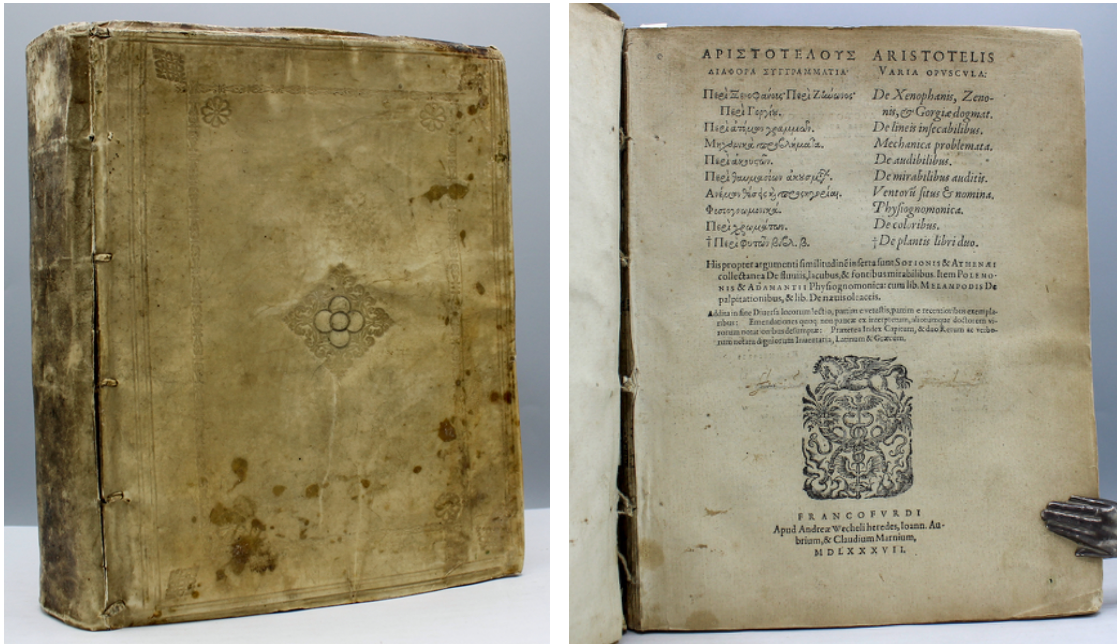


Philosophy

Philosophy, Logic, and the History of Thought, 1585-1930

Michael R. Thompson Rare Books, ABAA/ILAB
8242 W. 3rd Street, Suite 230
Los Angeles, CA 90048

mrtbksla@pacbell.net ♦ mrtbooksla.com ♦ (323) 658 - 1901



The Esteemed Edition of Friedrich Sylburg

1. ARISTOTLE. *Varia Opuscula. De Xenophanis...De Lineis Insecabilibus...De Audibilibus...Physiognomonica, De Coloribus, De Plantis Libri Duo...* Frankfurt: Andreae Wecheli Heredes, Joann. Aubrium & Claudium Marnium, 1587.

Quarto. [4], 398, [2] pp. Indexed. With some woodcut illustrations. Woodcut device on title, repeated on last leaf but larger. Title in Greek and Latin, text in Greek, section of commentary in Latin.

[Bound with:]

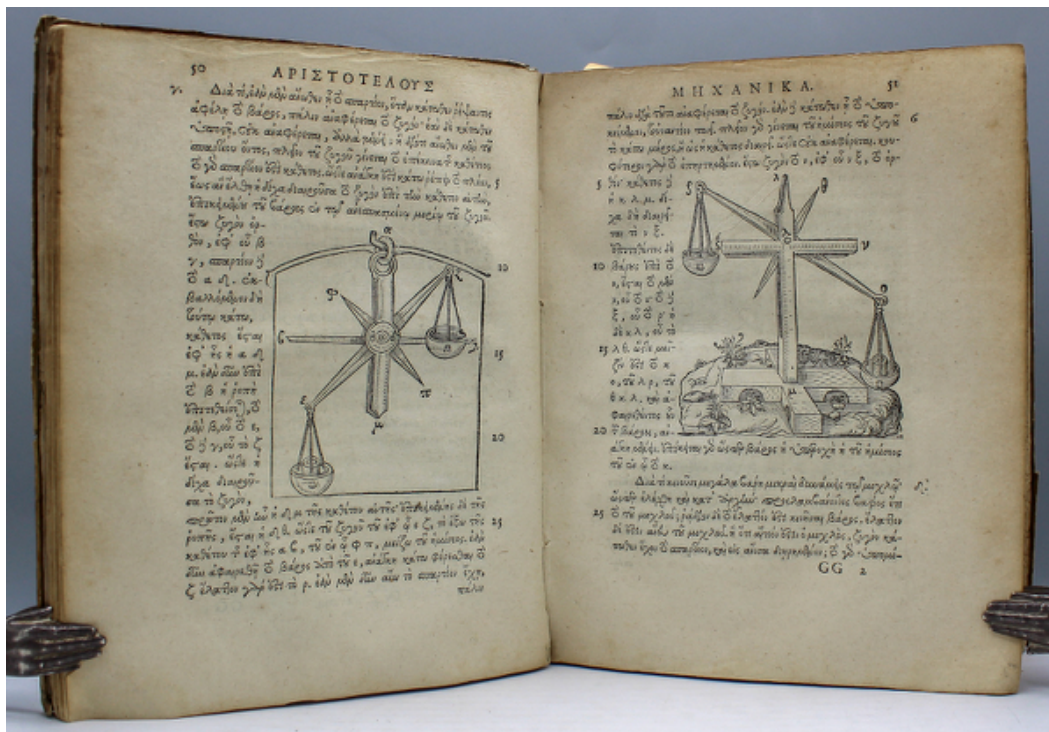
ARISTOTLE. *De Animalium Historia Libri. X. Addita e Theophrasto Collectanea Quaedam de Animalibus...* Frankfurt: Andreae Wecheli Herdes, Claudium Marnium & Joannem Aubrium, 1587.

Quarto. [4], 484, [2] pp. Indexed. Woodcut device on title. Title in Greek and Latin. Text in Greek, section of commentary in Latin.

Bound together in contemporary flexible vellum. Covers blocked and decorated in blind. Binding a bit soiled, front hinge cracked, but holding. Gauffered edges. Text with some light toning and minor stains. A very good copy.

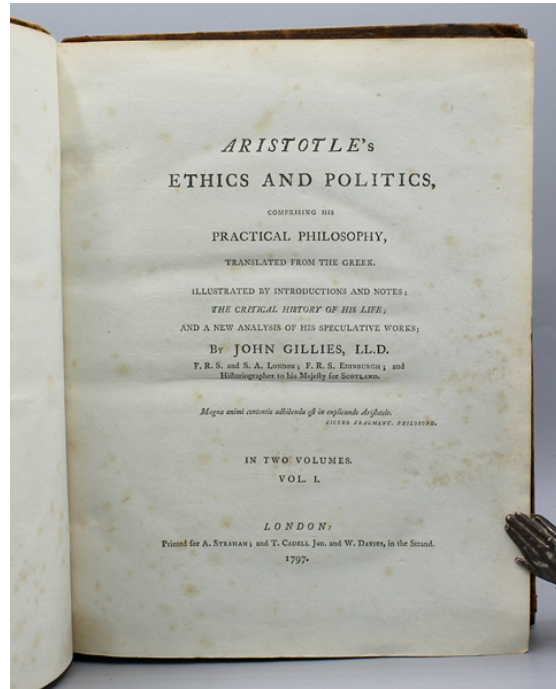
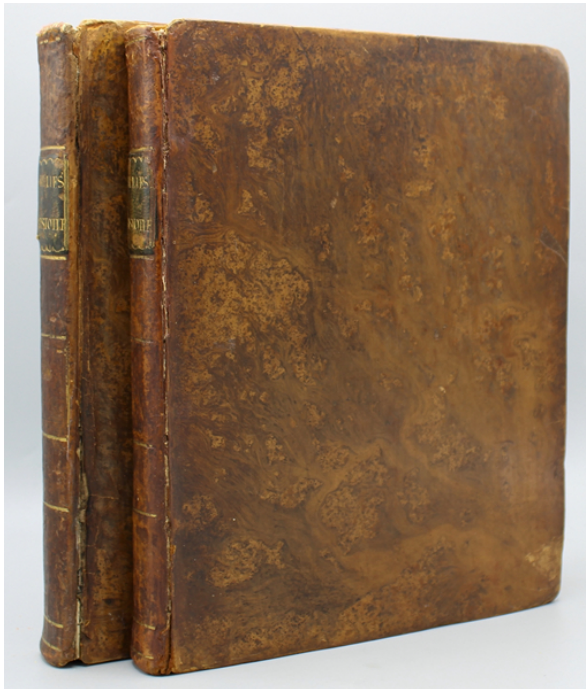
\$2,000

Two of the separate volumes of the collected works of Aristotle in Greek, edited by Friedrich Sylburg (1536-1596), the noted German classics scholar who was a pupil of Henry Estienne. The complete set is in eleven volumes, printed between 1584 and 1587, and which is seldom found complete. Riley, Aristotle Texts and Commentaries states: "the volumes, each unnumbered and with special titles, were also issued separately."



"Fabricius, says Buhle, judges rightly of this edition, when he pronounces it to be more excellent and complete than any that had been before published...Besides containing the corrections of former publications, and an improved text, there are three indexes to each volume: the first is a short synopsis of the heads of each tract or book; the second an Index 'Verborum Graecorum'; and the third a Latin Index 'Rerum Memorabilium'" In addition to Aristotle's works, it comprehends some tracts of Theophrastus," (Dibdin, *Introduction to the Greek and Latin Classics*, 4th Edition, p. 314).





Scarce First Edition of Gillies' Groundbreaking Translation of Aristotle, An Unusually Fresh Set

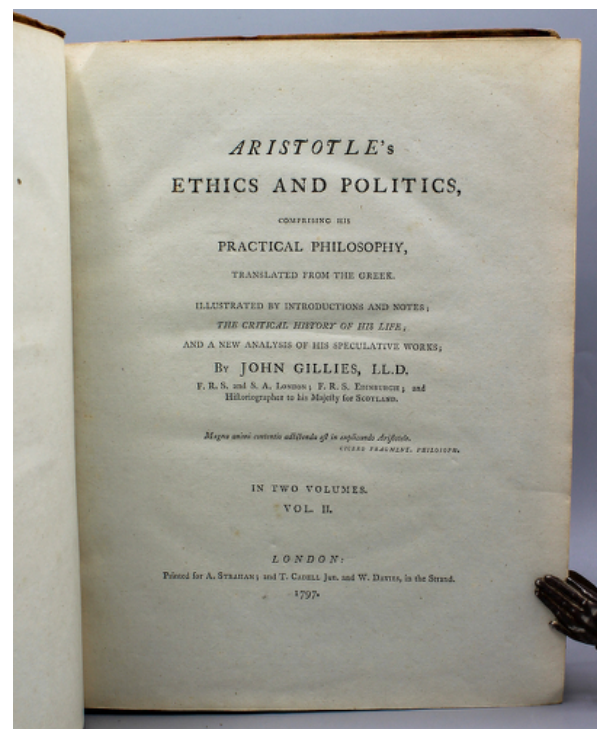
2. [ARISTOTLE.] GILLIES, John. *Aristotle's Ethics and Politics, Comprising His Practical Philosophy, Translated from the Greek.* Illustrated by Introductions and Notes; the Critical History of His Life; and a New Analysis of His Speculative Works...In Two Volumes. London: Printed for A. Strahan; and T. Cadell Jun. and W. Davis...1797.

Two volumes, quarto. xv, [1, errata], 416 pp.; vi, [1, errata], [1, blank], 434, [1, ads] pp. With both half-titles present. Includes the translator's life of Aristotle and extensive commentary.

Contemporary tree calf with gilt morocco spine labels. Some edgewear, closed crack to calf on upper board of second volume, hinges tender but holding. Ink gift inscription, dated 1945, to preliminary blank of volume one. Very clean and fresh throughout aside from some slight toning and foxing, mostly to first few leaves of volume one. A very good, clean set, scarce in commerce.

\$1,250

First edition of this groundbreaking and generally respected translation of the political and



philosophical parts of Aristotle's output. The analysis by ancient historian and classical scholar John Gillies (1747 – 1836) draws from Aristotle's work a concept of democracy in opposition to the liberal enlightenment that had sparked recent revolutions in America and France.

In 1778, Gillies published a translation of Lysias and Isocrates, his first work under his own name. He was a respected classicist and fellow of the Royal Society, the Society of Antiquaries, and the Royal Society of Edinburgh, and a corresponding member of the Institut de France and of the Königliche Gesellschaft der Wissenschaften, Göttingen. A trip to Germany in 1784 as a tutor to two of the Earl of Hopetoun's sons prompted Gillies to write *A View of the Reign of Frederick II of Prussia* (1789). In 1793, he was appointed historiographer royal for Scotland.

Gillies' principal work was a history of ancient Greece published in two parts, *The History of Ancient Greece, its Colonies, and Conquests* (1786) and *The History of the World, from the Reign of Alexander to That of Augustus* (1807). In the Oxford DNB, W.W. Wroth writes of the work, "The first part was immediately translated into French and German, and both were reprinted until the 1820s. Gillies was thoroughly acquainted with modern works in several languages and with the ancient literary sources, both histories and other genres, and he constructed from them (with rather arbitrary choice or amalgamation where they differed) a continuous narrative of events, including sections on cultural matters."





3. [BERKELEY, George, Bishop of Cloyne]. *Alciphron: or, The Minute Philosopher*. In Seven Dialogues. Containing an Apology for the Christian Religion, against those who are called Free-thinkers. London: Printed for J. Tonson, 1732.

Two volumes, octavo. [12], 350; [8], 358 pp., with the final blank Z8 in Volume I, but not the final blank 2A4 in Vol. II. Engraved title-page vignettes.

Contemporary paneled calf, rebacked, with original backstrips laid down, back board in a tasteful later calf. Contemporary owner's signature and date 1732 on front pastedown, early to mid-twentieth century rubberstamp of another owner on the same pastedown. Corners worn, one gathering of Vol. I with light foxing. A few old, neat pencil notes in Vol. II. A good, clean copy.

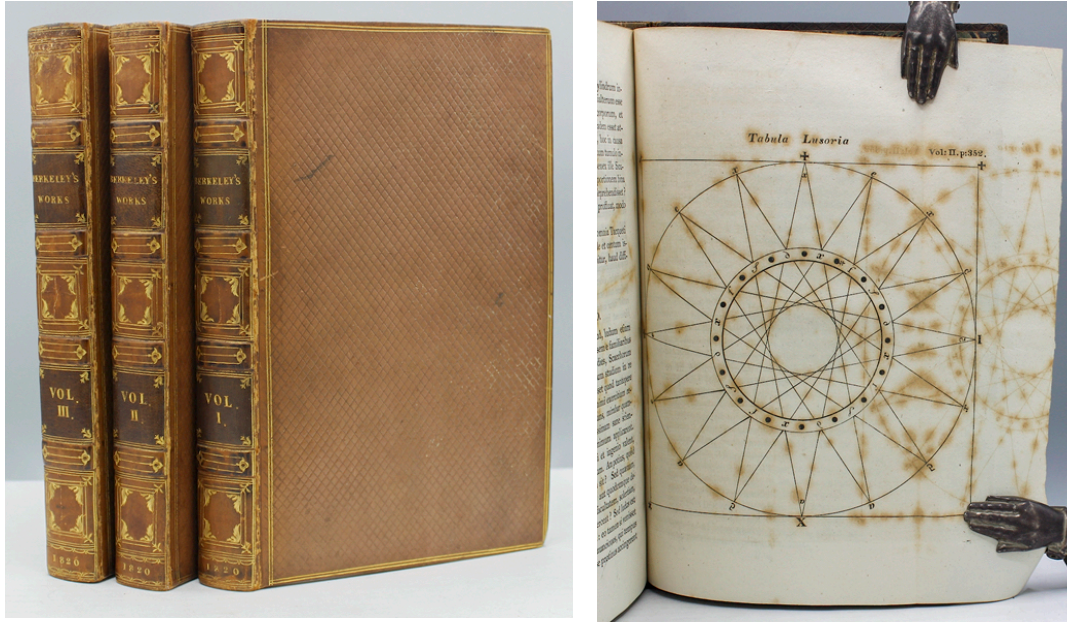
\$1,000

First edition. Pages 211-358 of Volume II contain the third edition of Berkeley's *Essay Towards a New Theory of Vision*, originally published in 1709.

Berkeley (1685 - 1753) wrote the *Alciphron* during the years 1729 to 1731 while relaxing in Newport, Rhode Island, where he was awaiting funds (which never came) for his projected college in the Bermudas. The book attracted more attention than any of his previous works. The dialogues it contains constitute a defense of Christianity from the point of view of an Anglican divine. "Alciphron is regarded as an outstanding example of English literature among works on philosophy. It is described on the title-page as 'an Apology for the Christian Religion, against those who are called Free-Thinkers,' and the Dialogues defend revealed religion against the current beliefs of the Deists. Luce places *Alciphron* with Joseph Butler's *Analogy*, 1736, as the only comparable book on Christian apologetics in the eighteenth century," (Keynes, p. 37).

Keynes 15. Rothschild I, 374.





The First Octavo Collected Edition

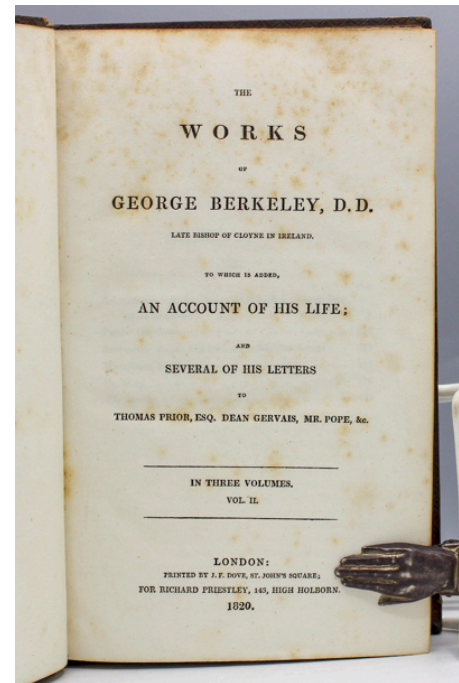
4. BERKELEY, George. *The Works of George Berkeley, D.D. Late Bishop of Cloyne in Ireland.* To which is added, An Account of his Life; and Several of his Letters to Thomas Prior, Esq., Dean Gervais, Mr. Pope, &c...London: Printed by J.F. Dove...for Richard Priestley, 1820.

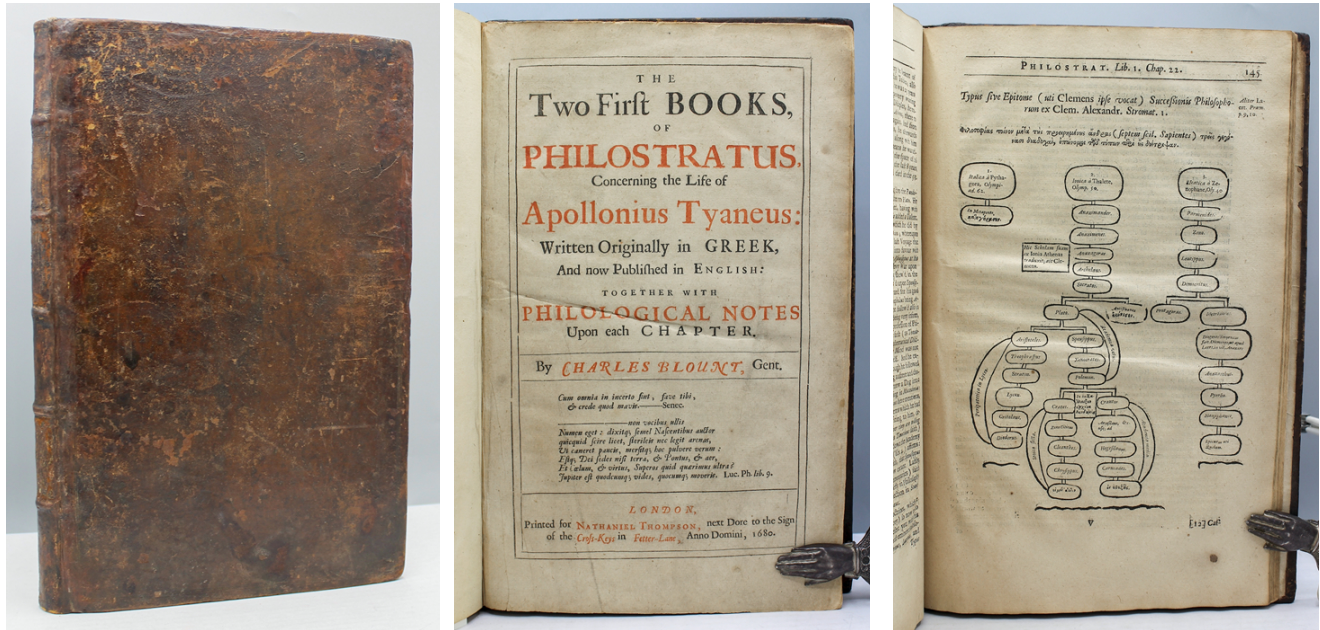
Three volumes, octavo. [4], lxxv, 411; [4], 455; [4], 476 pp. Volume II contains diagrams and an engraved folding plate of *Tabula Lusoria*. Volume III contains a large engraved folding plate of "The City of Bermuda Metropolis of the Summer Islands."

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.





One of the Leading Deists of his Time

5. [BLOUNT, Charles]. PHILOSTRATUS, [Flavius]. *The Two First Books of Philostratus. Concerning the Life of Apollonius Tyaneus: Written Originally in Greek, And now Published in English: Together with Philological Notes Upon each Chapter.* By Charles Blount, Gent. London, Printed for Nathaniel Thompson...1680.

Folio. [8], 243, [1, blank] pp. Title-page in black and red. Full-page woodcut chart on p. 145.

Contemporary calf, expertly rebackd, with old spine laid down. Crease in title-page and last leaf of text, a little light browning. A very good copy.

\$1,500

First edition.

Blount (1653 - 1693) was one of the leading deists of his time. He published the first of his major works, *Anima Mundi* in 1678 or 1679. It is an essay on pagan doctrines about the nature of the human soul and its destiny in the afterlife, drawing heavily on Montaigne and similar authors. His *Philostratus* consists largely of his own notes to Philostratus, with roughly four pages of Blount to one of Philostratus. His commentary draws attention to analogies between Christ and Apollonius of Tyana, the miracle working mystic (or sham magician) Greek philosopher born just before Christ. John Leland in *his View of the Principal Deistical Writers* (1754) notes that Blount's work was "manifestly intended to strike at revealed religion." Justin A.I. Champion in *The Dictionary of Seventeenth-Century British Philosophers* notes: "The classical texts with, with its parallel between the life of the magus Apollonius and Christ, was problematic enough; the inclusion of a digest of skeptical materialist, and irreligious material unencumbered with warnings of heterodoxy was to provide a provocative and dangerous resource to the literature public. There were consequently moves to have the work suppressed and even burnt."

Wing P2132.





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)

6. 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.

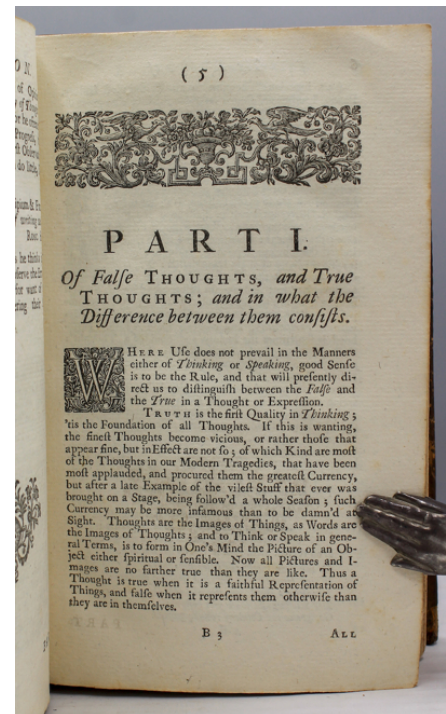
Contemporary paneled calf, rebaked to style. Gilt spine with red morocco label, edges sprinkled red. Light tape stains on front cover. Ink signature of Thomas Foxcroft (1697-1769), pastor of the Congregational Church in Boston, admired for his skills as a logician. Additional ink signature of Joseph 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.

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.

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 is 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.



Dedicated to John Locke

7. 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. Dedication to John Locke.

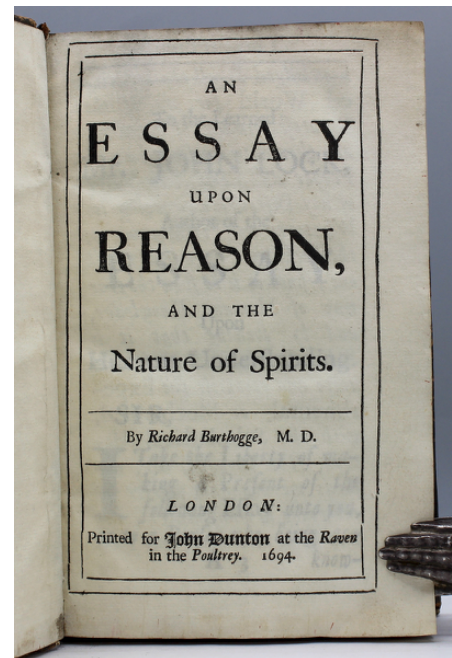
Contemporary speckled sheep, lacking spine label. Binding extremities rubbed, contemporary armorial bookplate on front pastedown partly torn away, nineteenth-century book label of Rev. John James partly superimposed. A very good copy.

\$3,900

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 First English Translation of Epictetus,
By One of the Most Learned Women of Her Day**

8. [CARTER, Elizabeth, translator.] EPICTETUS. *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...1758.

Quarto. [16], xli, 505, [11] pp.

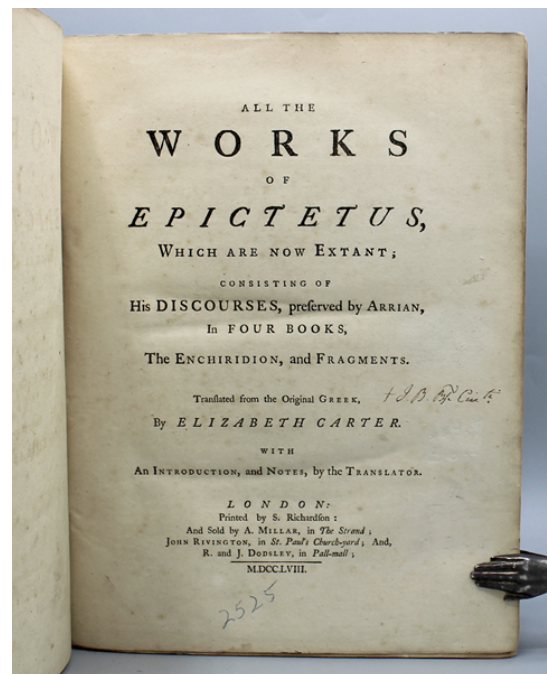
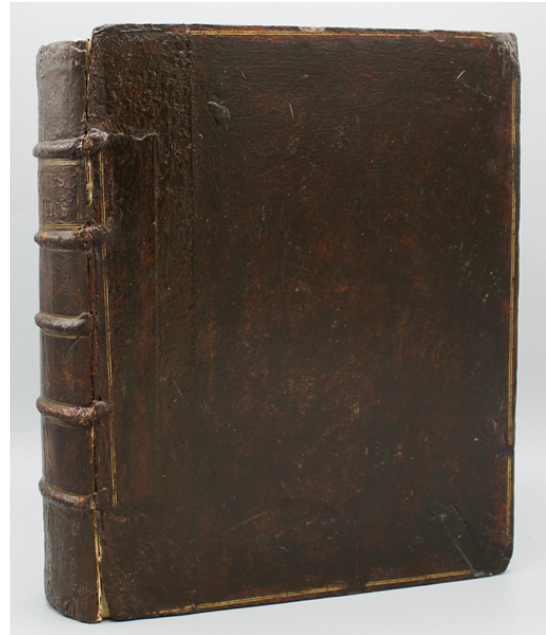
Contemporary brown calf. Binding expertly restored. Some edgewear. Joints tender. Contemporary ink ownership signature to edge of title-page and later numerical inscription to bottom margin of title-page. Some toning. A very good copy of the masterpiece translation of Elizabeth Carter, a prominent literary and cultural figure and one of the leading members of the Bluestocking circle.

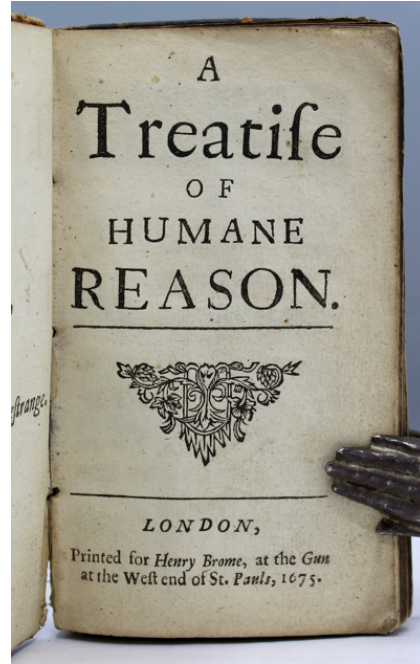
\$3,250

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.)

Elizabeth Carter (1717 - 1806) was one of the leading members of the Bluestocking Circle and a close friend of Elizabeth Montagu. With a persistence that won the praise of Virginia Woolf in *A Room of One's Own*, she learned Latin, Greek, and Hebrew in childhood with her brothers, and later studied French, Italian, German, Portuguese, and Arabic (Drabble, *Oxford Companion to English Literature*). 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.





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

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

[Bound with:]

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

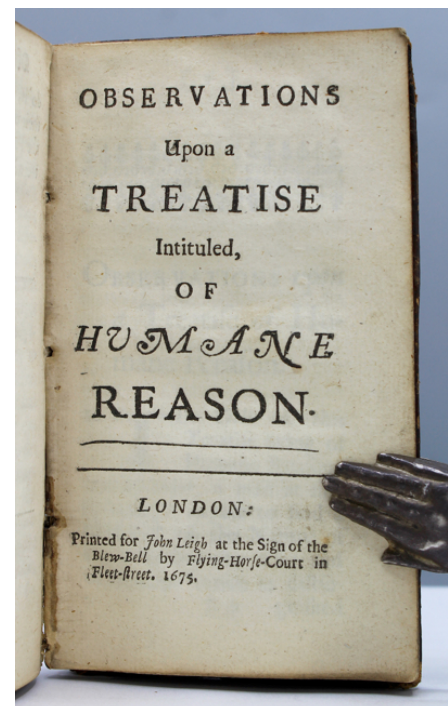
[2], 73, [1] pp. Wing S5430.

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.

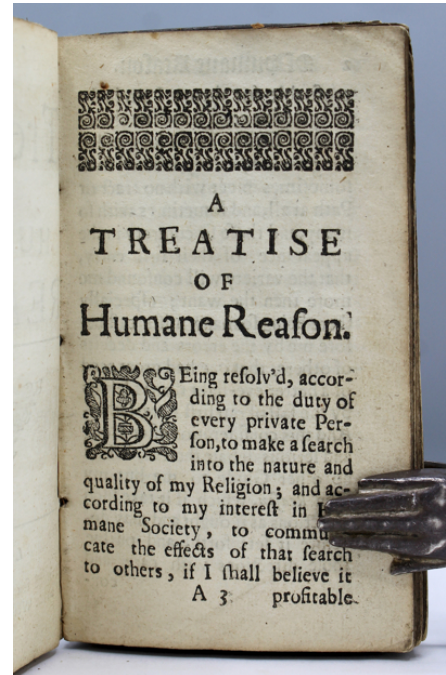
Clifford (d. 1677) was educated at Trinity College, Cambridge. We know little about his background, except that he was one of the libertines and wits who gathered around Charles II, and that he tried without success to engage Dryden into open controversy. He is best known for the present work, which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

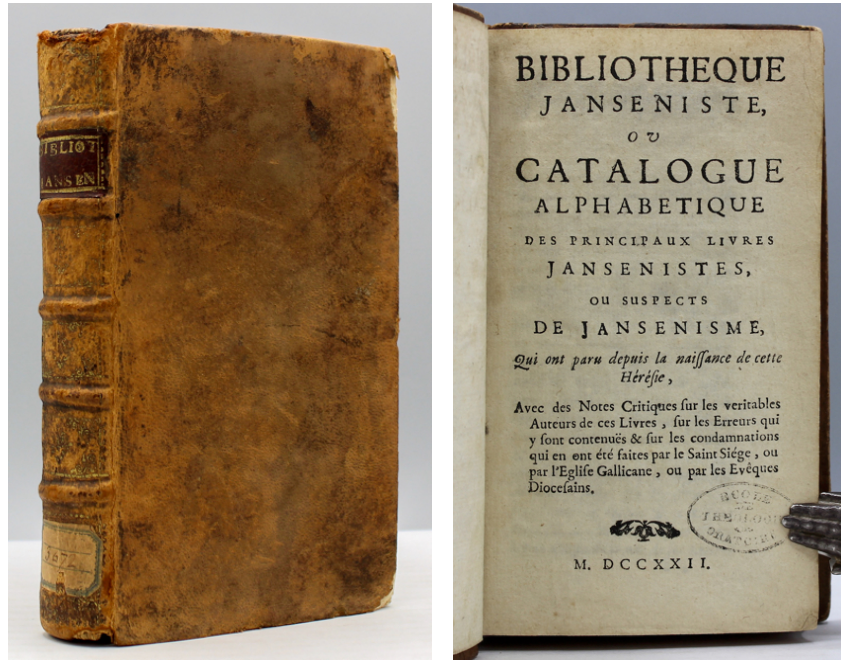


are much in the vein of Spinoza, and they anticipate Locke. The present work was immediately denounced as irreligious. Stephens (d. 1706) was a pamphleteer and moral reformer, married to the daughter of Sir Matthew Hale. On Hale's death in 1676 Stephens edited and published the former chief justice's *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. Both of these works are uncommon. ESTC lists thirteen copies of the first and eight of the second in North American libraries.

Oxford DNB.

See *Dictionary of Seventeenth-Century British Philosophers*.





10. [COLONIA, Dominique de]. *Bibliothèque Janseniste, ou Catalogue alphabétique des principaux Livres Jansenistes, ou suspects de Jansenisme, qui ont paru depuis la Naissance de cette Hérésie, avec des Notes Critiques sur les véritables Auteurs de ces Livres, sur les Erreurs qui y sont continues, & sur les condamnations qui en eut été faites par la Saint siege, ou par l'Eglise Gallicane, ou par les Evêques dicesains.* [n.p.: Lyon], 1722.

Twelvemo. [48], 307, [1, errata] pp.

Contemporary sheep. Gilt spine with burgundy morocco label. Corners, head of spine lightly worn. Faint old library stamp on title-page ("Ecole Theologie"). A good, clean copy.

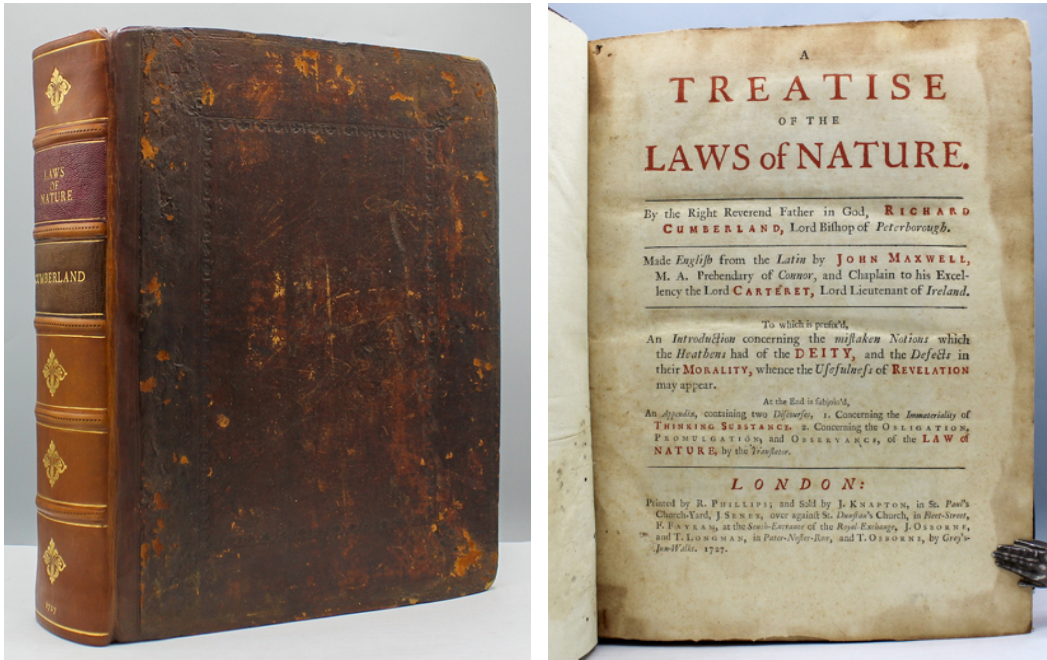
\$1,500

First edition of this comprehensive annotated bibliography of Jansenist publications, with a brief section also on quietist works. This book was reprinted in 1731, 1735, 1739, and 1744, and expanded by Patouillet in 1752 and 1755, but this first edition is uncommon.

Dominique de Colonia (1660-1741) was a Jesuit and a passionate anti-Jansenist, who spotted Jansenist tendencies in a number of texts of highly esteemed religious writers. This work was itself controversial, and was put on the *Index Librorum Prohibitorum*, where it remained until at least 1900, when Pope Leo XIII's *Index* did not list it. Jansenism was a branch of French Catholic thought that grew out of the Counter-Reformation. Originating in the writings of Cornelius Jansen (1585-1638), it stressed original sin, the necessity for divine grace, and asceticism. It was the most divisive force in the Catholic Church between the time of Jansen and the French Revolution, though today it is seen as a modernizing influence.

OCLC notes copies at UCLA, the University of Arizona, Yale, the Library of Congress, Strasbourg and Utrecht.





11. CUMBERLAND, Richard, Lord Bishop of Peter-borough. A Treatise of the Laws of Nature...To which is prefix'd, An Introduction concerning the mistaken Notions which Heathens had of the Deity. London: R, Phillips, 1727.

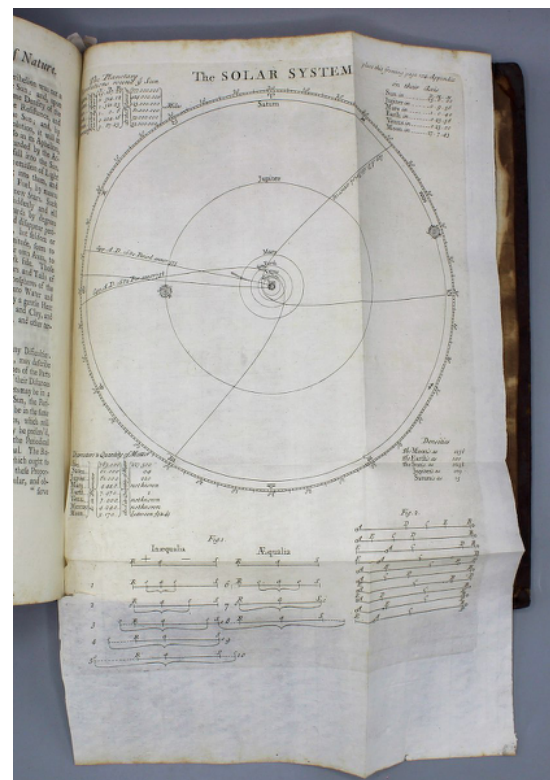
Four parts in one, quarto. [28], clxviii, [2], 377, [1, blank], 167, [1, blank], [24], xxvii [index] pp. With two engraved folding plates and a copper-engraved armorial headpiece. With list of subscribers. Main title printed in black and red.

Contemporary paneled calf, rebacked in modern calf. Gilt spine with burgundy and brown morocco labels, edges sprinkled red. Title with browning around the edges (offsetting from the leather binding), nineteenth-century bookplate of the Berkeley Divinity School, old ink annotation on front pastedown. A very good, clean copy.

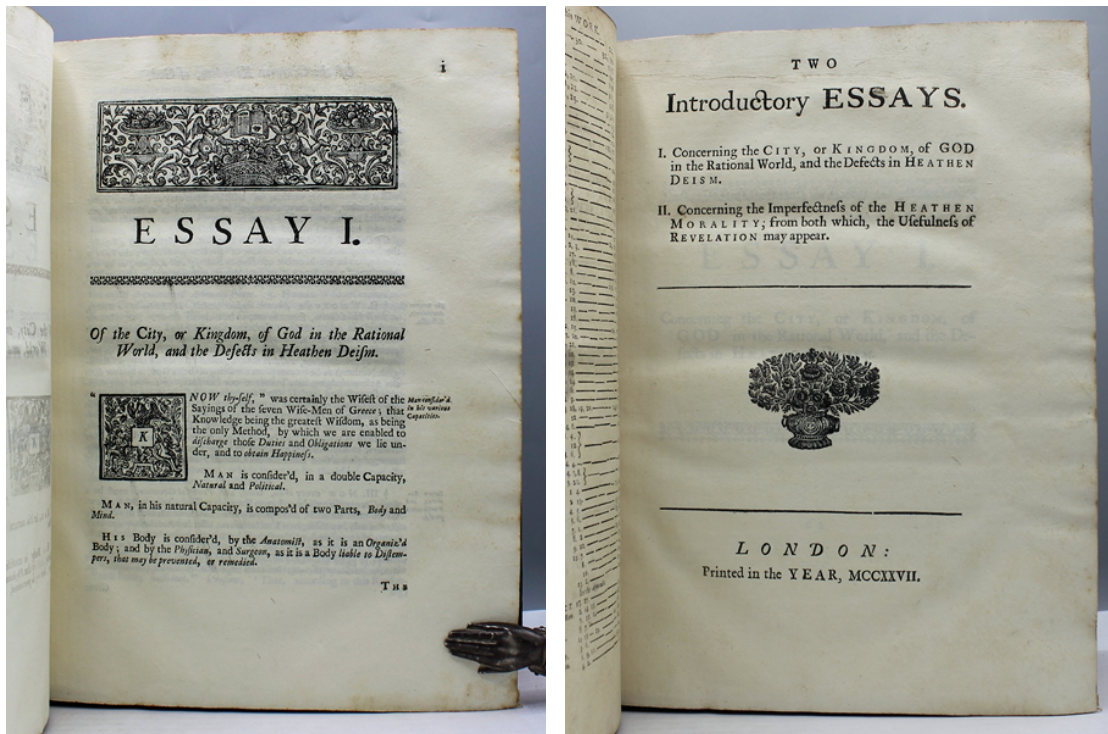
\$1,500

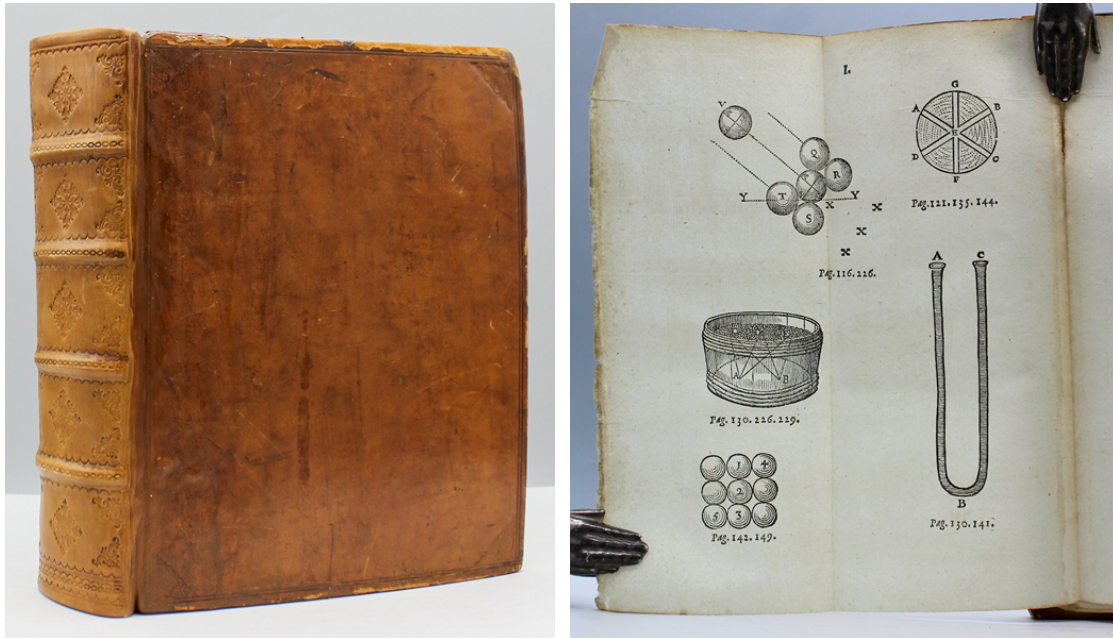
First English edition of Cumberland's most remarkable book, which was originally published in Latin in 1672.

Cumberland (1631-1718), who studied medicine for a while before taking orders, was a friend and classmate of Samuel Pepys at Magdalen College, Cambridge. The present work grew out of the author's opposition to Hobbes's theory of the nature of man, the



nature of morality and the origin of society. Cumberland's ethical theory is summed up in his "principle of Universal Benevolence" as the one source for moral good. In this sense he may be regarded as the founder of English utilitarianism, but it is a utilitarianism distinctive from the "selfish system." Sir Isaac Newton's name is among the list of subscribers for this book.





First London Edition

12. DESCARTES, René. *Renati Descartes Epistolae*, partim ab auctore Latino sermone conscriptae, partim ex Gallico translatae. In quibus omnis generis quaestiones philosophicae tractantur, & explicantur plurimae difficultates quae in reliquis eius operibus occurrunt...London: Impensis Joh: Dunmore, & Octaviani Pulleyn...1668.

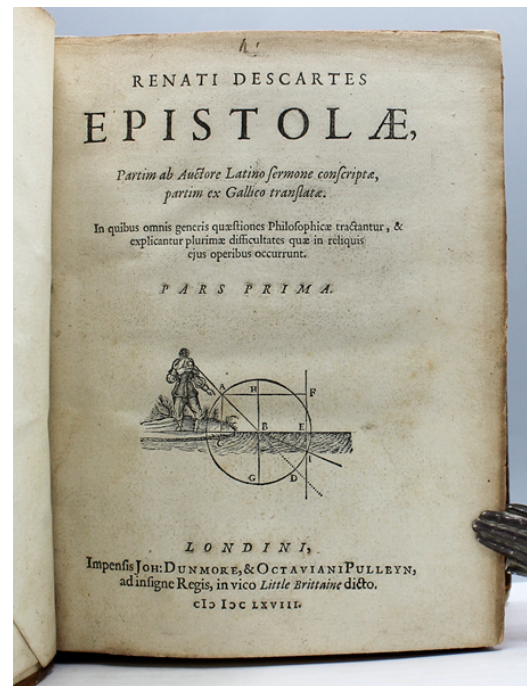
Two volumes in one, quarto. [8], 368, [4], 404, [4] pp. Fourteen folding plates, additional diagrams in text.

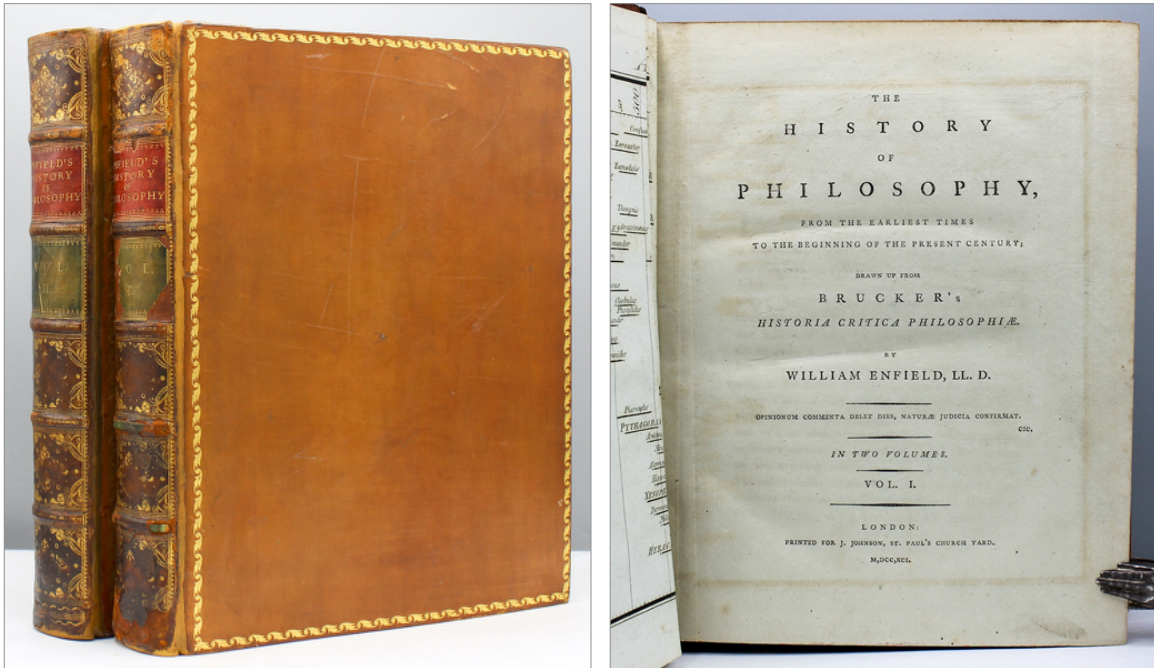
Contemporary calf, rebacked to style. Spine decorated in blind, edges stained red. A little light marginal browning, but generally a very good, clean copy.

\$1,500

First London edition of this extensive collection of Descartes' letters in Latin. This collection originally appeared in Amsterdam earlier in 1668. For the London edition, the type has been reset. There may or may not be text differences. Guibert in his bibliography of Descartes cites this edition, but states he has never seen it.

Guibert 10. Wing D1130.





The Standard English Philosophical History Text of its Day,
William Enfield's Principal Work,
Adapting Brucker's Monumental History of Philosophy

13. ENFIELD, William. *The History of Philosophy, from the Earliest Times to the Beginning of the Present Century; Drawn up from Brucker's Historia Critica Philosophiæ*. In Two Volumes. London: Printed for J. Johnson, St. Paul's Church Yard, 1791.

Two volumes, quarto. [2], xxvii, [1, errata], 503, [30, index]; [4], 628 pp. Large folding engraved plate (biographical timeline of philosophers) in volume one. Adapted from the *Historia Critica Philosophiæ* by Johann Jakob Brucker (1696 – 1770).

Contemporary tan calf with gilt roll. Gilt spine with raised bands in six compartments. Red and green morocco spine labels. Neatly rebacked with original spines laid down. Some chipping to calf at spine. Marbled edges. Darkening to top edges. Marbled endpapers, with the armorial bookplate of "Somershill Library" to front pastedown of second volume. Quite clean and fresh throughout aside from toning to some gatherings, as usual. A very good copy.

\$1,250

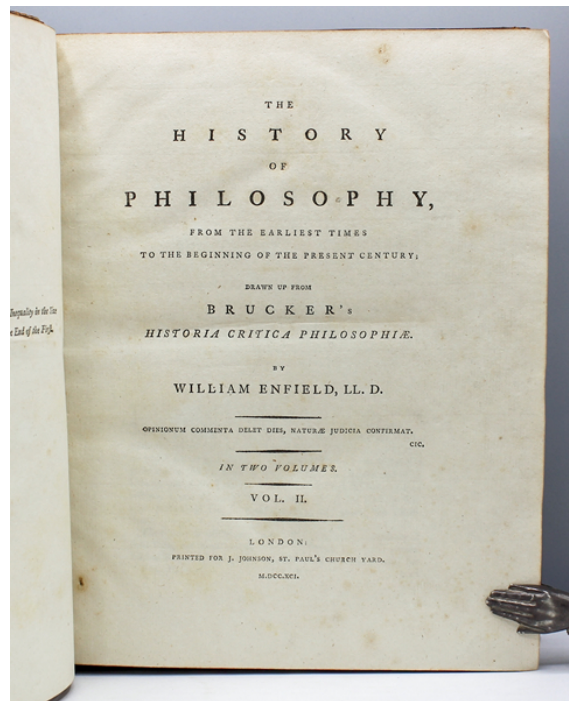
First edition of the first English version of Brucker's text, adapted by William Enfield (1741 – 1797), accessible here to English readers for the first time. Brucker (1696 – 1770) published his monumental *Historia Critica Philosophiæ*, in five volumes at Leipzig between 1742 and 1744, with an additional sixth volume published in 1767. *Historia Critica Philosophiæ* was Brucker's magnum opus and the first complete history of philosophy of the modern era; the present English version was Enfield's major literary achievement. "For Kant and for the French Encyclopedists, Brucker's immensely learned and detailed history was the principal authority. Freely adapted into English form by William Enfield...it was a standard text in England for another thirty years," (*Encyclopaedia*

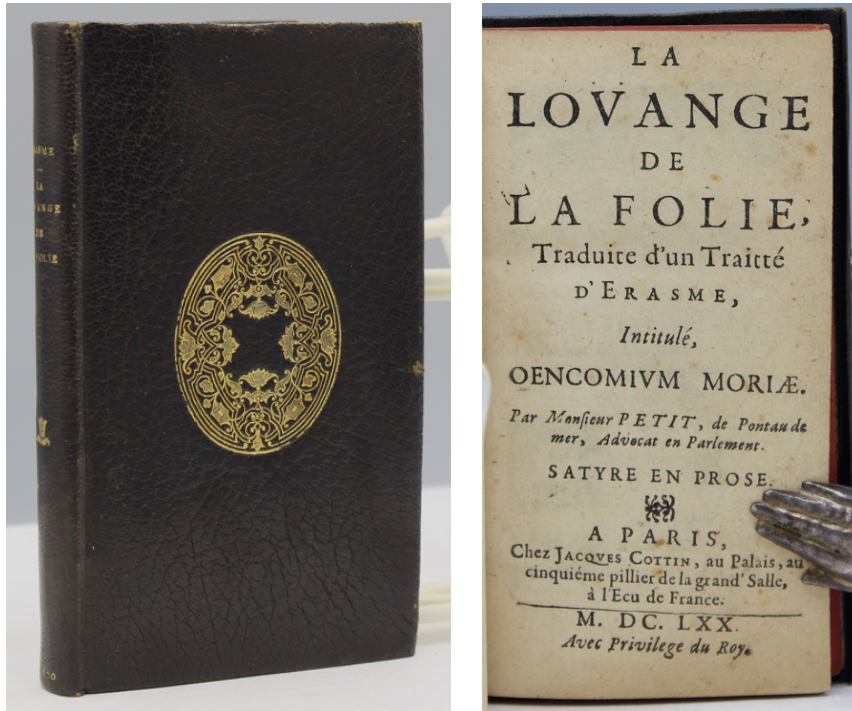
of *Philosophy*, VI, 227). The present version is not a direct translation, but, as Enfield explains in the preface, “In regard to language, I have found it wholly impracticable to follow my author...Instead of translating the original, I have, therefore, endeavoured to give a faithful representation of its general meaning and spirit.”

Enfield was a Unitarian minister, dissenting philosopher, educator, and author. His religious, historical, and scientific texts included *Sermons on Practical Subjects* (1798); *An Essay Toward the History of Liverpool* (1774); *Institutes of Natural Philosophy* (1783); and his major commercial success *The Speaker* (1774), an anthology of extracts from classical and English literature intended for instruction in elocution. He was also a friend of Joseph Priestly, Nicholas Clayton, John Aikin, and Anna Laetitia Barbauld. Enfield’s *History of Philosophy* “won praise on both sides of the Atlantic,” (ODNB). Brucker was a historian of philosophy. Though he is best remembered for his *Historia Critica Philosophiæ*, he wrote prolifically on the history of both philosophy and literature: his works include *Historia Philosophicæ Doctrinae de Ideis* (1723), the seven-volume *Kurze Fragen aus der philosophischen Historiae* (1731-36), *Pinacotheca Scriptorum nostra aetate literis illustrium* (1741–1755), and an edition of Martin Luther’s translation of the Bible.

This edition is uncommon in commerce.

Encyclopaedia of Philosophy, VI, 227. Oxford DNB.





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

14. ERASMUS, [Desiderius]. [PETIT, Louis, translator.] *La lovange 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

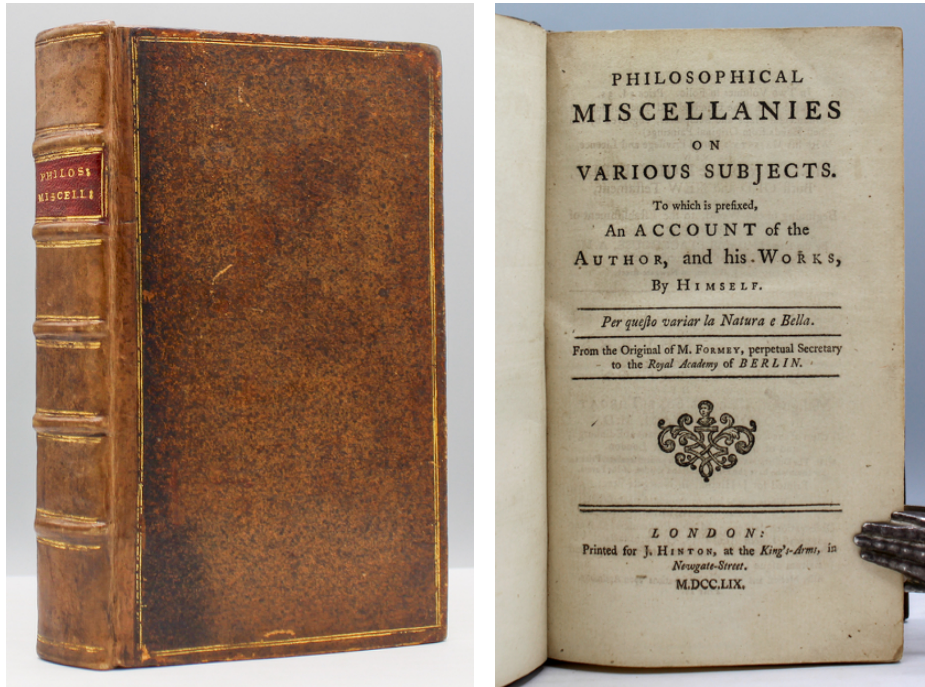
First and only edition of this translation of Erasmus' *Praise of Folly*.

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.





15. FORMEY, [Johann Heinrich Samuel, or Jean Henri Samuel]. *Philosophical Miscellanies on Various Subjects*. To which is prefixed, an account of the author, and his works, by himself. London: Printed for J. Hinton, 1759.

Twelvemo. x, [2, contents with blank verso], 286, [2, ads] pp.

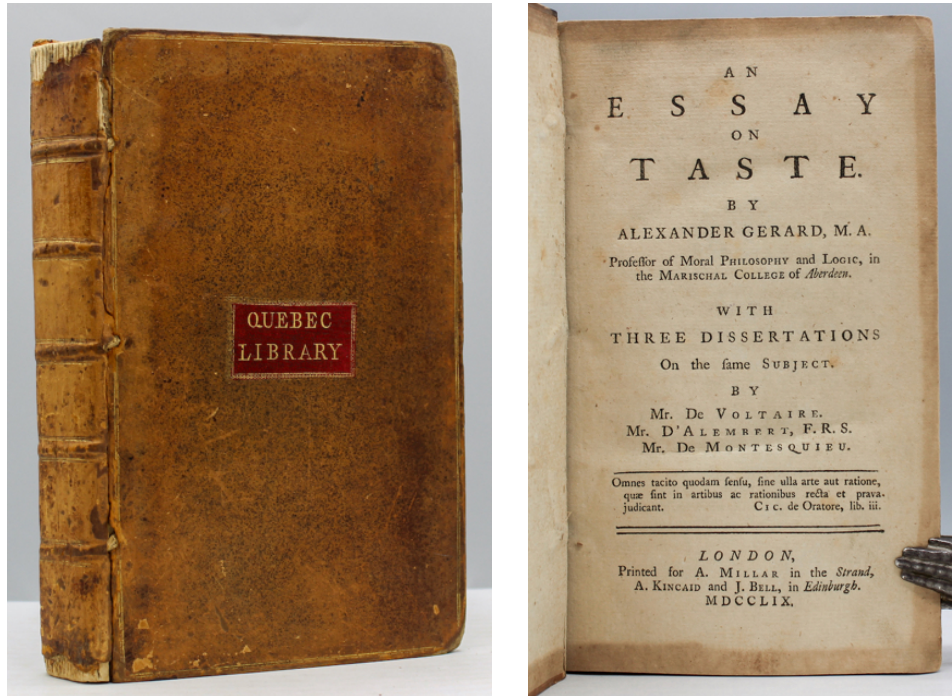
Contemporary speckled calf, rebacked. Gilt spine with burgundy morocco label. On the front pastedown is the early ink signature of Henrietta Brownjohn, along with the name stamp of Mrs. Blackett, Citadel. On the front fly-leaf is an early ownership inscription of Francis Smith, with his cost for the book in code and the statement: "Altho' this book cost no more than as above, which private mark my son understands, yet I value it equal to its weight in gold."

\$1,250

First edition in English. First published in Leyden in 1756 as *Mélanges philosophiques*.

Formey (1711-97) was professor of philosophy at Berlin. He published a large number of articles in the transactions of the Berlin Academy and was the author of several theological and philosophical treatises, including a compendium of the philosophy of Christian Wolff (*La belle Wolfienne*, 1741-53), and several books on the writings of Rousseau (*L'esprit de Julie*, 1762; *L'Anti-Emile*, 1762; *Emile chrétien*, 1764). He published a philosophical survey, which was translated by Oliver Goldsmith in 1766. The present work contains chapters on sleep, dreams, the art of conversation, moral liberty, the morality of charging interest, and "the logic of probabilities."





Landmark in Aesthetic Theory,
Seen Through the Press by Hume

16. GERARD, Alexander. *An Essay on Taste...* With three dissertations on the same subject. By Mr. de Voltaire, Mr. d'Alembert, F.R.S., Mr. De Montesquieu. London: Printed for A. Millar...A. Kincaid and J. Bell...1759.

Octavo. iv, 222, [2] pp., pp. [223]-253, [1, blank], pp. [257]-314.

Contemporary calf, old morocco label on front cover with the words, "Quebec Library." Head and foot of spine chipped, corners worn, lacks fly-leaves. Joints cracked, but sound, some light foxing. A good copy of an uncommon and important book.

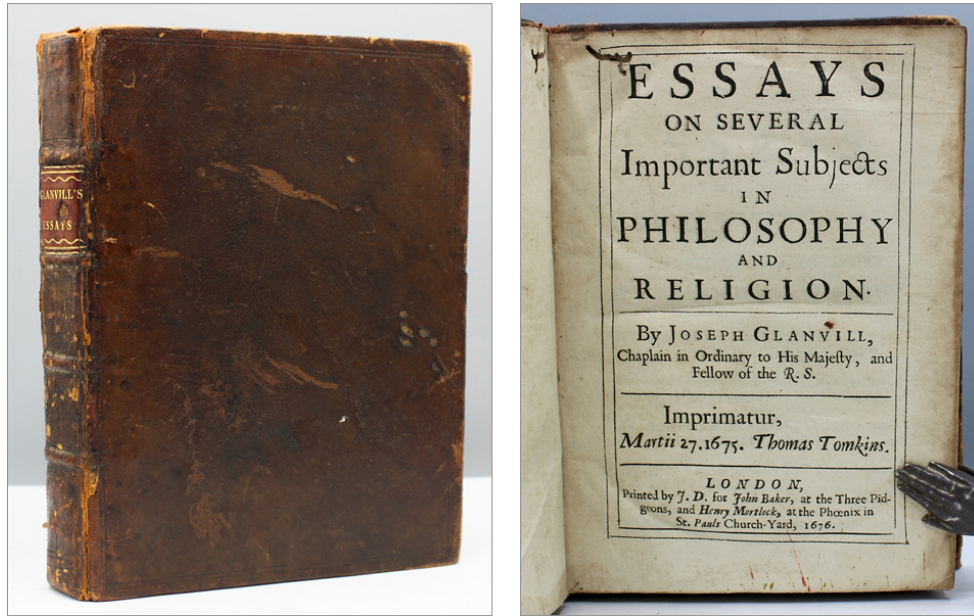
\$950

First edition of the author's first book, a landmark in aesthetic theory, awarded a prize by the Philosophical Society of Edinburgh.

Gerard (1728-95) taught moral philosophy at Aberdeen. It is a major Scottish discussion of aesthetics, and Hume supervised its publication. It influenced Alison and was admired by Adam Smith. John Price calls Gerard "one of the more interesting, but neglected, figures of the Scottish Enlightenment." (*Dictionary of Eighteenth-Century British Philosophers*). The important essays by Voltaire, d'Alembert, and Montesquieu, all appear here for the first time in English.

Jessup, p. 131; CBEL II, 2065.





17. GLANVILL, Joseph. *Essays on Several Important Subjects in Philosophy and Religion*. London: Printed by J.D. for John Baker...and Henry Mortlock...1676.

Seven essays, separately paged, each (except the first) with a divisional title-page. [xvi], 66; [2], 56; [2], 43, [1]; [2], 28; [2], 6, [1]; [2], 58, [3, advertisements] pp. Title within double rule border.

Contemporary calf, hinges of upper cover split at top and bottom but holding, bookplate of Dr William Sargant. Large wormhole in top left margin through first 32 leaves, wormholes in middle of book in lower inner margin, otherwise a good crisp copy.

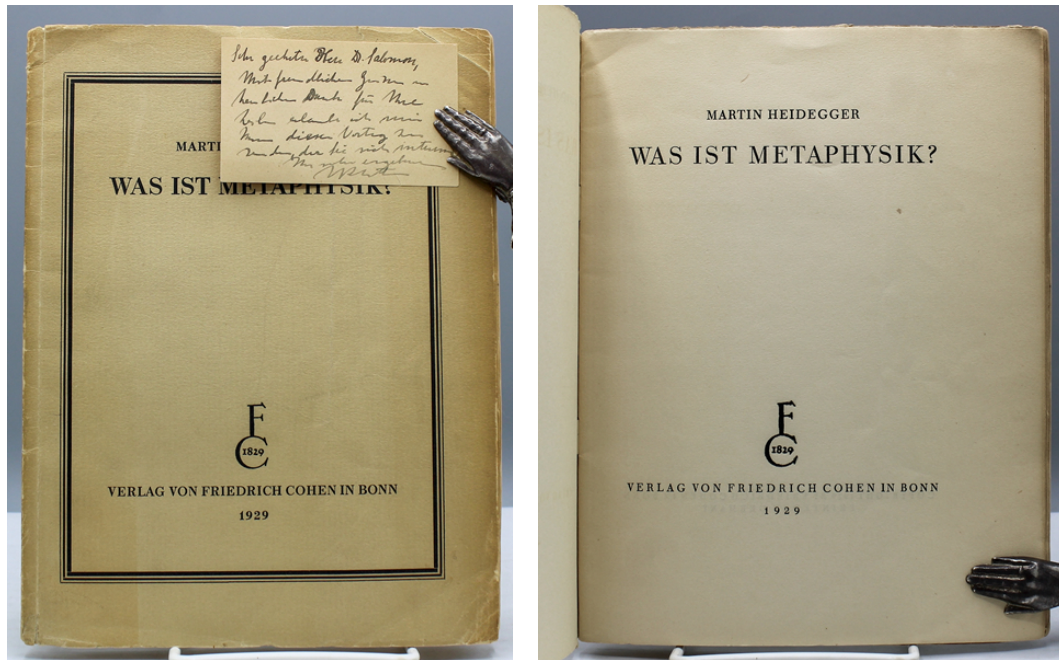
\$1,500

First edition. The essays are: "Against Confidence in philosophy"; "Of Scepticism and Certainty"; "Modern Improvements of Knowledge"; "The Usefulness of Philosophy to Theology"; "The Agreement of Reason, and Religion"; "Against Sadducism in the Matter of Witchcraft"; and "Anti-fanatical Religion and Free Philosophy."

The Anglican clergyman and controversialist Joseph Glanvill (1636-1680) is notable for having anticipated Hume's sceptical views on causation. He was also a spirited defender of the scientific work of the Royal Society, which he saw as entirely consistent with the Christian faith. At the same time he believed ardently in the existence of witches and demons, and saw their denial by such as Hobbes and Spinoza as the first step towards atheism. All these facets of Glanvill's thoughts are reflected in the essays published here. Norman 908 noting that the essay on "modern improvements" contains "reviews of several of Robert Boyle's works and praises Harvey's discovery of the circulation of the blood ..." Norman also observes that Glanvill, in the sixth essay, "attempted to establish a scientific and philosophical basis for a belief in the supernatural and is generally considered to be the founder of psychical research."

Wing G. 809.





Presentation Copy from the Author

18. HEIDEGGER, Martin. *Was ist Metaphysik?* Bonn: Friedrich Cohen, 1929.

Octavo. 29 pp.

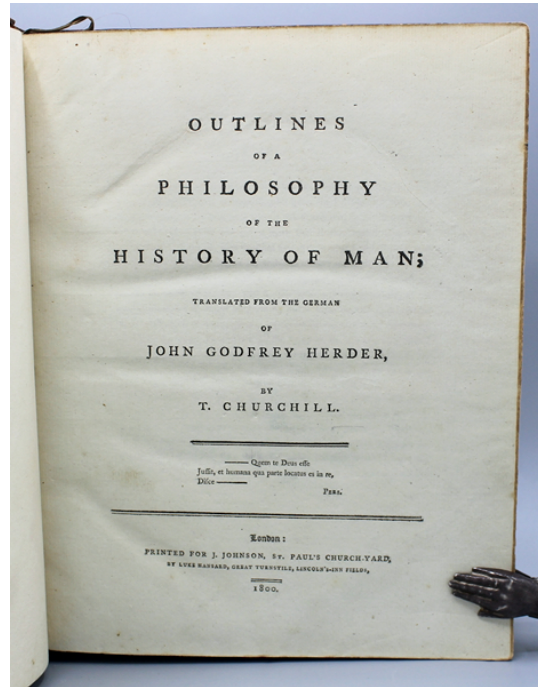
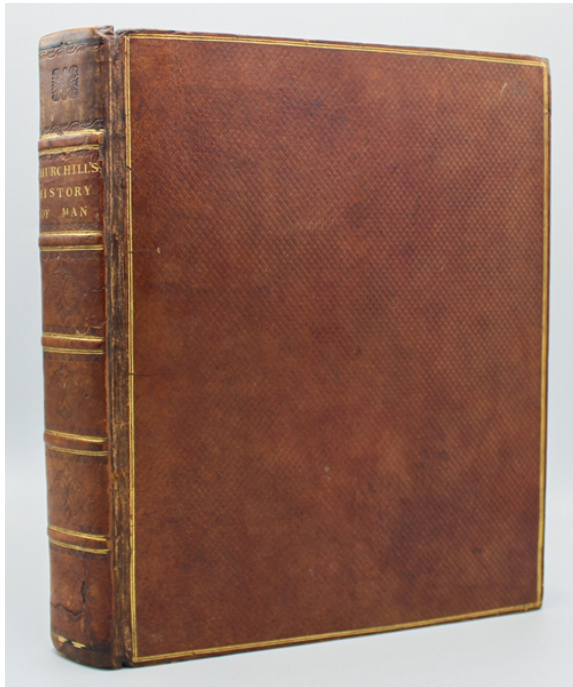
Original cream-colored printed wrappers. Top corner torn and reinforced with matching paper. Minor chipping. A very good copy with an accompanying card inscribed by the author.

\$950

First edition.

The card, written in German, translates as follows: "Dear Dr. Salomon: With kind regards and heartfelt thanks for your letter I take the liberty of sending you this lecture, which should certainly interest you. Very sincerely yours, Martin Heidegger." Heidegger presentations are uncommon.





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

19. HERDER, [Johan Gottfried]. [CHURCHILL, Thomas, translator.] *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.

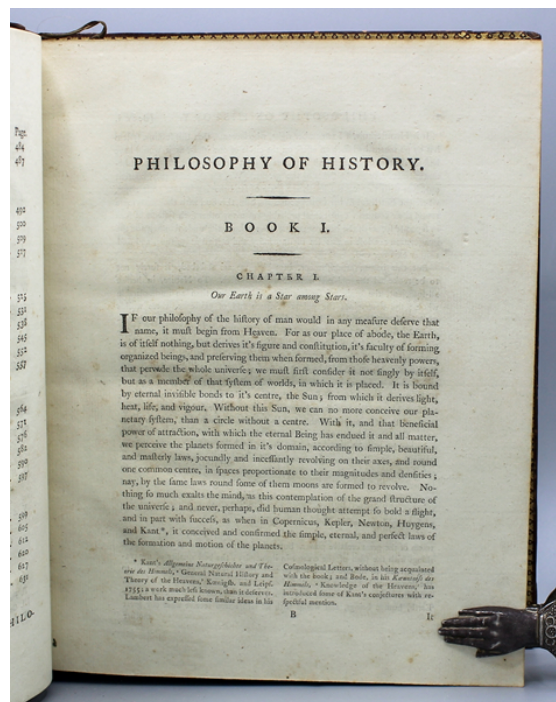
Quarto. xvi, 632, [12] pp.

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



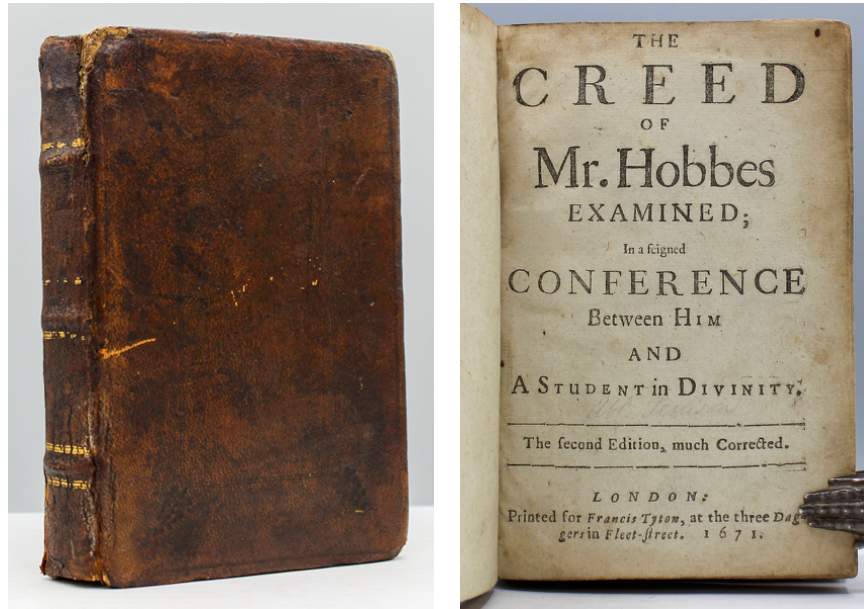
Goethe, who in 1776 helped him to obtain the post of court chaplain to Weimar, which led to his appointment as head of the Lutheran state church of the duchy. He wrote several significant works. His treatise on language, *Abhandlung über den Ursprung der Sprache* (1772) is listed in *Printing and the 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.





20. [HOBBS, Thomas.] [TENISON, Thomas.] *The Creed of Mr. Hobbes Examined; In a feigned Conference Between Him and a Student in Divinity. The second Edition, much Corrected.* London: Printed for Francis Tyton...1671.

Octavo. [24], 263, [1, errata] pp.

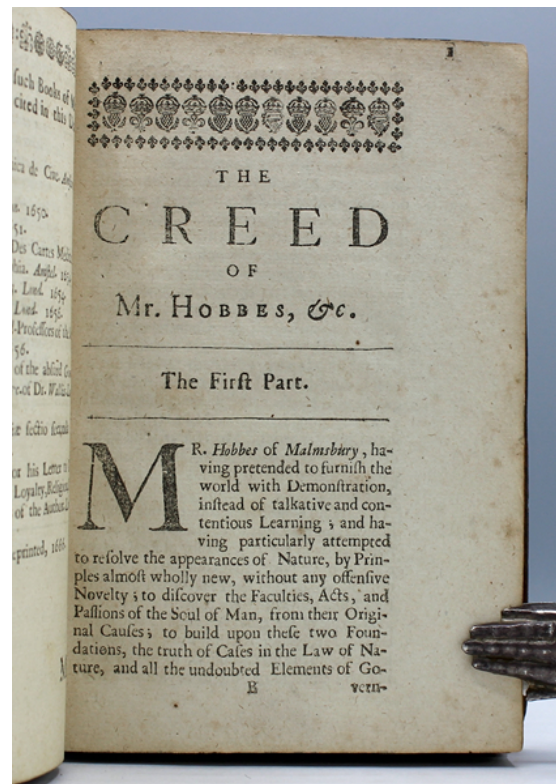
Contemporary calf, gilt-ruled spine. Front joint with 1½" split, corners lightly worn. A very good copy.

\$2,500

Second edition, corrected and slightly expanded.

Thomas Tenison (1636 – 1715) was a prominent English churchman who became archbishop of Canterbury in 1695. He administered to both William and Mary at their deathbeds, though he was less popular with Queen Anne. He was a founder of the Society for the Propagation of the Gospel.

G.A.J. Rogers discusses this work at length in the *Dictionary of Seventeenth-Century British Philosophers*. He notes, "Tenison recognized the intellectual power in Hobbes's philosophy, and this made him a much more worthy critic than many who took up the sword against Hobbes." The book is written in the form of a dialogue between "Hobbes and a "Student," who represents Tenison. The Student attacks Hobbes' conception of a

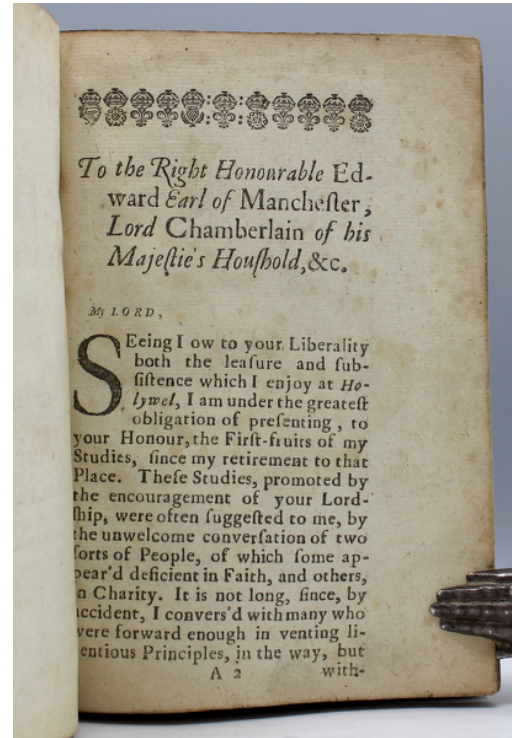


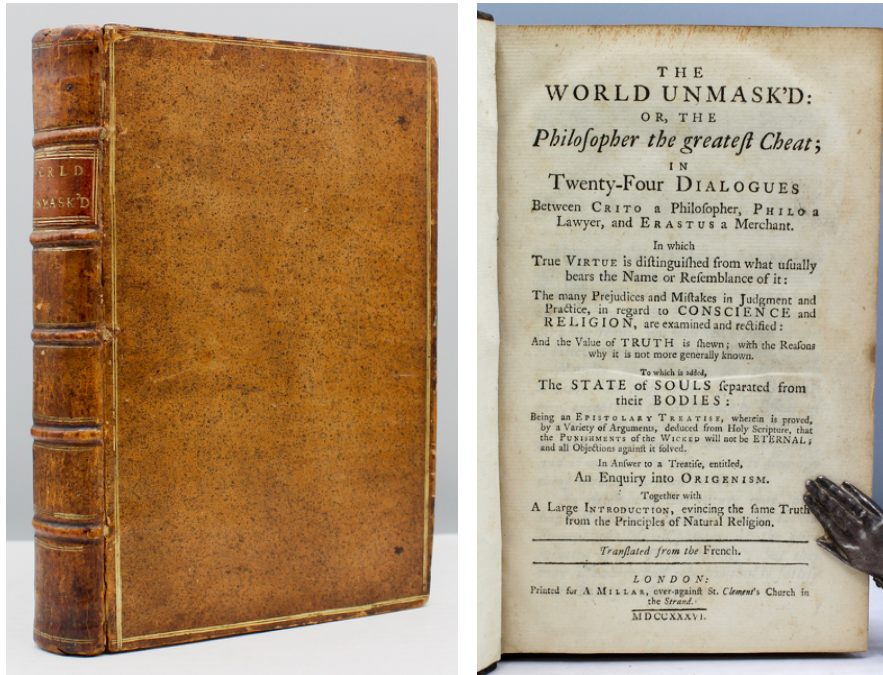
deity and states that “Hobbes” fails to distinguish between having a God and having an image of God, noting that we cannot have an image of a non-material God, but we *can* have the idea of one. This leads to an examination of the nature of space and the coherence of the doctrine of the Trinity, the possibility of an infinite cause, the possibility of the universe having a beginning, and the coherence of immaterial substances.

Rogers writes, “Tenison provides powerful argument for his non-materialist position and challenges Hobbes’s claims in forceful ways. He does so without seriously distorting Hobbes’s own position, which gives the whole work a strength often lacking in anti-Hobbist literature of the period. Although it is Tenison’s only true philosophical work, it provides considerable evidence of his intellectual sophistication, and shows that debate with Hobbes in the seventeenth century could be philosophically fruitful.”

Though ESTC notes quite a few copies in British libraries, this work is fairly scarce in American libraries, especially newer ones, there being ten copies of the first edition and seven copies of this edition in North American libraries. It is even scarcer on the market today, with no auction records in recent decades.

Wing (1996), T692.





By a Woman Theologian Who Influenced Kant and Rousseau

21. [HUBER, Marie.] *The World Unmask'd; or, the Philosopher the greatest Cheat; in Twenty-Four Dialogues Between Crito a Philosopher, Philo a Lawyer, and Erastus a Merchant.* In which True Virtue is distinguished from what usually bears the Name or Resemblance of it: The many Prejudices and Mistakes in Judgement and Practice, in regard to Conscience and Religion, are examined and rectified...London: Printed for A. Millar...1736.

Octavo. viii, 446, [1, ads] pp.

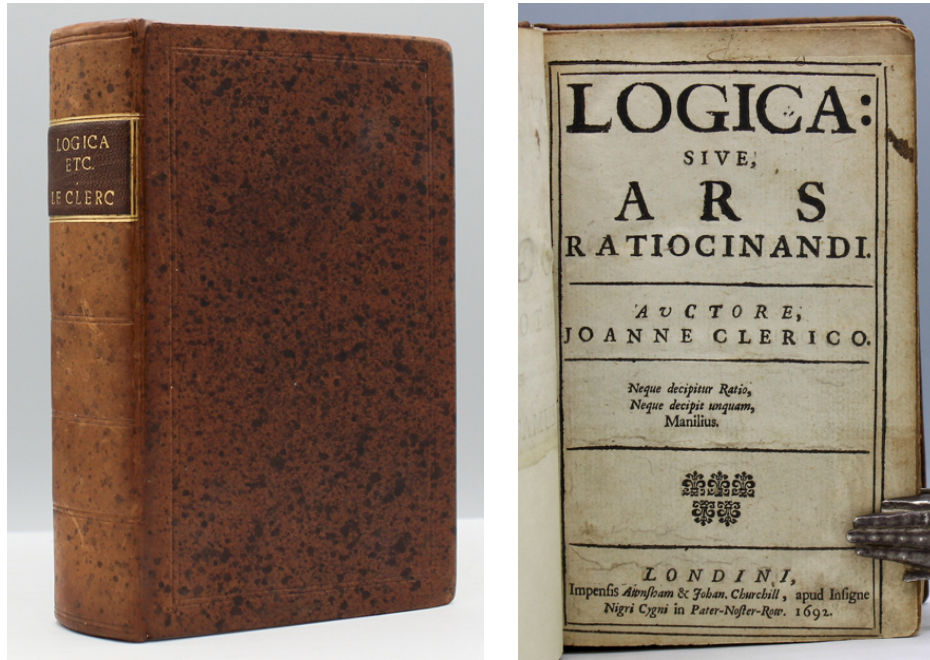
Contemporary speckled calf ruled in gilt. Spine with gilt and five raised bands. Light brown morocco spine label lettered in gilt. Some wear to hinges and extremities. Red speckled edges. Darkening to top edge. Light toning and dustsoiling within. A very good, crisp copy of a book that is uncommon in commerce.

\$750

First edition in English. First published in French in Amsterdam in 1731.

Marie Huber (1695 – 1753) was a theologian, translator, and editor who wrote on universalism and deism. In the *Feminist Encyclopedia of French Literature* (2009), Pascale Dewey wrote, “Influenced by a pietist uncle, Fatio de Duillier...[Huber] enthusiastically undertook to combat theological dogma with rare logic and common sense. She rejected predestination and sacraments, and favored an inner and more personal religion fostering mysticism and direct relation with God... Immanuel Kant may owe her more than is generally acknowledged. Forceful and unusually independent in her thinking, she is considered the forerunner of liberal Protestantism,” (p. 260). Huber also wrote *Lettres sur la religion essentielle* (1738), which precedes the deism of Rousseau and which Robert Burns read in translation, and *Réduction du Spectateur anglois* (1753).





22. LE CLERC, Jean. *Logica: sive, Ars Ratiocinandi.* [and] *Ontologia; sive de Ente in Genere.* [and:] *Pneumatologia seu de Spiritibus.* London: Awnsham & Johan. Churchill, 1692.

Two parts in one volume, twelvemo. [12], 182, [2], [8], 199 [i.e., 190] pp.

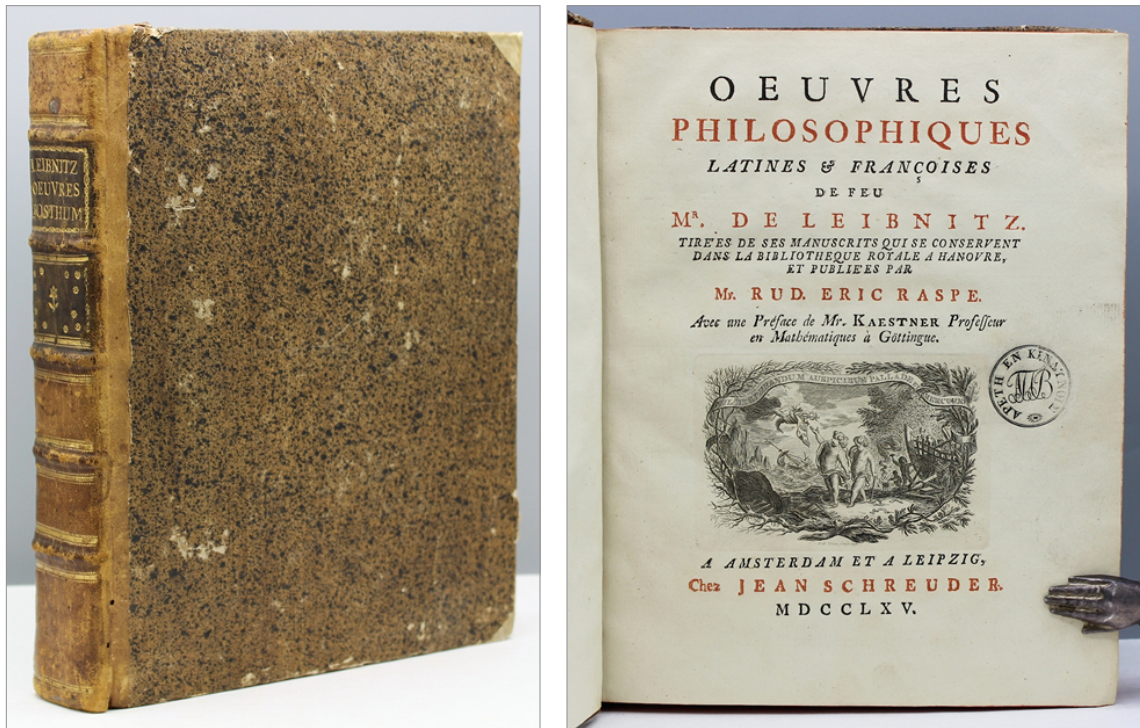
Rebound in antique-style mottled calf, ruled in blind, gilt morocco spine label. New endpapers. Top corner of title-page cut away to remove a name, with no loss of text or borders. Ink signature, dated 1739, on half-title. Minor soiling to text. Half-title clipped at bottom, removing about a third of the leaf, but without loss of text; reinforced with modern paper. Generally a very good, clean copy.

\$1,500

First edition.

Wing L-821. Not in Fulton, Boyle. See the biography by Golden (1966). One copy listed in N.U.C. (Clark also has copy).





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

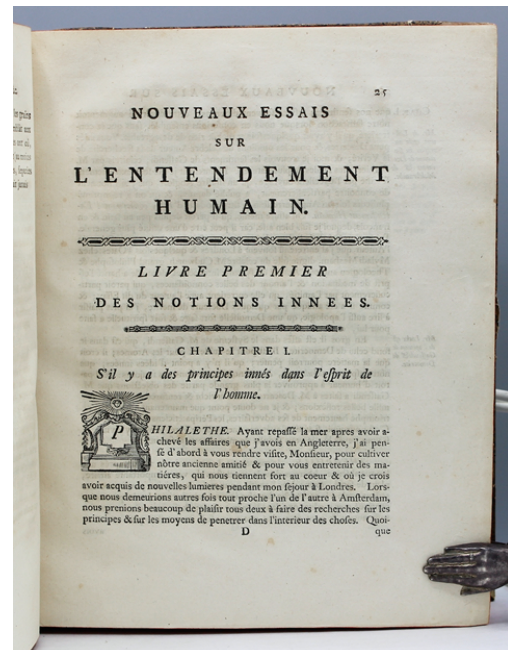
23. LEIBNIZ, Gottfried Wilhelm von. *Oeuvres philosophiques Latines & Françaises...* Tirées des ses manuscrits qui se conservent dans la Bibliothèque Royale a Hanovre, et publiées par Mr. Rud. Eric Raspe. Ave une préface de Mr. Kaestner... Amsterdam: Chez Jean Schreuder , 1765.

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.

\$4,500

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



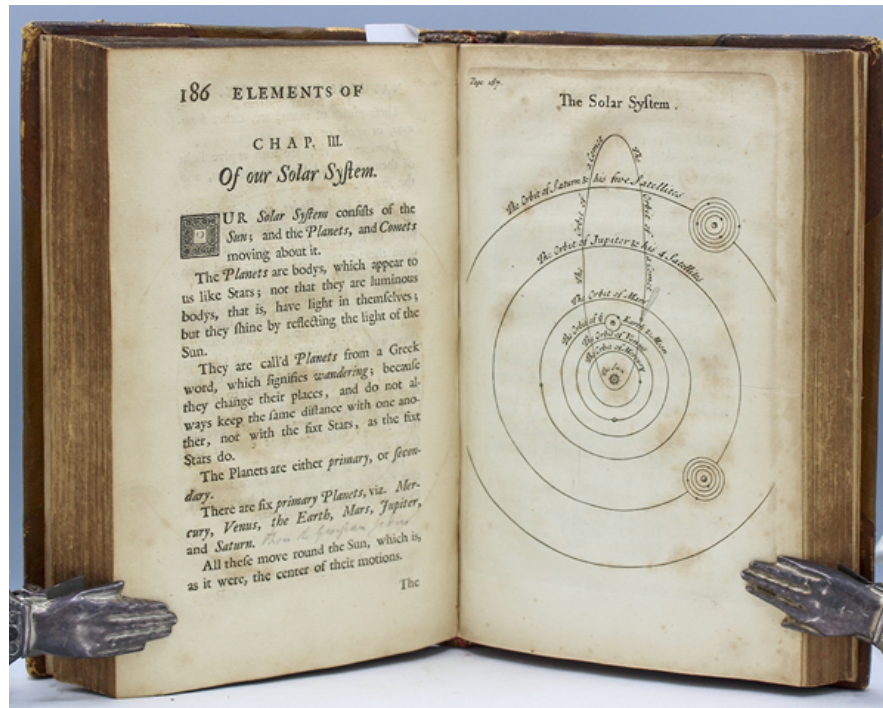
Locke's philosophy. It contains occasional discussions of Locke's views, but in general Leibniz expounded his own views, without giving reasons, on the points raised by Locke. The book is thus more valuable as a collection of passages relating to aspects of Leibniz' system than a thoroughgoing criticism 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.





Contains First Appearances of Several Important Essays by Locke,
And the First Appearance of "The Fundamental Constitutions of Carolina,"
"The First Instrument...for the Entire and Perfect Government of a Political Body" (Sabin)

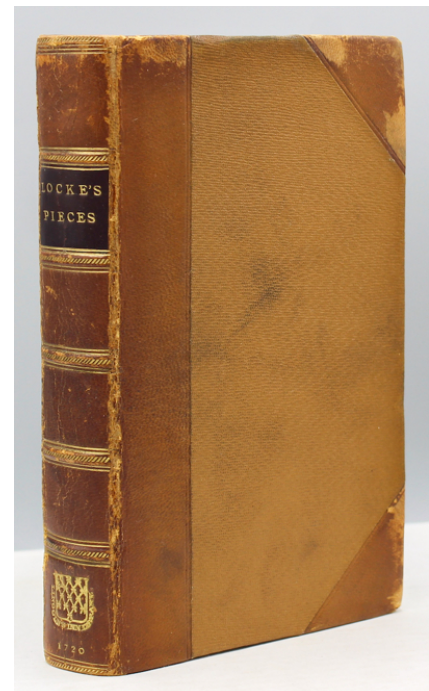
24. LOCKE, John. *A Collection of Several Pieces of Mr. John Locke, Never before printed, or not extant in his Works.* Publish'd by the Author of the Life of the ever-memorable Mr. John Hales, &c. London: Printed by J. Bettenham for R. Francklin...1720.

Octavo. [36], xxiv, [2], 362, [18, index], [1, errata], [3. ads] pp. Copper-engraved plate of the solar system opposite p. 186.

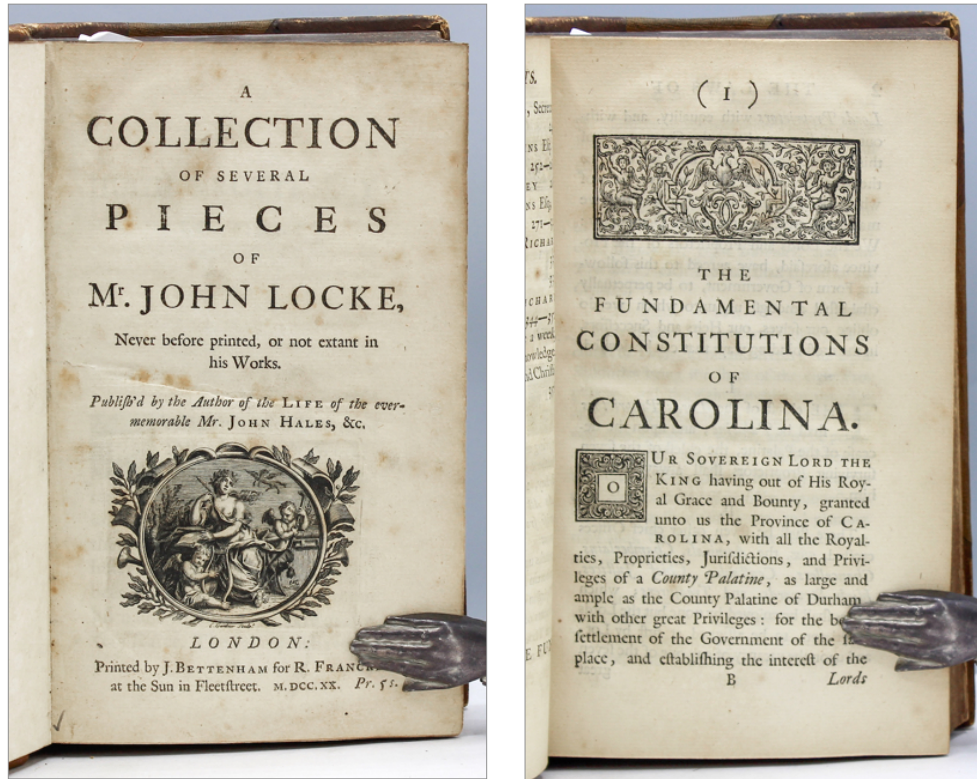
Nineteenth-century half calf, gilt spine with black morocco label. Foot of spine with gilt stamp of the Lincoln's Inn Library. Binding extremities lightly rubbed and scuffed, text with some light foxing and browning. A good copy.

\$1,500

First edition, first issue, with engraved vignette of a seated muse with cherubs. Includes "The Fundamental Constitutions of Carolina," which Sabin notes is "the first instrument ever digested and written out, for the entire and perfect government of a political body." Yolton now believes this essay is by Anthony Ashley Cooper, the first Earl of Shaftesbury, rather than Locke, though Locke may have helped draft it while a member of his household (See Yolton, p.364-368). Nonetheless, this is the first publication of this important piece.



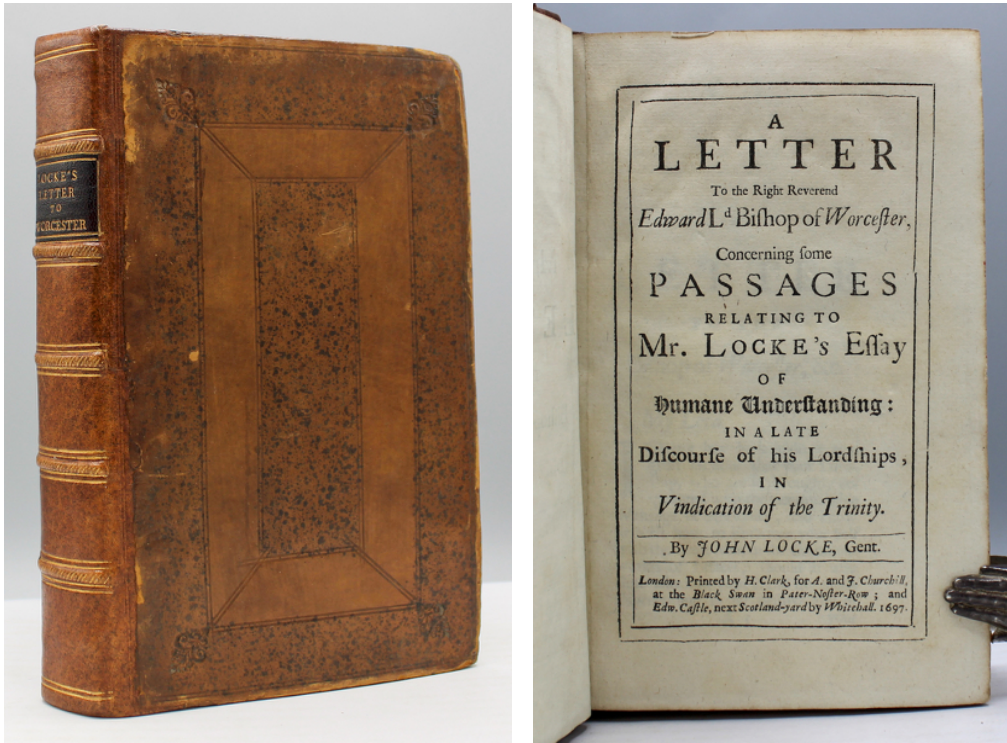
This collection was put together from manuscript papers in the hands of Anthony Collins, Samuel Bold, and others, with the help of Locke's nephew Peter King. The editor was Pierre Desmaizeaux (1673?-1724), a Frenchman living in England, who had also edited Saint-Evremond and Bayle. He contributes a long preface, stating why each piece was selected.



The pieces in this work include "Remarks upon some of Mr. Norris's Books, Wherein he Asserts F. Malebranche's Opinion of Our Feeling All Things in God;" "Elements of Natural Philosophy," a short outline intended for students; and "Some Thoughts Concerning Reading and Study for a Gentleman;" as well as over one hundred pages of previously unpublished letters of Locke.

Yolton 316A. Sabin 41726.





Locke to Stillingfleet, Two Works in One Volume

25. 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: 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: H. Clark, for A. and J. Churchill...1697.

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

First edition.

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

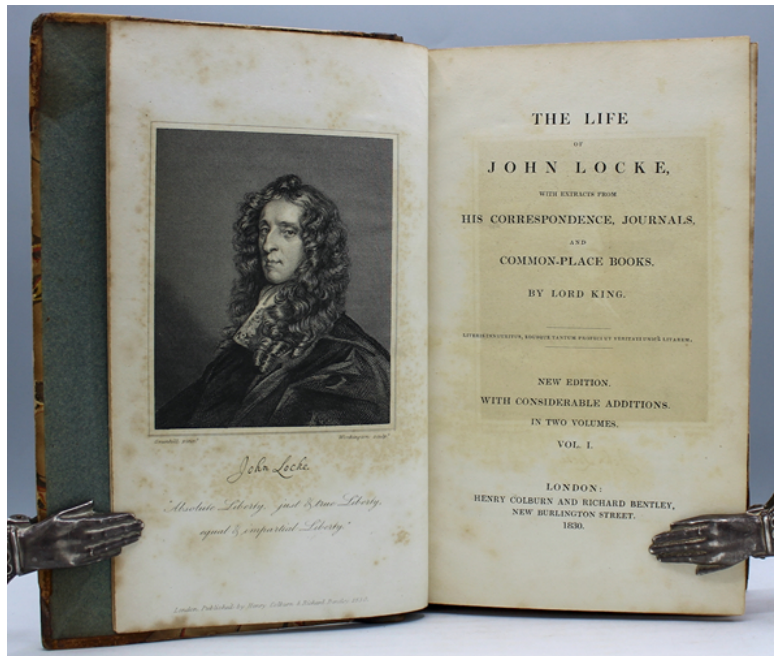
\$2,500

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.



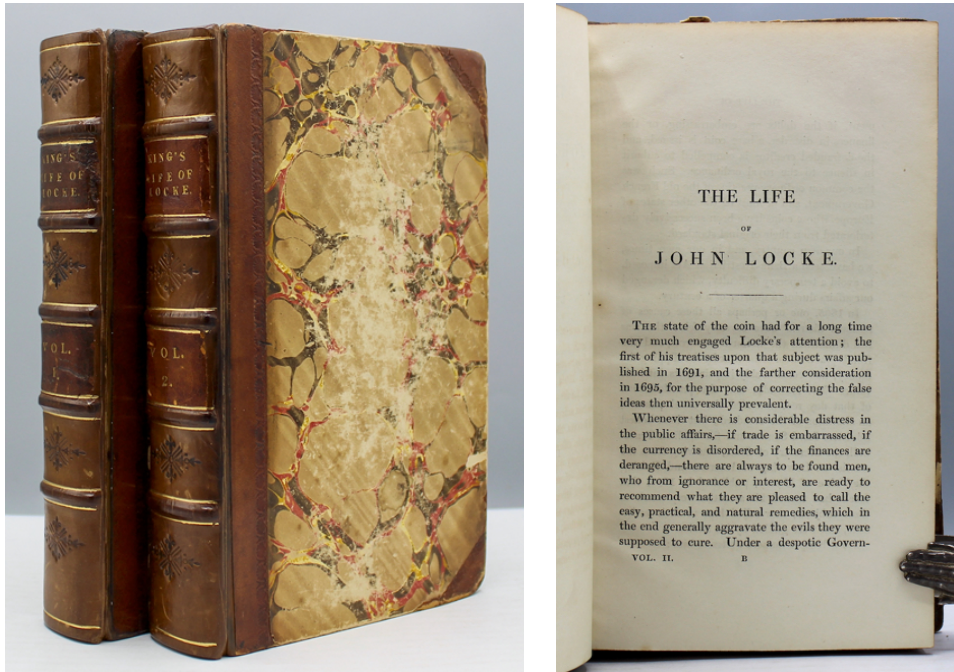
26.[LOCKE, John.] KING, [Peter, seventh baron King, of Ockham]. *The Life of John Locke*, with Extracts from His Correspondence, Journals, and Common-Place Books. London: Henry Colburn, 1829.

Quarto. [xii], [408] pp. Engraved frontiportrait after Worthington, one plate of facsimile handwriting.

Original boards with printed paper spine label. Some erosion to spine extremities, light wear and chipping along joints. Some light foxing, label a bit chipped. Overall a very good, large copy. Rare in original boards.

\$1,250

First edition.



King (1776 - 1833), a descendant of Locke's cousin, Anne Locke, wrote the second major biography of John Locke, after LeClerc's life of Locke, which appeared in the *Bibliothèque Choisie* in 1705. It added a great deal to what had previously been known about Locke, as King was able to draw upon extensive correspondence, and Locke's personal papers. King's aim was, by using a wealth of primary sources, to "make Mr. Locke, as far as possible, his own biographer." The letters that were chosen were intended to demonstrate "the interest which was felt by Mr. Locke on so many different questions, the versatility of his genius, and the variety of his occupations."

Yolton 328.



27. [MALEBRANCHE, Nicolas]. *Meditations Chrestiennes, Par L'Auteur De la Recherche de la Vérité*. Cologne: Balthasar d' Egmond, [i.e., Amsterdam: Blaeu], 1683.

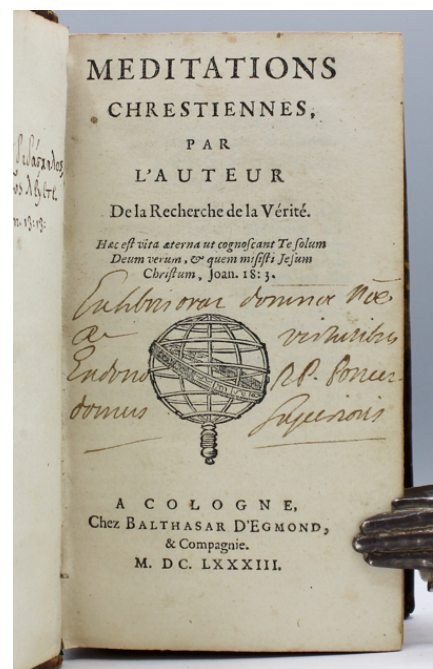
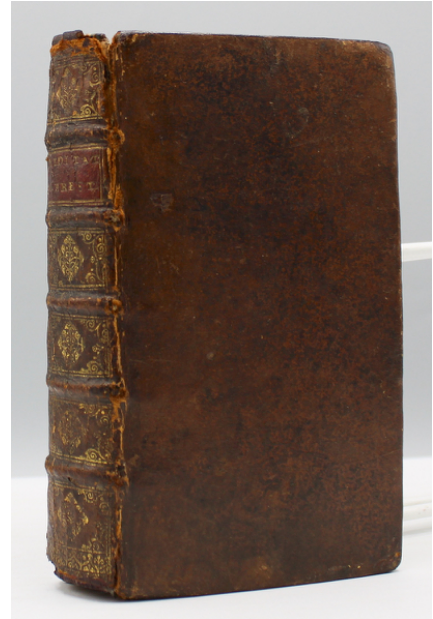
Twelvemo. 364, [1] pp. Woodcut vignette on title page.

Brown calf with a gilt-tooled spine and red morocco spine label lettered in gilt. Edges sprinkled red. Binding extremities rubbed with the crown and tail of spine worn away less than 1/4." Light foxing and toning with an occasional small chip to the paper. Light dampstain at bottom margin of gatherings G and H, not affecting text. Very minor ink markings to margins of a few leaves in gatherings I, K, and L, not touching text. Ink annotation on front pastedown. Two contemporary ink inscriptions in Greek, one from the Gospel of John on the verso of the front flyleaf and the other from the Gospel of Matthew on the recto of terminal blank. Eighteenth century monastic inscription of provenance in French on title page. A very good copy of a scarce book.

\$1,250

First edition, published with a false imprint (as stated in Rahir and in Malebranche's correspondence) giving the publisher as Balthasar d' Egmond in Cologne when it was, in fact, published by Blaeu in Amsterdam.

According to the Stanford Encyclopedia of Philosophy, "...Malebranche (1638-1715) published major works on metaphysics, theology, and ethics, as well as studies of optics, the laws of motion, and the nature of color. He is known...for offering a highly original synthesis of views of...St. Augustine and René Descartes. Two distinctive results of this synthesis are Malebranche's doctrine that we see bodies through ideas in God and his Occasionalist conclusion that God is the only real cause...*Meditations* was, in some ways, a follow up to his *Christian Conversations*, published in 1677. [In it], Malebranche presented a defense of the Christian religion that emphasizes the Augustinian theme of [human beings'] dependence on God for knowledge and happiness." Of particular interest in *Meditations* is Meditation VIII, in which Malebranche attacks the view of those who - albeit through sincere piety - believe themselves to be under *une protection de Dieu toute particuliere* and discusses the notion of *amour-propre* and its effects on faith and morals.



OCLC lists only four copies in North America (USC, Northwestern University - PA, Brandeis University Library - MA, and Harvard).

Cioranescu 44869; Quérard V, p. 461.



**Mandeville's First Prose Work in English,
A Commentary on Marriage and Women's Independence, Scarce in Commerce**

28. MANDEVILLE, Bernard. *The Virgin Unmask'd: or, Female Dialogues Betwixt an Elderly Maiden Lady and her Niece on several Diverting Discourses on love, marriage, memoirs, and morals, &c. of the Times.* London: Printed, and sold by G. Strahan...1724.

Octavo. [24], 200 pp.

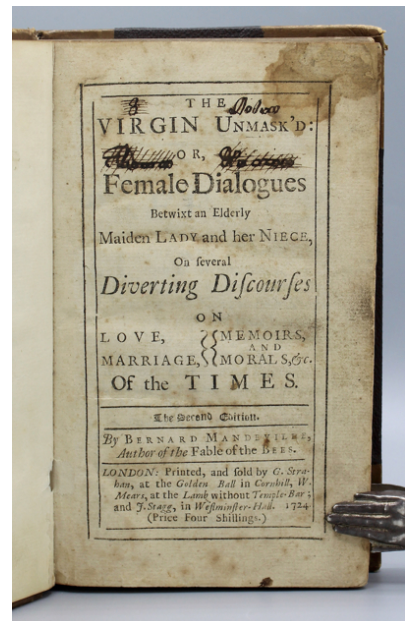
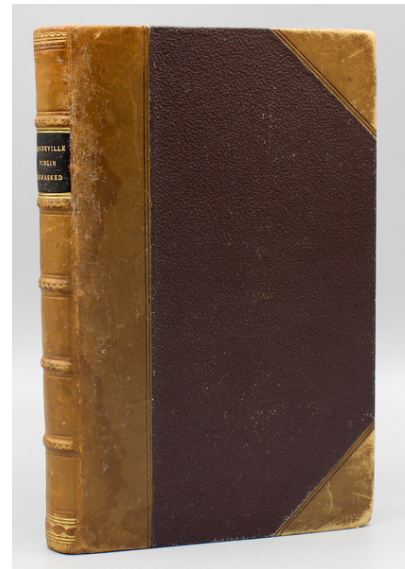
Late nineteenth century half calf over brown pebbled cloth. Black leather spine label titled in gilt. Slight edgewear. Marbled endpapers. Two contemporary ink ownership signatures to title-page. Toning and some staining and foxing. A good copy.

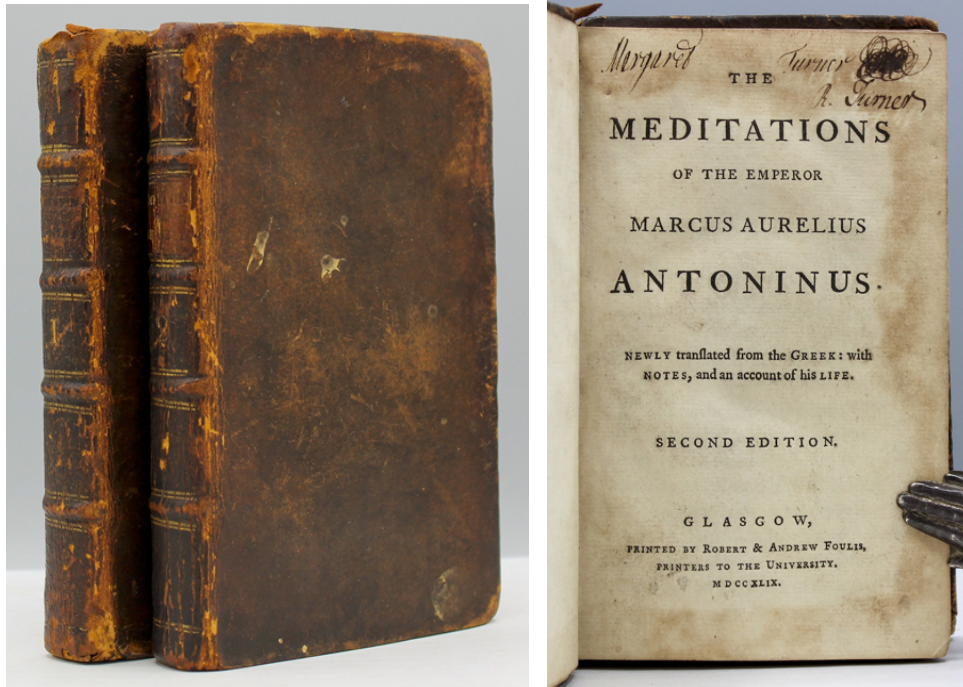
\$1,500

Second edition of Mandeville's first prose work in English and his first foray into social commentary. Originally published in 1709. The second edition was the last published during Mandeville's lifetime. All editions are scarce in commerce.

Bernard Mandeville (1670 – 1733) was born in Dordrecht, Holland. After attending the University of Leiden and earning a medical degree, he came to England to learn the language, but ended up staying. He is best known for *The Fable of the Bees*, which was first published as a 433-line poem *The Grumbling Hive, or Knaves Turn'd Honest* in 1705 and was expanded into a prose work in 1714. The work was controversial upon its publication, being criticized as cynical and degrading, but it was popular for years and has since been praised by critics for the cuteness of Mandeville's perceptions and the strength of his style. It influenced George Berkeley, who responded to it in the *Alciphron*, as well as Samuel Johnson, Adam Smith, and the Utilitarians.

The Virgin Unmask'd is a dialogue between an elderly spinster, Glen — who may have been modelled after English feminist and philosopher Mary Astell (1666 - 1731) — and her niece, in which Glen advises her niece to remain unmarried. Glen argues that marriage is an oppressive and abusive trap for women, and that women should prioritize education and independence over reliance on a husband. In the Oxford DNB, M.M. Goldsmith notes that the work begins with “an initial suggestion of pornographic content” before “the discussion turned to the undesirability of marriage and the harmful effects of childbearing on women, two proto-novels, and a discussion of the dangers posed by Louis XIV to Europe's peace and security.”





The Francis Hutcheson Translation

29. 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]1 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.



The First Book on Consciousness,
An Important Contribution to Eighteenth Century Psychology
And a Sourcebook in Eighteenth-Century Aesthetics

30. [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

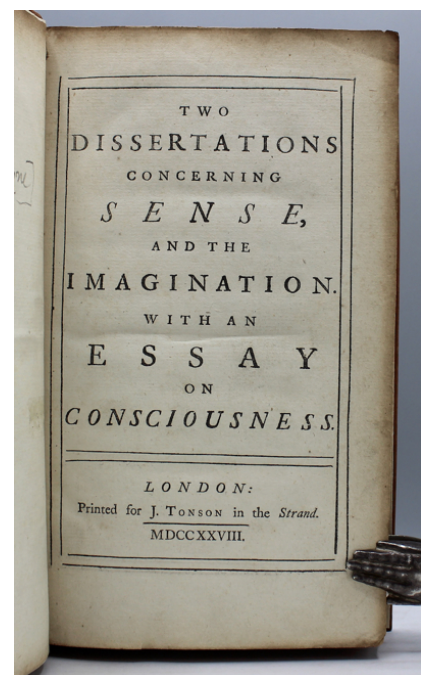
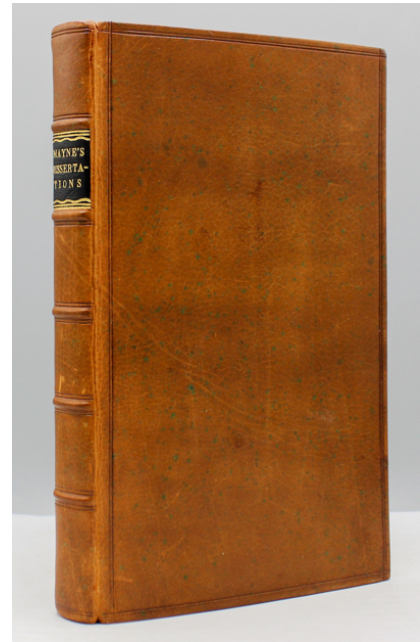
First edition of what is regarded to be the first book on consciousness and an important source book in eighteenth-century aesthetics. This book is generally attributed to Zachary Mayne (1631-94), an Oxford-educated clergyman and religious writer who would have written it shortly after the publication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

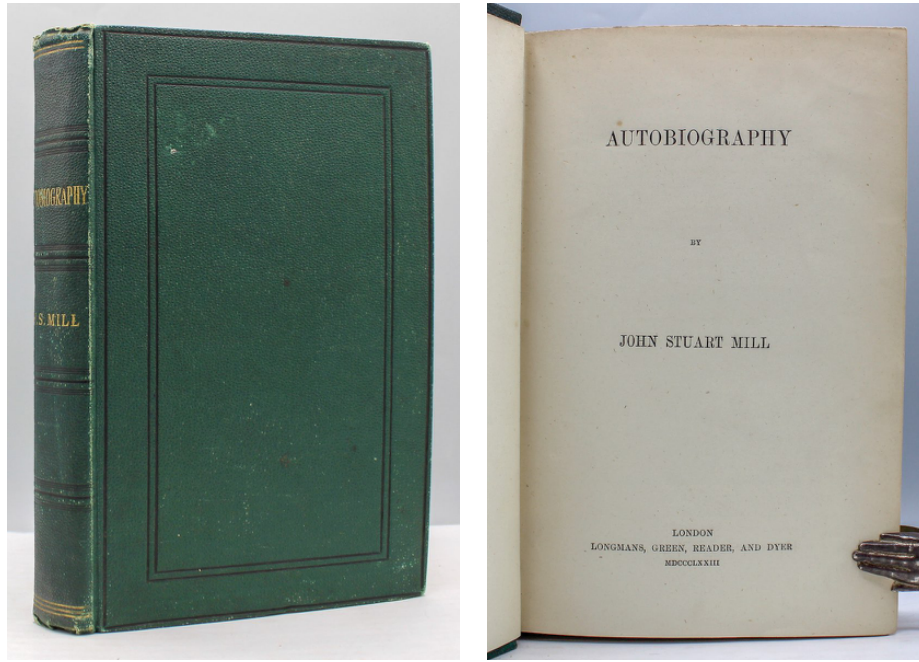
"*Two Dissertations* comprises careful accounts of sense, imagination, reason and their respective contributions to cognition. The author is primarily interested in defeating what he was convinced was the pernicious influence of John Locke's 'way of ideas' and its implications for our understanding of 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. Buickerood 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' collection, *Aesthetics: Sources in the Eighteenth Century*, edited by John Vladimir Price.

Not in Chuo.





One of the Most Famous Autobiographies in History,
A Work that “Excited Universal Astonishment” (PMM 345)

31. MILL, John Stuart. *Autobiography*. London: Longmans, Green, Reader, and Dyer, 1873.

Octavo. vi, 313, [2, ads] pp.

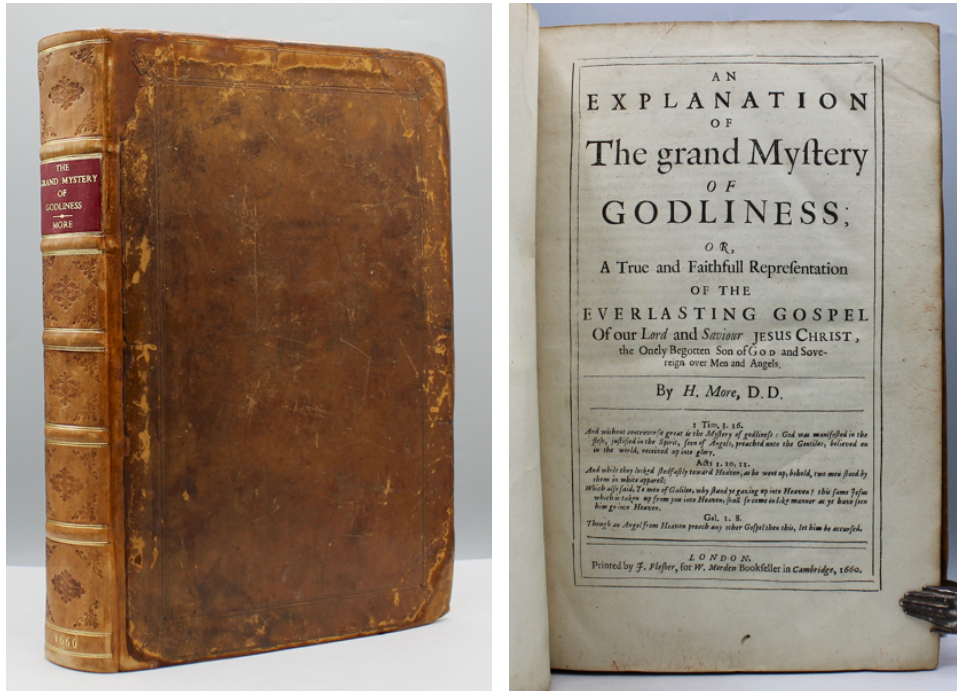
Original green cloth ruled in blind with gilt lettering on spine. Minor shelfwear. Brown coated endpapers. Later pencil ownership signature (Lauren Buchanan) to preliminary blank and some pencil marginalia on a few pages. Some marginal toning, but still quite crisp and fresh. A very good, tight copy of a notoriously fragile book.

\$375

First edition, first issue, with the advertising leaf and no errata.

One of the most famous autobiographies ever, the present work “excited universal astonishment” (*Printing and the Mind of Man*, 345). Mill devotes most of the work to the first thirty-five years of his life; the final chapter covers the years 1840 to 1870. He records his education by his famous father — learning Greek at the age of three, reading Plato at eight, and Aristotle at twelve — and details the numerous literary works that shaped his thinking throughout his life.





32. 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 onely [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. On the whole a very good, clean copy.

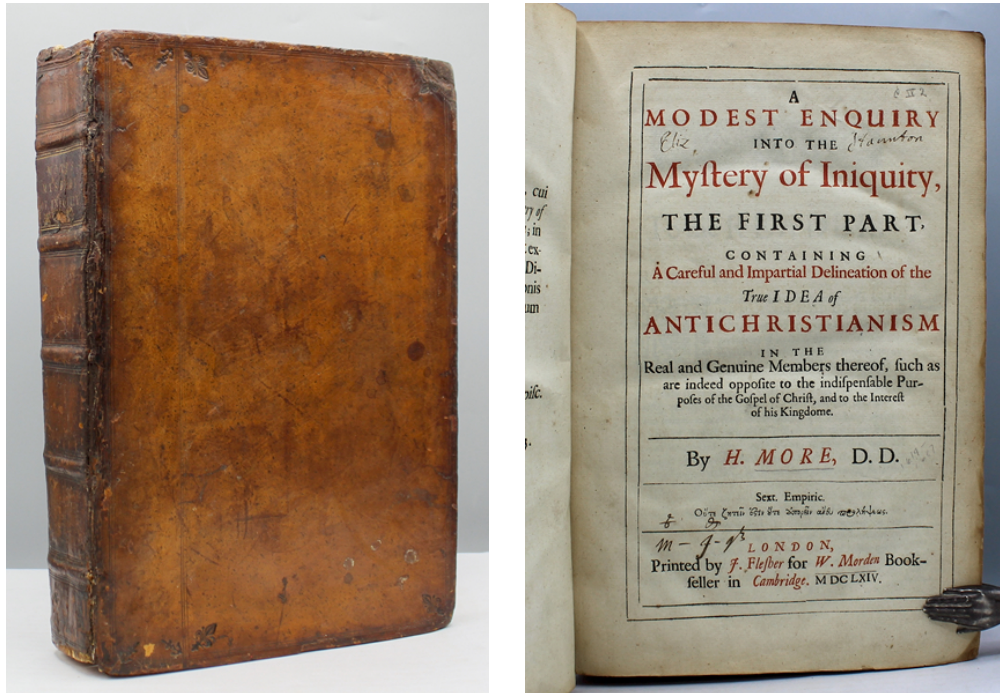
\$950

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.

Wing M2658.





33. MORE, Henry. *A Modest Enquiry into the Mystery of Iniquity, The First Part, Containing a Careful and Impartial Delineation of the True Idea of Antichristianism in the Real and Genuine Members thereof, such as are indeed opposite to the indispensable Purposes of the Gospel of Christ, and to the Interest of his Kingdome...* London: Printed by J. Flesher for W. Morden..., 1650.

[Bound with:]

MORE, Henry. *The Apology of Dr. Henry More...* Wherein is contained As Well A more General Account of the Manner and Scope of his Writings, As a Particular Explication of several Passages in his Grand Mystery of God... London: Printed by J. Flesher... 1664.

Folio. [12], 478, [22]; [4], pp. 481-567, [5] pp.

Full calf with gilt burgundy morocco label, edges stained red. First title in black and red. Crudely rehinged, corners worn. Old ink signature ("Eliz. Staunton") on title-page, a little old ink underscoring. Edges of fly-leaves browned and a bit chipped. Overall a 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 DNB). 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."

Wing 2666.





34. [MORELLY.] *Code de la Nature, ou Le Vritable Esprit de ses loix, de tout tems négligé ou méconnu...* Par-Tout [i.e., Netherlands]: Chez Le Vrai Sage, 1755.

Octavo. 236, [4] pp. Title-page in black and red.

Contemporary mottled calf, gilt spine with brown calf label, edges sprinkled brown. Light wear to joints, old name inked out in the bottom margin of the title, causing a hole and some residual ink on the next leaf, not affecting text. Some minor foxing. A good, clean copy.

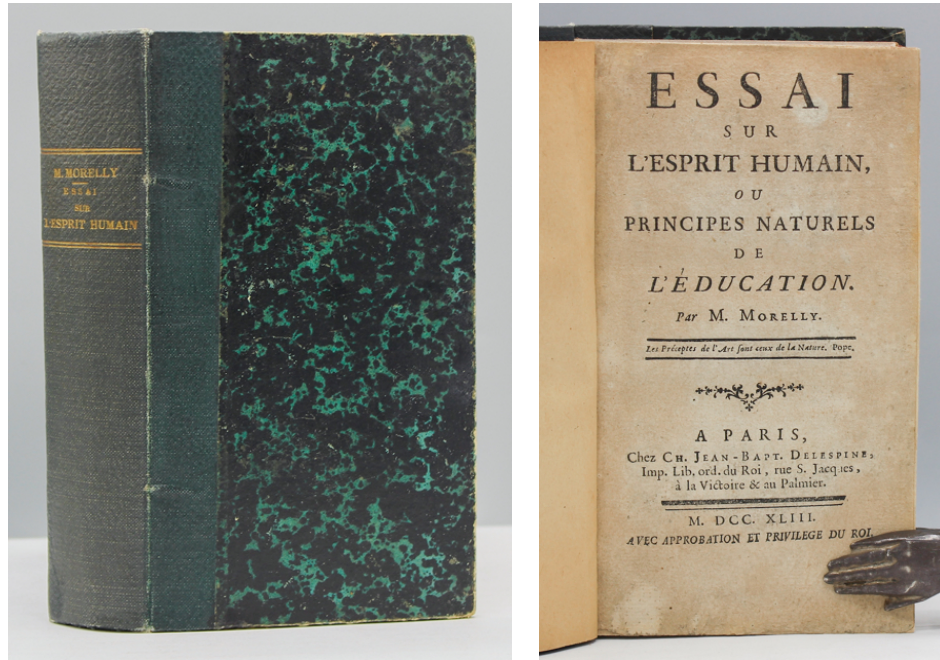
\$1,750

First edition.

Very little is known about Morelly—biographers and bibliographers don't even know his first name. He was born at Vitry-le-François, where he possibly taught. The present work is his most important. It is an early example of socialist thought and has much in common with Rousseau's early works, though instead of a social contract, Morelly favors a society without any contract at all. Like Rousseau, Morelly considers human nature essentially good, but corruptible by society. He argues for an egalitarian state with no private ownership. His other writings include a Utopian prose epic, *Naufrage des iles flottantes ou la Basiliade* (1753) and a work on education, *Essai sur l'esprit humain, ou principes naturels de l'éducation* (1743). Karl Marx was favorably impressed by Morelly.

Kress, 5457; Goldsmiths, 9074; Einaudi, 4031.





Early Book on Education

35. MORELLY. *Essai sur l'esprit humain, ou principes naturels de l'éducation*. Paris: C.J.B. Delespine, 1743.

Twelvemo. [xxvi], 369. [1, imprimatur] pp.

Quarter late nineteenth-century cloth over speckled boards, gilt spine, new endpapers. Title-page and last two leaves a bit browned, a little light marginal dampstaining at fore-edge. Still, a very good copy overall.

\$3,000

Rare first edition of this early treatise on education, clearly influenced by Locke, from whom the author quotes extensively (See pp. 266-271; 285-88). OCLC locates only six copies.

Very little is known about Morelly—biographers and bibliographers don't even know his first name. He was born at Vitry-le-François, where he possibly taught. In this, his rare first book, Morelly, influenced by the ideals of Locke, offers moral instruction and guidance for the upbringing and education of the young. Morelly's major work is *Code de la nature, ou le véritable Esprit des ses lois, de tout temps négligé ou méconnu* (1755), which was for a long time attributed to Diderot, even by Babeuf, who during the French Revolution tried to implement the code in the Conspiracy of Equals. In this later work, Morelly expressed more of his views on education, notably his belief that children should be taken from their parents to be educated early. Morelly was a radical in a radical time; the *Encyclopedia of Philosophy* mentions his ideas in the article on communism.





36. PICCOLOMINI, Alessandro. *Instrumento della filosofia*... Vinegia: Per Giovanmaria Bonelli, 1552.

[Bound with:]

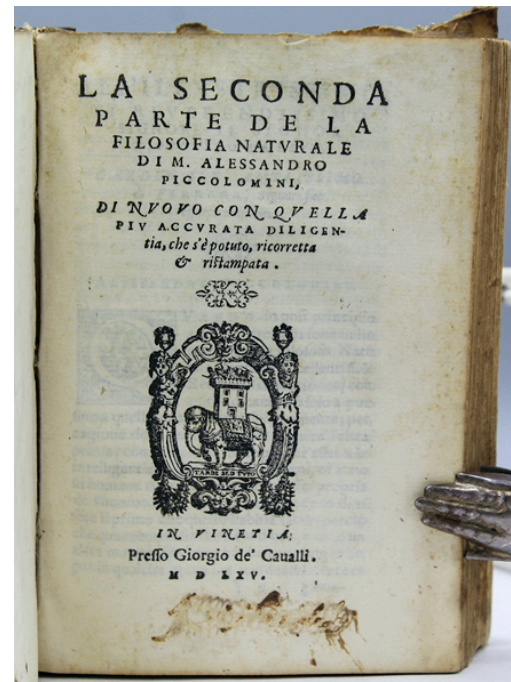
PICCOLOMINI, Alessandro. *La prima [La seconda] parte de la filosofia naturale*...In Vinegi: per Giovanni Bonello, 1552-65.

Small octavo. 155, [1] blank leaf. Woodcut publisher's device on title-page, woodcut historiated initial letters; 187, [1 blank] leaves; [16], 431 pages. Woodcut title-page device on first title-page, smaller, different woodcut device on second title; historiated initial letters, woodcut geometrical and occasionally astronomical diagrams in text.

Bound together in contemporary limp vellum with author and title in manuscript on spine. Covers partially browned, with tears at head of spine. Some dampstaining at lower margin through the first several gatherings of the first work; the first work also contains contemporary marginal underscoring, and a few contemporary marginal notes. A good, appealing copy.

\$2,500

Both *Instrumento della filosofia* and *La prima parte de la filosofia naturale* were published in 1551 in Rome. *La seconda parte de la filosofia naturale* was first published in 1564 in Rome. The first editions are exceedingly rare: OCLC notes only one copy of the first edition of *Instrumento della filosofia*, at Sachsische Landesbibliothek in Dresden. Of the 1551-4 edition of *La filosofia naturale*, it lists four copies. The present editions are also rare.



Alessandro Piccolomini (1508/9 - 1579) was a Siena-born Italian humanist who translated some of the classics into Italian, including Ovid's *Metamorphoses*, part of Vergil's *Aeneid*, and Aristotle's *Poetics* and *Rhetoric*. While a student at the University of Padua, he helped found the *Infiammati Academy*, where he gave lectures in philosophy. Thomas in his *Universal Pronouncing Dictionary of Biography* (1872) calls him "the first who wrote on philosophy in the Italian language." We haven't been able to find corroboration for this in a more recent source, but these works clearly constitute some of the earliest philosophy written in Italian. In astronomy, Piccolomini is well known for his *De la sfera del mondo* (1559), the appendix (*De la stele fisse*) of which represents the first printed star atlas. He also wrote, at the behest of Cosimo de Medici, a proposal for reforming the calendar (1578). In 1574 Pope Gregory XIII appointed him titular bishop of Patras (Patrae).

Riccardi II, 272.



37. [PLATO.] [DACIER, André, translator.] *Les Oeuvres de Platon*, traduites en françois avec des remarques. Et la vie de ce philosophe, avec l'exposition des principaux dogmes de sa philosophie. Paris: Chez Jean Anisson, 1699.

Two volumes, twelvemo. [68],548; [2], 614, [1] pp.
With an extensive introduction and a life of Plato.

Contemporary calf, gilt-decorated spine, edges sprinkled red. Binding extremities a bit rubbed. Old ownership annotation on front pastedown of each volume ("Comte Frobenius de Furstemberg"). A very good, clean set.

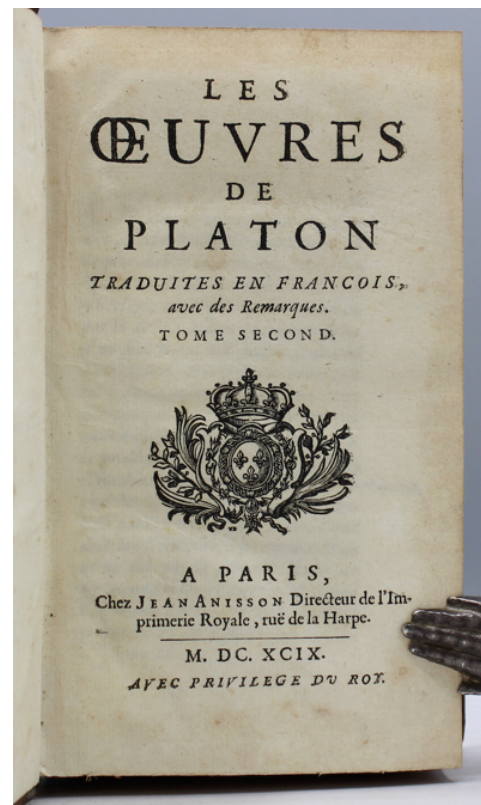
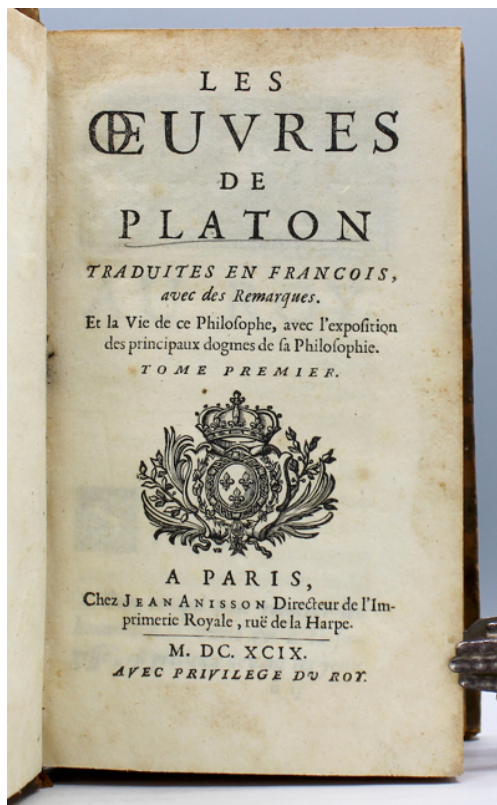
\$1,950

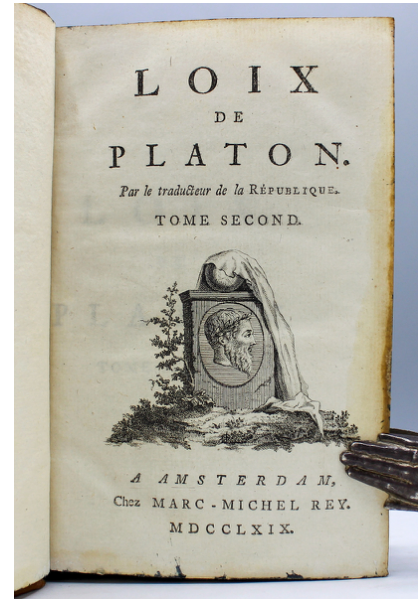
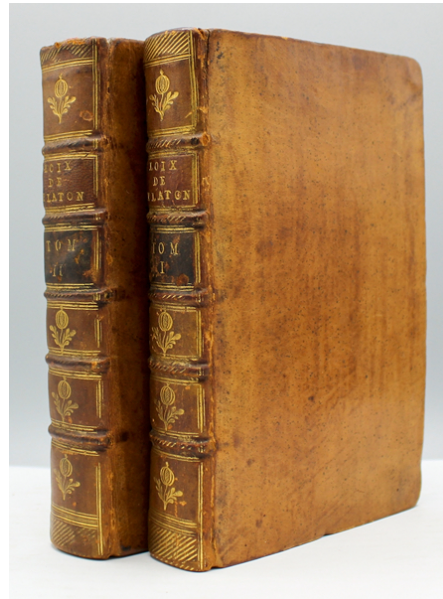
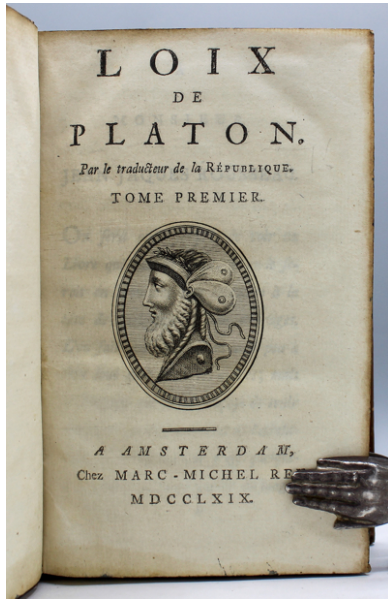
First edition of an important translation by André Dacier. Though many libraries have various editions of the Dacier Plato, this first edition is rare: OCLC lists five copies (Cornell, New York Public Library, Oklahoma, Cambridge, and the University of London).

This is the first attempt at a collected edition in French, though it includes only ten dialogues. The first full French translation did not appear until the nineteenth century Victor Cousin edition (1822-40). The following works



of Plato had not been translated before: Alcibiades II, Euthyphro, Laches, Protagoras, and Les Rivaux. The Dacier Plato was translated into English as *The Works of Plato Abridg'd* (1701). The English edition constituted the first appearance in English of the first and second Alcibiades, Euthyphron, Theages, Laches, Protagoras, and second appearances of the Apology and Phaedo (which first appeared in English in 1675). The Dacier Plato was the most popular edition of Plato in the eighteenth century. In some later editions, responsibility is transferred to Dacier's wife. André Dacier (1651-1722) and his wife Anne Lefevre (1654-1720) were highly respected Hellenist and Latinist scholars who also translated Aristotle, Homer and Epictetus. André Dacier was an editor of the Delphin and was librarian to the king.





38. [PLATO.] [GROU, Jean-Nicolas, translator.] *Loix de Platon*. Par le traducteur de la *République*. Amsterdam: chez Marc-Michel Rey, 1769.

Two volumes, twelvemo. [8], 398, [2, ads]; [4], 302, [1, ads] pp. Attractive engraved vignettes on title-pages and on last page of text in each volume.

Contemporary calf, spines gilt, red and black morocco labels, blue marbled edges. Head of spine lightly worn in Volume I. Otherwise a fine set.

\$1,250

First edition in French of *The Laws*, a series of twelve dialogues written by Plato in the last years of his life. The translator is Jean-Nicolas Grou (1731-1803), a Jesuit writer who translated several works of Plato into French and authored a number of respected theological works. One of his works is still in print in English today: *The Spiritual Life: A Comprehensive Manual for Catholics Seeking Salvation*.

This book has an interesting dedication by the Dutch publisher to one of his most celebrated authors, Jean-Jacques Rousseau. Rey characterizes Rousseau as one who had no taste for flattery, either as donor or recipient. He compares Rousseau to Socrates, and concludes with an allusion to the book he had published some years before: "En lisant cet ouvrage de Platon, souvenex-vous quelquefois de moi, & me croyez principalement occupé à suivre dans l'éducation de mes enfans les excellentes directions que vous m'avez donnez dans votre *Emile*." Also included is a preliminary letter jointly signed by David Ruhnken (1723-1798) and Lodewijk Kasper Valckenaer (1715-1785), two of the leading classicists of the 18th century, attesting to the accuracy of Grou's rendition of the Greek original.

Cioranescu 32752. Brunet IV, 701. Moss II, p. 453.



**The First Printing of Plato in America, an Untrimmed Copy,
Translated by One of the Most Accomplished French Scholars of Her Day**

39. [PLATO.] [LEFEVRE, Anne and Andre Dacier.] *Phædon: or, A Dialogue on the Immortality of the Soul.* Translated from the original Greek by Madam Dacier. With notes and emendations. To which is prefixed the Life of the Author, by Fénelon, Archbishop of Cambray. First American, from the Rare London Edition. New-York: W. Gowan, 1833.

Twelvemo. 209, [2, ads] pp.

Contemporary quarter brown cloth over brown paper boards, printed paper spine label, with the price of one dollar. Spine label chipped and boards somewhat rubbed at extremities. Light foxing. Contemporary ink signature to upper margin of title-page. A very good, untrimmed copy.

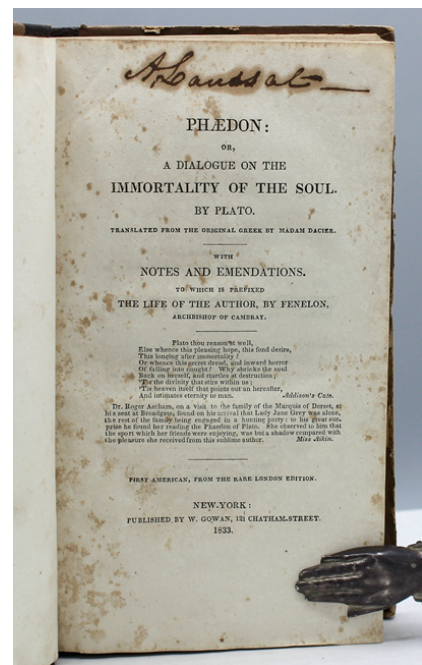
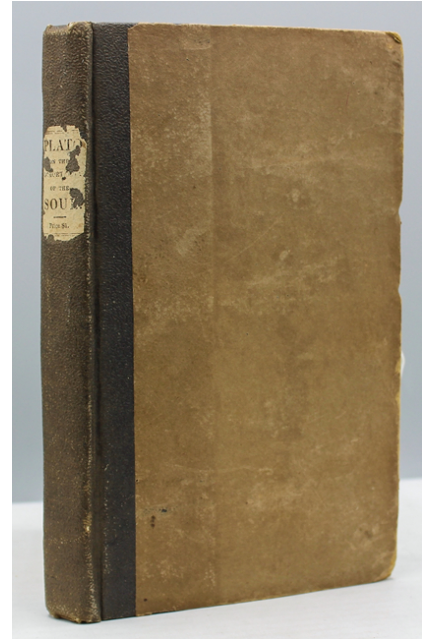
\$600

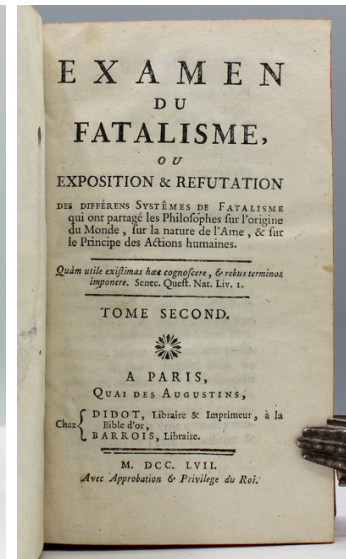
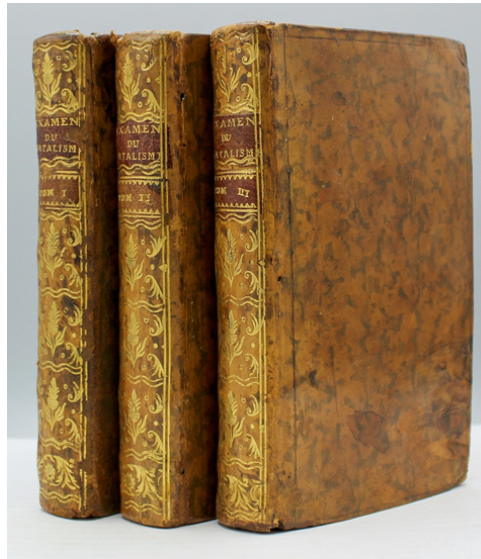
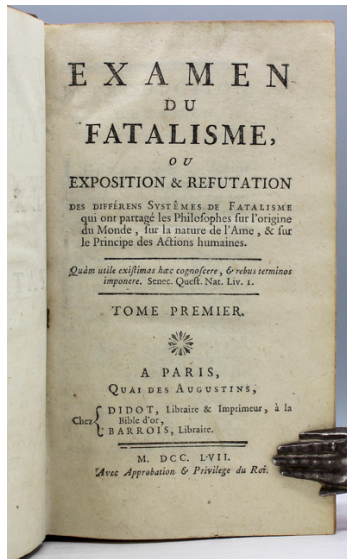
First edition of the first printing of Plato in the United States. This has the later state of the spine label (with the one-dollar value as opposed to seventy-five cents).

Anne Lefevre (1654 – 1720) and her husband Andre Dacier (1651 – 1722) were learned Hellenists and Latinist scholars who took the side of the Ancients in the quarrel with the modernists that was raging at the time. They did much of their work together with Anne often being the translator and Andre the commentator. They also translated Horace, Aristotle, Sophocles, Epictetus, Hippocrates, and Plutarch.

Lefevre is recognized as one of the most accomplished French scholars of the seventeenth century. She translated the *Plutus* and *Clouds* of Aristophanes, Plutarch's *Lives*, the whole of Anacreon and Sappho, and her celebrated translations of Marcus Aurelius and Homer. Dacier was a member of the French Academy, editor of the Delphin series of classics, and for a time the keeper of the library at the Louvre. Lefevre and Dacier met after Lefevre published an acclaimed translation of Callimachus and she was invited to assist in the preparation of the Delphin classics. Lefevre also corresponded with Queen Christina of Sweden and other important figures.

Atherton, Margaret. *Women Philosophers of the Early Modern Period* (1994).





Determinism and Free Will

40. [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'Âme, & sur le Principe des Actions humaines.* Paris: Chez Didot/Barrois...1757.

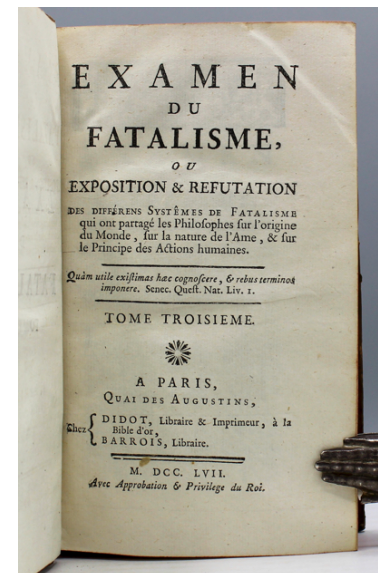
Three volumes, twelvemo. [4], xx, 464; 2], x, 532; [4], 461, [3, approbation et privilège] pp.

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 Vol. I. A very good, attractive set.

\$1,250

First edition.

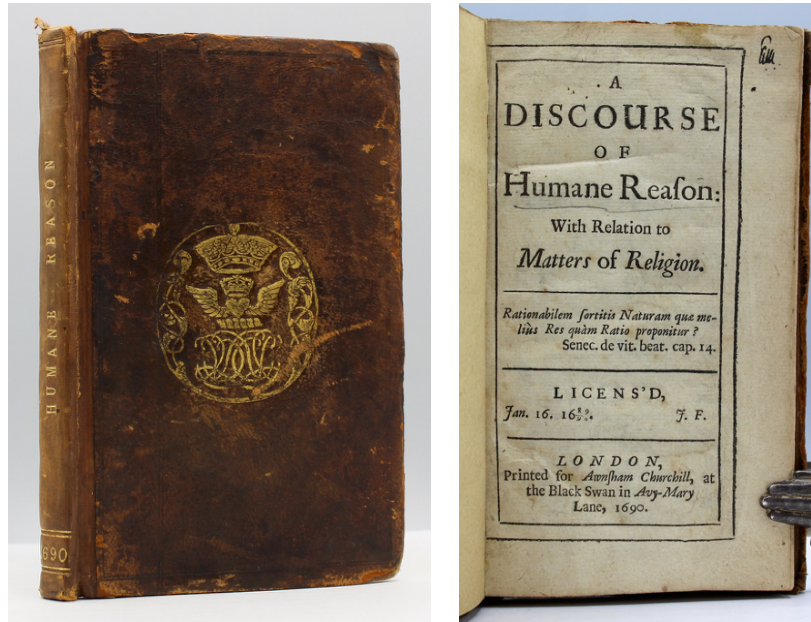
Abbé Pluquet (1716-1790) was born at Bayeux, studied at the University of Paris, and became friends with Fontenelle, Montesquieu and Helvetius. The present work was his first. In it he examines the arguments of philosophers and theologians from ancient times on the subject of determinism, fatalism and 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.





Humane Understanding

41. [POPPLER, William]. *A Discourse of Humane Reason: With Relation to Matters of Religion*. London: Awnsham Churchill, 1690.

Small octavo. [2], vi, 96 pp.

Contemporary sheep with gilt arms on both covers of James Douglas, second duke of Queensberry and first duke of Dover (1662-1711), Secretary of State for Scotland. Rebacked to style. Ink annotation on front free endpaper, listing the other former owners, including the second, third and fourth Dukes of Buccleuch, army office John Clark Kennedy (1817-1867), and others. Armorial bookplate of Clark Kennedy. Board edges lightly worn in places, but a very good and interesting copy of a rare work.

\$2,000

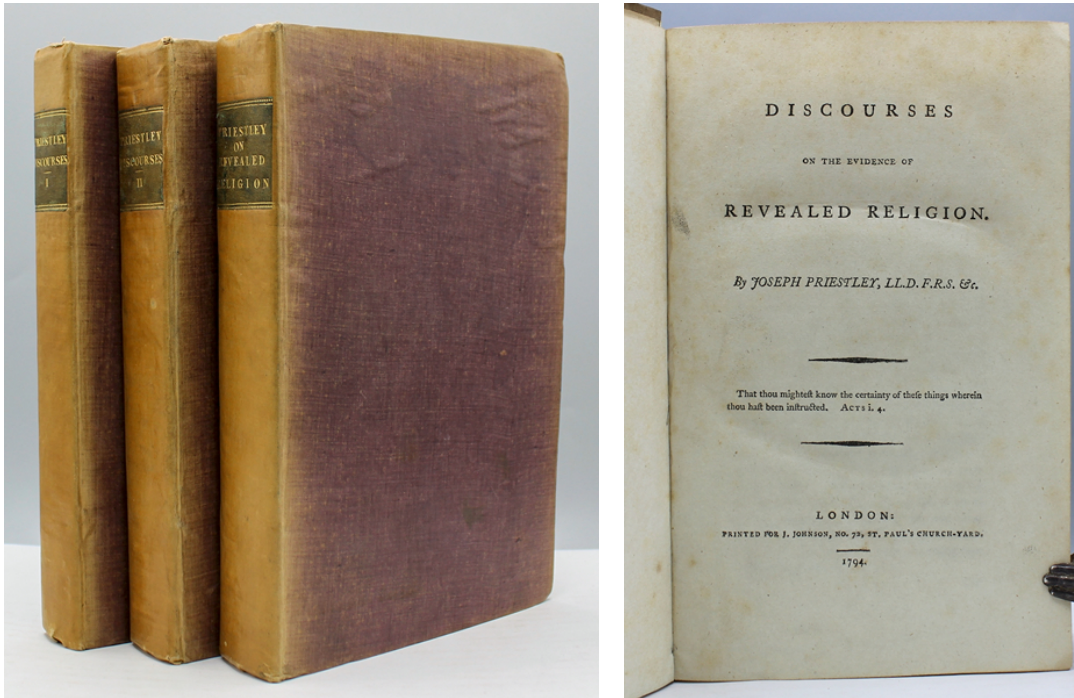
First edition.

Martin Clifford (1624-1677), the atheist headmaster of the Charterhouse, anonymously published *A Treatise on Humane Reason* in 1674. It called for a critical confutation of constituted authority, faith in one's own reasoned convictions, and tolerance toward the beliefs and opinions of others. It caused considerable controversy and was a precursor of Locke's famous *Essay* (1690). William Popple (1638-1708), the Unitarian minister who later translated Locke's *Letter on Toleration* from the Latin (1689), published a French translation of Clifford's work in 1682. It was instrumental in spreading the controversy to the continent.

The present work was considered of unknown authorship, but is now known to have been written by Popple. It undoubtedly owes much to the ideas of both Clifford and Locke.

Wing D1598 (under title).





Priestley's *Discourses* in Three Volumes

42. PRIESTLEY, Joseph. *Discourses on the Evidence of Revealed Religion*. London: Printed for J. Johnson, 1794.

[with:]

Discourses Relating to The Evidences of Revealed Religion: Delivered in Philadelphia, 1796; and Published at the Request of Many of the Hearers. Philadelphia, Printed. London: Reprinted for J. Johnson, 1796.

[and:]

Discourses Relating to the Evidences of Revealed Religion. Vol. III. Being the Second Delivered at Philadelphia in 1797...Philadelphia Printed. London: Reprinted for J. Johnson, 1799.

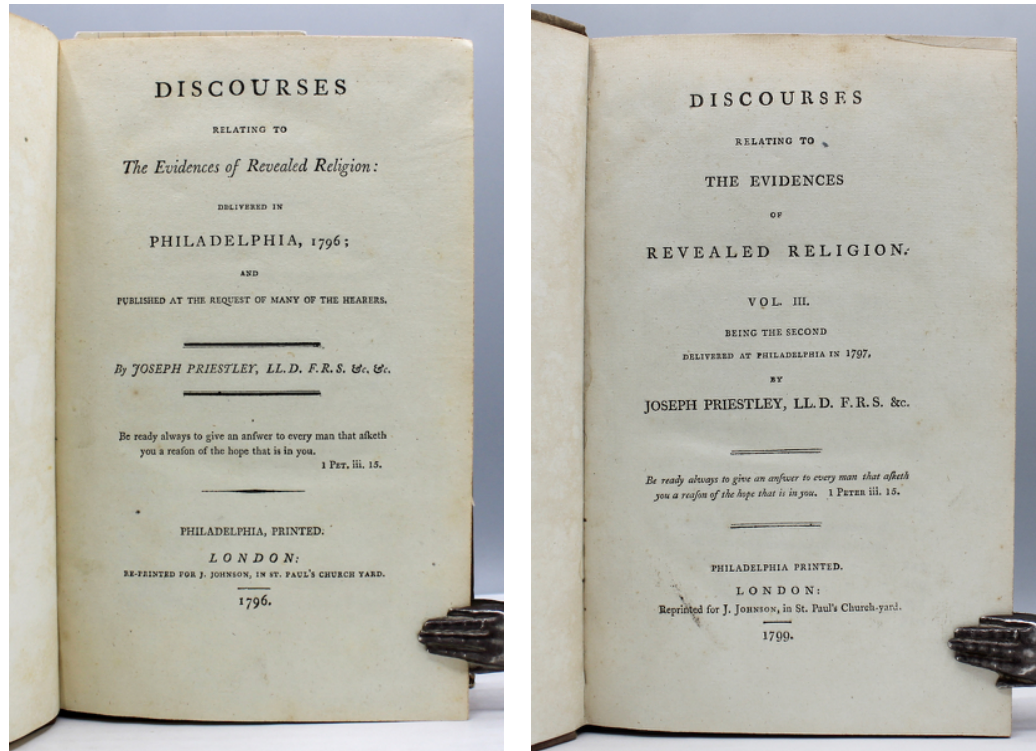
Three volumes, octavo. xvi, 420, [8, catalogue of books published by Priestley and published by Johnson]; xxii, [2], 375; [2], [xi]-xii, [iii]-x (contents bound before preface in this copy), 479, [1] pp.

Early to mid-nineteenth-century purple moiré cloth, olive paper spine labels, edges sprinkled red. Backstrips faded. In Volume II, A4 is cancelled, with a textual change, noted on an inserted slip. Also loosely inserted are Xeroxes of variant title-pages to Volumes 2 and 3, supplied from the Bodleian library copies. A very good set.

\$950

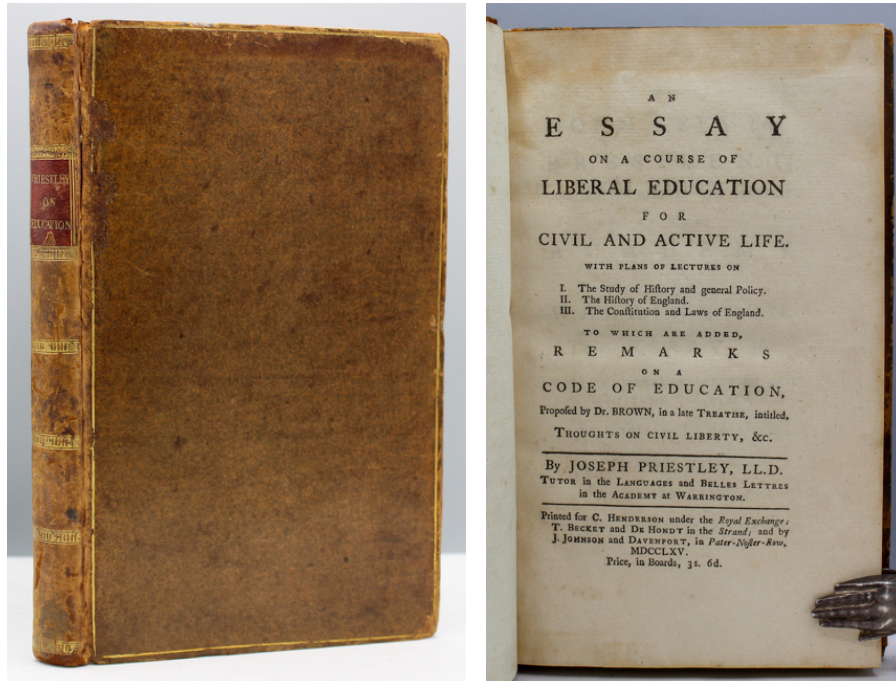
Priestley published three sets of *Discourses*, the first in London (1794), and the second and third in Philadelphia (1796 and 1797), after his emigration to the United States in 1794. The two Philadelphia sets were in turn reprinted in London, but to create the appearance of a three-volume

set, the title-pages were altered. The present set includes the following: (1) First series: the original edition of 1794 (A variant title-page labeling it Vol. 1 appeared, probably in 1799); (2) Second series: the original London reprint: a similar variant title-page was substituted probably in 1799; (3) Third series: the original London reprint of 1799. (See John Lancaster, "The Transatlantic Printing History of Priestley's *'Discourses Relating to the Evidences of Revealed Religion'* 1794-99" in *Essays in Honor of James Edward Walsh* (Cambridge, Massachusetts, 221-230).



This set was once owned by John Stephens (1948-2006), scholar-bookseller and co-editor of the *Dictionary of Eighteenth-Century Philosophers*, who was working on a bibliography of Priestley at the time of his death, and much of the bibliographical information above comes from him. We look forward to the eventual publication of his important work.





A Liberal Education

43. 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.

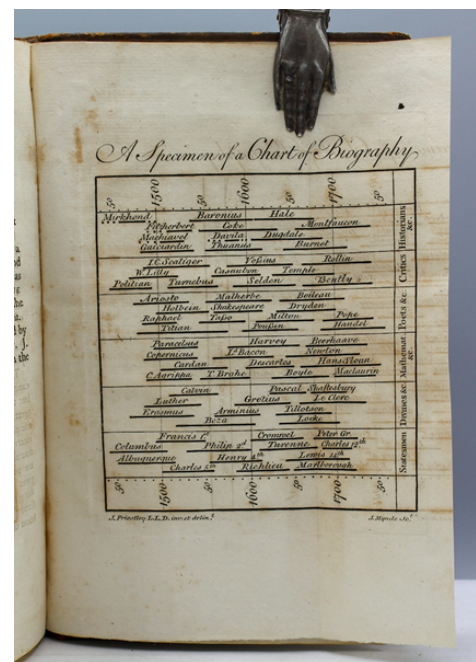
Contemporary calf, covers and spine ruled in gilt, burgundy morocco label. Front hinge a bit rubbed, but a very good copy.

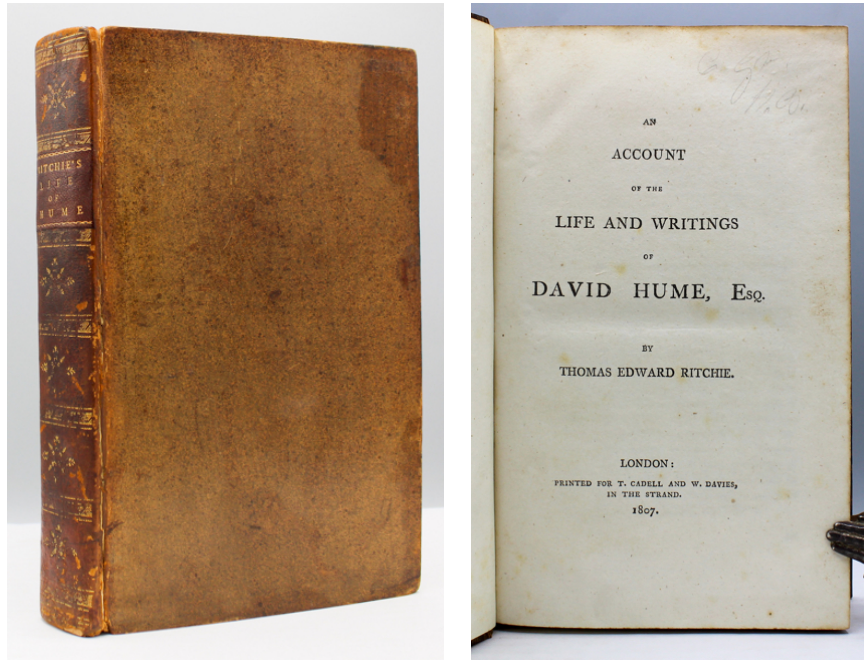
\$1,750

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.





44. 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.





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

45. SEXTUS EMPIRICUS. *Opera quae extant.* Magno ingenii acumine scripti; Pyrrhoniarum hypotyroseon(Greek) Libri III. Quibus in tres Philosophiae partes acerrimè inquiritur, Henrico Stephano Interprete: Adversus Mathematicos, hoc est, eos qui disciplinas profitentur, Libri X. Gentiano Herveto Avrelio Interprete. Graecè nunc primùm editi. ...MS. nostri Variotas Lectiones & coniecturas aliquot margini insertas Operi praefiximus. Genevae: 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. Very good.

\$7,900

First edition of the original Greek of the collected works of Sextus Empiricus, the single most import author in the history of skepticism, whose writings determined the course of modern thought, influencing such pivotal thinkers as Bruno, Montaigne, Descartes, Hume an 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.

"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, and one printed in Orléans by the Chouet brothers, and one printed in Paris by Abraham Picard. All are uncommon.

Graesse VI, 378.



46. [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. ¼" 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.

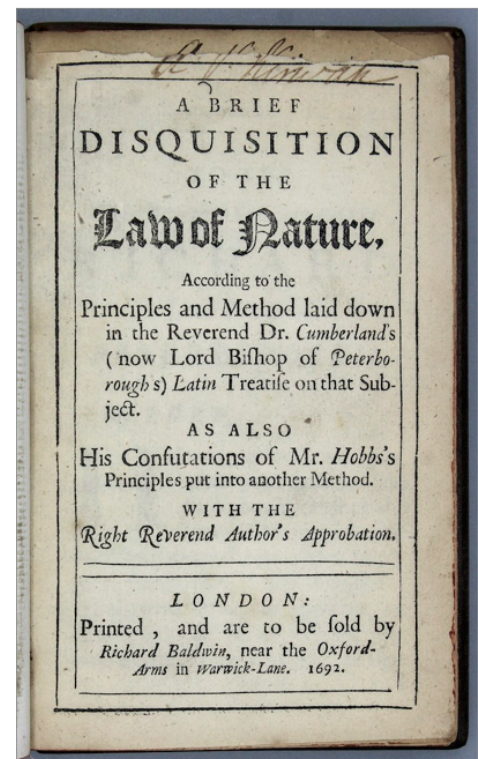
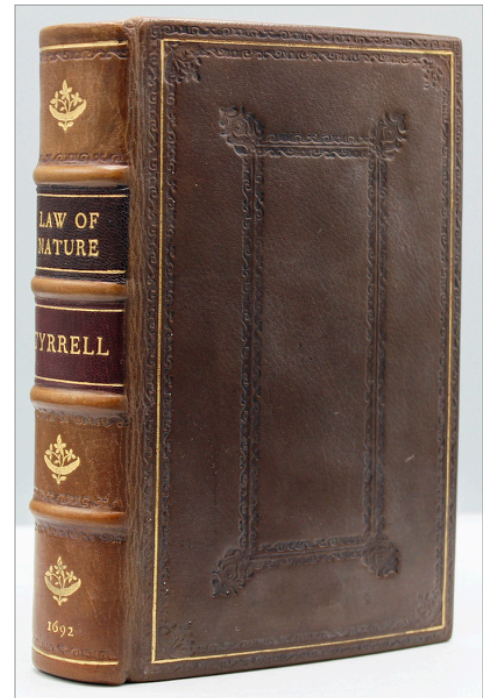
\$1,500

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.



47. VOLTAIRE, [François Marie Arouet de]. *The Ignorant Philosopher*. With An Address to the Public Upon the Parricides imputed to the Families of Calas and Sirven. Translated from the French of M. De Voltaire. Glasgow: Printed for Robert Urie, 1767.

Octavo. 188 pp.

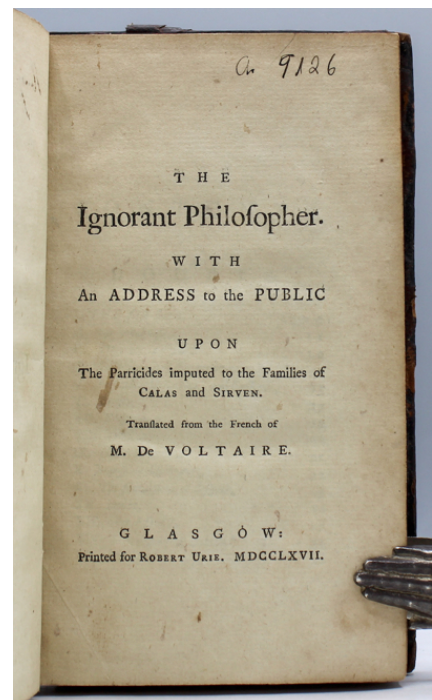
Contemporary sheep. Hinges cracked, but sound, binding extremities rubbed. Contemporary ink signature of Rev. Henry W. Duchachet on half-title. Bookplate of the Duchachet Library in Philadelphia on front pastedown, old library pocket on back pastedown. A good, clean copy.

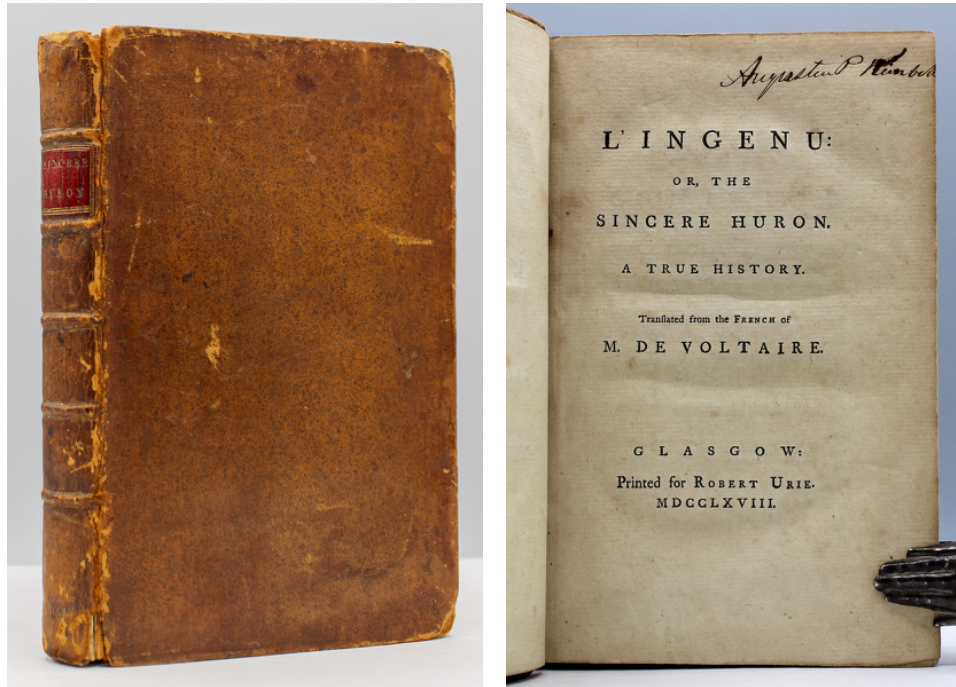
\$600

First Scottish edition, published by Glasgow scholarly publisher, Robert Urie. The London edition, which was the first edition in English, appeared the same year.

"The *Philosophe Ignorant* was written in a mood of exasperation and disgust produced by the impossibility of resolving the great metaphysical problems. In a series of brief sections Voltaire tries to answer the questions with which he begins: 'Who are you? whence do you come? what are you doing? what will you become? Or rather, he more and more irritably points out how unanswerable they are, and how insignificant is man when confronted with them,'" (Besterman, *Voltaire*, p. 488).

Though less well-known than his Glasgow neighbors, Robert and Andrew Foulis, Urie (bap. 1713-1771) was an important Scottish Enlightenment publisher. His choice of titles was a bit different from that of his neighbors: "If these reflect his own taste he was a man of some culture with an inclination towards philosophy, history, and poetry, and with little of his contemporaries' interest in sermons. He published very few of the Greek and Latin classics in the original languages...perhaps, not wishing to compete with the Foulis press. The 1750s, and even more the 1760s, revealed an interest in the books of the French Enlightenment, particularly translations of the works of Voltaire: Urie published more than twenty of these, many within a year of their first translation into English. Other authors who feature prominently are Vertot, Fenelon, d'Alembert, Formey, and Rousseau," (Oxford DNB).





48. VOLTAIRE, Francois Marie Arouet de. *L'Ingenu: or The Sincere Huron. A True History.* Translated from the French of M. de Voltaire. Glasgow: Printed for Robert Urie, 1768.

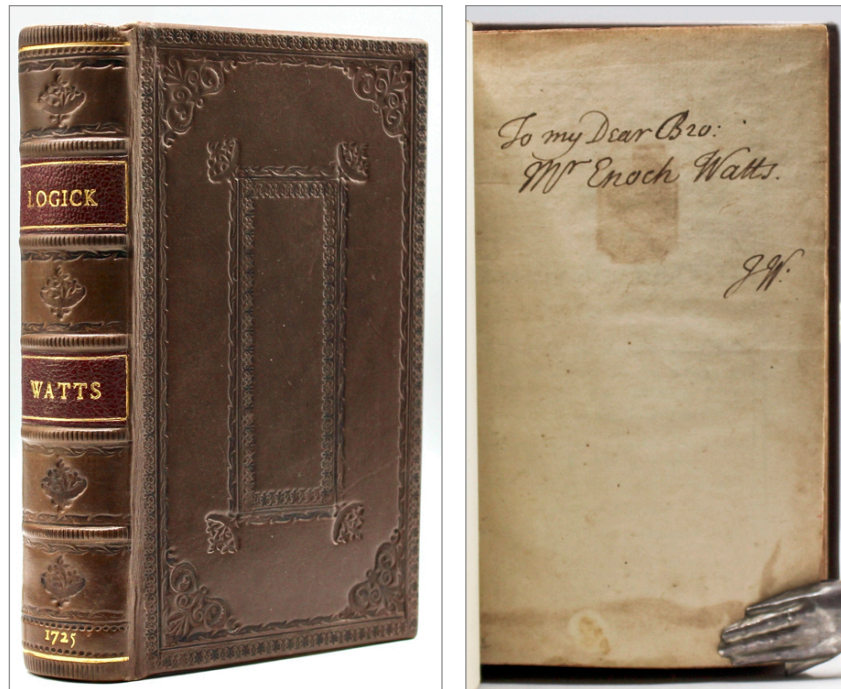
Octavo, in fours. viii, 189, [1, ads] pp. Complete with the half-title.

Contemporary speckled calf with red calf spine label. Binding extremities lightly worn, occasional light marginal dampstaining. Old ink signature on title-page, later ink signature and address on front free endpaper, bookplate of a third owner on front pastedown. Overall a good, clean copy, with wide margins, possibly a large paper copy.

\$950

Three English-language editions were printed in 1768, one in London, one in Dublin, and one in Glasgow. All have different collations, and none name a translator. The Urie edition is rare: ESTC lists seven copies, three in North America (Toronto, North Carolina, Huntington Library).





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

49. 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.

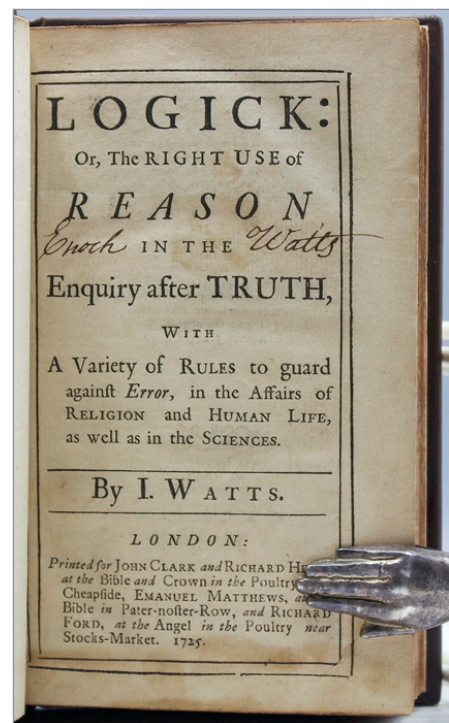
Twelvemo. [2], vi, [8], 534, [+2, errata] pp. Engraved headpieces, tailpieces, and initial letters.

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.

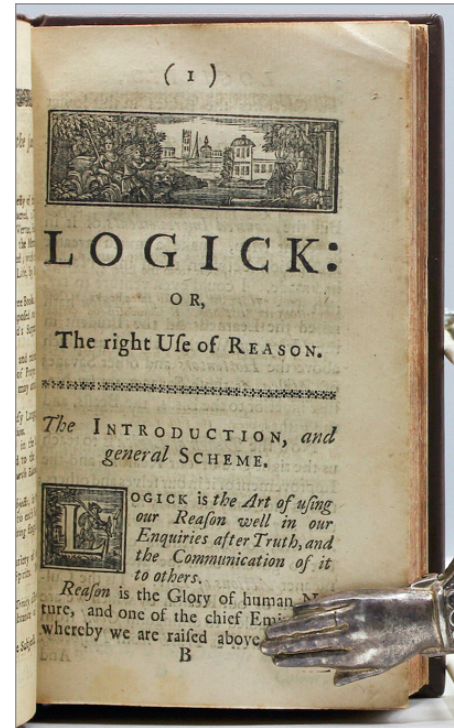
Watts (1674-1748) was an English Christian minister, hymn writer, theologian, and logician, credited with 750 hymns including "Joy to the World" and "When I Survey the Wondrous Cross." In a letter dated March 1700, his brother Enoch, Watts to



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*.

"...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*).

Oxford DNB.



Whitehead's Preliminary Study to *Principia Mathematica*

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

Large octavo. xxvi, 586 pp.

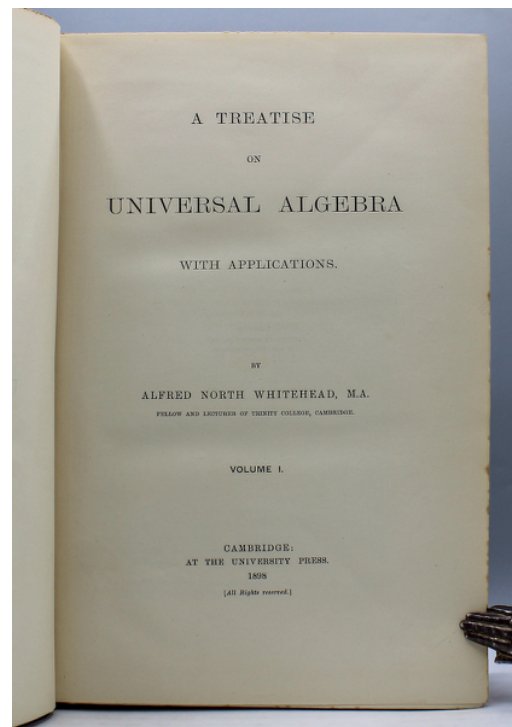
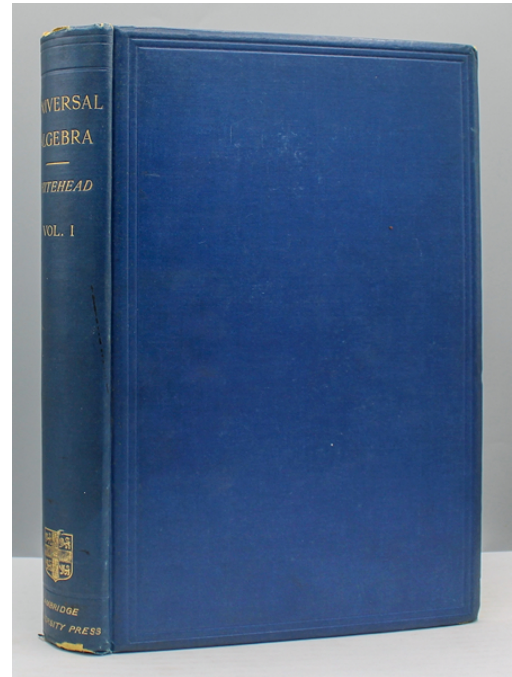
Publisher's navy blue cloth ruled stamped in blind with gilt-lettered spine. Extremities lightly worn, front endpapers and edges lightly foxed, as usual. A near fine copy, bright and tight.

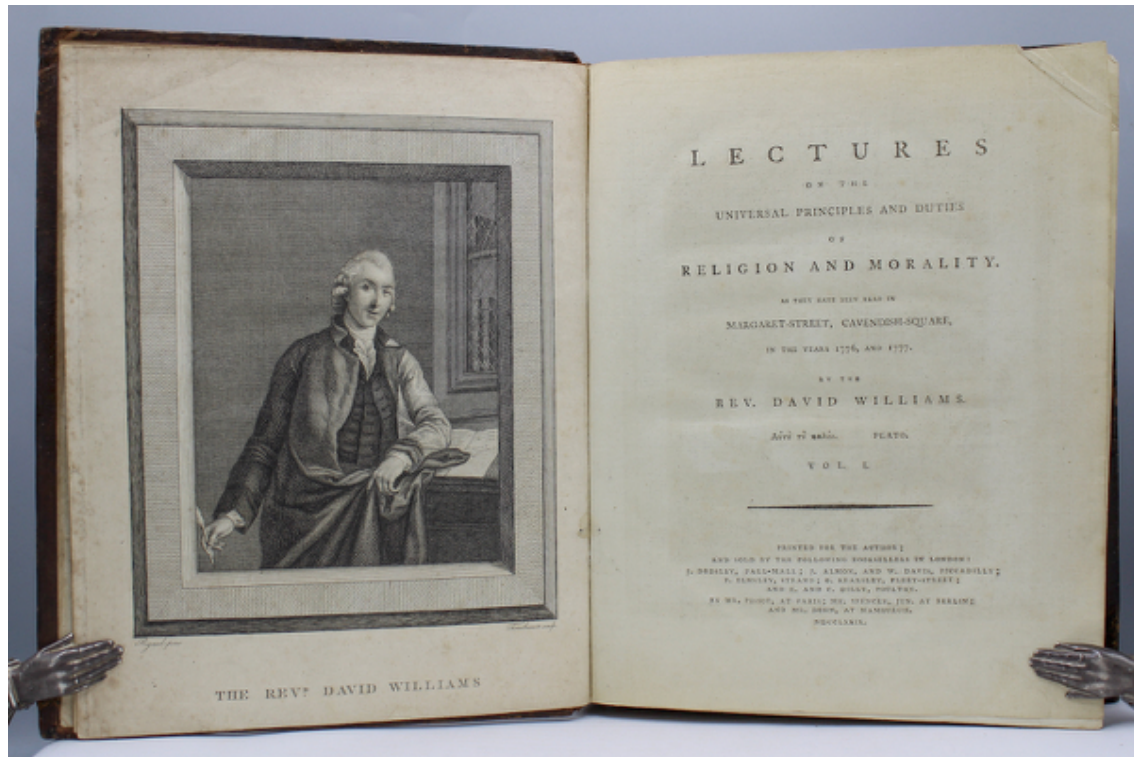
\$1,500

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.

"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).





The Experimental Chapel of an Influential Deist

51. 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...1779.

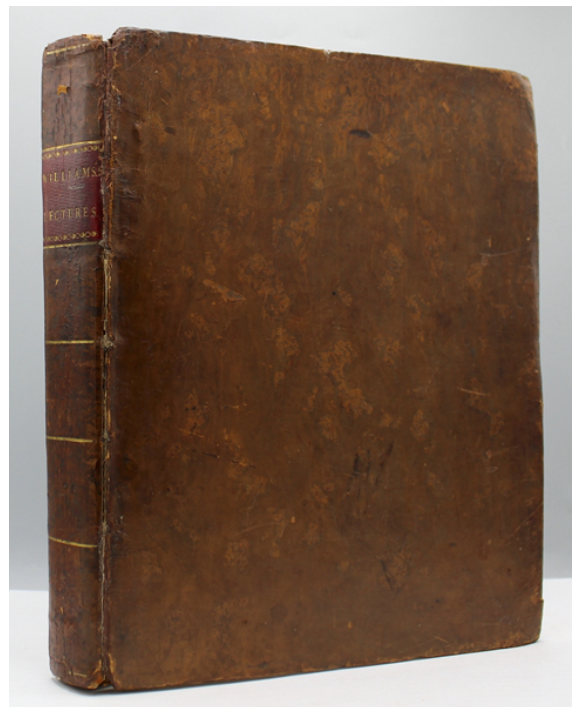
Two volumes in one, quarto. [4], 238, [2, ads]; [4], 157, [1] pp. Engraved frontispiece portrait.

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.

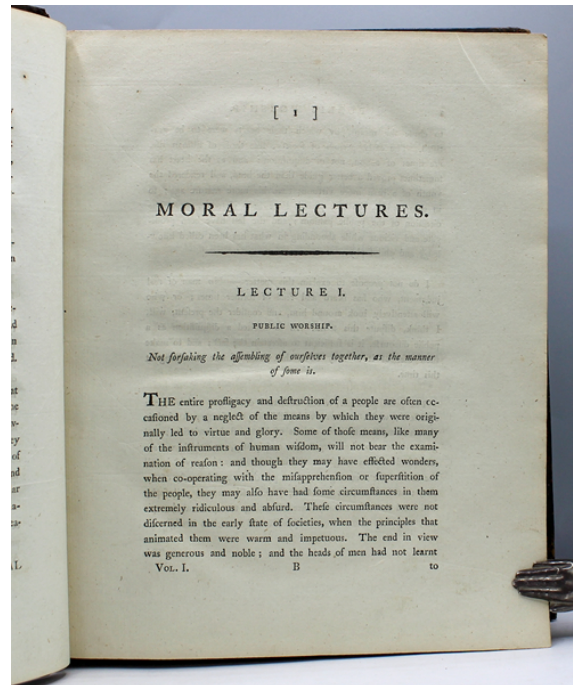
David Williams (1738-1816) was a Welsh-born political and religious theorist and the founder of the Literary Fund, later the Royal Literary Fund, which helps published British writers in financial difficulties. Williams opened a chapel in Margaret Street in 1776 as an "experiment as a form of social 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 Williams' 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.

Oxford DNB. *The Dictionary of Eighteenth-Century Philosophers*.



52. WOOLLEY, John. *An Introduction to Logic, Designed for the Use of Younger Students*. Oxford: John Henry Parker, 1840. Oxford: John Henry Parker, 1840.

[Bound with:]

NEWMAN, Francis W. *Lectures on Logic, or on the Science of Evidence Generally, Embracing both Demonstrative and Probable Reasonings, with the Doctrine of Causation*. Delivered at Bristol College in the Year 1836. Oxford: J.H. Parker, 1838.

Twelvemo. [viii], 162, [2, blank] pp.; [8], 192 pp.

Full brown calf. Gilt-ruled covers, gilt spine with burgundy morocco label. Binding extremities rubbed. Contemporary ink inscription on title of first work (H. Hull fr. J.E. mdccclxviii"). Ownership signature on a preliminary leaf of the second work ("W.W. Hull/Lincoln's Inn"). A few neat pencil notes, and one neat ink note. Very good.

\$950

First editions of two scarce nineteenth-century logic books. The first work is the scarcer of these: OCLC notes seven copies, three in North America.

The author, John Woolley (1816–1866), was a scholar of University College. This, his first book, was used for instruction there for some years. In 1852 Woolley was chosen principal of the newly formed Sydney University. He arrived in Australia in June and delivered the inaugural speech on the opening of the University. Besides being principal, he was also professor of classics and logic. The second work is first book of Francis William Newman (1805-1897), brother of John Henry Newman, who taught classics at University College for many years. He was especially concerned with modernizing classical studies, desiring that his students speak Latin as a living language. Newman wrote books and articles on a wide variety of subjects. He produced mathematical treatises, dictionaries of Middle Eastern and African languages, monographs on education and on slavery, works on women's rights and vaccination, and lectures on political economy. He produced metrical translations from the classics, including the Iliad. His miscellaneous essays were collected in several volumes before his death.

