**The Philosophers** (Items 1-46)

Bacon, Francis - #1
Berlin, Isaiah - #2
Darwin, Charles - #3
Feuerbach, Ludwig - #4
Hegel, G.W.F. - # 5 & 6
Helvetius, Claude-Adrien - #7-10
Hobbes, Thomas - #11
James, William - #12-20
Jaspers, Karl - #21
Kant, Immanuel - #22-27
La Mettrie - #28-34
Locke, John - #35
Nietzsche, Friedrich - #36-40
Reid, Thomas - #41
Rousseau, Jean-Jacques - #42
Schopenhauer, Arthur - #43
Venn, John - #44
Voltaire - #45-46

**The Psychologists** (Items 47-64)

Abraham, Karl - #47
Freud, Sigmund - #48-51
James, William - #52-53
Jung, C. G. - #54-62
Reik, Theodor - #63
Taine, Hippolyte - #64
With the final blank that is missing in most extent copies but without the errata, which Gibson claims, is “not often found”.

Of the eight mis-numberings that Gibson cites as occurring in “some copies only”, this copy has all three listed for the first book (3 is unnumbered, there are two 16s, no 17, two 18s and no 19). but none of the five mis-numberings that he lists for the second book.

In addition, Gibson cites four “variant readings”, two in his main bibliography and two more in the Supplement that he privately published nine year later. These readings are divided into “few” and “normal”.

This copy has two of the readings noted as appearing in “few” copies and one of the “normal” readings:

Book One, page 11, recto (C4), line 5: “amiable” [“few”]
Book One, page 15, recto (D4), line 23: “and for a” [“normal”]
Book Two, page 15, recto (Dd3), lines 26 & 27: “through / lights” in roman, not italic type [“few”]

Our fourth “variant reading” does not correspond to either the “few” or the “normal” called for in Gibson’s Supplement. In Book One, page 34, recto (I3), line 27 the options are given as: few “Phillip of Macedon” and normal “Phillip and Macedon”. Our copy (reading “Phillip of Macedon”) has the “of” cited for “few” but also has the italics on Macedon cited for “normal” – making it, we presume, a variant of the variant.

The first edition of one of Bacon’s chief philosophical works, his first prospectus for a re-survey of all of human knowledge. This book was the only part of Bacon’s philosophical works to appear in English and it might be said that this work represents the first use of the language for philosophical discourse, thus providing the starting point for English philosophy. In 1623, the book was expanded and translated into Latin as De argumentis scientiarum. Written at a time when Bacon was rapidly advancing in favor in the Court of King James, The Twoo Bookes... undertook to analyze the various means of advancing knowledge and to enumerate the faults of present practices, in the course of which the three divisions of knowledge – history, poetry and philosophy – are analyzed. In this work – second only to the Novum Organum – the whole of the Baconian philosophy, a philosophy more of methodology than of constructs, is implicit.

Contemporary vellum with fading, hand-lettered gothic type on the spine: “Ld. Bacon’s 2 Books Advancemt. of Learning”. Rear cover with old, extremely faded ink inscription “Reginald Heber” and other very worn and illegible notes. With yapped vellum covers. Binding is old and discolored with a variety of shades of brown and some wrinkling to front and back covers. The four blank leaves before the title page are obviously newer than the rest of the text and most likely were added at some later recasing of the book. Early restoration to gutter margins of TP which is uniformly soiled and has some contemporary, faded ink inscriptions: (1) just to the right of the title “bid: make. / 23 pa.” (2) in the free space below the dedication to the King “John Hawkins his booke first day (?) / by ?? ?? 29 August / 1626” which has been lightly crossed out and (3) immediately below this “William Clifford his book”. The final blank has four lines of faded, ink text that has been crossed out. Final blank torn, beginning near lower gutter about 2” in length with very worn fore edge. Text is in lovely shape with wide right margins. Overall, a nice, contemporary copy.
A Signed Copy of Berlin’s Important *Magus of the North*


$ 650

Signed and dated in the year of publication on the title page by Isaiah Berlin without personalization. Signed works of Dr. Berlin are quite scarce.

Berlin’s *The Magus of the North* presents a new opportunity to consider the ensemble of Berlin’s studies of modern thought. The volume is a collection of lectures originally delivered in 1965 and then forgotten, until their existence was discovered by Henry Hardy, who shaped them into a publishable manuscript. The result is a happy one. Not only does the book give a sense of how Berlin began thinking about the opposition between the Enlightenment and the Counter-Enlightenment, it offers us yet another remarkably vivid portrait of an important thinker, in an essay form which Berlin has perfected. As in his portrait of Vico, he once again shows us how a philosopher forgotten shortly after his time managed to anticipate (in Vico’s case) or indirectly influence (in Hamann’s) the later course of modern thought.

Sir Isaiah Berlin (1909-1997) was a philosopher and historian of ideas and one of the leading liberal thinkers of the 20th century who, throughout his life, defended and refined the idea of the "conception of freedom" in the light of his liberal outlook. He identified and developed a pluralistic view of human ideals which held that there is no unique set of principles by which to live. Dr. Berlin spent most of his academic life at Oxford University, where, among other honors, he was the first president of Wolfson College (1966-1975). He was Vice President and then President of the British Academy (1974-1978). His most famous book is "The Hedgehog and the Fox", a detailed essay on Tolstoy's view of history. A retrospective anthology "Proper Study of Mankind" was published the year he died.

The most passionate, consistent, extreme and implacable enemy of the Enlightenment and, in particular, of all forms of rationalism of his time was Johann Georg Hamann (1730-88), who came to be known as the Magus of the North. His influence, direct and indirect, upon the Romantic revolt against universalism and scientific method in any guise was considerable and crucial. He was a solitary and idiosyncratic thinker who lived a life of poverty and neglect, but was admired by Herder, Goethe, and later by Kierkegaard.

In this account, Berlin shows just how original Hamann's thinking was and how important it is to our times. He was the first opponent of the Enlightenment, the father of modern irrationalism, and a crucial forerunner to romanticism and, much later, existentialism. Berlin ably demonstrates the power of Hamann's insights here into human knowledge, the relationship between language and thought, God and man, and the creative genius.

Original publisher’s binding and dust jacket, both in fine condition. Clean, tight and unmarked except for the Berlin’s signed and dated notation to the title page. An absolutely gorgeous copy.
The Single Most Important Book Published in the 19th Century and, perhaps, ever since!


"A TURNING POINT, NOT ONLY IN THE HISTORY OF SCIENCE, BUT IN THE HISTORY OF IDEAS IN GENERAL"  
(DSB)

Is there even a single credible candidate for a more influential and important book that has been published in the past 150 years? (At one time, *Das Kapital* might have been a contender, but the days of its historical impact have now clearly come and gone.) In the meantime, Darwin’s brilliant theory of evolution has had the most profound impact on almost every corner of our intellectual landscape and it provides the foundational perspective for our modern world view. Still readable and gripping, this world-historical text easily ranks among the most important books published since Gutenberg invented his printing press in the mid-1450s.

Although some key observations and findings from the voyage of the Beagle acted as his initial inspiration, Darwin's ideas about the beneficial mutation of species did not coalesce into his theory of evolution until he read Thomas Malthus's *Essay on the Principle of Population* during the latter half of 1838. By June of 1842, Darwin had completed a 35-page sketch of his evolutionary theory. By February of 1844, he had converted this into a coherent 231-page essay. There was then a 10-year break until late in 1854 when, having finally finished his barnacle volumes, Darwin returned to collating his notes on the evolution of species. On 14 May 1856, after consulting Charles Lyell, he began writing an extended treatise aimed at his peers. By March of 1858 "Natural Selection" was two thirds complete at 250,000 words, the whole book projected to run to three volumes.

Then in June of 1858, Darwin received a letter about evolution from Alfred Russell Wallace, who had arrived at similar conclusions independently. This led to papers on the subject by both scientists being read to the Linnean Society of London on July 1, 1858 (PMM 344a). To stay ahead of the field, Darwin now had to publish more rapidly. Urged on by Hooker, he wrote an "abstract" of "Natural Selection," finishing a manuscript of 155,000 words in April 1859. The book, stripped of references and academic paraphernalia, was aimed not at the specialists, but directly at the reading public.

Finally published as *The Origin of Species* on 24 November 1859 with a print run of 1250 copies, it expounded a theory of evolution that was recognizably superior and of infinitely greater impact than all previous hypotheses in explaining biological diversity.

The publisher, Murray, gave Darwin an advance copy early in November and presentation copies were sent out on November 11th or shortly thereafter. Only 1,192 of the 1,250 copies were available to the book trade and Darwin famously wrote to his friend, Lyell, on November 24, 1859: “This morning I heard also from Murray that he sold the whole edition the first day to the trade.” That same year, a reprint was also quickly exhausted. In January of 1860, this second edition, identified as “Fifth Thousand” on the title page, was published incorporating some of Darwin’s corrections and changes.

In beautifully preserved, original green cloth covers decorated in blind stamp with a gilt spine [Freeman variant a – with the upright of “L” in London over the right-hand upright of “H” in John]. The covers are unusually well-preserved and bright in color although there is a small spot to the foredge of the front board and a small (1”) tear to the front edge of the front board about 1” up from the bottom. This is a notoriously fragile book with a text block that is often damaged with handling. The text of this copy is in remarkably good shape. There are neat and light, occasional pencil marginalia on several pages throughout. A folding lithographic diagram by William West (after Darwin) is bound after page 116. The 32-page publisher's catalogue at the end is dated January 1860. With the small label of the Paris book dealer, Friedrich Klinkcsiech to the corner of the inside cover. The original binder's ticket has also been preserved on the rear pastedown. Overall, a very pretty copy of this book which is so often seen in less than stellar condition.
First Edition of Feuerbach’s Most Celebrated Work


$1,300

Feuerbach’s most celebrated work, which had a decisive influence on Marx and Engels. According to Engels, the crucial turning point for Hegelian philosophy was the publication of Feuerbach’s *Das Wesen des Christenthums* in 1841; the work propelled Feuerbach into fame as the leading young Hegelian. Feuerbach’s study led him to conclude that religion is a dream of human, not divine, development. He regarded religion “as one of the forms of human thought and action by which man raised himself above the animal... Feuerbach tried to determine the purely human significance of all mythological thought. He professed to be a uniformitarian in religious matters – that is, he denied that past religious experiences differ from those that can be observed in the present – thus anticipating the approach to religious experience of both James and Freud” (EP, Vol. 3, p. 191). His work also laid the foundations for that phenomenological anthropology that has made him a source of information and insights for such modern philosophers as Heidegger, Sartre and Karl Barth.

Contemporary boards with gilt lettered label to spine. Light wear to top of spine; moderate wear to bottom. Rectangular piece excised from FFEP. Bright and clean pages. Including the advertisement leaf that sometimes appears at the end of the book. Overall, a very good or better copy of this celebrated attack on religion.

Lovely First Edition Copy of Hegel’s

*Phenomenology of the Spirit*


$14,500

One of 750 copies printed - this one with the rarely seen printer's ad in the back. "Part One" is the only Part ever published.

The first major work by the greatest of German idealists and one of the most outstanding of western philosophers. This work - one of Hegel's most interesting and difficult - consists of a three part account of the various stages of consciousness from mere sense awareness to absolute knowledge. It was here that Hegel first emphasized the famous dialectical method of thesis, antithesis and synthesis which so attracted Karl Marx to his work. Existentialists have also been drawn to this book based on its account of man as the creator of himself and because of Hegel's references here to death and to the fear of death.

Contemporary ¾ Leather with mottled boards and gilt lettering to spine. Boards and leather lightly scuffed, less so than usual. Internally crisp and unmarked. Very good or better copy of this most important work in the history of philosophy.
Hegel’s *Science of Logic* provided a complete outline for his vision of logic; an ontology that incorporates the traditional Aristotelian syllogism not as a foundational element, but rather as a sub-component of his system. For Hegel, the most important achievement of German Idealism (starting with Kant and culminating in his own philosophy), was the demonstration that Reality is shaped through and through by Mind and, when properly understood, actually is nothing other than Mind. Thus ultimately the structures of thought and reality, subject and object, are identical. This means that, for Hegel, the underlying structure of all Reality is ultimately rational so logic is not merely about reasoning or argument but rather is also the rational, structural core of all of Reality and every dimension of it.

*The Science of Logic* thus includes (among other things) analyses of being, nothingness, becoming, existence, reality, essence, reflection, concept, and method. As developed, it includes the fullest description of his dialectic. These three books together are sometimes referred to as the *Greater Logic* to distinguish it from the condensed version of his thoughts on logic presented in what is called the *Lesser Logic*, namely the Logic section of his *Encyclopedia of the Philosophical Sciences*.

Hegel wrote *The Science of Logic* after he had completed his *Phenomenology of Spirit* and while he was in Nuremberg working at a secondary school and courting his fiancée. It was published in a number of volumes. The first, *The Objective Logic*, has two parts (the Doctrines of Being and Essence) and each part was published in 1812 and 1813 respectively. The second volume, *The Subjective Logic* was published in 1816 the same year he became a professor of philosophy at Heidelberg. *The Science of Logic* was found to be too advanced for undergraduate students so Hegel wrote his *Lesser Logic* for the *Encyclopedia* which was published in 1817.

Hegel considered his *Logik* to be one of his major works and therefore kept it up to date through constant revision. In 1826, when the book went out of stock, instead of reprinting as requested, he undertook to revise it. By 1831, Hegel had completed a greatly revised and expanded version of the *Doctrine of Being*, but had no time to revise the rest of the book. The Preface to the second edition is dated 7 November 1831, just before his death on 14 November 1831. That edition appeared in 1832, and again in 1834-5 in the posthumous Works. The only English translation has been based on this second edition.

Bound in matching contemporary ¾ leather with dark green marbled boards. The spines have gilt decorations and the title in gilt on a red field. There is some light wear to the exterior (most especially to the bumped corners), but otherwise the bindings present themselves beautifully. The text is generally clean and bright which comes with a beautiful custom clamshell box with ½ leather over marbled boards and red morocco spine labels. Overall a truly exceptional copy of one of the more important works in Western Philosophy.
A Beautiful Copy of the “B Tirage” of Helvétius’ De l’esprit
One of the Great Causes Célèbres of the 18th Century


$3,200

“The history of Helvétius’s De l’esprit, his first major work, is eventful, complicated and paradoxical. No book during the eighteenth century, except perhaps Rousseau’s Émile, evoked such an outcry from the religious and civil authorities or such universal public interest. Condemned as atheistic, materialistic, sacrilegious, immoral and subversive, it enjoyed a remarkable success de scandale. The work lost its privilege within a fortnight of its publication.”

The publication history is no less eventful and complicated. There are three distinct “first” editions of the book: called the “A”, “B” and “C” tirages. After carefully orchestrating efforts to mislead and bully the censor into a hasty approval of the text, the “A” tirage, “the first impressions of the original edition, which had begun to leave the presses by the end of June, were kept by Helvétius for his personal friends. But, before the work could be put on sale to the general public, Malesherbes, directeur de la librarie, ordered that publication of the work be suspended indefinitely.” The subversiveness of the book had been discovered and a new censor was introduced into the controversy and changes were made to the text.

At this point, the “cunning” of Helvétius’s publisher, Durand came into play. He “set up a completely new type, modeling it upon the original edition. This type – it can easily be recognized by its different type-setting and by its several new printing errors – was adapted to suit the second censor’s requirements and was used to produce the second edition [the “B” tirage]… Thus, when De l’esprit was officially published in Paris on July 27th, 1758, nobody suspected that it was, in fact, a completely new edition.” However, Durand had secretly saved and hidden the original typeset forms.

Everyone, including Helvétius, hoped that the submission to a second censor with the resulting changes and the granting of the new privilege would assure the book a safe passage but it was not to be. “Within ten days the Queen and the Dauphin complained about the book to the Chancelier… while the Paris Parlement informed Malesherbes of its intention to examine the work…[leading him to order] Durand to suspend the sale of De l’esprit immediately. He confiscated Durand’s typeset, doubtless thinking it unique, whereas Durand had, it seems, hidden away the original typeset for just such an eventuality… At least fourteen surreptitious editions appeared in 1758-59, some published semi-clandestinely by Durand, some elsewhere in France, some in Holland possibly by publishers under contract to Durand.”

“One of Durand’s surreptitious editions [the “C” tirage] should strictly be called a re-issue of the original edition. Using the typeset which Malesherbes did not know he possessed, and setting up new type to replace the pages which Malesherbes had impounded in the first place, Durand secretely published a re-issue, the text of which was identical with the second edition. Helvétius may well have been a party to this edition since he sent at least one copy of it to a personal friend. Durand seems to have been successful in passing off his clandestine re-issue as the second edition, for there is no record of police measures against him” (all quotes are from Smith’s article).
Smith lists almost four pages of differences between the text of the “A” tirage and the “B” tirage all of which conform to this copy. Smith supplied an “Appendix II” with a key for collation of “first” editions that cited eleven easily identified places in the three texts (“A”, “B” & “C” tirages) that differ as follows:

<table>
<thead>
<tr>
<th>Page</th>
<th>Difference</th>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>First line begins</td>
<td>dans</td>
<td>de</td>
<td>mon</td>
</tr>
<tr>
<td>37</td>
<td>Fifth line begins</td>
<td>le</td>
<td>des</td>
<td>choix</td>
</tr>
<tr>
<td>59</td>
<td>Last line begins</td>
<td>nécessité</td>
<td>de</td>
<td>sots</td>
</tr>
<tr>
<td>140</td>
<td>Fourth line up begins</td>
<td>sans</td>
<td>lation</td>
<td>&amp; de</td>
</tr>
<tr>
<td>146</td>
<td>First line begins</td>
<td>scrupuleux</td>
<td>pé</td>
<td>cupé</td>
</tr>
<tr>
<td>152</td>
<td>First line begins</td>
<td>reux</td>
<td>veuglement</td>
<td>bonze</td>
</tr>
<tr>
<td>173</td>
<td>Fourth line up begins</td>
<td>assurer</td>
<td>ne</td>
<td>prétends</td>
</tr>
<tr>
<td>187</td>
<td>Fourteenth line begins</td>
<td>pourquoi</td>
<td>quoi</td>
<td>l’on</td>
</tr>
<tr>
<td>234</td>
<td>Fourth line begins</td>
<td>De</td>
<td>nir</td>
<td>venir</td>
</tr>
<tr>
<td>550</td>
<td>Last line of first column of note</td>
<td>leurre</td>
<td>Je</td>
<td>mémoires</td>
</tr>
<tr>
<td>605</td>
<td>Ninth line begins</td>
<td>la</td>
<td>de</td>
<td>leurs</td>
</tr>
</tbody>
</table>

“The publication in 1758 of his principal work, *De l’esprit* was noisily condemned by the authorities, both ecclesiastical and ministerial, for its dangerously heretical and subversive opinions. Suppression of the book signaled a grave – but fortunately temporary – setback for the party of *philosophes* and Encyclopedists. Despite the recantations that Helvétius was forced to make regarding *De l’esprit*, he reaffirmed his ideas even more strongly in *De L’Homme, de ses facultes intellectuelles, et se son education*, published posthumously in 1772” (EP, Vol. 3, p. 472). Helvétius continued the work of Condillac by reducing all human understanding to sensation or sense-perception. He then took this reductionist psychology and erected a utilitarian theory of morality based upon it – making him “one of the chief pioneers and promoters of utilitarian moral theory” (Copelston, VI, 1, p. 51). Helvétius was a strong defender of the benefits of education and also extremely political – attacking all forms of despotism and, in particular, French despotism.

Bound in a lovely and well-preserved contemporary full calf binding with boards that are just a bit scuffed. The spine with five raised bands and beautiful gilt lettering and devices. Expertly rehanged. With lovely marbled endpapers. Overall, a very beautiful copy of this book.

8

**Helvétius’ Posthumous Restatement of the Ideas in *De l’esprit***


One of four editions from the year of publication. Smith notes that the true first edition would be the 639/760 page volumes (rather than the two 326/412 and the 399/495 volumes that were also published in 1773) because the 639/760 has a printed errata page with errors that have been corrected in all three of the later printings (Smith, *Bibliography*, p. 298)

Having been forced to recant many of the ideas put forth in *De l’esprit*, Helvétius reaffirmed these ideas even more strongly in this posthumously published work. The focus here is primarily on education where Helvétius attempts to show -- in opposition to Rousseau -- that formal instruction and particularly the system of reward and punishment used in such instruction are the supreme factors in the development of the intellect; or, in the terms of his philosophy, in the development of the passions which produce the intellect. He concludes by declaring that all types of intellect, even genius, may be artificially created. By its very exaggeration of the importance of social factors in education, Helvétius’ work was a valuable corrective to the influence of Rousseau.

Contemporary full leather with recent green and red lettering pieces with gilt lettering on spine. This is a clean, tight and remarkably well preserved set of this important work by Helvétius.
9 1st Edition 1st Printing of Helvétius’ Supporting Arguments For Holbach’s \textit{Système De La Nature}


\begin{center}
\$1,000
\end{center}

The first edition, first printing (the 151 page edition rather than the later 96 or 84 page issues) of this philosophical expansion and justification for the ideas found in d’Holbach’s \textit{Système de la Nature} (1770). The book was later republished with that book as a supplemental second half. Some speculate that despite the attribution to Helvétius on the title page that it was actually written by d’Holbach himself [Mornet and Lough] while other seriously question the attribution to Helvetius without ascribing it to any other author.

Despite these uncertainties, the book certainly fits nicely into the controversial arguments made in d’Holbach’s \textit{Système} and in Helvetius’ \textit{De l’esprit} and was a genuine force in the arguments that swirled around the emergent arguments supporting d’Holbach’s radical materialism.

Contemporary blue boards (worn and chipped in a few spots and on the corners) with half-leather spine which has five raised bands and gilt decorations in each compartment and titled on a red field. Overall, a lovely and “authentic” copy of this influential little book.


\begin{center}
\$550
\end{center}

The first edition, third printing (the 84-page edition rather than the 151-page first printing or the second printing of 96 pages) of this philosophical expansion and justification for the ideas found in d’Holbach’s \textit{Système de la Nature} (1770). The book was later republished with that book as a supplemental second half. Some speculate that despite the attribution to Helvétius on the title page that it was actually written by d’Holbach himself [Mornet and Lough] while other seriously question the attribution to Helvetius without ascribing it to any other author.

Despite these uncertainties, the book certainly fits nicely into the controversial arguments made in d’Holbach’s \textit{Système} and in Helvetius’ \textit{De l’esprit} and was a genuine force in the arguments that swirled around the emergent arguments supporting d’Holbach’s radical materialism.

20th century half leather binding with marbled green boards and the title in gilt on the spine. The pages of the text are roughly cut and uneven. A very presentable copy of this uncommon printing of this book.
One of the Foundational Works in Western Political Theory – PMM 138


$ 28,000

The first printing of the first edition with the winged “head” ornament on the second title page. There are three editions with title-pages that claim to be from 1651, but the second issue (with a “bear” ornament) was printed outside of England (probably Amsterdam), and the third (with a triangular-type “ornament”) is generally considered to date from around 1680. (See MacDonald & Hargreaves, pp. 27-30 for a full accounting of these differences.)

ONE OF THE FOUNDATIONAL WORKS IN THE FIELD OF POLITICAL THEORY, *Leviathan* details Hobbes’s notion of the origin of the State as a product of human reason meeting human need – through to its destruction as a consequence of human passions. According to Hobbes, the State, as an aggregate of individual men (so well portrayed in the famous engraved title), should always be tendered the individual’s obedience (except to save his own life), as any government is, in Hobbes’s view, better than the natural anarchic state. Hobbes is a unique figure in the history of English political thought with his defense of absolutism – unpopular from the day it was published to the present with proponents of individual liberties – being based on expediency. “Hobbes’s ideas have never appealed to proponents of the individual rights of man or to the modern totalitarians with their mystical vision of Volk, the fundamental nature of Hobbes's speculation has stimulated philosophers from Spinoza to the school of Bentham who reinstated him in his position as the most original political philosopher of his time” (PMM 138)

Printing & the Mind of Man 138

In a recent recreation of a contemporary, full red turkey morocco binding with gilt decorations on the front and back panels and in each of six compartments on the spine. With the early inscription by two former owners to the second front blank leaf (W G Johnston (?) and E. N. Kirk) along with an almost completely faded 1” diameter oval stamp. With a 1½” brown stain to the upper inside edge of both the portrait page and the title page. There is a ¼” x 1½” piece of old reinforcement (?) tape to the verso of the title page in what would be the middle of the title page word “Commonwealth.” There is no visible sign of a tear in the title page. The required foldout is found between pages 40 and 41 and it has a 1½” x 1½” piece missing from the upper outside corner (see photos). Otherwise, this a beautiful and well-preserved copy of this monumentally important book for Western philosophy and political theory.
INSCRIBED on the front flyleaf to: “E. Carlton Black / with sincere regards / of Wm. James / Dec 20. 1902”. Black had been a lecturer at the University of Edinburgh before taking a post at Boston University in 1892.

Originally published in 1885, this was James' first appearance in print in a book and it contains an important 119-page "Introduction" by him in which he "presents many of [his] characteristic views, such as the antithesis between monism and pluralism, healthy-mindedness and the sick soul, religion and moralism and the appeal to practice for the decision between them. It contains in germ the principles elaborated in [The Varieties of Religious Experience]" (John J. McDermott, The Writings of William James, Random House, New York, 1967, p. 822). See pages 248-253 of William James, In the Maelstrom of American Modernism by Robert D. Richardson (Houghton Mifflin Company, Boston and New York, 2007) for an insightful and in depth look at the significance of this “Introduction.”

Following the important “Introduction” is an autobiographical sketch written by James’ father, Henry James Senior, (which Professor Black clearly did not appreciate on any level; writing “Thank God!” in pencil just beneath the printed notice at the bottom of page 191 that the autobiography had been “interrupted by Mr. James at this point”). This is followed by the fifteen chapter book, Spiritual Creation and “Some Personal Recollections of Carlyle” followed by a three-page bibliography of Henry James Senior’s works. The elder James was a devotee of Swedenborg and his works are generally in support of that system of belief.

The book, although James’ first and his father’s last, was not a success and it “sank with scarcely a ripple. A dismissive notice appeared in, of all places, Godkin’s Nation; a few friends wrote brief, labored acknowledgments. The publisher sold five copies in six months” (In the Maelstrom noted above, p. 254).

Original dark maroon covers with gilt lettering on the spine. The top and bottom edges of spine are very lightly worn, but otherwise this is a tight, clean and very collectible copy of James’ homage to his father.

SEE ALSO ITEMS 52 & 53 FOR JAMES’ “PRINCIPLES OF PSYCHOLOGY”
13  The Principles of Psychology Applied to the Art of Teaching


$250

James “self-published” this book, i.e. he contracted with a Boston printer to print it and then made a separate contract with Henry Holt of New York to distribute it for him. There were two printing of this work from the same plates distinguishable by their size and by the six dots after the word “Relaxation” in the Table of Contents on page xi. This is a “large paper edition” copy measuring 7 7/8” x 5 1/2”. (See the Harvard Standard Edition of James works, Talks to Teachers, 1983, pp. 266-7.)

This is a collection of lectures first delivered in the summer of 1892 and then several times later. The "talks" to teachers consist essentially of material from James' great *Principles of Psychology* applied to the art of teaching. Some topics include 'Psychology and the teaching art', 'The child as a behaving organism' and 'The law of habit'. The three final essays, which James called 'Talks to Students', include "the two essays which best express his social creed, 'On a Certain Blindness in Human Beings' and 'What Makes A Life Significant?' Their theme is the inherent preciousness of each unique human life, viewed from within; the unsuspected presence under a drab exterior, of adventure, courage and emotional warmth; and hence the need of tolerance and imaginative sympathy in human relations.

Original dark green covers with gilt lettering on front cover and spine. Very light shelf wear. With the inside front joint lightly cracked but holding completely firm. Occasional, light pencil markings in margins throughout. Overall, a lovely copy of this scarce first printing.

14  First American Edition of Varieties


$900

This is James' major work on religion, and also one of his most popular books containing the Gifford Lectures that he delivered in Edinburgh in 1901-1902. Originally designed as the psychological part of a more complete treatise on religion (which was never completed) it is an important study in both the psychology and philosophy of religion and also a critical source for the nature and further development of James's philosophy.

According to the definitive edition of James's works published by Harvard University Press: "The first edition of *The Varieties of Religious Experience* was published in England (from American sheets with a special title page) on June 9, 1902, the day of James's final lecture. James received an advance copy on June 2 in Edinburgh. The date of the American publication is not certain. Under A 31018 on April 15, 1902, the copyright was given to James by the Library of Congress, which accepted the two statutory copies on May 26. However, the earliest notice in the Publisher's Weekly was #1586 for June 21, 1902, the book prices at $3.20" (*The Varieties of Religious Experience*, Harvard University Press, Cambridge, 1985, pp. 555-6). It must be pointed out, however, that the English edition does not say "First Edition June 1902" on the verso of the TP as does this first American issue.

With "Nietzsche" misspelled at line 11 on page 38 - indicated the very first issue of the book.

Original dark green covers with a sun lightened spine that has almost perfectly preserved paper spine label (the mark of a great copy!). With the small bookplate of Hattie and Benjamin F Koperlik to the inside front cover and the ink signature “Mr. & Mrs. B. F. Koperlik” on the opposite front free endpaper. The first two leaves (the ads and the TP) are uncut. A desirable copy of this important work.
15 First Edition of James’ Most Complete Statement on American Pragmatism


$450

Lectures delivered at the Lowell Institute in Boston in 1906 and at Columbia University in 1907, this is easily James’s most famous and notable work. The preface distinguishes between “pragmatism” and “radical empiricism” and contains multiple references to other writers illustrating the pragmatist tendency.

James offers his pragmatism as a technique for clarifying concepts and hypotheses. He proposed that if we do this, metaphysical disputes that appear to be irre soluble will be dissolved. When philosophers suppose that free will and determinism are in conflict, James responds that once we compare the practical consequences of determinism being true with the practical consequences of our possessing freedom of the will, we find that there is no conflict.

James explained the pragmatic method through examples rather than by giving a detailed analysis of what it involves. He did very little to explain exactly what ‘practical consequences’ are; it simply was not an issue for him. James made no claim to originality: ‘Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude’, although he acknowledged that it did so “in a more radical and in a less objectionable form than it has ever yet assumed” (*Pragmatism*, p. 31). It shared with other forms of empiricism an “anti-intellectualist tendency” and it recognized that theories (and presumably concepts) should be viewed as “instruments, not answers to enigmas”. We identify the “practical consequences” of a theory, concept or hypothesis by describing its role as an instrument in thought, in inquiry and in practical deliberation.

This was one of James’ most controversial publications which raised an immediate storm of debate when released and became the single work with which James’ philosophical theory was most closely identified.

Original brown boards with lighter colored cloth spine. Spine label very lightly worn but 100% readable (a rare thing with these books by James). With the signature “G. W. Grinton(?)” to the front fly leaf. A very pretty and well-preserved copy of this important book by America’s foremost proponent of the pragmatic theory.

16 First London Edition of James’ *Pragmatism*


$225

The London issue of this landmark book (see description of contents in item #15 above), published using the American sheets and a new title page.

Original brown boards with lighter colored cloth spine which is a bit darkened and lightly worn top and bottom. The spine label is lightly worn and about 85% readable. With some light foxing to the inside of the front and rear covers. Otherwise, a very presentable copy of this important work in American philosophy.
James' Great Defense of Pluralism


$250

James' great defense of pluralism which was originally delivered as the Hibbert Lectures given at Manchester College, Oxford in 1908-09. He begins the book, as he had begun *Pragmatism*, with a discussion of the temperamental determination of philosophical theories, which, he states, “are just so many visions, modes of feeling the whole push … forced on one by one's total character and experience, and on the whole preferred — there is no other truthful word — as one's best working attitude”.

Maintaining that a philosopher's “vision” is “the important thing” about him, James condemns the “over-technicality and consequent dreariness of the younger disciples at our American universities…”

As he gets more specific about other theories, James passes from his critical discussions of Josiah Royce's idealism and the “vicious intellectualism” of Hegel to philosophers whose visions he admires: Gustav Fechner and Henri Bergson. After careful consideration of these thinkers' ideas, he then concludes by embracing a pluralistic position that he had more tentatively set forth in *The Varieties of Religious Experience*: that religious experiences “point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so called, takes cognizance of) is shut off”. Whereas in *Pragmatism* James subsumes the religious within the pragmatic (as yet another way of successfully making one's way through the world), in *A Pluralistic Universe* he suggests that the religious offers a superior relation to the universe.

Original publisher binding of grayish-green covers with green cloth on the spine. With the bookplate of Cambridge poet John Hanes Holmes on verso of the front cover and an inscription to him on the front flyleaf dated Christmas 1909. The front cover joint is just a bit weak but holding solid. The paper label on the spine is rubbed on the top left and about 95% readable. Very minor shelf wear with bumps to spine corners. A lovely copy of this book.

James' "Sequel to Pragmatism" — Answering Objections to the 1907 Book


$225

This work is a further explanation of James' philosophy of pragmatism while also answering critics of the theory. The preface contains an important review of the subject of pragmatism, with a definition of "radical empiricism" and a statement of James's relation to Shiller and Dewey. One chapter, "Two English Critics", is of particular interest because it contains James' answer to Bertrand Russell's criticism of pragmatism.

The collection of essays represented James' attempt to assemble all the work of his pen that bears directly on the truth-question, including both previously published work from 1884 to 1909, and a few articles that appeared here for the first time.

Original greyish-green covers with green cloth on the spine. The paper label on the spine about 95% readable from wear. With two former owner's bookplates on the inside front cover. Tight, bright and clean, an excellent copy.
19  First London Edition of Essays
Selected by James to Present a Systematic Outline of His Theories


$ 175

“This edited, with a Preface, by Ralph Barton Perry. The title and the contents of this volume were virtually selected by the author himself several years before his death. It was his aim to present systematically, the outlines of the doctrine of ‘Radical Empiricism’ which he regarded as of not less importance than ‘Pragmatism’” (McDermott, p. 853).

This collection includes James’s groundbreaking essays “Does Consciousness Exist?” and “A World of Pure Experience” in which he explains one of his fundamental ideas: that mind and matter are both aspects of, or structures formed from, a more fundamental stuff — pure experience — that (despite the fact that it is called “experience”) is neither mental nor physical. Pure experience, James explains, is “the immediate flux of life which furnishes the material to our later reflection with its conceptual categories…” William James at his finest on his psychological theories!

Original green covers with very good paper label (only about 5% wear) on the spine. A clean, bright and tight copy.

20  William James - A Life in Letters


$ 100

Edited, with a Biographical Introduction and Notes, by his son, Henry James, and illustrated with photographs and reproductions of drawings and manuscripts.

“In the case of a man like James the biographical question to be answered is not, as with a man of affaires: How can his actions be explained? but rather: What manner of being was he? What were his background and education? And, above all, what were his temperament and the bias of his mind? What native instincts, preferences, and limitations of view did he bring with him to his business of reading the riddle of the Universe? His own informal utterances [found in these letters] throw the strongest light on such questions” (from the Introduction).

Original dark blue boards with well-preserved paper labels on spine. With a former owner’s stamped bookplate to the inside front cover and an unreadable ink signature to the front fly leaf dated January 21, 1921. Overall, a very pretty set.
Karl Jaspers’ Important Defense of Nietzsche Against the Nazi’s Interpretation


Nietzsche claimed to be a philosopher of the future, but he was appropriated as a philosopher of Nazism. His work inspired a long study by Martin Heidegger and essays by a host of lesser disciples attached to the Third Reich. In 1936, however, Karl Jaspers set out to "marshal against the National Socialists the world of thought of the man they had proclaimed as their own philosopher." The year after publishing Nietzsche, Jaspers was discharged from his professorship at Heidelberg University by order of the Nazi leadership.

Jaspers does not fall into the same trap as ideologues do, citing bits and pieces from Nietzsche's work to reinforce already held opinions. Instead, he openly shows the wide range of Nietzsche's views, including his endorsement of wars and warriors, his prophecies of world struggle and "new masters," and the cruel arrogance of the supermen. Yet Jaspers finds Nietzsche's philosophy to be extraordinary – not only because he foresaw all the monstrosities of the twentieth century, but also because he saw through them.

"The appearance which Nietzsche's work presents can be expressed figuratively: it is as though a mountain wall had been dynamited; the rock, already more or less shaped, conveys the idea of a whole. But the building for the sake of which the dynamiting seems to have been done has not been erected. However, the fact that the work lies about like a heap of ruins does not appear to conceal its spirit from the one who happens to have found the key to the possibilities of construction; for him, many fragments fit together. But not unambiguously; many functionally suitable pieces are present in numerous, only slightly varied repetitions, others reveal themselves as precious and unique forms, as though each were meant to furnish a cornerstone somewhere or a keystone for an arch." (Jaspers, from the Introduction)

Original publisher’s blue cloth with gilt lettering on the front cover and spine. In the original light tan dust jacket with dark green lettering on the front panel and the spine. Completely unmarked other than a small bookseller’s label to the inside front cover. With light foxing to the fore edge of some of the pages. In the original publisher’s cardboard protective box. Overall, perhaps as fine a copy as one might ever be likely to find.
The Most Accessible Writing on His Major Ideas


$3,250

This, Kant's defense of his *Critik der reinen Vernunft*, is considered by many to be his most beautiful and comprehensive book. It continues to be read and admired as one of his most concise and approachable works.

The book was written primarily to remove some of the misunderstandings and bewilderment that had greeted the release of the first edition of the *Critik* in 1781. Kant felt that he had been severely misunderstood and hence, unfairly criticized—most especially by Garve in his review of the book in the *Göttinger Gelehrten Anzeiger*.

The principal contents of the *Prolegomena* were subsequently incorporated by Kant into the second edition of the *Critik der reinen Vernunft* in 1787.

First printing with the floriated bar headpiece on page [3] (rather than the second and third printings that have the two cherubs headpiece - Warda 76 & 77) and the floriated bar on page 222 (rather than the bar with climbing leaves - Warda 76 - or a small ornamental piece with climbing flora - Warda 77). Finally, on page 78, line 8 the word “subjektiv” appears rather than “objektiv”—which was corrected in the two later printings.

Contemporary ¾-leather with sprinkled light-tan boards. Spine with five raised bands and gilt lettering to label. Spine edges a bit worn and corners slightly bumped. Small rectangular cut-out to top corner of the front free end paper. Light toning to title page opposite cut-out. Very occasional pencil marginalia. A truly lovely copy of one of Kant's most important and popular works.

First Edition of Kant’s Second Critique
Dealing with Practical Reason


$3,250

The second major *Critik*, in which Kant undertakes a more elaborate survey of moral concepts and assumptions than in his *Grundlegung zur Metaphysik der Sitten* of 1785.

"The Critique of Practical Reason aims at the coordination of human intellect and conscience, stressing that moral action may be accompanied by pleasure, but should on no account be determined by it. Moral conduct should be guided only by criterion of duty, which Kant considered the sole foundation of human freedom, this concept resting upon the submission of the individual will to the sublime moral law" (Garden Ltd., #162).

Contemporary ¾-leather with sprinkled light-tan boards. Corners bumped and the cover has occasional spots. Contemporary ownership inscription to front free end paper. Light foxing throughout as is common. Scattered pencil marginalia. Overall, a very good contemporary copy.
24  Kant’s Attempt to Subject Religion to Reason


$750

Kant always took particular interest in religion, and in this book he makes that clear by offering not only commentary but also a reinterpretation of Christian doctrine and practices based on the light of pure reason. Kant disagreed with those who understood Religion to be something that exists beyond the boundaries of reason and philosophical inquiry. In fact, he believed the question of religion to be one of the four fundamental questions that any credible philosophical system had to address (i.e. human knowledge, practical values/ethics, human nature, and religion). Thus, the publication of this book was critical to the completion of his overall project.

Given its subject matter, the publication of this work was not without difficulty and, once it appeared, Kant found himself in trouble with the Prussian authorities. However, according to many later commentators, Kant’s *Die religion* remains one of the most underrated books in the history of theology and philosophy of religion, and one of the most important texts for a “complete” study of Kant.

Original paper covers with contemporary handwritten “Kant” on spine which has wear to head and heel. A really lovely copy of one of Kant’s more important works.

25  A Complete Exposition of His Ethical Beliefs


[bound with]


$2,250

The two parts of *The Metaphysics of Morals* were published separately (in January and August of 1797 respectively). Kant felt that a more detailed description and analysis of his ethical position was called for and he developed those details in a series of lectures and then presented them in a two part work: *The Metaphysics of Morals.* "He sets these consequences out in his lectures on ethics and develops them in detail later in his 1797 Metaphysic of Morals. To judge him by the Groundwork and the Critique of Practical Reason taken together, is to do less than justice to the scope of his ethical reflections" (Encyclopedia of Philosophy, IV, p. 318).

Contemporary ¾-leather with sprinkled boards. There is some light wear to extremities and sparsely scattered pencil marginalia inside. Contemporary ownership inscription to front free end paper. Internally bright and crisp. A beautiful copy of one of Kant’s most important works.
26 Kant’s Major Contribution to Psychology


$1,500

Kant’s major contribution to psychiatry and psychology in which he classified the mental diseases and analyzed sensation, imagination and feeling, concluding that the study of man could not be scientific since it was not mathematizable. This is the last of Kant's self-published works and his only published work dealing with medical psychology wherein he makes a major contribution to psychiatry. In the preface, he points out that this text represents his manual for a course of lectures which he gave over a period of thirty years at the University of Konigsberg.

The *Anthropologie* was Kant's attempt to catalogue the powers of the mind and to describe their functions in some detail. For a number of years he had been researching and lecturing about various classifications of mental disorders. Kant "introduces a point of view and a methodological suggestion which at the same time was highly original and which was to prove extremely fruitful. Kant suggested that mental disease has something to do with the interaction of man's need and the demands his environment makes upon him, or the frustration to which it subjects him" (Zilboorg, *A History of Medical Psychology*, pp. 308-09).


27 First Edition, First Printing of Kant’s Logik


$800

Kant never produced a ‘book’ on logic, but taught and lectured on logic often during his years as a professor teaching an introductory philosophy class. The publication of *Logik* in 1800 was, in fact, a fully authorized collection of Kant's lectures on logic from that introductory course. The collection was compiled from his manuscripts and notes and edited by his students, primarily graduate student, Gottlob Jaesche.

While this is not necessarily representative of Kant’s major ideas, it does give the reader a glimpse into the science of logic as Kant understood it, a logic that serves as the architecture for his main works.

It also contains elements not directly addressed in his major Critiques. For example, in *Logik*, Kant directly addresses the distinction between general and transcendental logic, and explains the differences between analysis and synthesis with respect to concepts, judgments, and methods.

Therefore, *Logik* gives the reader a look at some of Kant’s lectures on philosophy, an understanding of the science of logic, and a direct explanation of some of the most important concepts that serve as central to his major critiques.

Contemporary marbled boards with cloth spine, titled in gilt. Small ownership signature to upper right corner of title page, barely noticeable. Internally clean. First printing with the comma following "Nicolovius" on TP. A very good or better copy.
28  First Edition of La Mettrie’s First Book
A Translation of Boerhaave


$1,750

La Mettrie was a student of Boerhaave while studying at Leyden. Upon his return to France, he made a point of spreading the Boerhaavian system, translating and annotating a number of his works of which this is the very first.

Contemporary full leather with five raised bands on the spine with gilt decorations and the title in a red field. The top of the spine is just a bit worn, but otherwise this is a tight, clean and remarkably well preserved copy.

29  First Edition of La Mettrie’s Homage to Boerhaave (but with His Own Additions)


$1,000

The “Aphorisms”, while based on Boerhaave’s system of physiology, is a practical, pragmatic work which includes La Mettrie’s own observations and utilizes ideas from other schools (rival physiologists, iatromchemists) of whom Boerhaave was highly critical.

Contemporary full leather with five raised bands on the spine with gilt title and decorations. There is a 1” gouge to the lower front cover. With a two-line inscription in fading contemporary ink on the title page bridging the ornamental device in the center of the page. Otherwise, a tight, clean and remarkably well preserved copy.

30  First Edition of La Mettrie’s Translation of “Treatments”


$850

“In fact in his *Traité de la matiere medicale*, a companion piece to the *Aphorismes*, Boerhaave gave the exact recipes for remedies he had suggesting in the *Aphorismes*. He listed remedies in order of the gravity of the symptom they were to treat, from weakest to strongest” (Kathleen Wellman, *La Mettrie: Medicine, Philosophy, and Enlightenment*, 1992, p. 82).

While La Mettrie was a devotee of Boerhaave, he was himself committed to an empirical, pragmatic and epistemologically more modest approach to medicine and he used this approach to dissent from his teacher. He was not principally motivated by scientific doctrines (materialism, or atomism, etc.) or by philosophic doctrines (sensualism and atheism), but rather by the desire for medical reform. All of his works – medical satires, medical treatises and translations along
with his philosophical works – promote medical reform by undermining the medical establishment, by suggesting reforms to medical education and practice, and by enlightening the public.

Contemporary full leather with five raised bands on the spine with gilt title and decorations. With a heavily overstruck two-line inscription in contemporary ink on the title page to the right of the ornamental device in the center of the page. Otherwise, a tight, clean and very well preserved copy.

31 First Edition of La Mettrie’s Treatise on Small-Pox

LA METTRIE, Julien Offray de. *Traité de la petite verole, avec la maniere de guerir cette maladie, suivant les principes de Mr. Herman Boerhaave* (Treatise on small-pox, with the way to cure this disease, according to the principles of Mr. Herman Boerhaave). Chez Huart & Briasson, Paris, 1740. 1 blank leaf + TP + iii-xxiii = Discours Preliminaire + [xxiv] = Table des Chapitres + [1]-190 + 1 blank leaf, 12mo. First Edition (Stoddard 10).

$ 1,500

An interesting exposition of the practical knowledge and theory regarding small-pox in 1740 France.

Contemporary full leather with five raised bands on the spine with gilt title and decorations. There are a few light gouges to the covers both front and back, but nothing unsightly or that would be unexpected in a book of this age. There is a lovely contemporary bookplate to the inside front cover: “J. F. Brossard / Chirurgien-Major / au / Regiment de Fumel / Cavalerie / 1752.” Otherwise, a tight, clean and remarkably well preserved copy.

32 First Edition of La Mettrie’s “Practical Medicine”


$ 1,250

Yet another attempt by La Mettrie to correct the “theories” of contemporary medicine with practical, concrete observations.

Contemporary full leather with five raised bands on the spine with gilt decorations and gilt title in a red field. The spine edges are lightly worn and just a bit chipped at the top. The covers have a few light gouges both front and back but nothing unsightly or that would be unexpected in a book of this age. Overall a very acceptable tight and clean copy of this book.

33 Two First Editions by La Mettrie – with Important Annotations


*bound with*


$ 4,500

Both books with ‘key’ annotations identifying the veiled characters mentioned in the book. This ‘key’ information is in ink written with a small, delicate, contemporary hand – identifying each of the persons who are being praised or held up to ridicule (depending on the book). An important historical document.
The “Politique” conforms exactly to Stoddard #20 – rather than #21, the reprint of the same year.

The ‘Essay’ on spirit is not a work on metaphysics but rather an attempt by La Mettrie to define ‘spirit’ by presenting a dozen short portraits of writers. By doing this, he hopes to delineate the various types of spirits and to show how they manifest themselves in contemporary human beings. Among the writers mentioned here are Duclos, Fontenelle, Chausee, Voltaire and Rollin. The essays take each one individually and outline their influences along with their strengths and weaknesses. These twelve sketches are then followed by a portrait of the false bel Esprit, finally noting that the only true bel Esprit among the twelve is Voltaire. The book ends with La Mettrie’s remarks and observations on the art of writing.

‘Machiavelli’s Political Doctor’ is a satirical, polemical piece directed against the medical profession and in favor of the surgeons. Poorly disguised as the translation of a recently recovered ancient Chinese treatise on medicine, the ruse fooled no one – in all likelihood, it was not meant to be taken at face value. The satire is a scathing look at the medical profession in Paris and the direct allusions are to member of the Parisian medical establishment and the Faculty of the School of Medicine. La Mettrie indicts the medical profession for being self-seeking, social climbers whose knowledge of medicine is largely fictitious. After strong lobbying by the Faculty of Medicine, this work was suppressed by the government on July 9, 1746 and publicly burned on July 16th.

Full contemporary calf with five raised band on the spine along with gilt lettering and designs. Book plate to inside front cover of Ludovici Geiger. Marbled endpapers. The pages of the first book are bright while those of the second book are a bit browned. Overall, a really lovely copy of two rare works by La Mettrie with significant historical information added by hand.

34 First Edition of La Mettrie’s “The Art of Pleasure”


$4,000

With the cancelled title page (like most copies – including the one in BNF) with the two corrections to the verse from Lucretius. [The original TP was – according to Stoddard – printed in red and black and read: “Equibus ipsa modis tractetur blania Voluptas Lucr.” rather than the “Et quibus ipsa modis tractetur blanda Voluptas. Lucr.”] found here.

Scarce first edition in which the famous doctor, materialist and libertine praises pleasure and suggests a hierarchy of pleasures. “Pleasure, the sovereign master of men and gods, in front of whom everything vanishes, even reason itself, you know how much my heart adores you, and all the sacrifice it has made to you.”

“In The Art of Pleasure, the infamous philosophical libertine counsels an imaginary young woman not to renounce her beauty and all chance of a life of happiness for the sake of a misconceived notion of virtue; an adolescent boy who witnesses two birds mating in a tree is advised that, ‘to you, everything is a living lesson in love.’ What follows is a pretty little exercise in rhetorical rococo, for the boy is becoming fascinated by a gift of Love, a ‘vermillion rose, whose button is only just covered over and wants to be harvested; a charming rose, every leaf of which appears covered and surrounded by a fine down the better to hide the loves, which are hidden inside.’ Among all these amazing anatomical details and poetic metaphors, the author suggests, lie not only physical satisfaction but also moral fulfillment” (Philipp Blom, A Wicked Company, Basic Books, 2010, pp. 192-3).

Early 20th century binding with blue marbled boards and spine with the title and date in a dark blue field. A nice copy of this important and influential scandalous work by La Mettrie.
A Lovely First Edition of Locke’s *Essay* – in Full Leather – PMM 164


First edition, first issue – the title page listing Eliz. Holt, with the “SS” in “ESSAY” correctly printed and the thirty typographical ornaments. This copy has four of six possible misnumbered pages for this edition which Yolton notes appearing in “many copies of both issues, indiscriminately”: 85 as 83, 287 as 269, 296 as 294 and 303 as 230 (in some copies 76 is 50 and 77 is 55). In addition, page 55 has the called-for misprint “Underwandings” at the bottom of the page and the Roman numerals for the chapter numbers reading incorrectly at the top of pages 57 and 263. Finally, page 90 has deleted the paragraph indicator “§24.” [See Jean S. Yolton, *John Locke, A Descriptive Bibliography*, Thoemmes Press, 1998, pp. 70 for details on these variations.]

In his Introduction to the Clarendon Edition of the *Essay* [Oxford, 1975], Peter Nidditch “estimate[d] that about 900 copies of the First Edition were printed, by far the greater number of them belonging to the Holt issue” (Nidditch, pp. xviii-xix) while Yolton, citing this estimate, claims: “We do not know the number of copies printed; Peter Nidditch has estimated about 900 copies were published, chiefly of the Holt issue. But it is possible there were as few as 500” [Yolton, pp 69-70].

Yolton, in her definitive bibliography clearly identifies the Holt imprint as the “first edition, first issue” (pp. 67-8) and notes, “it is generally assumed that the Holt issue is the earlier because the title-page of the other, Mory, issue is a cancellans. I would assume that after all pages of the text had been printed, Basset came to some financial arrangement with Edward Mory to help sell it. Johnson has stated: “It is probable that Mory acquired his rights in the book only shortly before the advertisement in the *London Gazette* of 29 May 1690 which give his name as publisher” (p. 69). It should be noted that the book was printed in late November of 1689 and copies had been distributed to Locke as early as December 3, 1689 (p. 69).

The seminal *Essay* addresses the foundation of human knowledge and understanding. Locke describes the mind at birth as a blank slate (tabula rasa, although he did not use those actual words) filled later through experience. The essay was the most important early source of empiricism in modern philosophy, and influenced many Enlightenment philosophers such as George Berkeley and David Hume. More than any other, this book set British philosophy on its subsequent empirical course.

Book II of the *Essay* importantly sets out Locke's theory of ideas, including his distinction between passively acquired *simple ideas*, such as "red," "sweet," "round," etc., and actively built *complex ideas*, such as numbers, causes and effects, abstract ideas, ideas of substances, identity, and diversity. Locke also distinguishes between the truly existing *primary qualities* of bodies, like shape, motion and the arrangement of minute particles, and the *secondary qualities* that are "powers to produce various sensations in us" such as "red" and "sweet." These *secondary qualities*, Locke claims, are dependent on the *primary qualities*. He also offers a theory of personal identity, offering a largely psychological criterion. Book III is concerned with language, and Book IV with knowledge, including intuition, mathematics, moral philosophy, natural philosophy (what we would call ‘science’), faith and opinion.
Full leather paneled boards with an elegant period rebacked spine with five raised bands and gilt lettering on a dark red field. Title page separated at the bottom 1½” and lightly soiled. There is a contemporary former owner’s signature (“Josp Brownridge’s / Book”) in black ink surrounding the graphic device in the center of the title page. With some soiling and foxing to the first two leaves. Otherwise, a lovely copy of this important book. Comes in a custom pull-off case.

36  First Edition of Schopenhauer as Educator
The Rarest of Nietzsche’s
Four “Unconventional Observations”


$ 1,750

This third Unconventional Observation is, for some unknown reason, the least available of Nietzsche’s four “Betrachtungen” which were published between 1873 and 1876. This essay takes up the topic of self-perfection and set up the philosopher Schopenhauer – then one of Nietzsche’s philosophical heroes – as a paradigm of self-direction. “The man who would not belong in the mass needs only to cease being comfortable with himself. He should follow his conscience that shouts at him: “Be yourself! You are not really all you do, think, and desire now.”

While Nietzsche would lionize Schopenhauer here, he spent much of the rest of his career attempting to overcome the pessimism that lies at the heart of Schopenhauer’s philosophy – rejecting Schopenhauer’s “eastern” denial of life and proclaiming that one must “Say ‘YES’ to Life!” Nietzsche’s friend Franz Overbeck called him “a virtuoso of self-overcoming.”

In these early meditations, Nietzsche is often at pains to free himself from preconceptions to which his own spirit had drawn him, establishing a model for the life of the “free-spirits” and the “dangerous thinkers” of whom Nietzsche saw himself the harbinger. The essay represents one of Nietzsche’s first serious engagements with the Darwinian philosophy, in the course of which Nietzsche elaborates a conception of nature and its alleged purposes that recalls the Greeks and their conception of “physis” – as a mode of which he would characterize human society as well as the physical world – as opposed to the Victorian rigidity of Darwin’s followers.

Contemporary binding with dark marbled boards with some significant, but small edge-wear and scuffing. The black cloth spine is lightly worn and has the single word “Betrachtungen” running vertically in gilt lettering. The lower front corner of the front board has been bent and creased, but is holding firm. There is scattered pencil marginalia throughout. This is a worn, but solid copy of this scarce book.
The Definitive Editions of *Dawn* & *The Gay Science* in One Book!
including the Entirely New, 75-Page Chapter (We Fearless Ones) in *The Gay Science*


[bound with]


$2,500

This is the Definitive Edition of *Morgenrothe* which includes the 11-page introduction that appears here for the first time. These introductions from the “Neue Ausgabe” editions, written in 1886-1887, are considered by many, including Nietzsche himself, to represent some of his very best writing.

There were originally 500 to 750 copies available in this First Edition, Second Issue state of this work.

*Dawn*, the fourth "aphoristic volume" was subtitled "Thoughts on the Prejudices of Morality" and brings to central focus Nietzsche's attack upon and critique of Christian morality – which was to be an ongoing theme in all of his later writings. The book is also more masterful than the earlier works in its artful use of "aphoristic" juxtaposition to engage the reader in his own reflections. Indeed, Nietzsche seems more intent on conveying to his readers a particular type of experience in thinking than he seems concerned to persuade his readers to adopt a particular point of view. *Dawn* typifies Nietzsche's *ad hominem* approach to morality in which he asks primarily: "What kind of person would be inclined to adopt this perspective?" and "What impact does this perspective have on the way in which its adherents develop and live?" His answers to these questions are generally dispiriting. He is forced to conclude that Christian morality is basically self-denigrating, vindictive towards others, escapist and antagonistic to life.

**WITH: The Gay Science**, which is the final and culminating volume of Nietzsche’s aphoristic works, contains the first instance of his famous statement, “Gott ist tot!” (God is Dead) – first in section 108, then more elaborately detailed in the *Parable of the Madman* in section 125, and for a third time in section 343. It also contains the first appearance of the doctrine of the "Eternal Return of the Same" (which plays such a prominent role in *Zarathustra*) and even includes Nietzsche’s first mention of the *Uebermensch*. It is, in short, one of Nietzsche’s most important works.

This *Neue Ausgabe* of *The Gay Science* consisted of the 788 unsold sheets from the first edition of 1882 with the addition of a new title page, Nietzsche’s new ten-page *Vorrede* (Preface), two new half-title pages and a new 5th book, "Wir Furchtlosen" ("We Fearless Ones").

The addition of the completely new chapter brings the total of original materials to found only in this edition up to 75 new pages along with 14 pages of poetry that also appear here for the first time.

Contemporary ¾-leather with marbled boards. Gilt lettering to spine. Sparsely scattered pencil markings throughout. A very good copy of two of Nietzsche’s most important works.
Considered by Many to be Nietzsche’s Most Important Work


NIETZSCHE had 600 copies of this work privately printed by "vanity publisher".

Considered by most to be Nietzsche's most important philosophical work, *Beyond Good and Evil* was the first of Nietzsche's "self-published" books. The work consists of nine interlocking chapters that delineate the profile and the task of the "free spirit" and the "philosopher of the future" and contains some of Nietzsche's most insightful and barbed attacks on previous philosophers, as well as many of his most powerfully and elegantly formulated analyses.

As perhaps nowhere else, the Nietzsche of *Beyond Good and Evil* fulfilled his own criterion of literary greatness: “To say in one sentence what others have required a book to say – and then to say what they did not say as well!” By any standard, *Beyond Good and Evil* is among the greatest books in Western Culture. It is difficult to imagine another in which one can find so much.

Here, for the first time, Nietzsche proposes a "natural history of morals" and proposes that the revaluation of former values is the central task to be accomplished by the philosopher of the future – this indeed would be the primary task of his own final works. He begins: “If a person should regard even the effects of hatred, envy, covetousness and the lust to rule as conditions of life, as factors which, fundamentally and essentially, must be present in the general economy of life (and must, therefore, be further enhanced if life is to be further enhanced) – he will suffer from such a view of things as from seasickness. And yet even this hypothesis is far from being the strangest and most painful in this immense and almost new domain of dangerous insights…”

In addition, Nietzsche’s concept of will to power plays a prominent and central role in the book, as does his famous analysis of master and slave morality, which is mentioned here for the first time.

Contemporary quarter-leather with brown and yellow marbled boards. Gilt lettering and decorations to the spine. Lovely decorative endpapers and a silk bookmark. A former owner’s name is lightly inscribed to top of title page. The book is tight and internally clean. A very collectible contemporary binding for one of Nietzsche’s most important books.

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First Edition (the American Issue) of Nietzsche’s Most Famous Book!


This first American edition of *Zarathustra* in Alexander Tille’s English translation was published simultaneously by Henry & Co. in London and Macmillan in New York in 1896 (along with *The Case of Wagner* in that same year). The Henry printing was actually done by Nietzsche’s German publisher, C.G. Naumann, in Leipzig while Macmillan was responsible for getting the American imprint done by the Norwood Press in Norwood, MA.

Henry & Co. was unfortunately a new and underfinanced imprint that was selected by C.G. Naumann and Nietzsche’s cousin, Dr. Richard Oehler, over the protests of the English translators. After publishing two titles in 1896, the firm went bankrupt leaving two unpublished works (*The Dawn of Day* and *The Genealogy of Morals*) in the hands of the translators. The Henry & Co. issue is exceeding scarce in the trade, reflecting the very light reported sales of just 257 copies before June 30, 1897.
Nietzsche's most radical and most famous book, *Zarathustra* is the one he considered his masterwork and his highest single achievement. "Zarathustra is more poetry than prose, more vision than reasoned insight, more didactic exhortation than playful intellectual fencing, more prophecy than psychological observation. The four books are an elaborate riddle seamlessly blending elements of Nietzsche's philosophy, his psyche, and his personal life into a seductive invitation to dance – and the vast literature they have generated is ample testimony to the complexity and the depth of the work" (Schaberg, *The Nietzsche Canon*, p. 87).

"It is, moreover, the critical or destructive aspect of his philosophy that has made a significant mark on the mind of sophisticated man. He emphasized the important part in all spheres of human thought and activity played by self-deception, illusion and prejudice, and it is his stark insistence on the necessity to recognize and ruthlessly to uproot these sinister and treasured falsities that has made him appear unsympathetic to some. In this main aspect of his outlook and in its reception, similarities with Freud are plainly observable. “Thus Spake Zarathustra” glorifies the Uebermensch (superman). It is a long philosophical prose poem and the most widely known of his works" (*Printing and the Mind of Man* 370).

Like Zarathustra, Nietzsche the philosopher goes down among men again in this prophetic masterwork, exhorting them to recognize and attend to what is best in them. “I teach you the Overman” says Zarathustra in his first speech to the people, “Man is something that should be overcome. What have you done to overcome him?”

Original apple-green cloth boards with very light edge wear. The spine is a bit sun darkened, but the gilt lettering is all intact and very readable. With the bookplate of "Louis Lisser" to the inside front cover. Otherwise, internally tight and clean. A really lovely copy of the first English translation of Nietzsche’s most popular work.

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**40**  
Nietzsche’s Self-Congratulatory Masterpiece Explaining: “Why I Am So Wise”


Released in an edition of 1,250 copies: 150 on Japanese velin and 1,100 on parchment. Double-spread art nouveau title page illustrated by Henry Van de Velde. “Van de Velde developed all his decorative elements from the logic of the curve and reverse curve and by covered surfaces and plain surfaces. This brings the text and the decorations into an ideally close connection with each other” (Hofstatter, *Art Nouveau*, p. 100). Copies were so expensive that it was dubbed the "bank director's edition" (Schaberg, *The Nietzsche Canon*, p. 185).

First edition of Nietzsche's apologia, written as a pre-emptive defense against his interpreters, though not published for almost twenty years after it was written, due to the machinations and the fears of his sister. "I have a terrible fear that one day I will be pronounced holy: you will guess why I publish this book before; it shall prevent people from doing mischief with me. I do not want to be a holy man; sooner even a buffoon. - Perhaps I am a buffoon." To his future followers, he offers the following: "You say you believe in Zarathustra? But what matters Zarathustra! You are my believers - but what matter all believers! You had not yet sought yourselves, and you found me. Thus do all believers; therefore all faith amounts to so little."

Original half vellum and grey boards with embossed circular title on the front cover in gilt and again in gild on the spine. With the almost detached bookplate of Alfred Schuster on the inside of the front cover. One of 1,100 copies printed on parchment, this one being numbered 1155. The front cover is very slightly bowed outward (as is usual with this volume). A bit of soiling to the vellum spine, but otherwise a lovely, well preserved, clean, and bright copy
First Edition of Thomas Reid’s First Book – His Seminal Work Contra Hume

The Quintessential Exposition of Scottish “Common Sense” Philosophy


Shortly after the publication of this work, Reid was elected professor of moral philosophy at Glasgow, succeeding Adam Smith.

The quintessential exposition of Scottish “Common Sense Philosophy” which laid the groundwork and set the standard for Stewart and those who followed. Here, in his first book, Reid presents the classic argument for direct realism, i.e. the epistemological theory that our senses reveal the world as it is without mediation. For Reid, ordinary language is closely connected with common sense and mirrors our everyday thinking.

Reid wrote in opposition to Hume whose ideas and teachings he found abhorrent both to Christian doctrine and to the dictates of common sense. He also represents one of two truly important branches of reaction to Hume, the other being exemplified by Kant. It has been noted – not unfairly, I think – that only Reid and Kant were insightful enough to realize the full import of Hume’s challenge to the philosophical enterprise and of the necessity to counter that challenge. In his pursuit of that goal, Hume’s biographer Mossner accused Reid of inaugurating “that radical misunderstanding of Hume which was to dominate modern thinking for well over a century” (The Life of David Hume, p. 298-99). The entire Scottish school post-Hume would likely disagree.

Reid’s work was massively influential, though quite a bit of its influence lay far in the future. His ideas, especially through his followers Stewart and Hamilton, dominated American psychology and philosophy throughout most of the 19th century. His connecting ordinary language with common sense directly influenced G. E. Moore and J. L. Austin in the 20th century, while C. S. Peirce – at least before his turn to a view more akin to idealism in the late 1890s – shared Reid’s esteem for direct experience, which became an important plank in the platform of pragmatism. Scottish Common Sense philosophy was imported to the USA primarily by James McCosh (1811-1894) who emigrated in 1868 to become the president of Princeton University. William James, in the preface to his Gifford Lectures, The Varieties of Religious Experience, credits the Scottish school as the foundational source of American philosophical thought.

A very pretty copy in contemporary boards with a flawlessly matched re-backed spine with six panels and a label with gilt lettering on a red field. The inside front cover has a former owner’s bookplate and the front fly leaf has his signature (“Michael Holland”). The text pages are lightly browned, but, otherwise, this is as lovely and as clean a copy of this work as one is likely to find.
Rousseau’s most important work after Contract Social (1762) -- posing a radical challenge to Locke and Hobbes. Having won the prize from the Academy of Dijon with his essay, Discours sur les sciences et les arts, in 1749, Rousseau responded to another essay competition by the same Academy in 1753 which posed the question: “What is the origin of inequality among Men, and is it authorized by Natural Law?”. Rousseau responded promptly: “If the Academy has the courage to raise such a question, then I will have the courage to write about it.” The result was an essay which is remarkable both as philosophy and as science. In less than a hundred pages, Rousseau outlined a theory of the evolution of the human race; he propelled the study of anthropology and linguistics into new channels, and made a seminal contribution to political and social thought. Most important is his thesis that current human society is the result of a long series of declines from Man’s original state of nature. Rousseau imagined primitive man living in isolation in the forests, self-sufficient, equal to his fellows because he was independent of them. Gradually Man formed primitive societies based on the family which carried within them a sense of mutual obligation. Finally, with the advent of the concept of property, Man succumbed to inequality. Central to this vision is the belief that all government is founded on a contract between the people and their rulers -- a doctrine he was to develop more fully in his Contract Social seven years later. Even if his arguments were seldom fully understood by his readers, the book altered the way people thought about themselves, about their world and about society in general having a profound effect upon future political discourse and actions.

With ALL fourteen of the issue points noted by Dufour (I, 55) to distinguish it from the pirate edition of similar appearance in the same year (NOTE: it is unusual for copies to have all of these issue points):

1. the frontispiece engraved with a title reading “chez” not “chés”,
2. frontispiece properly signed at the bottom,
3. the TP printed in red and black,
4. the figure of Liberty on the TP is full-sized and signed by Fokke,
5. the Geneva coat of arms on page [III] engraved not copied and signed “S.F.”,
6. Rousseau’s name misspelled on p. LII ("Jaques"),
7. pp. LXVII-LXVIII is a cancel
8. the hand inked accent mark for “conformé” on page 11 (first word, third line from bottom),
9. pp. 111-112 is a cancel,
10. pp. 139-140 a cancel,
11. p. 262 beginning “cune difference” rather than “dans laquelle” and including the “errata / avis” page [263]-[264].

In addition, other bibliographers have noted two further points in distinguishing the true first edition from the pirate, both of which are present here:

1. p. LXV mis-numbered as XLV and
2. gathering “L5” incorrectly signed as “K5”.

Beautifully bound in recent full leather with period styling. The spine has five raised bands and is decorated with gilt decorations in each panel. The title is gilt on a red field. A clean and bright – albeit recently rebound – copy with ALL of the required issue points. A very pretty book.
Schopenhauer’s Most Important Work—PMM 279


$32,500

The extremely scarce first edition of Schopenhauer's main work, "The World as Will and Idea", which became a seminal philosophical work that deeply influenced many important later thinkers, e.g. Nietzsche.

The book was printed in about 700-750 copies, but due to the controversial contents and the too "modern" mind of Schopenhauer, the work was met with no sympathy in early 19th century Europe, and the book sold very poorly. The total lack of initial impact and the terribly bad sale-numbers caused the destruction of all the remaining copies, and only a very small portion of the original 700 or 750 copies still exist, making the first edition of this work one of the most rare important philosophical works of the 19th century. Schopenhauer actually suspected his publisher of deliberate treachery.

Schopenhauer's "modern" mind resulted in a philosophy of nothingness and a pessimistic denial of the identity of change and progress, which are the predominant notions in this his main work. Later thinkers who were much influenced by Schopenhauer include some of the most influential men of the 19th and 20th centuries - Nietzsche, Wagner, Maler, Darwin, Einstein, Jung, Freud, Wittgenstein, Popper, Horkheimer, Beckett, Borges, Tolstoy, Thomas Mann, Knut Hamsun etc, etc.

The "pessimistic philosophy" that Schopenhauer founded took its starting-point in the philosophy of Kant, but he heavily criticized most of the important contemporary philosophers, who were also influenced by Kant (i.e. Hegel, Fichte, Schelling etc.). Like Kant, convinced that scientific explanation would never be able to give a true explanation of reality, the appearances of which are all that we will ever be able to at least apply with a form of systematization and classification, which resembles knowledge, Schopenhauer concludes that all intellectual life is governed by the will and passions. In Schopenhauer's philosophy, the Will becomes the driving force of man and the world; the intellect is subordinate to this.

Thus, when desire comes before thought, and will comes before being, human beings must live in the realm of desire, and by this desire they are perpetually tormented. "Kant's principal difficulty, the existence of matter apart from our knowledge of it, is expressed by the very inadequacy of our knowledge: it is the cosmic will, an uncontrollable force superior to human will, which, in the individual will, can only be broken by leading a negative ‘good life’, in chastity, voluntary poverty, fasting and self-denial. The result is nothingness, and the aim of the saint is non-existence" (PMM 279).

*Printing and the Mind of Man 279*

44  Introducing the Famous “Venn Diagrams”


$750

Modern set theory put mathematics on a firm, logical foundation; allowing mathematicians to give precise definitions to their terms, thereby replacing the unsatisfactory and fuzzy language of the seventeenth century with the much more exact language of sets. To illustrate the concepts of this new set theory, different types of logical diagrams emerged, the most famous of these being the well-known Venn diagrams.

Leonhard Euler had introduced his own system of diagrams for syllogistic reasoning in 1768, but they were limited in the ways that they could express less than absolute relationships. This landmark first edition introduces Venn’s celebrated diagrams as a visual tool for representing logical and mathematical classes in a way that allowed for much greater expressiveness of partial or imperfect relationships.

While *Symbolic Logic* was written initially as an attempt to expand and clarify Boolean algebra, Venn’s diagrams have proved to be so successful that their uses have been expanded into probability theory, logic, statistics and computer science.

Publisher’s original burgundy cloth with gilt-lettered spine. The spine is lightly sunned and the boards have some slight wear and bumping and a 3” chain of small, but prominent whitish spots on the rear board. With the bookplate of the prolific English author, Francis Marion Crawford (1854-1909) to the inside front cover. The half-title shows some mild foxing but the rest of the text is clean, bright, tight and largely uncut. A lovely copy of this important book.

45  The True First Edition of Voltaire’s Revolutionary Candide – PMM 204


$50,000

The true first edition of Voltaire’s immensely readable and still highly entertaining classic, *Candide*, which has a printing history so complicated that it has taken years to unravel. The book was such a sensation that it was instantly pirated 16 times in the first year of its release. The most comprehensive explanation of the 17 different printings bearing the year 1759 on the title page can be found in Giles Barber’s 25-page exposition in Volume 48 of *Les Oeuvres Complètes de Voltaire* (see pp. 86-110) published by The Taylor Institution, Oxford in 1980.

Barber describes four issues of 299 pages (the first of which is this first printing offered here), six issues of 237 pages, two of 167 pages, two of 215 pages and three of 176, 190 and 301 pages respectively. The priority of this first 299-page printing done by Cramer of Geneva is now beyond question (Barber’s 299G).

This copy has all of the required issue points for that first edition, first issue:

• the correct 22 ornamental designs called for by Barber (for instance, the ornaments on the title page and on page 279 are different from those used in each of the other three 299-page printings);
• page 103, line 4, has the misprint “que ce ce fut” (corrected to “que ce fut” in later editions);
• page 125, line 4, has “précisément” (corrected to “précipitamment” in later editions);
• the elimination of the paragraph break on page 31;
• the rewritten short sentences on page 41 regarding the Lisbon earthquake;
• and without the cancelled paragraph (beginning “Candide était affligé…”) on page 242.

A lovely copy of this monumental work in literature, philosophy and the cultural upheaval that was the French Enlightenment.

*Printing and the Mind of Man 204*
Recently rebound in ¾ leather with brown speckled boards. There are four raised bands with gilt banding on the spine along with the title in gilt on a red field. There is one small circular stain (¼”) unobtrusively positioned in the top right corner of the title page. Otherwise, a clean, tight and bright copy of this remarkable book, one of the most entertaining classics in the Western Canon.

46 Second Edition of the Second Part of Candide

[VOLTAIRE, Francois Marie Arouet de] but really either [CAMPIONEULLES, Charles Claude Laurent de Thorel de, OR DULALENS, abbe Henri-Joseph (?)] Candide, ou l’Optimisme, traduit de l’allemand de Mr. Le Docteur Ralph, Seconde Partie, Aux Délices], [Holland], 1761. TP + [i]-[ii] = Introduction + [1]-98 + [99]-[100] = Table des Chapitres, small Octavo. Second Edition. $ 850

The second edition of a spurious work first published in 1760 that purported to be the “second part” of Candide. Although no one seriously considered Voltaire (who had been instantly identified as the author of the “first part”) to be the author of this work, it was reprinted at least fourteen times in the next 37 years. (A complete bibliographical description of these printings of the “second part” can be found at http://du.laurens.free.fr/bibliographie/Can_inventaire.htm.)

Compigneulles was originally suspected of being the author of “part two,” but he consistently denied this. More recent scholarship points towards the abbe Henri-Joseph Dularenos as the actual author of the piece. The original confusion arose because one of Voltaire’s supporters, in order to protect him, implausibly and mischievously, ascribes the book to Thorel de Campigneulles, a journalist of impeccably orthodox views – which he vigorously denied. Campigneulles seems to have taken his revenge a few years later by publishing (also anonymously), Candide en Dannemarc (Candide in Denmark), a continuation of the work which he had been falsely accused of writing. It was, in effect, Candide Part Three.

Recently rebound in ¼ leather with brown speckled boards. There are four raised bands with gilt banding on the spine along with the title in gilt on a red field. A tight, clean and bright copy of this interesting spurious addition to the Voltaire “canon” and an important work for understanding the complexity and confusions that always surrounded his writings and his reputation. A quintessential work in the history and development of the French Enlightenment.
“Weightiest Contribution to Psychoanalysis”


Karl Abraham was an early German psychoanalyst and a correspondent of Freud who once called him his “best pupil.” Abraham founded the Berlin Psychoanalytic Institute and was the president of the International Psychoanalytic Association from 1914 to 1918 and again in 1925.

He collaborated with Freud on the understanding of manic-depressive illness, leading to Freud's paper on 'Mourning and Melancholia' in 1917. He also studied the role of infant sexuality in character development and mental illness and, like Freud, suggested that if psychosexual development is fixated at some point, mental disorders will likely emerge.

This volume contains the standard presentation of the child's psychosexual stages in which Abraham subdivided the three primary stages into six – i.e. oral (1 - sucking; 2 - biting), anal-sadistic (1 - destructive and expulsive; 2 - mastering and retaining), and genital (1 - phallic; 2 - adult).

Ernest Jones called this publication "Abraham's weightiest contribution to psychoanalysis" (Selected Papers of Abraham, p. 19).

Original publisher's printed ivory wrappers with black printing to the front and rear covers (inside and out) along with the spine. Very lightly chipped and cracked. A completely uncut copy that is tight, handsome and near fine.

**$ 225**

Freud's First Written, but Second Published, Paper – His Research on Eel Testes


Freud's second published paper, written at the age of twenty-one under the guidance of Carl Claus, head of the Institute of Comparative Anatomy in Vienna and founder of the Zoological Experimental Station at Trieste.

Freud obtained a grant to travel to Trieste to work on the problem of the location and description of the eel testes. Dissecting 400 eels, Freud tentatively confirmed Syrski's 1874 observations. Claus read his paper to the Academy of Sciences on March 15, 1877, and it appeared in the April issue of its Bulletin.

This is actually the first scientific paper that Freud wrote for publication, although it appeared in print three months after a paper that he wrote for Brücke.

Original publisher’s printed green wraps. The front cover is detached and has a 1” triangular chip missing from the bottom center (not affecting text). Otherwise, this is a fine, uncut copy of this rare piece.

**$ 1,500**
49 Freud's Translation of His Teacher Charcot's *Hysteria* – With Freud's Forward and Footnotes


$2,750

Freud studied with Charcot at the Salpetriere from October 1885 to March 1886. While still in Paris, he offered to translate this third volume of Charcot's *Lecons sur les maladies du systeme nerveux*, which had not yet been published. Freud performed this task so quickly that his German translation, to which he added a preface and footnotes, was published several months before the first French edition, which appeared the next year in 1887.

Publisher’s original grey wrappers with black printing to the front and rear covers – both inside and out. Wraps lightly chipped in several places with a former owner’s signature to the top of the front wrap dated “Wien 1886.” The text block is split into five aligned pieces along the spine. Occasionally uncut. Despite the splitting along the spine, this is still a remarkably well-preserved copy of this important early effort by Freud.

50 “Freud's Greatest Work” – PMM 389
One of the Most Important Books of the 20th Century


$24,500

Although dated 1900 on the title page, *Die Traumdeutung* was actually published on November 4, 1899 (Freud having previously received two author's copies) in an edition of 600 copies. The book sold so slowly that a second edition was not needed until 1909. Nonetheless, this work (along with perhaps *On the Origin of Species* and *Das Kapital*) would prove to be one of the most influential books on the 20th Century – the Century of Psychology.

"*Die Traumdeutung* contains Freud's general theory of the psyche, which he had developed during the previous decade. Using his refined understanding of the operation of the unconscious, Freud interpreted dreams on the basis of his wish-fulfillment theory and discussed displacement (the appearance in conscious thought of symbols for repressed desires), regression, Oedipal impulses and the erotic nature of dreams...Freud gave an unprecedented precision and force to the idea of the essential similarities of normal and abnormal behavior, opening up the door to the irrational that had been closed to western psychology since the time of Locke" [Norman].

**Printing and the Mind of Man 389**

Contemporary quarter-leather with green marbled boards. Spine with gilt lettering for author's name, title and number in lowest compartment ("C. II."). Housed in a custom clamshell box. Internally, clean and bright. Overall, a beautiful copy of a major work in Western Civilization.
Freud’s Polemic in Defense of Lay Analysis


$ 450

The Question of Lay Analysis is Freud’s attempt to defend the practice of psychoanalysis by those without degrees in Medicine. The essay responds to what was becoming a crisis in medicine. With the increasing numbers of students studying and practicing psychoanalysis without medical degrees, many in the “official” medical field disapproved. Freud disagreed, driven to write in part by the situation of a close friend, Theodor Reik, who had been accused of practicing medicine without a license. Written as a postscript to the Innsbruck International Congress, Freud defended the practice of lay analysis in the face of pressure from the establishment.

An untrimmed copy in the original gold publisher’s printed wraps and glassine wrapper. Near fine. A tight and clean copy.

First Edition in the Rare First Issue of James’ Famous & Foundational Psychology


$ 6,000

As called for by the Harvard definitive edition of 1981 in its definition of the first printing (p. 1587), this copy has the word “Psy- chology” hyphenated in the book ads opposite the TP. In addition, it also has the two definitive misprints: “the seat of intellectual power” rather than “not the sole seat of intellect” (Vol. 1, p. 10, l. 9-10) and “object of some absent object of sensation” rather than just “object of some absent sensation” (Vol. 2, p. 101, l. 20). The alternate, corrected readings belong to the First Edition, Second Printing which also has an 1890 title page.

Harvard speculates (p. 1577) that this first printing had a print run of 1,000 copies but the great rarity of this first printing versus the second and third is legendary and somewhat mystifying if, in fact, that many copies of the first printing were actually made. Clearly these errors were caught early in the press run and quickly corrected.
James's famous, brilliant and long-awaited major work on psychology which emphasized his experimental method and the treatment of psychology as a natural science. This book summarized all of the work that he had been doing at Harvard for the several years preceding its publication.

Here James puts forth his belief that mental processes should be viewed as "activities [useful] to living creatures as they attempt to maintain and adapt themselves in the world of nature" (D Schultz, A History of Modern Psychology, 3rd Ed, p. 143).

While more widely known as the proponent of "Radical Empiricism" and "Pragmatism," James's psychology is regarded by many as a far more original and substantive achievement. His nuanced rejection of the subject/object split in favor of a more fluid intersection between self and world, famously figured as a stream of consciousness, reoriented subsequent inquiry into the nature of consciousness and perception, notably influencing thinkers and schools as diverse as Husserl, Piaget, European phenomenology, Gestalt psychology, humanist psychology and cognitive sciences.

A seminal work in the history of modern thought.

Original dark green covers with extremely bright gilt lettering on the spine. Very lightly worn at head and foot of spine. The covers have minor spotting except for one notable small gouge to the front board of volume 1 (see photo). A remnant (less than 1” wide) of the extreme left-edge of a preprinted “First Reading”(?) list is glued inside the front free end paper of Volume 1 and the rear end paper of Volume 2. The list has 20 names on it – some of which have been crossed out, presumably acknowledging that they had read the books. A really beautiful set of this genuinely rare set in first issue.

53 First Edition
Second Printing of James’ Principles of Psychology


$1,500

As called for by the Harvard definitive edition of 1981, this second printing has the unhyphenated “Psychology” in the book ads. In addition, it also has the two definitive corrections to the errors found in the first printing: “not the sole seat of intellect” rather than “the seat of intellectual power” (Vol. 1, p. 10, l. 9-10) and “object of some absent sensation” rather than “object of some absent object of sensation” (Vol. 2, p. 101, l. 20).

See the detailed description in the item above (#52) for information on the contents and importance of this tremendously influential work.

Original publisher’s green bindings with bright gilt lettering on the spine. Absolutely gorgeous and well-preserved copies of this set in an elegant clamshell box.
First English Edition of Jung’s Most Important Early Work


$ 550

Translated two years after its original German edition, with an introduction by Frederick Peterson and A. A. Brill.

"At the Burghölzli, Jung had ample opportunity to apply his association tests to subjects with dementia praecox [today called ‘manic/depressive’], and, after three years of investigation, he presented his findings in this book. In the first part, Jung gives a comprehensive survey of the theoretical literature on dementia praecox, integrating the contemporary theories about the disease.

He was the first to offer a tentative psychosomatic explanation for dementia praecox in which the brain was the target organ. This meant that dementia praecox could be understood within a psychoanalytic framework, offering hope for patients who were borderline cases. It was also in this book that Jung drew international attention to Freud's fundamental theories" [Heirs of Hippocrates #2301].

Because of this book, Jung first met with Sigmund Freud in 1907. Finding that their theoretical positions had much in common, the two formed a close relationship for a number of years – until their famous breakup in 1913.

Original publisher’s tan wrappers with dark brown printing to the front and back covers (inside and out) and the spine. Some light edge wear and light cracking to the spine, but overall this is as gorgeous a copy as one could ever hope to find of this important book – introducing Jung to the English-speaking world (which would provide for much of his practice in subsequent years).

Second Edition Multigraph Copy of Jung’s Second Deutsche Lecture with 37 Illustrations on 16 Semi-Gloss Pages in the Rear


$ 250

With the photo illustrations at the end of that book now consolidated on fewer pages and printed directly onto the semi-gloss pages rather than affixed to them with glue. The quality of the photos has, of course, lost some of their crispness and clarity because of this additional printing process.

The two Deutsche Seminars of 1930/31 were Jung’s first public foray into Kundalini Yoga (a topic he would take up in much more detail in the Tantra Yoga Seminars of 1932) as well as his first public use of the “visions” of Christina Morgan (which formed the basis of his much more extensive Visions Seminars given from 1930 to 1934).
Jung’s wife, Emma, wrote to Oskar Schmitz immediately following the last of these lectures in 1931 noting:

The seminar was very well attended again – we were quite surprised that despite the critical times so many participants came from Germany, too. Pictures and phantasies were again treated, of various female patients, but which all contained the “Kundalini’ symbolism” (C.G. Jung: Letters to Oskar Schmitz, 1921-31, pp. 94-95).

An original Multigraph copy with single-sided text. Bound in the original textured ivory covers that were used for most of these second printings. Dark brown lettering with title and two decorative rules to the spine: “Deutsches / Seminar / 1931”. At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library on the verso of the title page.] Otherwise, a fine and well-preserved clean copy of these interesting and important lectures by Jung.

56

First Edition Multigraph Copy
of the 1932 Index for Dreams & Visions
with the Greatly Revised 1939 Index
which includes the Analytic Seminar of 1925

SAWYER, Carol. [Chronologic Order of Dreams & Visions], [Privately printed], Zürich, October 1, 1932. Foreword page + 1-36; 8⅛” x 10¾”.
First Edition Multigraph Copy.

(with)

BRINER, Mary. [Chronologic Order of Dreams & Visions], [Privately printed], [Zürich], June 22, 1939. 1 blank leaf + Foreword page + 1-59 with blank leaves inserted after pages 20, 28, 39, 40, 43, 48, 49, 53 and 59 [which is consistent with other copies we have seen]; 8⅛” x 10¾”. First Edition Multigraph Copy.

$ 300

The 1932 Index – of which only 100 copies were printed – was compiled by Carol Sawyer and includes a “Chronological Order of Dreams and Visions” (pp. 1-8), a “List of Books Mentioned in Notes” (pp. 9-10) and a word “Index” (pp. 12-36).

The 1939 update by Mary Briner notes that:

This index covers the Notes of the English Seminars of 1925 to Winter 1934. It includes a word index, a digest of the Dreams and Visions arranged chronologically, and a list of books which, though not entirely complete, will, it is hoped, serve as a guide for reference reading. This list is indexed under author. The index made by Mrs. Baumann [sic?] of the Dreams and Visions from Autumn 1928 to Spring 1932 has been incorporated without change…

The index was made from the second edition of the 1925 Notes. As the page numbers of the first and second edition do not always exactly correspond to each other, there is in some places, a variation of one page between the numbers given in the index and the page numbers of the first edition. The second edition of the Dreams and Visions is not the same as the original edition, therefore in the second edition the numbers which refer to the index have been placed in the margin in brackets.
In this later Index, the “Chronological Order of Dreams and Visions” is on pages 1-10, the “List of Books Mentioned in Notes” goes from pages 11 to 15 and the word “Index” covers pages 16 through 59. I can ascertain no supportable reason for the presence and the placement of so many blank leaves within the text.

Both are original Multigraph copies with the single-sided text bound using three staples. The covers are blue/green and black/tan boards respectively. The spines are covered with matching canvas tape. The spine of the 1939 Index is lettered: “Index /19 / 26 / - / 19 / 34”. The bottom of the spine of Sawyer’s Index is frayed and there is a small label to the upper spine. Otherwise, these are both surprisingly well-preserved copies.

57 Five of Six First Edition Multigraph Copies from Jung’s Modern Psychology Seminars  
(Missing Only Volume IV: Exercitia spiritualia of St. Ignatius Loyola)


$ 2,000

A recent issue of the Philemon Foundation newsletter refers to these seminars as “seminal” to Jung’s work and notes that they “are at the center of Jung’s intellectual activity in the 1930s and form a critical part of his work in the 1940s and 1950s.”

TITLES:
The titles on these volumes vary. The first two are “Modern Psychology” but the other four are entitled “The Process of Individuation” with subtitles in the final three volumes as follows: Volume IV: Exercitia spiritualia of St. Ignatius of Loyola [not present here]; Volume V: Alchemy. I; Volume VI: Alchemy II

PROVENANCE:
The second volume has a small label identifying the former owner as Elisabeth de Neufville Leahman affixed to the inside front cover.

ILLUSTRATIONS:
Each of these volumes contains at least a few printed illustrations while some contain many. Some of these illustrations are just an eighth of a page and others are full-page pictures.

This seminar was originally given in German and then translated into English for publication. Barbara Hannah and Elizabeth Welsh were responsible for the editing of the first two volumes.

Also included is the standard “restrictions page” which here reads: “This Report is multigraphed for private circulation only. No part can be quoted for publication under any circumstances whatsoever.”

Each volume is an original Multigraph copy with the single-sided text bound using three large staples. The covers are marbled light green and black boards with green canvas on the spines (except for volume II which has black canvas) with gilt lettering giving titles and the years in which the presentations were made. With the expected amount of wearing and some spotting to the spines (see photo) and the most minor of bumps to the exteriors. Otherwise, this is a lovely set of these five first edition copies from this seminar.
As a young man growing up near Basel, Jung was fascinated and disturbed by tales of Nietzsche’s brilliance, eccentricity, and eventual decline into permanent psychosis. These volumes, the transcript of a previously unpublished private seminar, reveal the fruits of his initial curiosity: Nietzsche’s works, which he read as a student at the University of Basel, had moved him profoundly and had a life-long influence on his thought. During the sessions the mature Jung spoke informally to members of his inner circle about a thinker whose works had not only overwhelmed him with the depth of their understanding of human nature but also provided the philosophical sources of many of his own psychological and metaphysical ideas. Above all, he demonstrated how the remarkable book *Thus Spake Zarathustra* illustrates both Nietzsche’s genius and his neurotic and prepsychotic tendencies.

Since there was at that time no thought of the seminar notes being published, Jung felt free to joke, to lash out at people and events that irritated and angered him, and to comment unreservedly on political, economic, and other public concerns of the time.

These seminars were delivered in the highly charged political atmosphere of the day – spanning the early years of Hitler’s rise to power in Germany right up until just months before the beginning of the Second World War in September of 1939. As noted by Steven E. Aschheim in his outstanding book, *The Nietzsche Legacy in Germany, 1890-1990* (University of California Press, 1994 – p. 258):
The same shaping context, the looming background of Nazism, helps to explain the marathon 1934-1939 Zurich seminar Jung held on Zarathustra. Jung’s remarkable and sustained reflective project – with its deliciously detailed analysis of the inner workings and psychological structure of the Zarathustrian symbolic world – laid bare Zarathustra as illustrations and affirmations of his own psychological system and sought to uncover some the deeper, hidden connections between Nietzsche and national socialism. After initial hesitations, he told his students

I myself agreed to risk the analysis of Zarathustra, chiefly because it is a very modern piece of work which has much to do with what is happening in our time; I thought it might be of great interest to look into the actual workings of the unconscious mind, which has anticipated all the great political and historical events of our time.

Towards the end of the seminar Jung formulated its rationale in even blunter terms:

Modern people follow Zarathustra. But he did not see that he was really anticipating the whole future development, that there would be a time when what he says here would come true. It is as if the whole world had heard of Nietzsche or read his books, and had consciously brought it about. Of course, they had not. He simply listened in to that underground process of the collective unconscious and he was able to realize it – he talked of it, but nobody else noticed it. Nevertheless, they all developed in that direction, and they would have developed in that direction even if there had been no Nietzsche. For they never understood it. Perhaps I am the only one who takes the trouble to go so much into the detail of Zarathustra – far too much, some people might think. So nobody actually realizes to what extent he was connected with the unconscious and therefore with the fate of Europe in general, for it is the same trouble all over the world.

EDITION:

The first three volumes offered here are clearly first editions – which come with different pagination than the second multilith printing. The first three volumes of the second edition printing were considerably shorter than this original edition – reducing their 175, 209 & 168 pages to 128, 153 & 120 pages respectively. This shortening was done by retyping the text in a single-spaced rather than a double-spaced format.

In volumes 7 & 9 someone has written in pencil above the date on the title pages: “1st Edition.”

PROVENANCE:

Six of these eleven volumes (1, 2, 3, 5, 8 & 10) have the signature of “Elizabeth G. Whitney” and her San Francisco address written on the front fly leaf in black ink. Volume 7 has the bookplate of Alice Eckstein affixed to the inside of the front cover. Volume 11 has the address label for Elisabeth de Neufville Lehmann to the center of the front fly leaf.

PRINT RUNS:

The Beinecke Library holds original invoices for the printing of most of these volumes – along with other document which mention the length of the print run. From these documents, the following can be reconstructed regarding quantities and dates:

<table>
<thead>
<tr>
<th>Part</th>
<th>Quantity</th>
<th>Date</th>
</tr>
</thead>
<tbody>
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<td>July 1, 1935</td>
</tr>
<tr>
<td>3</td>
<td>105 copies printed</td>
<td>November 12, 1935</td>
</tr>
<tr>
<td>4</td>
<td>105 copies printed</td>
<td>February 29, 1936</td>
</tr>
<tr>
<td>5</td>
<td>120 copies printed</td>
<td>May, 1936</td>
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<tr>
<td>6</td>
<td>120 copies printed</td>
<td>August 18, 1936</td>
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<td>7</td>
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<td>November 1937</td>
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<td>8</td>
<td>150 copies printed</td>
<td>October 13, 1938</td>
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<td>9</td>
<td>150 copies printed</td>
<td>May 11, 1939</td>
</tr>
<tr>
<td>10</td>
<td>110 copies printed</td>
<td>[1942]</td>
</tr>
</tbody>
</table>

Each multigraphed volume has single-sided pages and is bound with three large staples. The boards are dark grey / green and the spines are covered with black canvas tape with gilt lettering (except for Volume 1 which has recently renewed and unlettered black canvas tape and Volume 2 which has been retaped with the original spine laid down). Otherwise, all eleven of these volumes are in remarkable shape considering their age and use. A very pretty set of this rare printing of one of Jung’s most important seminars.
Jung Psychoanalyses the Dreams of Nobel Prize Winning Physicist Wolfgang Pauli in this First Edition Multigraph Copy of His New York Seminar

JUNG, C. G. Dream Symbols of the Individuation Process by C. G. Jung of Küsnacht-bei-Zürich, Switzerland [Privately Printed], [No place but most likely New York], 1938. TP + Notes Committee page + 1-148 + 4 blank leaves; 8½” x 10¼”. First Edition Multigraph Copy. $550

The “New York Troika” – Kristine Mann, Esther Harding and Eleanor Bertine – spent summers at Mann’s ancestral summer community on Maine’s Bailey Island. Here they established their practices in the summer and saw patients from all parts of the United States.

In 1936 Jung traveled to Bailey Island to present his Bailey Island Seminar, the first of his two-part American seminar Dream Symbols. The second part, known as his New York Seminar, was held in New York one year later. The Dreamer in this seminar was later identified as the prominent physicist Wolfgang Pauli and Sonu Shamdasani, one of Jung’s principal modern interpreters, has characterized these seminars Jung’s “major presentation of the archetypic nature of dreams” (Jung and the Making of Modern Psychology, Cambridge University Press, 2003, p. 153).

Original Multigraph copy with original green boards (with just a bit of wear) and a darker green spine. With the embossed seal of Kenneth L. Phillips in the lower right corner of the title page. Otherwise, a fairly handsome and well-preserved copy.

“Fundamental” and “Detailed Introduction to the Method of Dream Interpretation” in Jung’s Second Kinderträume Seminar

JUNG, C. G. Psychologishe Interpretation von Kinderträumen und älterer Literatur über Träume, Seminar von Prof. Dr. C.G. Jung, Wintersemester 1938/39 (Psychological Interpretation of Children’s Dreams and Old Works on Dreams…), Eidgenossische Technische Hochschule, Zürich, [nd]. 1 blank leaf + TP + Editor’s page + Restriction page + [i]-[ii] = Inhaltsverzeichnis + 1-217 + 1 blank page; 8¼” x 11¼”. Second Edition Multigraph Copy. $250

In their Introduction to the publication of an English translations of these seminars entitled Children’s Dreams, Notes from the Seminar Given in 1936-1940 (Princeton University Press, 2008), the editors, Lorenz Jung and Maria Meyer-Grass, note that in this seminar “Jung presented a detailed introduction to the method of dream interpretation. We consider it to be so fundamental that we have placed it, disregarding chronology, at the beginning of the present volume.”

An original Multigraph copy with single-sided text. Bound in the original textured ivory covers that were used for most of these second printings. Very minor wear to the exterior. With the imprinted spine title: “Kinder- / Träume / W.S. / 1938-39.” At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library on the blank preceding the title page.] A lovely clean and tight second edition copy of the second of Jung’s Kinderträume Lectures.
61  First Edition Multigraph of the English Translation of Jung’s Second Children’s Dreams Seminar

JUNG, C. G.  *Psychological Interpretation of Children’s Dreams, Notes on Lectures given by Prof. Dr. C. G. Jung at the Eidgenössische Technische Hochschule, Zurich, Autumn-Winter 1938-1939*, [Privately Printed], [Zürich], [1939]. TP + Editor/Translator page + Restrictions page + 1-143; 8” x 10¾”. *First Edition Multigraph Copy of the English Translation.*

$750

This translation was made by Mary Foote “with the kind help of Cornelia Brunner.”

As noted in the item above, the editors of the modern reissue of this text considered it to be “so fundamental” in its “detailed introduction to the method of dream interpretation” that they disregarded strict chronology and placed it first in their 2008 edition of the *Children’s Dreams Seminars*.

An original Multigraph copy with single-sided pages, bound using three large staples. The covers are marbled red and black boards. The spine is covered with black canvas that has gilt lettering: “Children’s Dreams / 1938 / 1939.” Aside from a couple of scratches on the front cover and a small abrasion to the lower center of the front cover, this is a remarkably well preserved copy of this English translation of Jung’s second Kinderträume Lecture.

62  Second Multigraph Printing of Jung’s 3rd Kinderträume


$250

In their Introduction to the publication of an English translation of these seminars entitled *Children’s Dreams, Notes from the Seminar Given in 1936-1940* (Princeton University Press, 2008), the editors, Lorenz Jung and Maria Meyer-Grass, note that each of the *Children’s Dreams Seminars* followed a similar format:

At the beginning of each of the meetings of the seminar, which lasted for about two academic (fifty-minute) hours, a dream interpretation or a book report was presented. These materials had been assigned to the participants by C.G. Jung at the beginning of the semester. Then the topic was amplified in a sometimes circuitous discussion. Some participants took down more or less accurate notes of the discussion, which were compiled at the end of the semester. (p. xiv)

They also note that one of the great benefits of reading the transcripts of these seminars is the opportunity to “see C. G. Jung in a different light.”

Here, his human side, his humor, and his satirical vein come to the fore as he takes a closer look at others and at himself. The—sometimes unguarded—irony with which he does this bears special witness to his lively and straightforward temperament. The reader is reminded again and again, in a pleasantly provocative manner, that the seminar’s subject is not just a sterile theory, but the actual, lived reality of the child, and thus life as such.

Bound in the original textured ivory covers that were used for these later printings. Beautifully preserved copy with the imprinted spine title: “Kinder- / Träume / W.S. / 1939-40.” At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library at the bottom of the front blank page.] Otherwise, a very pretty and well-preserved copy of this second printing of Jung’s third Kinderträume Seminar.
63  Reik’s Essays on “How to Become a Psychologist”


$ 250

The first edition in book form, of an important lecture given by the author on September, 1925 at the International Psychoanalytic Congress in Hamburg, Germany along with two talks presented to the Vienna Society in January and February of 1926. The last two were entitled “Psychology and Depersonalization” and “The Psychological Meaning of Silence” (which focused primarily on silence as it applied to the analyst).

Original yellow wrappers with printing in black on the front and the spine. Overall, a very pretty copy.

64  The Beginning of Modern Psychology in France


$ 925

This is Hippolyte Taine's most important work. Regarding the psychology: "Modern psychology... in France may be said to begin in 1870, when two important books were published, Taine's De L'Intelligence and Ribot's La Psychologie anglaise contemporaine in which the prevailing associationism was well and clearly expounded" (Flugel, A Hundred Years of Psychology). "The history of psychological theories in France entered upon a new phase in 1870. Whatever else may be thought of the work done by Taine, no one would deny his right to be considered the leader of the empirical school and the exponent of concrete practical methods of study" (Brett, History of Psychology).

Although Taine's philosophical views were formed early in life under the influence of Spinoza, Hegel and classical science, they were first systematically expounded in this book. The theory of mind presented here is based on Taine's general monism and determinism. In his work on intelligence Taine insists that there are no entities corresponding to words such as 'faculty,' 'power,' 'self'. Psychology for him is the study of facts; and in the self or ego we find no facts except 'the series of events' which are all reducible to sensations. In this line of thought, considered by itself, Taine goes as far as any empiricist could wish. "We think that there are neither minds nor bodies, but simply groups of movements present or possible, and groups of thoughts present or possible." And it is interesting to observe Taine's insistence on the bewitching power of language, which induces philosophers to postulate unreal entities that "vanish when one scrupulously examines the meaning of the words." His empiricism also shows itself in his rejection of the a priori method of Spinoza, a method which can do no more than reveal ideal possibilities. Any knowledge of existing reality must be based on and result from experience.

Bound in contemporary green half-linen with marbled boards (with the original wraps bound in) and gilt lettering on the spine. Very minor rubbing to extremities and light foxing throughout. A beautiful copy.
"The owl of Athena flies only at dusk"
Georg W. F. Hegel: Preface, Philosophy of Right

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