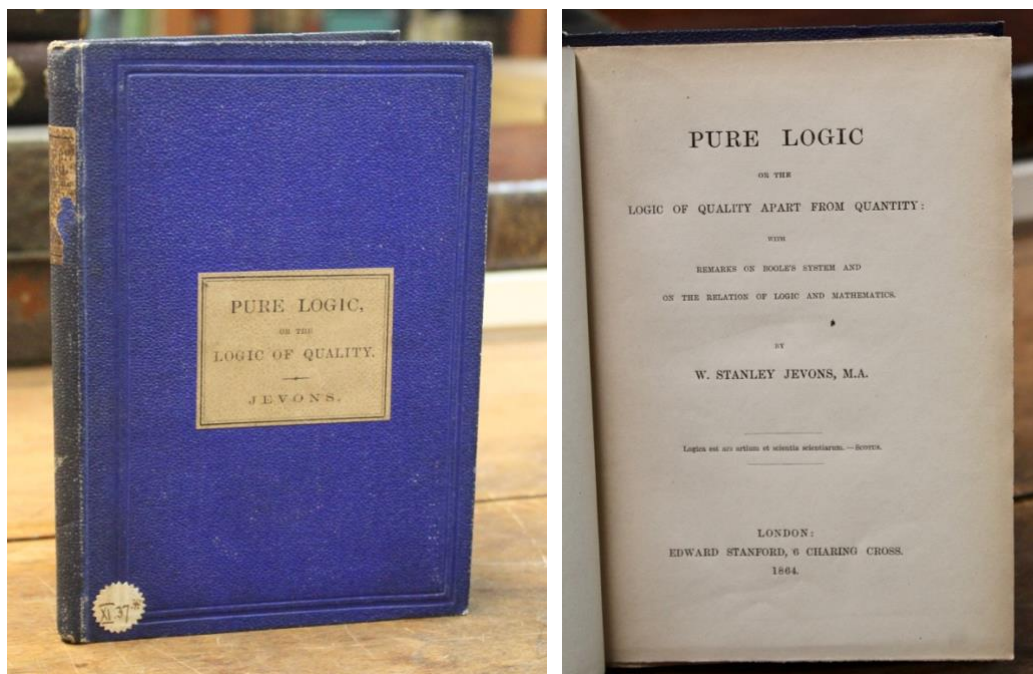
Jevons' First Book on Logic

16. JEVONS, William Stanley. *Pure Logic or the Logic of Quality apart from Quantity: with remarks on Boole's System and on the relation of Logic and Mathematics*. London, Edward Stanford, 1864.

Small octavo. pp. [6], 87, 1 p. advertisement. Includes the first blank and the half-title. Original blue pebble-grain cloth, paper labels on spine and front cover. Labels a bit chipped, spine darkened, but a very good copy. Modern bookplate on front pastedown.

\$7,500

First edition of Jevons's rare second book and his first on logic.



Item #16

“This was a period of rapid development in symbolic logic, primarily influenced by the work of George Boole and Augustus de Morgan. Following the lead which they had given, Jevons developed a system of what he called ‘combinational’ logic, which incorporated yet significantly simplified and improved upon the algebraic approach and notation used by Boole and De Morgan in attempting to set out the laws of reasoning. This system was essentially a logic of terms or classes, based upon a principle to which Jevons gave the name of ‘the substitution of similars,’” (*New Palgrave Dictionary*.)

Risse II, p.77.

“Dominated Western Philosophical Thought Throughout the Nineteenth Century” (P.M.M.)

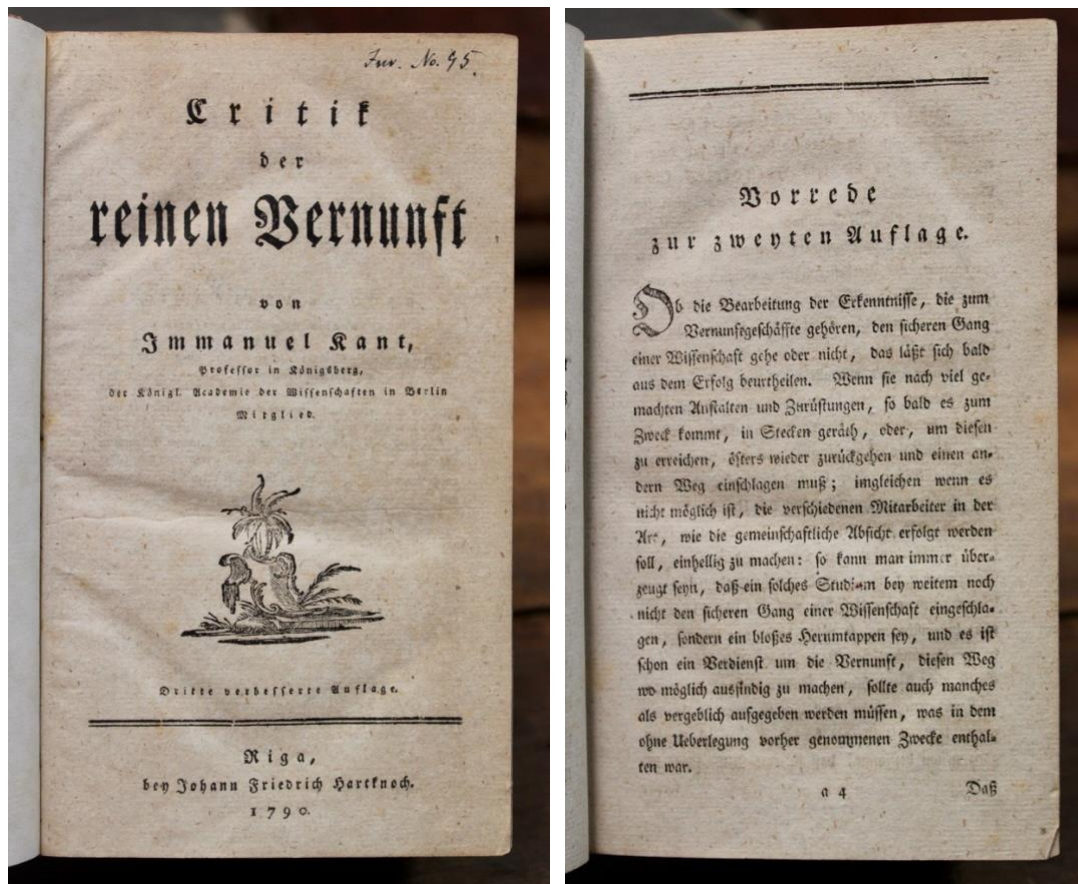
17. KANT, Immanuel. *Critik der reinen Vernunft*. Dritte verbesserte Auflage. Riga: bey Johann Friedrich Hartknoch, 1790.

Octavo. XLIV, 884 pp.

A bit later drab boards with sheep backstrip, gilt spine with paste-paper label. Small ink notation on title-page, title lightly foxed. A very good copy.

\$2,000

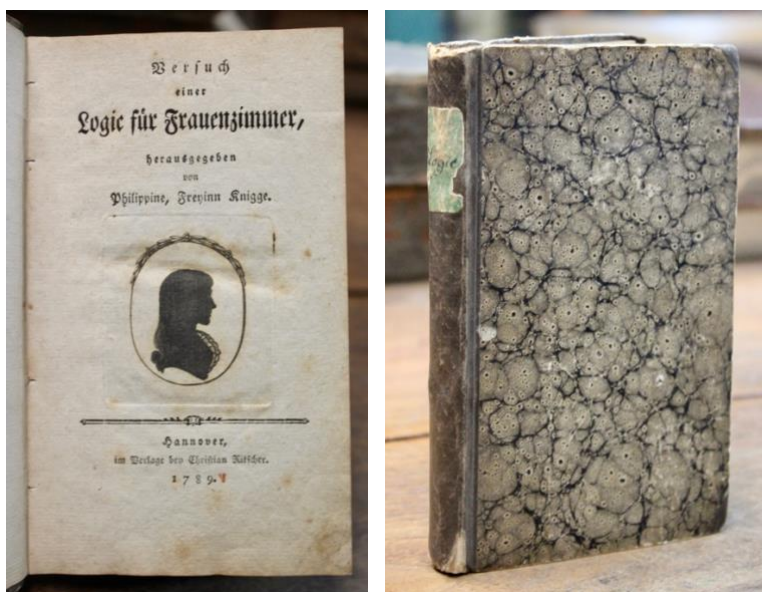
Kant published his great masterpiece in 1781, and a second edition appeared in 1787. Kant revised the work substantially for the second edition, and this third edition consolidates those changes. This is the first issue of the third edition. A later issue is called “Dritte unveränderte Auflage.”



Item #17

Kant must be regarded as one of the most important, if not the greatest, philosopher of the modern era. Born in Königsberg in East Prussia, he was educated at the university there and subsequently passed a quiet life as a member of the faculty, first as Privatdozent and then, after 1770, as professor of logic and metaphysics. He was the first major philosopher of modern times who was also always a teacher of philosophy. Like Plato and Aquinas, Kant was a synthesizer, starting from the groundwork laid by Locke, Leibniz, and especially Hume, with whom he was philosophically most sympathetic, and fabricating a system of thought that underlay the philosophizing of several succeeding generations.

The present work was the first great product of Kant's innovative philosophy, appearing originally in 1781. It displays a considerable improvement over his predecessors' theories of cognition. Earlier thinkers regarded perceptions as of discrete events, unrelated except by habit (as Leibniz), or incapable of being connected by the mind (Hume). Rejecting Cartesian metaphysics, Leibnizian monadism, and the negation of real cognition arrived at by Hume through Locke, Kant formulated a theory of cognition as a synthetic act, operating through the mental combination of detached elements of experience. In his view, spatial and temporal relations are essential forms of our consciousness; therefore, our perceptions are ordered in the very process of perceiving, making understanding and the acquisition of knowledge possible.



Item #18

Logic for Ladies by a Teenaged Philosopher

18. KNIGGE, Philippine, Frein Von. *Versuch einer Logie für Frauenzimmer*...Hanover: Christian Ritscher, 1789.

Small octavo. 162 pp. Silhouette portrait vignette on title-page.

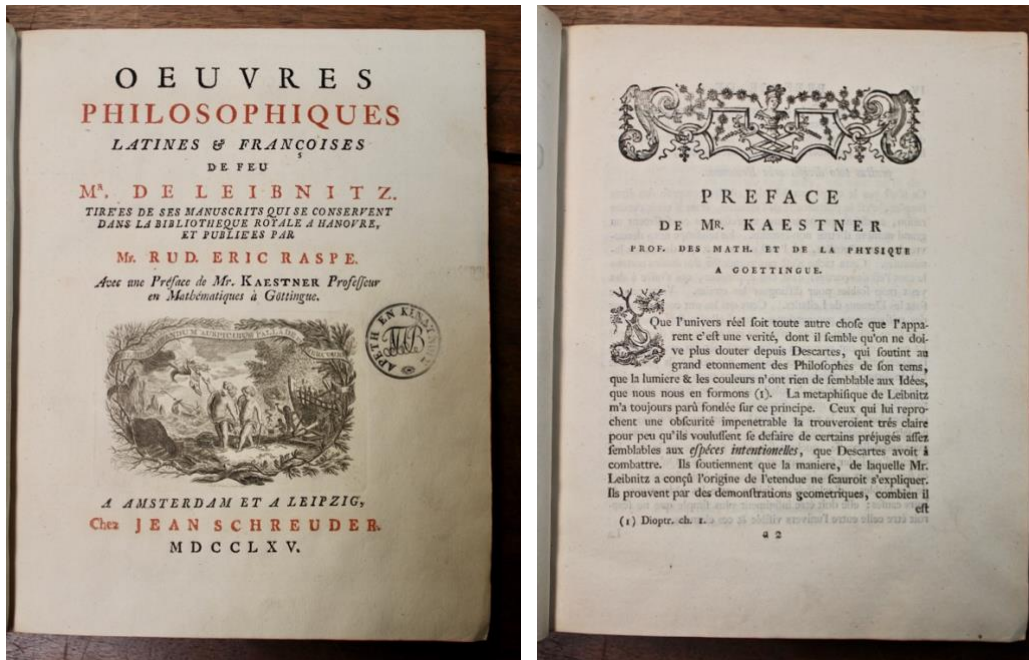
Contemporary brown cloth over decorative boards, paper spine label with title in manuscript. Spine ends, edges of boards rubbed. Occasional light foxing. Former owner's rubberstamp on front free endpaper and dedication page. A very good copy.

\$2,000

First and only edition of a philosophical manual written by the fourteen-year-old Baroness Philippine von Knigge (1775-1841). She was the daughter of Adolf von Knigge (1752-1796), author of several satirical novels and best known for *Über den Umgang mit Menschen* (1788), "a work of practical wisdom on the conduct of life" (Garland). In later years, Philippine von Knigge translated Richard Brinsley Sheridan's life of Swift, together with her father (1795), and wrote by herself *Lebensregeln aus den besten ältern und neueren Schriftstellern* (1799). All of her works are rare.

This highly original work, for the young author states that no other work has been consulted, is the fruit of lessons in philosophy given by her father, and is published here that it might benefit women interested in the subject. It is divided into five sections: 1) of ideas or concepts; b) of symbolic knowledge; c) of judgments and theses; e) of conclusion and syllogisms. The whole is introduced by a preface detailing the use of logic and its place in philosophy, and concludes with some practical examples.

OCLC locates ten copies worldwide, but only four in North America: Princeton, Stanford, and the Universities of Texas and Illinois.



Item #19

First Edition of Leibniz's 'Nouveaux essais sur l'entendement humain'

19. LEIBNIZ, Gottfried Wilhelm von. *Oeuvres philosophiques Latines & Françaises...* Tirées des ses manuscrits qui se conservent dans la Bibliothèque Royale a Hanovre, et publiées par Mr. Rud. Eric Raspe. Ave une préface de Mr. Kaestner... Amsterdam: Chez Jean Schreuder , 1765.

Quarto. [4], xvi, [4], 540, [16] pp. Title printed in red and black with engraved vignette by O. de Fries. Decorative woodcut head- and tail-pieces and initials. Contemporary quarter sheep over sprinkled boards with vellum tips. Spine ruled in gilt in compartments with two olive morocco gilt labels. Edges stained red. Occasional light foxing, marginal dampstain to final two leaves, short tear in the upper margin of the final leaf. Small circular ownership stamp on title. A superb copy.

\$6,000

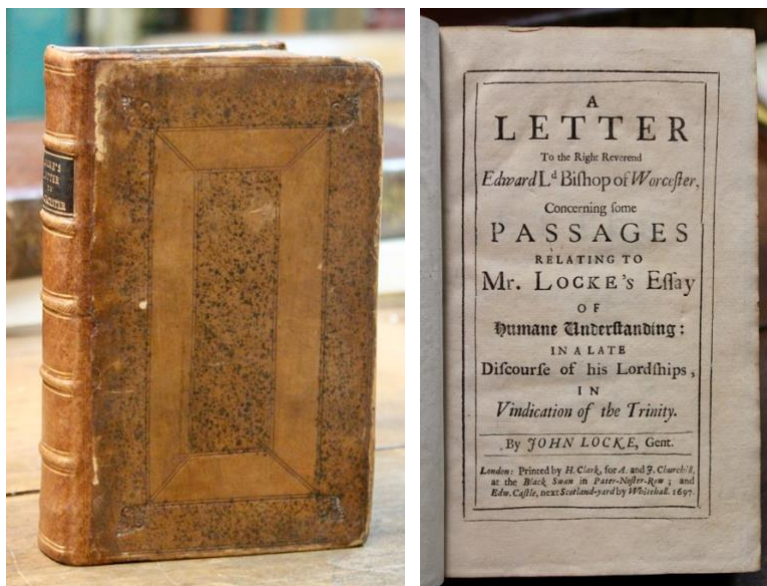
First collected edition of Leibniz's works and first edition of his "Nouveaux essais sur l'entendement humain" (pp. [1]-496).

"Leibniz was moved by the publication in 1704 of Coste's French translation of Locke's *Essay on Human Understanding* to lay his thoughts in detail alongside those of Locke. Leibniz' *New Essays* (*Nouveaux Essais sur l'entendement humain*) was not a systematic criticism of Locke's philosophy. It contains occasional discussions of Locke's views, but in general Leibniz expounded his own views, without giving reasons, on the points raised by Locke. The book is thus more valuable as a collection of passages relating to aspects of Leibniz' system than a thoroughgoing criticism of Locke. Leibniz had intended to publish the *New Essays* and get Locke's views on them, but Locke died in 1704, the year in which Leibniz wrote them, and he gave up the idea. They were first published at Amsterdam and Leipzig in 1765" (The Encyclopedia of Philosophy IV, p. 431).

“Leibniz’ *Nouveaux essais sur l’entendement humain*, completed in 1705 but not published during his lifetime, presented a detailed criticism of Locke’s position. By adding *nisi ipse intellectus* to the famous maxim, *Nihil est in intellectu quod non prius fuerit in sensu* (wrongly attributed to Aristotle by Duns Scotus, Leibniz neatly reversed the application of the principle by Locke. According to Leibniz, the mind originally contains the principles of the various ideas which the senses on occasion call forth” (D.S.B. VIII, p. 151).

The editor, Raspe, was at this time secretary at the University Library of Göttingen and was the author of *The Adventures of Baron Munchhausen*. Kaestner, professor of mathematics contributes a short but valuable introduction highlighting the mathematical and scientific contributions contained in these little known writings.

Attig 482n. Brunet III, 950. Graesse IV, 152. Quérard V, 119. Yolton C1765-4.



Item #20

Locke to Stillingfleet, Two Works in One Volume

20. LOCKE, [John]. *A Letter to the Right Reverend Edward Ld Bishop of Worcester, Concerning some Passages relating to Mr. Locke's Essay of Humane Understanding; in a late Discourse of his Lordships, in Vindication of the Trinity*. London: Printed by H. Clark, for A. and J. Churchill...and Edw. Castle, 1697.

Octavo. [iv], 227, [1, advertisements].

First edition.

[Bound with:]

———. *Mr. Locke's Reply to the Right Reverend the Lord Bishop of Worcester's Answer to his Letter, Concerning some Passages Relating to Mr. Locke's Essay of Humane Understanding; in a Late Discourse of his Lordships, in Vindication of the Trinity*. London: Printed by H. Clark, for A. and J. Churchill...1697.

Octavo. [4], 173, [1, blank], [6] pp.

First edition.

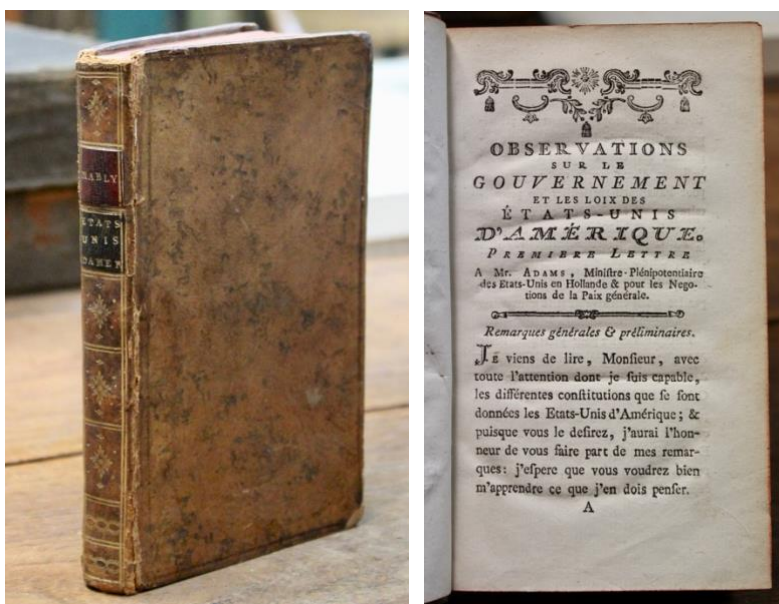
Contemporary paneled calf, rebaked to style. Endpapers browned, ink signature, dated 1730. Overall in very good condition, complete with both half-titles.

\$2,500

The first work grew out of Stillingfleet's attack on Locke in his *Discourse in Vindication of the Doctrine of the Trinity* (1696). Locke had suggested that, as John Yolton puts it, "immateriality was not necessary for immortality" and distinguished matter from particular instances of matter. There are a number of states and issues of this work, of little consequence to anyone but the bibliographer. This copy is of the second issue, with the title-page a cancel because Locke had not properly addressed the bishop with his courtesy title in the first issue. It is of the third state of the second issue, with the spellings "Pater-Noster-Row" and "Whitehall" in the imprint.

Stillingfleet replied to the above publication, prompting Locke to publish the second work. A final reply to Stillingfleet appeared in 1699.

Wing L2749, L2753. Attig 440, 443. Yolton 248. BII; 249.



Item #21

Condillac's Brother Prophesies the Downfall of America

21. MABLY, Abbé [Gabriel Bonnot de]. *Observations sur le gouvernement et les lois des États-Unis d'Amérique*. Amsterdam: J.F. Rosart & Co., 1784.

Twelvemo. [2], 213 pp.

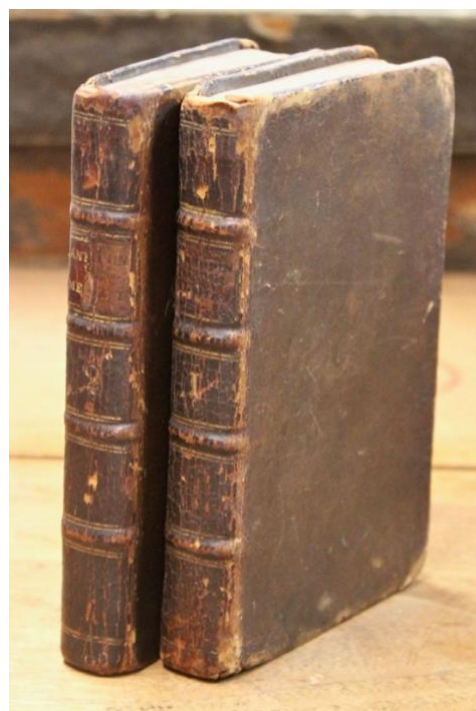
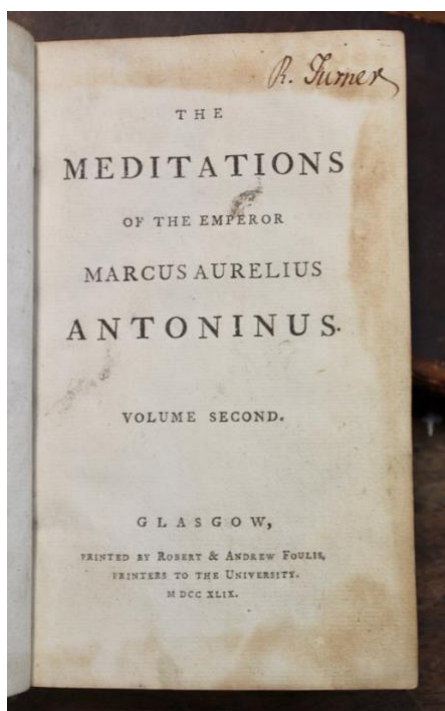
Contemporary calf. Gilt spine with black and burgundy morocco labels, edges stained red. Joints tender. Old ink signature on title-page; modern bookplate. A very pretty copy.

\$500 (price lowered)

First edition.

Mably (1709-1785), elder brother of Condillac and influential political theorist, prophesied in this, the last book published in his lifetime, the downfall of America. His criticism of the United States Constitution is voiced in four letters directed to John Adams, then American ambassador to the Netherlands.

Cioranescu 41186. Howes M5. Sabin 42923. Tchemerzine VII, p. 271. Not in Kress or Goldsmiths.



Item #22

The Francis Hutcheson Translation

22. MARCUS AURELIUS. *The Meditations of the Emperor Marcus Aurelius Antoninus*. Newly translated from the Greek: with Notes, and an account of his Life. Second Edition. Glasgow: Printed by Robert & Andrew Foulis, 1749.

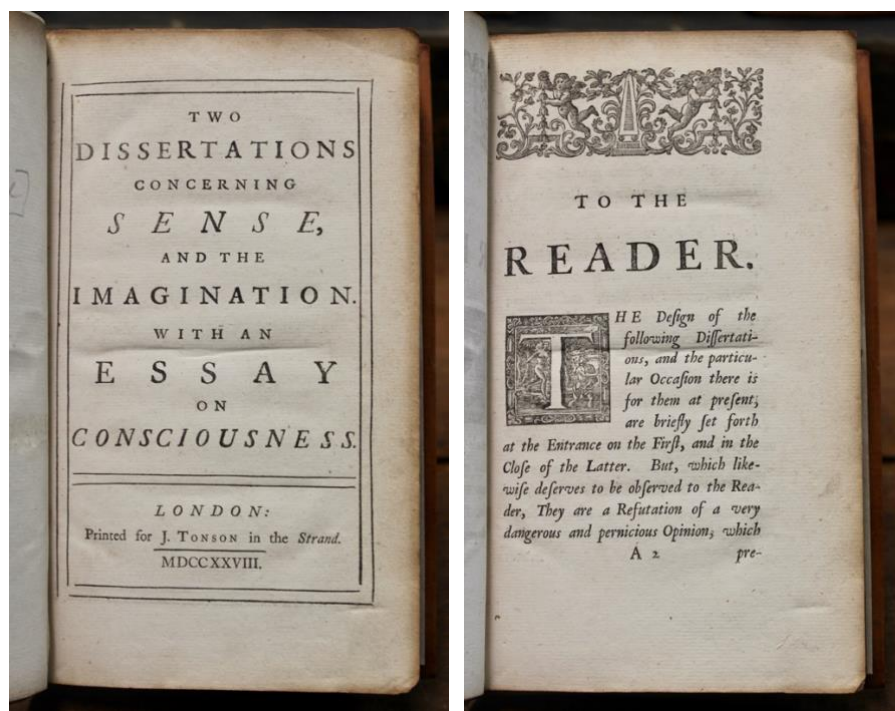
Two volumes, small octavo. 247, [1, blank] pp. [249]-476, 478-480, [1, ads] pp. (Despite the misnumbering, the text is consecutive.)

Contemporary calf, rubbed. Labels chipped, back free endpaper of Volume II lacks 1 1/2" piece at fore-edge. A very good copy, tight and clean. With the autograph and date, "R. Turner, May 1778" on the front free endpaper of each volume, and the autograph repeated on the title-page. A more

interesting autograph is that of Margaret Turner on the title-page of Volume I and the first page of text in Volume II. Margaret Turner “translated” Allan Ramsay’s *Gentle Shepherd* into English in 1790.

\$1,000

This translation by Francis Hutcheson and James Moor of Marcus Aurelius was first published in 1742, when Robert Foulis was joined by Hamilton and Balfour in Edinburgh, and Andrew Millar in London for the imprint. Both this and the earlier edition are uncommon.



Item #23

The First Book on Consciousness – An Important Contribution to 18th Century Psychology and a Sourcebook in 18th Century Aesthetics

23. [MAYNE, Zachary?]. *Two Dissertations Concerning Sense, and the Imagination*. With an Essay on Consciousness. London: Printed for J. Tonson in the Strand, 1728.

Octavo. [8], 231, [1] pp.

Full modern period-style calf. Covers and spine ruled in blind, five raised bands, gilt black morocco spine label, new endpapers. First and last few leaves lightly browned around the edges, a little light foxing. Overall a very good, attractive copy.

\$4,500

First edition of what is regarded to be the first book on consciousness and an important source book in eighteenth-century aesthetics. This book is generally attributed to Zachary Mayne (1631-94), an Oxford-educated clergyman and religious writer who would have written it shortly

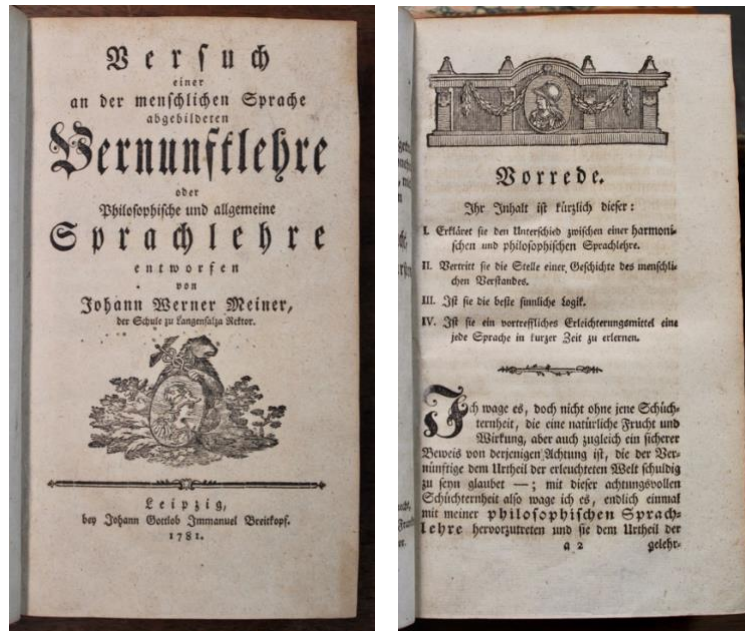
after the publication of Locke's *Essay Concerning Human Understanding* (1690), though it wasn't published until some thirty years later. Recent scholars believe it could be the work of Congreve's friend, Charles Mayne (d. 1737).

"*Two Dissertations* comprises careful accounts of sense, imagination, reason and their respective contributions to cognition. The author is primarily interested in defeating what he was convinced was the pernicious influence of John Locke's 'way of ideas' and its implications for our understanding of human nature. Locke's analysis of understanding by ideas is here interpreted as obliterating any real difference between reason and sense, thus collapsing the distinction between human and brute natures. 'A Dissertation concerning the Imagination,' especially, incorporates a penetrating analysis of the shortcomings of...Locke..." (James G. Buckerood in *Dictionary of Eighteenth-Century British Philosophers*).

The present work is scarce. ESTC lists twenty-one copies, nine in North America (General Theological Seminary in New York, Berkeley, UCLA, Harvard, Chicago, Yale, Michigan, Toronto, the University of British Columbia).

This book appears in Thoemmes' eight-volume collection, *Aesthetics: Sources in the Eighteenth Century*, edited by John Valdimir Price.

Not in Chuo.



Item #24

Rare Philosophical Grammar

24. MEINER, Johann Werner. *Versuch einer an der menschlichen Sprachen abgebildeten Vernunftlehre oder Philosophische und allgemeine Sprachlehre* ... Leipzig, bey Johann Gottlob Immanuel Breitkopf, 1781.

Octavo. [7], pp. [iii]-xcvi, [2], 488 pp. Engraved title-page vignette, engraved head- and tail-pieces.

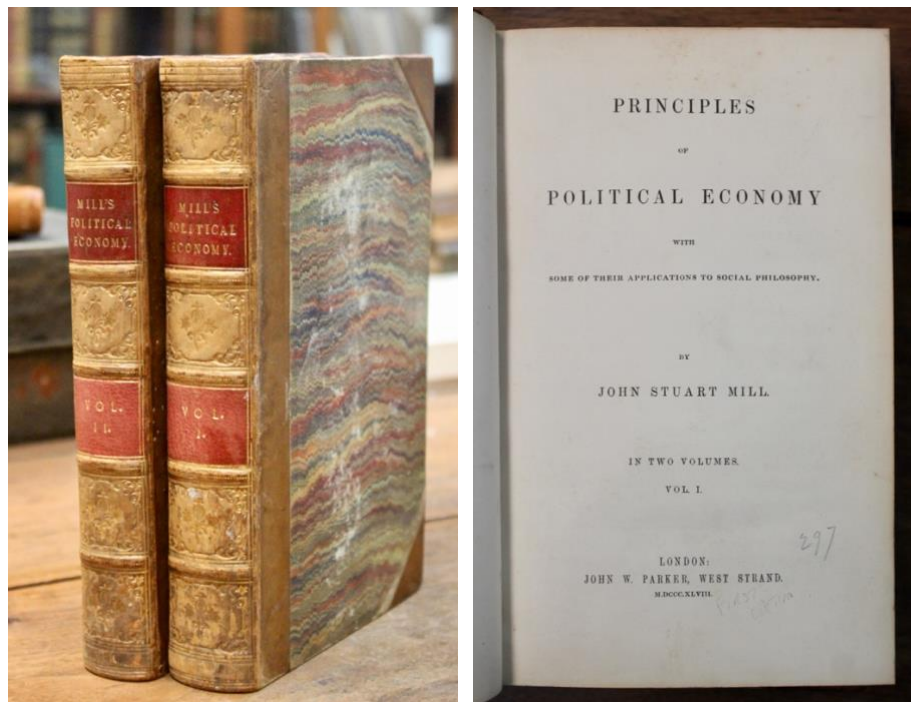
Contemporary half tan sheep over paste-paper boards. Gilt spine with tan morocco label. Extremities lightly rubbed, foot of spine and label a bit chipped. Overall a very good copy.

\$1,500

First edition of this uncommon German philosophical grammar by Johann Werner Meiner, written in opposition to the more rationalist grammars, such as the Port Royal. Meiner stressed the communicative rather than the logical and cognitive side of grammar, and saw the study of language and grammar as a study of human development itself.

Meiner (1723-1789) was headmaster of the grammar school at Langensalza. His work was highly regarded in its day. Influential language scholar Johann Christoph Adelung (1732-1806) reviewed it favorably, and scholars continue to write articles about it. A reprint was issued in 1971.

OCLC lists five copies, two in North America—at Cornell and the University of Pennsylvania. There are no auction records in the last thirty+ years.



Item #25

The Dominant Textbook for Fifty Years

25. MILL, John Stuart. *Principles of Political Economy with some of their applications to Social Philosophy*. In Two volumes....London: John W. Parker,..1848.

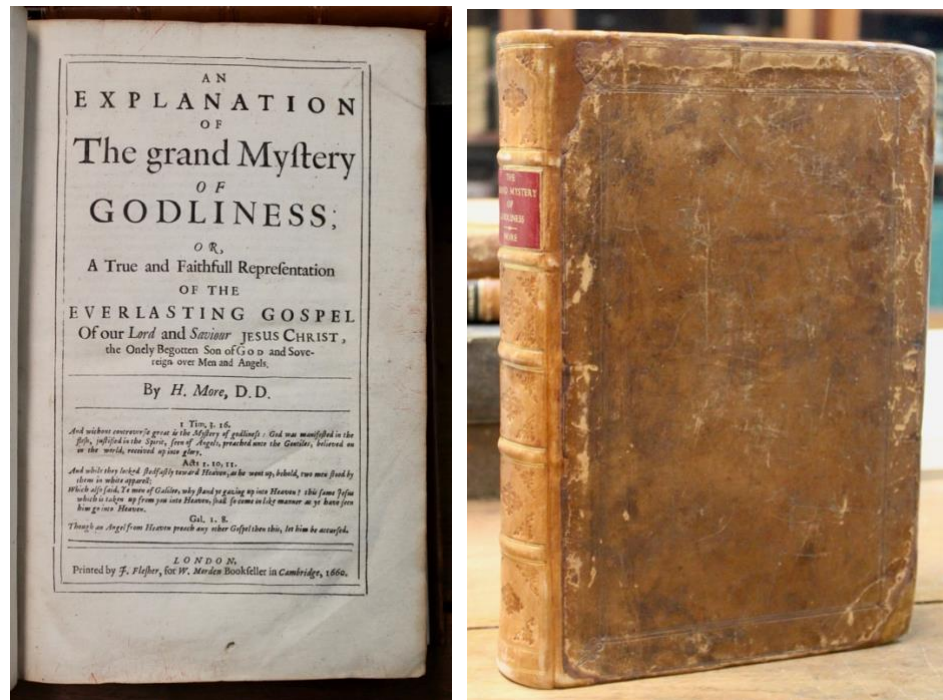
Two volumes, octavo. xvi, 593, [1]; xv, [1].549, [1] pp. Complete with the initial blank in the second volume.

Contemporary half calf over marbled boards, gilt-decorated spines with burgundy morocco labels. A very good, crisp copy.

\$8,000

First edition of the leading textbook of economics in the English-speaking world for the best part of fifty years.

"John Stuart Mill justified a specialist economics on empirical grounds, and disdained all notion of the universal validity of axioms...He invited consideration of the functioning of an economic system under a variety of alternative institutional arrangements and alternative circumstances, including the 'stationary state', although his concern for equitable distribution did not lead him to dispose of the old growth economics. He maintained a modest estimate of the predictive potential of economic science. He recommended model improvement by way of verification against factual evidence, and focused on the mechanics of pricing in the real world of business rather than some ideal world..." (Samuel Hollander, *New Palgrave Dictionary*).



Item #26

The Only Cambridge Platonist to Publish Extensively

26. MORE, Henry. *An Explanation of the Grand Mystery of Godliness; or, A True and Faithfull Representation of the Everlasting Gospel of our Lord and Saviour Jesus Christ, the only [sic] begotten son of God and Sovereign over Men and Angels*. London, Printed by J. Flesher, for W. Morden, 1660.

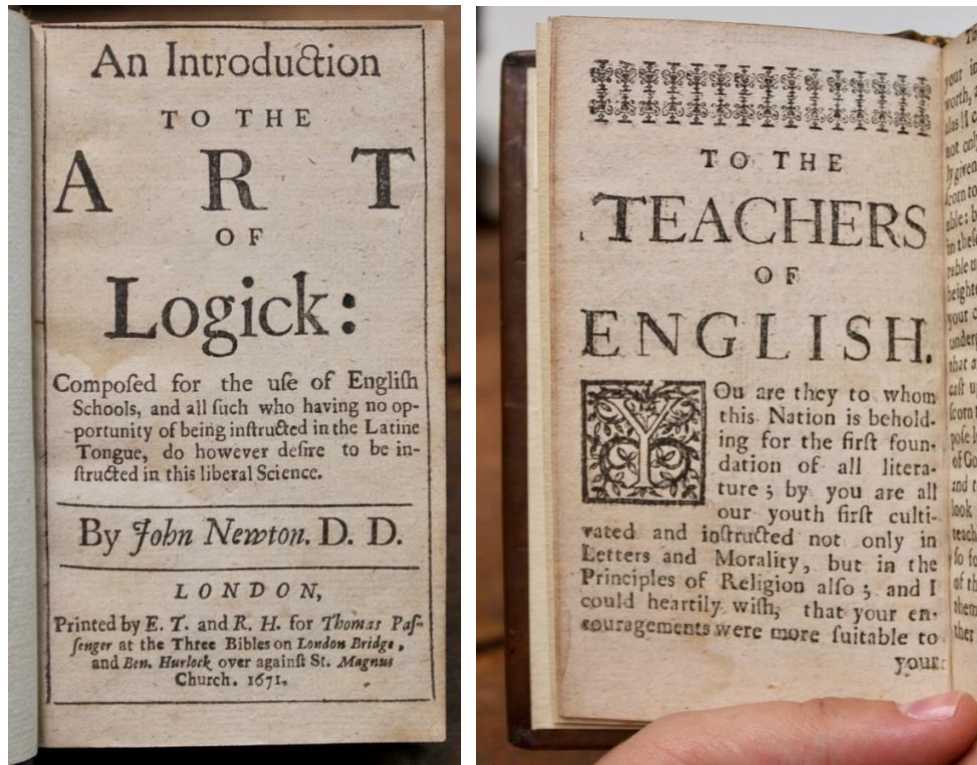
Folio. xxx, 546, [28] pp.

Contemporary calf, nicely rebacked, red morocco spine label, new endpapers. Old ink signature ("P. Courthope") on a preliminary blank, a little light marginal pencil. A very good, clean copy.

\$950

First edition.

More (1614-87) "...belonged to that little band of Christian Platonists which was formed at Cambridge in the middle of the seventeenth century, and the distinctive traits of their school of thought are perhaps best brought out in his writings" (John Henry Overton in D.N.B.). He was fascinated by the occult science of such men as Van Helmont and believed in witchcraft, which he considered "evidence of the reality of the unseen world." He was the only one of the Cambridge Platonists to publish extensively.



Item #27

Logic in the Vernacular

27. NEWTON, John. *An Introduction to the Art of Logick*: Composed for the use of English Schools, and all such who having no opportunity of being instructed in the latine Tongue, do however desire to be instructed in this liberal Science. London: Thomas Passenger and Ben. Hurlock, 1671.

Twelvemo. [12], 174 pp., with the extra leaf inserted after D2. Without the four-page bookseller's advertisements that are sometimes present.

Nineteenth century calf, ruled in blind. New endpapers. Pages closely cropped, with occasional loss to numerals and running titles. Bookplate. A good, clean copy.

\$2,000

First edition of a work by the mathematician and reformer John Newton (1621-78). A second edition appeared in 1678.

“Being a royalist Newton received no preferment during the interregnum and supported himself by teaching mathematics and astronomy. He wrote a connected series of books on these subjects, all in English, advocating the use of decimal arithmetic” (Oxford DNB).

Newton wanted all the sciences to be available in English. At the beginning of this work, speaking to teachers of vernacular learning, he presents logic as the seventh and last part of an English Academy, stating that the present work was composed “from those well known...compendiums of Saunderson, Mr. Airy, Mr. Smith, Burgersdicius, and “others.”

“Had Newton included Brerewood in this last of sources, he would have been able to suggest that his vernacular logic had been influenced by every important work published in Latin by the English Systematics” (Howell, *Logic and Rhetoric in England, 1500-1700*, p. 316).

ESTC lists seven copies of this book, including only two in North America (Illinois and the Newberry Library)

Wing N1063.



Item #28

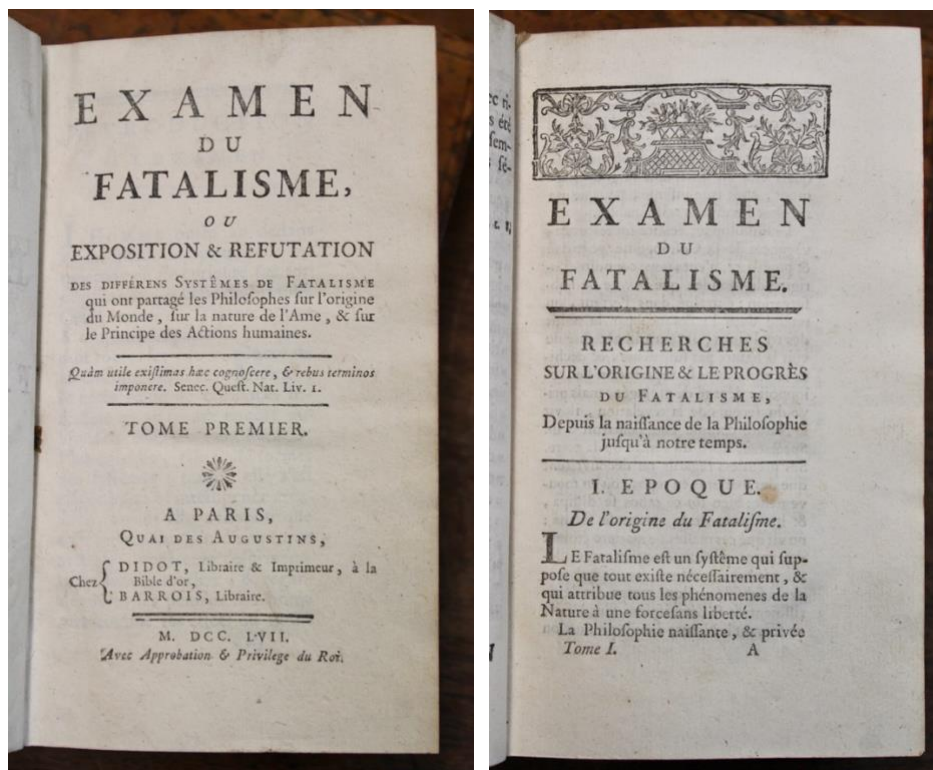
Determinism and Free Will

28. [PLUQUET, François André Adrien]. *Examen du fatalisme, ou exposition & refutation des différens systèmes de fatalisme qui ont partagé les Philosophes sur l'origine du Monde, sur la nature de l'Ame, & sur le Principe des Actions humaines*. Paris: Chez Didot/Barrois...1757.

Three volumes, twelvemo. [4], xx, 464; 2], x, 532; [4], 461, [3, approbation et privilège] pp.

Contemporary mottled calf, gilt spines with brown morocco labels, edges stained red. Some light wear to covers, four bottom corners torn in gathering "t" of Volume I, but still a very good, attractive set.

\$1,250



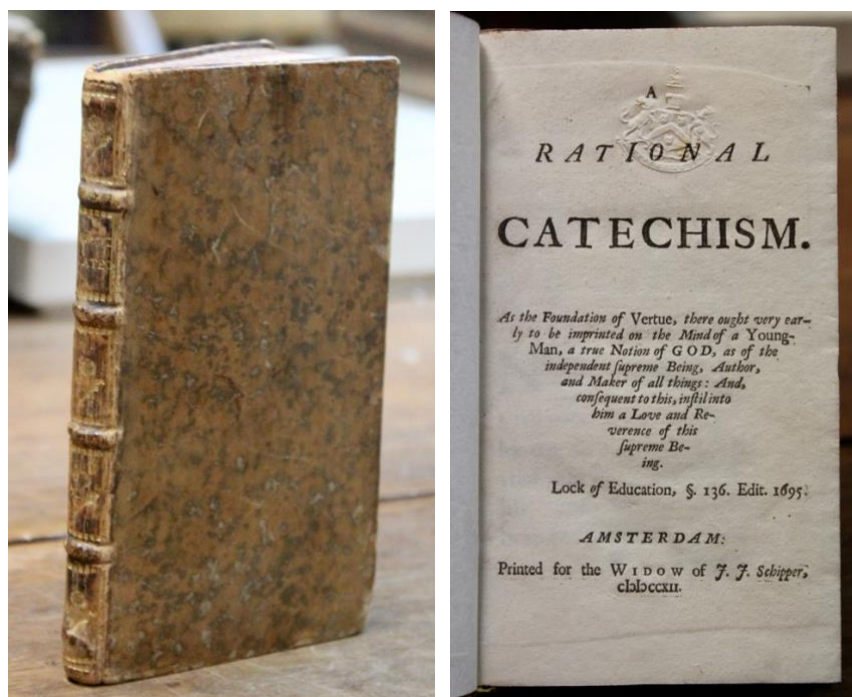
Item #28

First edition.

Abbé Pluquet (1716-1790) was born at Bayeux, studied at the University of Paris, and became friends with Fontenelle, Montesquieu and Helvetius. The present work was his first. In it he examines the arguments of philosophers and theologians from ancient times on the subject of determinism, fatalism and free will. He comes out in favor of free will and by extension the pursuit of knowledge and the moral sense. In 1776 he became professor of moral philosophy at the University of Paris, and in 1782, he became chair of the department. His works, which are still respected, include *Memoirs pour servir à l'histoire des égaremens de l'esprit humain par rapport à la religion chrétienne, ou dictionnaire des hérésies* (1762), *Traité philosophique et politique sur le luxe* (1786) and *De la superstition et de l'enthousiasme* (1804).

This is an uncommon book. OCLC lists twelve copies, ten in North America. No copy is listed in *American Book Prices Current* over the last thirty years.

Cioranescu 50695.



Item #29

*Locke's Principles Explained to Young People,
By the Translator of the Latin "Letter on Toleration"*

29. [POPPLÉ, William]. *A Rational Catechism*. Amsterdam: Printed for the Widow of J.J. Schipper, 1712.

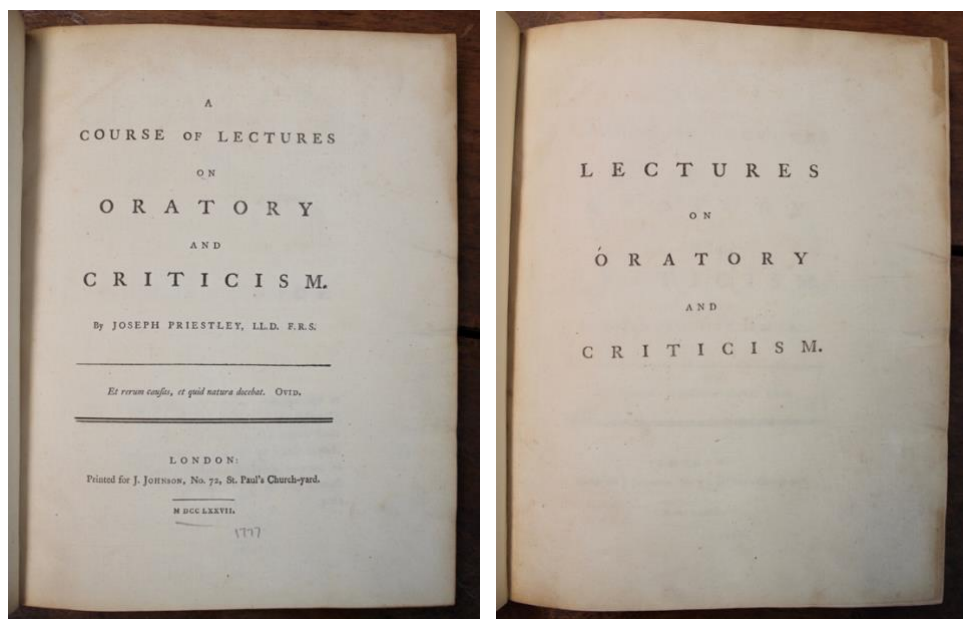
Twelvemo. [xiv], 106 pp. With the poem "Advice to a Son" printed at pp. 100-106.

Contemporary mottled calf. Gilt spine, tooled in compartments, yellow silk ribbon marker. Edges sprinkled red. Binding extremities lightly rubbed, front joint cracked, but sound. The Macclesfield copy, with the blindstamps, shelfmarks, and the South Library bookplate.

\$2,000

Second edition, not so stated, of this book of a father's advice to his children, presented in the form of a catechism between father and son, and dedicated to his "dearest daughters" with a long quote from Locke's *On Education* on the title-page. The work is a significant distillation of the principles of toleration, first published in 1687.

William Popple (1638-1708) was a successful merchant in Hull before moving to Bordeaux, where he lived from 1670 to 1688. After returning to London, he met William Penn and became secretary of the Dry Club, established by John Locke to debate issues of religious liberty. He also translated Locke's *Letter on Toleration* (1689) from the Latin. When Locke was appointed a commissioner of the Board of Trade in 1696, Popple became the board's secretary.



Item #30

Priestley's Major Treatise on Rhetoric and Critical Theory

30. PRIESTLEY, Joseph. *A Course of Lectures on Oratory and Criticism*. London: Printed for J. Johnson, 1777.

Quarto. [8], vi, [2], 313, [3, ads] pp. Complete with errata leaf and half-title.

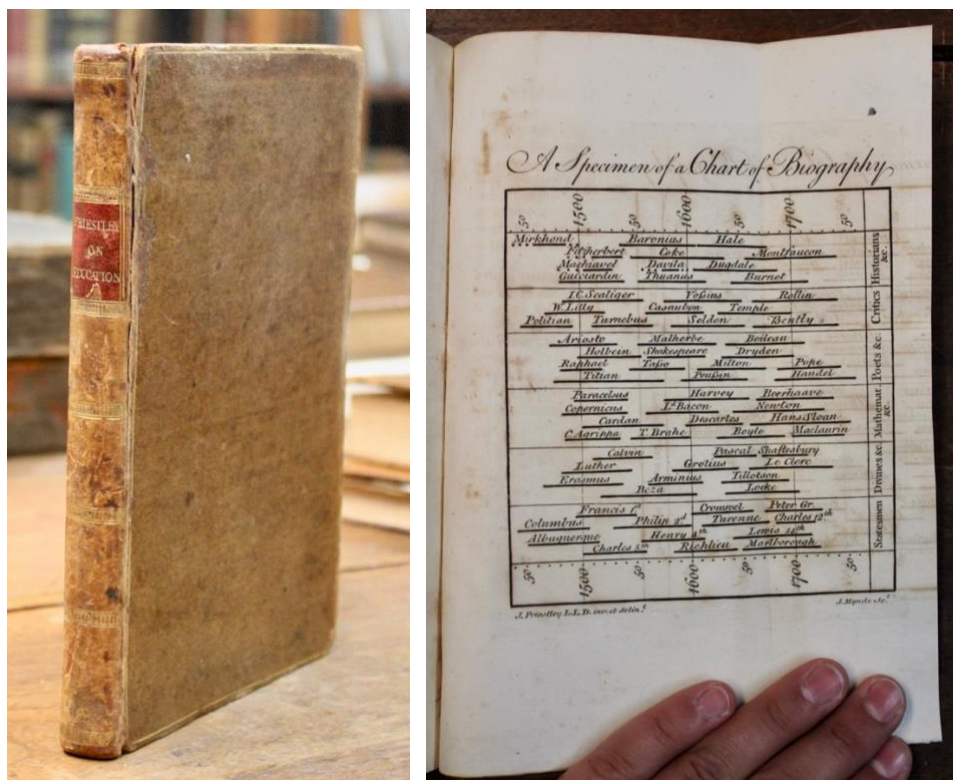
Intermittent light browning, intermittent light text soiling near top margin, Qq2 lightly wrinkled. few old ink marks in margin. Overall a very good, large copy.

\$2,000

First edition of Priestley's major treatise on rhetoric and critical theory.

Priestley's title is misleading, as he is not merely concerned with repeating the rhetorical rules set down by the ancients. The first page of his preface states that the lectures were published "partly with a view to the illustration of the doctrine of the association of ideas" and this gives them an interest that their title would never suggest.

Priestley had for several years been interested in Hartley's ideas concerning associationism. In 1775 he published an edition of Hartley's *Theory of the Human Mind on the Principle of the Association of Ideas*, together with his own commentary. In his landmark work on eighteenth century aesthetics, *The Sublime: A Study of Critical Theories in XVIII Century England*, Samuel H. Monk points out: "Priestley's chief contribution to the discussion...is not so much a body of new ideas, as the fact that he applied definitely the psychology of Hartley to the problems of taste. In both his ideas and his associationism he is not unlike Gerard, but in his 'modern' approach to the subject he is a good example of the increasing tendency to take aesthetic problems into the mind of man and to look more carefully at the effect than at the object" (p. 119).



Item #31

A Liberal Education

31. PRIESTLEY, Joseph. *An Essay on a Course of Liberal Education for a Civil and Active Life*. With plans of lectures on I. The Study of History and general Policy. II. The History of England. III. The Constitution and Laws of England. To which are added Remarks on a Code of Education, Proposed by Dr. Brown, in a late Treatise, intituled, Thoughts on Civil Liberty, &c. London: Printed for C. Henderson...1765.

Octavo. [4], iii, [1], 213, [1], [10] pp. Folding engraved plate "A Specimen of a Chart of Biography", woodcut initials.

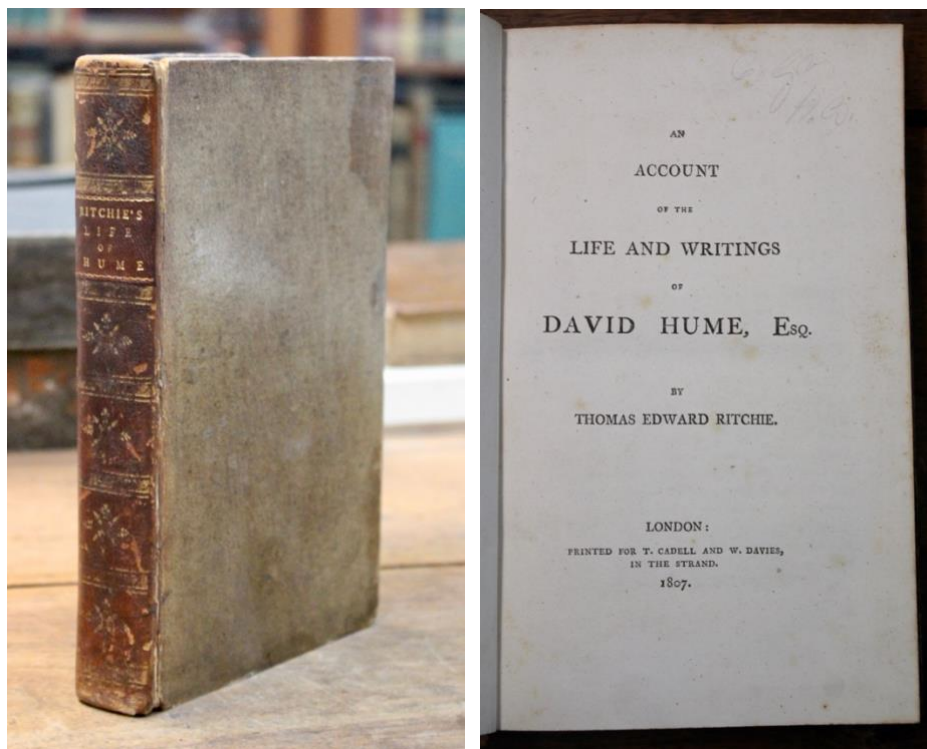
Contemporary calf, covers and spine ruled in gilt, burgundy morocco label. Front hinge a bit rubbed, but a very good copy.

\$1,750

First edition.

Priestley wrote this book while working at Warrington Academy, where he had gone in 1761 as tutor of languages and belles lettres. He worked to reorganize the curriculum at Warrington to benefit those intending to work in civil, active and commercial life rather than the professions. His ideas were outlined in the *Essay* and then developed more fully in his *Miscellaneous Observations relating to Education*, 1778.

Crook, *Bibliography of Priestley*, H.387, but omitting to mention the plate.



Item #32

First Edition of Ritchie's Life of Hume

32. RITCHIE, Thomas Edward. *An Account of the Life and Writings of David Hume, Esq.* London: Printed for T. Cadell and W. Davies, 1807.

Octavo. viii pp., 520 pp. Lacking half-title. Pages 364 to 520 consist of three appendices.

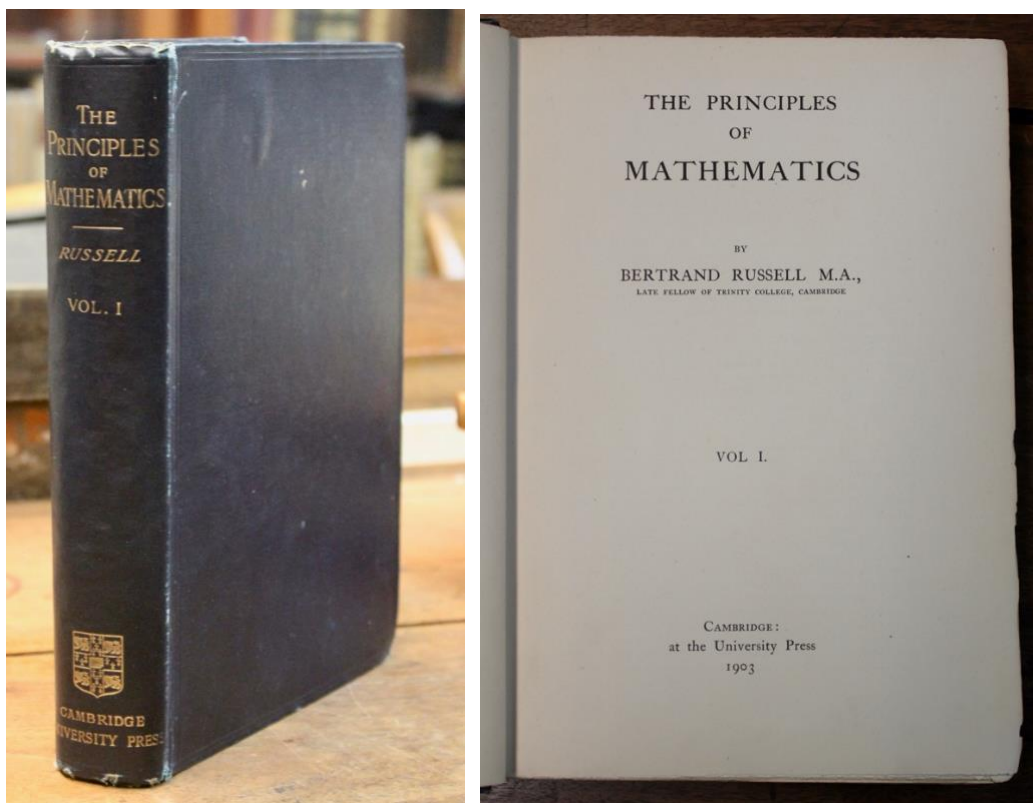
Contemporary speckled calf. Spine ruled and stamped in gilt with gilt-lettered burgundy morocco label. Nineteenth century bookplate of "Sir Stafford H. Northcote Bart" on front pastedown. Some foxing, most significantly at endpapers, but largely clean throughout. Pages 515-520 are part of Appendix III, but the headings on pages 515, 517, and 519 have been misprinted as "Appendix II." Overall a very good, tight copy.

\$950

First edition. Aside from the biographical material in English, the appendices include letters by Hume in French.

Sir Stafford Henry Northcote (1818-1887) was a British politician who served as the Foreign Secretary between 1885 and 1886. His collection of artifacts looted by the British from Ethiopia in 1868 is now housed at the British Museum.

Jessop, p. 46. Oxford DNB.



Item #33

Foundation Book in the History of Mathematics

33. RUSSELL, Bertrand. *The Principles of Mathematics*. Vol. I. Cambridge: At the University Press, 1903.

Large octavo. xxix, 534 pp.

Navy cloth with gilt spine. Top corners, head and foot of spine lightly worn. Endpapers lightly foxed, as usual. former owner's ink signature on front free endpaper. An unusually fine copy, bright and tight.

\$2,500

First edition of one of the key books in the history of mathematics. No subsequent volumes were published, as Russell abandoned this project to work on *Principia Mathematica* with Alfred North Whitehead.

During his days at Trinity College, Cambridge, Russell began an intense study of the foundations of mathematics, in which he discovered "Russell's paradox," challenging the foundations of set theory. In 1903 he finished work the first volume of *The Principles of Mathematics*, intending to complete the project in a second volume where he planned to cover "a symbolic account of the assimilation of mathematics to logic." "After finding out that his mentor, Alfred North

Whitehead, planned to publish a work with practically the same subject matter, he decided to collaborate with him instead (thus the second volume was never published).

"In seven parts: Part I: The Indefinables of Mathematics. Part II: Number. Part III. Quantity. Part IV. Order. Part V. Infinity and Continuity. Part V: Space. Part VII: Matter and Motion. He states in the preface: "The present work has two main objects. One of these, the proof that all pure mathematics deals exclusively with concepts definable in terms of a very small number of fundamental logical concepts, and that all its propositions are deducible from a very small number of fundamental logical principles... The other object of this work, which occupies Part I., is the explanation of the fundamental concepts which mathematics accepts as indefinable..."



Item #34

*First Edition in Greek of the Most Important Author in the History of Skepticism,
Whose Work Influenced Bruno, Montaigne, Descartes, Hume and Hegel*

34. SEXTUS EMPIRICUS. *Opera quae extant.* Magno ingenii acumine scripti; Pyrrhoniæ hypotyroseon (Greek) Libri III. Quibus in tres Philosophiæ partes acerrimè inquiritur, Henrico Stephano Interprete: Adversus Mathematicos, hoc est, eos qui disciplinas profitentur, Libri X. Gentiano Herveto Avrelis Interprete. Graecè nunc primùm editi. ...MS. nostri Varias Lectiones & coniecturas aliquot margini insertas Operi praeifiximus. Genevæ: Sumptibus Petri & Jacobi Chouët, 1621.

Folio. [20], 168, 521, [41, index] pp. Text in double columns, in Greek and Latin.

Contemporary calf. Gilt spine with burgundy morocco label, edges stained red, marbled endpapers. Binding extremities lightly rubbed, covers show some wear and a few scuff marks. Light browning throughout. Old library rubberstamp and embossed stamp on title-page. A very good copy.

\$9,500

First edition of the original Greek of the collected works of Sextus Empiricus, the single most important author in the history of skepticism, whose writings determined the course of modern thought, influencing such pivotal thinkers as Bruno, Montaigne, Descartes, Hume and Hegel. Sextus Empiricus's three known works are the *Outlines of Pyrrhonism* and two distinct works preserved under the same title, *Against the Mathematicians*, one of which is probably incomplete.



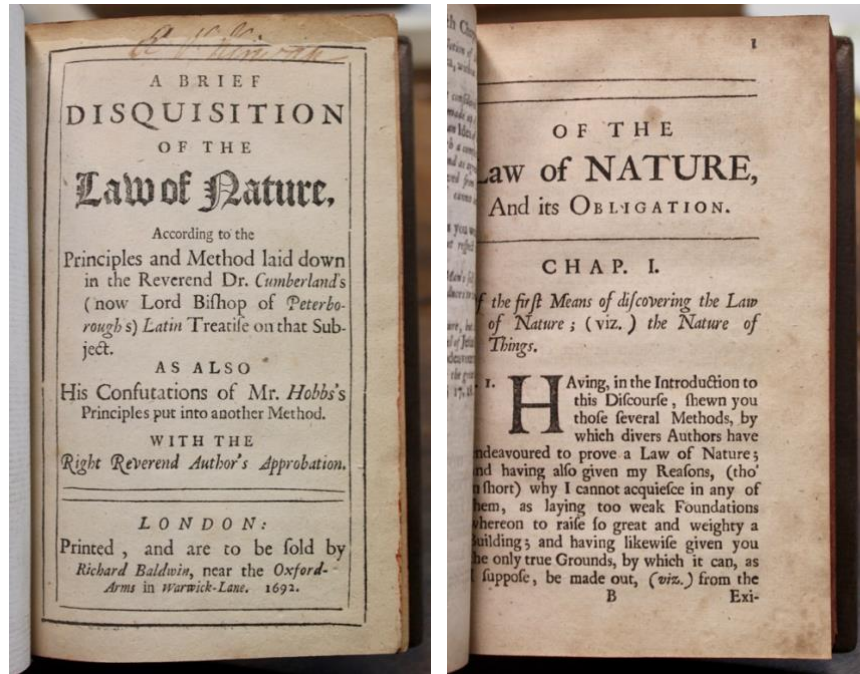
Item #34

"No discovery of the Renaissance remains livelier in modern philosophy than scepticism". (Copenhaver & Schmitt, p. 338). "The revived skepticism of Sextus Empiricus was the strongest single agent of disbelief". (ibid., p. 346).

"As the only Greek Pyrrhonian sceptic whose works survived, he came to have a dramatic role in the formation of modern thought. The historical accident of the rediscovery of his works at precisely the moment when the skeptical problem of the criterion had been raised gave the ideas of Sextus a sudden and greater prominence than they had ever before or were ever to have again. Thus, Sextus, a recently discovered oddity, metamorphosed into "le divin Sexte", who, by the end of the seventeenth century, was regarded as the father of modern philosophy. Moreover, in the late sixteenth and seventeenth centuries, the effect of his thoughts upon the problem of the criterion stimulated a quest for certainty that gave rise to the new rationalism of René Descartes and the "constructive skepticism" of Pierre Gassendi and Martin Mersenne." (Popkin, p. 18)."

This work appeared in several variants, the present one, printed in Geneva by the Chouet Brothers; one printed in Paris; one printed in Orléans by the Chouet Brothers; and one printed in Paris by Abraham Picard. All are uncommon.

Graesse VI, 378.



Item #35

“Natural Law is Reducible to the Duty to Seek the Common Good”

35. [TYRRELL, James]. *A Brief Disquisition of the Law of Nature, According to the Principles and Method Laid Down in the Reverend Dr. Cumberland's...Latin Treatise on that Subject.* As also His Confutations of Mr. Hobbs's Principles put into another Method. With the Right Reverend Author's Approbation. London: Printed, and are to be sold by Richard Baldwin...1692.

Octavo. [96], 396, [6] pp. Without the A1 imprimatur leaf, but with the errata leaf and the [4] pp. of publisher's ads, which are sometimes lacking.

Full modern antique-style calf. Covers panelled in blind, gilt spine with burgundy and brown morocco labels. 1/4" strip cut away across top blank margin of title-page. Early owner's ink signature on title. A little light browning, but overall a very good copy in an attractive binding.

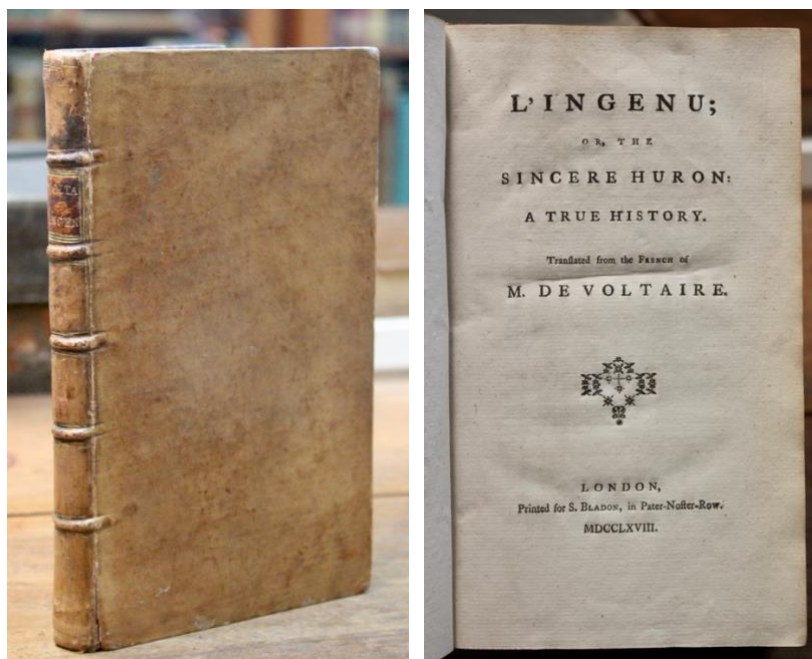
\$1,500

First edition.

James Tyrrell (1642-1718) was a political theorist and historian, best known for his *Patriarcha non Monarcha* (1681), which advocates the principle of a limited monarchy and disputes the doctrines of passive obedience and non-resistance. Tyrrell was also a close friend of John Locke's, and many see the influence of Tyrrell's thought on Locke's important *Two Treatises of Government* (P.M.M. 163). The present work is an abridged English translation of Richard Cumberland's (1632–1718) *De legibus naturae* (1672), which was produced with an eye to vindicating the law of nature against Hobbism. Tyrrell's long preface drew on Locke's unpublished work, *Essays on the Law of Nature*. It places Locke in the modern school of natural jurisprudence inaugurated by Hugo Grotius. Tyrrell sees this tradition in opposition to Hobbist Epicureanism.

“Tyrrell's central axiom is that natural law is reducible to the duty to seek the common good of rational beings. His lengthy preface points towards two strands in eighteenth-century ethical thought: the hyper-rationalist insistence that morality can be reduced to mathematical propositions, and the modernized Stoicism which sought to show that morality was in harmony with both natural sociability and with the pattern of the divinely created universe” (Oxford DNB). See also *Dictionary of Eighteenth-Century British Philosophers*.

Wing T3584.



Item #36

First London Edition

36. VOLTAIRE, [Francois Marie Arouet de]. *L'Ingénu; or, The Sincere Huron: A True History*. Translated from the French of M. de Voltaire. London: Printed for S. Bladon, 1768.

Octavo. [4], 169 pp.

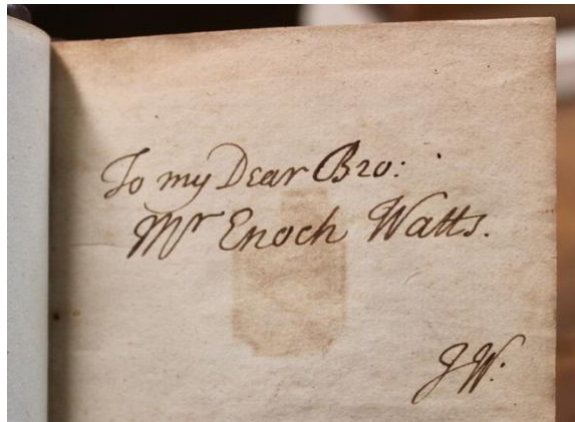
Contemporary brown calf with a gilt-lettered brown morocco spine label. Edges sprinkled red. Binding extremities lightly rubbed. Front hinge slightly cracked, but sound. Engraved armorial bookplate on front pastedown. A fine copy.

\$1,250

First London edition. Three English language translations were printed in 1768, one in London, one in Dublin, and one in Glasgow. No priority has been established for any of the three. All have different collations and none name a translator.

Voltaire's (1694-1778) *L'Ingénu* is a satirical novella first published in 1767. It tells the story of a Huron, a Native American of the Wyandot people, who, after having crossed the Atlantic to England, travels to Brittany, France in the 1690s. Having lived his life outside of European culture, he perceives the world in a different way, which often leads to comic misinterpretations. The novella also criticizes the contemporary corruption of the French government. *L'Ingénu* blends several different genres; it shares characteristics with the "conte philosophique" and the novel. Thematically, Voltaire's novella advocates deism and lambasts intolerance, fanaticism, superstition, sects, and the Catholic clergy.

ESTC lists twelve copies of this edition in North America, only one of which is in California, at the Huntington Library.



Item #37

*Original Edition of the Standard Eighteenth Century English Logic,
Presentation Copy, Inscribed by Watts to His Brother Enoch,
and Signed by Enoch Watts on the Title Page*

37. WATTS, I[saac]. *Logick: Or, the Right Use of Reason in the Enquiry After Truth, with A Variety of Rules to guard against Error, in the Affairs of Religion and Human Life, as well as in the Sciences.* By I. Watts. London: Printed for John Clark and Richard Hett, 1725.

Twelvemo. [2], vi, [8], 534, [+2, errata] pp. Engraved headpieces, tailpieces, and initial letters.

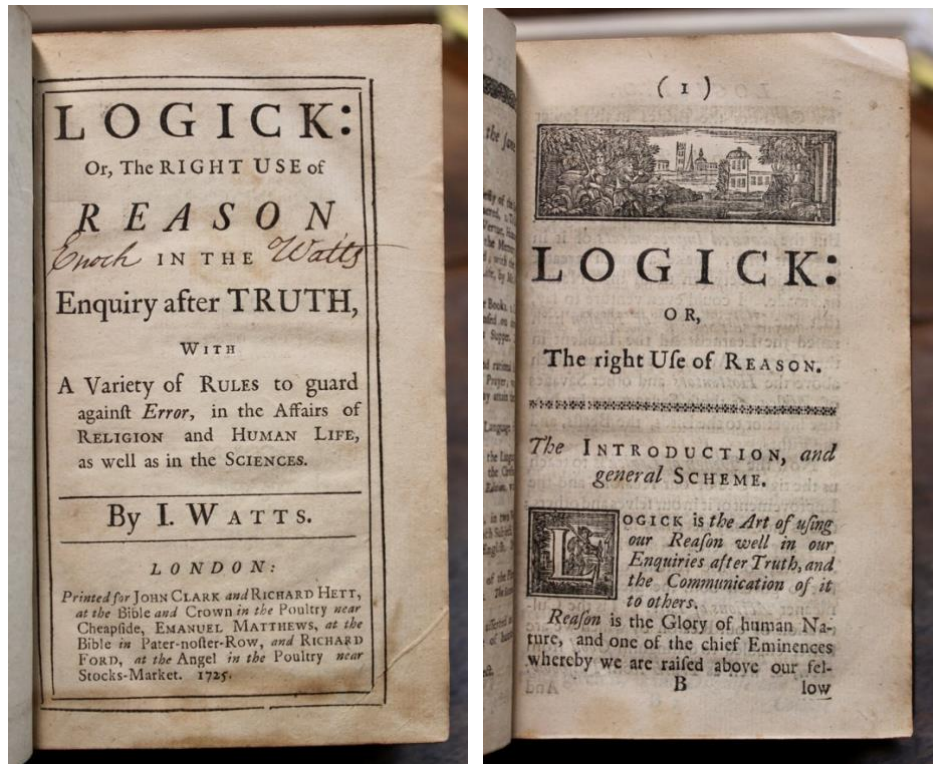
Modern brown calf stamped and ruled in blind with two gilt-lettered red morocco spine labels. Edges sprinkled red. Slight offsetting and intermittent browning. Light creasing to a few leaves in in gathering H. The occasional minor stain. Inscribed by the author on the recto of front flyleaf: "To My Dear Bro / Mr. Enoch Watts. / I.W." Ink ownership signature of Enoch Watts on title page. A very good copy.

\$3,500

First edition, presentation copy.

Watts (1674-1748) was an English Christian minister, hymn writer, theologian, and logician, credited with 750 hymns including "Joy to the World" and "When I Survey the Wondrous Cross."

In a letter dated March 1700, his brother Enoch, Watts to write his own hymns. He eventually published four verse collections including *Horae Lyricae* (two volumes, 1706) and *The Psalms of David Imitated in the Language of the New Testament* (1719). Watts read widely, wrote Latin and English theses, and made abridgements of standard works such as Burgersdicius's *Institutiones logicae* (Watt's brother Enoch gave Thomas Gibbons, Watts' friend and first biographer, his manuscript volumes). He was employed as a tutor in the family of Sir John Hartopp (1676); while there, he probably began to compose *Logick*.



Item #37

"...throughout the years between 1728 and 1785 the vogue of his *Logick* in institutions of higher learning does not appear to have slackened. When Jeremy Bentham attended Queens College, Oxford, in the first three years of the 1760s, the *Logick* was still in use as the standard English treatise in its field; but Bentham regarded it as 'Old Woman's logic'...Dr. Johnson said of the *Logick* that it 'has been received into the universities, and, therefore, wants no private recommendation'" (Howell, *Eighteenth Century British Logic and Rhetoric*).

Whitehead's Preliminary Study to 'Principia Mathematica'

38. WHITEHEAD, Alfred North. *A Treatise on Universal Algebra with Applications*. Volume I. Cambridge: Cambridge University Press, 1898.

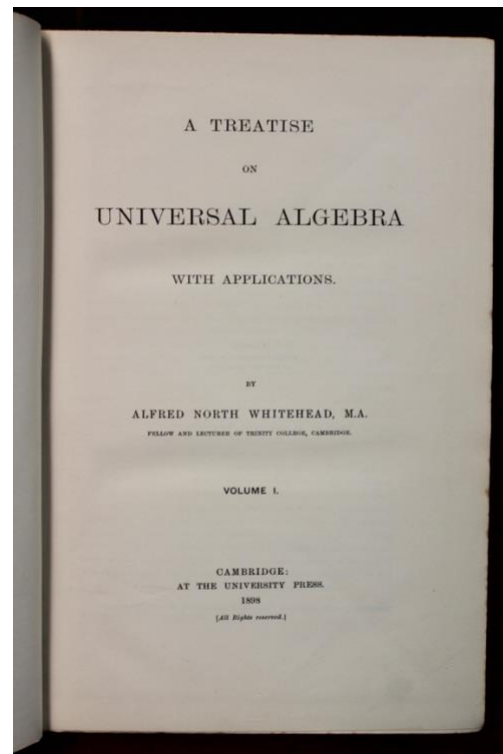
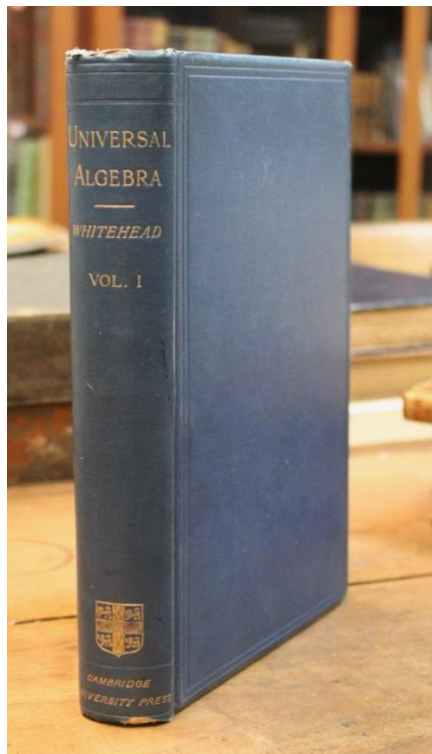
Large octavo. xxvi, 586 pp.

Publisher's navy blue cloth ruled stamped in blind with gilt-lettered spine. Extremities lightly worn, front endpapers and edges lightly foxed, as usual. A near fine copy, bright and tight.

\$2,000

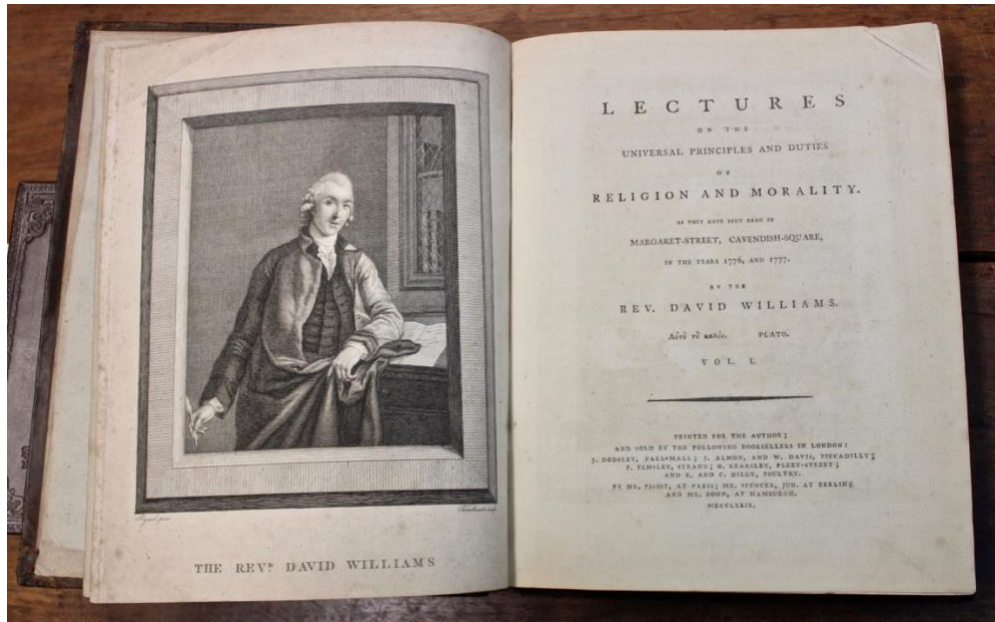
First edition. No subsequent volumes were published.

Whitehead's prelude to the three volume *Principia Mathematica*, which he wrote with Bertrand Russell in 1910-1913. Whitehead had planned a two-volume *Universal Algebra* just as Russell had planned a two-volume *Principles of Mathematics* (Volume I, 1903). Neither of them published a second volume to these works, abandoning them in favor of a collaboration on *Principia*. This volume is divided into seven books. In Book I, the general principles of the subject are discussed. Book II is devoted to the Algebra of Symbolic Logic. Book III deals with general principles of addition and the theory of the positional manifold. Book IV discusses principles of the Calculus of Extension. The final three books are devoted to the Calculus of Extension in relation to the theory of forces in a positional manifold of three dimensions, non-Euclidean geometry and the ordinary Euclidean space of three dimensions.



Item #38

"It is the object of the present work to exhibit new algebras, in their detail, as being useful engines for the deduction of propositions; and in their several subordination to dominant ideas, as being representative symbolisms of fundamental conceptions. In conformity with this latter object I have not hesitated to compress, or even to omit, developments and applications, which are not allied to the dominant interpretation of any algebra. This unity of idea, rather than completeness is the ideal of this book" (Preface, p. viii).



Item #39

The Experimental Chapel of an Influential Deist

39. WILLIAMS, David. *Lectures on the Universal Principles and Duties of Religion and Morality as they have been read in Margaret-Street, Cavendish-Square, in the Years 1776, and 1777.* [London:] Printed for the Author; and Sold by the Following Booksellers...J. Dodsley...J. Almon and W. Davis...[et al.], 1779.

Two volumes in one, quarto. [4], 238, [2, ads]; [4], 157, [1] pp. Engraved frontispiece.

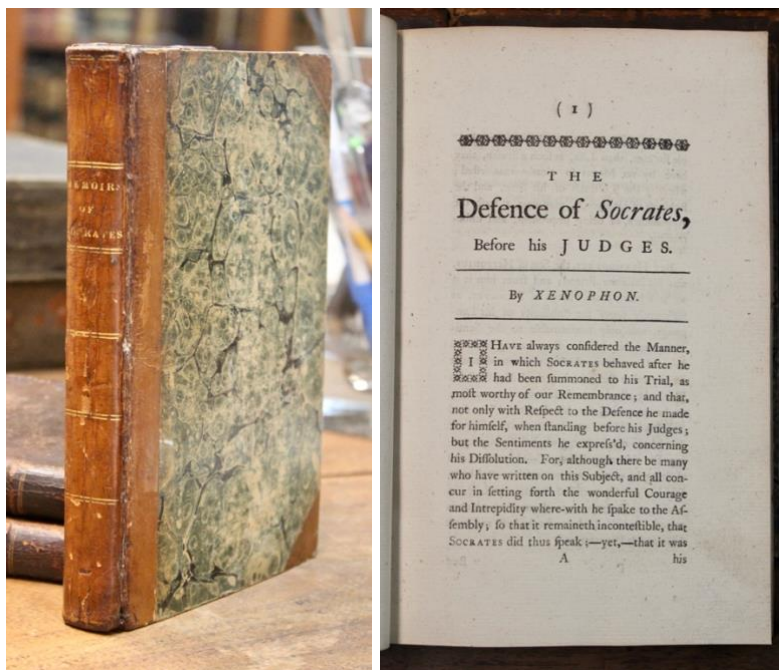
Contemporary calf. Spine ruled in gilt with burgundy morocco label. Joints neatly repaired, title-page and next few pages dog-eared, first and last leaves lightly foxed. Overall a good, clean copy.

\$2,500

First edition.

David Williams (1738-1816) was a Welsh-born political and religious theorist and the founder of the Literary Fund, later the Royal Literary Fund, which helps published British writers in financial difficulties. Williams opened a chapel in Margaret Street in 1776 as an "experiment as a form of social worship 'in which all men may join who acknowledge the existence of a supreme intelligence, and the universal obligations of morality' (see his *Liturgy on the Universal Principles of Religion and Morality*, x-xi). The present work publishes his sermons at the Margaret Street chapel, which was dissolved in 1780 and replaced by a Philosophical Society, whose admission was controlled. Williams went on to express his views in the influential *Letters on Political Liberty* (1782), *Lectures on Political Principals* (1789) and *Lectures on Education* (1789). The work of Williams and other deists influenced religious thinking for the next two centuries.

See Oxford DNB, and *The Dictionary of Eighteenth-Century Philosophers*, published by the Thoemmes Press.



Item #40

Sarah Fielding's Esteemed Translation of Xenophon

40. *Xenophon's Memoirs of Socrates*. With the defence of Socrates, before his judges. Translated from the original Greek...Bath: Printed by C. Pope...and sold by A. Millar...1762.

Octavo. [2], 8 (subscriber's list), [2, *errata*, with blank verso], vi, 339, [1, blank] pp.

Early nineteenth-century calf over marbled boards, rubbed. Front joint cracking, but sound. Old ownership inscription on title-page, partially cropped at top margin in the process of binding. A very good copy.

\$650

First edition.

Sarah Fielding (1710-68) was the sister of Henry Fielding and a friend of Samuel Richardson and of Jane Collier. She was the author of several novels, the best-known of which is *The Adventures of David Simple, a Moral Romance* (1744). She was "...one of the earliest of the English novelists to explore with close attention varying states of feeling and the roots of motive" (*Oxford Companion to English Literature*). She was a woman of considerable learning, and her translation of Xenophon is highly regarded. The D.N.B. notes that it includes some notes and possibly a revision by James Harris of Salisbury (the author of *Hermes*). It was published by subscription at Bath, where Fielding spent her final years.

In a note to the preface, Fielding defends her use of the word "Memoir" for the title of the book, citing the entry in Johnson's *Dictionary* and Elizabeth Carter's use of the word (presumably in her translation of Epictetus).